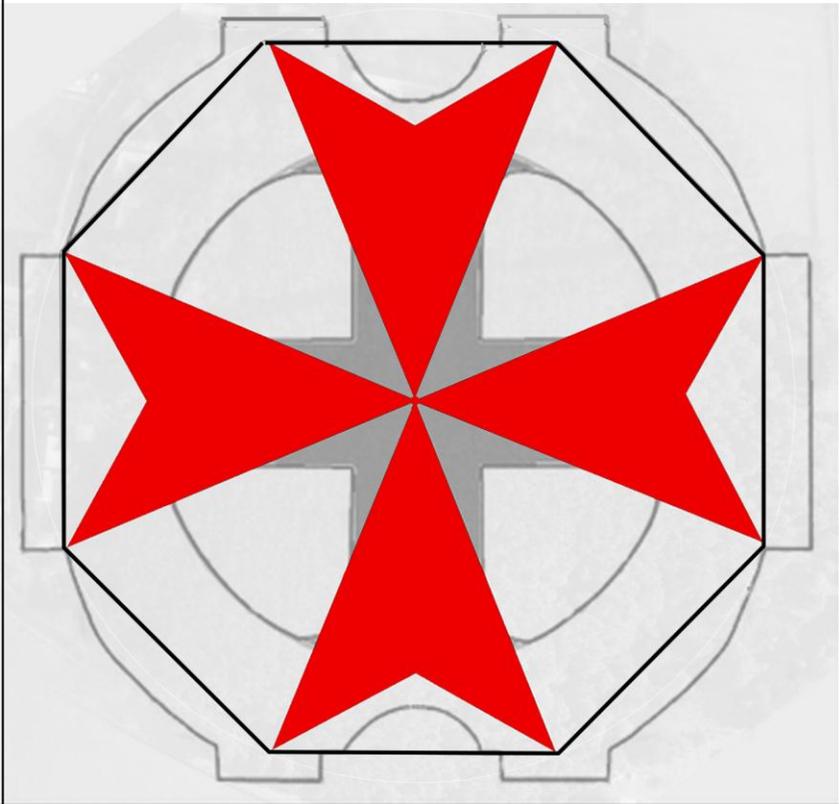


***Mount Heredom
And the
Holy Grail***

Discovered at last!



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Scotland

Available in book form (B/W photos only):

THE MASTER TEMPLATE

The discovery of Mount Heredom and the Holy Grail

Soft Back

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PREFACE

Literature about Knights Templar, Freemasonry and King Arthur of the Round Table continues to fascinate. As a family member of keen amateur historians living in Ayrshire, intrigued by a reference to Mount Heredom nearby, I chanced upon a startling discovery on an old map. It was as if I had found the loose end of a trail through a fabulous labyrinth. After more than 15 years of intensive research, despite the obscurity of written history and the covert nature of the subjects, it produces an enthralling theory - a story that begs telling! David I of Scotland was the compatriot of Kings, Princes and Templars. In his lifetime, the cryptic tales of the Grail Knights began to emerge. The concept of honor was being born. Into his realm, he brought Flemish and Norman knights, his comrades-at-arms. To these he gave high titles and lands. Their descendants continued to appear through the ages with regenerative potency, through the troubled times of the War of Independence when Wallace's sacrifice led to Robert the Bruce ignominiously begun reign. Bruce rose from the nadir of defeat at the same time as the wealthy military Knights Templar sought sanctuary from Phillip of France's persecution. The lineage of David's Knights appears prominently in Freemasonry, with its recognizable Templar precepts.

At the heart of it all, is the discovery of the site, the mythical Mount Heredom. Not to Rome but to Kilwinning in what may have been the "New Jerusalem" and the ultimate sanctuary for the Knights Templar. Hidden within it is something rare and precious. I have put together documentation that astounds in its irresistible conclusion. Names, places and events slot together with interrelating ease like pieces of a jigsaw puzzle. This book however reveals only a small portion of my discoveries, and due to the nature of the subject matter is a work in progress. Who knows what discoveries await the archaeologists, should they ever decide to uncover this holy and ancient mound. On the other hand, will politics and religion get in the way of what may be the most fantastic discovery in decades? Time will tell but how long will we have to wait before the secret is uncovered?

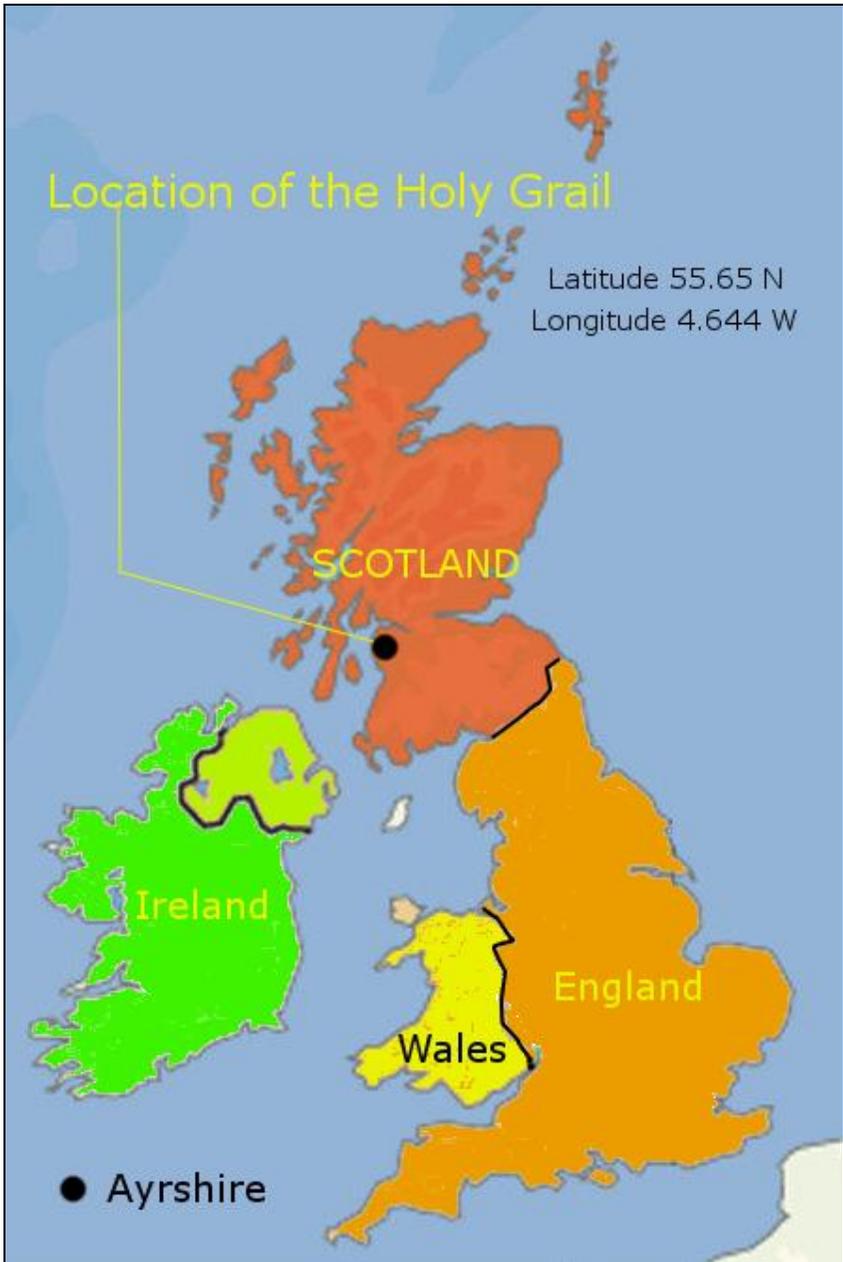
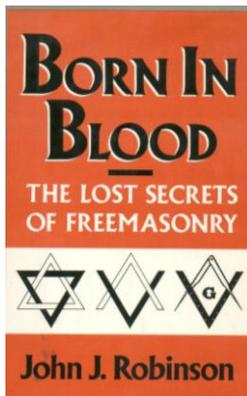


Figure 1 Scotland, land of the Grail

I NTRODUCTION



First Steps to the Grail

One summer while visiting my parents, my mother presented me with a book. The cover jacket of this book was displayed in red and on the front was imprinted the familiar Masonic set square and compass. The title in bold black lettering was '*Born in Blood, the lost secrets of Freemasonry*'. Taking it from her hands, I said smilingly "this looks interesting". She knew I was keen on history and thought it would be the perfect gift for my forthcoming birthday. Showing my admiration and respect for her and the gift I had just received, I quickly flicked through the pages when suddenly my fingers stopped.

Something within the book had caught my attention; a word within the pages seemed to vibrate in front of me. It was Kilwinning, the place of my birth. Intrigued, I carried on reading. On that page, the author John Robinson [1] was describing certain curiosities of freemasonry. However, it was the reference to something concerning Kilwinning, which had truly caught my attention

A term unique to Scottish Masonry is Mount Heredom, a mythical mountain said to be near the town of Kilwinning, home of the "Mother Lodge" of Freemasonry in Scotland. No plausible explanation of Heredom has been forth coming.

Immediately surprised by this revelation, I shouted over to my father who was sitting in his favorite chair, "What's this about a Mount Heredom near Kilwinning?". He looked at me perplexed. I could see the wheels working in his head as he lifted up a finger to scratch it, "I've never heard of that name but there is a Montgreenan" and stretching over to his book cabinet he pulled out his dossier of maps. "Ah, here we are" his finger pointing to Montgreenan.

I looked at the map, nothing very exciting here I thought, but then my attention was drawn to a church sitting at the boundary of another very famous estate nearby, that of Eglinton Estate [2]. This proved intriguing because this estate was a favorite haunting ground as a child and has always held a sense of mystery and magic for me. Its recorded history stretches back more than 900 years to the time of King Malcolm Canmore III. From the moment I opened Robinson's book, I found myself on of a long journey, one that would eventually lead me to the discovery of what the Holy Grail is and to where it has been hidden. Its hiding place may have also been the secret sanctuary for the Knights Templar when they were cast out by the Catholic Church some seven centuries ago.

The Knights Templar is an enigma to historians and countless books have been written about them. Often quoted by historians and researchers as *guardians of the Holy Grail* and other sacred treasures but their hiding place has always been a mystery. In the following pages I encourage you the reader, to follow my footsteps to what I believe was the very sanctuary of the Templars and the secret place of Holy objects under their care. The subject of Christianity, Freemasonry and the Knights Templar along with the fractured histories of Ayrshire will then begin to make better sense to historians. However this is my story and not history, the ultimate proof will come when proper archeology research is done at the site I truly believe to be the resting place of the Holy Grail.

Such a revelation will no doubt attract worldwide interest and has been done on the purist of intentions, no not for glory, fame or riches for I shun

them all but for truth if such a thing exists. Spending 15 years of my humble life in seeking the answers to the Grail was never my intention and like Percival the fool, I did not ask the question when I stood at the 'site' and received the energies from within it. The question of course is "For whom does the Grail serve?" The answer took 12 years in coming and was so simple yet tottering on the absurd, the answer in its simplicity was "Humanity". Once I had finally answer that question, a key was revealed to me soon after and one which finally unlocked the door to the mysteries surrounding my research. This key presented itself in the form of a revelation when I visited France in the summer of 2009 (June 20th). It was scribbled on the walls of a tower by a Knights Templar!

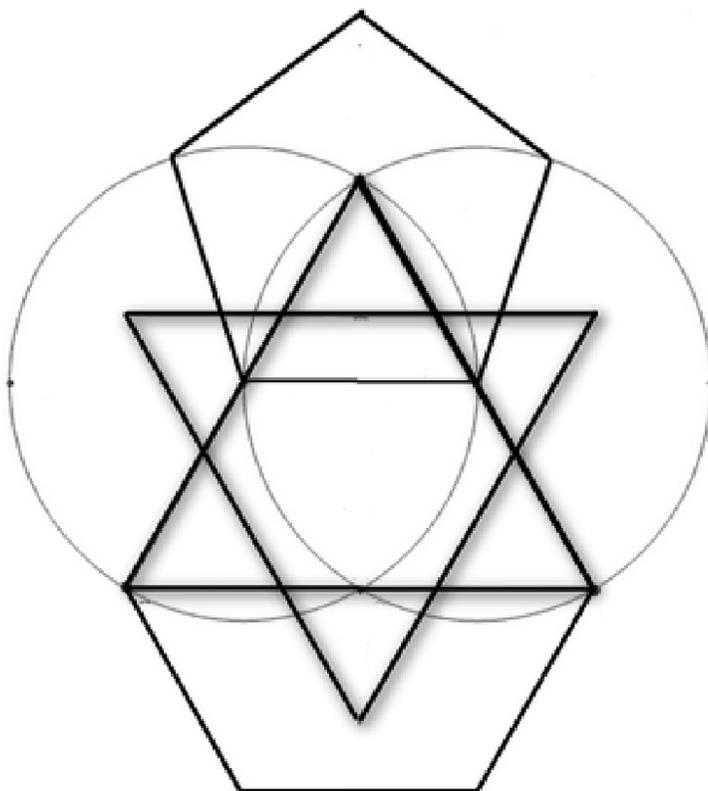


Figure 2 the Holy Grail geometry

Along this long road I eventually discovered the geometry (fig 2) to be used in conjunction with the Holy Grail. For those who understand its mystical qualities it can quite literally move mountains with its power. Yet this knowledge was part of the esoteric geometry formerly revealed only by

the initiated masters of ancient wisdom and withheld from public knowledge. This knowledge is at least 5,000 years old and is to found in many places, hidden, yet in plain view.



Figure 3 Celtic churches around Kilwinning

The land of the Holy Grail is in Cunningham and its center point is Kilwinning (latitude 55.654° North: Longitude 4.698° West). Below is a list of the important towns and Celtic church's which surround it. All of these towns lie in the ancient district of Cunningham with the exceptions of Dundonald, Barassie and Troon which belong to the district of Kyle. Further south of Kyle is the district of Carrick. These three areas, Cunningham, Kyle and Carrick form the famous county of Ayrshire renowned the World over for its beautiful vistas and famous heroes, philosophers, writers, poets and inventors. Names like Robert Bruce, William Wallace, Robert Burns and Dunlop to name but a few. Perhaps there is something special within this land that affects the human psyche to create such unique individuals. Is it the presence of the Holy Grail and other sacred objects that has such an effect or is it the unique geometric position this area holds? Or perhaps both, after all the legends of the Grail tell of the Land and the Grail operating in harmony, a function necessary to heal the wasted lands and the people within it. Only time will tell.

DISCOVERY OF MOUNT HEREDOM

The Maps

My knowledge of the lands of Ayrshire took me almost on top of the site but it would take years of research to prove it. My first breakthrough came on St Andrews day, 1994. Alerted by the solitary position of the church at the edge of Eglinton Estate I began researching its histories. Known as Fergushill church [3], it was built by masons from the Mother Lodge, Kilwinning [4] to serve the small local communities of Montgreenan, Dura and Benslie. The doors of this church opened on Sunday, the 3rd of November 1879 and its patron was the Earl of Eglinton [5]. Sadly the church is now closed [6]; it held its last service in May 2009. The church lay outside both the estates of Montgreenan and Eglinton (although it lay closer to Eglinton) and within the parish boundary of Kilwinning. This was nothing out of the ordinary and would seem to be normal practice but was this church a marker for an older site?

After several months of trying to establish exactly what Mount Heredom was, I nearly gave up. Little wonder Dan Brown gives it a cursory mention in his book *The Lost Symbol* [7]. From the little I could collate on the subject, the more I realized that Heredom must have been a very

important site but to whom? All sorts of groups were being associated with it, the Culdees [8], the Freemasons and even the Knights Templar. Some have claimed it to be in Mull, in Iona and even Mount Schiehallion [9] in the north east of Scotland.



Figure 4 Fergushill Church

I decided to look at some old maps of the area and this required a visit to my local reference library, the Carnegie in Ayr. On arriving there, I requested every available map of the area and after many hours of meticulously scanning these maps at the location where the church now stood, finally something caught my attention. The map in question was General Roy's *Military map of Scotland* [10] produced around 1750. The Duke of Cumberland [11], worried about further uprisings from the clans supporting the Jacobite cause (the 1745-6 uprisings) [12], had commissioned this map as he needed an accurate account of the routes and forts within Scotland. William Roy [13], a young man from Carlisle (Lanarkshire) proved to be an extraordinary cartographer, and took up this task. His work was so accurate that it became the forerunner for the present Ordnance Survey, the UK's national mapping agency [14]. Unfortunately, it did not help the clans of the north, which suffered greatly by the hands of the Duke and his soldiers.

The use of this map in destroying the clans of the north further endorsed his nickname the 'Butcher of Culloden'. Looking at the area where the church would be located (in the future), I noticed a strange marking on the map. At first glance it appeared to be a map maker's stamp, since the map in question was only a hand drawn copy at a scale of one third of the original; the original being kept at the British Museum, in London. However, the more I looked at it, the more I questioned the idea. Here in front of my eyes was an all too familiar shape next to the area where the church had been built. Engrailed across the landscape was what looked like a giant Celtic cross (fig 5).

Roy's Military Map

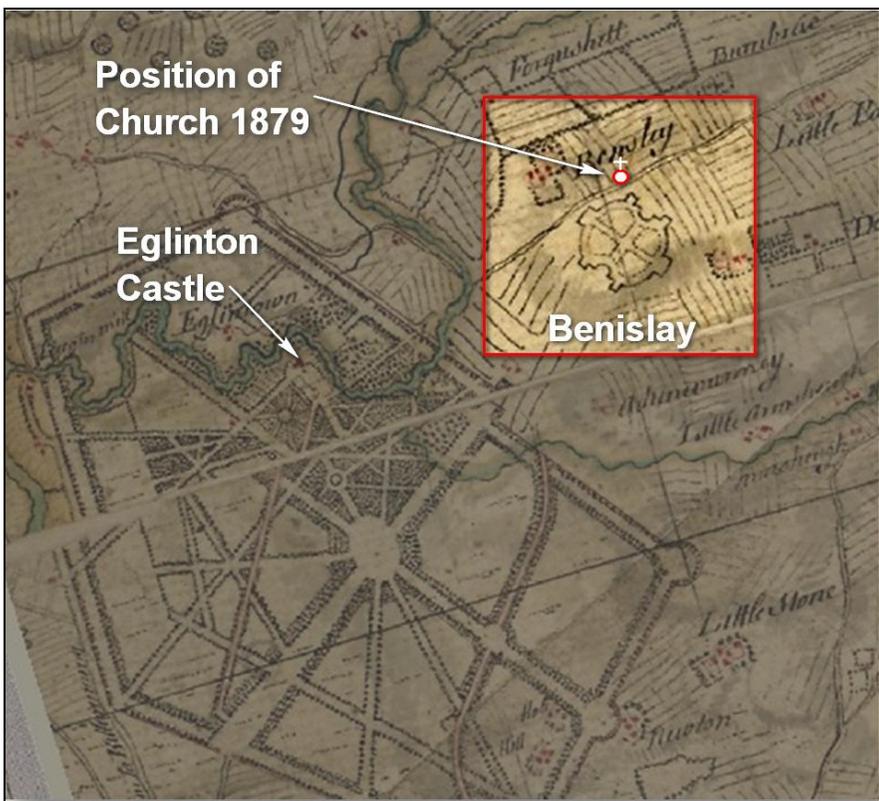


Figure 5 Eglinton Estate circa 1750

The shape discovered was massive. One could clearly make out four entrances to what seemed a double circular wall. From each entrance point, a pathway diverged to the centre forming a cross. A quick measurement of its diameter showed it to be over 300 meters. What was this strange shape?

Was it depicting a structure of some sort, or was it perhaps simply a walled garden? There were too many questions at this point but at least I had discovered something, something out of the ordinary and in *exactly* the area in question.



Figure 6 Celtic cross



Figure 7 Close up of the shape

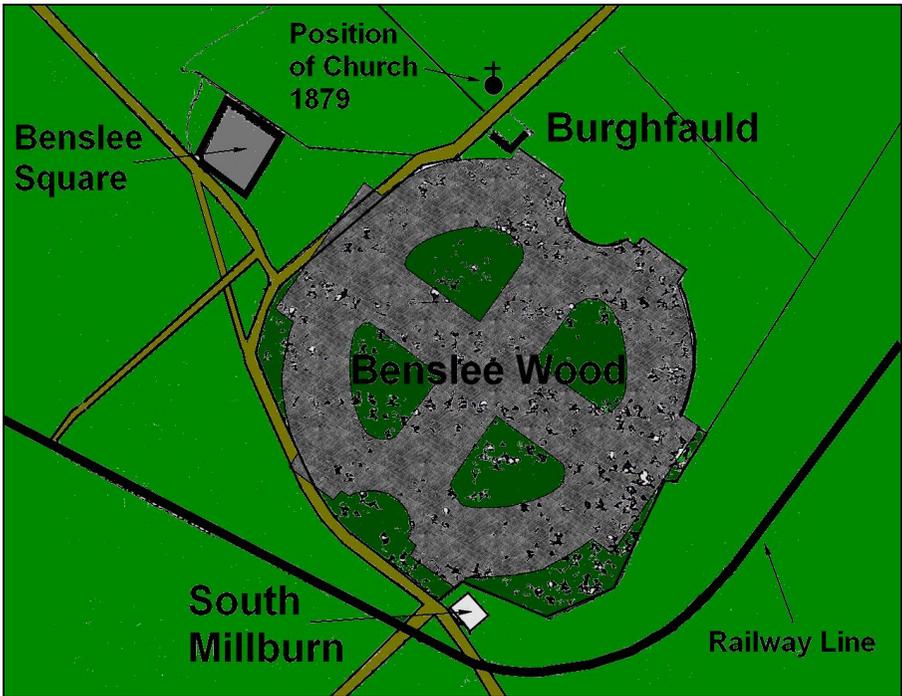


Figure 8 Benslee Wood circa 1850 with overlay of the 'shape'
(Benislay-1205; Benslay-1750; Benslee-1850; Benslie-present day)

Ecstatic, I quickly sifted through the pile of maps lying on the table. Eventually I found what I was looking for, the 1850 O.S. map. The first of a series of accurate maps produced by the British Ordnance Survey, and due mainly to the pioneering work of Major General William Roy. On this map the area in question was now covered with a wood called Benslee (modern: Benslie) but the general outline could clearly be seen, particularly so in the northeast quadrant. At that moment, I had confirmed that it was not a mapmaker's stamp after all but a 'structure' now covered with trees. Did this outline depict a stone built structure or just simply a landscaped garden? What had Roy seen on the ground to allow him to survey the area in such detail? Was this the remains of some old fortification? A thought crossed my mind, could this be the site of the long lost mythical Mount Heredom? It seemed too easy. A mere mention of a mount near Kilwinning in a book and a simple search through maps of the area lead me to this strange shape but finding this shape was one thing, proving it was another. I needed more 'concrete' evidence. So for the next three years I carried on researching. I looked at all the available histories of Kilwinning, and I must say it was not

the easiest of tasks. Little wonder then that many historians and writers with far more resources and better access to important documents have all but gave up on Kilwinning and settled for an 'easier' option. Something more substantial like Rosslyn Chapel for example. However, my research was about to become really interesting. In December of 1997, I was visited by a man calling himself Gerry and who had heard of my research through an article I wrote concerning the 'stone of Destiny' (published by the Sun Newspaper, Nov 1996). He asked if I would take him to the site of Benslie Wood and I agreed, as it had occurred to me that I had yet to make a visit to this site I believed to be Mount Heredom. After a 15 minute drive we arrived at Benslie Wood and parked the car outside the 'Millburn', a pleasant establishment serving food and drinks for the wayward traveler. On finding no discernable entrance to the wood we climbed over the wire fence which surrounded it. I could see the broad outline of the site fairly easily but since this was a wooded area, I needed a higher perspective and so instinctively we headed inwards seeking the highest point. As it turned out the highest point was at the center.



Figure 9 Aerial photograph 1946

On reaching our vantage point I scoured the area looking for any traces of walls, anything that would indicate a structure. Then out of the blue, Gerry quite unexpectedly started reciting the 'Lord's Prayer'. Each to his own was my first thought and I carried on with my survey of the area. It was a dry but cold day and only 11 days until it was Christmas yet my feet felt strangely warm.

At first I assumed it was because of all the walking I had done tramping through the wood trying to get a mental image of the site but something wasn't quite right, the heat I felt in my feet starting rising upwards throughout my whole body, almost as if I was immersed in hot water. This was no ordinary effect and I immediately swung round to where Gerry who was standing a few meters away, the expression on his face told it all, he too had experienced the same effect. Was this effect triggered by the 'Lord's Prayer' or was it simply an ancient known phenomenon of Earth energies interacting with the Sun. This site was proving to be more interesting than first thought and was compelling me to believe that I had in fact found the long lost Mount Heredom of legend; I just couldn't see it for the trees.

On returning home I reviewed my notes that I had taken during the visit to the site. The centre proved to be the highest point at 46 meters above sea level whilst the periphery was 25 meters above sea level. The external outline was, for most parts clearly visible consisting of a low broad bank of soil with some traces of loose stone and rock. The northeast corner was well preserved (I used this area to get the overall dimension and size of the site). My impression of the site was mixed, was it originally a walled structure with possibly a central tower or perhaps the outer periphery was a ditched system which had been dug to produce the 'Celtic Cross' shape containing a central feature, a chapel perhaps? My thoughts were leaning to the later. Something of great import is buried here but what?

I knew at this point that it would require the attention of professional archaeology to give me the answers I was seeking. However I did note that, at the time when Roy produced this map, a map which revealed the site in glowing detail, the Stewart line had failed to regain its position as Kings of Britain with the recent uprising of 1745-6 and the Earl of Eglinton, along with others, had prior to this event had been in France [15]. The Earl was in Paris for the funeral of Chevalier Ramsay (from Ayr, 20km south of Kilwinning). Ramsey was a tutor to Bonnie Prince Charlie and is believed to be primary responsible for the development of the 'high' degrees of Freemasonry, which later evolved into the 33 degrees of the Ancient and Accepted Scottish Rite [16], the higher or historical degrees of Freemasonry as they are sometimes called.

The Earl may have been alarmed that the site, now revealed on a map, ordered it to be covered up, if indeed it was a walled structure. The

excess stonework perhaps reused for purposes within the estate itself. Curiously, the site lay just outside the boundary line of the Eglinton estate and therefore did not fit in with the concept of a walled garden as the estate had ample area for such a function elsewhere and indeed often such ‘gardens’ are located close to the main house. Why built a ‘garden’ a mile from the Castle when the needs of Eglinton were already fulfilled by several thousand acres of some of the most beautiful scenery in Ayrshire.

Looking at a slightly later map of the area [17] the Armstrong map produced in 1775, the area was now a circle of trees with a single tree in its center. Did this indicate the area was now becoming a wood and thus effectively camouflaging the site from would be treasure seekers who may have learnt of the existence of Mount Heredom of Kilwinning through the higher degrees? After all, some of these degrees were already in circulation for more than a decade prior to the mapping of this site by Roy.

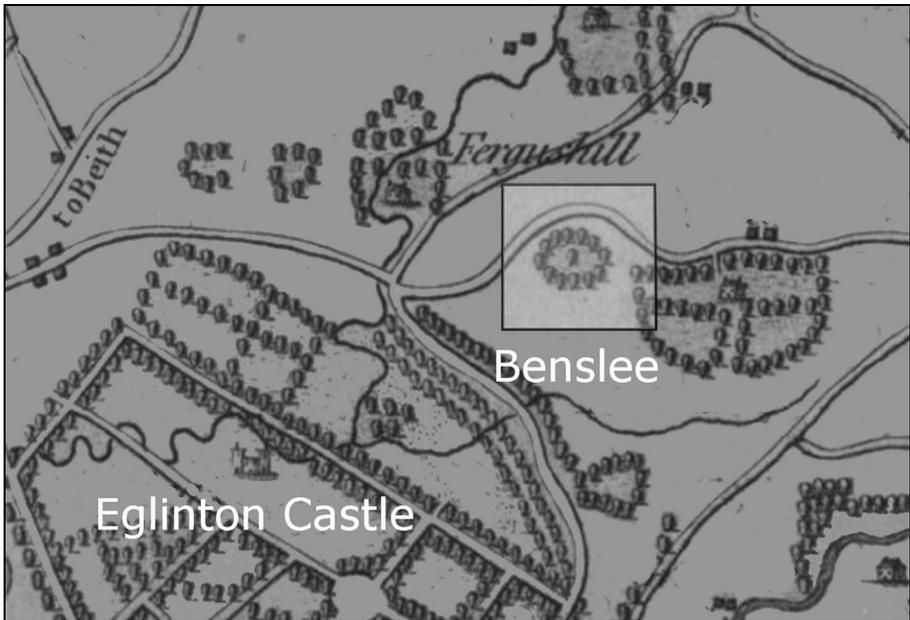


Figure 10 Armstrong 1775

Further analysis of the maps and my measurements revealed that the site had been set out based on the principles of ancient geometry involving areas of circles and squares along with hidden geometric shapes, a bit over the top for a mere pleasure garden. Indeed my investigation into the layout of the site was starting to look more like treatise on classical geometry. Interestingly, Fergushill church was built due north of the sites center (approximately 227m from the center) on an old triangulation point as seen

on the original 1850 OS map. This may have been part of Roy's original triangulation point used in his survey of this area, however it may have already existed in Roy's time and he simply reused. Alas we shall never know who set it up originally, Roy or the earlier designers of the site. The building of the church over this point has eradicated all chances of archeology ever finding out the 'age' of the marker and thus providing valuable evidence for dating the 'structure' at Benslie Wood.



Figure 11 Ruins of Eglinton Castle, built c1796

Finding a strange shape on an old map is one thing but proving it to be Mount Heredom is another thing all together. My first visit to the site encouraged me to intensify my research and so I decided to review everything I had uncovered regarding Freemasonry and the higher degrees concerning Mount Heredom. Freemasonry it would seem is a vast subject and one could fill a large library with the sheer volume of books on this subject alone. Thanks to Google's new digital library program many can now be read online. The following is a collection of snippets from various sources used in order to give the reader a general idea of what is on record concerning Mount Heredom.

Heredom and its Legends

- **ENCYCLOPEDIA OF FREEMASONRY [18]**

Called the High Degrees of the Continental Rites, there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the ne plus ultra, meaning nothing farther or nothing beyond, of Freemasonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Ragon, (Orthodoxies Maçonique, page 91), asserts that it has a political signification, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of Saint Germain. Which was the residence, during that period, of the unfortunate prince, and that in their letters to England, dated from Heredom, they mean to denote Saint Germain. He supposes it to be from the Medieval Latin word hoeredum, signifying a heritage. That it alludes to the Castle of Saint Germain, the only heritage left to the dethroned sovereign. Ragon's favorite notion was that the Hautes Grades or High Degrees, were originally instituted for the purpose of aiding the house of Stuart in its restoration to the throne, a theory not now generally accepted, at least without modification, this etymology must be taken with some grains of allowance.

The suggestion is, however, an ingenious one. In some of the old manuscripts, the word Heroden is the name of a mountain in Scotland; and we sometimes find in the French Cahiers the title of Rose Croiz de Heroden. There is not a very great difference in the French pronunciation of Heredom and Heroden, and one might be a corruption of the other. Brother Mackey says he was once inclined to this theory; but even if it were the correct one we should gain nothing, for the same difficulty would recur in tracing the root and meaning of Heroden. The most plausible derivation is one given in 1858, by a writer in the London Freemasons Magazine. He thinks it should be Heredom, and traces it to the two Greek words, hieros, meaning holy, and domos, meaning house. It would thus refer to Freemasonry as symbolically the Holy House or Temple. In this way, the title of Rose Croiz of Heredom would signify the Rosy Cross of the Holy House of Freemasonry. This derivation is generally recognized the true one.

- **THE TEMPLAR ORDERS in FREEMASONRY [19]**

There is further, as we have observed, no evidence of any Rite or Degree of Masonic Chivalry prior to 1737, to which date is referred the discourse of Ramsay. That this was the original impetus, which led to their production, regarded as beyond dispute, and it was the case especially with Masonic Templar revivals. Their thesis was his thesis varied. For example, according

to the Rite of the Strict Observance the proscribed Order carried by its Marshal, Pierre d'Aumont, who escaped with a few other Knights to the Isles of Scotland, disguised as Operative Masons. They remained there and under the same veil, the Templars continued to exist in secret from generation to generation under the shadow of the mythical Mount Heredom of Kilwinning. To whatever date the old dreams ascribe it, when Emblematic Freemasonry emerged it was- ex hypothesis-a product of the union between Knights Templar and ancient Scottish Masonry.

- JOURNAL of the WESTERN MYSTERY TRADITION [20]

The following arose from a reading of the Grade Structure of the Ancient & Accepted Scottish Rite of Freemasonry, in 33 degrees. This Rite arose in France, as the herald of what is "Ecosisme", a current imperfectly recognized in the Lodges and Orders within the jurisdiction of the UGLE (United Grand Lodge of England). The first profane mention of 'Ecosisme' in Masonry is in 1742, where a certain Abbé Pérau writes: "There is a vague rumor among Free-Masons concerning a certain Order they called 'The Scottish' (Ecossois), above, as they pretend, the ordinary Free-Masons, and who have their secrets apart".

The learned researcher Jouaust said that "they give importance to Heredom, where the First Lodge of Masonry was held", without seeming to know that the Hebrew word 'Harodim' means the supervisors who directed the workers during the construction of Solomon's Temple. Other writers link the reconstruction of this Temple with that of Jacques de Molay, or indeed with that of the House of Stewart. René Guénon saw Ecosisme as the reaction to the Orange tendencies of UGLE Masonry. Other writers link Ecosisme to the story of the Abbey of Kilwinning, the King Robert the Bruce and his Order of the Thistle, and the supposed survival of Templars in Scotland. Prince Charles Edward Stuart, the Young Pretender, is also supposed to be an Initiator of this Rite, placing it in the perspective of the long chain linking Rosicrucian's at Toulouse, the Strict Observance in Germany, and the emergence of the Asiatic Brethren in Central Europe during the years leading up to the French Revolution.

- THE SECRET TRADITION [21]

The average Mason knows nothing of the living Secret Tradition which is concealed within the pattern of Freemasonry, and the path which leads to the gateway of Initiation where shines the Star above the portal of that glorious Temple, eternal in the heavens. The few who may discover "the key to the secret vault" described as "brethren of the free spirit". Brethren who

somehow are aware of the hidden treasure and who seek with an open mind, who understand that the mystical Mount of Heredom is not a mountain on the face of the earth but “the hill of the Lord,” the secret place of the Holy Grail. That which is said to be lost is not actually lost, only been forgotten. It can be ‘found’ at any time, and actually is, found by those who seek with vision, concealed “under veils close to the hands of all.” The Masonic ritual as it exists today simply states the fact, in symbolical form, that there is something of great value to be ‘found’. Even though this statement apparently has no practical application to life for the average Mason, nevertheless for the few it shines like a great light, guiding them along that ancient path which leads to the Temple not made with hands.

- SECRET SOCIETIES & SUBVERSIVE MOVEMENTS [22]

Moreover, according to a Masonic tradition, an alliance definitely took place between the Templars and the Masonic guilds at this period. During the proceedings taken against the Order of the Temple in France Pierre d'Aumont and seven other Knights escaped to Scotland in the guise of working masons and landed in the Island of Mull. On St. John's Day, 1307, they held their first chapter. Robert Bruce then took them under his protection, and seven years later, they fought under his standard at Bannockburn against Edward II, who had suppressed their Order in England. After this battle, which took place on St. John the Baptist's Day in summer (June 24), Robert Bruce is said to have instituted the Royal Order of H.R.M. (Heredom) and Knights of the R.S.Y.C.S. (Rosy Cross).

These two degrees now constitute the Royal Order of Scotland, and it seems not impossible that in reality brought to Scotland by the Templars. Thus, according to one of the early writers on Freemasonry, the degree of the Rose-Croix originated with the Templars in Palestine as early as 1188. Whilst the Eastern origin of the word Heredom, supposed to derive from a mythical mountain on an island south of the Hebrides where the Culdees practiced their rites, is indicated by another eighteenth-century writer, who traces it to a Jewish source. In this same year, 1314 Robert Bruce is said to have united the Templars and the Royal Order of H.R.M. with the guilds of working masons, who had also fought in his army, at the famous Lodge of Kilwinning, founded in 1286, which now added to its name that of Heredom and became the chief seat of the Order.

- HISTORIE de la MONARCHIE PRUSSIENNE [23]

This Order instituted by Godefroi de Bouillon, in Palestine in 1330, after the decadence of the Christian armies, and only communicated to the*

French Masons sometime after and to a very small number, as a reward for the obliging services they rendered to several of our English and Scottish Knights, from whom true Masonry taken. Their Metropolitan Lodge is situated on the Mountain of Heredom where the first Lodge was held in Europe and which exists in its entire splendor. The General Council is there held and it is the seal of the Sovereign Grand Master in office. This mountain situated between the West and North of Scotland at sixty miles from Edinburgh. (Authors note: Our site Benslie Wood is exactly 60 miles from the site of the Mary Lodge No 1 and the Grand lodge of Scotland in Edinburgh).

* Godfrey of Bouillon (c.1060 – 18 July 1100). After the capture of Jerusalem in 1099, Godfrey became the first ruler of the crusader Kingdom of Jerusalem, although he did not use the title 'king'.

- HIGHWAYS AND BI-WAYS OF FREEMASONRY 1924[24]

In the Royal Order of Scotland, there are two degrees: 1. Brother of H.R.D.M. (HEREDOM) 2. Knight of the R.S.Y.C.S. (ROSY CROSS)

The former conferred in a chapter of H.R.D.M. upon those who have been Master Masons of good standing for not less than five years. Brothers of H.R.D.M are 'promoted' to the Knighthood of the R.S.Y.C.S. in a Grand Lodge or Council. Bro. Murray Lyon remarks that" the ritual of this rite embraces what may be termed a spiritualization of the supposed symbols and ceremonies of the Christian architects and builders of primitive times, and so closely associates the sword with the trowel as to lead to the Second Degree being denominated an Order of Masonic Knighthood".

The Traditional History of the Order, which must not, be mistaken for actual history, represents the First Degree as dating from the time of King David I. of Scotland. And the Second Degree as instituted by King Robert the Bruce on the battlefield of Bannockburn, 24th June 1314, to commemorate the valor of a band of Knights Templar who had rendered him signal aid in that great victory.

These Templars were refugee survivors, who had sought safety in Scotland after the downfall of the Order of the Temple and the murder in Paris of the Grand Master, Jacques de Molay, March that year. King Robert the Bruce revived the older degree and incorporated the two degrees under the title of the Royal Order of Scotland. Thus the year 1314 is the "Year of the Restoration" and the "Anno Ordinals " is obtained by subtracting 1314 from the date A.D. King Robert established the Chief Seat of the Order at Kilwinning, reserving the office of Grand Master to himself and his successors on the Throne of Scotland.

- GLIMPSES of MASONIC HISTORY [25]

The Scottish adherents of King James II, followed him into exile after the landing of the Prince of Orange in 1688, brought to the English Court at S. Germain's (which had been placed at the disposal of the King by Louis XIV) those ancient rites of Heredom and Kilwinning, intermingled with the Templar tradition, to which we have already referred. When King James II fled from England he took refuge at the Jesuit Abbey of Clermont, which had attached to it a College of Clermont in Paris, founded by Guillaume du Prat, Bishop of Clermont, in 1550. There, most unexpectedly, the King found a Masonic center, working rites handed down in France from a remote past. An intermingling of two traditions thus took place, and it was at this period - many years before the revival in 1717 - that certain of the ceremonies, which are to-day, included in the Ancient and Accepted Scottish Rite were first put together.* Catholic Encyclopedia (1913), Vol. xiv, p. 88*

It would appear from these snippets of information that Mount Heredom was an important place, and which according to Freemasonry was very involved with the Order known as the Knights Templar [26]. The Pope had suppressed this Order of Christian Knights in 1308 and had its Grand Master burned at the stake in 1314. [27] The Knights Templar was a powerful and secretive group of warrior monks during the middle Ages. Their secrecy has given birth to endless legends, one of which is that they guarded the Holy Grail. 700 years after their suppression the Roman Catholic Church [28] quite unexpectedly, announced that the Knights Templar were innocent of all charges held against them.

Geometry of Heredom

From my measurement's and analysis of the geometry of the 'site' at Benslie wood I expected it to reveal an area of 20 acres as stated in an old charter I had discovered describing the site, a charter which happened to reveal its outline. However, the area proved to be somewhat larger than anticipated, in fact it worked out to be 22 acres in size. Did the scribe who wrote the charter make an error or was the number 22 too obvious for an intelligent reader to fail but notice the significance of this sacred number, one of those magic numbers of geometry, that of π ; the ratio between a circles circumference and its diameter $22/7$? At this point, I was not interested in numbers, only in decoding the geometry of the site. My analysis revealed a design based on the ancient problem of squaring the circle and of area, as you will see in the following diagrams. There was however some further surprises in store. Within this geometry, I found a Star of David and an octagon. These shapes exist in many of the designs of ancient temples and religious icons. A good example of the octagon shape is the 'Dome of the Rock' in Jerusalem.

The Knights Templar also built their temples in this shape. Aside from this, the central tower of the Eglinton Castle [29] built in 1796 had this shape and the castle itself is laid out to the cardinal points (fig 12). The significance of the hidden geometrical figures shows that this site was no simple whim of some Lord, carving out a ‘garden’ for his own purpose as some would believe but was intelligently designed.



Figure 12 Eglinton Castle late 1800's

The shape of the ‘structure’ appears to have been designed using six circles. Five of these circles produce a geometric progression of circles bound by squares of alternating equivalent areas and perimeters to these circles. The remaining circle (No. 6) which sits between circles No.1 and No.2 determines the size of the Star of David bound within it. Circle No.3 is not at first inherent in the design but was inserted to fill the gap to produce the series of alternating circles and squares (figs 13-15). The radius of circle 3 is 144 meters.

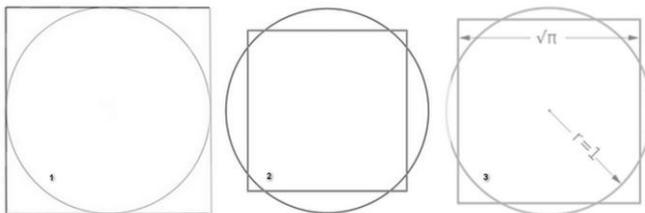


Figure 13 Circles and Squares

Using the three basic shapes in figure 13 (1. Circle within a square. 2. Perimeter of the square=the circumference of the circle. 3. Area of square=area of circle) and along with the side lengths of a hexagon and octagon we can recreate the shape of the site.

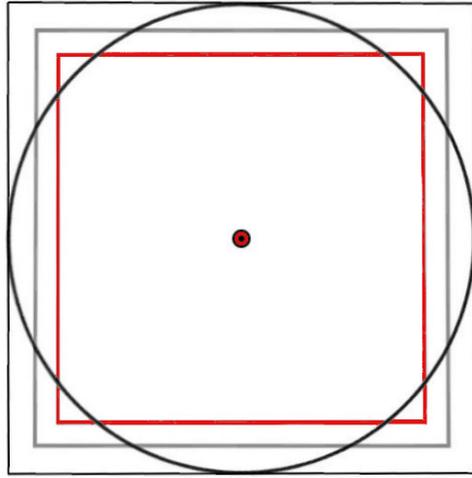


Figure 14 The three basic shapes added together

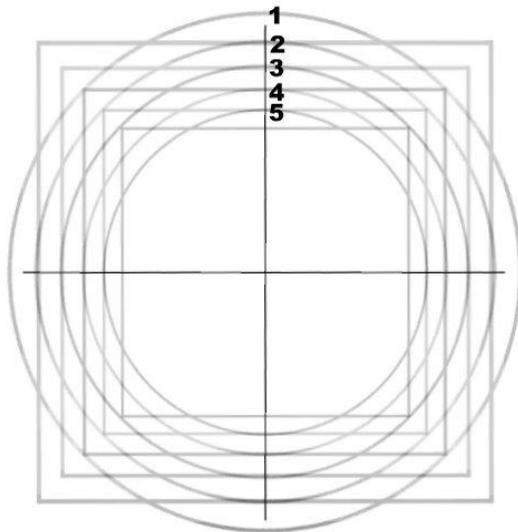


Figure 15 The geometric progression of circles

The three basic shapes when added together (fig 14) produce a geometric progression as seen in figure 15.

The outline of the shape is superimposed on the progression of circles as shown in figure 16.

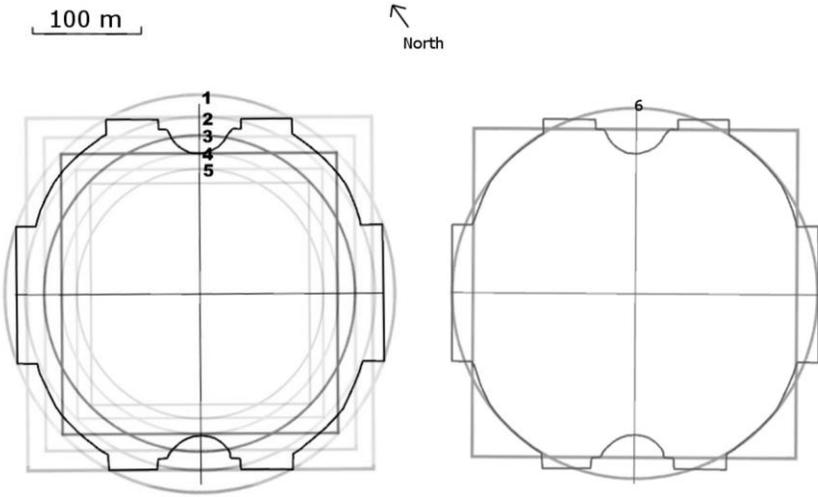


Figure 16 Geometry of the site

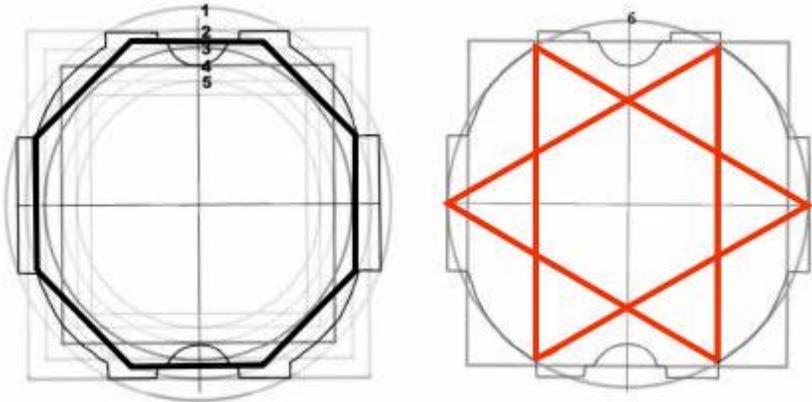


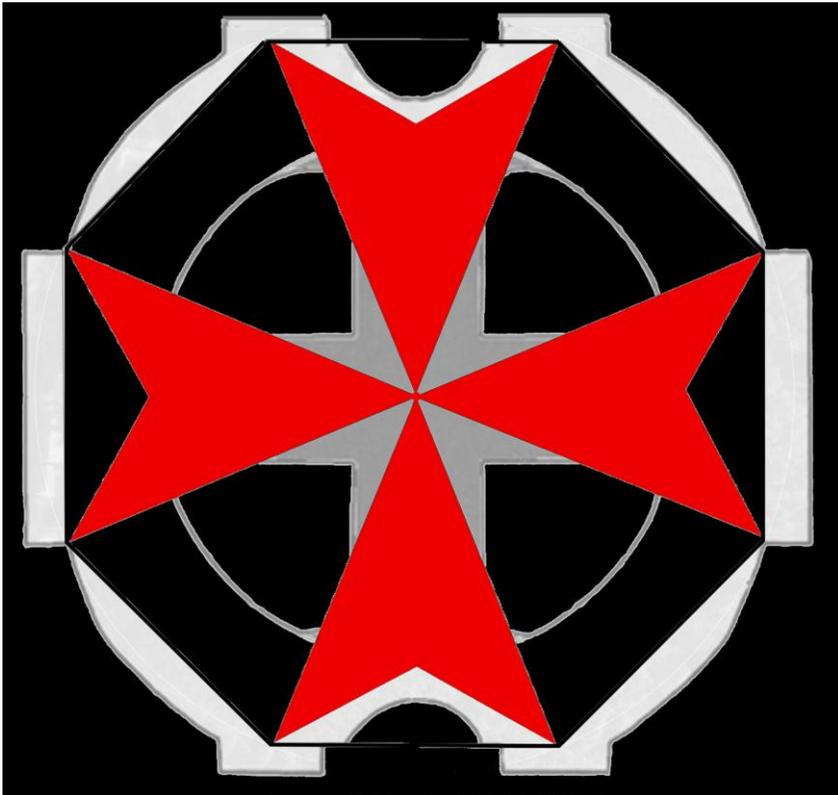
Figure 17 Octagon, circle 2: Star of David, circle 6

In figure 17 (left side), an octagon is revealed contained within circle 2. The side lengths of the octagon are derived from the ends running vertically in the diagram and on the right-hand side, a Star of David is revealed contained within circle 6 which is nestled between circles 1 and 2 and derived from the ends running horizontally.

Radius and Area of Circles

- Circle 1 radius= 183.35 meters; area 26.10 Acres (Outer ring)
- Circle 6 radius=168.35 meters; area 22.00 Acres (Hexagon)
- Circle 2 radius=162.49 meters; area 20.50 Acres (Octagon)
- Circle 3 radius=144.00 meters; area 16.10 Acres (Hidden)
- Circle 4 radius=127.62 meters; area 12.64 Acres (Inner ring)
- Circle 5 radius=113.10 meters; area 9.93 Acres (Inner most)

The ground plan at Benslie Wood (fig 18) also revealed hidden crosses within its geometry. Could these crosses be the source of ‘the Rosy Cross’ of Heredom in Legend? Or as Masonic historian Albert Mackey would say, the Rosy Cross of the Holy House of Freemasonry. [30]



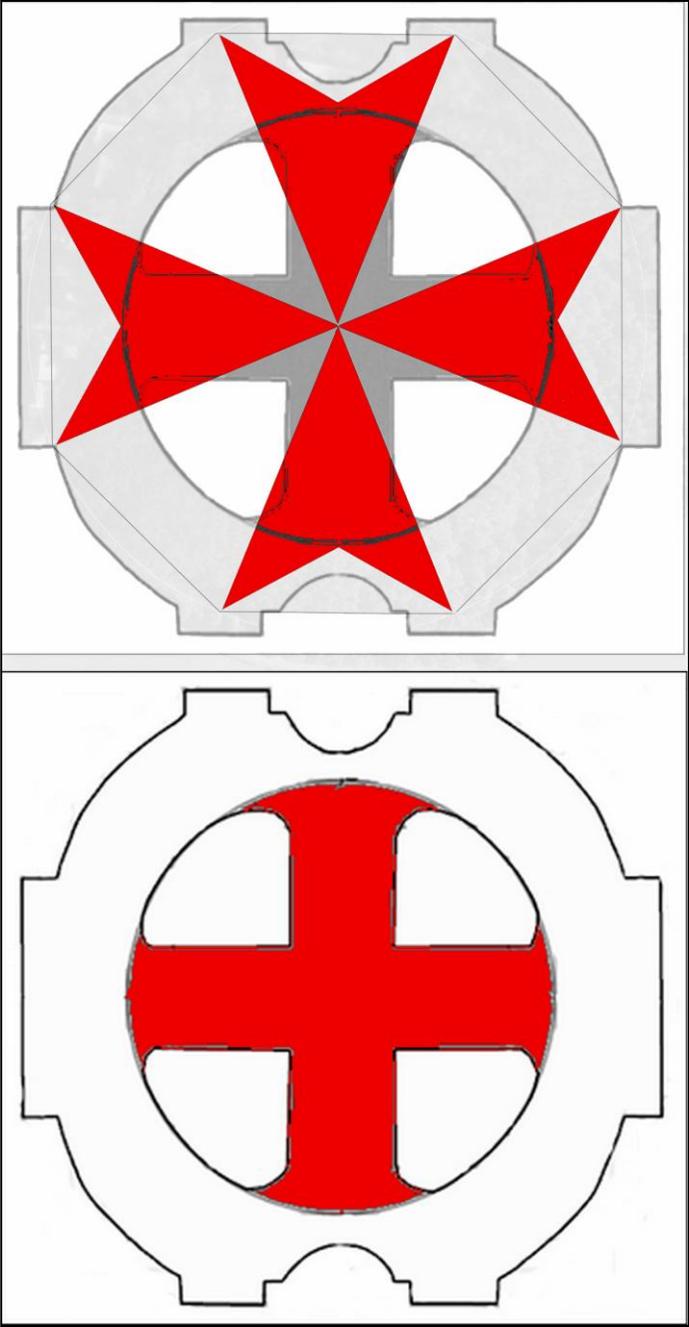


Figure 18 Crosses within the geometry

KILWINNING

Background History

Situated near the south west coast of Scotland is the town of Kilwinning [31]. Its beginnings lost in the mists of time and like most of the towns of Ayrshire only faint traces remain concerning its antiquity. Located in fertile soil a few kilometers inland from the sea and surrounded by a chain of low-lying hills to the north, east and south it lies within the ancient district called Cunningham. [32] The meaning of this district is lost in obscurity. The typical story recanted by historians is that the town received its name from the evangelist better known as St Winnian or Finnian [33], the White (haired) one who came from Ireland to these shores sometime between the 6th and 8th century. According to oral tradition this town was also known as Segdoune or Sagtoun, given to mean Saint or Priest town [from the Gaelic sagart, priest] and due to presence of names like the Druid mounds etc., it has long been associated with the Druids who very likely had a seat of learning here.

This all shows that Kilwinning was a place of great importance and sanctity going back at least 2000 years. At the heart of the town, about 250 meters from the west bank of the river Garnock is Kilwinning Abbey, built around the later part of the 12th century by Benedictine monks called Tironensian [34]. This Order originally came from France and the name derives from the location of their mother abbey, in the woods of Thiron, in the department of Perche. The early history of the Tironensian abbey of Kilwinning is fragmented but what is certain is a de Morville founded it and the abbey dedicated to St Winnian and the Virgin Mary. By whom and when is the question often asked by historians.



Figure 19 Location of Ayrshire

Kilwinning Abbey

Dates for its foundation range from 1140 to 1191. In order to unravel this mystery we have to look back to this period, to the events taking place within the Tironensian Order and to the family of de Morville. The original family of de Morville came from the village of the same name, on the Cotentin Peninsula, in Normandy (see page 116, fig 74). Among those early settlers that King David I invited back to Scotland was Hugh de Morville. Under David [34], he acquired vast possessions in Lauderdale, Lothian and all of Cunningham [35]. Hugh was later to become Constable of Scotland, an office that would descend hereditarily through the family line. In 1150, he founded the monastery of Dryburgh [36] on the banks of the River Tweed in

the Scottish Borders. Later he retired to the abbey and died there as a monk in 1162.

Hugh was one of the most powerful and richest Barons in Britain at this time. He married Beatrice de Bello-Campo and by this marriage, they had several sons Hugh and Richard and at least one daughter Maud. Moreover, Richard inherited the title ‘Constable of Scotland’ on the death of his father. However, his brother was to inherit something else. He was one of the four or five involved in the murder of Thomas a Becket [37], the chancellor for King Henry II of England. A murder committed at the altar of Canterbury Cathedral, on December the 29th, 1170. Hugh, the son worked under King Henry II of England. Investigating into the death of Thomas Abeckett, whose murder sent shockwaves throughout Christendom and whilst researching into Freemasonry, I had noticed an uncanny resemblance with his mode of death and that of Hiram Abiff [38], a character from Masonic history. The important parts are underlined so that you can compare the two stories for yourself.



Figure 20 Seal of St Winnian

Murder of Thomas Abeckett

The following is an account of Thomas a Beckett’s murder witnessed by Edward Grim [39], a monk from Canterbury Cathedral. Beckett was attacked by four Knights whilst preparing to give services at the altar.

“Absolve”, they cried, “And restore to communion those whom you have excommunicated, and restore their powers to those whom you have suspended”, the Knight is shouting at Thomas. He answered, “There has been no satisfaction, and I will not absolve them”. “Then you shall die” they cried, “and receive what you deserve”.

“I am ready,” he replied, “to die for my Lord that in my blood the Church may obtain liberty and peace. But in the name of Almighty God, I forbid you to hurt my people whether clerk or lay”. Then they lay sacrilegious hands on him, pulling and dragging him that they may kill him outside the church, or carry him away a prisoner, as they afterwards confessed. However, when he refused to lessen his grip from the pillar one of them pressed on him and clung to him more closely.

Him he pushed off calling him “pander”, and saying, “Touch me not, Reginald; you owe me fealty and subjection; you and your accomplices act like madmen”. The knight, fired with a terrible rage at this severe repulse, waved his sword over the sacred head. “No faith”, he cried, “nor subjection do I owe you against my fealty to my lord the King”. Then, the unconquered martyr seeing that the hour was at hand, should put an end to this miserable life and give straightway the crown of immortality promised by the Lord. Inclined his neck as one who prays and joining his hands he lifted them up, and commended his cause and that of the Church to God, to St. Mary, and to the blessed martyr Denys.

Scarce had he said the words, when the wicked knights fearing the rescue of Thomas, and escape with his life, they set upon him. Wounding the lamb, that was to be a sacrifice to God on the head, cutting off the top of the crown, which the sacred unction of the chrism had dedicated, to God and by the same blow, he wounded the arm of him who tells this. For he, when the others, both monks and clerks, fled, stuck close to the sainted Archbishop and held him in his arms till the one he interposed was almost severed. Then he received a second blow on the head but still stood firm.

At the third blow he fell on his knees and elbows, offering himself a living victim, and saying in a low voice, 'For the Name of Jesus and the protection of the Church I am ready to embrace death.' Then the third knight inflicted a terrible wound as he lay, by which the sword was broken against the pavement, and the crown, which was large, separated from the head. The fourth knight prevented any from interfering so that the others might freely perpetrate the murder. As to the fifth, he was no knight but that clerk who had entered with the knights. A fifth blow might not be wanting to the martyr who was in other things like to Christ, he put his foot on the neck of the holy priest and precious martyr, and, horrible to say, scattered his brain and blood over the pavement, calling out to the others, “Let us away, knights; he will rise no more.”*

*Hugh de Horsey. He may have been a relation of Philip de Horsey son-in-law to Sir Richard de Morville. Philip held the title Janitor Comitum Gallovidiam and owned the small island called Horse Isle, which lies a kilometer off the coast of Ardrossan. [40]

The Legend of Hiram Abiff

Fifteen Fellow Crafts, of that superior class appointed to preside over the rest, finding that the work was nearly completed and that they were not in possession of the secrets of the Third Degree, conspired to obtain them by any means, even to have recourse to violence. Now, however, of carrying their conspiracy into execution, twelve of the fifteen recanted. Three, of a more determined and atrocious character than the rest, persisted in their impious design, in the prosecution of which they planted themselves respectively at the East, North, and South entrances of the Temple, whither our Master had retired to pay his admiration to the Most High, as was his wonted custom at the hour of high twelve (noon). Having finished his devotions, he attempted to return by the South entrance, where the first of those ruffians, who, for want of other weapon, had armed himself with a heavy Plumb Rule, and in a threatening manner demanded the secrets of a Master Mason, warning him that death would be the consequence of a refusal. Our Master, true to his Obligation, answered that those secrets were known to none but three in the world and without their consent and co-operation he could nor they would divulge them. He intimated that he had no doubt patience and industry would, in due time, entitle the worthy Mason to a participation of them, but that, for his own part, he would rather suffer death than betray the sacred trust reposed in him.

This answer not proving satisfactory, the ruffian aimed a violent blow at the head of our Master; but being startled at the firmness of his demeanor, it missed his forehead and glanced his right temple but with such force as to cause him to reel and sink on his left knee. Recovering from the shock, he made for the North entrance where by the second of those ruffians, to whom he gave a similar answer with undiminished firmness, when the ruffian, who armed with a Level, struck him a violent blow on the left temple, which brought him to the ground on his right knee. Finding his retreat cut off at both those points, he staggered, faint and bleeding, to the East entrance where the third ruffian was posted. He received a similar answer to his insolent demand, for even at this trying moment our Master remained firm and unshaken, when the villain, armed with a heavy Maul, struck him a violent blow on the forehead, which laid him lifeless at his feet.

The similarities of the two stories of the death of a Master are striking to say the least. Adding in the connections to the de Morville family, the Tironensian, Kilwinning Abbey and the fact that Kilwinning has the honour of being the first lodge of Freemasonry in the World, I will leave it with you to decide where the Hiram legend came from. This legend is the heart of the third degree ritual, first conferred in London, in 1726 at the Society for Music and Architecture [41]. Some four years later, we find the

first reference to the Hiramic legend, a mere 13 years after the creation of the first Grand lodge [42], in London (1717). It was around this period, the 'higher' or historical degrees were starting to be developed.

The essence of these degrees was mostly due to the Jacobite, the followers of the deposed line of Scottish and of British Kingship, the Stewarts. Their family seat originated at Dundonald during the mid-12th century, and lay about 8 kilometres south of the site of Benslie Wood and which can be seen from the top of the castle. King Robert II, the first King of the Stewart line, spent most of his Kingship at the ancient Royal castle of Dundonald [43]. Ramsey (Ayr), the Earl of Eglinton (Kilwinning) and Lord Boyd of Kilmarnock all may have had their hand in the creation of these historical degrees at this time. These later developed into what is called the *33 degrees of the Ancient and Accepted Scottish Rite*. [44] The highest and most honoured of which is the 18th degree, the Rose Croix (Rosy Cross) of Heredom. These degrees peppered with a hint of the Templar's are due to the men who came from the lands of Ayrshire, not far from our mysterious site of Benslie Wood.

The Founding of the Abbey

The year 1140 AD is the date often quoted as the founding of the Abbey by Hugh, the constable for Scotland. However, as we have already noted, Hugh established and founded the abbey of Dryburgh in 1150 AD, so it very unlikely he would have founded Kilwinning as well. My researches show, as far as I was aware, that in Scotland, no noble however rich they may have been, has founded more than one house during this period of history in Scotland. Only King David I had that honour and it was at this period the King founded the Tironensian house of Lesmahagow [45] in 1144. Though not impossible, he could have founded Kilwinning at the same time but where would he get the monks to build it? Tiron is one possible source but I have found no records of this happening in the chronicles of this Order. Indeed, the first group of 12 monks and an abbot arrived at Selkirk about the year 1113 and having worked on building their abbey for 15 years, David for no good reason simply said they were building in the wrong place and moved them east to Kelso. This move was probably due to the advice of John [46], his chaplain and close confidant who was originally a Tironensian cleric. John was one of the most significant religious reformers in the history of Scotland. Later he was to become the Bishop of Glasgow and founder of Glasgow Cathedral. Herbert, another Tironensian and abbot of Kelso succeeded him. It would appear even at this early stage of Scotland's Medieval reform, the hands of the Tironensian were not only shaping stones to build abbeys they were also shaping Scotland's Norman policy of State and Church introduced by King David[47].

This move was no small affair; anyone who has worked on a building site knows that a great deal of planning is involved in any project. Architectural plans need to be drawn, and an area chosen, suitable for their needs. Some form of survey is carried out, the area cleared and levelled, and then there is the alignment of the abbey with regard to the dedication of a Saint of the Church (often in the case of the Tironensian, they chose a local Culdee Saint), the digging of the foundations, the laying of the corner stone etc. All this before the building even starts and yet here by Royal command the monks had to move shop after spending 15 years of sweat and toil lovingly creating an edifice suitable for God, with each stone cut by hand. I found the whole affair very strange, though the date of the move was interesting, 1128.

We shall come across this date later when I discuss the legends of another unique group, warrior monks known by the name Knights Templar. Hugh de Payne, the grand master of that Order had just received a land donation from King David in this year [48]. After relocating to Kelso, the monks may have employed local workers to help them speed up the work of building their first abbey in Scotland, now 15 years behind schedule. The Tironensian probably induced the local workers to become monks themselves and therefore learn the secrets of the noble art of masonry during their stay at Kelso. After serving upwards of a 12-year apprenticeship as a mason and a monk, this second group would later go on to establish their own house with the aid of a suitable benefactor. Sure enough, King David I came to the rescue and established the Priory of Lesmahagow in 1144 as a daughter house for Kelso.

He was probably feeling guilty for the delay in founding the first Tironensian house, for David so loved them. Thus, it would be impossible for King David to have founded both Kilwinning and Lesmahagow at this time, as there were insufficient mason monks to build two houses unless he got monks from Tiron and as already stated there is no record of this happening.

Meanwhile, the monks of Kelso would initiate the sequence again to replace the now ageing monks who had come originally from Tiron, and who at the completion of this second wave of apprenticeships, would be in their late fifties. Lesmahagow would most likely repeat this process and in this way, there would be a ready supply of mason monks to found other houses elsewhere. Kilwinning was the next to be constructed. It may have been King David's wish to settle a Tironensian house at Kilwinning but alas by the time this second group of mason monks were ready, he was dead (1153). This might explain why his good friend Hugh de Morville never founded a house here in Cunningham even though he was in charge of its care and security and instead founded an Order of Premonstratensian at Dryburgh (1150).

Hugh was well into his later years and was now committing all his resources to Dryburgh Abbey. The unexpected death of David meant Kilwinning would have to wait. Hugh died as a monk in 1162 AD and the title of 'Constable of Scotland' granted to his son Richard. Richard has the strongest claim to the founding of Kilwinning Abbey, for we have it on good account from Timothy Pont (c.1565 - 1614) the first man to produce a detailed map of Scotland [49]. Pont's maps are invaluable to historians researching into old place-names etc. As part of his mapmaking tour of Scotland, Pont visited the lands of Ayrshire and this included Kilwinning and the Eglinton lands (c.1605). He states that '*the Abbey of Kilwinning was founded by a Sir Richard de Morville in 1191*'. He had seen the actual founding charter (no doubt shown to him by the Earl of Eglinton but where it is now?), which also stated, that after the death of Thomas a Beckett, the grants of the de Morville family of Sir Richard to Kilwinning were confirmed by Pope Honorius II.

the said fundatione, with the donations and mortifications thereto belonging is confirmed by Pope Honourious the 2d, pontificatus sui: These donations and foundations are also confirmed by K. Alexander the 3d.;as also by Jocelinus, Dei Gratia Humilis Glasguensis Ecclesiae Minister Autoritate Episcopali, etc.

We have two problems with his statement, Sir Richard died in 1189 and Honorius II's term as Pope was from 1130–1143. How can we reconcile this? As any historian will tell you, errors in dates and names occur often in historical documents. One has to use logic and in effect, read between the lines to make good the information contained within the document in question. The date 1191 can easily be remedied, Pont or someone has recorded the date of the charter as 1191 when it should have been 1171, hence the 7, looks like a 9, a simple scribal mistake and perhaps Pont or someone when writing down or reading these notes also confused the titles of the Pope and King.

For the whole statement, makes better sense if he wrote Pope Honorius the third, instead of the second and likewise King Alexander the 2nd, instead of the 3rd. These men lived within a closer period, Pope Honorius the 3rd (1198–1216), King Alexander the 2nd ruling from 1214–1249 and Jocelin as Bishop of Glasgow from 1175 – 1199. Hence, the best date for the founding of Kilwinning Abbey would be 1171, shortly after the murder of Thomas a Becket. So how does all this fit in with the death of Thomas a Beckett and the founding of the Abbey?



Figure 21 Seal from Arbroath Abbey-St Thomas at the Alter

Let me recap

- 1113. David of Scotland even before he is king invites monks from Tiron into Selkirk.
- 1128. David moves the monks to a more suitable location, Kelso.
- 1144. David founds the priory of Lesmahagow.
- 1170. Hugh de Morville, son of the late Hugh (who was the Constable of Scotland for David I) is party to the murder of Thomas of Canterbury.
- 1171. In order to save the family name and remain in good grace with the Pope, Richard brother of Hugh founds an Abbey; his choice is the Tironensian Order, as they can easily integrate with the existing Culdee Church. Due to its benefactors, the abbey possessed all the parish of Kilwinning, except Eglinton and Montgreenan estates; part of the parish of Beith and a few small pieces of land elsewhere. It also drew on the tithes of up to 20 parishes with estimated revenue of 20,000 Scottish pounds per annum, equal to a king's ransom in those days.
- 1178. King William the Lion founds Arbroath Abbey for the Tironensian and dedicates it to Thomas a Becket. It was the only religious house founded by him. It too became very wealthy thanks to a generous endowment of 24 parishes and land in every royal burgh.
- 1220. Pope Honorius III raised Paisley Priory to the status of an Abbey and it would be frugal at this time to deal with other church matters relating to this part of the world.

It is also interesting to note, Pont gave an account of the abbeys downfall, which was after the Reformation period of 1560. Yet he said this happened in 1591 but I believe it was 1571 due to a mix up with the reading of his original notes where the numeral seven has again been confused with the numeral nine. Surely, this would further validate my hypothesis for the founding date of Kilwinning as 1171. Concerning Pont's work the *Ayr and Wigton Archaeological Society* (volume 1, 1878) record the following point...

Pont is certainly mistaken in giving the date of 1591 for the destruction of the Monastery. The following is an extract from a note by Mr. Dobie who gives us all that said on the point: "Of the exact date when the Monastery was destroyed there is no evidence. Knox says that the Lords of Secret Council made an Act. That all places and monuments of idolatry, to be demolished. For that purpose, they directed to the west the Earl of Arran, having joined the Earls of Argyle and Glencairn, together with the Protestants of the west, who burnt Paisley (the Bishop of St. Andrews, who was Abbot thereof, having narrowly escaped), and cast down Fail, Kilwinning, and a part of Crossraguel.

This Act passed in 1561 {Cold. Hist., vol. 2, p. 130), and it is probable was forthwith acted upon, though some of the religious houses in Scotland had been destroyed before this year. No private record is extant giving any details of the demolition of Kilwinning. Pont says the Abbey destroyed in 1591. The work might be finished in that year; but Knox, who died in 1574, could not have narrated that Kilwinning had been 'cast down,' had not the devastation gone a considerable length in his own lifetime.

Thus the date 1571 is much more plausible than 1591, and hence the same mix up with the numeral seven and nine. Going back to the events of Thomas a Becket's life, I suspect Thomas was intimate with the Tironensian Order; perhaps he had acquainted himself with them during his six-year exile in France before returning to England. Less than one month after his return, he is murdered by command from his long-time friend King Henry II. Did Thomas know something, a great secret perhaps? A secret so powerful it ended his life, speculation on my part perhaps but there is too much going on in this affair than mere differences of opinion between Henry and Thomas. It deserves further research. I also found evidence that point to the abbey as coming into existence after the date of 1170 in a charter confirmed by Richard de Morville. [50]

Robert, son of Warnebald granted to the Monastery of Kelso and its monks, for the use of Lesmahagow, the church of Kilmaurs. 'His town in Cunningham', with half a carrucate (plough-gate) of land belonging to the church, on condition that they should receive him into fraternity, and at his death binds himself to give two-thirds of his substance to the church of Kelso. This grant confirmed by Richard de Morville, Constable of Scotland

Surely, if Kilwinning abbey existed in 1170, Robert would have given this grant to the Tironensian monks of Kilwinning some 11 kilometers away rather than to those of Lesmahagow, 38 kilometers distance. It was only after the death of Thomas a Beckett, did the concept of building the abbey came into play. Other evidence comes from Peter, the chronicler for Henry II [51]. He gives an account of *a fountain having run with blood for eight days at the church of St Vinian in the western parts of the land of Scotland, in of the region Cunningham, not far from the castle of Irvine, June 1184*. Peter's account hints at the existence of a church, quite possibly the abbey itself or at least its foundations. It must be remembered, abbeys can take a long time to complete. The archaeological records show it was built in stages, the nave being built first just as Pont states. Taking the date of 1171 as our starting point, its relative completion of the nave of some 30 years seems reasonable. This then takes us to the beginning of the 13th century, close to the time of an important charter concerning the area, one that defines the shape of our mysterious site, Benslie Wood.

The Architecture of Kilwinning Abbey

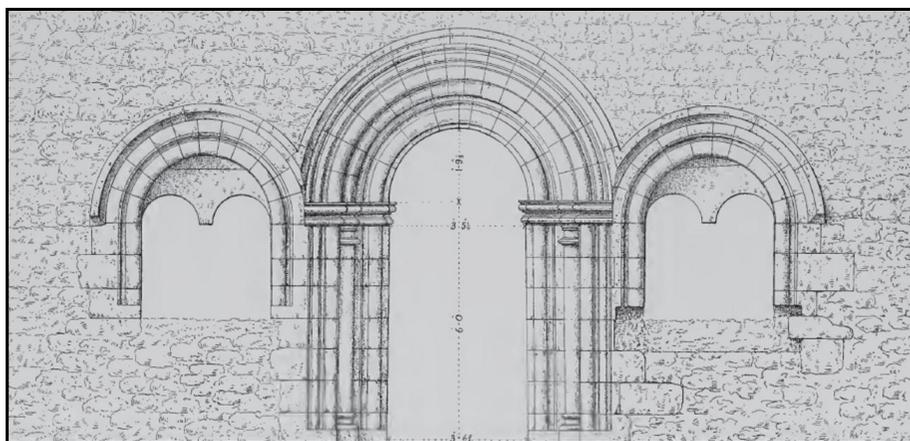


Figure 22 Entrance to the Chapter house, Kilwinning Abbey

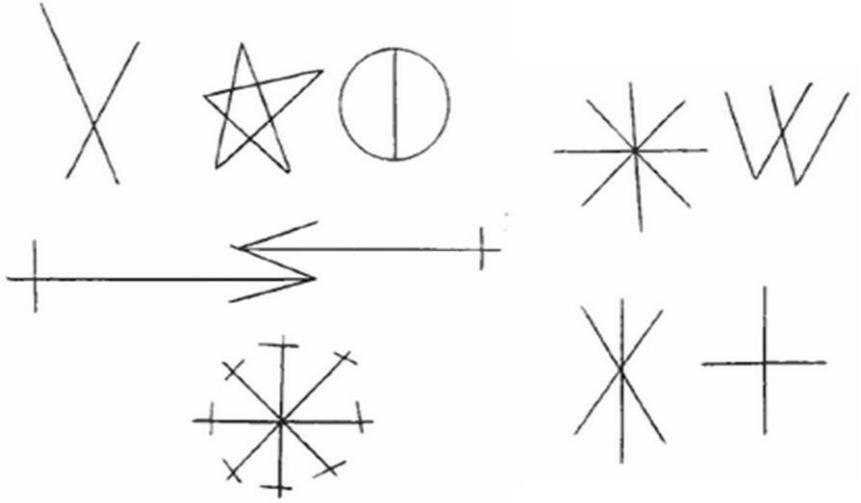


Figure 23 Mason marks found in the Chapter House

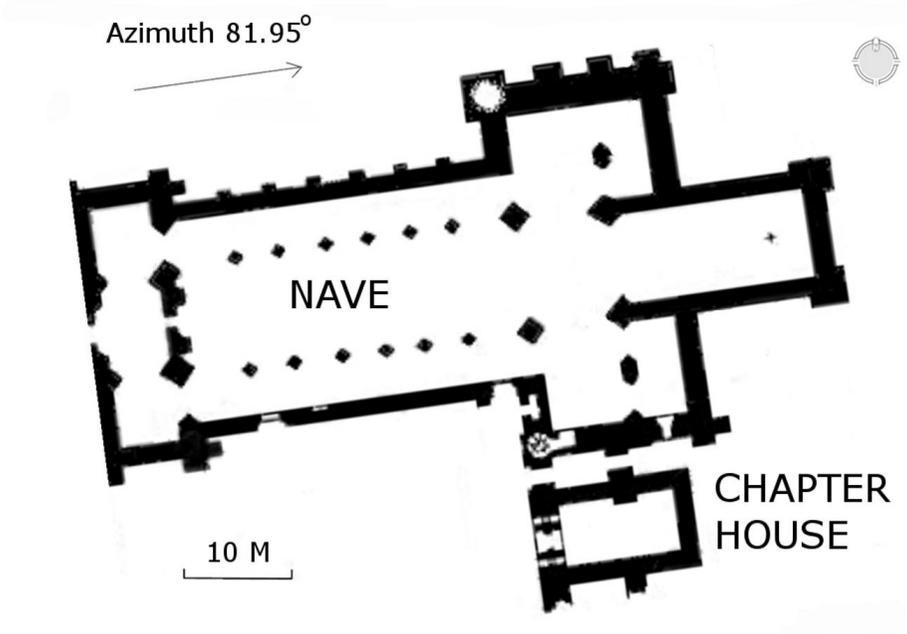


Figure 24 Plan of the Abbey

The excavations of the architect [52], Mr. Galloway (1876), revealed the monastery to have included a large cruciform church with two massive towers at the western end and one other at the point of the nave and transepts. To the south of the nave is the usual cloister area which was once surrounded by a range of domestic buildings. All that remains of the abbey today is the end of the south transept reaching to its full height (27.5 m). Connecting with it is an arch of the transept aisle, some of the south wall of the nave of which the doorway leading to the cloisters is still in place and corbels from which sprang the aisle vaults. At the western end of the south aisle, the two heavy piers supported the eastern side of the tower extending to a height of some 16.5m. At the first transverse arch of the aisle, a portion of the east wall of the cloister court remains. Between the south transept and the chapter house is the slype and within it some remnants of a well-built barrel vault exist. Plain ashlars were used in the construction of the doorways in the abbey with the bays within the aisle numbering seven. Pont stated the nave of the abbey was built first and archaeology has confirmed this with the oldest fragments preserved in the doorway from the south aisle of the abbey to the cloister which belong to the Romanesque period.



Figure 25 Kilwinning Abbey as it looks today



Figure 26 Doorway from the south aisle



Figure 27 Close-up of the remains of the south transept

In figure 26, the arch and doorway between the south transept and the nave is in the style of the transition, of purely Norman with early pointed patterns of Romanesque style (c. 1170). Most of the doorways within the Abbey have fine dogtooth work, a common style of the Tironensian builders. In figure 27, the remains of the south transept reveal a beautiful example of the early pointed style, rising to a height of 27.5 meters to the pinnacle. This entire expanse of the transept is filled by a group of tall pointed windows, the central window being slightly taller. As in the case of its sister abbey at Arbroath (1178), founded a few years after Kilwinning, construction work was pushed rapidly for a period of about fifty years.



Figure 28 The slype



Figure 29 The remains of the Chapter House

THE TIRONENSIAN

Bernard of Tiron

St Bernard of Tiron [53] founded his Order in 1107. Unlike other Orders which chant continuously, the monks of Tiron meditated and kept silent. They practiced whatever craft they were skilled at, in order to provide for the community in general under the disciplines of a cloistered and monastic life. During the Order's lifetime, it built over 117 abbeys and priories mostly located within France. In Britain they established only a few houses in Wales, Ireland, and England. Outside of France, it was Scotland that proved to be very successful. Here the Tironensian established a total of eight abbeys and priories with Kilwinning and Arbroath becoming the richest of all the abbeys ever built in Scotland. Bernard was in his late fifties when he finally established his own Order with the building of its first abbey in the forest of Tiron (40 kilometres west of Chartres), France. Born around the middle 11th century in a small village near Abbeville, he left this mortal plane on the 25th of April 1118 at his Abbey [55]. Bernard's career was very much varied and certainly not like the typical monk or saint of his time. He had studied as a secular student until the age of nineteen or twenty then left this

school to make his mark in the world. Travelling south with some companions he ended up at Saint-Cyprien in Poitiers where he stayed for almost a decade at this monastery. Then in 1080, an opportunity arose, Abbot Gervais of Saint-Savin, a daughter abbey of Saint-Cyprien, was convicted of simony and Bernard assumed authority over the abbey (c.1082–1096).

Later, for some unexplained reason Bernard fled the Abbey (1097) and headed for the safety of Peter the hermit (l'Etoile), spending a short period with him. Bernard then travelled to the Island of Chausey, and after a few years returned to Poitiers. On the death of Abbot Renaud of Saint-Cyprien, the monks elected Bernard as Abbot on May 23rd, 1100. However, the Cluniacs disagreed with this new appointment and complained to the Pope. Bernard was removed from his office but fired up by his Celtic spirit went twice to Rome to complain personally to the Pope (c.1102). It was during this uncertain point in his career, he meet Robert of Arbrissel, and Vital of Savigny who were preaching in Normandy. Shortly thereafter, Bernard again returns to Chausey Island. However in 1107, he is found back in Poitiers. It would seem by this time he had finally resolved some personal issues and decided to found his own monastic Order, one that would conform to the original rule of St. Benedict.

Thus it was in 1107 that Bernard founded his first monastery at Tiron-Brunelles on land given to him by Rotrou II, the count of Perche. Rotrou II had participated in the first Holy Crusade. All seemed well for Bernard until in 1114, the Cluniac monks of Saint-Denis of Nogent-le-Rotrou began claiming tithes and burial fees from Tiron. Bernard was naturally unhappy at these claims and decided to move the monks to adjacent land in Thiron-Gardais; land granted to him by Yves, the Bishop de Chartres. It is here they finally established their first Abbey and it was about this time that Prince David of Cumbria (later King of Scotland) invited some of the monks to come to Scotland and build a house for him at Selkirk.

At Tiron, Bernard set up a school and trained monks and men to be artisans in all sorts of trades and was himself trained as an ironsmith and woodworker. In the last years of his life, he also set up a school in the town of Chartres, home to the Cathedral famous for its exquisite carvings and Gothic architecture, the finest example in all France. Meanwhile in Scotland, the monks of Tiron [54] built some of the wealthiest and greatest abbeys of Scotland. These abbeys proved to be unique compared to other abbeys of the period. No ruins exist for Selkirk but Kelso had the shape of a double cross, a rare design in the Christian world and the only one of its kind in Scotland. The next Abbey built was Kilwinning, with its twin western towers built separately from the nave. The foundation piles for these towers were more massive than that of England's largest cathedral, Westminster. Figure 30 shows the relative positions of the abbeys and priories they built in Scotland.

The Tironensian Houses of Scotland

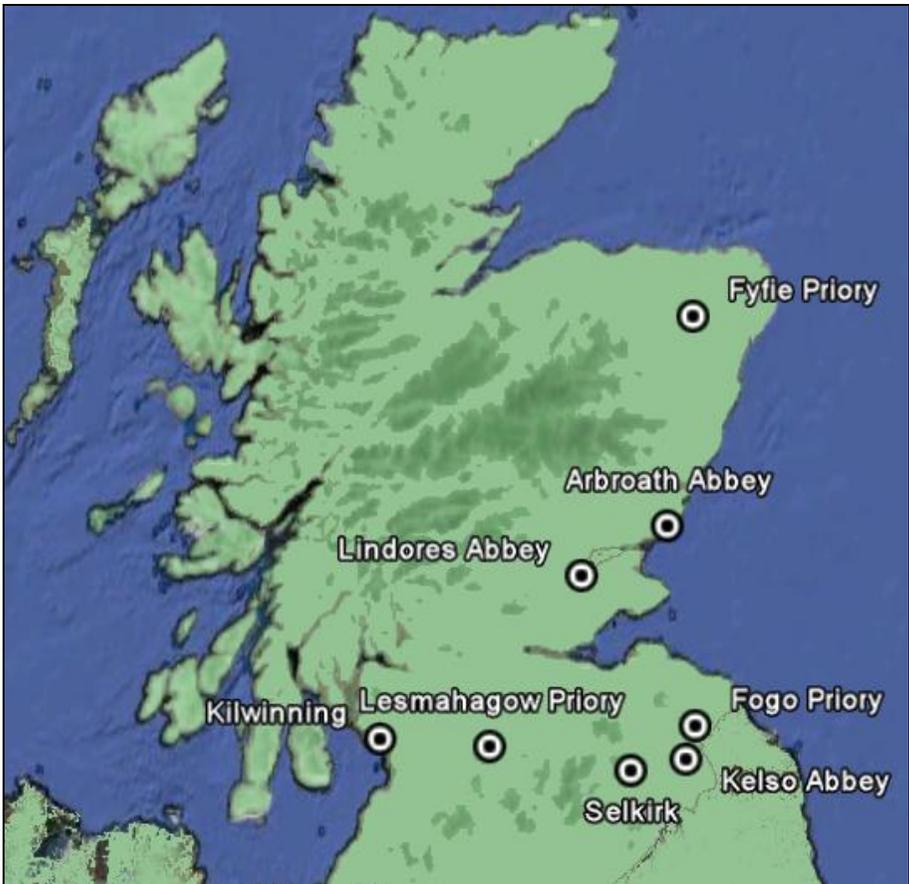


Figure 30 Tironensian Houses of Scotland

- Selkirk Abbey (1113)
- Kelso Abbey (1128)
- Priory of Lesmahagow (1144)
- Kilwinning Abbey (c.1140-1189)
- Arbroath Abbey (1178)
- Lindores Abbey (1190)
- Priory of Fyvie (c.1214)
- Fogy (c.1256)

The Celtic Church

Francine Bernier [56], author of *The Templars Legacy in Montreal: the New Jerusalem* did some excellent research into Bernard and the Tironensian Order with some intriguing breakthroughs never before revealed by historians. One of these was made on a personal visit to France. In early 2005, she came across a portrait of Bernard of Tiron in the priory of Notre-Dame d'Yron which had been painted by one of his disciples (1135). What was interesting about this painting was it depicted Bernard sporting a hair style similar to the Celtic tonsure. This was for her was a major breakthrough in proving Bernard indeed belonged to the ancient Celtic church. I should also point out this form of hair style was modelled on the Druids, those ancient wise men from distant times before the Christian era. This wonderful and insightful research by Francine Bernier into the Tironensian is commendable.

Although I had discovered much concerning this group, her researches helped to fill in some of the gaps. It just goes to show; despite all the technology advances in this digital age of virtual libraries etc., a well-planned trip produces far superior results for any serious student of history. Perhaps one day I will take a trip to Tiron and see it for myself and perhaps catch a glimpse of the heraldic crest of King David of Scotland, which the monks had placed as a mark of respect for his gift of payment to build the nave of their first abbey, 'the Holy Trinity of Tiron'. As for Bernard's patron the man who gave him land in the forests of Tiron, he was none other than the Count of Perche, Rotrou II (c.1085-1144).

Rotrou II [57] married Mathilda, the daughter of Henry I, King of England and had become a close friend and counsellor to Henry. Also to be found in the court of Henry whilst in Normandy is the future King of Scotland, David (from 1093 to 1113). Mathilda, Marguerite and Julienne the sisters of Rotrou marry into fame and fortune, while their children marry into Spanish and Sicilian royalty. Philip Coppens in his book *Servants of the Grail* has identified Rotrou II de Perche, as Perceval from the famous Grail legend written by Wolfram von Eschenbach. Wolfram [58] says the Grail is a stone that fell from heaven, and displayed supernatural qualities with apparent longevity bestowed on those who remained close to it. The Grail itself was stored at the castle of Munsalvaesche (Mount of Salvation), and guarded by Templars. Let's recap; we have David of Scotland, the Tironensian, Rotrou II, the Mount of Salvation, and finally the Templars all possible threads in the story leading to the hidden place of the fabled Holy Grail. The castle of Munsalvaesche or Mount of Salvation reminds me of Mount Heredom as it too contained a stone with mystical properties and was associated with the Templars (see page 83).

Chartres and the Ark

Well worth a mention in the quest for the Holy Grail is Chartres Cathedral [59].



Figure 31 Chartres Cathedral

Four cathedrals have been built on this site dating back to the time of Charlemagne in the eighth century originally named the 'Church of Saint Mary'. Long before any church was built here; it was a pagan site, dedicated to the traditional Mother Goddess. This site was built over a Grotto of the Druids, which housed a sacred dolmen long before Christianity came into existence. After a disastrous fire in 1020, the abbey was all but destroyed. Bishop Fulbert was in charge of its care and began a program of reconstruction which never really finished. Only the crypt, (the largest in France) survived the fire. Building work continued throughout the 11th and 12th century until in 1134, another fire occurred, this time damaging the town and parts of the cathedral. Rebuilding of both the north and south towers commenced and by 1170, the installation of the Royal Portal was completed. Sadly, on the 10 June 1194 yet another fire destroyed almost the whole cathedral. The choir and nave required rebuilding but luckily, the twin western bell towers and the Royal Portal survived. The south porch with all its sculptures was finished around 1206, and the north porch completed in 1215.

Eventually the incomplete cathedral was dedicated by King Louis IX, in 1260. The cathedral itself is filled with a vast array of statues and carvings several of which have attracted special attention by historians. In the north porch there is a stone pillar with a strange carving, said to be the Ark of the Covenant and beneath it an inscription: *Hic Amititur Archa Cederis*. The guidebook translates this as '*here things take their course: you are to work through the Ark*'. Strange indeed, since the carving looks more like a cart with a chest on top of it. Another interesting carving is the figure of Melchizedek (within the central doors of the cathedral) the mysterious Priest-King of Salem (Jerusalem). He is thought to be holding a cup which some claim represents the Holy Grail. The cathedral of Chartres is a 'book written in stone' in much the same way as Rosslyn chapel is in Scotland. Nevertheless, what I find interesting is the Tironensian had a school of Artisans here.

It may, however, be safely assumed that during the twelfth and thirteenth centuries the Benedictines of the Abbey of Tiron directed the building of our church, for that monastery had established a House at Chartres in 1117. We also know that this convent contained more than five hundred Brothers practicing all the arts, and those sculptors, image-makers, stonecutters, or workers in pierced stone, were numerous. It would therefore seem very natural that these monks sent to live at Chartres were the men who drew the plans of Notre Dame. And employed the horde of artists whom we see represented in one of the old windows of the apse--men in furred caps shaped like a jelly bag, which are busily carving and polishing the statues of kings.

[60]

ST FINNIAN

St Finnian, Man or Myth

Kilwinning received its name from a Holy man known as St Winnian or Finnian. However, historians are still debating as to which St Finnian it was, for there are several contenders to this claim.

- St Finnian of Moville; died c.586. Feast date 10th September.
- St Finnian of Clonard; died c.549. Feast date 12th December.
- St Finan; died 661. Feast date 17 February.

In addition, there are yet others, Finbarr of Cork and even St Ninnian of Whithorn are to be considered. So which one is it? Well it so happens, the date that points to the Saint responsible for the naming of Kilwinning is found firmly embedded in stone, at the place dedicated to his name, which not surprisingly is Kilwinning Abbey. However, before giving you the date we will now look into the histories surrounding St Finnian. For centuries, scholars have argued over the identity of this saint. Thomas Owen Clancy [61], a researcher of Celtic histories presented an interesting theory (2001) that Saint Ninian of Whithorn, Saint Finnian of Moville, and of Clonard and

Saint Finbarr of Cork are all one and the same and that the original form of his name was from the Gaelic, Findbarr and hence is derivative Finnian. He says it has an origin which belongs to the Britons. A common scribal error changed the U into an N to form Ninnian. (Uin means ‘white’ in the Briton tongue). This was no surprise to me as I had seen on numerous occasions how even the simplest of scribal errors can change the whole context of the historical document in question. The supposed foundation of Ninian is in the south west of Scotland about 100 kilometers due south of Kilwinning and sits on a peninsular called Whithorn, which in Old English as Hwiterne, taken to mean ‘white house.’ Interestingly, the earliest source of St Ninian of Whithorn is from the Anglo-Saxon Bede [62] (c.730). According to Bede

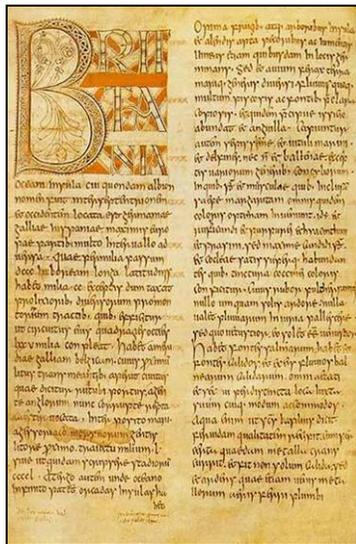


Figure 32 Bede's Manuscript

In the five hundredth and sixty-fifth year of our Lord's incarnation, when Justin the Less received the helm of the Roman Empire after Justinian, there came into Britain from Ireland a priest and abbot. Distinguished by his monastic dress and way of life, by name Columba, to preach the word of God to the provinces of the northern Picts, that is to say, to those, are separated, from their southern regions by steep and rugged mountain ridges. For these southern Picts, who have their sees within (i.e. to the south of) the same mountains, had long before, as the story goes, forsaken the error of idolatry and received the faith of truth. Nynia, a most reverent bishop and holy man of the nation of the Briton, preached the word to them. Who instructed regularly at Rome in the faith and mystery of the truth, whose Episcopal see, distinguished by the name and by the church of St Martin, where he himself,

together with many other saints, rests in the body, the English nation has just now begun to govern. The place, which belongs to the province of the Bernicians, called in the vernacular at the White House, because he there built a church of stone in a manner to which the Britons were not accustomed.

From this account we have a man called Ninian, he was a priest of the Britons and he ministered to the Picts of southern Scotland. Bede's account is essentially correct except for the parts regarding the name of this priest, St Martin, Rome and the place of his ministering. Clancy claims that a Briton called Uinnobarros was born (Uin means 'white' and barr means 'a head of hair') or Uinniau to his friends and born around the year 510. He trained at the church of Whithorn and became a bishop. He spent some time in Ireland and founded Moville and possible a number of other centers in Ireland. He is also said to have trained St Columba and to have died in 579. After his death, a cult developed based on its own local legend and feast date. In Ireland cults developed at Moville and Clonard and in Scotland, a cult developed at Inchinnan in Renfrewshire and in Ayrshire. I assume in Ayrshire he meant Kilwinning and its surrounding areas.

He argues that his fame at Whithorn led to the spread of his cult from the seventh century onwards due to Pecthelm, the first Northumbrian bishop of Whithorn and believes Pecthelm may have been the responsible for 'doctoring' the legend associated with Uinnian in order to enhance Northumbria's claim to this area by linking the saint to Rome and with St Martin of Tours (see *Life of Ninnian*). Bede then used this doctored legend as the basis for his reference to Ninian in his *Historia Ecclesiastica*. However, as much as we commend Clancy (and others) for his intuitive thinking for making Ninian and Finnian to be the same, I propose a slightly altered scenario.

Clancy is correct, Finnian and Ninian are the same. Nevertheless, he belongs to the area of Kilwinning. In addition, Finnian was not a real person but based on a Druidic philosophy related to the ancient worship of the Sun. An alternative name for Finnian would be the Celtic god Lugh or the pan-Celtic God Belenos, the Shining One, the Sun God, Many Skilled, the Fair-Haired One, the White or Shining one. The worship of the Sun is a common theme in all ancient religions. Now according to Ptolemy of Alexandria (2nd century), the native Celtic peoples who occupied the south west of Scotland were the Damnonii. Ptolemy, using Roman military maps and information from the late first century AD, states that Vindogara (Uindogara) was one of the six 'cities' of the Damnonii. The precise location of Vindogara as a Roman or native site has yet to be established and is generally believed to lie somewhere near the area of the Irvine valley. However Ptolemy's work is full

of scribal errors and I believe that the name of this 'city' or Romano/British fort should have been written down as Vindobara (Uinnobara), the b being corrupted to a g in Ptolemy's source. This is equivalent, in the Irish form as Finbarr, the White (haired) one whose centre was at Kilwinning. This Romano/British fort may lie just outside the famous village of Dundonald, at Newfield Estate and has been waiting for archaeology to reclaim its history for almost two millennia. It sits 11 kilometres from Kilwinning and if archaeologists were to look around Dundonald Hill, they will find traces of several Roman camps. This hill has an ancient history dating back thousands for years. When the Romans left this area (c.410), south west Scotland was open to occupation by the Irish, the Scotti. This may have proved to be opportune for the school of Kilwinning who employed a peculiar mix of Druidic lore and Jewish mysticism resulting in the creation of its own blend of religion, that of Christianity, the original version and not the Roman one.

The Irish were dully 'converted' by Patrick, a man who is said to have come from an area in the southwest of Scotland and whose feast date, the 17th of March just happens to be the same as Joseph Arimathea [63], the man linked with bring the Holy Grail to Britain! Whatever the case, the fame of Kilwinning spread to Ireland and many sons of the Irish nobles were educated at the School of Finnian. Even as late as the 6th century, it has been said that St Finnian taught Columba himself (at Moville, in County Down, Ireland), however perhaps he was taught by the Masters from the school of St Finnian, Kilwinning and who may had gone over to Ireland to found other Schools or Colleges, Moville for example. St Finnian died in 579; If Finnian was a representation of the Sun as I believe, then how could he have died? I take this to mean that the great school of learning had ceased to operate. Six centuries later, it was revived by the Tironensian Order who produced a school of artisans and masons. The reader is reminded at this point, the Tironensian Order was specifically chosen by King David to integrate with the now stagnant Culdee Church and to absorbed its rich knowledge which it had accumulated over its long history (they were after all Druids originally).

Why had the school 'died' in 579? This was probably due to pressure from the Scots of Dál Riata, who controlled Argyll, the southern part of the West Highland coast, and which retained close ties with their Irish homeland [64]. A few years earlier, in 574 Columba (at Iona) ordained Aedan as King of Dál Riata. King Rhydderch of Strathclyde had recently killed King Gwenddolau near Carlisle and Gwenddolau's chief adviser was Emrys of Powys, the son of Aurelius. On the death of his king, Emrys fled to Hart Fell Spa in the Caledonian Forest, finally seeking refuge at King Aedan's court (at Dunnad). He asked the king to act against Gwenddolau's killer. Aedan destroyed Rhydderch's Court of Alcut (Dumbarton) at Emrys request. This was also a period of internal and external struggle for the Britons of

Strathclyde who were now fighting on every front, against the Picts, Angles, Saxons and the Scotti (Irish). Strangely enough, the centre of this kingdom has always eluded historians and yet here at Kilwinning they will surely find it. Perhaps now the ‘Welsh Books’ will make better sense [65].

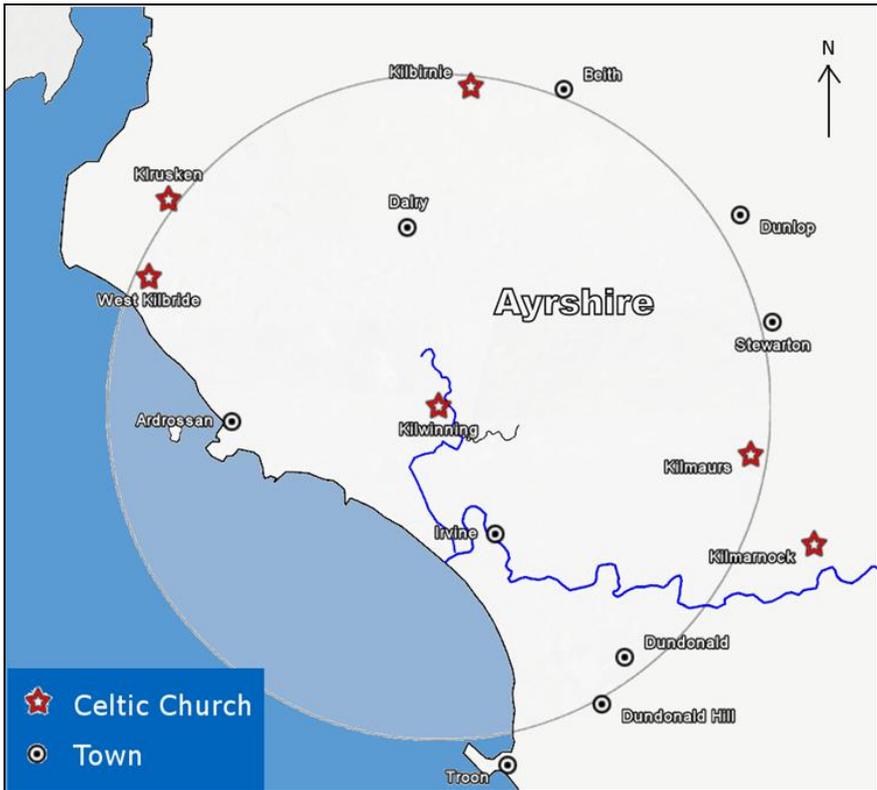


Figure 33 Arthur's Round Table?

A ring of Celtic churches protected the Mother Church, at Kilwinning. Was this the original centre of the Strathclyde Kingdom with its towns set up in the hills guarding the valley passes? Could this ring of churches therefore be the source of King Arthur's 'Round Table'? Kilbirnie, situated in the north is aligned near the North Pole. The name birinus derived from Kilbirnie is said to mean Bear.

Arthur was also known as the 'Bear'. His mother was Queen Ygernia [66], the High Queen of Strathclyde and on the death of her husband the Dux of Carlisle, she married King Aiden of Dalriada (North West of Strathclyde). On his 16th birthday, Aiden's son Arthur became Sovereign Guletic (commander) and anointed High King of the Britons.

As Commander, he would be responsible for the protection of the Kingdom of Strathclyde, which included the towns, and churches surrounding Kilwinning. After the disastrous defeat of Arthur (and his death) at the battle of Camlanna in 603, the Kingdom of Strathclyde started to disintegrate. According to the Jacobite Historiographer Royal and Prior of the Celtic Church's Sacred Kindred of St Columba (Laurence Gardner), Arthur had failed the Celtic Church by following the Roman tradition while his opponent Archpriest Modred upheld it, treating Druid and Christian priest as equals. Despite his failure, Arthur would have received a royal burial in respect for the battles he won in protecting this area (the battle in the Woods of Beit[h], the battle at Troon [67] near the foot of Dundonald hill etc.).

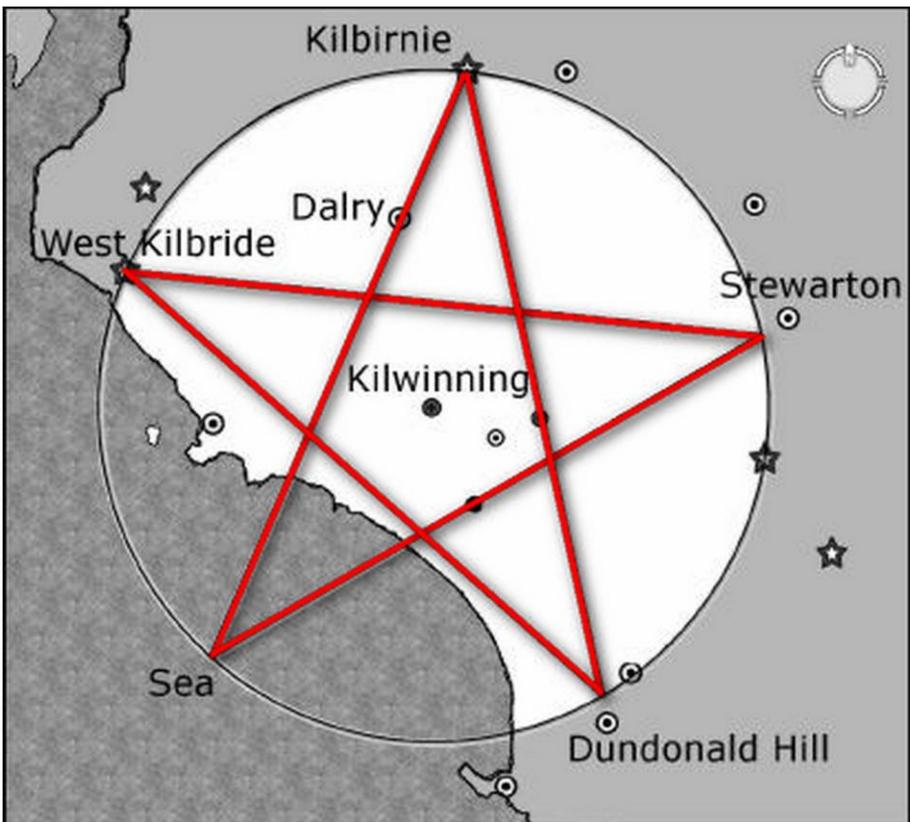


Figure 34 Sir Gawain's shield

Saint Kentigern whose feast date is the 13th of January (d. 603) is the patron saint and founder of Glasgow city. Kentigern may in fact be none other than the High Queen Ygernna or Kentigern[a] (Kent='High Ruler') and Kentigern's legend of a 'ring' found within a 'fish' would make better sense

with regard to Kilwinning (see page 102). This ring of Celtic churches may be a unique arrangement found only in Ayrshire, but their maybe others, scattered here and there awaiting rediscovery. Probably the best place to search for such an arrangement would be in Wales. Within this circle (fig34) one can draw a pentangle using the towns of Stewarton and West Kilbride, the hill of Dundonald with the towns of Kilbirnie and Dalry acting as a pointer for last leg of the pentangle, which falls into the sea. Those of you who know Arthurian legends may remember the story of *Sir Gawain and the Green Knight*. It was Sir Gawain who carried a red shield with a gold pentangle painted on it; the colours represent the Sun and this shield is also known as the seal of Solomon.



Figure 35 Seventh century Kingdoms between the Roman Walls

The founding of Glasgow by Kentigern[a] at the end of the 6th century would indicate a move northwards for the Royal family and its government using the line of old Roman forts along the Antonine wall to Dumbarton (Alt Clut) with further support aided by the dynastic alliance of Dalriada to the north west of this line. By the early 7th century, the two Anglian kingdoms of Deira and Bernicia had emerged into a powerful political Anglo-Saxon kingdom called Northumbria. This new Kingdom [68] exerted its influence on southern Scotland. Those that remained in Ayrshire were either killed or taken into slavery by the encroaching power of this kingdom. Given little choice most of the inhabitants left and fled to the safety of their kinsmen in Wales.

This would explain why most of the Arthurian legends come from the Welsh Annals. It was at this time, the Northumbrian princes converted to Christianity. King Edwin was converted at York in 627 and his successor, Oswald continued the introduction of Roman Christianity in the north east by employing Aidan, an Irish monk from Iona to convert his people. Oswy, brother of Oswald who succeeded him defeated Penda, king of Mercia from the South in 655, this action allowed Northumbria to bask in a period of economic and political stability. King Oswy died in 669 not long after the synod of Whitby.

The synod of Whitby

The Synod of Whitby (664) called into question the timing of Easter, a date of great importance to Christianity [69]. Early Christians (the Celtic Church) had originally celebrated the Easter date in line with the Jewish Passover feast originally held on the 14th day of the first lunar month of the Jewish year, the month of Nisan.

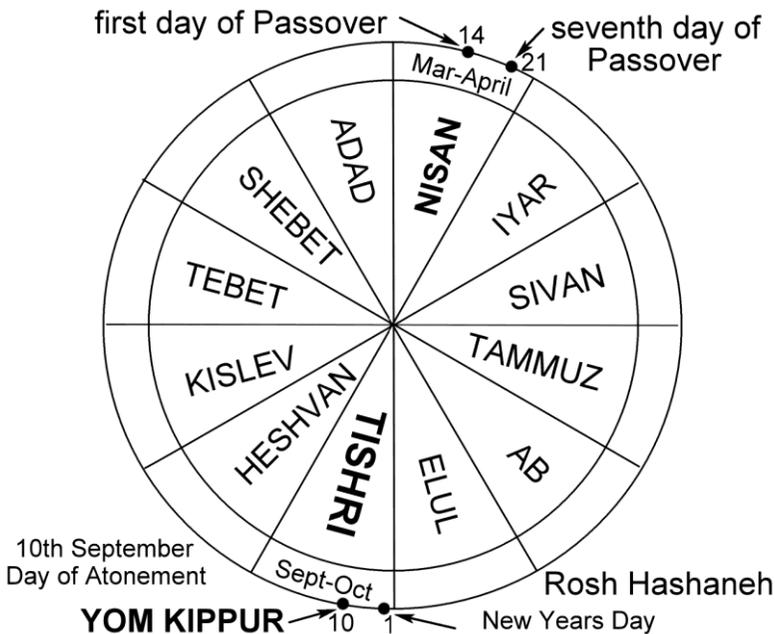


Figure 36 Jewish Lunisolar calendar

In order to do this, they used a lunisolar calendar (fig 36), one that employs both the cycles of the Sun and the Moon. This is why Freemasonry reveres the legend of King Solomon’s Temple. For the name, ‘Sol-o-mon’ relates to the Sun and the Moon.

If we take the opposite date from this point, we have the feast of the Tabernacles, the 15th of Tishri. In addition, five days earlier it was Yom Kippur, the Day of Atonement. This was a very special day for the priests at the temple of Jerusalem. This falls between September and October over a cycle of 19 years eventually falling on the 10th of September in the lunar calendar and as I later discovered, is the feast date of St Finnian at Kilwinning (page 57). The Synod of Whitby chose the Roman dating of Easter and this became standard practice throughout Northumbria.

The Episcopal seat of Northumbria was transferred from Lindisfarne to York and the seat for the Bishopric was given to Wilfred. Colmán and the other supporters of the Celtic Church returned to Iona. King Oswy was left only with Irishmen who had chosen to keep the Roman dating of Easter. Monasteries at Monkwearmouth (dedicated to St Peter, 674) and Jarrow (St Paul, 685) were built to celebrate Northumbria entering the Roman form of Christianity, and these became the most important monasteries in Northumbria. Bede was one of the earliest students at Jarrow. It became apparent at this time that the Roman church of Northumbria needed a safe route to continue intercourse with the Irish monks who were based on the west across the Irish Sea and their own Northumbrian counterparts based on the East coast of Britain. In order to achieve this, Ecgfrith the son of Oswy continued military expansion in the north and west until the south west of Scotland, was firmly under its control.

Now that Northumbria had control of this area a continued exchange with the Irish monks was guaranteed and in order to facilitate this process a 'Way Station' was established at Kirkmadrine [70], in the recently acquired area of Galloway. This church lies in the area called the Rhinns and has nothing whatsoever to do with St Martin of Tours. It may have been a Celtic church originally with a name something like Kilmarhinn. When the Anglo-Saxons took over this area the Kil was changed to Kirk in their language and a further corruption (in my opinion deliberate and in keeping with their policy of usurping the fame of St Finnian) of the letter h into a letter d.

(Celtic) Kil-ma-rhinn → *(Old English) Kirk-ma-hrinn* → *(mod. English) → Kirk-ma-rhinn, the church-of-the- rhinn*

In the old English spelling, the letter h is now corrupted into a d to give Kirkmadrinn. Historians have then assumed this name to be a corrupted form of Martin which in Gaelic is Matrainn in the never ending hope of linking Whithorn and its surrounding area with a St Ninian and Martin of Tours. This area of the Rhinns of Galloway has always been an important route for people travelling back and forth from south west of Scotland and Ireland since it afforded the shortest and safest crossing point over the Sea.



Figure 37 Sea route between Ireland and SW Scotland

A group of Christian marker stones [71] was discovered here (late 1800's) used as gateposts for the churchyard. They displayed the Chi-Rho monogram as used by the Roman Church and dated to the 5th century on the basis that St Ninian actually existed. Why then would Christians of this area follow the Roman style when they had the opportunity of being converted by the main Celtic Church, one which taught the 'original' Christian teachings, and as Bede records was a church of the Britons, a church which may have been in existence for three full centuries before the so called Ninian, if he ever existed, and said to have lived? Surly, the 'Church' of St Finnian, a 100 kilometres due north of Whithorn is the best candidate for the teaching of this 'new' religion, Christianity? So perhaps then, these stones should be re-dated, to a later period, one which would suit their Roman character and style, that is, to a period when Whithorn was under the rule of the followers of the Roman Catholic Church. Over to the east some 5 kilometres away in the town of Whithorn [72] a stone of similar style was uncovered now known as the 'Peter Stone' [73].

The inscription records the entry of Whithorn into the Roman obedience, of its baptism into the church of Peter the Apostle, as a direct consequence of the decision of the Synod of Whitby in 664. At Whithorn [74] excavations have been conducted since the later part of the 1800's; moreover, the archaeology of the area has intensified over the past 30 years due mainly to the formation of the Whithorn Archaeology Trust. Peter Hill an archaeologist employed at Whithorn and local historian Daphne Brooke have both acknowledged that during all those years of excavating there still was no

sign of the church described by Bede. Nor indeed of any church going back to a period earlier than 650. Hill noted the site of Whithorn is virtually invisible until one is within reach of its boundary. Therefore, this site had been chosen for concealment, and thus less prone to being attacked. Viking raiders often raided ecclesiastical settlements, sites such as York, the capital of the Northumbrians.

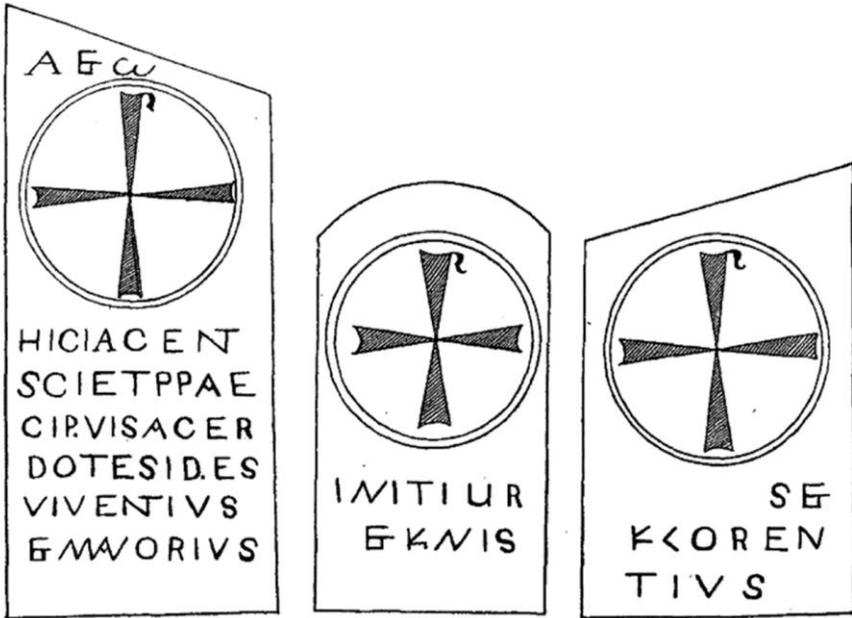


Figure 38 Kirkmadrine Stones

This shows that the sites location was picked for this very reason and therefore the date of the site must be to a later period than that claimed by Bede, indeed to his own time. The new diocese of Whithorn was established when Pecthelm [75] was made its first bishop in 735, four centuries after the supposed existence of St Ninian.

Candida Casa

What then can one say about the Latin name candida casa? The general meaning of the first part, candida appears to be simply white, but others imply it has the meaning, holy. The second part, casa means hut or cabin and thus the whole is said to mean 'white house' or 'holy house'. Therefore, I would argue that the candida casa at Whithorn, despite the

efforts of writers from Bede onwards to convince us of the existence of a ‘white church’ is a fabrication of the Angel-Saxons. Archaeology will never find it here because it never existed here. If Bede intended the meaning of *candida casa* to be ‘holy house’, then one should try looking north, to the Kilwinning area which has legends associated with a ‘holy house’.



Figure 39 Peter Stone

The Latin term, *Candida Casa* when translated into the Old English language of Bede’s time gives ‘*Hwiterne*’ and is very similar to modern English Whithorn, the area where the so called Ninian first appeared in Bede's *Historia Ecclesiastica*.

However the name Whithorn is and always has been the name for this area. Nearly 2000 years ago when the Romans came to this area, they recorded it as *Lucopibia* (Ptolemy's *Geography* II, 3: c.140) or *Leucopibia* (Ravenna’s *Cosmography*: c.700) these are clearly a Latinized rendition of the local name into Greek. Thus Whithorn derives from *leuko/leuco*-white and *kôpvo*-horn.

Leuko + *kopvo* → *Leukopvo-ia* → corrupted to *Leucopibia*

Whithorn is a peninsular that sits between two bays, Luce (the White Bay) and Wigtown thus giving its 'horn' shape. It was normal practice for the Celts to name a place based on its physical description, a name it still retains today. Bede knew the true name for this area as 'White Horn' and if translated into Latin becomes Candida Cornu, this was then (later?) corrupted to Candida Casa.

St Finnian's Day

A typical feature when setting up a new church or abbey was to dedicate it to a Saint revered by the church or in some cases to a local Saint who was associated with the area. Thus, the new church would be orientated in such a way as to allow the early morning sunlight to shine on a certain spot within the church for that particular date chosen. A good example is Rosslyn Chapel, which was dedicated to St Matthew. Its structure is aligned east to west such that at sunrise on that day, the 21st of September, light enters a small window at the eastern end and shines onto a certain point within the chapel, thereby alerting the monks to the start of St Matthew's day (the autumnal equinox).

Applying the same principals but in reverse for Kilwinning Abbey I checked its alignment; the azimuth was just less than 82° from north (going clockwise). Next, using astronomy software (SkyMap Pro) the time and date set for sunrise on the 10th of September 1171, the date I believe the abbey was 'founded' and sure enough, the results matched. Not only did they match but this alignment is also further vindicated by the alignment of a large mound 9 kilometres to the east called Chapel Hill [76], land once owned by the Knights Templar. The results were satisfactory but more proof was needed. So keeping the same date I ran the program through its complete cycle to see where the Sun would set, it could not get any better, to my surprise and amazement, the sun dropped behind one of the hills at the far end of Arran.



Figure 40 Sunrise and sunset over Kilwinning, 10th September

The last of its rays would have shone through the twin western towers of the abbey and onto the site of Benslie Wood, an optical effect that one can still view today. This shows that Benslie Wood and the site of Kilwinning Abbey are geometrically connected. I had now proved beyond doubt that Kilwinning Abbey had been founded on the St Finnian's day, the 10th September in the year 1171. Further investigations revealed that the name of the hill at Arran was called 'Meall Mor'.



Figure 41 Arran sunset 10th September-seen from Ardrossan



Figure 42 Arran seen from Irvine harbor

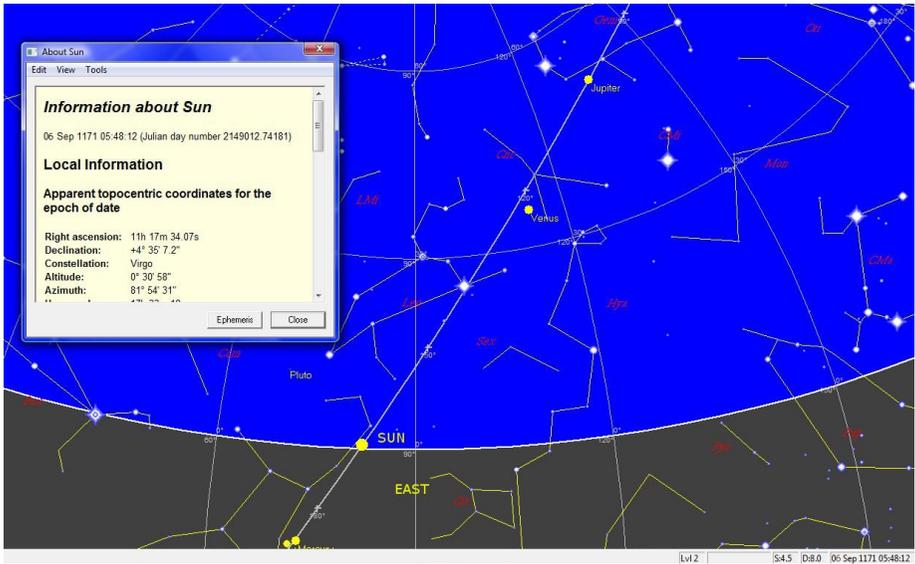


Figure 43 Sunrise 10th Sept, 1171-azimuth 81.9 °

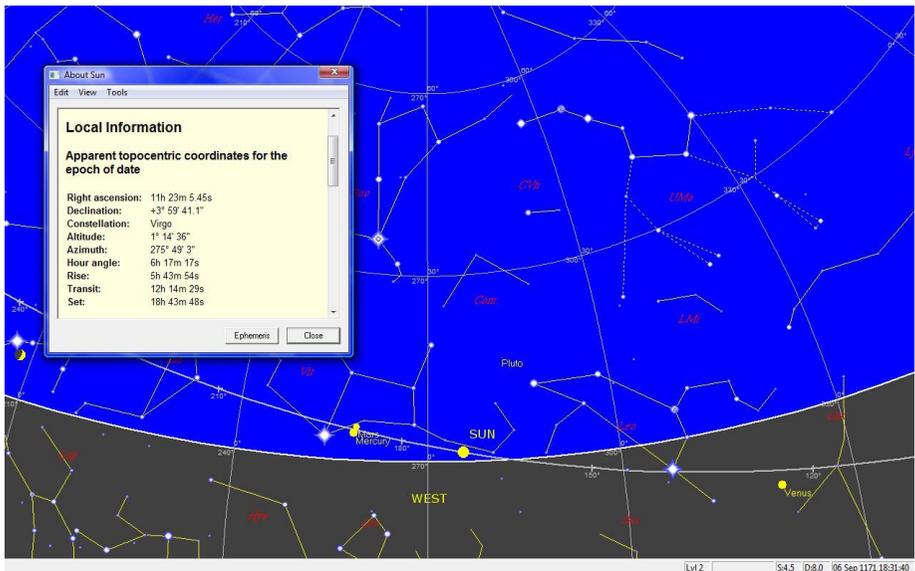


Figure 44 Sunset 10th Sept, 1171-azimuth 275.8 °

This Gaelic name translates to mean ‘Important Mound’. Behind this hill was Doire Bhuidhe (Yellow Grove) and quite possibly an ancient Druids Grove. Even St Finnian’s day proved to be interesting, for in the Jewish lunar calendar it is the feast of Yom Kippur. Yom Kippur is according to the Bible, is the Day of Atonement.

It occurs on the tenth day of Tishri (September), a holy day of the 'Lord' to remain 'a statute forever'. Day of Atonement is the day in which God judges the people of Israel and their sins are atoned. It is a time of fasting, cleansing, and reflection [77] and serves as a reminder to the Jewish people that the sacrifices made at the altar of burnt offerings were not sufficient to atone for sin and hence the worshipper was forbidden to approach the 'Holy Presence of God', now made manifest between the cherubim of the Ark in the Holy of Holies (see the New Bible Dictionary). Aside from the religious function, this date was also important for the high priest. He would enter the Temple at Jerusalem, the Holy of Holies, the temple's innermost sanctuary, only on Yom Kippur, the Day of Atonement. It was also the place where the Ark of the Covenant 'lived', but what happened to it?



Figure 45 Carrying the Ark (Auch Cathedral, Midi-Pyrénées)

THE CHARTERS

Translation of the 1205 Charter

After extensive searching through reference books and charters, I finally found the evidence I needed to help prove that the site Benslie Wood was indeed Mount Heredom. It came in the form of two charters, one dated 1205 and the other around 1315. The first charter was the most important because it had a firm date attached to it and it actually gave the size and shape of the site. The second relates to King Robert the Bruce. To make the reading of the first charter more understandable, I have broken it down into four sections [78].

Section one. The reason for giving the charter

In the year of Grace one thousand two hundred and five, on Monday in the vigil of saint Matthew the apostle, in the town of Irvine. This is the communing made between the burgesses and whole community of the foresaid town on the one part, and Brice of Eglunstone son of the late Eglun lord of Eglunstone on the other part. To wit, that the burgesses and whole community of the foresaid town, with the unanimous consent and assent of

the same, have unanimously granted given and to feuferme let to the said Brice of Eglunstone, those whole twenty acres of land in the tenement of Eglunstone. Which Ralph son and heir of the late Hugh lord of Eglunstone gave granted and forever disposed to the burgesses and community foresaid, for a certain final concord previously made between them, by these meiths and divisions.

Section two. Defining the area of land

Beginning, to wit: At the Burghfauld at the upper end of the foresaid twenty acres towards the north, and so descending towards the east by a certain dike as far as Glyblanysburn, and so descending towards the south by Glyblanysburn foresaid, to the marches of Moorsend, bounding with the land of Ralph lord of Eglunstone. And so ascending towards the west by Moorasydes to the common Rebuca of Hyppridynges, and so ascending towards the north by the marches of Hyppridynges foresaid to a certain thorn-dike which is called Hawthorne, which dike is the march between the said twenty acres of the land of Benislay; and so across towards the east by the common Rebuca lying between the foresaid twenty acres of the land of Benislay, to a certain cairn of stones, and so ascending across from the said cairn of stones by the said common Rebuca towards the east to the foresaid dike, which is called the Burghfauld dike.

Section three. Privileges and rights

To be Holden and had to the foresaid Brice his heirs and his assignees, [of] the burgesses and community foresaid, in feuferme, by the marches above said, with all their right pertinents, easements, and free customs, of right belonging, and in time to come of right to belong, to the foresaid twenty acres of land, within their meiths aforesaid. Paying yearly therefore of the said Brice, his heirs or his assignees, in the parish church of Irvine, at the feast of St. James the apostle, in summer to the burgesses and community foresaid, ten shillings of sterling in name of feuferme, freely and quietly, well and in peace, fully, honourably, from all other burden exaction servile work and secular demand.

The said Brice in this present writ obliges him and his heirs and assignees, and as well his land of Benislay with the pertinents as the said twenty acres of land foresaid. With their pertinents, and all their other goods movable and immovable where so ever found, to be without any contradiction, lawfully distained, and shall be to whomsoever of the burgesses and community aforesaid, freely and wholly in satisfaction of their said feuferme, in all respects, no one offering any objection. It is moreover, understood, that neither the said Brice nor his heirs nor his assignees, after the death of their predecessors, shall in any wise double the said feuferme.

And if it shall happen the said Brice his heirs or his assignees, or their men inhabiting the said twenty acres of land, in the court of the said

burgesses and community to do wrong in any case arising, their fine shall be taken as may be just. But the said burgesses and community aforesaid shall warrant acquit and forever defend against all men and women these said twenty acres of land with all their right pertinents, with their foresaid marches Contained as is before said, to the foresaid Brice his heirs and assignees.

Section four. Witnessing and signing the deal

For the greater security hereof in all the premises, the said Brice, for his own part, has found to the burgesses and community aforesaid, Ralph lord of Eglunstone, his brother, principal surety and debtor for himself and his heirs. In witness of which, all and sundry, the premises to the one-part of this present chirographic writing. To remain with the said Brice, his heirs and assignees, the common seal of the burgesses and community foresaid. And is appended and to the other part of the foresaid writing, to remain with the said burgesses and community the seals of the foresaid Brice and Ralph are appended : Witnesses, Sir Godfred of Rosse, Sir Robert Boyd, Sir Brice of Blair, knights; Fergus of Rosse, Arthur of Rosse, brothers, William Kerr, Alexander of Blair, and many others.

Explanation of the Charter

Section one; Brice of Eglinton meets with the Burgesses of Irvine to discuss the land of Benislay which Ralph, the brother of Brice who for one reason or another had gave to the said burgesses. At this meeting, the burgesses agree to rent (feuferme) the land back to Brice.

Section two; is the most interesting part of this charter, it defines the actual boundaries and area of the land of Benislay. This was common practice when drawing up charters in order to prevent future disputes over land territory. Starting from Burghfauld (called Benslee Fauld-1850 O.S. map) and following the directions given directly in section two, we can clearly see the shape in question (fig 46).

Section three; deals with the legalities of the charter, typical of the medieval period. One part did stand out, ‘ And if it shall happen’, the agreement proceeds, ‘ the said Brice, his heirs or assignees, or *their men inhabiting* the said twenty acres of land, in the court of the said burgesses and community to do wrong in any case arising, their fine shall be taken as may be just’. The Burghfauld farm lay outside the site, and was already serving the Burgh, so who were these men inhabiting this land, certainly not the farmers of this area?

Section four; the charter ends with the ‘sealing’ of the deal. This was done by using the common seal of the burgesses. Brice and Ralph his brother secured the agreement with their own seals and this act is then witnessed by Sir Godfred de Rosse, Sir Robert Boyd, Sir Brice de Blair and others. Deeds,

as a rule, were sealed and not signed and the addition of a seal from an abbey or town gave it further security.



Figure 46 Directions outline Benslie Wood

1. Beginning, to wit, at the Burghfauld (now called Benslie Fauld) at the upper end of the foresaid twenty acres towards the north and so descending towards the east by a certain dike as far as Glyblanysburn (Millburn).
2. And so descending towards the south by Glyblanysburn foresaid, to the marches of Moorsend, bounding with the land of Ralph lord of Eglunstone (Eglinton).
3. And so ascending towards the west by Moorasydes to the common Rebucca of Hyppridynges.
4. And so ascending towards the north by the marches of Hyppridynges foresaid to a certain thorn-dike, which is called Hawthorne.
5. And so across towards the east by the common Rebucca lying between the foresaid twenty acres of the land of Benislay, to a certain cairn of stones. (Cairns-piles of stones, burial places)
6. And so ascending across from the said cairn of stones by the said common Rebucca towards the east to the foresaid dike, which is called the Burghfauld dike. Hence back to (1).

Several unusual words appear in this charter. For example, Glyblanysburn is derived from Glyb-lands-burn.

Glebe, Gleib, Glyb(e), n. . [ME.] , *gleba* med. Latin (Latin *glēba*, a clod of earth). The portion of land assigned to a parish minister in addition to his stipend.

GLEBE, *gleba*.] Church land ; most commonly taken for the land belonging to a parish church, besides the tithes.

Every church of common right is entitled to house and glebe. And the assigning of these at the first was of such absolute necessity, that without them no church could be regularly consecrated. *Gib.* 661.

Source: THE LAW DICTIONARY, Sir Thomas Edlyne Tomlins, printed London (1835), Vol. 1

This now shows this area was Church land and thus in all probability belonged to the newly built Abbey of Kilwinning which in turn had inherited it from the earlier (Culdees) church of Saint Finnian. The term Hyppridynges is a compound of two words Hypp and priddynges from the Anglo-Danish.

Hyppe earth, hill, hoe ridge

Priddynges [OE.] **brīðing* or **brīding*, the word *riding* is descended from it. *brīding* →third →[O Norse] *brīðjungr*, meaning a third part (especially of a county and Ayrshire was indeed divided into three parts Cunningham in the north, Kyle in the middle and Carrick in the south).

A prime example of ridings is the three ancient districts of Yorkshire which has been divided for administrative purposes. The word riding was originally written as thrithing or thriding. Ridings were originally a Scandinavian institution. In Iceland the third part of a 'thing' corresponds roughly to an English county was called *brīðjungr* (thrithjungr) where as in Norway, the thrithjungr seems to have been an ecclesiastical division. According to the 12th-century compilation "laws of Edward the Confessor," the riding was the third part of a county (provincial); causes were brought which could not be determined in the wapentake, and if a case could not be determined in the riding it was brought to the court of the shire. These courts continued to be held after the Norman Conquest. A charter by Henry I granted to the Church of St Peter's at York mentions wapentacmot, tridingmot and shiresmot, (mot or

moot being a place of meeting by the elders of the community to settle local business, to give proclamations and to conduct court cases usually around a small mound) and exemptions from suit to the thriving or riding may be noticed frequently in the charters of the Norman kings. However, the jurisdiction and functions of these courts have not been ascertained. It seems probable from the silence of the records that they had already fallen into disuse early in the 13th century.

Source "<http://www.1911encyclopedia.org/Ridings>"

Thus from the above definition of the terms written in this charter, it would appear this area Benislay was being used by the local burgesses of Irvine to conduct their business affairs on the site of an ancient Moot Hill. It seems not impossible that Brice struck a deal with the Burgesses in order to facilitate a new administrative centre based on the Norman model and one which the burgesses could operate in. Such centres required a physical building wherein charters and important documents could be drawn up and stored for reference as per Norman customs of administration.

This agreement is the earliest on record of the Eglinton family known to exist and yet I have found no records which define the family name of Hugh, Bryce and Ralph, only that they lived at the place called Eglinton, a strange affair indeed for such a prominent family. It is almost as if the lineage has been written out or even covered up. Why is it then, that historians and antiquarians alike have missed these vital clues in such an old document, a document so important to the histories of Irvine and its surrounding areas? Clues which define a 'structure' of 20 acres in size and 'occupied' by the men of Brice and his brother Ralph, lord of Eglinton. A structure, which I hope to prove to the reader, is the mythical Mount of Heredom so loved and revered in Freemasonry.

The Bruce Charter

I came across another charter [79] concerning the histories of Kilwinning and for a long time, it made no sense. There were no seals or date appended to it but someone had lightly pencilled in the date, circa 1315. King Robert the Bruce had requested the charter for the monks of Kilwinning Abbey. Because of the Wars against England, the abbey and its lands had suffered extensively and the monks were reduced to poverty, and so Bruce granted them the lands of Hallande and gave it to their care in peace and forever. This land belonged to the Balliol's of Kilmarnock and its feuferme of twenty shillings nullified. No historian has yet found a record of this name in any of the existing records or land Registers of Scotland. *Abstract:*

Charter by King Robert the Bruce: in favour of the Abbot and monks of Kilwinning, the lands of Hallande, near the burgh of Irvine. To hold to

them and their successors in free, pure, and perpetual peace; the King also remitting in their favour twenty shillings which they were accustomed to pay yearly to the heirs of Baliol of Kilmarnock for the land.

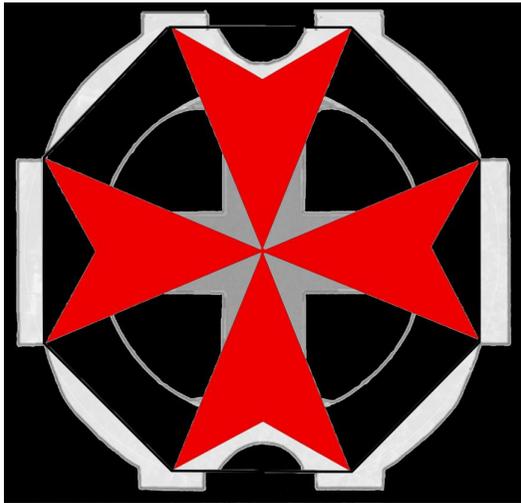
Kilmarnock was under the jurisdiction of Cunningham and Baliol inherited these lands through the line of Richard de Morville. His daughter Helena married Rolland of Galloway who inherited his father-in-law's title 'Constable of Scotland'. From this union a son was born called Alan. After the death of Rolland (1200), Alan became the Constable and married several times.

However on his death (1234), all of his lands including Galloway were divided between his three daughters and their husbands. It was one of Alan's daughters, Dervorguilla, who inherited Cunningham. She had married John de Balliol, the 5th feudal baron of Barnard Castle and founder of Balliol College of Oxford. Their son also called John was to become a King of Scotland for a short period (1292—96). His principal rival was Robert the Bruce (crowned 1306) which may explain why he is remitting the twenty shillings in favour of the monks of Kilwinning for the land. By the beginning of the 14th century, de Baliol held this land, so we may conclude that they had forfeited.

The monks were accustomed to pay this yearly. Was this charter describing the same land of Benislay? After all, the land in question, Hallande lay near the burgh of Irvine and Benislay is right on the edge of the Burgh boundary. What then does this name mean? It made no sense until much later when I came across a similar name in two different poems, the first was the early charges of Freemasonry and the second was the famous Grail poem '*Sir Gawain and the Green Knight*', both of which were penned around the late 14th century. Typical with reading old charters, the characters within the documents often defaced or obscured due to poor management of their safekeeping. Water, fire and mould are the most common causes. So how do we make sense of this word? Simple, add a letter m at the end and you have Hallandem. The word Hallandem, when spoken phonetically equates to Halidom. Remember, there was no formal grammar for the English or Lowland tongue in the 1300's, so when a scribe or monk composed a charter, they wrote down what they heard to the best of their abilities. This word Halidom derives from the following; HALI Germanic: hailaga- 'holy, bringing health', Old English haila- 'holy', 'healthy', Dutch helig- 'holy'. DOM Latin: domus- 'house, a building'. This would then equate to 'Holy House'. Nesta Webster in her book *Secret Societies and Subversive Movements* (p 112) reports;

‘It is thus at Heredom of Kilwinning, the Holy House of Masonry, Mother Kilwinning, as still known to Freemasons—that a speculative element of a fresh kind may have found its way into the lodge’.

Thus Hallandem (Halidom) can be taken to mean ‘Holy House’; surely this reveals Benslie Wood as the site of the Holy House of Freemasonry, the Mount Heredom of legend in the higher degrees. Why then do we find it covered up?



GOD AND THE HALIDOM

Let us now look at the two poems, which contains within them, the word Halidom and see if there is any connections with the site of Benslie Wood. The first poem involves Freemasonry and the second is a Grail poem.

The Old Charges of Freemasonry

The oldest version of Masonic regulations is the *Halliwell Manuscript* or *Regius poem* [80] and this is currently dated to 1390. It's the only manuscript of Masonic Charges composed in verse. Written in Middle English with typical gothic lettering and most probably done by a monk as few could read and write. Monks were the main source of scribes during this period and the Tironensian were both monks and masons, something to bear in mind. Indeed the Tironensian Order is the only Order that has the strongest claim and possible reason for such a document to have been commissioned in the first instance, as they were invariable the teachers of the Craft training men to be both monks and masons. Perhaps one day historians will uncover evidence that this document was originally written by a Tironensian monk (from a Scottish house?).

These Charges [81] acted as the medieval equivalent of a ‘Code of Practice’ defining the way men operated at the work site. At the end of these charges is an oath by which the mason was ‘bound’ by...

These charges that we have rehearsed, and all others that belong to Masonry, ye shall keep, so help you God and Halidom, and by this Book to your power. Amen.

Later versions

These Charges that you have Received you shall well and truly keepe, not disclosing the Secrecy of our lodge to man, woman, nor child, stick nor stone, thing moveable nor immoveable, so God you helpe and his holy Doome. Amen.

By 1700, Freemasonry had now within its flock a growing number of ‘non-operative’ masons. It was time for a new set of Constitutions. James Anderson a minister in the Church of Scotland, who moved to London around 1707, accepted this task of rewriting the ‘history’ of Freemasonry. He was soon to become the Grand Warden for the Grand Lodge of London and Westminster, a lodge recently created in 1717. In September 1721, this Grand Lodge commissioned him to write a new history of the Freemasons, and published it in 1723 under the title *The Constitution of Free-Masons* [82]. How much of it was used by Scottish lodges is debatable. In addition, we must remind the reader that it is at Kilwinning the first lodge of Freemasonry was established.

Sir Gawain and the Green Knight

The other poem considered was *Sir Gawain and the Green Knight*. Written in the late 14th century, and contemporary with the period of the Halliwell Manuscript but unlike the latter, it is composed of the ‘alliterative’ form of verse. This poem is a about a romantic adventure set around a character called Sir Gawain, a knight of the legendary ‘Round Table of King Arthur’. The author of this poem is uncertain but is now recognised as was one of the greatest writers of the medieval period. All that is known about this writer comes from a single manuscript, containing four poems: *Sir Gawain and the Green Knight, Pearl, Patience, and Purity*. *Sir Gawain and the Green Knight* is the classic of English literature. I will not go into the plot, as it is readily available on the internet.

However a Scot called George Neilson [83], claimed to have found the person responsible for these poems. He got his first clue from the chronicle of Andrew Wynton. Wynton identified the poems with a person called Hucheon. In 1902, Neilson published a book based on his research and titled *Huchown of the Awle Ryale* and is recommended reading.

Andrew Wynton [84] a Scottish chronicler was born about the middle 14th century during the reign of David II, king of Scotland (b.1309-d.1370). Wynton was a canon regular of St. Andrew, and Prior of the monastery of St. Serf, Lochleven, in Kinross (1395-1413). At the request of Sir John Wemyss, Wynton wrote a history of Scotland, entitled *Orygynale Cronykil of Scotland* (the Original Chronicles of Scotland).

Wynton wrote of Hucheon

Hucheon,
þat cunnande was in litterateur.
He made a gret Gest of Arthure
and þe Awntyr of Gawane,
þe Pistil als of Suet Susane.
He was curyousse in his stille,
Fayr of facunde and subtile
and ay to pleyssance hade delyte,
Mad in metyr meit his dyte
Litol or noucht neur þe lesse
Wauerande Far þe suythfastnes.

Hucheon, That was cunning in literature. He made a great history of Arthur. And the adventure of Gawain, The epistle, also of sweet Susan. He was curious of style, Fair of fecund and subtle. And always a pleasure and delight, Made in meter that met his dyte Little or nothing never the less, Were and from the story kept.

Source: *Cotton Manuscript book V. II, 4308-4318*

Going back to George Neilson, he had studied law at Glasgow University, and was a member of several boards of important libraries, he was also an antiquarian and collector of old manuscripts, presided over the Glasgow Archaeological Society, and was vice-president of the Royal Philosophical Society of Glasgow. All of these positions had given him access to valuable documents to track down this mysterious Hucheon. As it turned out this Hucheon was none other than Sir Hugh of Eglinton, who lived near the area of our site at Benslie Wood. However, historians know little about the life of Sir Hugh. He was the ‘Gude Sir Hew of Eglyntoun’ as mentioned in William Dunbar’s *Lament for the Makeris* (c 1460 –1520).

Sir Hugh of Eglinton

Hugh was born around 1320 and died circa 1377. Only one Sir Hew of Eglinton occurs in documents of the fourteenth century and thus directly links this Sir Hugh as the poet referred to by Wynton and Dunbar. ‘Huchown of the Awle Ryale’ is interpreted to mean ‘Huchown of the Royal Palace’ or

Old Royal. The following chapter is from the book *An Alliterative Romance* translated from Guido De Colonna [85].

Sir Hugh of Eglintoun from his connection by marriage with the royal family of Scotland, the substantial crown grants, which he received, and the public services he rendered, was precisely the man whom we should expect named "of the Awle Ryale". He possessed of the ability, experience, and means to write, or cause to have written, such a work as the Troy Book. "When we ascertain, that Sir Hugh Eglintoun was connected with the Scottish court, in the successive reigns of David II and Robert II, we seem to have obtained some additional evidence. He belonged to the distinguished family of Eglintoun of Eglintoun.

And as it appears probable that he was 'knighted' when as a young man in the year 1342, we may perhaps, then places his birth about the year 1320. During the summer of 1342, King David II led an army into Northumberland. In the course of this expedition, he liberally distributed the honour of knighthood but as a monarch who possessed no share of his father's talents commanded the army. Some of the newly created knights, who endeavoured to approve their chivalry, having fallen into an ambush set by Robert Ogle, five of their number,*

Stewart, Eglintoun, Boyd, Craigie, and Fullarton were taken prisoners. The Christian name of Eglintoun is not indeed mentioned; but from the time and the occasion it appears sufficiently probable that this individual was the good Sir Hugh. We find him described as Justiciary of Lothian in the year 1361; and in 1367, he was one of the commissioners for negotiating a treaty with England. He married Egidia the half-sister of Robert II. She was the widow of Sir James Lindsay of Crawford, who died about the year 1357. Sir Hugh Eglintoun is supposed to have died soon after the year 1376. His daughter Elizabeth, who inherited his numerous and extensive estates, became the wife of John Montgomery of Eglisham, ancestor of the noble family of Eglintoun".*

*Note again, the actual family name is still missing! 137 years after the first recording of the name Eglinton.

** Authors note: these five Knights came from Ayrshire.

Sir Hew of Eglinton was not only a favourite in the Royal Court of Scotland but also in England, for he was given safe passage to visit King Edward III in London on numerous occasions and especially the years 1358 and 1359 when Edward held his great Round Table functions of Arthurian and Grail themes. Perhaps Hugh had penned this poem specifically for such an occasion. Indeed one can imagine Hugh as an elite member of King

Edward's high *Order of the Garter*, since at the end of this poem the author had written down its Motto:

HONY SOYT QUI MAL PENCE

Now look at the verse, which speaks of Halidom and compare it with that given in the Old Charges. The following is from verse 85 of *Sir Gawain and the Green Knight*

Therefore, good Sir Gawain, now go another way,
Now let the man alone, for the love of God, sir!
Come to some other country, and there may Christ keep you!
I shall haste me home again, and on my honour I promise,
That I will swear by God and all His gracious saints,
So help me God and the Halidom, and other oaths a plenty,
That I will safe keep your secret, and say not a word that ever
You fain were to flee for any foe that I knew of.
'Gramercy!' said Gawain, and regretfully answered:
'Well, man, I wish thee, who wishes my good, and keep
Safe my secret, I am certain thou would.
However heedfully thou hid it, if I here departed fain in
Fear now to flee, in the fashion thou speak,
I should a Knight Coward be, I could not be excused.
Nay, I will fare to the Chapel, whatever chance may befall.
I will have such words with that wild man as my wish is
To say, come fair or come foul, as fate will allot me there.
He may be a fearsome knave to tame and club may bear
But His servants true to save the Lord can well prepare.

Now compare it to 'the Old Charges'
These charges that we have rehearsed, and all others that belong
to Masonry, ye shall keep, ***so help you God and Halidom***, and
by this Book to your power Amen

Judging by his character and the titles he held, Sir Hugh of Eglington was no fool. Connected with the courts of Scotland and England and which it would seem were enjoying a revival of Grail and Arthurian themes not seen since the days of the troubadour and grail romancers of the late 12th century. What then have we learnt about the Halidom mentioned in the two poems?

- We can safely say they both poems belong to the same period, the mid to later quarter of the 14th century.
- Both poems refer to a ‘Halidom’, a place where one swears an oath of secrecy.
- One poem deals specifically with the early constitutions of Freemasonry, where Kilwinning is universally recognized as the First or Mother Lodge.
- The other dwells on a Grail theme written by a man who lived close to both Kilwinning and Benslie wood.

Summing up we have the early constitutions of Freemasonry, Kilwinning, and the Mother Lodge of Freemasonry, Eglinton, the Halidom, oaths of secrecy, and a Grail theme. What more can one say? Hugh lived just 2.3 kilometres from Kilwinning Abbey and 1.5 kilometres from Benslie Wood, surely then, he was in the best position to know its history and secrets. However, what is this Halidom or Heredom and why all the oaths and secrecy? It was time to look deeper into the rituals of Freemasonry; perhaps a clearer picture could be formed, for there is much dirt covering this mound.



FREEMASONRY

To be Free and a Mason

First, we must distinguish between masonry and Freemasonry. Masonry is the science of building in stone, and is old as modern man, Homo sapiens who is now reckoned to be over thirty five thousand years old. As we huddled in caves from a great ice age, the result perhaps of some global disaster we learned to shape and use stone to aid in our comfort and survival. As the ice retreated we learnt how to domesticate animals and cultivate crops and cereals. From this development, man freed from the eternal struggle of seeking food had more time to develop the arts and crafts.

Masonry was to become one of the greatest in the school of crafts. Between 3000-4000 BC great city-states started to appear around the globe. It is probably around this time that groups of artisans of the same class formed and were 'bound' together through ritual and secrecy often passing from father to son. Masonry reached its golden age during the medieval period of 1100-1300 due mainly to the Holy Crusades where it is estimated some 20,000 castles, churches, abbeys, schools etc. were built in Europe and the Middle east as a direct result of these so called 'Holy Wars'. Freemasonry

however is a little harder to pin down. According to early rituals of Freemasonry its beginnings started at the building of Solomon's Temple (c.1000 BC). However some have linked it to the pagan mysteries and to the Druids [86]. This belief is due to similarities they share in the setting out their lodges. Others link Freemasonry to the Order of Knights Templar on account of a number of legends that these Knights found refuge in Scotland after their suppression in 1308. However, the evidence for this is sadly lacking. On the other hand, is it? Freemasonry may in fact trace back to the roots of the medieval guild of stonemasons [87].

Each guild had its own patron saint and set of rituals based on the tools of their trade. The guild of Masons [89] had special privileges given to them under the protection of the Pope, during the period of the Holy Crusades. They travelled in organized teams throughout Europe and the Crusader states, often setting up base at a monastery or some building project. The earliest form of initiation used by these Guilds may have been derived from that used for the reception of a novice monk into a Benedictine house. We know the Tironensian were that unique class of mason and monk who flourished during this time in Europe and Kilwinning was one of their houses. Could these early rituals have come from the Tironensian Order?

The term 'free masons' first appeared in a reference to a 'company of free masons', in London 1376 [89] although some claim a reference to this term dating back two centuries earlier. From this, one could say that Freemasonry was in existence between c. 1150-1376. After all, Freemasonry would have spread throughout Europe. Apart from the above references, there is no evidence of any Freemasonry at this period. One needs to distinguish between the terms 'free masons' and 'Freemasonry'.

To be 'a free mason' meant you had trained as a mason and having passed your grades was allowed to travel freely among the Christian states without paying for tolls etc. travelling from place to place plying your trade wherever work existed under the protection of Papal decree. Freemasonry is a little different; it is a blend of operative masonry with its rituals and secrets of the trade but containing *secrets of a very different nature*. The Scottish historian Stevenson gives the date 1600 as the beginnings of what is now termed 'Freemasonry' [90] and which I fully agree with.



Stevenson claims that it is in Scotland and from the late sixteenth century onwards, the essentials of modern freemasonry began to emerge. He backs

this up with a list of 12 'firsts' that Scotland can claim based on surviving records compared to England's short list of only four claims. I will now deal with the English claims

- England has the earliest copies of the Old Charges and although no Scottish copies pre-date these *I have already shown the reader the true source of where these charges came from (previous chapter).*
- In England the word 'freemason' and the term 'accepted mason' was common terminology *but at what time frame did it become common in England? These are terms that came into existence after 1600, that is, when Freemasonry emerged from Scotland.*
- In England whole lodges were formed based entirely of 'non-operatives' indicating the extent of English masonry as an artificial creation, one that did not develop from organized working stonemasons. *Only one group existed during the medieval period to have organized working stonemasons, this was the Tironensian Order and Kilwinning was one of their houses.*
- England can claim the earliest grand lodge (1717). *However there was no need for Kilwinning to become a Grand Lodge as she was the first and 'Grandest' of all Lodges in the World.*

Thanks to Stevenson's excellent work and my own research I have no doubt in my mind that the worldwide institution of Freemasonry in the modern sense of the word belongs to Scotland and specifically to Kilwinning. Why then has the Mother Lodge remained mute on this claim? Such a stance would be indicative she was hiding something, would it not? As for the Tironensian Order, they were special in that they produced schools or colleges of mason monks. Moreover, the Annals of Lesmahagow [91] goes as far as to record that every Tironensian abbey occupied in Scotland had its own school of Crafts. Could the Tironensian Order then be the source of teaching and training for all those thousands of masons required during the period of the Holy Crusades when demand was at its peak? In France, the Order had over 100 abbeys and priories and the monks from Tiron may have had their hand in rebuilding the Cathedral of Notre Dame, considered one of the finest examples in all of France of the *Gothic* style of architecture which emerged during this period.

The Druids

It should also be pointed out; every Tironensian house in Scotland established itself on an ancient Culdee site, and these in turn were most likely

druidic centres of learning [92]; Arbroath and Kilwinning are two such examples. This may go on to explain why some historians have linked the craft to Druidic customs such as the laying out of their Lodge or Temple, which is almost identical in form to that used by Freemasonry today. The Druids believed in life after death, in an in-dwelling supreme spirit called Hu and a spiritual entity called Hesus.

Which when linked to the sacred oak tree it reminds one of Christianity with its Jesus upon the tree of the cross. And one must not forget it was three wise men (Druids) who were ‘directed’ to the birthplace of Jesus by a ‘Star’ over Bethlehem. Later this same ‘Star’ is revealed over Eglinton Estate. The Druids easily converted to Christianity [93] and quite possibly, for safety reasons, since from the time of Caesar, the Romans were persecuting them. It was a sad day in Britain when in 60 AD the Romans slaughtered over 3,000 Druids on their sacred island of Mona (Anglesey). Yet the Druids were to have the last laugh. When the Romans eventually converted to Christianity (c.330 AD), they were amazed to discover that most of the ‘Britons’ were already Christian in nature; yet they had failed to understand the tenets of the Druid.



Figure 47 Druids

When communicating with the Britons they literally though they were speaking of Jesus when instead they were talking of Hesus. The motto of the Druids was after all, *Truth, against the Wind*. When Christianity swept over the shores of Britain in the early centuries AD, the Druids merely handed over their houses (centres of learning) and called themselves priests thereby avoiding persecution from the Romans. They now went under the name Culdee (from Céli Dé meaning ‘companions or servants of God’). Segdoune was another name for Kilwinning before the Tironensian

came. Segdoune or Sagtoun means Priests Town, thus offering direct proof that Kilwinning was a Druidic centre which simply ‘converted’ to the Culdees system perhaps as far back as the first century AD. By the 6th century, this area had become a great missionary centre for many Irish devotees who were attracted to it because of the cult of St Winnian.

Later their knowledge was ‘adopted’ by the Tironensian Order in the late 12th century who in turn installed great schools of Masonry, and which later flourished into what is called today Freemasonry. The rest is history. Perhaps I have over simplified the matter but it is not the purpose of this book to go into any great detail. There are plenty of books on the subject matter and indeed the internet is probably the best source to get a general idea of freemasonry. It is just a matter of reading between the lines. I merely wish to show the reader the basic histories of this area in order that you may follow my footsteps, which lead me to the Grail.

Coat of Arms

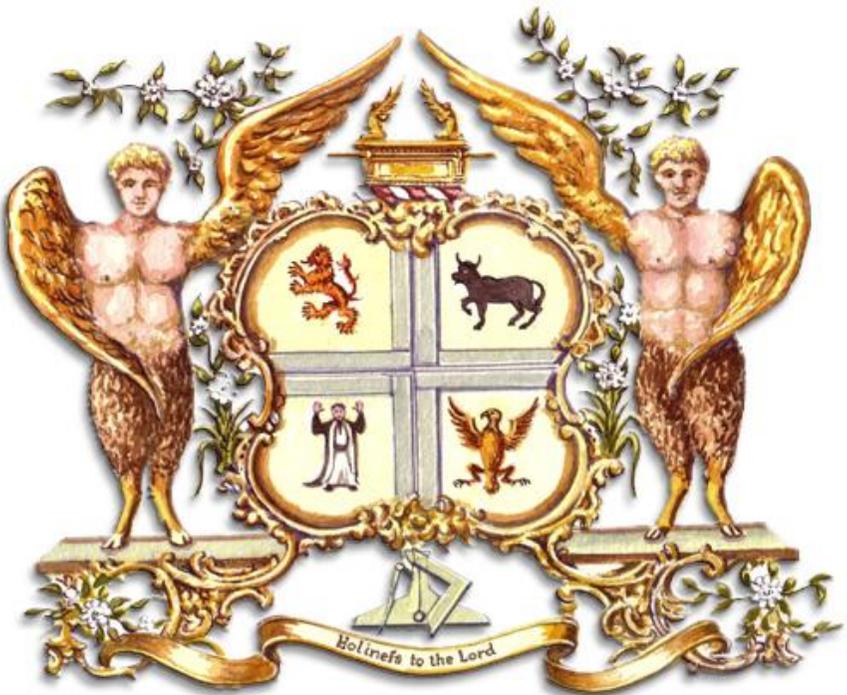


Figure 48 Coat of Arms used by the Grand Lodges

The picture in figure 48 and on the front cover of this book is the coat-of-arms now used by the Grand Lodges. It was designed by an Amsterdam Jew, Jacob Jehuda Leon Templo [94], a colleague of Cromwell's friend the Cabalist, Manasseh ben Israel. Exhibitions of these models were held in London c.1675 and earlier.

The coat is entirely composed of Jewish symbols and is an attempt to display heraldically the various forms of the Cherubim pictured to us in the second vision of Ezekiel-an Ox, a Man, a Lion, and an Eagle-and thus belongs to the highest and most mystical domain of Hebrew symbolism.



Figure 49 Overlay of the site within the coat of Arms

I have inserted here because the innermost part of this design reminds me of the shape of the site at Benslie Wood (page 64,fig 46).The first mention of Mount Heredom is in the higher or side degrees as they are sometimes referred but not in the original Blue masonry (Entered Apprentice, Fellow Craft and Master Mason).

Mother Kilwinning has always claimed to have taught only these first three degrees but that remains to be seen. The Master Mason degree is thought to have been created as recently as 1729 although Stevenson thinks it could go back earlier. These side degrees (33) eventually came under the umbrella of the Ancient and Accepted Scottish Rite of Freemasonry.

Degrees of the Ancient and Accepted Scottish Rite

Eccossais (Scottish) Masonry [95] spread to the continent during this period and references to this type of 'High Degree' Masonry are to be found in Germany and in France c.1743. The Eccossais Degrees dealt with the construction of a new Temple, and included the legend that Freemasonry was derived from the Knights Templar. This legend, says the Templars survived in Scotland and later reappeared to the public as the Order of Freemasons. The person responsible for this theory was the Scot Andrew Ramsay (1686-1743) and who came from Ayr, 20 km south of Kilwinning. He died in Paris in 1743. Ramsay was the orator of the Lodge Le Louis d'Argent, and the Worshipful Master at this time was Charles Radcliffe (1693-1746).

In a famous oration given at the lodge in 1737, Ramsay stated that medieval crusaders in the Holy Land founded Freemasonry. It was during this period the 'High Grades' were being composed. In 1763, Morin established a system of 25 so-called higher degrees, called the *Rite of Perfection* [96] and took them to the French colonies in the West Indies. Within a few years, more degrees were added, until the Rite had a ritual structure of 33 degrees. In 1801, a Supreme Council of the Thirty-third degree was held in Charleston, South Carolina thus becoming the first Scottish Rite Supreme Council in the world. The titles of the degrees vary slightly according to which country they are 'worked'. The following table gives the present structure of the 33 degrees of the Ancient and Accepted Scottish Rite.

Blue Lodge	1 Entered Apprentice
	2 Fellow Craft
	3 Master Mason

Lodge of Perfection	<p>4 Secret Master</p> <p>5 Perfect Master</p> <p>6 Intimate Secretary</p> <p>7 Provost and Judge</p> <p>8 Intendant of the Building</p> <p>9 Master Elect of Nine</p> <p>10 Elect of Fifteen</p> <p>11 Sublime Master Elected</p> <p>12 Grand Master Architect</p> <p>13 Master of the Ninth Arch</p> <p>14 Grand Elect Mason</p>
Council of Princes of Jerusalem	<p>15 Knight of the East, or Sword</p> <p>16 Prince of Jerusalem</p>
Chapter of Rose Croix	<p>17 Knight of the East and West</p> <p>18 Knight of the Rose Croix</p>
Consistory	<p>19 Grand Pontiff</p> <p>20 Master ad Vitam</p> <p>21 Patriarch Noachite</p> <p>22 Prince of Libanus</p> <p>23 Chief of the Tabernacle</p> <p>24 Prince of The Tabernacle</p> <p>25 Knight of the Brazen Serpent</p> <p>26 Prince of Mercy</p> <p>27 Commander of the Temple</p> <p>28 Knight of the Sun</p> <p>29 Knight of St. Andrew</p> <p>30 Grand Elect Knight Kadosh</p> <p>31 Grand Inspector Inquisitor Commander</p> <p>32 Sublime Prince Royal Secret</p>

Conferred by invitation only

33 Sovereign Grand Inspector
General

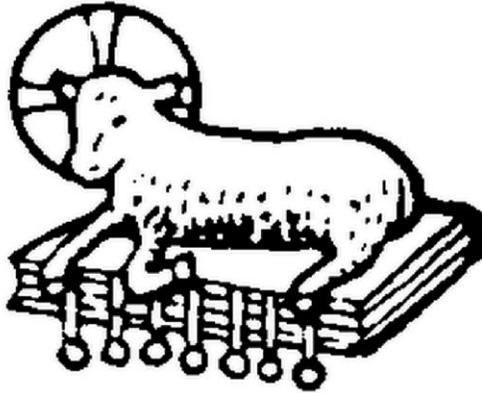


Figure 50 Lamb of God on the Book of Revelation

The Rose Croix of Heredom

The Rose Croix of Heredom [97] is the 18th Degree of the Ancient and Accepted Rite, whose total number of degrees is 33, often said to be a reference to the 33 years of the Life of Jesus. In practice, only the 18th, 30th, 31st, 32nd and 33rd are ‘worked’ in full in Britain, and the last three to only a very small number. In America all the intermediate degrees are ‘worked’, i.e., 4th to 33rd inclusive, but in England the 4th to the 17th merely conferred by name. The 18th is ‘worked’ in full, but the 19th to the 29th inclusive similarly conferred by name only. In Scotland, candidates are ‘perfected’ in the 18th degree, with the preceding degrees awarded in name only. A minimum of a two-year interval is required before continuing to the 30th degree, again with the intervening degrees awarded by name only.

Elevation beyond that is by invitation only, and numbers are severely restricted. The 18th degree is a highly mystical degree and full of the deepest interest, and in Britain, it is restricted to professing Christians. In the U.S.A. and on the Continent of Europe, however, non-Christians can become members. It seems more probable that the degree is due to Rosicrucian influence, and the earliest historic evidence we can find of these mystics shows that they were Lutheran, but it is quite probable that they inherited an earlier tradition.

There appears to be references to Rosicrucian doctrines in Dante, and the Commacine Masons carved the Rose and Compasses over their Lodge door at Assisi in the opening years of the 15th century. Moreover, the ancient Aztecs who likewise venerated the cross had a very similar Rite with the same Signals and many of the same incidents. The 18th degree as we know it to-day has four distinct sections. The first consists of the conferring by name of the intermediate degrees, and the other sections form the Rose Croix Degree itself. It is a highly mystical piece of symbolism, and expresses the passage of Man through the Valley of the Shadow of Death accompanied by the Masonic Virtues Faith Hope and Charity. It ends with his final acceptance into the abode of Light, life and Immortality, and with his recovery of the *Lost Word*.



Figure 51 The 18th degree Jewel

The Badge is twofold; on one side it is black, having in its centre a red Calvary cross; on the other side it is white, edged with rose colour; on the apron itself is embroidered a Pelican feeding its young, while on the flap is a triangle within which are certain Hebrew Characters.

There is a collar, which is similarly two, faced; on the reverse, it is black with three red crosses, and on the front rose pink, richly embroidered. Among the symbols depicted, are the crown of thorns and the serpent holding its tail in its mouth, an emblem of eternity? The jewel is suspended from the collar is a golden compass extended to an angle of *60 degrees*, surmounted by a celestial crown. On the one side is a scarlet cross within the compasses and beneath it a Pelican feeding its young. On the reverse, the cross is silver,

with a silver eagle rising towards the heavens, and on both sides at the joint of the compasses is a rose. The 18th degree is a rather lengthy ritual but it is worth reading and consists of a series of lectures [98], which describes a tower with three rooms, and an underground chamber (a vault?). Within it, is a Perpend-stone (an upright pillar) described variously as ‘the stone which the builders rejected’, ‘the Great Architect of the Church who called himself the Rose of Sharon and the Lily of the Valley’, or ‘the Holy Rock from the Mount of Adamant’ – ‘the Pillar of Har-adon’. It’s not the only version as the degree comes in many flavours (see appendix).

Relics from Jerusalem

The Masonic authors Lomas and Knight [100] used the researches of J.S.M. Ward [101] and Matrovic to help reconstruct what they called the lost or damaged higher degrees of Freemasonry. The Duke of Sussex (c.1820) having been recently initiated into the higher degrees, did not like what he saw and had them neutered. Although touted as Christian in character, these degrees had a strong Templar theme about them and they pointed straight to Kilwinning, not only as the source of Freemasonry but to something special hidden there. Thanks to these two Masonic writers, we can get a better insight into the higher degrees. The twentieth degree or 'Grand Master' discusses the building of a Fourth or spiritual Temple which the surviving Priesthood wanted to erect. Those who managed to escape the mass slaughter in Jerusalem by the Romans split themselves into a number of lodges throughout Europe. Nevertheless, the best part was yet to come. In describing these reconstructed degrees, the writers go on to say one group came to Scotland and established a Lodge at *Kilwinning*. I was ecstatic to find Kilwinning specifically mentioned in these rituals and so it would seem from these reconstructed rituals that a group of priests came from Jerusalem to Ayrshire around AD 70 and built a church at what is now called Kilwinning.

These Priests most likely brought with them relics and objects salvaged from Herod’s Temple for the express purpose of building a new Spiritual Temple, in effect a *New Jerusalem*. Later when the Knights Templar came here they deposited the remaining relics which had been uncovered at Jerusalem. The question is when did this happen? I believe the Knights Templar brought these relics from Jerusalem to Kilwinning via Clairvaux Abbey towards the end of the 12th century and only after, they had undergone intensive scientific study. The ritual mentions an abbey as their designated place of storage yet Kilwinning Abbey was in its early phase of construction at this time, but they could have been deposited in the vaults of the Abbey; however the site at Benslie Wood is another possible candidate to deposit these relics. Indeed Benslie Wood may have been the original site of the Monastery or School of Learning which was built in so unusual a design,

even for the people who lived here. It would further explain why Mount Heredom is the 'Holy House' of Freemasonry.

The priests who escaped the Jerusalem rebellion around the year 70 may have originally built it. One could even go as far as saying they were the descendants of the Mason Priests who built the Temple at Jerusalem under King Herod. However, only an archaeological dig at Benslie Wood can give the answers to such line of thought. Christopher Knight and Robert Lomas have done great research into the history of Freemasonry and I particularly liked their first three books, *The Hiram Key*, *the Second Messiah* and *Uriel's Machine*. Unfortunately, they may have erred in pursuing Rosslyn as the repository of ancient knowledge, and would have done a better service to Freemasonry and to humanity if only they had remained at the centre, that is Kilwinning... they missed the point by a mile as one would say... well, 60 miles to be exact. It seems that Rosslyn Chapel is indeed living up to its intended purpose, that of a red herring!

Based on an eclectic mix of myth, Masonic rituals and legends I have built up a picture of what may have happened during the time of the downfall of Jerusalem. Sometime around the year 70, certain members of the Priesthood left and headed for the safety of the mountains of the Pyrenees on the borders of Spain and France. Once there, they divided into smaller groups. One group remained while the others dispersed throughout Europe and possibly other parts of the Globe. The main group headed to Kilwinning having first landed in Cornwall (famous for its ancient Tin mines) where the people/tribe of the area was called the Dumnonii (and possibly the same tribe, the Damnonii as recorded living in Ayrshire). One of the members of this group who came to Cornwall may have been Joseph Arimathea. Joseph was apparently a man of great wealth and he may have been a member of the Sanhedrin (Mark 15:43).

Joseph of Arimathea, a respected member of the Council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.

He is also said to have traded in the Tin mines found along the Mediterranean Sea to Britain, and to have brought with him the 'Holy Grail'. The rest of the group may have remained and settled in the area of Languedoc, France and perhaps later headed to other areas, Toledo, in Spain for example, a centre for esoteric Judaic studies. However, there exists an interesting possibility that a portion of these Priests may have set sail to cross the Atlantic Ocean, landing somewhere on the northern end of South

America. Their mission was perhaps to reach the plains of Nazca on the west coast of Peru. (See page 138).

Interestingly, the second of the grail writers Robert de Boron, made some major additions to Chretien's de Troy's original Grail romance under the heading *Joseph d'Armathie*, c.1200 which later became the Vulgate Cycle (Lancelot-Grail), the *Estoire de Saint Graal*, (History of the Holy Grail) written c.1240. According to medieval tradition, Joseph was the one who brought the 'Grail' to Britain and Boron specifically mentions Scotland. In the grail legend of *Estoire de Saint Graal* it says that Joseph lies buried, 'at the Abbey of Glais' in the vales of Avaron (not Avallon) in the west of Britain. Despite attempts by various authors the Abbey of Glais is not Glastonbury but may in fact be the Abbey of *the Church* (Gaelic-Eglais), that is the *original* Church of Christianity which was built in the Kilwinning-Irvine area by the priests who fled Jerusalem c.70 (Segdounne or Sagtoun-the Priests or Saints town), on the ancient estate of Eglinton (Eg-Ilan-ton/Eglais-ton=church town?) in Ayrshire, and which lies within in the vales of Irvine (or Arvon, one of the many spelling variations of the name Irvine and which was corrupted to Avaron in this Grail legend).

Moreover, this land lies in the Western parts of Britain, once ruled by the 'Britons' (the people of the Covenant). In addition, all of this is within the ancient Kingdom of Strathclyde. Surely, this is where one will find the Grail and the Round Table of King Arthur legend. The group that went to Kilwinning had brought with them certain possessions of their 'church', which they had salvaged from the destruction of the Holy Temple and this included the legendary 'Holy Grail'. On arriving at their selected designation, they mediated with the Druids for land, having explained their purpose to them. The Druids welcomed them almost as if kindred brothers, for their philosophies were similar if not identical to their own. This group settled here at Kilwinning, the Cell (church) or burial place of St Winnian: (the White haired or holy one).

Let's pause for a moment; perhaps this is now a good time to explain the reason for moving the Tironensian from Selkirk to Kelso by King David. This happened around the time Hugh de Payne visited David I. David was apparently one of the first kings to donate both land and money to the Order of Knights Templar. It was also at this time the Order was said to have completed its 'mission' in Jerusalem. So I decided to check the position of Kelso to see if there was any connection with regard to Kilwinning and sure enough, there was. Looking at the map (fig 52) we can see Kelso Abbey now aligned directly with Kilwinning Abbey via Lesmahagow Priory. Kelso built in 1128, Lesmahagow in 1144 and finally Kilwinning in 1171, it is almost as if the position of the first houses planted by the Tironensian were deliberately chosen to be aligned specifically to Kilwinning but why? It was only when I

measured the azimuth of this line did the answer come to me and again astronomy came to the rescue.

When measured, this line proved to be 91.6 degrees from north, and which if thought of as a sunrise alignment, occurs on the 17th of March or the 25th of September.

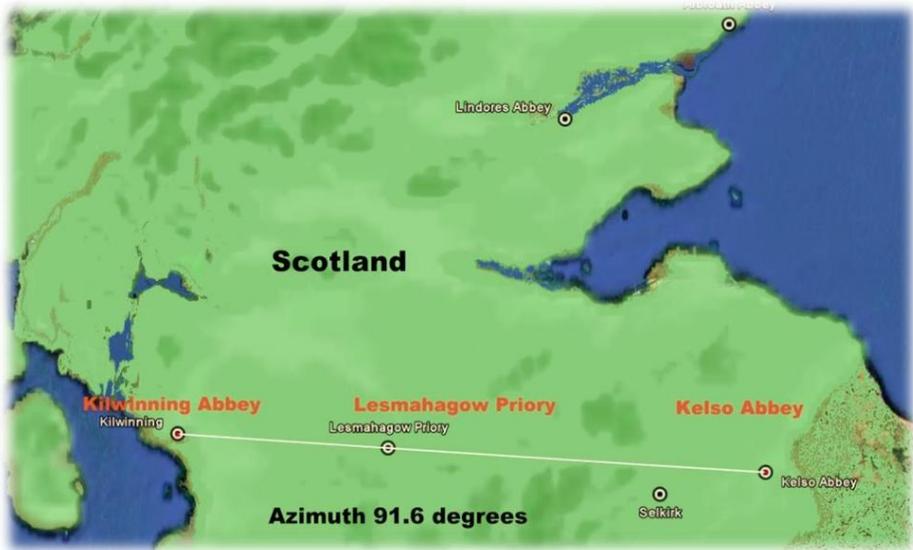


Figure 52 Alignment of Kilwinning to Kelso Abbey

The first date happens to be the feast Day of St Joseph of Arimathea (and also of Saint Patrick). Is it possible therefore, that there is some truth in the Grail legend as written by Robert Boron? Is it then possible Joseph is buried at Kilwinning within an ancient church/abbey? Interestingly the second date is the Feast of St Findbarr (Findbarr → Vindobara the Romano/British name) who has been mentioned earlier in connection with Finnian. Anything is possible when dealing with the legends of the fabled Holy Grail.

Returning now to the higher degrees, Lomas and Knight then go on to say [p215] that in the 29th degree the ritual describes the legend of Templars digging under the area where on the Holy of Holies stood and discovered three stones, one of which the 'word' of God was engraved on it and used as one of the foundation stones of their first lodge in Scotland (at Kilwinning). These rituals were proving to be worth a King's ransom, for as soon as I read this part concerning the discovery of three stones beneath the Temple Mount alarm bells starting ringing. After the dissolution of the Abbeys some documents from Kilwinning abbey had escaped its destruction,

one of these was *the confessions of Bishop Finnian* [102]. This document among other things, lists his parentage, his marvels and miracles he had performed during his lifetime but most interesting to me was the part that stated he was a keeper or guardian of Holy Relics. The document lists them as; a marble alter, relics of the Saints (but does not define which ones) and *three round stones*. These stones must have been extremely important to Finnian as the document further states that he would prefer to stay awake at night and to read and pray to them. Yet we have just read in the legend of the higher degrees that the Knights Templar brought back from the Holy Mount of Moriah, three stones used in the founding of the first lodge of Freemasonry, at Kilwinning. The date is not given as to when this happened.

The Knights Templar brought these stones to Kilwinning sometime during the Orders history and the authors of the confessions of Bishop Finnian listed them as a point of record since the abbey was under pressure due to the Reformation and indeed finally destroyed. According to the 14th degree 'Scottish Knight of Perfection', these stones were the remnants of Enoch's Pillar where the pieces are seen assembled in the centre of a room and inscribed on them are hieroglyphic characters. I will explain why this 'Pillar' was found in Jerusalem and inscribed with Egyptian hieroglyphs in my next book. However, for the moment let us now look at the legend of Enoch, of whom I may add, was one of the heroes of (the higher degrees) Freemasonry.

Who as Enoch?

According to the Bible, Enoch was the grandfather of Noah and seventh in line from Adam. He is mentioned only once in the Book of Genesis and a reference to him can be found in the Book of Jude. He is said to have lived 365 years and then ascended to Heaven but before he left he also wrote down some 365 scrolls. Most of what we know about him comes from a book which was thought lost for 1500 years until rediscovered by Scottish explorer James Bruce [103] in Ethiopia, 1773.

Amongst the articles I consigned to the library at Paris, was a very beautiful and magnificent copy of the 'prophesies of Enoch', in large quarto. Another is amongst the books of scripture that I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian Cannon: and a third copy I presented to the Bodleian Library at Oxford, by the hands of Dr Douglas, the Bishop of Carlisle.

A Hebrew professor at Oxford, Richard Laurence translated this book of Enoch and published it in 1821. Intriguingly, several concepts found in the New Testament such as the Son of Man, the Elect One, Paradise, Hell,

and a coming Day of Judgment by fire are to be found in Enoch's book and therefore this book is thought to be have written by Christians. Later, in 1947, when the Dead Sea Scrolls were discovery in Qumran (Cave No 4) several fragments of Enochian manuscripts were found amongst them. Scholars now date this book to a period around the second or third century B.C. In Freemasonry, they tell of the story of Enoch hiding the wisdom of the pre-flood world, which he had accumulated and then buried in the Mount of Moriah, Jerusalem. He also buried a triangular shaped object that contained the name of God on it. The Masonic historian Albert Mackey [104] discusses the legend further...

Enoch, being inspired by the Most High, and in obedience to a vision, constructed underground, in the bosom of Mount Moriah, an edifice consisting of nine brick vaults situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault. He then designed a triangular plate of gold, each side of which was a cubit long. He enriched it with the most precious stones and engraved upon it the ineffable name of God. He then encrusted the plate upon a stone of agate of the same form, which he placed upon a cubical stone of marble, and deposited the whole within the ninth or innermost vault. When this subterranean building was completed, Enoch made a slab or door of stone, and, attached to it a ring of iron, which, if necessary, be raised up and placed it over the aperture of the uppermost arch, and so covered it over with soil that the opening could not easily be discovered.

Enoch himself was not permitted to enter it more than once a year, and on his death or translation all knowledge of this building and of the sacred treasure which it contained was lost until in succeeding ages it was accidentally discovered while Solomon was engaged in building a temple above the spot, on the same mountain. The Legend proceeds to inform us, Enoch had finished the construction of the nine vaults and fearing that the principles of the arts and sciences would be lost in that universal deluge of which he had received a prophetic vision. He erected aboveground two pillars, one of marble, to withstand the destructive influences of foe, and one of brass, to resist the action of water. On the pillar of brass, he engraved the history of the creation, the principles of the arts and sciences and the doctrines of Speculative Masonry as is known and practiced; and on the pillar of marble, he inscribed in hieroglyphic characters the information that near the spot where they stood a precious treasure, deposited in a subterranean vault. Such is the Legend of Enoch, which forms a very important part of the history of the High Degrees.

Enoch was known by many names; Thoth, Hermes and Edris. He is said to have discovered the Zodiac, the courses of the planets and stars and to have invented writing, all reminiscent of a modern day scientist and astronomer. Enoch (Hebrew) means *initiated* or *consecrated*. The Jewish scribe for the Romans, Josephus also recorded the legend of Enoch. In the book *The Secrets of Enoch*, there is a description of a Temple which Enoch was shown (chapter 13) by a group of scientist priests called the ‘Watchers’- today we call them astronomers.

Those men bore me away to the east, and placed me at the sun’s gates, where the sun goes forth according to the regulation of the seasons and the circuit of the months of the whole year, and the number of the hours day and night. And I saw six gates open, each gate having sixty-one stadia and a quarter of one stadium, and I measured them truly, and understood their size to be so much, through which the sun goes forth, and goes to the west, and is made even, and rises throughout all the months, and turns back again from the six gates according to the succession of the seasons; thus the period of the whole year is finished after the returns of the four seasons.*

* approximately 11.34 km

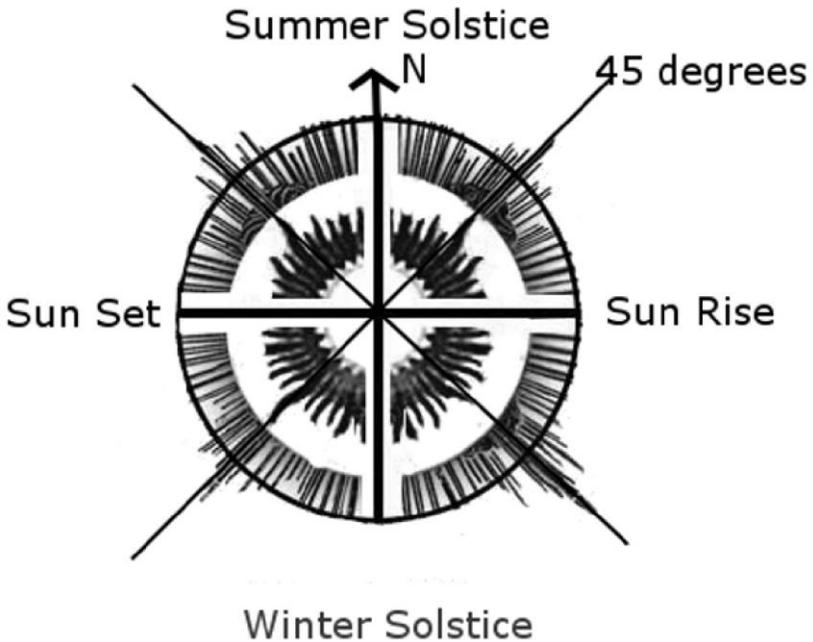


Figure 53 Sunrise and set at the latitude of Kilwinning

I mention this because it happens to be equal to the radius of Arthur's Round Table! (See page 49). Did Enoch come here to the Kilwinning area or was this part of the knowledge brought over by the Priests from Jerusalem around AD 70? The circumference of Arthur's Round Table to the Earth's circumference at this latitude (22620 km) is in the ratio of $1000/\pi$. Indeed the latitude of Kilwinning itself is special, for if you take the inverse cosine of its latitude (using Kilwinning Abbey $55^{\circ} 39' 12.4''$ as our reference point) and square the result, then you will have found the mathematical value of π^* . It is little wonder then, the Mother Lodge of Freemasonry is founded here, for it is the 'point at the center'.

* 3.1415.

The exact value of π (3.1415926...) occurs at latitude $55^{\circ} 39' 14.28''$ a mere difference of 2 arc seconds/ 61.8 meters north of the Abbey and this is where the Mother Lodge is situated today (built c.1896). Latitude: 55.654 N
Longitude 4.6985 W

THE MASTER ARCHITECT

Herod

Sometime in the distant past, objects from Giza, in Egypt found their way to Jerusalem and were hidden within the Temple Mount. These were objects pertaining to science and geometry. The secret place of their burial was accidentally discovered when the Temple Mount underwent a major reconstruction. King Herod who wished to appease the general populace of the Jews decided to build for them a new temple. Herod himself was a master architect and was loved by the Romans who marvelled at the many great building projects he undertook, most of which can still be viewed today. To comply with religious law he employed Jewish priests specially trained to build this new temple [105]. Over 1,000 priests were trained as masons and carpenters to work on the rebuilding of the temple and in 20BC [106], work began on the Mount. It was probably a small group of these priests, who inadvertently found the long lost entrance to the secret room or vault, containing the precious objects brought from Giza, whilst clearing the site for

the new temple. Herod being a master architect immediately recognised these artefacts for their value as sacred scientific objects. Logic would dictate that he created an inner circle, which no doubt included the original priests who found them and bound them by oaths of secrecy and made them guardians for their care. Herod would never set foot in the temple once completed, as he himself was not of full Jewish blood. As an architect, he had the right and as king, the power to reposition the temple from its intended spot on the mount. I believe this actually happened in order for him and his newly created group to have easy access to the vault(s) where the artefacts lay, and to study them in peace and safety. The position of the new temple was moved further north of the mount and near to where the 'Dome of the Rock' sits today, thus leaving the south end free for access to the recently discovered entrance of these chambers.



Figure 54 King Herod the Master Architect

The temple reconstructed by Herod was of the same dimensions as that of Solomon, 60 cubits long, 20 cubits wide and 40 cubits high, though it is unclear which size of cubit was used. Interestingly, the temple was built not of local stone, like the rest of the complex but constructed with imported white marble, so that when the Sun shone, it could be seen from miles away. The mount had a plateau at the northern end but declined steeply on the

southern end. Herod enlarged the top of the mount in both directions. However, in order to overcome the problem of the steeply sloped south end, he raised it up using massive masonry walls until they reached the level of the mount. It was probably during this phase of construction that the long lost entrance to the hidden tunnel leading to a secret vault was discovered. The space created between this massive masonry wall and the mount was turned into storage compartments and one of these compartments was known as Solomon's Stables [107] during the Crusader period.

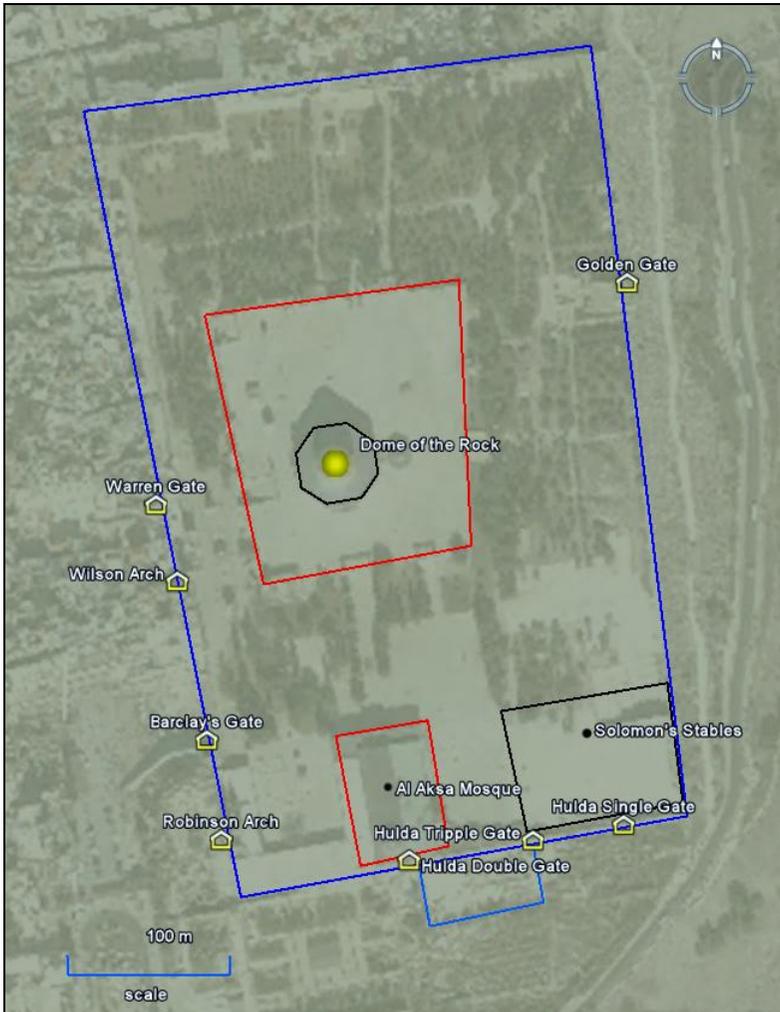


Figure 55 Plan of the Temple Mount

Herod used these compartments to support a pavement above them on a level with the top surface of the hill and this can still be seen today. Interestingly, Solomon's Stables was the area used by the Knights Templar as their base in 1118. It was here according to legend that the Templars began digging into the mount. They used the vaults supporting the Temple Mount structures as stables, hidden and out of view from the public. Some historians argue that their real reason for founding this Order was in fact to search for treasure and holy relics beneath the Temple Mount. If this were true, then their choice of using this area would imply they had 'inside' knowledge of where to start their searches. The possibility exists they found the Ark of the Covenant. This Ark may have originally contained the sacred scientific objects but it was now empty; the Order required it to complete their new 'Spiritual' temple as described in the *Book of Revelation*. With the recovery of the Ark, its contents which had been smuggled out of Jerusalem during the Roman uprisings of 66-70 would now again be reunited.

And the Temple of God was opened in Heaven, and there was seen in His Temple the Ark of His Testament: and there were lightning and voices, and thundering, and an earthquake, and great hail.
(Revelation 11:19)

The Ark of the Covenant had not been seen for six hundred years yet Herod built a temple for the Jews modelled on the same plan as the original which housed it. The last time the Ark of the Covenant is mentioned in the Bible was when King Josiah (in 623 BC) ordered the Ark to be put back in the temple (2 Chron. 35.3). Prior to this, the priests had taken the Ark out of the temple and hidden it away somewhere. It would be very unlikely it was far from the temple as it would have been fairly heavy and cumbersome to move in the event of an impending attack on the city. The Bible remains mute on the Arks whereabouts. When the Babylonians attacked and destroyed the temple in 586 B.C, no mention of the Ark is given in any of their chronicles. Yet when the second temple was being rebuilt (in the time of Ezra), the Ark was still missing and the Holy of Holies remained empty right up to the time of its destruction AD70. Indeed, according to Josephus [108], the inner chamber of the temple was completely empty.

In this stood nothing whatever, unapproachable, inviolable, invisible to all, it was called the Holy of Holy (War 5.219).

Herodium or Heredom

It was about this time Herod also built his palace (19 BC). He named this palace after himself, Herodium or Herodion [109] which he built on a

hill artificially extended in height, 758m above sea level and almost to the same level as the new temple at Jerusalem 12 kilometres to the north. From here, one could see the gleaming white temple of the Jews. Perhaps he toyed with the idea of storing the recently discovered artefacts at his palace thereby placing them under his personal guard, and not too far from Jerusalem.

During the Crusader period, the hill received the name 'Mountain of Franks' [110]. Was this a vague reference to the French Knights Templar, who may have been occupying the site in furthering their 'searches' for holy relics? Herod chose the Palace as his final resting place. On his death, he received a Royal funeral, and his body was displayed on the streets from Jericho to Herodium where he was finally buried. His body was draped in purple and on his head rested a crown of gold and a golden sceptre placed in his hand. The funeral bier was made of gold and covered with jewels.

Following the funeral was Herod's household and hundreds of slaves. Slowly, the procession moved its way up the mountainside to Herodium, and his body placed in the Tomb he had built for himself. [111]. Certainly, the lure of gold and jewels would make this a worthy find for any treasure seeker but perhaps the body was more important, after all he was a Master Architect, and a King of the Jews and he may have indirectly found the Holy Ark which contained the sacred scientific objects. The name Herod is very similar to Herodium/Herodion is it not? Moreover, a further point, the description of Herod's funeral reminds one of the legend of 'Christian Rosenkreutz' (Rosy Cross) and his Tomb.[112].

Description of Herodium

This magnificent fortress and palace consisted of a double concentric wall with 2.5 meters of internal spacing; its outer diameter measured 62.8 meters. The fortification stood some 30 metres in height and comprised of seven levels. Two of these were underground foundations with barrel-vaulted ceilings. This fortress had four towers, three of which were semi-circular, measuring 16 m in diameter and the remaining eastern tower was of solid stone measuring 18m in diameter and used as the main lookout tower. An earth rampart encased the outer stonework, artificially raising the hill which gave it a cone like shape. Entrance to the fortress was via a straight, steep staircase leading to the northeast gate.

Its grandeur, now lost due to the ravages of War in this area during the past two millennia is still a popular place for tourist and particularly so since the discovery of Herod's Tomb in 2007.

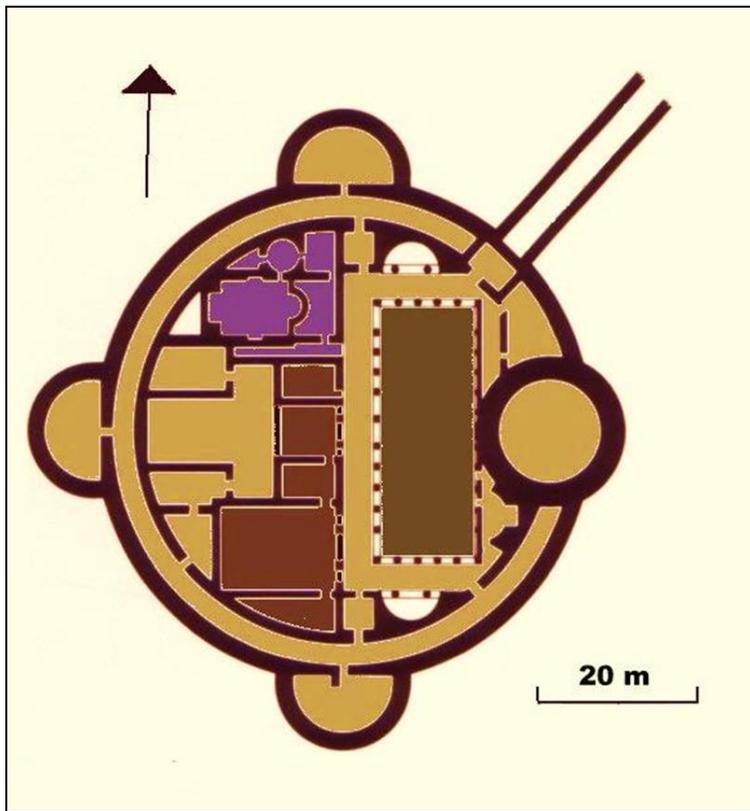


Figure 56 Plan of Herodium

Tomb of King Herod discovered at Herodium

In May 8, 2007, Prof. Ehud Netzer of the Hebrew University of Jerusalem announced to the world that he had finally located the site of King Herod's tomb [113]. The remains of his grave, sarcophagus and mausoleum were discovered on Herodium's northeast slope, about half way up the hill. A clue to finding this tomb was the discovery of a long flight of steps some 6.5 meters wide which had been specially constructed to accommodate the funeral procession. Among the ruins were large pieces of Jerusalemite limestone (reddish in color), these were the remains of a large and unique sarcophagus (2.5 meters long) complete with rosettes. The sarcophagus had a triangular cover. However, the sarcophagus had been smashed into pieces, an act of vandalism perhaps by Jewish rebels who had occupied the site during the 66-72 revolt against the Romans or possibly by treasure seekers of a later period (the Templars?). During his reign, Herod was unpopular and regarded as a puppet ruler for the Romans. Nevertheless, his body has never found.

A closer look at Enoch

Before leaving this section, I thought you should have another look at the legend of Enoch, this time using the Scottish rite version. However, I have replaced the name of King Solomon with that of King Herod; it makes much more sense to our story.

In this legend, Enoch sought revelation to learn the true name of God, after which he beheld a triangular golden plate in a vision. Upon the plate was inscribed the Tetragrammaton, the sacred name of God. In commemoration of the vision, he constructed a subterranean temple at the place of his vision, and duplicated the plate encrusting it with agate. The plate was set on top of a marble pedestal and deposited in the ninth arch. Commanded by God, he placed a stone door, into which an iron ring had been set, over the first arch to permit entry, and to protect the treasure from the impending deluge. Enoch also constructed two pillars; one of brass, the other of brick, and upon them inscribed the arts and sciences to preserve this knowledge for the world. The location and knowledge of Enoch's temple was lost following the flood. King Herod coincidentally selected the same site for his temple and upon beginning construction discovered the ruins and a variety of treasures. Fearing the antediluvian structure dedicated to a "false god", Herod changed the temple's planned location.

King Herod also constructed a secret vault beneath the Sanctum Sanctorum, supported by a large pillar denominated the Pillar of Beauty as it was destined to support the Ark of the Covenant. Sometime later, he sent three Craftsmen (Mason Priests?) to search the ruins for more treasures, at which time they discovered the stone door with the iron ring. One of the three tied a rope around his waist and was lowered into the vault when, upon penetrating the ninth arch, he beheld Enoch's gold plate (and written on it the triple name of God...Jah-Bul-On), much to his astonishment. After informing his companions of the discovery, the three entered the vault by means of a rope ladder and retrieved the treasure, which they presented to King Herod who then created them Knights of the Royal Arch. Herod informed them, that in time he would acquaint them with the true pronunciation of the Divine name, and permitted them to enter his secret vault. The golden plate then placed upon the Pillar of Beauty. The name of the chamber changed from 'the secret' to 'the sacred' vault.

Herod died in 4BC and the secret would have passed on through the families of the Mason Priests. Not long after the Temple was complete, all hell broke loose and the people of Jerusalem found themselves caught in the middle of a war, the first Jewish-Roman War (66–70) and their temple all but destroyed. The descendants of the mason priests took with them whatever holy objects they could carry from the secret vault and fled Jerusalem, and

perhaps leaving behind the largest of the objects, the Ark of the Covenant. For over a thousand years, the Ark and its precious contents lay separated. However, an opportunity arose which would set plans in motion by descendants of these mason priests to reunite them. This opportunity came in the form of the first Holy Crusade, which began in 1095. Nevertheless, the Ark if recovered would not return to the Temple Mount. This area proved to be too volatile for such an important object of history and instead would be now placed in their new temple but where will we find this temple?



Figure 57 Moses and Joshua bowing before the Ark

THE NEW JERUSALEM

The Star over Kilwinning

In the 20th Degree of the Ancient and Accepted Scottish Rite entitled the 'Grand Master', the description of the figure of the white-bearded man clothed in white reminds me of St Winnian, the White haired and/or holy one. These rituals spoke of building a Fourth Temple, in effect a New Jerusalem based loosely on the Book of Revelation [114]. This book is known for its esoteric content and contained within it is 'the sacred Canon of measure' so dutifully expounded by John Mitchell's book *City of Revelation* [115]. St John of Revelation and St John the Baptist are the patron saints of Freemasonry and the respective saints of the crusading Orders, the Knights Templar and the Knights of St John. Was this degree hinting at Kilwinning as the place of this new temple via the mental picture of the of the 'Grand Master' garbed in white and sporting a white beard in the same way one would imagine St Winnian to look like? This would only ring true if one were to find a 'New Jerusalem' built at Kilwinning and this is exactly what I discovered. Engrailed within the landscape, hidden yet in plain sight was a sacred Vesica from which one can draw a hexagon and pentagon and over on which lies a larger Star of David centred on Eglinton Estate.

This larger Star controls the overall geometry. Having discovered the astronomical relationship of the sun with regard to St Finnian's day at Kilwinning, I checked the surrounding area for other alignments. Taking a pair of compasses, I placed one end on Kilwinning Abbey and the other on the centre of Benslie Wood. Using this arc as my guide, I then scribed a circle centred on Kilwinning Abbey and found that it intersected with a mound known locally as Salmon Hill. This procedure was repeated but this time with the compass point on Benslie Wood and again the circle drawn intersected on Salmon Hill. Next, I measured the distances between these three points; the results came back in each case as 3.5 kilometres.

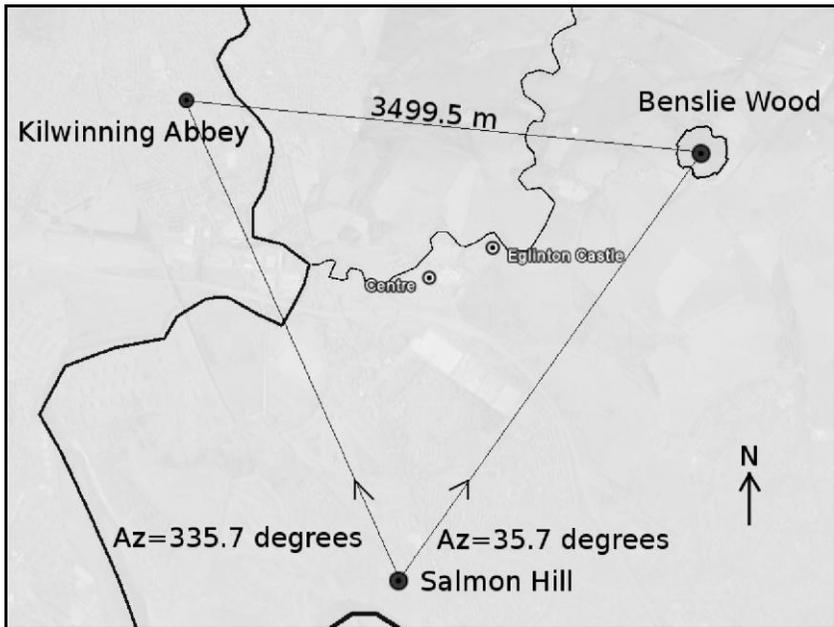


Figure 58 A perfect 60° triangle

This was encouraging; I then measured the angles using software developed by NASA and my own GPS readings, which were then compared with Google Earth [116] and other Earth Browsers. The angle measured for each point was 60° (fig 58). I had found a perfect equilateral triangle; from this, one can produce the sacred Vesica or Vesica Pisces, a favourite geometry of the early Christian and Rosicrucian sects. The next step was to draw two circles with a radius of half the distance from Kilwinning Abbey to Benslie Wood (half distance 1749.75 metres) and centred at the midpoints A and B (fig 59), thereby creating a Vesica Pisces [117]. Lying midway between these two points is Eglinton Castle, which shows its position is intentional.



Figure 59 Vesica Pisces over Eglinton Estate

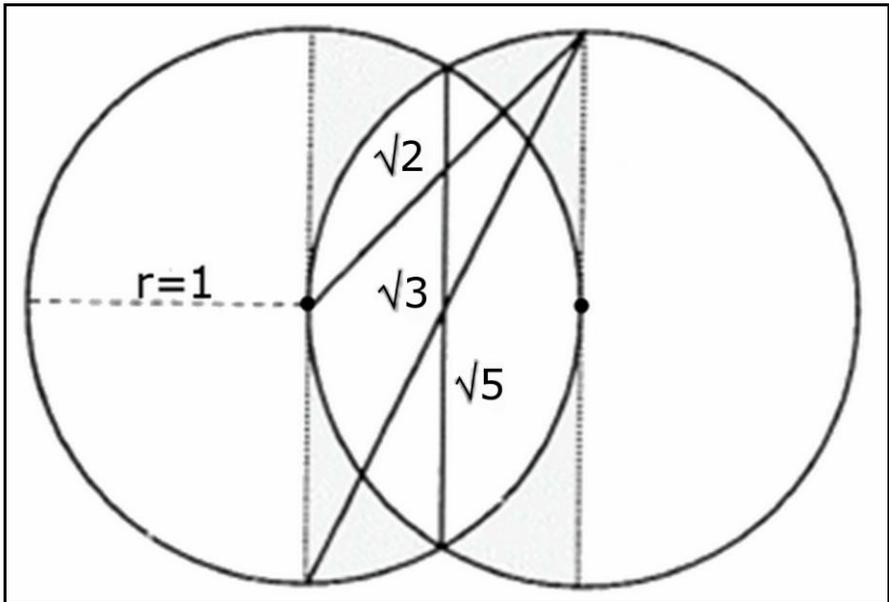


Figure 60 Square roots of the sacred Vesica

The present castle built in 1796 sits on an older site of a castle going back to perhaps to the mid-16th century. I suspect there was another castle on this site going back much further and it would be great to see some archaeology done here. So far, I have identified at least four sites around Eglinton Estate that require proper archaeological research and several others outside of it. From the Vesica Pisces you can also create ‘the Vessel of the Fish’, [118] a simple geometrical shape created from the area of two interpenetrating circles where the radius of each circle touches the adjacent circles circumference. This simple yet elegant shape inspired the Master Masons to incorporate it into many of the cathedrals built during the middle ages. Many of the Christian symbols have this shape encoded within their design; the fish and the miter worn by bishops are just two examples from this shape. Contained within it are the proportions of the square roots of two, three and five (fig 60).

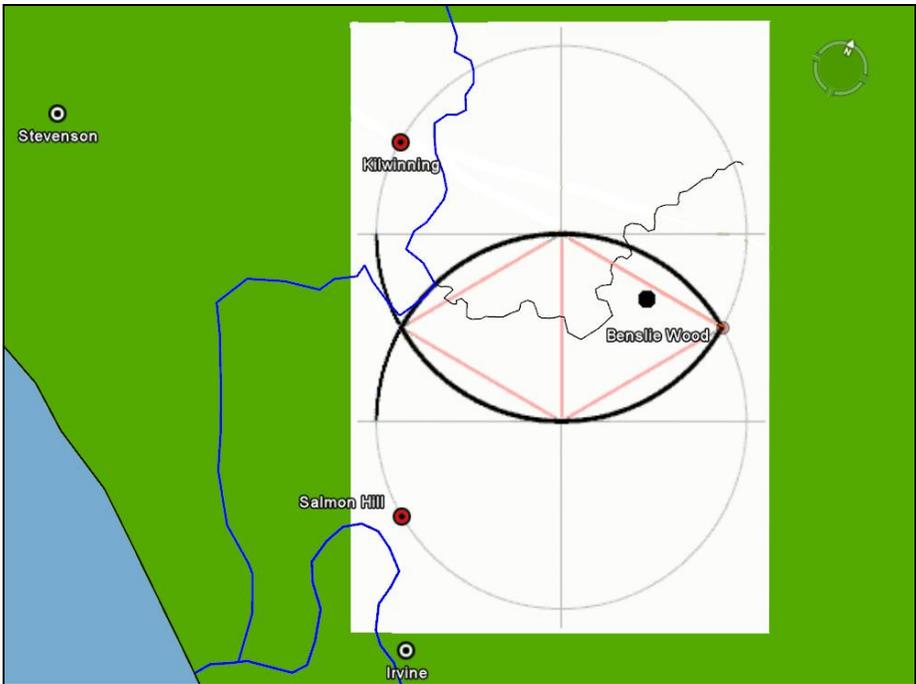


Figure 61 Fish or Salmon of Knowledge

Salmon of Knowledge

It was at this point I realized that the ‘fish’ discovered (fig 61) jogged a memory of the ancient Celtic legend of *Finn and the Cauldron of Knowledge* [119]. The width of the ‘Fish’ is 1749.5 meters and its length is

simply this number multiplied by the $\sqrt{3}$, 3030.2 meters. The area of overlap created by the two circles is approximately 928 acres and the area for each of these circles is 2376 acres with the main axis set to 65.7° from north. Very briefly, the story of Finn as told in the Celtic myth [120] is that he was the son of Cumhal or Camulos, a king of the Tutha de Danann. As a child, he was under the apprenticeship of a magician of the same name who was fishing for the salmon of knowledge in a pool, which was at the source of the river Boyne or Boann. Eventually he caught the salmon and while it was being cooked, the young Finn burnt his thumb when he touched it and on sucking it to ease the pain, he became possessed of all its knowledge.



Figure 62 Jesus in a Vesica or Hesus in a fish?

Later Finn meets Grainne and had plans to marry her but she decided to elope with Diarmait. Egerton Sykes (*dictionary of non-classical mythology*) thinks that Grainne is the same as Grannos, either way she was the priestess guardian of mineral springs. I mention this because even today you can see a large boulder protruding from the river Irvine near to the present shopping mall, which is set across the river [121]. Oral tradition going back hundreds of years, called it in the local tongue, ‘the Granny’ stone which implies the meaning Grannos. As I have already explained, Finn is actually a nickname meaning fair (in reference to hair), white or bright. The name Finn equates to the Welsh name Gwyn, as in the mythological figure

Gwyn son of Nudd and to the continental Roman/ British Celtic god Vindos [122].



Figure 63 Granny Stone in the River Irvine

This now takes us back to the name as given by Ptolemy for this region, Vindogara [123] or as I have stated Vindobara (→Findbarr) meaning ‘the white haired’ one. Summing up these parts, we have

- St Finnian of Kilwinning-Finn
- The ‘Granny’ stone in the river Irvine-Grannos
- A ‘fish’ engrailed in the landscape between Kilwinning and Irvine
- Salmon Hill, a reference to the Salmon (of knowledge?)
- Ptolemy’s name for this area, Vindogara-implying the god Vindos

While looking into the name of Irvine [125] in ancient documents, one of its many versions of spelling was written down as Irwyn, and this form is in much the same way as Irdauid, the city of David, the King who took over Jerusalem around 1000BC.

It contains within it, the Welsh element of the name Gwyn and this equates to the Irish Finn. Thus, Irvine/Irwyn would mean city of Finn. Is this legend of Finn now the source of the name we have today-Kilwinning? I think so. Going back to the source (excuse the Pun) of this Irish legend we

now see why the monks said that Finnian ‘landed on these shores from Ireland’ or as I would say, ‘he had swam all the way from the river Boyne to the bay of Irvine and named this area after himself, the apprentice had now become the master’. Fitting is it not, that the Mother Lodge should also be found here. In addition, all of this is to be found on ancient land called Cunningham, which I take to mean ‘Home of Knowledge’. Canawan (Old Saxon) - Knowing, Knowledge. Ham (Old Saxon) - Home or House. Why then, would the Saxons in the mid 600’s have called this area Cunningham, unless it already had the reputation as the ‘Home (of the Salmon) of Knowledge’?

This also reminds one of the ancient Celtic legends involving a magical cauldron and the Greal, the liquor which it distilled. The Christian Grail legends also talk of a fish and a rich fisher King who was guardian or keeper of the Holy Grail. In Robert de Boron's *Joseph of Arimathea* the first tale of a trilogy, we find in the section describing the company attending the ‘table of the Grail’ we are told that Joseph had a visitation from Jesus and gave Joseph instructions to construct a new table, in remembrance of the table of the Last Supper. Joseph sent Bron to catch a single fish and which Joseph prepared. Joseph then placed the dish containing the fish, next to the Grail, at the center of the table. Could this be an allusion to Joseph asking Bron (Bran was ruler of the Silures and an Arch Druid) to secure the area containing a ‘fish’ allowing Joseph to construct his ‘round table’ where he would place the Grail at its center? Bron was the first Fisher King. He was a king of Britain in Welsh mythology and perhaps now historians should review the extant histories of Ayrshire with regard to what has just been revealed. Hector Boece and others may not be too far out when they link Caractacus, the son of Bran (British - Caradoc) with Carrick, the middle portion of Ayrshire. I have already dealt with the ‘Round Table’. This ring of churches and towns was setup to protect the Mother church and its ‘Holy’ treasure, the ‘Grail’.

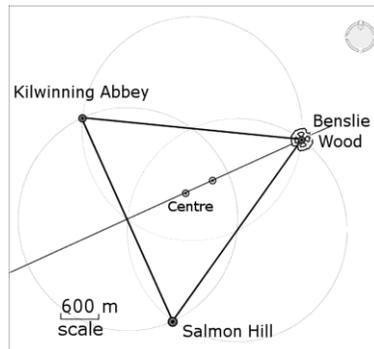


Figure 64 Triple Vesica

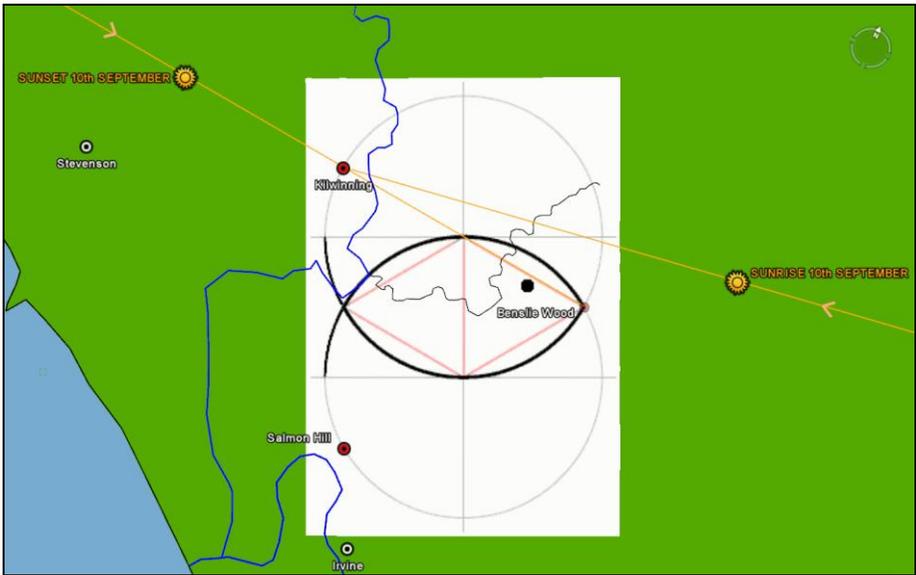


Figure 65 The fish aligned with St Finnian's day

Figure 65 shows how 'Finn' the fish aligns with St Finnian's day, the 10th of September. This shows that the history of Kilwinning goes back thousands of years, and that it was a very special place for the people living here, a period which predates the religion of Christianity with all its 'trappings'. Perhaps it is time to cast a new net! There is a wonderful link between the River Boyne and the River Irvine, for both areas have Megalithic sites going back more than 5000 years and both are linked geometrically to each other and to another very famous Megalithic site which will be explained later. The Irish have the World famous Megalithic Passage Tombs of Newgrange, Knowth and Dowth in the Boyne valley [127] next to the river Boyne while the Scottish have the site of Dreghorn [128] at the bank of the river Irvine, some 4 Kilometers from Kilwinning.

In 2004 archaeologist discovered it was the oldest continuous occupied village in Scotland, dating it back to about 3500 BC complete with a ceremonial standing stone and henge at the heart of the village. A kiln was uncovered and associated with it was a large amount of 'Grooved Ware' pottery. This decorated ceramic, seems to have first evolved in Scotland and is found across the UK at major ceremonial monument sites, include henges and earthworks with timber structures. Tom Addyman, [129] excavation director of Addyman Associates, who carried out the dig said:

We found 750-odd pieces of grooved ware, which is one of the largest collections in the south-west of Scotland. The area is now known as a

type site for the Neolithic period, which means that all other sites will be compared to this one.

Research has revealed that the pottery produced here is the same as that found at New Grange in Ireland and at Skara Brae in the Orkneys along with other famous sites of antiquity around Britain.

Sacred Geometry around Kilwinning

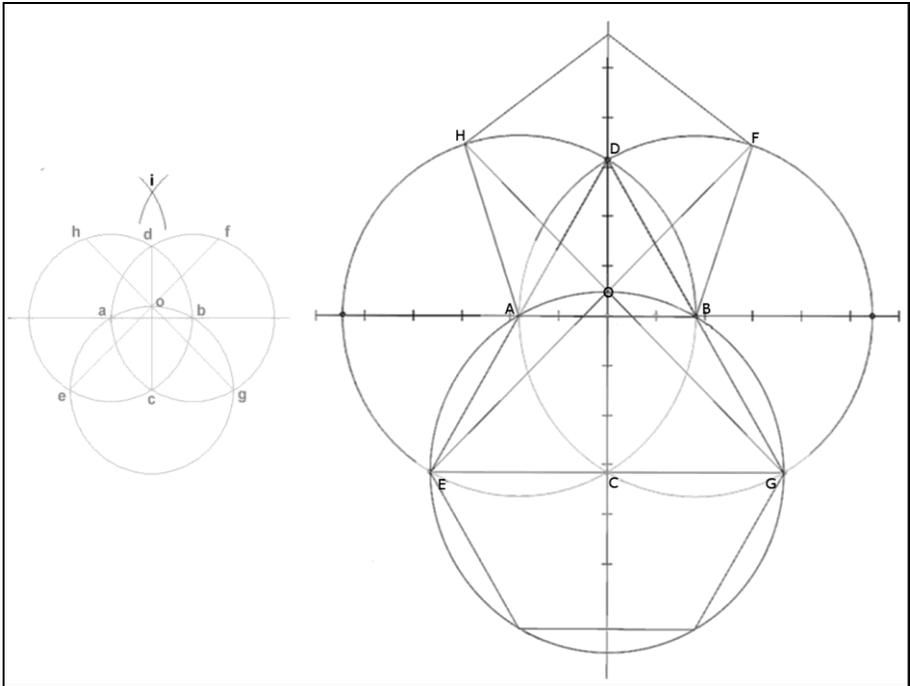


Figure 66 Hexagon & Pentagon from the sacred Vesica-Durer

Back to the geometry lesson, the next part was to draw in the pentagon and hexagon shapes which can be done using only a pencil and a straight edge based on a method developed by Albrecht Dürer (May 1471 – April 1528). There are other methods, some very ancient but we will stick to this one (fig 66). One problem with Durer’s method is the angles of the pentagon formed are not strictly accurate but this can be overcome by creating a ‘Star of David’ based on our original 3 points; Kilwinning, Salmon Hill and Benslie Wood (fig 64). Now that we had created our Star of David (fig 67) it was just a matter of adding it to the Vesica Pisces (fig 68) to create the overall Grail geometry (fig 69).

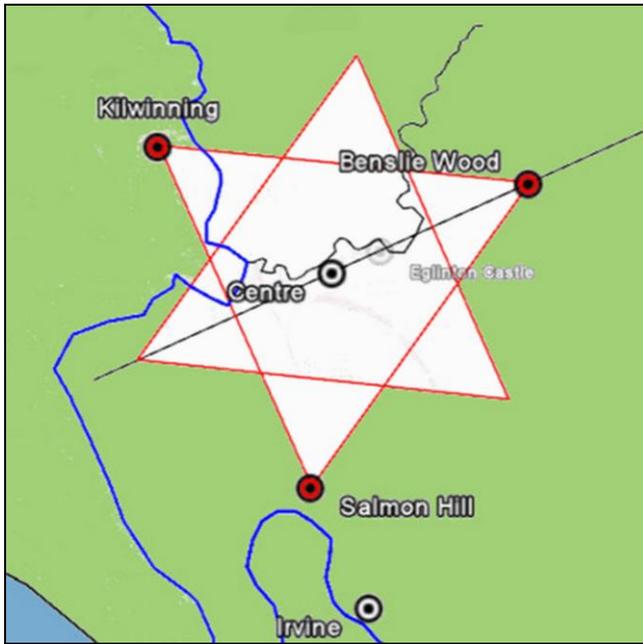


Figure 67 Star of David over Eglinton Estate

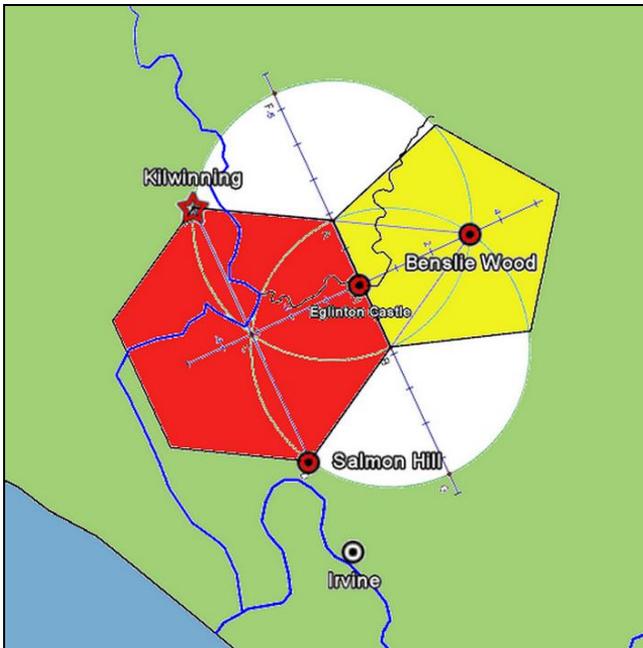


Figure 68 Hexagon & Pentagon-Kilwinning



Figure 69 Point x

Nevertheless, how does one create a perfect pentagon through the addition of this Star? Good question and the answer proved to be simple but it took me some time before I could come up with a solution. The ancient geometrician, could draw and survey a hexagon or Star of David very easily and accurately from a range of methods, using knotted ropes and pegs to simple surveying tools, all he needed to know was the value of π ; the ratio between a circles circumference and its diameter. Having created the desired size of his Vesica Pisces using the initial three points of his 60° triangle, he would also know the radius of his Star of David formed over it would be equal to any of the lengths of his triangle divided by the $\sqrt{3}$. Therefore, our Star (fig 67) at Eglinton Estate has a radius of 2020.12 m. To produce a near perfect pentagon he simply measured a distance of 1.3333 times the radius of this Star from the ‘seed’ point of the Vesica Pisces (in our case Eglinton Castle), and measure along the main axis in the direction of the hexagon created from the Vesica Pisces and mark off this distance (2693.5 m). This is point x in the diagram (fig 69). Since Eglinton Castle (E) is mid-way between

the length of a side (1749.5m) of either the pentagon or hexagon it was just a matter of dividing the two distances (E-y by E-x) to check the desired angle (the tan function). In our case, it works out to be 17 degrees 59 minutes and 31 seconds (17.992°), an error of 0.045 % from the perfect 18 degrees required by the design. Point x to z is 4581.5m or 1.61776 times the distance x-y (2832m), and represents the Golden ratio (1.618). An alternative and simpler method is simply to multiply the radius of the Star of David by the factor 6.66/6.18. This would then give a distance of 2177 m, he would then mark off this distance from the centre of the Star of David, which would again take him to point x, either method is just as accurate.

My next step was to compare the Star created from the three sites Kilwinning Abbey, Salmon hill and Benslie Wood with that of the Star of David found within the geometry of Benslie Wood (page 21, fig 17). I soon discovered these two stars were locked in the ratio of 12:1 and shared the same azimuth (65.7° clockwise from north). The geometry within Benslie Wood proved to be a replica of the larger star over Eglinton.

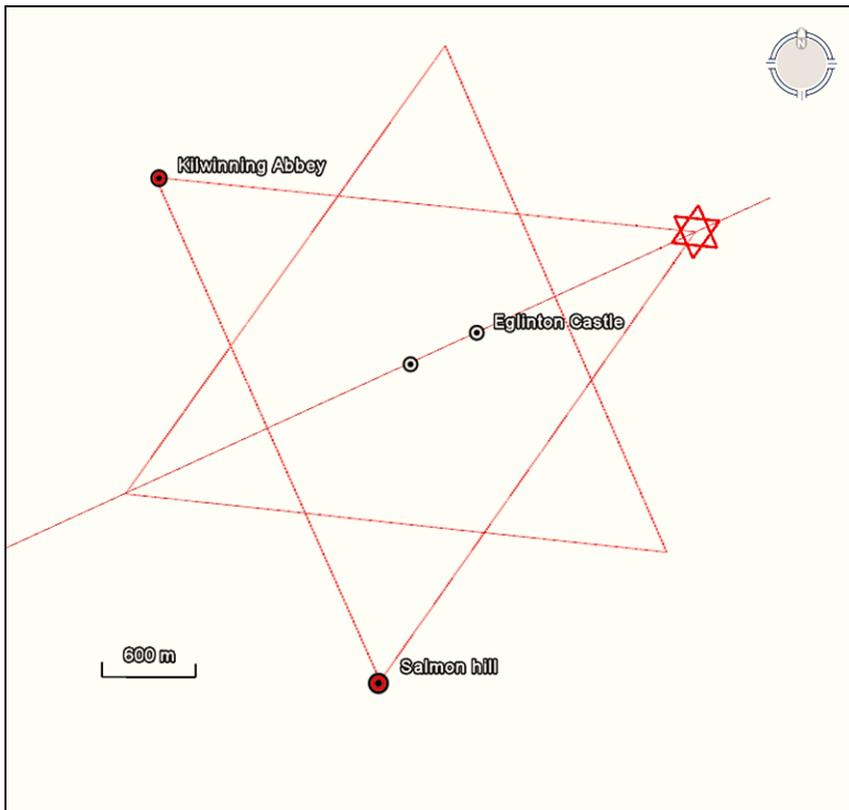


Figure 70 Benslie Wood compared with Star of David

This was interesting but was there anything else that could be gleaned from the geometry? I then decided to look at the areas of these stars in the hope of some further revelation and what I did find was both interesting and illuminating. The area of the circle circumscribing the Star of David over Eglinton Estate worked out to be 3168 acres, whilst that of the Star itself was 1746 acres. We already know the area for Benslie Wood is 22 acres, and therefore the area of its ‘Star’ is just over 12 acres or 144th of the larger Star of David.

Holy Numbers

Using Greek Gematria, the number 3168 represents the phrase ‘Lord Jesus Christ’. The more I looked into the geometry of this area, the more it was starting to reveal ‘holy’ numbers, [130] for example 12, 144, 1746, 2376 and 3168. These numbers are all found in the book of Revelation, a book originally written in Greek. I’ll leave it to the ‘gematrians’ among you, to see what you can come up with regarding the different areas within this geometry, for I must move on as I have many more revelations to tell.

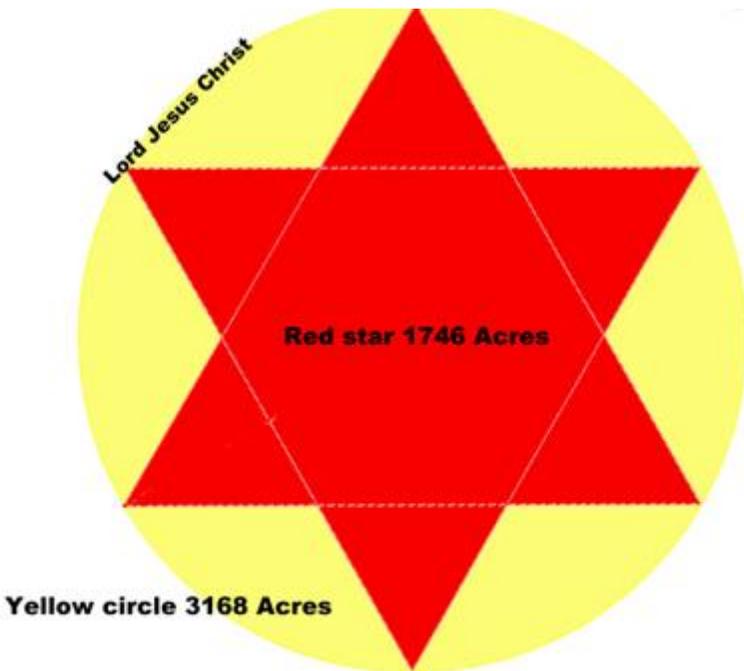


Figure 71 Lord Jesus Christ circle

In figure 71, the area of the circle which circumscribes the larger Star of David represents the Son of the Sun, Lord Jesus Christ a total of 3168 acres. The Star itself represents the ‘number of fusion’ or 666(solar) +1080(lunar) a total of 1746 acres. Yes were back to the Sun and the Moon again, the most common and probably the most important symbols of Freemasonry. Within this is the great secret of Freemasonry and of the Holy Grail. This circle now added to the sacred Vesica (fig 68) where the area of each circle is 2376 acres and represents ‘the twelve Apostles of the Lamb’ (Revelation 21.14). This creates the overall geometry reproduced in figure 72.

Lord	KURIOS	800
Jesus	IESOUS	888
Christ	XRISTOS	1480

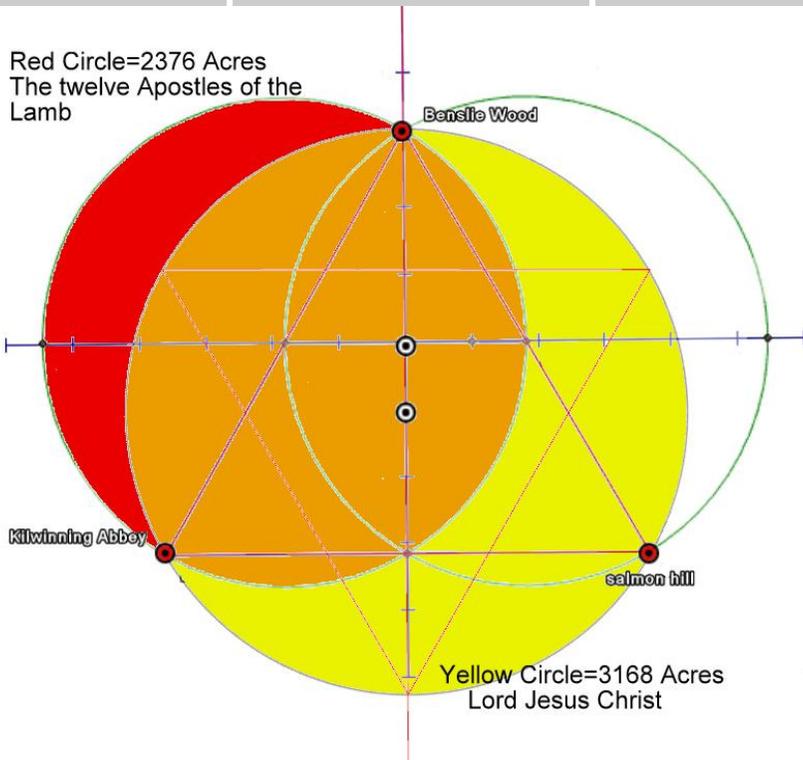


Figure 72 Lord Jesus Christ and the twelve Apostles

The twelve apostles of the lamb=2376. Since there are two circles, this would then equate to 24 Apostles. However, we know from our early schooling and religious studies there were only 12 Apostle associated with

Jesus, therefore is this geometry possibly referring to the 24 Elders? Compare with Revelation 4:4, 10-11 and 5:8 & 14

Four: 4. *A round the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes and they had crowns of gold on their heads.*

Four: 10. *The twenty-four elders fall down before Him who sit on the throne and worship Him who lives forever and ever and cast their crowns before the throne, saying:*

Four: 11. *You are worthy, O Lord, to receive glory and honour and power. For you created all things, and by your will they exist and were created.*

Five: 8. *Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.*

Five: 14. *Then the four living creatures said, "Amen!" and the twenty-four elders fell down and worshiped Him who Lives forever and ever.*

Perhaps another way to look at the geometry is to think of the two men who were ‘crucified’ on a cross, one to each side of Christ (fig 73). Did they steal some of Christ’s Area? A clue maybe found using the science of Gematria once you find out their names.

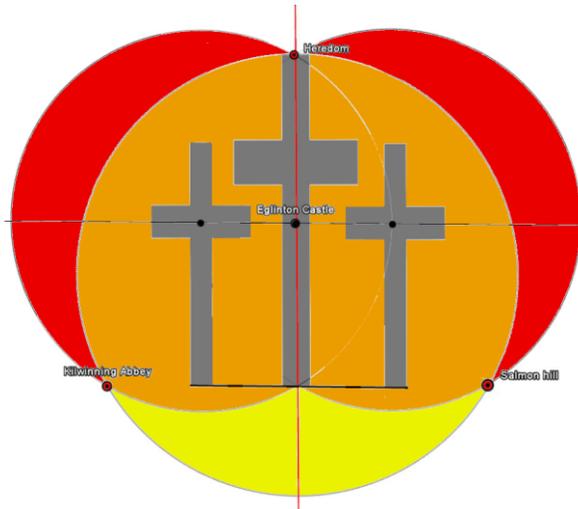


Figure 73 Christ on the cross and the two thieves

TEMPLAR GRAFFITI

In 2009, I had planned a summer expedition to do research into the area of Rennes-le-Chateau in the hope of uncovering the mystery of the sacred geometry this area is famed for. I wanted to see if my model of the Holy Grail geometry could exist at the ground level within this area but alas, like all good plans it never quite happened the way intended. Instead, I ended up in the Dordogne region of France and it was here that I found the final ‘key’ to my researches regarding the Grail. I had stumbled upon the beautiful medieval town/fortress of Domme, [131] situated high on a hill overlooking the Dordogne valley. The town of Domme still retains part of its original fortified walls and gateways and its ramparts are extremely thick with three of the original gates still in place. The ‘Porte des Tours’ is perhaps the most impressive, with its twin round towers. Today the layout of the streets remain as much the same as when it was originally designed and the houses and cottages within it are built from the unique honey color stone this region is famed for. This medieval fortress once served as a prison for the Knights Templar, whom King Philip IV charged under false pretenses by declaring them outlaws & heretics. These towers were converted into prisons for more

than a hundred members of the Templar Order who were caught in the trap set for them on that now infamous day, Friday the 13th of October, 1307.

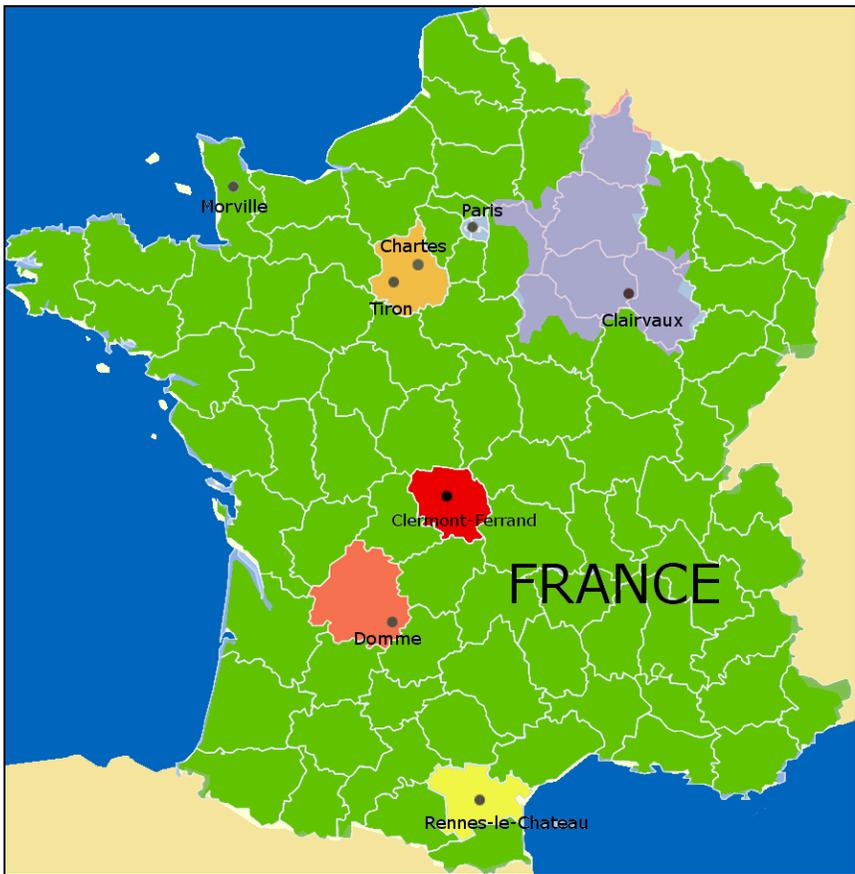


Figure 74 Key Grail Sites in France

Graffiti of the Templars

As I walked through the Porte des Tours I could not believe my eyes when I came across the little known Templar graffiti [132] etched into the walls by these prisoners. A common theme of the graffiti was 'Christ on the cross with the two thieves'. At the time of the Templar trials, the Order consisted of more than 10,000 knights, squires and brethren, all of whom were solely responsible to their Grand Master Jacque DeMoley. The Order is said to have possessed somewhere between 5,000 to 10,000 properties, with over 600 recorded in Scotland alone.



Figure 75 Christ on the cross with the two thieves



Figure 76 Christ on the Cross with the two thieves

The local guidebook from the museum claimed these Templar's were denied food and water for several weeks while awaiting the 'Kings Pleasure'. It is little wonder then, that these Templar prisoners resigned themselves to scratching on the walls as if writing their last confessions to God, for it must have seemed to them, their end was in sight. Not surprisingly, most of the graffiti is religious in nature and very Christian like. The most common theme was 'Christ on the cross with the two thieves' (fig 75, 76) but there was much more, symbols of the Sun, the Moon, pentagons and octagons, and yet all of these are common symbols found in Freemasonry. However, nothing could prepare me for the moment when I laid eyes on a section of graffiti known as the 'Gaal de Domme'. Next to it, was a strange design and said by some to be a representation of the Jewish seven branched candelabra called the menorah, yet others defined it as a symbol of a fish and the 'Tree of Life'. It was a 'jaw dropping moment' for me as I knew immediately its meaning, I had seen it somewhere else, somewhere closer to home.

'It was encoded in the geometry at Kilwinning'

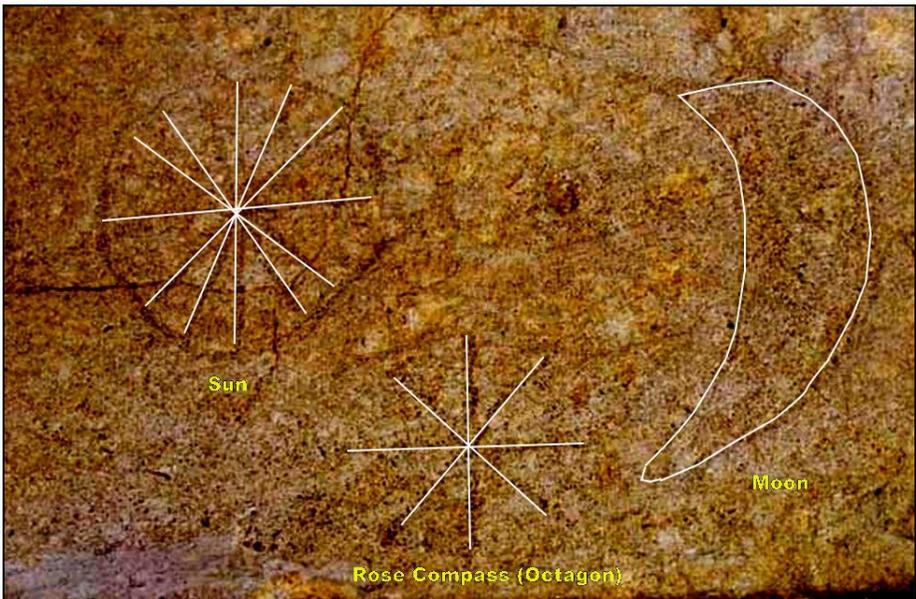


Figure 77 Sun, Moon and Rose Compass

In figure 77 we see symbols of the Sun, Moon and what appears to be a drawing of solstice sunrise and sunset lines set at 45 degrees forming an octagon, the octagon is of course one of the favorite motifs used by the Templar Order and all these are important symbols in Freemasonry.

Domme is on the latitude of 45° north so it could never form sunrise or sunset lines of 45 degrees as indicated on the drawing; however this effect occurs at the latitude of *Kilwinning*.

Graal de Domme



Figure 78 Graal de Domme

This strange object dubbed the ‘Domme Grail’ by researchers is due to its cup like shape (fig 78). However, I believe it is an instrument for calculating differences in latitude or longitude. The shape is octagonal and reminiscent of a rose compass. This depiction scratched into the wall of the

Domme tower may have been a prisoners attempt at making a technical drawing of the Grail giving the viewer a general outline of its shape. The chevrons pointing down imply measurement of angles. Further researches led me to believe it may in fact be a drawing of an ancient device not unlike that of a Tanawa (invented c.232) or Torquetum a device used to calculate latitude but more importantly, longitude.

The Fish and the Ark

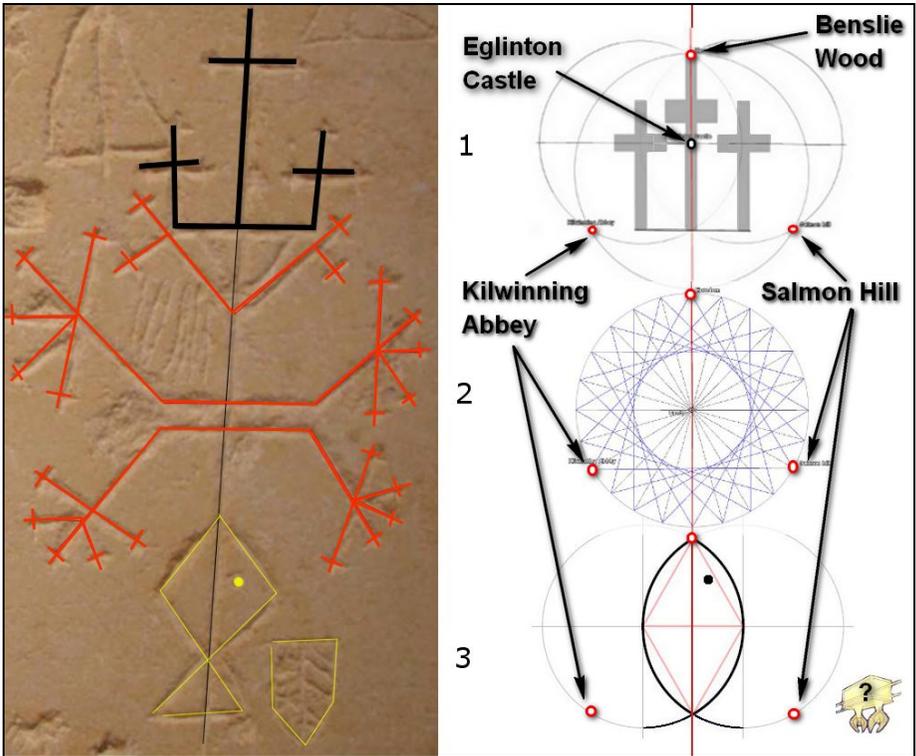


Figure 79 Finn the Fish, the 24 Elders and the Temple

Figure 79 shows the outline of what appears to be a tree and a fish scratched into the wall (to the bottom right of the Domme Grail) by a Templar prisoner. My interpretation of this graffiti is based solely on the geometry discovered at Kilwinning. At the very bottom of the drawing and next to the fish looks like a shield but I prefer to think of it as an upside down chest implying the meaning hidden or buried. The Ark of the Covenant was also a chest shaped object. From the geometry found at Kilwinning we have...

1. Three crosses representing Christ and the two thieves. The area of the thieves circles equals two times 2376 acres, or two sets of ‘the twelve Apostles of the Lamb’ whilst the area of Christ’s circle equals 3168 acres, ‘Lord Jesus Christ’ , the Son of the Sun (using Greek Gematria).
2. Twenty-four crosses representing the 24 Elders, equivalent to two times the twelve Apostles, 24 hours in one day or 15 degrees of Earth movement per hour.
3. The Fish or ‘Salmon of Knowledge’, Finn as found at Kilwinning, Scotland (St Finnian). Next to it, a shield or is it as an upside down chest?

If my analysis of the graffiti is correct, it would show that the higher-ranking officers of the Knights Templar knew the secret and the location of the Holy Grail. Therefore, could the Book of Revelation be encoded knowledge regarding the Holy Grail and its geometry?



Figure 80 A Templar standing within the courtyard of Domme

Could this knowledge, allow people to determine their location in terms of latitude and longitude using the Sun, Moon and the seven ‘Stars’ in conjunction with the Holy Grail and its geometry? Remember the two sets of the ‘Apostles of the Lamb’; the Lamb is also the constellation of Aries and 2000 years ago, the vernal equinox (i.e. the point where the Sun crosses the celestial equator when moving from the south to the north) lay within Aries. I recommend reading *The Christ conspiracy: the greatest story ever sold* written by Acharya S but there are many others works worth considering, such as that of the Russian scientist Morozov *Revelation in Thunderstorm and Tempest* (2nd edition 1907, Moscow).

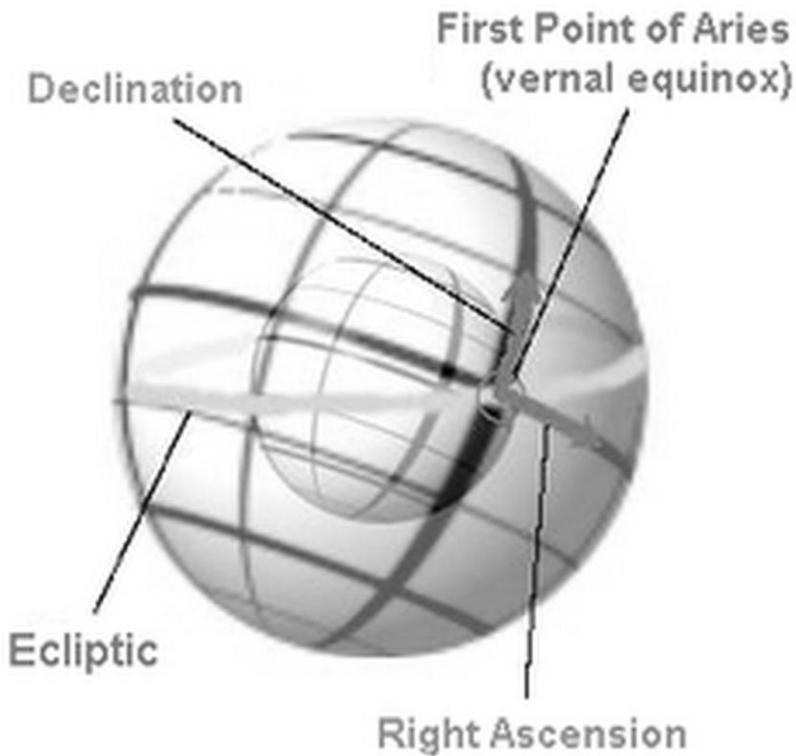




Figure 81 The Porte des Tours, Domme (June 20th, 2009)

The Author standing within the courtyard, the Porte des Tours is directly behind me. It was in here that over 100 Knights Templar was held after their arrest on 'Black Friday' the 13th October 1307

S TAR OVER BETHLEHAM

Having discovered the Holy Grail geometry at Kilwinning I decided to expand my searches further afield and the most obvious area to check was Jerusalem, the place where the Knights Templar went to, and sure enough, I found a Star of David. Its center was Rachel's Tomb, the third holiest site in Judaism and venerated by Jews and Christians alike, although there are some doubts regarding this area as the exact place of Rachel's burial [133].

And Rachel died, and was buried on the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. (Genesis 35:19-20)

They set out from Bayt-El; but when they were still some distance from Ephrat, Rachel went into childbirth, and she had hard labor. When her labor was at its hardest, the midwife said to her, "Have no fear, for it's another boy for you." However, as she breathed her last --as she was dying-- she named him Ben-Oni, but his father called him Benyamin. Rachel died and buried on the road to Ephrat -- now Bethlehem. Over her grave Ya'acov set up a pillar, it is the pillar at Rachel's grave to this day. (Torah, Parshat Vayishlach)

Ancient writings describe the grave marker as 12 stones that represented the 12 tribes of Israel with one large stone that symbolized Ya'acov (Jacob) [134]. This type of Burial was quite common in Britain during the Bronze Age and used as solar calendars, some even incorporated lunar alignments. If true, this site would date to about 1500 BC.

Jerusalem

The history of this city goes back to the third millennium BC, making it one of the oldest in the world. [135] Jerusalem is the holiest city in Judaism and Christianity. Evidence of permanent settlement occurs here during the start of the Bronze Age, c.3000–2800 BC. However some archaeologists such as Kathleen Kenyon believe Jerusalem was founded by Western Semitic people in organized settlements from around 2600 BCE [136]. The name Jerusalem is a compound of two Semitic roots, y-r-h meaning 'to show, to instruct, to teach' and s-l-m meaning 'wholeness, peace, harmony' thus Jerusalem is taken to mean 'Abode of Peace' or 'Teaching of Peace'. It is also known from the Akkadian Urušalim where Uru is a cognate of the Hebrew Ir, 'city of', much like Irwyn or Irvine, the town connected with Kilwinning which would render its meaning as 'city of Salem'.

Interestingly, there is a connection to Shalim, the beneficent deity known from Ugaritic myths as the personification of dusk. Shalim (equivalent to Shalem, Salem or Salim) was the name of a god in the Canaanite religion pantheon as mentioned in inscriptions found at Ugarit, Syria [137]. From the Ugaritic myth, *the gracious and most beautiful Gods* Shalim and Shahar are the twin deities of the dusk and dawn, its beginning and end. These were also the 'evening' or the 'morning' star of Venus. Shalim and his sister Shahar were offspring's of the god El and nursed by Anat, the virgin war goddess. In the Canaanite religion, [138] Eli or El was the supreme god, the father of all things including humanity and the husband of the Goddess Asherah, the Queen of Heaven (tablets of Ugarit).

The Star of David

Instead of using the method described to find the geometry of Kilwinning, I adopted to use the software program 'Google Earth Pro'. Unlike the free version, the Pro version has extra features, one of these is the ability to measure areas and circumferences using the circle function. The first step was to measure the distance of the center of the Temple Mount in Jerusalem to the center of Herodium, which worked out to be 12400 meters. I assumed that these two points, along with a third unknown point would form an equilateral triangle of 60° just as I had found at Kilwinning. Since we

know the side length of a 60-degree triangle is in the ratio of $\sqrt{3}$ to the radius of its circle, I divided the length of Jerusalem-Herodium by this number to find the radius of the circle which would circumscribe this triangle (7160 m). Next, I set the radius to this length using the circle function and drew a circle over the area of Jerusalem moving the center point until the two points Jerusalem-Herodium touched the edge of our circle. Using this method, I quickly discovered the center was very close to the site known as Rachel's Tomb.

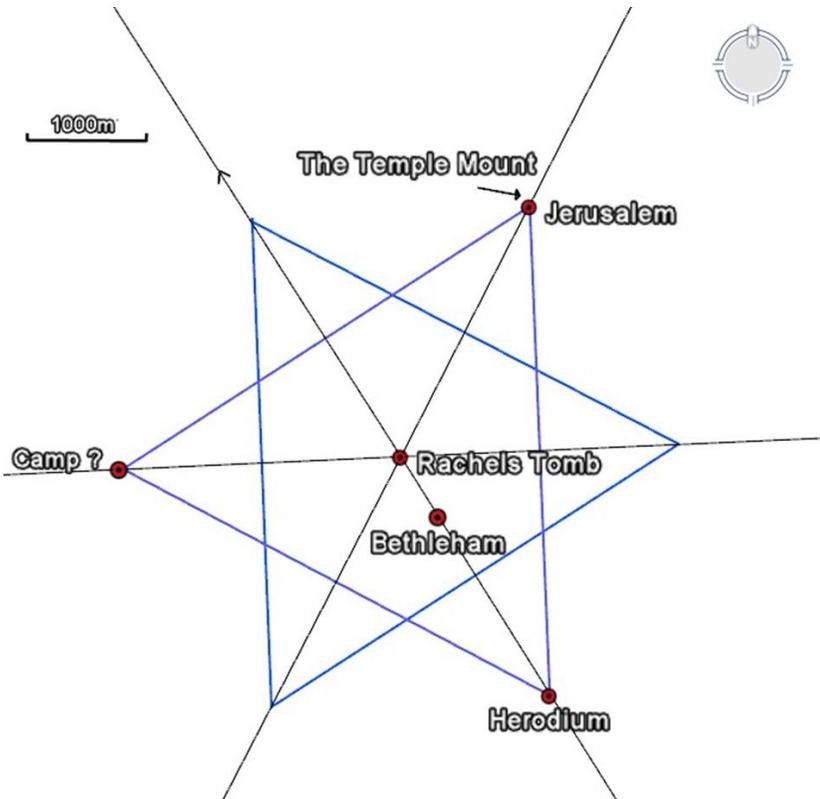


Figure 82 Star of David centered on Rachel's tomb

The next step was to place the center of the circle directly onto the Tomb and adjust its radius until the two points Jerusalem-Herodium touch the circumference of the new circle. Through trial and error the radius proved to be 7023 meters, this indeed is the distance from Rachel's Tomb to the center of Herodium. The rest followed into place. The radius of the circle encompassing this 'Star' is 7023 meters, a little more than twice (2.0074) the size of the Kilwinning Star. Starting at Rachel's Tomb and following the main axis we passed through Bethlehem and on to Herodium, the azimuth of this axis is 147.7° from north.

When compared with the Kilwinning axis (azimuth 65.7°) which passes through Eglinton Castle and on to Heredom, the ratio of the two azimuths is approximately equal to the square root of five, a very important root in sacred geometry. According to my model of the grail geometry, Eglinton Castle now equates with Bethlehem and Heredom (Benslie Wood) equates to Herodium, thus leaving Kilwinning equivalent to the position of Jerusalem. This therefore shows to me that the Kilwinning-Irvine area is the site of the *New Jerusalem*.

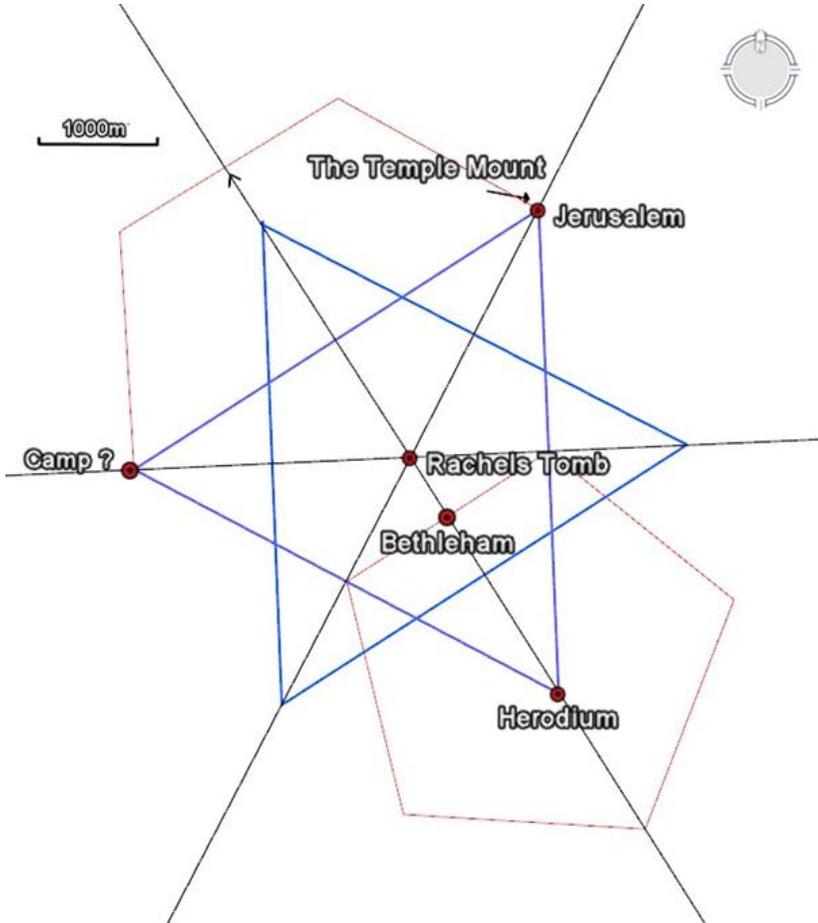


Figure 83 Jerusalem & Holy Grail geometry

Since we know the radius of the main star, we can calculate the side lengths of the hexagon and pentagon, which works out to be 6083 meters. The Temple Mount [139] lies just outside the Star of David and its point terminates approximately 60 meters from the south wall built by Herod when he enlarged the area of the mount.

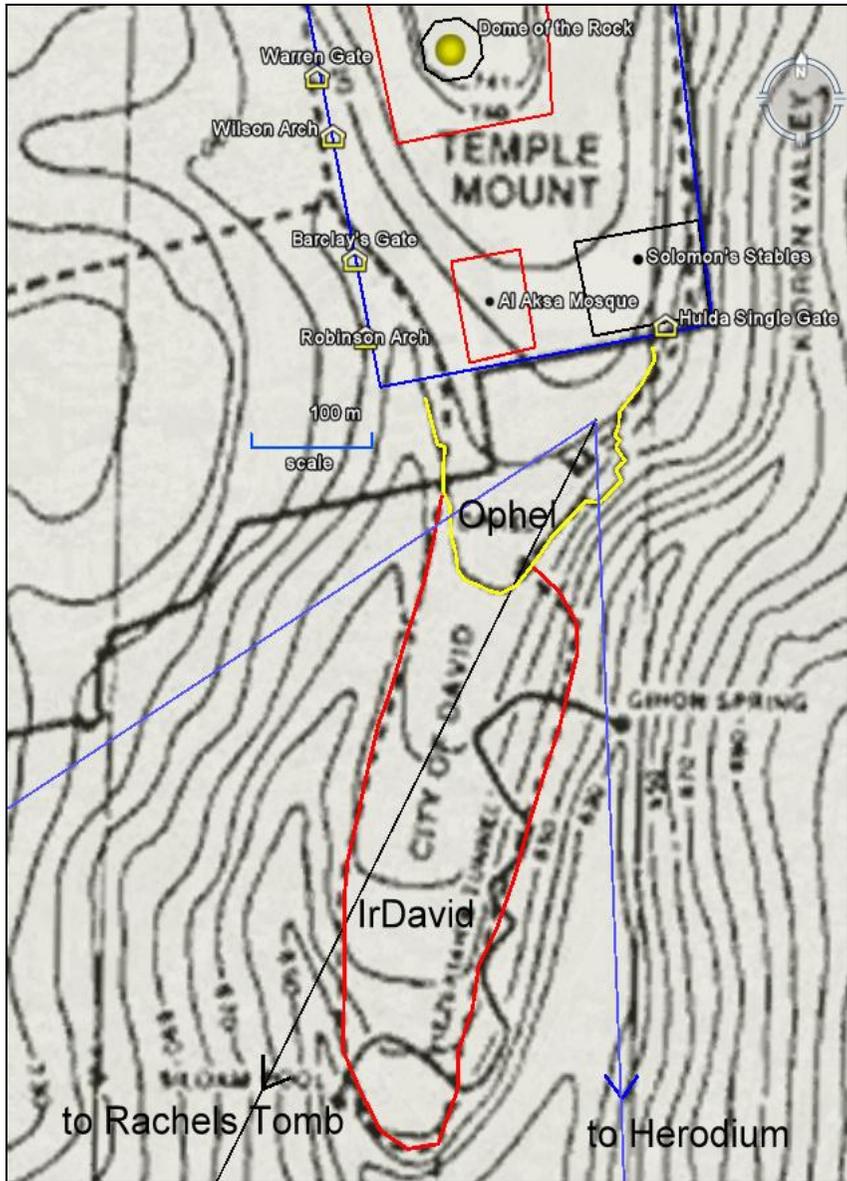


Figure 84 Contour map of the Temple Mount

This point lies close to the area known as ‘Solomon's Stables’, the very place given to the Knights Templar who were said to have dug into the mount searching for holy relics and quite possibly the Ark of the Covenant. Notice also, this point lies at the edge of the area called the Ophel [140] and the Temple Mount.

The Ophel is the name of the narrow promontory beyond the southern edge of the Temple Mount and the old city of David. Interestingly, this area was the original city of Jerusalem. The site was referred to in the Bible as the Ophel (meaning ‘high place’, ‘fortified hill’ or ‘risen area’) - the upper city (acropolis) of ancient Jerusalem. Ernest L. Martin claims in his book, *The Temples that Jerusalem Forgot* that the Ophel Mound is the site of the First and Second Temples.

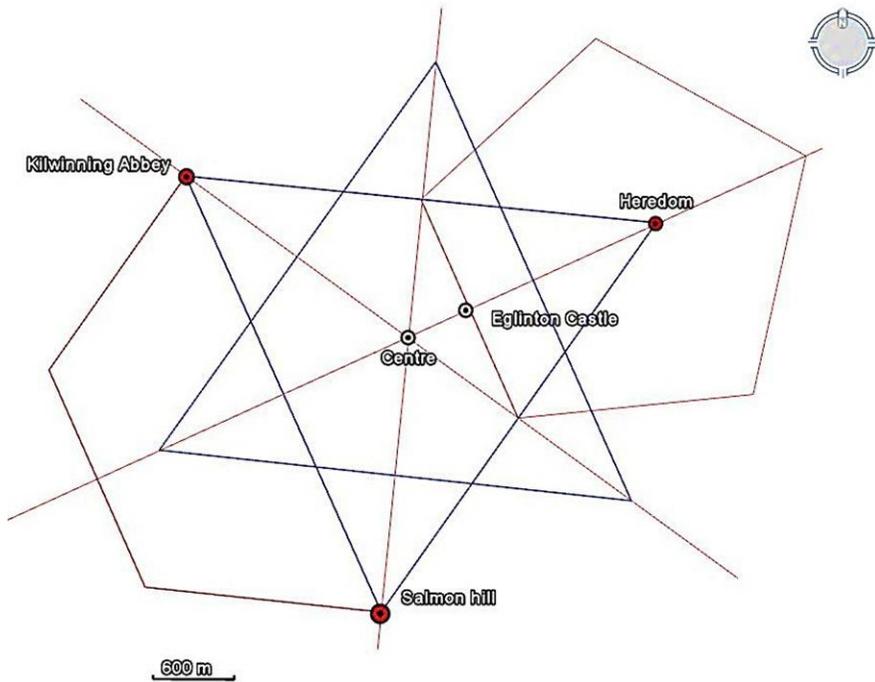


Figure 85 Holy Grail geometry first found at Kilwinning

The above figure is my original discovery at Kilwinning, centered on Eglinton Estate but at approximately half the scale of the geometry found at Jerusalem. Recently (2009) a wall was uncovered by engineers of the Palestine Exploration Fund at the southeast angle of the temple area, 4 feet below the present surface level and dated to the 17th century BC. Archaeology has also found remains going back to the Copper age (5000-3000 BC) [141]. Could this area occupied by the Ophel be the site of an ancient fortress/city whose position marks the entrance to a secret vault somewhere under the Temple Mount as described in the higher degrees of Freemasonry? If so, the entrance may have been discovered accidentally by mason priests employed by Herod whilst extending the south area of the Temple mount in 20 BC.



Figure 86 The Flag of Israel showing the Star of David [142]

Bethlehem

No doubt, you will be asking yourself many questions at this point, particularly if you are a Christian. Herod built his palace in 19 BC on a top of a hill; does this mean the geometry around Jerusalem was already setup? Was the knowledge of this geometry part of the recently discovered secrets found under the mount? In addition, if so, who set it up and when? Rachel's Tomb is said to go back to around 1500 BC and may in fact be much older! The mythical figure of Jesus is said to be have born at Bethlehem but when? Does Bethlehem mean 'house of Bread' or is it more in keeping with names of the God/Goddess Lahmu/Lahamu [143] of Akkadian mythology. Lahmu, meaning 'hairy' (remember the description of Finnian) is the name of a protective and beneficent deity, who was the first-born son of Apsu and Tiamat.

He and his sister Lahamu are the parents of Anshar and Kishar, the sky father and earth mother, who birthed the gods of the Mesopotamian pantheon. Lahmu is depicted as a bearded man (sound familiar?) with a red sash and often associated with the Bull-Man. In Sumerian times, he guarded the gates of the Abzu temple of Enki in the city of Eridu and along with his sister, Lahamu were part of the primordial deities in the Babylonian epic of creation. Is the geometry around Jerusalem this old, c 3000BC? A clue to all this is the word Bull-Man, which I believe denotes an important event in human history, an event celebrated with the building of the pyramids of Giza!

Rachel

Having learnt more about the history of Jerusalem and knowing that it stretched back thousands of years BC, I decided to look at the name of Rachel in much the same way as I did with Jerusalem and Bethlehem. Was Rachel a compound name of some God of the ancient near eastern religion? We can see immediately the names of two such Gods, Ra and El but who or what is Ch? Looking up the dictionaries of ancient Gods of the near and middle east I found only two names listed, Chemosh and Chnum. Chemosh was the god of the Moabites (Num. 21:29; Jer. 48:7, 13, 46). Moab is the name for the mountain range in modern-day Jordan, along the eastern shore of the Dead Sea. In ancient times, it was home to the Moabites, who warred with the Israelites to the west. King Solomon imported the cult of Chemosh to Jerusalem (Kings I, 11:7) and this cult is often equated with that of Baal. Although this was interesting, I felt it was not ancient enough, in view of my researches into the Holy Grail and its associated geometry for consideration. As I have said throughout this book, this geometry goes back at least 5000 years. However, the next god on the list was Chnum and this god was ancient. Chnum or Khnum was one of the most ancient of gods in the Egyptian pantheon and whose worship was popular as early as the Predynastic Period (c.3000BC). Khnum stems from the Egyptian language and means to 'unite', 'join' or 'build', and this god was an ancient deity of fertility, water and the great potter who created man. The builder of the Great Pyramid at Giza, Pharaoh Khufu honored this God since his full name was 'Khnum-Khufu' meaning 'Khnum is his Protector'. However, Khufu's son and grandson Khafre and Menkaure (who built the other pyramids at Giza) took names honoring Ra. You may now be asking, why mention Egyptian gods in connection with Jerusalem. It just happens that Giza is pivotal to the story of the 'Holy Grail' and its geometry. In the next part of the Master Template series, I reveal a 'Holy Grid' encoded in Mother Earth and created from the Holy Grail geometry I had discovered. Furthermore, there is a wonderful connection between Kilwinning and Giza, for the distance between them is exactly 36° arc or $1/10$ th of the Earth's circumference and 36 is a pentagonal number.

Now according to Hebrew writings (and the Bible), the people of Jerusalem come out from Egypt with the help of Moses, and this group called themselves Israelites, which can be taken to mean the people of Isis-Ra-El. In summing up Rachel may in fact be a compound name relating to Ra-Chnum-El. Considering the connections with Egypt, Jerusalem and Enoch I again looked into the Ancient and Accepted Scottish Rite for further information and found in the 13th rite, the Royal Arch of Enoch (or Knights of The Ninth Arch) a mention of Enoch depositing a Gold triangular plate with the name of God inscribed on it under Mount Moriah.

The name was Jah-Bul-On, the long lost sacred word or ineffable name of God. Jahbulon is said to derive from the Hebrew, Assyrian, and Egyptian names of the Sun according to Charles Heckethorn in *Secret Societies for all Ages and countries* [144].

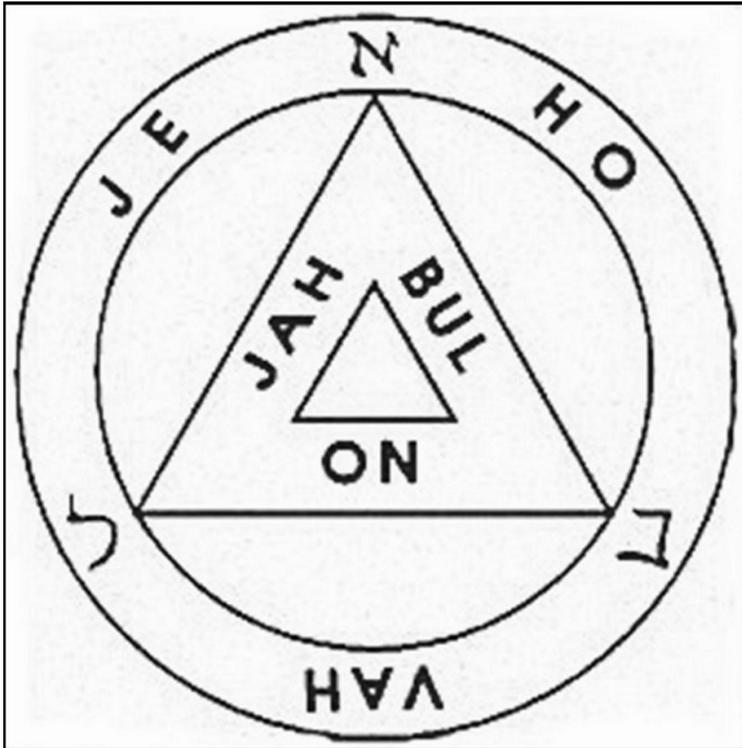


Figure 87 Golden Plate of Enoch

Jah, Bul and On appear in the American ritual of the Royal Arch degree [145] on the supposition that Jah was the Syrian name of God, Bel the Chaldean and On, the Egyptian (*Coil's Masonic Encyclopedia*). Jah equates with El, and On (Heliopolis) equates with Ra (his chief cult center). Now if we reverse the order of the components in the name Rachel, we have El-Ch-Ra. Would this name then equate with Jah-bal-On. We know Chemosh equates to Bel (bal/baal) but does Chnum? Ba'al is a northwest Semitic title and means 'master' or 'lord'. The Canaanites apparently considered Ba'al as a deity of fertility and one of the most important gods in their pantheon. Chnum or Khnum also was an ancient deity of fertility. Thus, we see the name Rachel could be the equivalent form of Jahbulon as intimated in the higher degrees of Freemasonry. As for the reversal of the name, Hebrew writing is a script that one reads from right to left.



Figure 88 Alignments of Ancient sites from Jerusalem

Investigating further into the latest discovery of the Holy Grail geometry at Jerusalem, I extended the axis lines, which formed the Star of David. This procedure, revealed some very interesting geometric connections with other ancient sites. For example, taking the main axis line, which runs at an azimuth of 147.7° , and starting at Rachel's Tomb we pass through Bethlehem and onto Herodium, we then extended it further until it intersects with the site of Ein Gedi, a total distance of 33.1 kilometers. Ein Gedi is an Oasis which lies at the foot of the Judean Mountains, on the western shore of the Dead Sea. More than 5,000 years ago, Chalcolithic (Copper Age) people built a sanctuary amid its waterfalls and springs. When archaeologists came to study this area they discovered a cache of objects (hidden in underground caves) of a distinctive religious nature, consisting of copper wands, crowns, and scepters. Scholars believe these were sacred vessels of an unknown culture centered at Ein Gedi. Again we find the date c.3000 BC, and again Jerusalem also has been shown to have existed at this time, so perhaps there is more than just a geometric connection with this forgotten culture and their strange objects.

THE NAZCA LINES

In this chapter, I reveal the geometric connection of the two Grail temples of Kilwinning and Jerusalem with that of the mysterious Nazca lines of Peru [147].

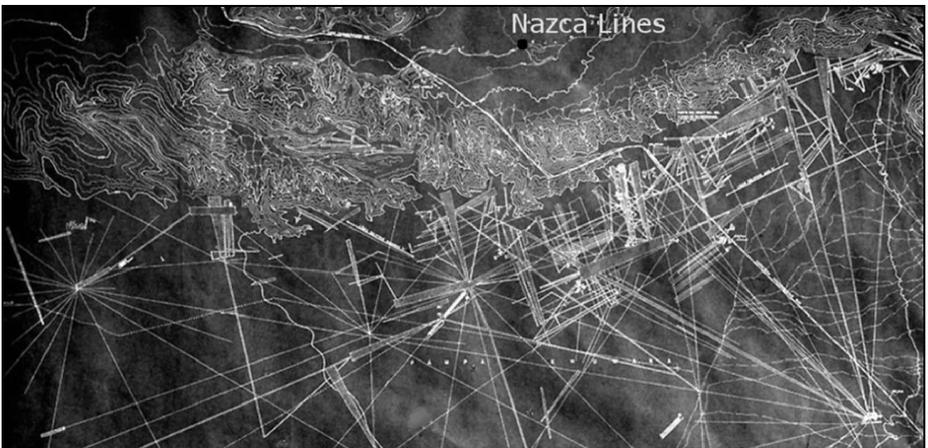


Figure 89 The Nazca lines

Stretched across the Nazca plains is a giant map left by the Inca Civilization, the Nasca of Peru. Today this area is a desert and one of the most arid places on Earth with less than 10mm of rainfall per annum.



Figure 90 Location of the Nazca lines

Latitude 14.72° south; Longitude 75.1° west

The Nazca plains lay 20 kilometers inland from the west coast of the Pacific Ocean. Here for unknown reasons, the people of this area etched into the soil giant geoglyphs, lines and figures, most of which are only viewable from the air (figs 89, 91). Such designs cover the whole region of Peru and only recently in 2005, similar geoglyphs were discovered north of Nazca which predate these famous lines. They belong to the members of the Paracas Culture [148] who existed sometime between 600BC and 100BC, whereas

the Nasca people flourished sometime between c.50BC and AD 600. The Nazca lines were only discovered accidentally when aircraft started to fly over this region in the 1930's. Nearby is the town of Cahuachi, [149] a major ceremonial center overlooking some of the Nazca lines and occupied from between AD 1-500. The site of Cahuachi contains over 40 mounds topped with adobe pyramids and covers an area of some 370 acres. Over 5000 tombs have been identified by archaeologist, yet more than half have been looted by local treasure seekers. The graves are easy pickings, being simple holes dug in the ground and the corpses placed in a crouched upright position wrapped in linen (mummy bag) along with grave goods for the afterlife.

The geoglyphs

The geoglyphs of Nazca can be divided into two main groups. The first consists of geometric lines, trapezoids, spirals and zigzags and the second consists of living objects such as plants, animals and human figures. Spread throughout the desert floor are cairns, small piles of stones with lines emanating like spokes of a bicycle wheel and probably represent surveying or triangulation points. They cover a vast area of over 300 square kilometers, 50 kilometers from north to south by 6 kilometers east to west and lie at the foot of the Andes facing the sea. All sorts of theories abound regarding these lines and figures yet they remain an enigma to historians and archaeologists alike.

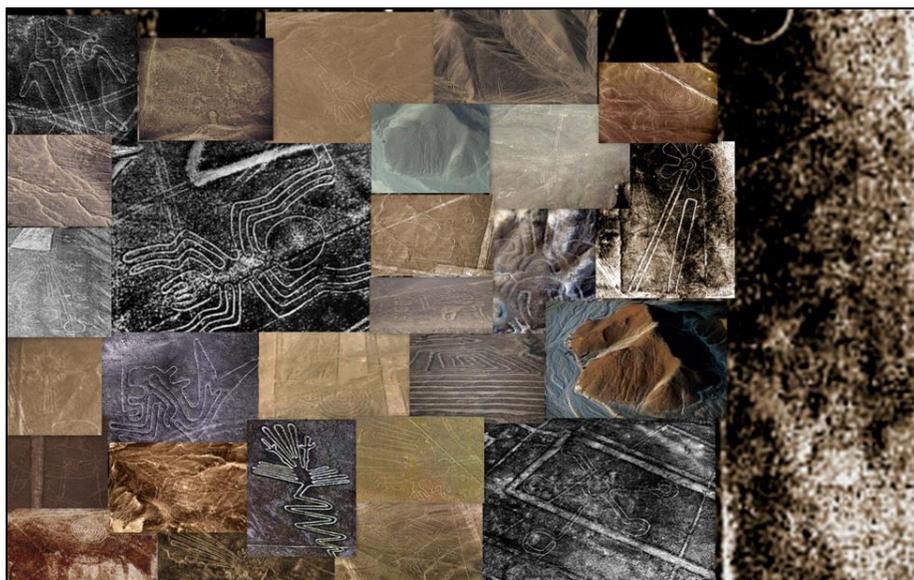


Figure 91 Geoglyphs of Nazca

No one seems to know by whom, why or when these lines and geoglyphs were created. The second group (fig 91) the geoglyphs of plants, animals and human figures are of colossal size and made with well-defined lines. Over 70 of these figures are animals: the Spider, approximately 46m long, the Hummingbird, 50m long, the Monkey 55m long, the Killer Whale 65m long, the Lizard 180m long, the Guanay (guano) bird 280m long and the largest of them all is the Pelican, 285m in length. Maria Reiche, [150] a German mathematician who dedicated 50 years of her life studying these ancient drawings believes they marked the rising and setting of the heavenly bodies in connection with agriculture, marking the sowing and harvest times. The most important time (December) is when the precious rain came and filled the rivers with mud and water to bring life to the fields. Sadly today the area suffers from an eternal drought due air pollutants, a sign of our times no doubt.

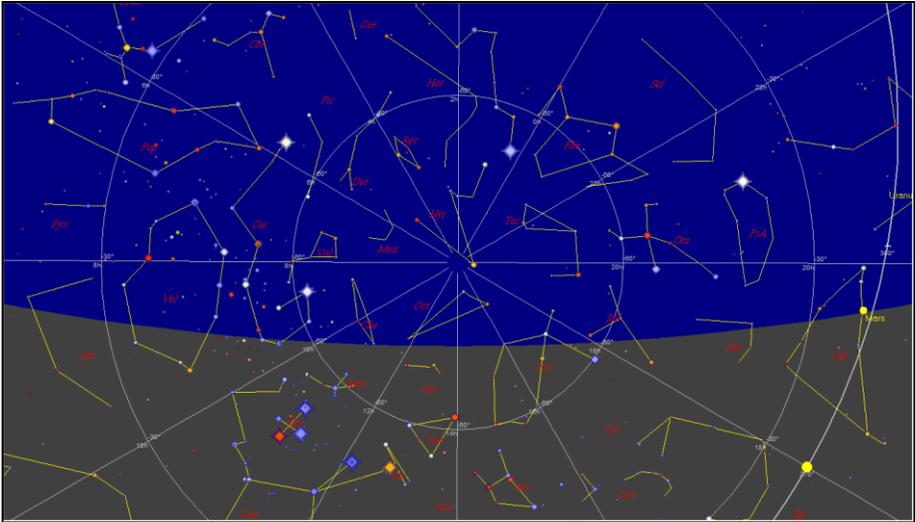


Figure 92 Constellations of the Southern Hemisphere

As to the purpose of these lines and geoglyphs-in the words of Maria Reiche, it is all astronomy. Indeed everything I had discovered concerning the Grail involved the science of Astronomy and Geometry, which would explain the big G in the center of the compass and Set Square used by Freemasonry. A cursory look at the sky map of the southern hemisphere reveals many of the figures etched in the desert are representations of the constellations for the southern hemisphere. Today thirty two constellations have been recorded in the Southern hemisphere, and many of these were named by European scientists exploring this area for the first time 500 years

ago. However, the ancient people of this area had already named them thousands of years before these explorers arrived and perhaps one-day scientist will rediscover their original names. Looking at the map (fig 92) we can see Aps the Bird of Paradise, Cen the Centaur, Ara the Altar, Cha the Chameleon, Cru the Cross, Dor the Swordfish, Mus the Fly, Gru the Crane, Phe the Firebird, Ind the Indian, Oct the Octant, Vol the Flying Fish etc. Interestingly most of these figures are to be found inscribed on the desert floor of Nazca. Of all these figures found in this vast area, only a few exist on the slopes of the surrounding hills.

The Astronaut

However, for the purpose of the book we are only interested in one of these and which happens to be the most famous of them all, the one called the ‘Astronaut’ [151]. As you can see from figure 93, you can understand why people have given it this name.



Figure 93 the Astronaut

Moreover, I believe it is a representation of a holy man complete with halo. Framing this figure are two approximate parallel lines. His right hand is upright as if to point to something. He is in fact is pointing to Jerusalem. When I discovered the geometry at Jerusalem, I decided to expand

the axis lines of the main Star of David to see if they intersected on any interesting sites and one of these axis lines fell on this figure. At first, I thought it was just coincidence until I measured its length; it worked out to be 12765.78 kilometers. This length is 0.0727% larger than the present diameter of Earth (12756.3 km). Encouraged by this I did the same for Kilwinning and soon discovered its main axis line also intersected with this figure.

This distance measured is 10166 kilometers. Since the distance from Jerusalem (Rachel's Tomb) to the astronaut represented the diameter of the Earth's circumference or $360/\pi^\circ$, then it follows that Kilwinning (center of Eglinton Estate) to the astronaut represented 91.25° . This happens to be a quarter of the number of days in one year, 365, or Enoch's number! All these values are important Earth measures (fig 94). Is it therefore possible, some of the Priests escaping the first Jewish-Roman War came to Nazca to encode the new location of the 'holy relics' now being deposited at Kilwinning via a giant 'star map' etched into the Nazca desert? If so, surely such an undertaking would take years if not generations for a handful of Priests to accomplish.

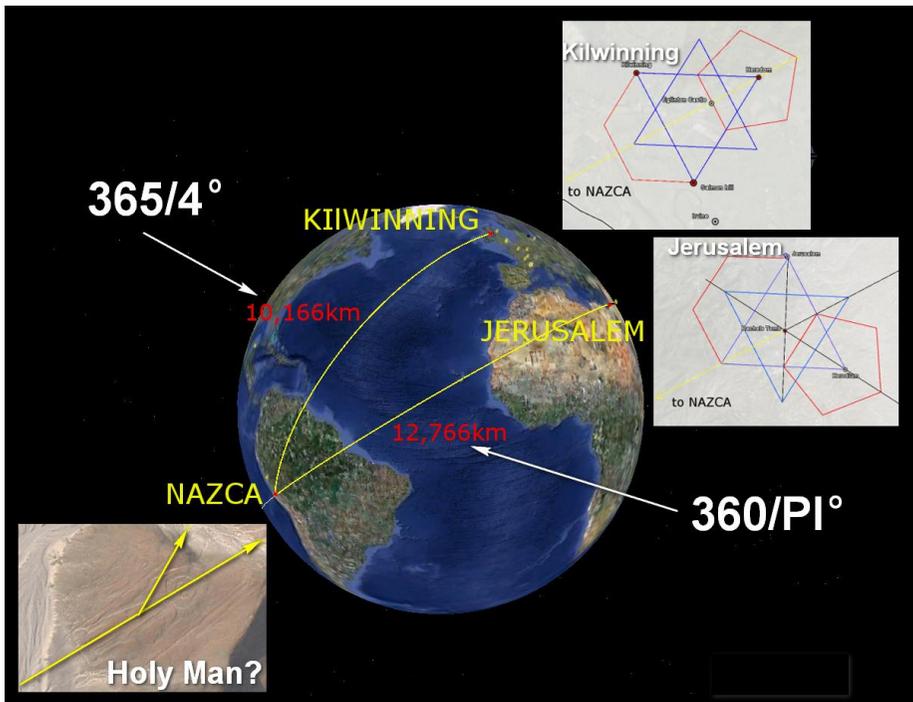


Figure 94 Kilwinning and Jerusalem compared to Nazca

If this was true, then it would seem more likely they would enlist the help of the local populace and in exchange teach them their knowledge of hydraulics, the science of water management, a skill well known in the Jerusalem area. In the Nazca region alone, over 150-kilometers of subterranean aqueducts (aquifers) exist, along with filter stations and wells (puquios) [152]. These ancient works are still functional and is the very reason this desert area is still habitable today.

Nevertheless, is there any evidence of priests from Jerusalem coming to this area? The answer is yes, in an indirect way. It seems the Nazca line builders had come from an area somewhere in the Mediterranean region. This assumption is based on an inscription, in Phoenician writing found at the Palpa Mountain, some 14 kilometers northwest of the main body of Nazca geometry. This huge inscription using heaps of stone is 300 meters long and 20 meters wide.

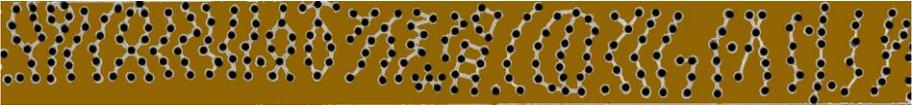


Figure 95 The Phoenician message

Doctor Winters [153] translated it as a message or prayer concerning water. As for the local populace, samples taken from the hair of the Paracas mummies, many of which had blond, red and brown hues were tested by Doctor Mildred Trotter [154]. Her results showed that these samples of hair were 30% thicker than samples taken from the present-day Indians. Another distinct characteristic of these pre-Inca people is they had longer, thinner faces and were much taller than those who replaced them. Thus, these mummies are the remains of Caucasoid-Europeans. The Paracas culture disappeared around 300BC and the ancient Phoenician message has been dated to around 300-200 BC based on the style of script used.

Captain Rata and his Navigator Maui

Did people of the Mediterranean region come to this area in distance times? Surely then the priests of Jerusalem would have some knowledge of this. In 2001, Rick Sanders wrote an article for 21st Century Science & Technology Magazine which described a journey undertaken by a man known as Captain Rata [155]. While setting out from Egypt with a fleet of ships, he and his Navigator Maui attempted to travel the around the Globe in 232 BC. Eratosthenes, [156] a scientist and chief librarian at the library of Alexandria had recently calculated the circumference of the Earth at Egypt and may have commissioned this venture to confirm his results of his recent experiment to measure the size of the Earth. On the ship was a strange

looking device Maui used for navigation and which he called a ‘Tanawa’ [157] much like the instrument known today as a Torquetum. In a cave in Irian Jaya (New Guinea) which lies close to the Earths equator, a drawing of this Tanawa was discovered along with a description by Maui who simply stated the Earth is tilted [158].



Figure 96 Possible Routes taken by Priests of Jerusalem AD70

The 23.5-degree plane on the Tanawa [159] or its later development, the Torquetum allowed one to read the longitude and latitude using a planet or the Moon, relative to the ecliptic without calculation. This may explain why Freemasonry uses the symbols of the Sun, Moon and Stars so freely on many of their tracing boards. Whoever knew the secret of such a device would have the ability to circumnavigate the globe, giving them immense power and wealth in terms of trade and knowledge. It would be their ‘Holy Grail’.

Eratosthenes no doubt discovered this ancient knowledge of using the moons path to determine ones longitude from scrolls found in the library at Alexandria, Egypt. This knowledge was ancient even in his time. There is one further point concerning Nazca, the people of this area named the high plateau where the lines are etched ‘the Pampas of San Jose’ ... ‘the prairie of Saint Joseph’. Is this then an allusion to Joseph Arimathea, whose feast day is the 17th of March and who in legend was instrumental in bring the ‘Holy Grail’ to Britain?

B^{ORNHOLM}

Sacred Geometry

Henry Lincoln was one of three researchers who wrote the controversial book *The Holy Blood and the Holy Grail* [160] the first book I read for subject matter and which I soon discovered, had a strong Scottish theme running through it. Indeed much of their researches lead them back to Scotland. In fact, so much that the other two writers, Baigent and Leigh [161] wrote a sequel called *The Temple and the Lodge* but like most, they missed the point (Kilwinning) and ended up at Rosslyn. The main theme of the book *The Holy Blood and the Holy Grail* began at the small village of Rennes-le-Château, in the south west of France. An area which has all sorts of myths and mysteries connected with it, such as the lost treasures of the Knights Templar, the Cathar heresy, the Merovingian kings, the Holy Grail, Mary Magdalene, the bloodline of Jesus Christ, etc. In the summer of 2009 I arrived in France for the express purpose of checking out this area in order to see if my geometry found at Kilwinning and Jerusalem existed in this region. However, instead of arriving at Rennes-le-Château I ended up in the Dordogne region of France.

Fortunately, as it turned out, the trip proved very productive in that it gave me the final ‘key’ to unlocking the mystery of the Holy Grail. Before embarking on my journey I did some preliminary work using my own maps and resources but for the moment this will have to wait until I return to France in the near future.

However, I’m convinced this Grail geometry exists within the area and no doubt, some are working on it right now. Another area worth investigating, one which has only been on the ‘Grail Trail’ in recent years is the small Island of Bornholm in the Baltic Sea. Again, we find Henry Lincoln but this time he has teamed up with a Danish researcher, Erling Haagensen [162]. This union resulted in the book *The Templars Secret Island* and describes how four round medieval churches (Osterlars, Nylars, Olsker and Nyker) on the island of Bornholm form accurate geometrical patterns through the use of ten other medieval churches and to a point on the tiny island of Christiansø, northeast of Bornholm.



Figure 97 Location of Bornholm

For me, Erling Haagensen has set the standard for investigating the sacred geometry encoded around the globe and deserves more recognition for his fine work regarding the churches and geometry of Bornholm. In their book *The Templars Secret Island* they report of a crusade against the ‘pagans’ of Estonia and Latvia inhabiting the Baltic Sea. The Danish archbishop Eskil had visited the Grand Master of the Knights Templar, Bertrand de Blanchefort [164] in France (1162) to enlist the aid of the Templars for this crusade. The authors believe it was these Templars who built the Bornholm churches and they may have used this opportunity to conceal some treasures on the Island. When the Templars returned from their

base at Jerusalem to France in the year 1127, they reported directly to Bernard of Clairvaux that their ‘mission’ was completed [165] and Eskil was Bernard’s successor. A closer study of the four round churches [166] reveals their locations are based on geometry controlled by the position of the tiny island of Christiansø, 24 kilometers northeast of Bornholm. Erling believes these churches also acted as observatories. The patterns created were constructed using simple but elegant Euclidian (plane) geometry. A carving at Chartres Cathedral, 40 kilometers from our famous Abbey of Tiron, in France [167] has been suggested that the ‘mission’ said to have been completed by the Templars in 1127 was to find the Ark of the Covenant and which I personally think did happen.

Erling thinks the possibility exists that the Ark may have been intended to be stored on the Island though I believe it was brought directly to Champagne (Clairvaux) in France and then later brought to Kilwinning. After all, the higher degrees of Freemasonry (see also the Royal Arch degree) did mention the Ark and one must not forget Kilwinning is the Mother Lodge of Freemasonry and the home of the New Jerusalem.

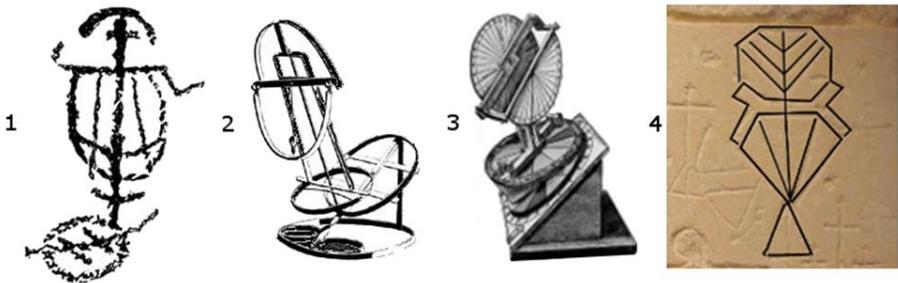


Figure 98 Comparison of the Domme Grail

1. Drawing discovered in a cave in Irian Jaya (New Guinea).
2. Its reconstruction.
3. A Torquetum circa 1200.
4. The Graal de Domme drawn by a Templar 1314.

Moreover, the method to build these geometric patterns may have been based on ‘information’ found at Jerusalem and through the use of the Holy Grail instrument, the Tanawa or Torquetum like device. A possible instrument used to determine latitude and longitude is the Tanawa (c.232

The distance from Osterlars to Christiansø is in the ratio $\sqrt{7/3}$, or 21898 meters and the radius of the circle containing the pentangle (not shown), is 14081 meters. The azimuth of this geometry Nylars-Osterlars-Christiansø is 40.8° , a number very close to the inverse tangent of the $\text{Sin } 60^\circ$ (40.89°) and shows that the geometry was set up when the tilt of the Earth measured 23.54° , this occurred around the year 1170. This date was also the period when construction at Kilwinning abbey started. Later, I discovered these two areas, Bornholm and Kilwinning may have been part of a large scale medieval experiment for measuring the size of the Earth using the recently discovered knowledge recovered by the Knights Templar from Jerusalem, to be used in conjunction with the Holy Grail hidden at Kilwinning. Thus, the Holy Grail may have been an instrument used to calculate the position of latitude and longitude when used in conjunction with the geometry I had discovered.



Figure 100 Erling's Pentagram

Bornholm's Holy Grail geometry

Around 2005, Erling produced on his website [168] an alternative geometry (fig 101) based on the original hexagon found encoded at Bornholm. He was convinced there was more to be discovered in the geometric layout of these churches and continued his work on the geometry until finally he discovered a larger Star of David. However, this was as far as he got and yet when I looked at it, I knew straight away that it formed part of my Holy Grail geometry. Erling Haagensen unknowingly was very close to discovering this geometric model. All Erling needed to do now was to place a pentagon on top this alternative geometry in the correct proportions and he would have found my Grail geometry (fig 102).

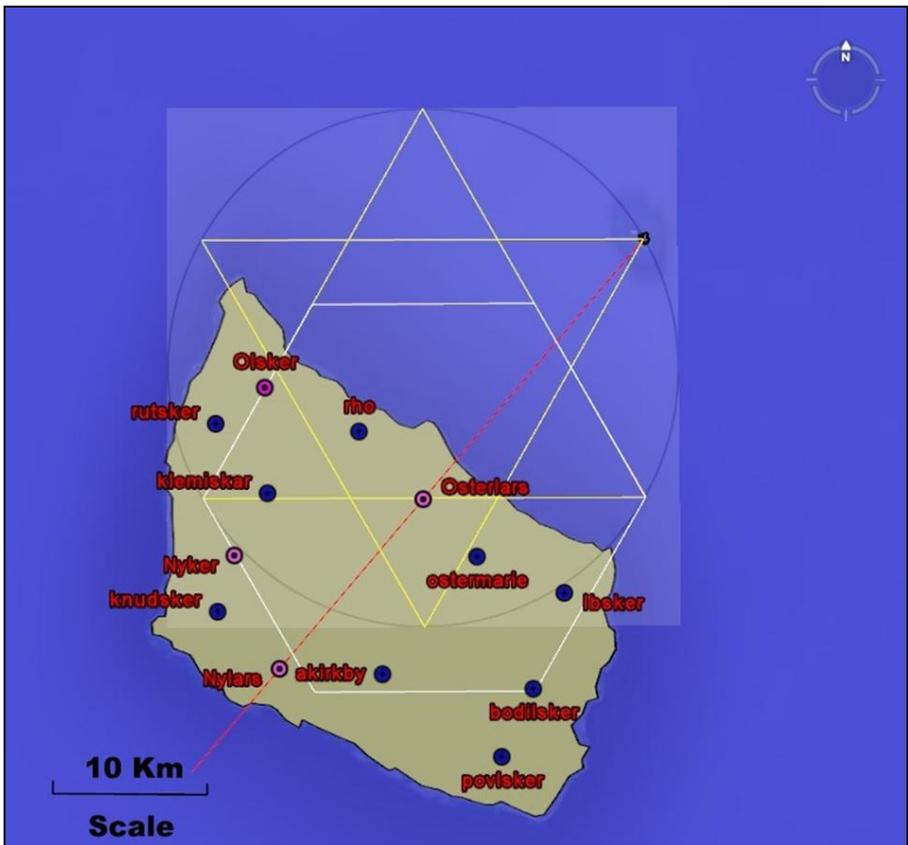


Figure 101 Bornholm and the Holy Grail geometry

This geometry when overlaid onto the Bornholm churches aligned to the Earth's North-South Polar Axis.

The radius of the Star of David is 16553 meters making the side lengths of the pentagon and hexagon equal to 14336 meters (the base length found by Erling)). I was very pleased, having now found another area linked with my geometry and the Knights Templar.

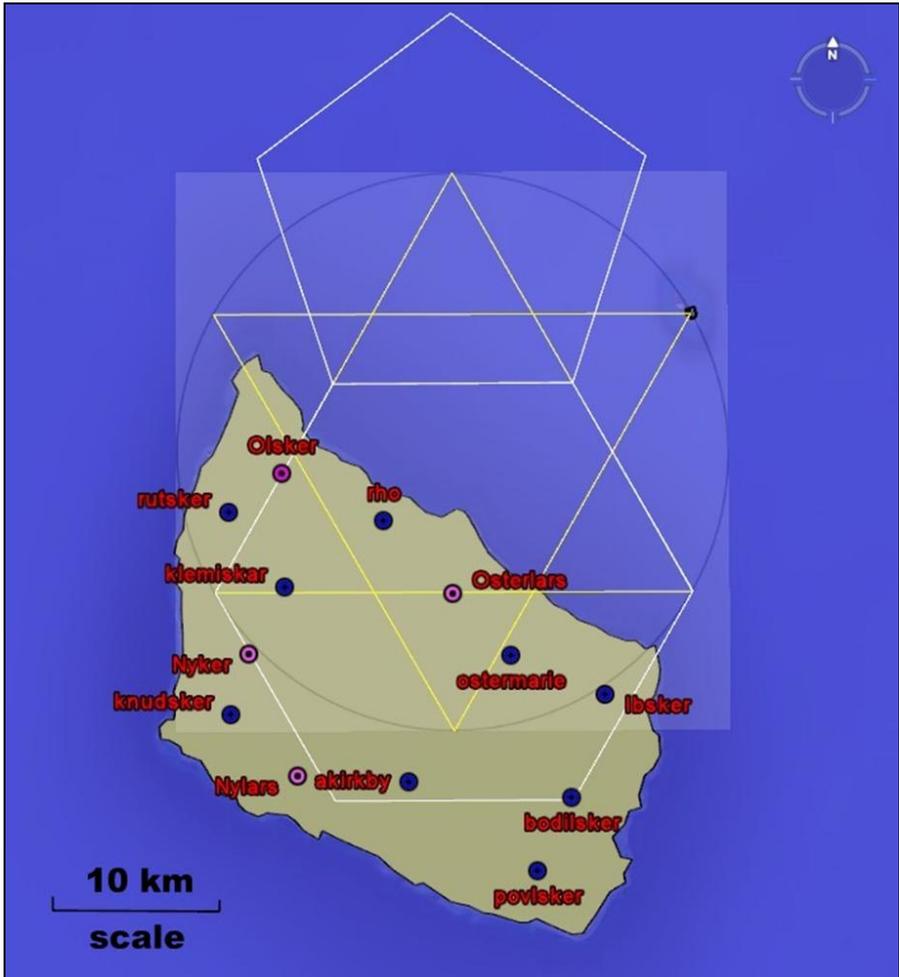


Figure 102 Grail geometry over Bornholm

The Pentagram projection

Of all the designs encoded on Bornholm, the pentangle (fig 100) Erling had discovered, seemed 'out of sync' with the rest of the yet it aligned with the main axis running from Nylars-Osterlars-Christiansø.

So why did the designers of Bornholm single out this shape and place its center point further south on the main axis running through Osterlars? The answer did not take long in coming, there must be another Holy Grail geometry hidden somewhere in the layout of the churches. So I looked at the position of the pentagram and reasoned that due to the size of Bornholm and the position of the pentangle, the designers had ran out of area to place the complete (second) Grail geometry on the Island and had ‘inferred’ it by placing the pentagram at its present position.

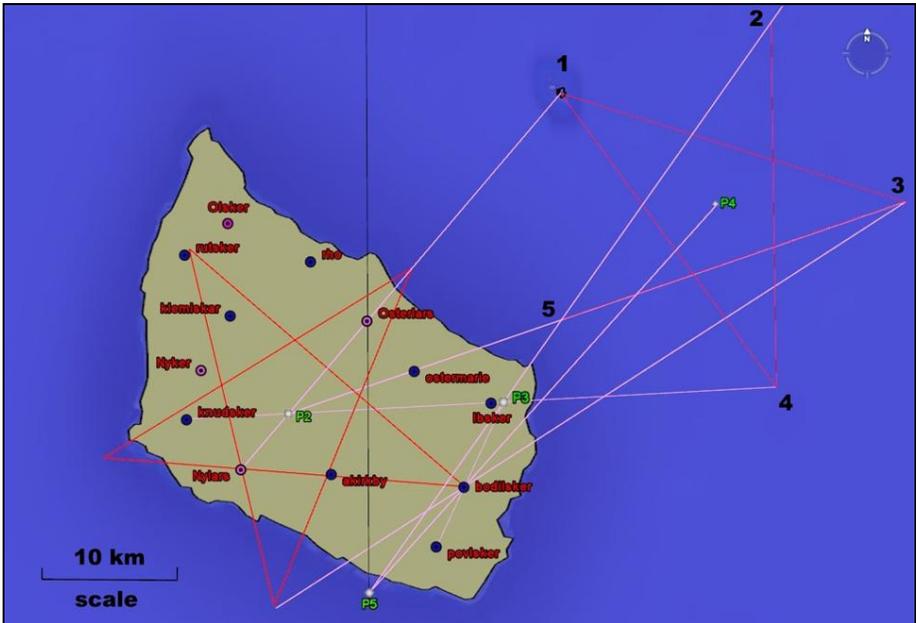


Figure 103 Pentagram projection

By projecting, the pentangle from P2 and making use of one or more Churches to produces the points 1-5, a replica pentangle now lay over the Baltic Sea centered at P4. Interestingly, one of the points of the pentangle on Bornholm lies just outside the church of Bodilsker and falls on an adjacent square tower with a feature unique to the Island, called the ‘Devil’s Hat’ [169] by locals on the island and is perhaps a blatant phallic symbol. Its presence has always been an enigma to historians until now, for its equivalent position over the sea is point 3, the ‘head’ point of the pentangle (fig 103). The diagram shows the pentagram on Bornholm centered at P2 and now projected to point P4, over the Baltic Sea, a distance of 35116 meters. This distance is equal to the $\sqrt{6}$ times 14336 meters and the pentangle is now rotated 22.77° anticlockwise ($40.78-18^\circ$) with an azimuth of 64.3° from north.

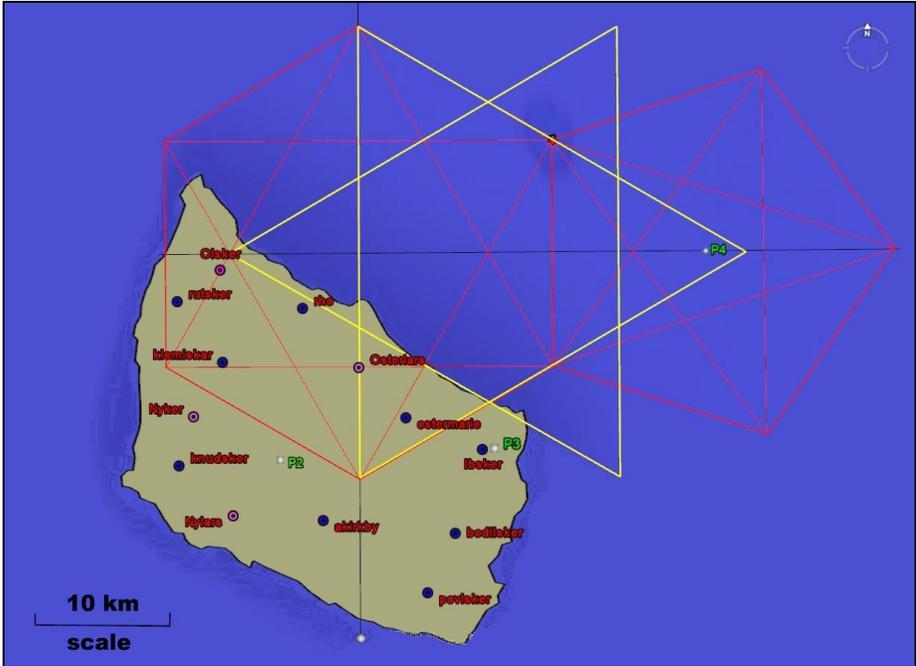


Figure 104 The second 'Holy Grail' geometry over Bornholm

This new (projected) pentangle if presented as a pentagon has sides 16553 meters in length, whereas in my first Grail model discovered at Bornholm, the sides of the pentagon are 14336 meters in length. Thus the ratio of these two lengths is 0.866 ($\sin 60^\circ$ or $\tan 40.89^\circ$). From this I had now discovered a second and larger (1.154 times larger) Grail geometry sited over the Baltic Sea but this time aligned to the East-West axis. In figure 104, the second Holy Grail geometry is now revealed, its main Star of David having a radius of 19114m. Within this geometry is a multitude of alignments revealing some interesting mathematical ratios and is based on the churches (and others) used in Erling's original work. If the Knights Templar built the churches and these hidden patterns as Erling thinks, then they may have obtained the blueprint or design from scrolls brought out of Jerusalem. If true, the placing of the Bornholm churches at key points on the Island to produce this Grail geometry may indeed have been contained within these scrolls. Having now found two Holy Grail temples at Bornholm, I decided to recheck the area around Kilwinning to see if there was another Temple encoded in the landscape and sure enough there was. Since we know from Bornholm, the two Temples were in a ratio of 1:1.154 with a 90-degree separation in alignment, would the same apply to Kilwinning, if indeed another existed? As it turns out, another Grail Temple did exist at Kilwinning

but now two times larger than my original discovery and set to an azimuth of 5.7° , thus making a 60-degree separation. The larger pentagon (fig 105) of this new found Grail temple is centered on the area known as Monkredding [170]; this was interesting, for it was here the monks of Kilwinning collected the rents from the surrounding parishes. This newly discovered temple would now make Kilwinning equivalent in size to the one found at Jerusalem, to within an error of 0.356 percent. Logic dictates that Jerusalem would have another Grail Temple. I have not yet searched for it as my knowledge of the local villages and towns within this area is limited but the interested reader is welcomed to do their own search.

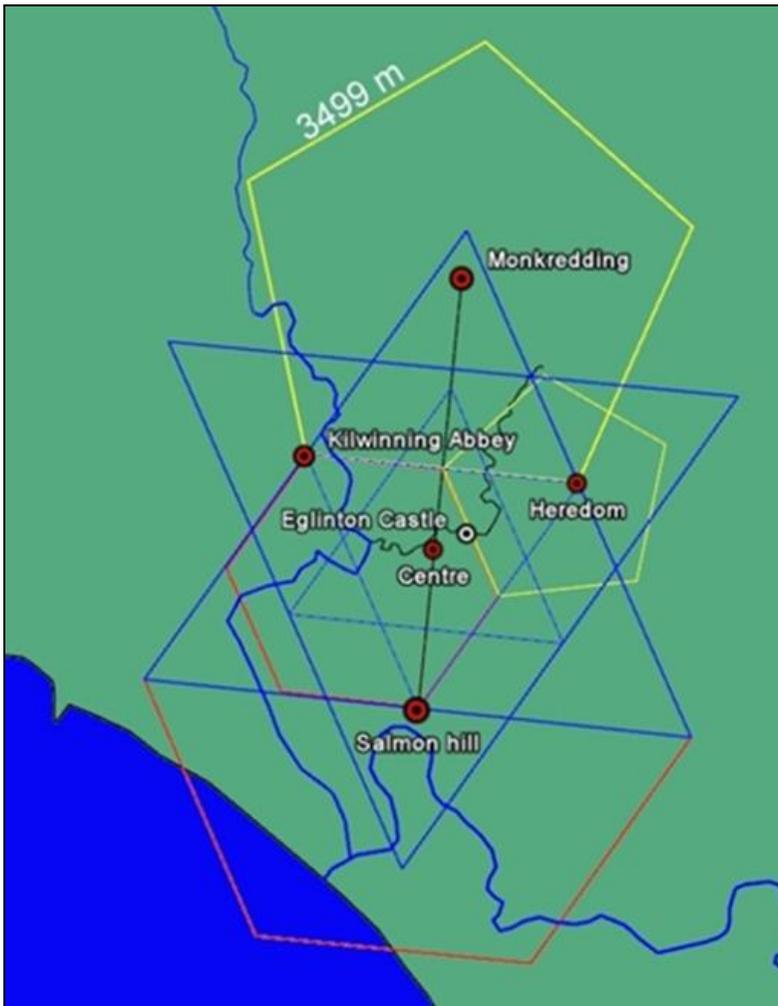


Figure 105 Two Grail Temples around Kilwinning

Some further points about Bornholm, over a thousand standing stones, cairns and tombs cover this island, some of which have been dated to 3000BC and older and like Kilwinning, it has an interesting spatial connection with Nazca; for it turns out that the difference in longitude between Bornholm and Nazca (the Astronaut) is 90.04° or $1/24$ th of a degree too large (2.5 nautical minutes) from a perfect quarter of a circle. Again is this an error in measurement or is it perhaps intentional? The geometry of these Holy Grail temples was created using the software program ‘Google Earth’ and will be made available when this book is in print as kmz files on the website

<http://sites.google.com/site/themastertemplate/>

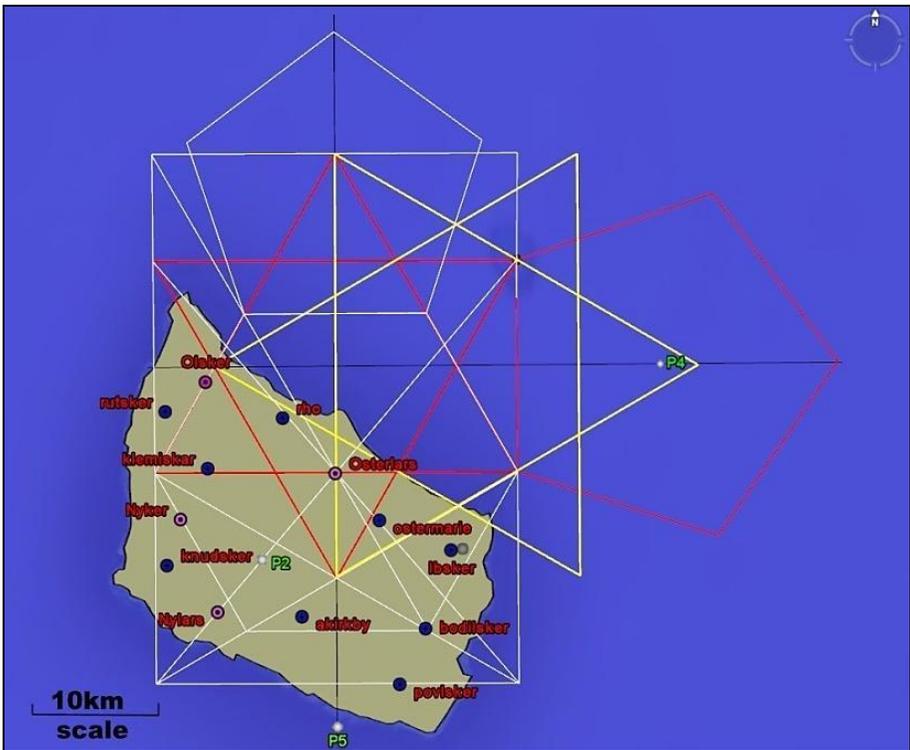


Figure 106 complete geometry at Bornholm

Note: some alignments not shown to keep the graphics clear.

Google Earth is available in two versions, free or professional and any version is suitable to study these kmz files, it's a great software program, easy to use and ideal for the study of sacred geometry found throughout the globe. Without Google Earth, I would not have progressed very far in my

research regarding the Holy Grail as it allows one to see instantly what I am trying to show the reader. There will be more kmz files in the next part of the book as I expand the Grail geometry around the World, with some very interesting surprises in store.

Comparison of the Temples

Grail Temple	<i>Azimuth of main axis (degrees)</i>	<i>Radius of Main Star (meters)</i>	<i>Side Lengths Hexagon/Pentagon</i>	<i>Distance from Jerusalem (degrees)</i>
Jerusalem	147.7/?	7024/?	6083/?	0
Bornholm	90/0	19114/16553	16553/14336	27.7
Kilwinning	65.7/5.7	2020.5/4041	1749.5/3499	36.7

A Giant Pentangle

Before leaving Bornholm I made a fantastic discovery concerning the geometrical positions of Kilwinning and Bornholm with that of Clairvaux Abbey (55 km east of Troyes). This abbey was founded by St. Bernard, the patron of the Knights Templar in 1115 from funds and land granted by Hugh, Count of Champagne on his return from Jerusalem. Hugues de Payns, a vassal of the Count had recently been installed as the first Grand Master for the Templar Order and was in Jerusalem at this time. A decade later, the Templars ‘mission’ was complete and shortly thereafter, Bernard presented himself at the Council of Troyes, the main city of Champagne to establish the ‘Rule’ for the Templar Order (1128). I knew Bornholm and Kilwinning had associations with the Knights Templar, so I looked at the position of Clairvaux [171] to see if there was any significance in its location. Measuring the distance from this abbey to each of these areas proved to be the same. Encouraged by this I next measured the angle between them using Clairvaux as the starting point; it turned out to be 72°, a pentagonal angle. From this information, the newly discovered pentagon centered on Clairvaux had a radius of 1055 kilometers, with side lengths of 1240 kilometers. This discovery raised many questions. Was the location of Clairvaux chosen based on information discovered in Jerusalem by the Knights Templar? If so, it shows that the Templars or at least the group of Knights who formed the core

of the original Templars were busy at work at Jerusalem in the early part of the 12th century and before their official founding date (1118). Finding this giant ‘invisible’ pentagon was another jewel in my crown of discoveries and it did not end here. This pentagon proved to be a major turning point in the quest to discover and decode the mystery of the Holy Grail.

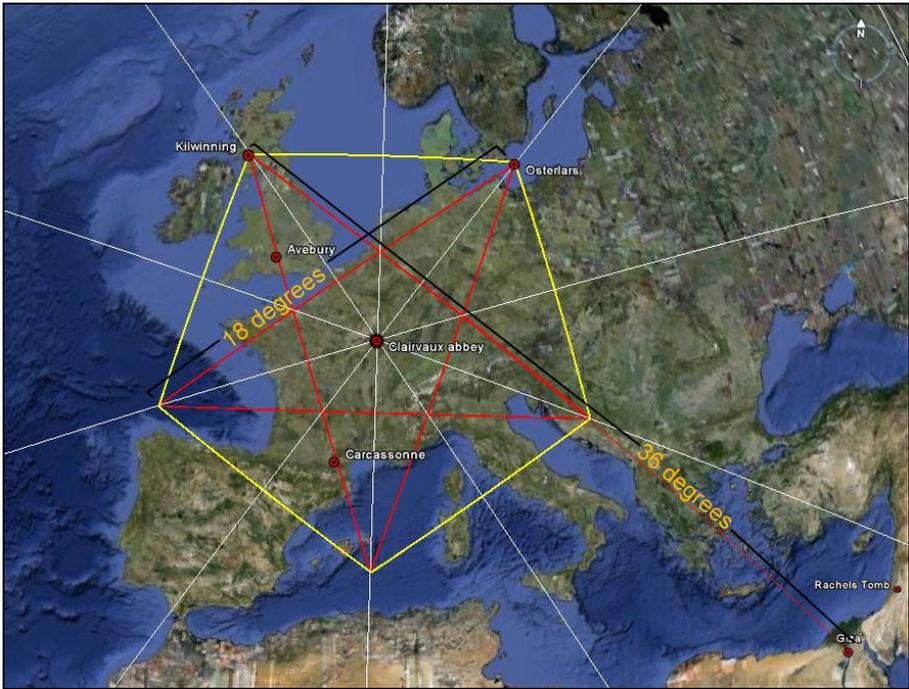


Figure 107 A Giant Pentagon centered on Clairvaux Abbey

Investigating further, I discovered (starting from Kilwinning) one of the vertices of the pentagon when projected further out hit the area of Giza and we already know this distance to be 36° of arc. As it turns out, the vertices that formed the pentangle is half this distance in length or 18° of arc. Further analysis of this pentagon and its connection with Giza, its true center proved to be about 12 kilometers west of Clairvaux, a small error considering the distance involved.

THE TEMPLARS NEW JERUSALEM

Virtue in Silence

Erling's second book *Accused of Silence* [173] is in the form of a trial, in which the prosecutor presents evidence of withholding the results of these experiments and accuses the Catholic Church and the Pope of crimes against humanity. They stand accused of delaying the scientific progress of humanity by some 400 years. The Catholic Church banned the scientific books of Copernicus and Galileo in the 16th century on the pain of death. I will go one better than Erling, the Templars were recreating an experiment done 4000 years previously using objects and information found hidden under Mount Moriah in Jerusalem. Objects originally from Giza and then deposited under Mount Moriah (c.2600-1300 BC). Later these objects were brought to Kilwinning (c.70) and eventually reused by the Knights Templar (c.1170) who came specifically to Kilwinning based on the results of their discoveries at Jerusalem. Perhaps this might explain why the Catholic Church so ruthlessly took down the Templar Order and burnt their Grand Master Jacques de Molay. After their downfall, the Templars regrouped at Kilwinning and remained hidden and it was at this time King Robert the Bruce (c.1315) gifted the Tironensian of Kilwinning the land of Benslie

wood (Heredom) for them to keep forever and without payment-gratis free. There the Templars remained silent until the end of the reformation period. As a Tironensian monk, the Templars had to practice virtue in silence and it would not be too incredible that they would further enhance the secret signs, body postures and hand signals developed by the monks during their 285 years period as monks and masons, to the level now found in modern Freemasonry. At the end of the reformation period (c.1600), Europe enjoys a renewed period of scientific revival and Freemasonry begins to induct non-masons into its flock, many of whom scientifically minded. It was also at this time a strange and yet invisible fraternity appeared throughout Europe known by the name of Rosicrucian [174]. The leader of this group was one Christian Rosenkreutz and their headquarters was the Scriptural House of Wisdom.

This identifies the palace or home of the Rosicrucian's with that of the Holy House of Freemasonry where the Brothers of the Rosy Cross lived, Mount Heredom. Thus, the Rosy Cross derives from the Red Cross worn by the Knights Templar. Thanks to Bruce, the Templars lived on, acting as guardians of the Holy Grail and the Temple in which they hid, the New Jerusalem. However, the Pope was never to get his hands on it so long as a 'hundred' remained alive. Moreover, who was the most likely conduit, which would insure the integration of these Templars seeking sanctuary at Kilwinning? It was no less the man who acted as Bruce's personal advisor, Bernard Linton [176].

Bernard Linton

Who was this important man in Scottish history of which we know so little about? His career begins as a Tironensian abbot at Kilwinning Abbey, then as Chancellor for Robert the Bruce and later as Bishop of the Isles. He first appears in the records of the *Ragman Rolls* (August 28, 1296) as Abbot of Kilwinning and later emerges from public records as Chancellor of Scotland for Bruce (1308). The year after his signing of the Ragman Roll, Scotland was at war with England and he may have been replaced by an English counterpart. Bernard probably went to another Tironensian house, most probably Arbroath in the North East of Scotland as it is recorded that he held the position of Abbot at Arbroath in 1310. The chronicler Walter Bower [177] attributed Abbot Bernard as the author of a Latin poem written and addressed to the Scottish soldiers before the Battle of Bannockburn (24th June 1314). In addition, he has been widely credited as the author of the *Declaration of Arbroath* (6th April 1320), a document penned while performing the roles of both Chancellor and Abbot of Arbroath.

In 1327/8 Bernard became Bishop of the Isles, which Bruce had reserved in 1324. [14] Less than four years later Bernard died (10 June 1331). The Chronicles of Mann [178] states that he lies at Kilwinning Abbey, his

original monastery and the location of where his career first began. It is unknown where in the Abbey or if in the grounds his body lies and presently an archeological dig is being conducted (2010-2012) at the Abbey by Rathmell Archaeology in the hope of locating Bernard's burial place. However, his body may lie between the Chapter house and the South transept in the area called the slype. The early archaeological excavations undertaken by Mr. Galloway [179] c.1878 revealed the existence of a strange burial in this area as he explains further

A curious circumstance is mentioned, which cannot refer back to a later period than that in which the monastic buildings were still intact, and probably in actual use: The accumulated debris and soil having been removed, and the original floor-level laid bare, Mr. Smith, the manager at the Kilwinning Ironworks, was anxious to ascertain the nature of the subsoil and possible depth of the marine beds. An excavation accordingly made in the center of the slype, with a curious and unexpected result. At the depth of a foot or less from the surface, an adult skeleton found, lying in position, with the head to the west. Along with it, to the depth of another foot, and occupying the full width of the passageway, was amass of adult bones, evidently the remains of large-sized powerful men. They lay in no order, but with the various parts of the skeleton mixed indiscriminately together. Although still for the most part complete, even to the skulls, these bones were in a very soft, spongy, and decayed condition. Where teeth found, one peculiarity of the molars was that the crowns invariably ground quite flat. Under whatever circumstances these bones deposited in so unusual a locality, it must have taken place before the existence of the modern burying ground.

We have no idea if these bones remained in situ or if taken away for examination elsewhere. It would be interesting if in the near future, archaeology could recover them and DNA tests conducted and compared with my own physical samples (my father believes we are descended from Bernard). However, during the installation of floodlighting at Kilwinning Abbey (February 1997) [180], the skull and upper chest area of a skeleton was discovered from a pit close to the north entrance of the grounds. Lying over the chest was the remains of a small iron plate but no evidence of a coffin. The burial site of Bernard Linton remains a mystery for the moment but I remain hopeful to its discovery. Bernard for his part in Scottish history was a hero and he deserves just as much respect as Wallace and Bruce.

He may not have wielded a sword in defense of the Scottish nation but he did have an equally powerful weapon, his pen and with it, he held the nation together for more than 20 years during war and famine with his keen administrative skills. Moreover, for his part in the most potent piece of

written work ever to come out of Medieval Europe, the Declaration of Arbroath [181]. There is one further point to consider; during the Templars arrests in Paris, some of the court trials (and prisons) were properties and houses owned by the Tironensian. Eventually it would become clear to the Tironensian [182] that these trials were a sham orchestrated by King Philip IV of France as recent documentation released by the Vatican Archives proves.

The Templars knew they were doomed, they could recognize the warning signs. Given the political situation of Scotland at this time the Grand Master, Jacques de Molay would have mediated through the Tironensian at Paris to set up a channel of communication to ask Robert the Bruce for sanctuary for the remaining echelons of the Order and for a safe place to deposit the Orders 200 years' worth of Archives. Bernard Linton, a Tironensian and more importantly, a close friend of Bruce would undoubtedly be the Man for the job. Exactly when this happened is unknown to us, perhaps as early as the arrests in Oct 1307 or as late as March 1313 just before the death of Jacques de Molay.

Templars in Ayrshire

Sadly, I can offer no direct proof of Templar presence in Ayrshire after their downfall. Evidence that would placate the erudite historian whom requires written evidence in the form of documents, charters etc. However, I believe documents do exist and are scattered here and there around the globe, held in the private papers of the Noble and family lines involved with the histories of Ayrshire. In addition, we must not forget the potential sources of the Tironensian and Vatican archives but this seems highly improbable they will ever see the light of day considering the circumstances of my discoveries. I have no direct proof for the Templars escaping France and finding sanctuary in Scotland. It is all based on here say (or heresy), myth, and legend but then so is the Holy Grail. With the publication of this book, I hope it will encourage those who have such documents to release them into the public domain, particular in view of the fact that the Templars have now been shown to be innocent of the charges laid against them in 1307.

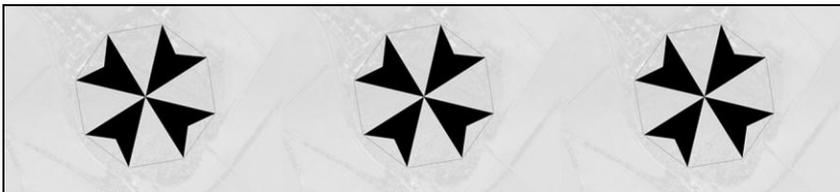




Figure 108 Templar Knight

The following is said to be a speech given by Jacques de Molay shortly before being burnt at the stake, in Paris:

It is only right that at so solemn a moment and when my life has so little time to run, I should reveal the deception which has been practiced, and speak up for the truth. Hear me! Before heaven and before earth and all of you for my witnesses, I confess. I confess that I am indeed guilty of the greatest infamy, but the infamy is that I have lied. I have lied in admitting the disgusting charges that lay against my Order. I declare, and I must declare, that the Order is innocent. Its purity and saintliness have never been defiled. In truth, I had testified otherwise, but I did so from fear of terrible tortures. Other Knights who retracted their confessions have led to the stake, I know. Yet the thought of dying is not so awful that I would now uphold my confession to foul crimes, which were never committed. Life is offered me, but at the price of perfidy. At such a price, life is not worth having. If life is to be bought only by piling lie upon lie, I do not grieve that I must lose it.

The Legends

There is no end to the legends of the Templars coming to Scotland during the period of tribulation, most of which is derived from Freemasonry itself. The Masonic historian Albert Mackey is one of the best sources to consult concerning these legends and I have included them here from his book the *History of Freemasonry* (1898).

This last condition bound him to the extermination of the Templars, an Order of whose power Philip was envious and for whose wealth he was avaricious. Pope Clement, who had removed his residence from Rome to Poitiers, summoned the heads of the military orders to appear before him for the purpose, as he deceitfully pretended, to concerting measures for the inauguration of a new Crusade. James de Molay, the Grand Master of the Templars, accordingly, repaired to the papal court. While there, the King of France preferred a series of charges against the Order, upon which he demanded its suppression and the punishment of its leaders. On the 13th of October 1307, the Grand Master and one hundred and thirty-nine Knights arrested in the palace of the Temple, at Paris, and similar arrests were on the same day made in various parts of France. Twenty-six princes and nobles of the court of France appeared as their accusers; and before the tribunals had determined the judgment of their guilt, the infamous Pope Clement launched a bull of excommunication against all persons who should give the Templars aid or comfort.

During the trials of the Templars, those who denied the charges brought against them were tortured, condemned to perpetual imprisonment or worse burnt at the stake. Over a hundred Templars died in the flames. On March the 11th, 1314 James de Molay, the Grand Master of the Order, was publicly burnt in front of the Cathedral of Notre Dame, Paris on a small

inland amid the River Seine after having to submit to torture and imprisonment for a period of nearly six and halve years. The Order was completely suppressed and all of its possessions disposed and given to the Order of the Knights of St John. Meanwhile the monarchs of Europe watching these events unfold had but little or no choice but to follow the Popes edict placed against the Templars. Most if not all were spared the rack outside of France. Many of the Knights left France and were now seeking sanctuary in other countries but to which ones?

Most of Europe was under Papal control and only one could offer that sanctuary, Scotland. Why then have historians ignored this salient point, for this is the place to look for evidence of the Templars survival. Yes to Scotland, a country struggling for its freedom against English rule and whose temple of temples, the New Jerusalem was now under threat. Scotland, a country excommunicated by the Pope over Bruce's rash actions concerning the murder of John Comyn before the high altar in the church at Dumfries (1306). This is where historians should now direct their attention and in particular to Ayrshire. The possessions of the Order were very extensive in this country. They held over 600 properties scattered throughout the country. In 1309, when a papal inquisition was held in Holyrood [183] only two Templars appeared, Walter de Clifton, the Grand Preceptor of Scotland, and William de Middleton, however this provides little info on the Templars at this time. Two main legends exist which connect the Templars with the Freemasons of Scotland (and both derive from Freemasonry sources).

- The Bruce Legend

Thory

Robert Bruce, King of Scotland under the title of Robert I., created on the 24th of June 1314, after the Battle of Bannockburn, the Order of St. Andrew of the Thistle. To which afterward added that of Heredom, for the sake of the Scottish Masons, who had made a part of the thirty thousand men who fought against an hundred thousand English soldiers. He reserved for himself and his successors the title of Grand Master and founded at Kilwinning the Grand Lodge of the Royal Order of Heredom. The Manual of the Order of the Temple says that the Templars, at the instigation of Robert Bruce, ranged themselves under the banners of this new Order, whose initiations based on those of the Templars. For this act, John Mark Larmenius, who claims to be the legitimate successor of de Molay excommunicates them. There is no evidence that the Templars ever made a part of the Royal Order of Heredom. To this day, the two are entirely distinct.

Nor is it a fact that the Royal Order established by Bruce after the Battle of Bannockburn, although such is the esoteric legend. On the contrary, it is supposed to have been the fabrication of Michael Ramsay in the 18th century. [184]

Lyon

The ritual of the Royal Order of Scotland embraces what may be termed a spiritualization of the supposed symbols and ceremonies of the Christian architects and builders of primitive times. So closely associates the sword with the trowel as to lead to the second degree being denominated an Order of Masonic knighthood, which its recipients are asked to believe was first conferred on the field of Bannockburn, as a reward for the valor displayed by a body of Templars who aided Bruce in that memorable victory. Afterwards, a Grand Lodge of the Order was established by the King at Kilwinning with the reservation of the office of Grand Master to him and his successors on the Scottish throne.

It is further asserted that the Royal Order and the Masonic Fraternity of Kilwinning, governed by the same head. As regards the claims to antiquity, and a royal origin that are advanced in favor of this rite, it is proper to say that modern inquiries have shown these to be purely fabulous. The credence that to that part of the legend associates the Order with the ancient Lodge of Kilwinning based on the assumed certainty that the Lodge possessed in former times a knowledge of other degrees of Masonry than those of St. John. Such is not the case. The fraternity of Kilwinning never at any period practiced or acknowledged other than the Craft degrees. Neither does there exist any tradition worthy of the name, local or national, nor has any authentic document yet been discovered that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society at Kilwinning.” [185]

- The D’Aumont legend

D’Aumont

In order to escape from the persecution that followed the suppression of the Order by the King of France, a Templar named D’Aumont, accompanied by seven others, disguised as mechanics or Operative Masons, fled into Scotland and secretly founded another Order. In remembrance for the Order and to honor to the Masons in whose clothing they disguised themselves, they adopted the name of Masons in connection with the word Franc, and called themselves Franc Masons.

This they did because the old Templars were for the most part Frenchmen, and as the word Franc means both French and Free, when they

established themselves in England they called themselves Freemasons. As the ancient Order had been originally established themselves to the rebuilding the Temple of Jerusalem, the new Order maintained their bond of union and preserved the memory and the design of their predecessors by building symbolically spiritual Temples consecrated to Virtue, Truth, and Light, and to the honor of the Grand Architect of the Universe [186]

Clavel

After the execution of de Molay, Peter d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, fled for safety and directed their course toward Scotland, concealing themselves during their journey under the disguise of Operative Masons. Having landed on the Scottish Island of Mull, they there met the Grand Commander George Harris and several other brethren, whom resolved to continue the Order. D'Aumont elected Grand Master in a Chapter held on St. John's Day, 1313. To protect themselves from all chance of discovery and persecution they adopted symbols taken from architecture and assumed the title of Freemasons [187]

So much for the legends and yet not one of these Masonic historians shows any credit to them. However, throughout this book, I have shown to the reader the existence of Mount Heredom, its connections with Kilwinning and the people involved in the formulating of the higher degrees citing these legends. Moreover, one must not forget it is at Kilwinning where one will find the Mother Lodge of Freemasonry. Surely then, there must be some grain of truth in these legends? Let us go forward then for we must keep digging until we find the bones and the marrow of truth.

Templar Graves

While researching the histories of the churches and towns surrounding Kilwinning I came across a growing number of unique grave slabs of which several writers identify as belonging to the Templar Order. Not that I am an expert in this field of study and cannot with certainty aggregate them to the Templars. So far, I have located over 30 of them at churches scattered throughout Ayrshire and the possibility exists for yet another 30+ at other churches and sites yet to explore within the lands of Ayrshire. Interestingly, a 13th century Crusader sarcophagus (the original can be seen at Saltcoats museum) was found at Ardrossan (fig 109) and painted in whitewash with red on its relief carvings, and which Knights wore the red and white colors?

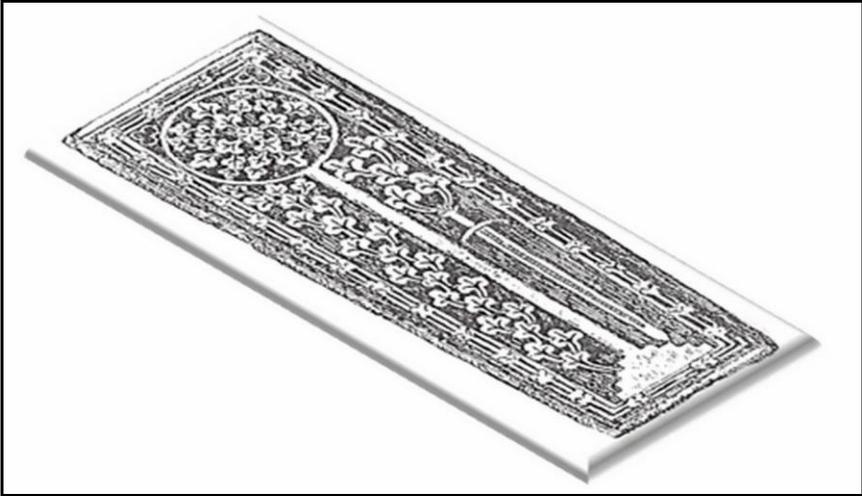


Figure 109 A grave slab from Castle Hill, Ardrossan

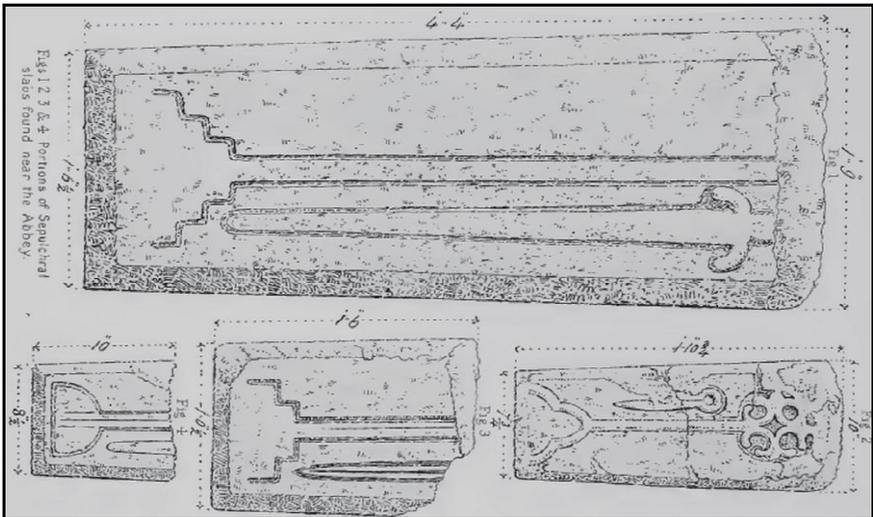


Figure 110 Grave slabs found at Kilwinning Abbey

In 2009 a grave slab was unearthed at Temple, in Midlothian [188] and its markings very similar to those found at Kilbirnie church (fig 111), 11 kilometers from Kilwinning. The original name for Temple was Balantrodoch, the first piece of land which King David I gave to Hugues de Payns in 1128. Balantrodoch was soon to become the headquarters of the Templar Order in Scotland.



Figure 111 Grave slabs-Kilbirnie church & Templar Midlothian

Templar Lands

James Maidment, [189] a librarian in the Faculty of Advocates at Edinburgh, came across a roll of papers in the library archives. These papers revealed the privileges and possessions of the lands that the Knights Templar had possessed in Scotland and which the Knights of St. John of Jerusalem inherited after the Orders suppression. These papers also recorded the annual rents of these lands for the years 1539-40. He published his findings in 1830, under the heading *TEMPLARIA* papers. In 1983 Cowan, Mackay and Macquarie [190] published a book titled *Knights of St John of Jerusalem in Scotland* which included the Maidment list of Templar lands. In order to make good the information contained within this document I decided to compile a table and map of the Templar lands using data given in their book (pages 18-31).

According to the data given by Cowan, Mackay and Macquarie, there were 666 Templar properties existing in Scotland for the year 1540. Out of this number, 156 properties had retained the name 'Temple' indicating Templar land; this is equivalent to 23% of the overall figure. I have assumed all Templar land was recorded as Temple, so why is it that 240 years after their suppression 23% of these lands still retained the name Temple? After all, the Knights of St John inherited these properties in 1308.

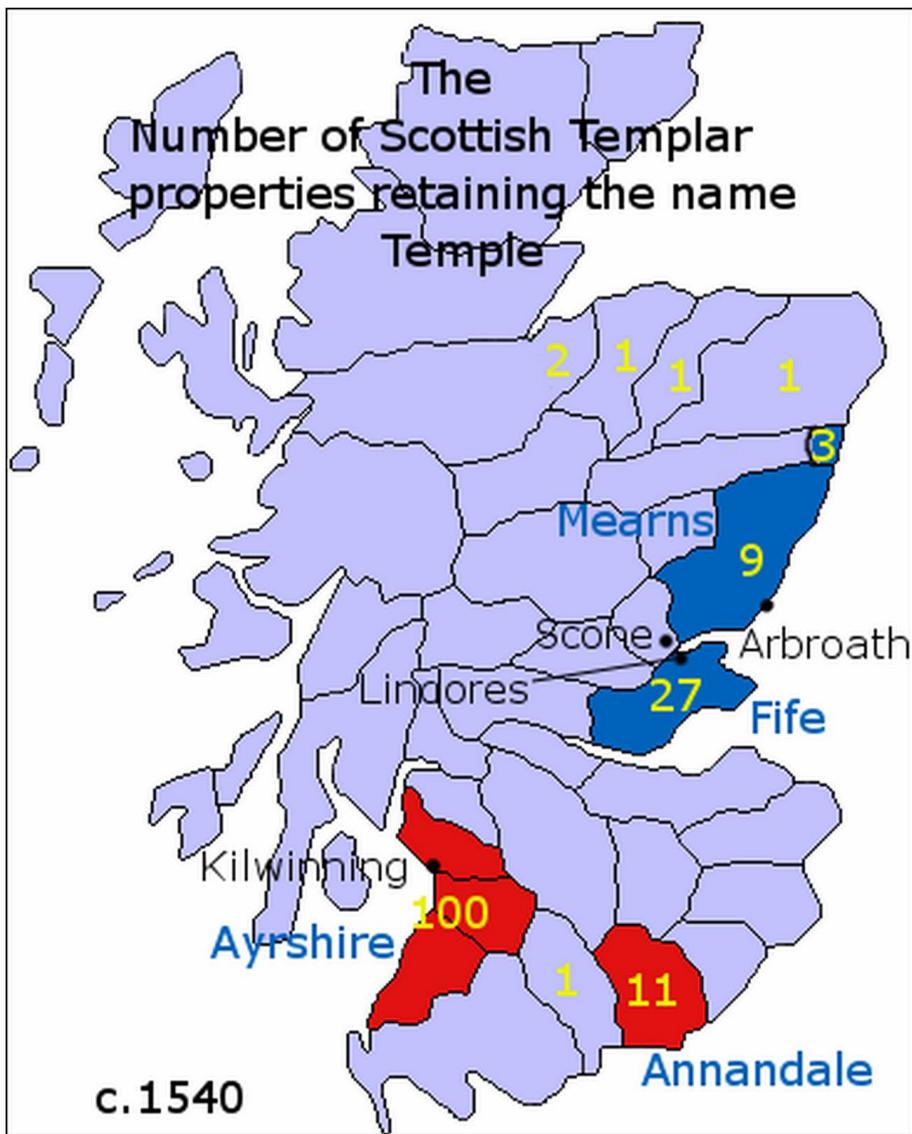


Figure 112 Map of Templar lands in Scotland

From this curious fact, one can deduce that Bruce must have done a deal with the Knights of St John to retain these Templar lands as a form of compensation for the Order's losses after Clement V, the Pope, Philip le Bel, the King of France, and Nogaret, his Chancellor had conspired to take down the Order.

REGION	properties	with name temple	%
Berwick	20	0	0
Roxburgh & Selkirk	14	0	0
Annandale & Dumfries	21	11	52
Nithsdale	5	1	20
Galloway	46	0	0
Ayrshire	101	100	99
Dumbarton & Lennox	34	0	0
Strathgryfe	7	0	0
Renfrew	9	0	0
Glasgow	4	0	0
Rutherglen	15	0	0
Stirling	9	0	0
Clydesdale	29	0	0
Lothian	20	0	0
Leith	38	0	0
Linlithgow	22	0	0
Fife	80	27	34
Gowrie	16	0	0
Strathmore	24	1	4
Angus	57	1	2
Montrose & Dundee	6	0	0
Mearns	30	9	33
Aberdeen	20	3	15
Banff & Buchan	27	1	4
Inverness	9	2	22
Ross	4	0	0
TOTAL	666	156	23

From the tabulations and map, these Templar properties represented two areas of Scotland, the southwest (72%) and the northeast (28%).

SOUTHWEST REGION	Number of properties	Number retaining Temple name	%
Ayrshire	101	100	99
Annandale/Dumfries	21	11	52
Nithsdale	5	1	
OVERALL TOTAL	156	112	72

In the southwest, Annandale & Dumfries, Nithsdale and Ayrshire account for 72% of these lands. The choice of the areas Annandale and Ayrshire is easy to explain; these lands belonged to the Bruce family. King David I had made Robert de Brus Lord of Annandale in 1124 when he came to Scotland and King Robert the Bruce was born at Turnberry Castle in Carrick, Ayrshire. The single property in Nithsdale bridged these two areas.

NORTHEAST REGION	Number of properties	Number retaining Templar name	%
Fife	80	27	34
Mearns	30	9	33
Aberdeen	20	3	15
Banff & Buchan etc.	121	5	4
OVERALL TOTAL	156	44	28

In the northeast, Fife and the Mearns protected the eastern flank of Perth and its ancient capital of the Picts, Scone [191] where Bruce was crowned King of Scots (25th of March, 1306). The choice of these two regions, one in the northeast and the other in the southwest would allow the Templars freedom to trade relatively undisturbed from the English fleets. The northeast gave access to the Scandinavian countries, Holland and Germany

via the Baltic Sea while France, Spain and the Mediterranean was reached via Ireland from the southwest. However, there is another possible interpretation for this data. It was discovered that *three* out of the four areas mentioned have Tironensian Abbeys on these lands, the fourth (Annandale) belonged to the Bruce family.

Mearns - Arbroath Abbey
Fife- Lindores Abbey
Ayrshire- Kilwinning abbey

Surely then, from the information I have presented in this book, there is a strong case that the Knights Templar came to Scotland, were given sanctuary by Bruce and that they hid under the cloak of the Tironensian as brother masons. What a masterstroke by the Scots, and where better to hid but as a mason monk, right under the Pope's nose. Mason monks who had the right of passage to any country in Europe and to the Holy lands. Bernard Linton must therefore have been that conduit, which insured the integration of these Templars since he was personally involved with two of these areas, Arbroath in the northeast and Kilwinning in the southwest.

As for the lands of Ayrshire, it scores the highest concentration of Templar lands, indeed of all the regions put together, with a massive 101 properties, 100 of which still retained the name Temple in 1540, this represents an overall figure of 66%. And as one gets closer to the source of the *Temple* the concentration of properties increases, that source is of course the Irvine-Kilwinning area in Cunningham where the Templars protected the 'New Jerusalem'. It is therefore not surprising to find this was the final resting place of Bruce's main diplomat, Bernard Linton and perhaps he too was a secret Brother of the Templars.

The Key



Figure 113 Jewel of the Royal Arch

The Royal Arch degree is the Key, and encoded within the design of its jewel is the geometry at Kilwinning, an exact model of that found at Jerusalem at a scale of 1:1.

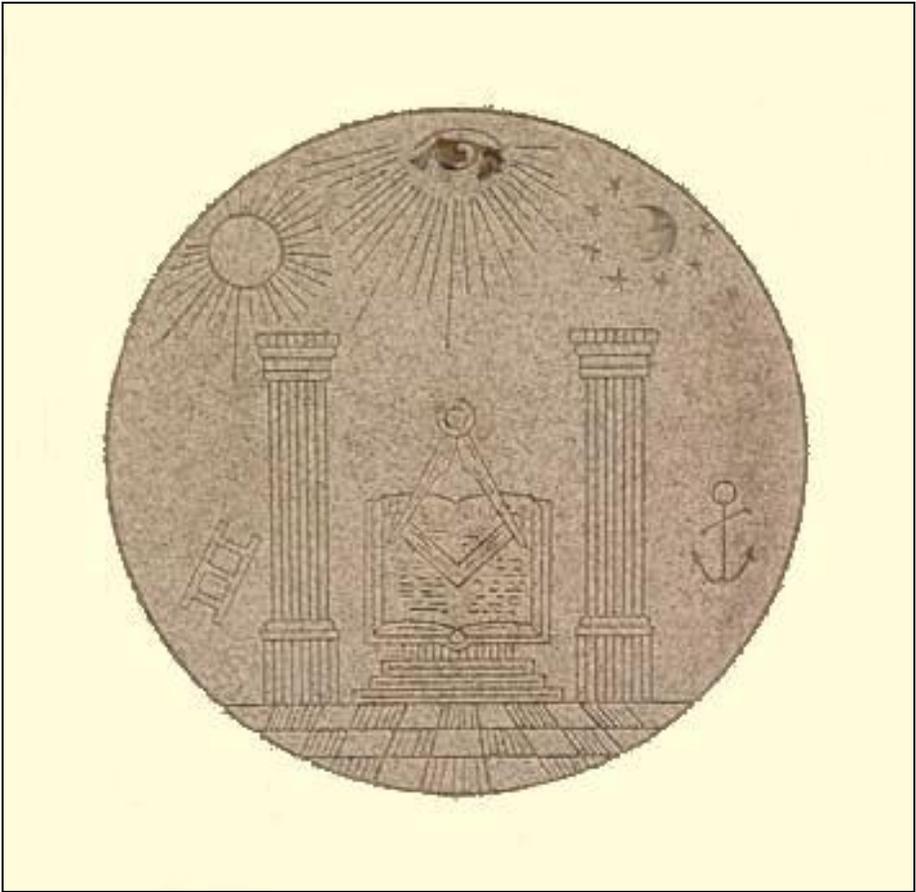


Figure 115 Masonic science of Geometry

Freemasonry resonates with symbols based on ‘Earth Measurement’, geo-metric. In figure 115, we see the two pillars that were said to have stood at the entrance of Solomon’s Temple to indicate the times of the solstices. We can also see the Sun and the Moon along with the ‘7’ stars as portrayed on the first degree tracing board of Freemasonry. All of these are astronomical objects were very important to our ancient ancestors as it enabled them to calculate their relative position on Earth. The compass and setsquare placed over the Bible (or the Book of Revelation) are tools used to measure distances and angles. It’s all about geometry or more precisely the science of geodetics and all encoded within Christianity and the New Testament with lots of fishy tails and yet its knowledge is ancient, it goes back at least 5000 years. More revealed in my next book *The Master Architect* (early 2011).

APPENDIX

Ritual for the Degree Heredom of Kilwinning

This is a rather lengthy but interesting ritual which describes a tower with three rooms and an underground chamber (vault?). Within it the perpend ashlar (an upright pillar) and described variously as the Stone, which the Builders rejected, the Great Architect of the Church who called Himself the Rose of Sharon and the Lily of the Valley, and the Holy Rock from the Mount of Adamant - the Pillar of Haradon[ia]. It is well worth reading.

PROCEDURE BEFORE OPENING

With the Procession now formed, the Grand Marischal enters the Chamber and calls the Brethren, to order. The Brethren rise, the Grand Guarder draws his Sword, and the Procession enters the Reception Chamber, while the Grand Organist plays appropriate music. As the Procession enters, the Grand Guarder steps aside and takes up his post at the door, his sword at the carry. The Procession passes between the Guardians' Chairs and divides into two columns. The Procession halts for a short period to allow the Grand Chaplain to place the cushion with the Bible there on the Altar, moves on toward the East and, at a convenient distance in front of the dais, halts and turns inwards. The Grand Sword Bearer, followed by the Grand Banner Bearer, passes through the two columns thus formed, precedes the Provincial Grand Master. The Grand Sword Bearer and the Grand Banner Bearer halt at the east end of the columns and turn inwards to face each other. As soon as the Provincial Grand Master has taken his seat on the dais, the Grand Sword Bearer and the Grand Banner Bearer move to their places, the Deputy and Substitute Provincial Grand Masters and any Past Deputy and Substitute Provincial Grand Masters take their places on the dais. The Grand Marischal and the Deputy Grand Marischal conduct the Grand Guardians to their places in the West and the remaining Officers move to their seats. The Guarder sheaths his sword. The Grand Marischal (GM) calls the Brethren, to their seats.

OPENING OF PROVINCIAL GRAND CHAPTER

Tirshatha giving one knock, at which the Brethren rise: Brethren, I am about to open Provincial Grand Chapter. Right Worthy Junior Grand Guardian, what is the first duty of a Brother of the Royal Order?

JGG: Right Worshipful Tirshatha, it is to see the Chapter properly guarded, as well against Master Masons, Fellow Crafts and Entered Apprentices, as against the rest of the world besides.

Tirshatha: Are you a brother of that Order?

JGG: I am so highly honoured.

Tirshatha: Then do your duty.

The Junior Grand Guardian gives the knocks of the Degree, ** *, ** *, ** *, which are responded to by the Grand Guarder at the door and by the Deputy Grand Guarder.

JGG: Right Worshipful Tirshatha, the Chapter is properly guarded.

Tirshatha: I declare the Provincial Grand Chapter open.

The Tirshatha gives the knocks of the Degree, which the Grand Guardians, the Grand Guarder and the Deputy Grand Guarder repeat. The Tirshatha then gives the Penal Sign, which the Brethren repeat. The Grand Chaplain goes to the Altar, opens the Bible at the Book of Judges, arranges the Square and Compasses as in the Master Mason Degree, with the points of the Compasses facing north, saluting the Tirshatha and resumes his seat.

Tirshatha: Be seated Brethren.

RECEPTION OF THE CANDIDATE

Tirshatha: Brother Grand Introducer and Examiner leave your seat, come to the centre of the Chamber and salute with the Penal Sign. You will retire to the Preparation Room; examine the Candidate in all the Signs, Tokens and Words of the three Degrees of St. Johns Masonry, and report the result of your examination to me.

The Grand Introducer and Examiner gives the salute and retires, and the door opened for him by the Grand Guarder. As the Royal Order exists, inter alia, for the preservation in its purity of St. John's Masonry, the Candidate now tested on his knowledge of all three Degrees. After completing his examination, the Grand Introducer and Examiner returns to the door of the Chamber and he gives the knocks of the Degree. The Grand Guarder opens the door sufficiently to see who is there, closes it, and takes a step forward and with his drawn sword presents arms. He returns his sword to the carry and reports:

GG: Right Worshipful Tirshatha, the Grand Introducer and Examiner wishes admission.

Tirshatha: Admit them.

The Grand Guarder raises the hilt of his sword to his lips in acknowledgement of the order, returns the sword to the carry and, opening the door, admits the Grand Introducer and Examiner. The Grand Introducer and Examiner comes forward to a point between the Guardians' chairs, salutes with the Penal Sign and says Right Worshipful Tirshatha, I have examined the Candidate and find him well versed in the three Degrees of St. John's Masonry.

Tirshatha: Brother Grand Introducer and Examiner, you will retire and introduce the Candidate. The Grand Introducer and Examiner, salutes and then retires, the door now opened for him by the Grand Guarder. From the Preparation room he conducts the Candidate to the door of the Reception Chamber and gives the knocks of the Degree. The Grand Guarder presents arms, returns to the carry and says Right Worshipful Tirshatha, there is a report.

Tirshatha: You will enquire who seeks admission.

Grand Guarder acknowledges the order by raising the hilt of his sword to his lips, and at the carry, opens the door, goes outside and, closing the door behind him, addresses the Grand Introducer and Examiner: Who comes here?

GI&E: Brother ..., a Master Mason from a Lodge dedicated to St. John, humbly craving admission as Member of the Order of Heredom of Kilwinning.

GG: Wait while I report to the Right Worshipful Tirshatha.

The Grand Guarder opens the door, re-enters the Chamber, presents arms, returns to the carry and says Right Worshipful Tirshatha, at the door of the Chapter stands Brother ..., a Master Mason from a Lodge dedicated to St. John, humbly craving admission as member of the Order of Heredom of Kilwinning.

Tirshatha: Let him then be admitted.

The Grand Guarder acknowledges the order as before, opens the door and admits the Grand Introducer and Examine, and the Candidate. The Candidate now received by the Grand Marischal. The Grand Introducer and Examiner now seated. The Grand Guarder closes the door, sheathes his sword and resumes his seat. The Grand Marischal conducts the Candidate to a position in front of the Tirshatha in the East. The Tirshatha welcomes the Candidate and explains that the Instruction in this Degree takes the form of a series of Lectures to which he must listen with great attention. The Tirshatha directs the Grand Marischal to conduct the Candidate to the West and place him in a seat between the two Guardians.

LECTURES

SECTION I

Tirshatha: Right Worthy Senior Grand Guardian rises and salutes, what are you?

SGG: A Master Mason.

Tirshatha: What is the highest and most sublime Degree of Masonry?

SGG: The Royal Order of Heredom of Kilwinning so named.

Tirshatha: Where was that Order first established?

SGG: On the holy top of Mount Moriah in the Kingdom of Judea.

Tirshatha: Where was it afterwards re-established ?

SGG: At Icolmkill, and afterwards at Kilwinning, where the King of Scotland first sat as Grand Master.

Tirshatha: To what intent it re-established and amendments made thereon?

SGG: To correct the errors and reform the abuses, which had crept in among the three Degrees of St. John's Masonry.

Tirshatha: What are the qualifications requisite to gain admittance into the Order?

SGG: Temperance, Fortitude and Justice.

Tirshatha: How do you discover a Brother of the Order?

SGG: By Five points, a Word and Badge.

Tirshatha: By what points? Explain.

SGG: By the points of Fellowship Hiram was raised, and a Word then spoken;

King Solomon gave to me a Title, and conferred on me this Badge he places the palm of his hand on his apron.

Tirshatha: The Badge I see you have and wear; give me the Word also.

SGG: Machabem.

Tirshatha: What does that import to the Brother?

SGG: The Builder is slain.

Tirshatha: Your Name and Title I also demand.

SGG: Giblim is my Title, and Adoniram is my Name,
And from a just and perfect Lodge I came.

Tirshatha: Welcome, thrice heartily welcome, Right Worthy and Highly Honoured Brother, what do you seek?

SGG: A Word which was lost, and which by your assistance I hope to find.

Tirshatha: Will you travel?

SGG: I will travel.

All rise: We will travel from East to West, from North to South, until we find that Word. The Brethren, whom at the same time give the first part of the Penal Sign, chant this response. The sign repeated at the close of each section except section X.

The Brethren complete the sign at the end of the response. The Brethren remain standing while a Procession formed thus: The Grand Guarder leaves his post and goes to the Altar. He lifts the cushion with the open Bible, Square and Compasses upon it. He positions himself between the Altar and the Brethren in the North and waits until the Sword Bearer, the Tirshatha and the Banner Bearer, have taken their places behind him. When they are

ready, he moves off slowly, leading the Procession round the Reception Chamber in an anti-clockwise direction. The Grand Organist plays appropriate soft music. As the Procession, passes by the Guardians leave their chairs and take their places immediately behind the Banner Bearer, the Senior Guardian behind the Banner Bearer, and the Junior Guardian behind the Senior Guardian. Other Brethren may join the Procession behind the Guardians, the number so doing being dependent upon the number present and the size of the Chamber. With the Procession now finished, the Marischal and the Candidate join it at the rear. The Procession makes three complete circuits of the Chamber, moving anti-clockwise North, West, South and East. At the end of the third perambulation the Grand Guarder proceeds to the north side of the Altar, deposits the cushion with the Bible, Square and Compasses, the points facing north, on the Altar. He returns to his place at the door and draws his sword. The Tirshatha stops at the south side of the Altar, with the Grand Sword Bearer on his right and the Grand Banner Bearer on his left. The Grand Chaplain stands beside the Grand Banner Bearer. The remaining Brethren pass round behind these Officers and form a circle in the centre of the Chamber. The two Grand Guardians take their places on the north side of the Altar and leave space for the Grand Marischal to conduct the Candidate between them to the north side of the Altar, close to the kneeling stool. The Candidate asked to kneel on the stool.

Tirshatha: Let us pray. Be merciful to this Candidate, and grant that he may so serve thee here as to receive hereafter a crown of joy. To Father, Son and Holy Ghost, One God, be all glory, honour and power, now, henceforth and evermore.

All say Amen.

Tirshatha: Place both hands on the Bible. I shall repeat the Obligation and at the end, I shall ask you if you accept it as your own.

The Candidate places both hands on the Bible.

Tirshatha: By every Obligation and each vow, this surely administered to you, in just and perfect Lodge, with solemn tone, when passing through the Masonry of St. John. You promise now in manner most sincere, in presence of that God we all revere, and of these Knights and Brethren of the Art who unto you their Secrets may impart. That you will always keep, guard and conceal, in time to come you never will reveal to Master Mason, Fellow Craft or Apprentice of St. John's Order, what our grand intent is. That you will not write, print, mark, stain, cut, carve or engrave on anything by which they can perceive a Token, Symbol, Word or Sign which to this Order Royal

doth appertain. Moreover, that you never will reveal the same to mortal, day or night, except to a Royal Brother or a Knight, or in a Chapter, perfect and complete, In due and proper form as they do meet. And that under a penalty no less severe than that your head from body we may tear, and on that Tower grand affix the same if the Tower is screened, the curtain should be withdrawn for a moment, and the Tirshatha points to the Tower such actions most unlawful to proclaim. Your body also triangularly cut down, and it into a darksome dungeon thrown, there to remain a terror to all those who dare attempt our secrets to disclose. You further promise to honour and obey all our Grand Officers, and submissive be to all our Statutes, Rules and Regulations prescribed to us in our varied stations. In addition, that you will not from this Chapter roam to form unlawful Chapters of your own. To all this, with your hands on the Bible, you solemnly promise to observe, do you not?

The Candidate assents.

Tirshatha: You will now repeat after me:

And now I say, God grant me, aid

To keep this solemn vow I have made.

All: And now we say, God grant us aid

To keep the solemn vow we have made.

Tirshatha: Right Worthy Junior Grand Guardian, to you I delegate the duty of raising the Candidate, investing him with the Apron of this Degree and communicating the Sign, Token and Word.

JGG: With this grip, I raise you as a Brother of the Royal Order of Heredom.

The Tirshatha now returns to the East.

Tirshatha: Brethren now sit.

With the exception of those to be engaged in the Investiture, the Junior Grand Guardian, the Grand Marischal and the Deputy Grand Marischal, all resume their seats. The Junior Grand Guardian suits the action to what he has said and then places the Candidate to the west of the Altar to invest and instruct him. The Grand Marischal brings forward, on a crimson cushion, the appropriate regalia and takes up a position to the left of the Junior Grand Guardian. The Deputy Grand Marischal holds a cushion ready to receive the Candidate's Master Mason Apron, which the Junior Grand Guardian removes.

JGG: By command of the Right Worshipful Tirshatha, I invest you with the insignia of the Royal Order of Heredom of Kilwinning. I invest you with the Apron to distinguish you as a Brother of the Royal Order of Heredom. I decorate you with the crimson Cordon or Baldric, which over the left shoulder and under the right arm worn. (The Grand Marischal assists the

Junior Grand Guardian at the investiture). The grip by which you were raised is given by grasping the Brother's right wrist with your right hand and his elbow with your left, then sliding your right hand up his arm and grasping his elbow with both hands, he grasping yours and moving each other's arm backwards and forwards three times. It is the grip or Token of Heredom. The Word of the Degree is Jubilon, spelt out. The Penal Sign given by placing the back of the hand against the left cheek, thumb extended; then bringing the hand, thus extended, diagonally from left shoulder to right hip and touching the jewel at the end of the cordon. It alludes to the penalty referred to in the obligation. It is this sign that forms the salute in the Degree. The Junior Grand Guardian salutes the Tirshatha and he resumes his place in the West. The Grand Marischal conducts the Candidate to the Tirshatha who addresses him:
Tirshatha: Every Brother in this Order is known by a Characteristic. The Characteristic that has been allocated to you is It is written on this card, which I now hand to you. Take great care of this card since you require it during a later part of the Ceremony. Grand Marischal conduct our Brother to a seat in the West.

SECTION II

Tirshatha: Right Worthy Junior Grand Guardian rises and salutes, how many constitute a Chapter of the Royal Order of Heredom of Kilwinning?

JGG: Nine.

Tirshatha: Why so?

JGG: For three reasons.

Tirshatha: Give me the first.

JGG: Because there are nine digits in numbers, which teach us so to number our days that, we may apply our hearts unto wisdom.

Tirshatha: Give me the second.

JGG: Because there are nine Muses in harmony, which polish human nature.

Tirshatha: Name them.

JGG: Calliope, Clio, Euterpe, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Thalia.

Tirshatha: And what is the third reason?

JGG: Because there are nine orders of Angels in the celestial hierarchy.

Tirshatha: Name them.

JGG: Cherubim and Seraphim, Thrones, Dominions, Principalities, Powers, Virtues, Archangels and Angels.

Tirshatha: How many make a just and perfect Lodge?

JGG: Seven.

Tirshatha: Why so?

JGG: For three reasons also.

Tirshatha: Give me the first.

JGG: Because in six days God created the Heavens, Earth, Sea and all that in them is and rested on the seventh, when He declared all to be perfect.

Tirshatha: What is the second?

JGG: Because there are seven liberal Arts and Sciences, by which we improve our knowledge.

Tirshatha: Name them.

JGG: Grammar, Logic, Rhetoric, Arithmetic, Geometry, Music and Astronomy.

Tirshatha: And what is the third?

JGG: Because there are, seven Spirits standing before the Throne of the Lamb, offering up the prayers of the faithful.

Tirshatha: How many form a Lodge of Fellow-Crafts?

JGG: Five.

Tirshatha: Why so?

JGG: Also for three reasons.

Tirshatha: Give me the first.

JGG: Because there are five distinctions of time, which teach us to time our actions,

Tirshatha: Name them.

JGG: These are Minutes, Hours, Days, Months and Years.

Tirshatha: What is the second?

JGG: Because there are five Orders in Architecture and which adorn or ornament our buildings.

Tirshatha: Name them.

JGG: These are Tuscan, Doric, Ionic, Corinthian and Composite.

Tirshatha: And what is the third?

JGG: Because of the five points of Fellowship that does or ought to, unite Masons.

Tirshatha: Name them.

JGG: Hand to hand, foot to foot, knee to knee, breast to breast, and hand over back.

Tirshatha: How many rule a Lodge?

JGG: These are Three.

Tirshatha: Why so?

JGG: For three reasons.

Tirshatha: Give me the first.

JGG: Because there are three terms in a syllogism, by which we discover truth, the major, the minor proposition, and the conclusion.

Tirshatha: And what is the second?

JGG: The three equal sides in an equilateral triangle and the emblem of the third.

Tirshatha: And what is the third?

JGG: Because there are Three Persons in the Holy Trinity: Father, Son and Holy

Ghost, One God.

All rise: To Whom be all Glory, Honour and Praise, now, henceforth and for evermore.

Amen. All resume their seats.

SECTION III

Tirshatha: Right Worthy Senior Grand Guardian rise and salute, what in Masonry

represents the Son of Man?

SGG: The Perpend-ashlar.

Tirshatha: What is the Perpend-ashlar otherwise called?

SGG: The Stone which the Builders rejected, which is now become the Chief Stone of the Corner, or the most perfect pattern for Masons to try their Moral Jewels

upon.

Tirshatha: In what is this perfect pattern?

SGG: It is in the three great principles of Masonry.

Tirshatha: What are they?

SGG: Brotherly Love, Relief and Truth.

Tirshatha: Why Brotherly Love?

SGG: Because none can show greater love to his Brethren than He who laid down his Life for them.

Tirshatha: Why Relief?

SGG: Because He came to relieve them from the bonds of Sin and Death.

Tirshatha: Why Truth?

SGG: Because He is Truth itself and the Giver thereof.

Tirshatha: What is His name?

SGG: Emanuel.

Tirshatha: What does that signify to the Brethren?

SGG: God [is] with us

All rise: May the God of Truth always be with us, to direct and assist us.

Amen

SECTION IV

Tirshatha: Right Worthy Junior Grand Guardian rises and salutes, what was the

first building erected under divine direction?

JGG: Noah's ark.

Tirshatha: To what intent was it built?

JGG: To preserve the elect from the Deluge.

Tirshatha: How many persons were there preserved?

JGG: Eight; four men and four women.

Tirshatha: Name the men.

JGG: Noah, Japheth, Shem and Ham, all masons true.

Tirshatha: How many pieces of work by men's hands were called Wonders of the

World?

JGG: Seven.

Tirshatha: Name them.

JGG: The Tower of Babel, the Pyramids of Egypt, the Statue of Jupiter by Phidias

at Olympia in the Peloponnesus, the Temple of Diana at Ephesus, the Tomb of Mausolus, King of Caria, the Pharos or Lighthouse at Alexandria in Egypt, and the Colossus at Rhodes.

Tirshatha: How many persons said to have been named before they were born?

JGG: Three.

Tirshatha: Who were they?

JGG: Bezaleel, Maher-shalal-hash-baz and King Cyrus the Great.

Tirshatha: What were they?

JGG: Bezaleel was the inspired worker of the Holy Tabernacle, wherein the Divine Schekinah resided and the Ark of the Covenant deposited. Which afterwards became the model for King Solomon's Temple, and conforms to a pattern delivered on Mount Horeb by God to Moses. Who afterwards became Grand Master of the Lodge of Israel: the second, the son of a Prophetess, as we read in the Prophecies of Isaiah, chapter viii and the third, Cyrus the Great, was Founder of the Persian Monarchy, conqueror of Asia and restorer of the Holy Temple.

Tirshatha: How many persons said never to have died?

JGG: Two, Enoch and Elijah.

Tirshatha: What were they?

JGG: Enoch was the fifth after Seth and the seventh from Adam, and prophesied of the flood and general conflagration and lest the Arts and

Sciences should slip from the knowledge of men, he erected two pillars. The one of brick, the other of stone, on which these Arts engraved, to the end that if the pillar of stone should be destroyed by fire, the pillar of brick might remain, and if the pillar of brick were destroyed by water, that of stone might remain. Moreover, which, we are told by Josephus, were to be seen in his day in the Land of Siriad. The second, Elijah the Tishbite, who, after working many miracles in the presence of the Kings and Princes of Israel in order to bring them back to the worship of the true God, was translated to Heaven in a chariot of fire.

Tirshatha: What things should Freemasons commemorate?

JGG: Three great events, the first is the Creation of the World, the second is the Flood of Noah and the third, the Redemption of Man.

Tirshatha: To what intent?

JGG: To the Glory of God, all rise. To Whom be all Glory, Honour and Praise, now, henceforth and for evermore.

Amen. All resume their seats.

SECTION V

Tirshatha: Right Worthy Senior Grand Guardian rises and salutes, where was first a Chapter of the Order held?

SGG: On the holy top of Mount Moriah, this is in the Kingdom of Judea.

Tirshatha: How did Mount Moriah become consecrated or holy?

SGG: Because of three great offerings made thereon: first, Abraham, at the command of God, offering up his son Isaac; second, the prayer and offering of King David for appeasing the pestilence; thirdly, the prayer and offering of King Solomon at the dedication of the Holy Temple.

Tirshatha: Had Mount Moriah any equal to it in the world?

SGG: Only Mount Calvary.

Tirshatha: How came Mount Calvary to be consecrated or called holy?

SGG: Because of one great offering made thereon.

Tirshatha: What was it?

SGG: The offering up of the Messiah for the redemption of the world.

Tirshatha: Formerly talking of honours and dignities conferred upon you as a Freemason, I desire to know, what was the first and highest honour, ever conferred on Freemasons.

SGG: The descent of the Divine Schekinah, first at the consecration of the Holy Tabernacle, afterwards at the dedication of the Temple of the Lord by King Solomon by placing itself on the Ark or Mercy seat in the Holy of Holies, covered by the wings of the Cherubim, where it continued to deliver its oracular responses for several generations. Tirshatha: How many?

SGG: Fourteen.

Tirshatha: Was the Schekinah ever removed?

SGG: It was.

Tirshatha: Why so?

SGG: Because the Israelites proved unfaithful to their God.

All rise: And so may the light of Masonry be removed from all who prove unfaithful to their God! Amen. (All resume their seat).

SECTION VI

Tirshatha: Right Worthy Junior Grand Guardian rises and salutes, talking of King Solomon's Temple, had Masons any place there?

JGG: They had.

Tirshatha: What was it called?

JGG: The Middle Chamber.

Tirshatha: What were the qualifications requisite to gain admittance to that Middle Chamber?

JGG: Fidelity, Hospitality and Taciturnity.

Tirshatha: When admitted, what did they see worthy of observation?

JGG: The Mosaic Pavement, the Blazing Star and the Tasselled Border.

Tirshatha: What did the Mosaic Pavement represent?

JGG: The Law delivered by God to Moses on Mount Sinai.

Tirshatha: Give to the Brethren the Sign of that Law.

JGG holds up both hands, fingers and thumbs spread out.

Tirshatha: What does the Blazing Star represent?

JGG: The Glory of God appearing on Mount Sinai at the deliverance of that Law.

Tirshatha: What does the Tasselled Border represent?

JGG: The ornaments of a virtuous life, living in conformity to that Law.

Tirshatha: Had King Solomon's Temple any equal to it in the world?

JGG: Only the mystical Temple of Christ's body.

Tirshatha: Do Freemasons expect any place there?

JGG: They do.

Tirshatha: What is it called?

JGG: Also the Middle Chamber.

Tirshatha: What are the qualifications requisite to gain admittance into this Middle Chamber?

JGG: Faith, Hope and Charity.

Tirshatha: When admitted, what do you expect to see worthy of observation?

JGG: The Tressel-board, the Perpend-ashlar and the Broached Thurnal.

Tirshatha: How do you expect to find them placed?

JGG: The Tressel-board on the Mosaic Pavement, the Perpend-ashlar on the Blazing Star, and the Broached Thurnal on the Tasselled Border.

Tirshatha: What does the Broached Thurnal represent to us?

JGG: Divine Grace penetrating our hard and stony hearts.

Tirshatha: What of the Perpend-ashlar?

JGG: The Great Architect of the Church who called Himself the Rose of Sharon and the Lily of the Valley.

Tirshatha: And what the Tressel-board?

JGG: The way of Salvation laid out to us in the Book of Glad Tidings.

Tirshatha: What is that Book otherwise called?

JGG: The Holy Gospels.

All, rise: Blessed be God for giving us the Holy Gospels as the rule and guide of faith. Amen. (All resume their seats).

SECTION VII

Tirshatha: Right Worthy Senior Grand Guardian now rise and salute. You erst have talked about religious things, and of honours granted you by Kings, now, you must tell me, take Revelation quite away, how you could walk so as not to go astray?

SGG: By doing as I would be done by holds up the Square, by living in humility holds up the Level, by walking uprightly with my God holds up the Plumb Rule and so as to escape his iron rod.

Tirshatha: The Compasses still you want.

SGG: I'd live contented with what's given holds up the Compasses and always thankful be to Heaven.

Tirshatha: Thus far, my worthy friend and Brother, you have answered well, but know that he who would obtain a Crown must act up to those glorious rules pointing to the Bible on the Altar which God Himself lays down.

SGG: Unto those glorious rules pointing to the Bible I would myself conform, and with the Sword of Justice armed I'd put the righteous Breastplate on and Helmet of Salvation. Thus armed, my friend, I would not fear to oppose My King's, my Country's and Religion's foes.

Tirshatha: Well clone, Right Worthy and Highly Honoured Brother, pass you on to higher honours.

The scene now changes to the Tower of Refreshment. The Grand Guarder leaves his post at the door and goes to the north-west corner of the Tower. The Grand Marischal conducts the Candidate to the north side of the Tower. The Grand Marischal resumes his seat.

Grand Guarder, addressing the Candidate: My Brother, this pointing to the Tower represents the Tower of Refreshment. I would direct your attention to the Steps he points to each item at he mentions it, the Pedestal, the Shaft, the Capital, the Entablature, the Sphere upon it, the Open Book, the Word Written, the Door of the Dungeon, and the Drawbridge. You will now attempt to gain admission to the Tower under the Characteristic by which you are to be known throughout the Order. Please give me the card bearing your Characteristic. The Candidate gives it Figuratively, you now ascend the first flight of Seven Steps the Grand Guarder places the card on the first landing, at the summit of which a Junior Warden who demands of you the Sign, Token and Word of an Entered Apprentice and opposes you. Supply these proofs and it will permit you to pass up the second flight. Here the Grand Guarder places the card on the second landing of Five Steps, at the top of which a Senior Warden demands of you the Sign, Token and Word of a Fellow Craft. With the required proofs submitted, you then can climb to the third flight. The Grand Guarder places the card on the topmost landing, which is of Three Steps, where a Right Worshipful Master who demands of you the Sign, Token and Word of a Master Mason bars further progress. You give these last convincing proofs and proceed as follows. I will speak for you. The Grand Guarder gives the knocks of the Degree with his knuckles on the table or platform on which the Tower placed.

SECTION VIII

1st of the Tower

Watchman: Who with such clamour disturb, the Tower?

Grand Guarder: 'It is I giving the candidate's Christian name and his Characteristic by name. who, led by Ignorance, hither came.

Watchman: Though good is your title, bad is your guide who walk in darkness often slide. What do you seek?

SGG: I have often heard a Word was lost but have not found it, to my cost; that Word I seek.

Watchman: Step in, then, and rest a while, where no noise was ever heard to disturb the harmony of the Brethren. (The Grand Guarder places the Card with the Candidate's Characteristic inside the Tower). After a brief pause:

Grand Guarder knocks ** *, ** *, ** *: Ho! Watchman, ho! what news from Sion?

Watchman: Nothing yet that I rely on,

But party-coloured Fame Passed by this way and something did proclaim.

Grand Guarder: What did she say? The sense explains and do not vary from the same.

Watchman: She said that Beauty lies by three a ruffians murdered, Cain, Achin and Eni, one of whom I fear is there, and points to the Candidate.

Grand Guarder: Try me, prove me, or disprove me, if you can; else love me. The Badge of Innocence you see I wear pointing to the candidate's apron, which proves that in blood I have no share.

Watchman: If you are no man of blood, you'll find nought within this Tower but what is good, but you must for a while in bondage seem till Sir the Christian name and Characteristic of the Grand Inductor and Examiner is given here comes you to redeem.

The Watchman resumes his seat.

SECTION IX

2nd of the Tower

Grand Inductor and Examiner, rising: Why does the Sun his glorious beams display

within a Mason Lodge, or Moon reflect his ray? Why doth the Star encircled G appear? Why J. and B. two Chapters do bear? Why were the Tassels to the Indented Border, or why the Moral Jewels laid in order? Why the mosaic pavement and the stairs? The Vow and Clothing after walking, Prayers? Quick, answer these, then you are a man quite free without the need of further secrecy, for you and they are both alike to me. Tell me, why does the Guarder wear a Sword, or why the Guardian demands the Master Mason Password?

Grand Guarder: The Sun directs us to the glorious light of Revelation, without which 'tis night the Moon the Law of Nature does display, reflecting but a faint and glimmering ray. The Star encircled G declares the Schekinah, wherever it appears, whether Off Sinai, Salem, or the place where the Eastern Magi saw the blessed face of the redeemer, who in Strength divine established His Church, thy indented line? The Pillars J. and B. import that God alone is our support. The Moral Jewels, on the Mosaic chequered way, teach us humbly both to do and say. By Tassels, four the Virtues displayed are Called Cardinal: by slow degrees, the stair we must ascend to our perfection. And least some surprise should happen, we are led into the place where prayers are offered, and we see the face of our most honoured Master and there repeat an Obligation. Our Freedom to complete, are with innocence invested, whilst to our sense the beauties of a well-formed Lodge commence. A Sign, a Token and a Word, to us are given that Brethren we may know.

The Guardians question and The Guarder's Sword defend the Brethren, and hale the Word. If I have answered well, let me go free, for much I long to dwell at liberty. Grand Introductor and Examiner: How hard it is unto the generous mind and to the sense long confined now that the eye of Reason is opened wide, and in the Wilderness no evil doth betide, goes on, my worthy friend and Brother, but know should you return within this darksome dungeon once again. No light of Masonry you will find to cheer your sense or ease your Mason pain. The Grand Introductor and Examiner resume their seat. The Warder of the Tower rises, moves to the Southeast corner of the Tower and addresses the Candidate.

Warder: The Passing Fee amounting to thirty shillings Scots Money, having been paid, being part of your dues as a Candidate, I, as Warder of the Tower, now communicate

to you the Word and Signal which will set you free of the Tower. The Word is Zerubbabal and the Signal given by laying the right hand and arm on the top of the left across the breast. The Candidate now asked to repeat both the Word and the Signal. The Warder now lowers the Drawbridge, opens the door of the Tower, withdraws the Card with the Candidate's Characteristic on it, and makes it to pass over the Drawbridge and down the ramp. He then gives the card to the Grand Guarder who returns it to the Candidate. The Warder raises the Drawbridge, closes the door of the Tower and resumes his seat. The Grand Marischal conducts the Candidate to his seat between the Guardians in the West. The Grand Guarder resumes his seat.

SECTION X

3rd of the Tower.

Tirshatha: Right Worthy Senior Grand Guardian, rises and salutes, where have you been?

SGG: In the Tower of Refreshment.

Tirshatha: How got you admittance to this Tower?

SGG: By a winding stair composed of fifteen steps with three landing-places.

Tirshatha: How many to the first?

SGG: Seven.

Tirshatha: Why so?

SGG: Because seven Compose a just and perfect Lodge.

Tirshatha: Whom did you meet with there?

SGG: A Junior Warden.

Tirshatha: What did he demand of you?

SGG: The Sign, Token and Word of an Entered Apprentice.

Tirshatha: Which I also demand. Advance in that Degree, and give the Sign, Token

and Word.

The Junior Grand Guardian and Senior Grand Guarder leave their chairs and face

each other.

SGG: The Sign is this demonstrates; the Token thus I give does so, The Word is B.O. A. Z.

The Guardians resume their chairs.

Tirshatha: How many to the second?

SGG: Five.

Tirshatha: Why so?

SGG: Because five form a Lodge of Fellow Crafts.

Tirshatha: Whom did you meet with there?

SGG: A Senior Warden.

Tirshatha: What did he demand of you?

SGG: The Sign, Token and Word of a Fellow Craft.

Tirshatha: Which I also demand. Advance in that Degree, and give the Sign, Token and Word. The Senior Grand Guardian and Junior Grand Guarder leave their chairs and face each other.

SGG: The Sign is this demonstrates, The Token thus I give does so; the Word is J. A. CH. I. N.

The Guardians resume their chairs.

Tirshatha: How many to the third?

SGG: Three.

Tirshatha: Why so?

SGG: Because three rule a Lodge.

Tirshatha: Whom did you meet with there?

SGG: A Master Mason.

Tirshatha: What did he demand of you?

SGG: The Sign, Token and Word of a Master Mason.

Tirshatha: Which I also demand. Advance in that Degree, and give me the Sign, Token and Word.

The Senior Grand Guardian leaves his chair and advances to the dais. The Tirshatha leaves his chair comes down to the floor and faces the Senior Grand Guardian.

SGG: The Sign is this demonstrates, The Token thus I give does so; the Word is Machaben.

Tirshatha and the Senior Grand Guardian resume their chairs.

Tirshatha: How did he dispose of you?

SGG: He led me to the Grand Porch.

Tirshatha: Whom did you meet with there?

SGG: A Grand Introductor and Examiner.

Tirshatha: What did he demand of you?

SGG: The Fellow Craft's password.

Tirshatha: Which I also demand.

SGG: Boaz

Tirshatha: How did he dispose of you?

SGG: He delivered me to a Junior Grand Guardian.

Tirshatha: What did he demand of you?

SGG: The Master Mason's password.

Tirshatha: Which I also demand.

SGG: Jachin.

Tirshatha: How did he dispose of you?

SGG: He delivered me to a Senior Grand Guardian.

Tirshatha: What did he demand of you?

SGG: The first Sign, Token and Word of Heredom.

Tirshatha: Which I also demand.

The Guardians leave their chairs and face each other. The Sign, Token and Word of Heredom are now given by the SGG to the JGG.

The Guardians resume their chairs.

Tirshatha: How did he dispose of you?

SGG: He led me to the Grand Master.

Tirshatha: What did he demand of you?

SGG: Whence I came.

Tirshatha: Whence come you?

SGG: From the Tower of Refreshment.

Tirshatha: What recommendation do you bring from thence?

SGG: A hearty good wish to all my Brethren in Character.

Tirshatha: Can you describe this Tower?

SGG: Within this Tower three rooms we find, the first, middle and an inner. In the first, we are entered, in the second passed and in the third we are raised to honour.

Tirshatha: Are there any more apartments in this Tower?

SGG: A darksome dungeon, too, it hath, in which, whoever thrown, for evermore

must toil beneath the weighty Perpend-stone.

Tirshatha: What did you see upon this Tower?

SGG: A Lodge thereon in form traced, whose Canopy was Heaven, with Principles and Virtues graced, which make our

mystic seven. The Principles so grand and good in number are but three, Brotherly Love, Relief and Truth, by name these called. The Virtues are in number four, prudence and fortitude, temperance, justice: and no more all of these cardinal virtues good.

Tirshatha: Whom did you meet with in this Tower?

SGG: The safety of the Royal Art, the Warder of the Tower, who for his fee, pronounced me Free a Word he gave, which now I have: The Bridge I then got over.

Tirshatha: Give me that Word with the Signal.

SGG: Zerubbabal. SGG gives the Signal.

At the conclusion of this Section, the Brethren do not give the Sign.

SECTION XI

4th of the Tower

Tirshatha: Right Worthy Junior Grand Guardian rises and salutes, where have you been?

JGG: In the Pedestal.

Tirshatha: What is the Pedestal called?

JGG: Strength.

Tirshatha: Give me the Pedestal in Word and Sign.

JGG: Salathiel. The Sign given by holding the point of the thumb to the forehead, while other fingers closed together, apart from the thumb.

Tirshatha: Whom did you meet with in the Pedestal?

JGG: Three young men.

Tirshatha: What did they demand of you?

JGG: What was strongest.

Tirshatha: What answer did you give to each of them?

JGG: To the first, I answered Wine, to the second, Women, to the third, the King.

Tirshatha: Whom further did you meet with in the Pedestal?

JGG: Zerubbabal.

Tirshatha: How did he dispose of you?

JGG: He led me from the Pedestal up the Shaft to the Capital.

Tirshatha: How were you conducted?

JGG: By a winding stair composed of nine times seven steps.

Tirshatha: What is the Shaft called?

JGG: Beauty.

Tirshatha: And what the Capital?

JGG: Wisdom.

Tirshatha: What did you see upon this Capital?

JGG: A Lodge and an Entablature.

Tirshatha: What did you see upon that Entablature?

JGG: A Sphere representing the Universe.

Tirshatha: What did you see upon that Sphere?

JGG: A Book open.

Tirshatha: And what did you see thereon?

JGG: A Word written.

Tirshatha: How was it distinguished?

JGG: By the Square, Level and Plumb line under it, and the Compasses in the form of a Square over it, by which I knew it to be The Word.

Tirshatha: Give me that Word.

JGG: Jehovah; Jireh; Machaben.

Tirshatha: How did Zerubbabal then dispose of you?

JGG: He led me down the Shaft through the Pedestal, and set me at liberty.

Tirshatha: Before parting with you, what did he demand of you?

JGG: What was strongest?

Tirshatha: And what is strongest?

JGG: Truth is strongest of all things.

All rise: Glory be to the God of Truth, now and evermore. Amen

SECTION XII

Tirshatha: My Brother, you now ought to perform a long, perilous and mystical journey but, as the scenes in it can scarcely with propriety be depicted to mortal eyes, with the consent of these Brethren, I admit you at once to the Cabinet of Wisdom. Brethren, are you so agreed?

You will, therefore, take your place among us and listen to the following Lecture, which will explain the journey you are supposed to have accomplished. The Grand Marischal conducts the Candidate to a seat in the North.

Tirshatha: Right Worthy Senior Grand Guardian rises and salutes, where have you been?

SGG: Traveling the wide world.

Tirshatha: In quest of what?

SGG: The Holy Rock, or Mount of Adamant.

Tirshatha: How did you arrive at it?

SGG: Over mountain tops, through deserts wide, and perils great I ran,
Until the Holy Rock, I spied of my salvation.

Tirshatha: What did you see there?

SGG: A Fountain issuing from the side of a rock.

Tirshatha: What heard you there?

SGG: The voice of the Lamb.

Tirshatha: What did it express?

SGG: "Come and drink."

Tirshatha: What more did you see upon this Rock?

SGG: A great Church in a great City.

Tirshatha: How was the City founded?

SGG: Neither in blood nor in iniquity, but in Righteousness and Truth.

Tirshatha: Why neither in blood nor in iniquity?

SGG: Because it is said, "The stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that builds a town with blood, and establishes a city by iniquity." (Hab. ii. 11 and 12.)

Tirshatha: Why in Righteousness and Truth?

SGG: Because they are stable as a Rock.

Tirshatha: How was the City inhabited?

SGG: By "kindred's and tongues and nations." (Revel. xiii. 7.)

Tirshatha: How was it guarded?

SGG: By a band of Angels with flaming swords.

Tirshatha: What was it called?

SGG: "Jehovah Shamniah" or "The Lord is there." (Ezek. xlvi. 35.)

Tirshatha: Whereabouts was your Church situated ?

SGG: In the centre.

Tirshatha: Of what form?

SGG: A regular square Cross.

Tirshatha: How long?

SGG: From East to West.

Tirshatha: Why so?

SGG: Because the Glory of God appears in the East and disappears in the West, and therefore all Churches, Chapels and places of Religious Worship are, or ought to be, so situated.

Tirshatha: How broad?

SGG: From North to South.

Tirshatha: How high?

SGG: Height immeasurable.

Tirshatha: How deep?

SGG: Depth unfathomable.

Tirshatha: What did you hear?

SGG: The voice of the Grand Architect.

Tirshatha: What did it express?

SGG: "Come unto me, all ye that labour and are heavy laden and I will give you rest." (Matt. xi. 28.)

Tirshatha: Did you work and labour at the building of the Church?

SGG: I did.

Tirshatha: What were your wages?

SGG: The hopes of a Kingdom.

Tirshatha: What Kingdom?

SGG: Not of this world.

All rise and stand with the first part of the Penal Sign.

Tirshatha: May you and I and every Brother, both present and absent, so labour and work that we may come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem. And to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant where our sun shall no more go down, neither shall our moon withdraw itself. for the Lord shall be our everlasting light, and the days of our mourning shall be ended. (Heb. xii. 22-24; Isa. lx. 20.)

The Brethren complete the Sign.

SECTION XIII

Tirshatha: Right Worthy Junior Grand Guardian rises and salutes, where have you been?

JGG: In the Middle Chamber.

Tirshatha: What did you see in that Middle Chamber?

JGG: The three great Lights of Masonry.

Tirshatha: What are they?

JGG: The Natural, Mosaic and Christian Laws.

Tirshatha: What did you see by the assistance of the three great lights, in that Middle Chamber?

JGG: The Furniture of a Lodge.

Tirshatha: What are these?

JGG: The Bible, Square and Compasses.

Tirshatha: As the Furniture of a Lodge, what does the Bible teach you?

JGG: Conformity to God's Law.

Tirshatha: And what the Square?

JGG: To do as I would be done by.

Tirshatha: And what the Compasses?

JGG: To live within due bounds.

Tirshatha: Still by the assistance of the three great Lights what more did you see in that Middle Chamber?

JGG: The Moral Jewels.

Tirshatha: What are they?

JGG: The Square, Level and Plumb line.

Tirshatha: What does the Square teach you as a Moral Jewel?

JGG: Justice in all our actions.

Tirshatha: And what the Level?

JGG: Humility in heart and behaviour.

Tirshatha: And what the Plumb line?

JGG: Uprightness in thought and intention.

Tirshatha: Whom did you meet with in that Middle Chamber?

JGG: Three wise men.

Tirshatha: How did they dispose of you?

JGG: They led me to the Cabinet of Wisdom.

Tirshatha: How were you conducted?

JGG: By a Blazing Star appearing in the East.

Tirshatha: What is meant by the Cabinet of Wisdom?

JGG: An ox's stall.

Tirshatha: Whom did you meet with in this same Cabinet of Wisdom?

JGG: A most glorious Brother, his most Holy Spouse and the ever-blessed Word.

Tirshatha: Name them.

JGG: Joseph; Mary; Jesus.

All, rise: To Him, as is most due, we ascribe all Glory, Honour, Might, Majesty, Dominion, now and evermore. Amen!

The Brethren remain standing during the next two Sections, giving the first part of the Penal Sign.

SECTION XIV

Tirshatha: Right Worthy Senior Grand Guardian, since opening the Chapter, what have we been doing?

SGG: Seeking a Word which was lost, and which by your assistance we have now found.

Tirshatha: When was the Word lost?

SGG: The Word was lost unto the sons of men, when the Saviour descended to the infernal den.

Tirshatha: When was the Word found?

SGG: When He triumphant rose.

O'er Sin and Death, our sempiternal foes.

Tirshatha: What for us did the Word?

SGG: Lived thirty-three years upon earth, left a bright and shining example for us to follow, suffered a painful and ignominious death for our salvation, and afterwards ascended into the Grand Lodge of Heaven, where He continues with the Holy Ghost to make intercession for us with the Father, three Persons in One Godhead.

All: To whom are all Glory, Honour and Praise, now, henceforth and for evermore, Amen. The Brethren remain standing, giving the first part of the Penal Sign.

SECTION XV

Tirshatha: Right Worthy Junior Grand Guardian, what did the Word express?

JGG: 'It is finished the Redeemer cried, and lowly bowed His gracious head; and soon the fainting sacrifice sank down to regions of the dead.

Tirshatha: 'It is done! 'It is done! The noble work is done, for men and angels far too great, which none but God's Eternal Son durst attempt or could complete. The Brethren complete the Penal Sign and resume their seats.

CLOSING THE CHAPTER

Tirshatha: Has any Brother anything to propose for the good of the Order or of this Chapter in particular? The Tirshatha gives one knock, not repeated by the Guardians. All rise.

Tirshatha: All the business having now transacted, I declare this Provincial Grand Chapter closed. The Tirshatha gives the knocks of the Degree, which the Guardians, the Guarder and the Deputy Guarder repeat. The Brethren give the Penal Sign. All resume their seats. The Marischal goes to the Candidate, conducts him to the door of the Chamber where Grand Guarder allows him to leave. The Chaplain goes to the Altar, closes the Bible, places the Square and Compasses thereon, and turns the Bible to face the West. If there is to be an adjournment, the Grand Marischal will call the Brethren to order while the Tirshatha retires.

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