
THE BIBLE AN IRISH BOOK

By

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"Irish Wisdom Preserved In Bible And Pyramids"
The Bible An Irish Book of Pre-Roman Spiritual Culture"

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FORWARD

Away back in 1908 while I was still a boy attending the grammar school grades, my father, Conor MacDari, explained to me that that Jesus Christ was merely a symbol of the Sun. He further explained that many of the Bible stories were dramatizations of the Sun's great influence on all the life on this planet fulfilling its role as creator, Preserver, and Destroyer. Many of the enigmas and so-called miracles began to take on new meaning for me as the years passed. For Instance, the story of the last Supper, mentioning the changing of water into wine became a description Nature's yearly performance of employing the rains and the vines to achieve the essence of the grapes. In later years I read Robert Taylor's beautiful description of this "miracle" in "The Devils Pulpit."

A few years later, in 1917, my father made the startling statement that the Ancient Irish was the Original authors of the Cristian bible and that the very names in this great work remain Irish to this day although there seems to be a great impetus by the church divines to make radical changes under the announced pretense of simplifying the reading for the moderns. The fact is that there never was another language but the Ancient Irish rich enough in spiritual expression to portray so beautifully the fundamental ideas extolled for the sole purpose of helping and guiding erring mankind from the low depth of materialism back to the godlike state which is his true realm.

Through the years I gradually realized that my father knew what he was talking about. In 1916, while a student at Dartmouth college. I took a course in Archeology and all the activity in it was focused around Mesopotamia and adjacent areas in the Near East. In that very year, 1916, William Goodwin of Hartford, Connecticut published a fine work ("Greater Ireland In New England" if memory serves me well; it may have been called Greater Ireland In America) which described a stone village claimed to have been erected by the Irish prior to the time of Columbus. The author had personally a thirty acres plot to preserve this momentous relic but there was little or no attention from the public press. The location of this Irish stone village is in New Salem, New Hampshire, about one hundred miles from Dartmouth College in Hanover, New Hampshire and yet it was in 1938 that I learned about it!

Subsequently, I became cognizant of many items of information, which support Conor MacDari's assertions. Such revelations include the following:

1. The American Indians had a master language understood by all the tribes from coast to coast with the exception of two tribes. The name of this came from two Irish words, Algon and Hine, from which obtain "Algonquin" meaning "noble family."
2. Hubert Howe Bancroft (Page 119, Vol. II of "Native Races") mentions an Indian Chief who said his tribe taught the children no other language but the Welsh (Irish) until they were eleven years old.
3. The Mounds and Burroughs of Pyramid form were of Druidical origin and receive very, very slight mention by American historians. There were 5,000 mounds in Ohio and over 10,000 in Michigan and Wisconsin.
4. The Druidical type Rocking Stone, in Sullivan County, New York) and the Great Serpent mound, 1500 feet long, in Portsmouth, Ohio, go almost entirely unmentioned.

The researcher for information along these lines and particularly about the scope of the world-wide influence of the Druids, should read "The Price of Peace" by Stinson Jarvis (J. F. Rowney Press, Los Angeles, 1921) and "The Travels In Tartary" being an account of two Roman Priest, Abbes Huc and Gabet. They were unfrocked for pointing out the Similarity of the Roman and Tibetan political structures. Another work which should be read is that great, monumental history, "Anacalypsis" by Godfrey Higgins. He pointed out that the Irish language is the oldest of which there is any knowledge, Hebrew being the next oldest and Chaldee next. Higgins remarks that the Morning Herald of 1827 carried an item in effect that a Bible Society passed out Hebrew Bibles to the Irish peasantry because they could understand them better than those written in English.

Now it is my understanding that, following this forward, there will be printed a "Lecture On The Irish Language" which I gave several years ago and therefore I will bring these remarks to a close to avoid repetition.

I might add that Conor MacDari was born in County Kerry, Ireland in 1860. His parents were American citizens and had been married in Massachusetts. Due to the American Civil War their return to America was delayed until 1866. My father served a term in the U.S. Army in Washington State in 1877 during the Indian uprising of that period. I have his Honorable Discharge in my possession. His two sons my brother and myself, also served in the Army and Navy respectively in World War 1 and received

Honorable Discharges.

The present public and indeed more especially all posterity owe a debt of thanks and appreciation to Health Research, for its monumental production of so many important works dealing in subjects far off the beaten path and which other wise might never become available to the general reader in this or future ages.

Best wishes to all and most sincerely,

Conor MacDari, Jr.

January 24, 1972

PREFACE

In a previous work written some few years ago, the announcement was made of the discovery that the Bible was of ancient Irish origin and that its character names are still Irish. This statement was supported by irrefutable facts, including a list of synonymous words in both Irish and "Hebrew", with derivatives of the latter, proving that the so called Hebrew language was but a dialect improvised from the parent Irish language for the secret use of the ancient Irish priests of the Sun worship.

Appreciating that this a somewhat it startling and astounding disclosure of hitherto suppressed truth to make to the major part of the altogether unsuspecting peoples of the. Christian countries of the world of today, we awaited its reception with interest. To inquiring minds it was a valued contribution, aiding in making the ages of the past historically it "filled a void of silence." Inquiries came from overseas and from different parts of our country, requesting further light on Bible topics, to which this present work is in part a response. It was or hope that someone would be energetic or ambitious to take advantage of the lead we had given and bring out a work along the lines indicated. This hope, from the difficult nature of the task, has not been realized. The present work is the fruit of years of labor and research. It seems now to have been to much to have expected any of the clergy, who may have been able, to make so radical a step and violates a silence, on a forbidden subject, that has been maintained for generations. As for the laity, the recondite nature of the work would have been an obstacle, as will be noted in the elucidation of the Irish character in the following pages. The task has remained for us to do and to give further and absolute proof that the Bible is a product of Ancient Eire.

In connection herewith, we have given historical facts and deductions from these facts to shoe the wide influence, learning and culture of Eire in the ages post. It is only a few days ago that the Herald-Tribune of New York City, in its issue of August 22, 1928, announced that the leader of an expedition from an American museum had discovered proofs that the Druids ruled the old continents, and that the former religion of the Tibet was of the Fire or Sun worship, as of ancient Britain and Ireland. Also he learned that the former name of the region around Lhasa was Gotha. This but bears out facts, already clearly discernible, in the history of the people of ancient Eire, who, for deceptive purpose, are called in our histories "Phoenicians." The name Gotha is Irish, and is derived from the root word Goth, meaning a spear, the weapon giving its name to the people so armed. In like manner, the people who anciently inhabited the plains of southern Russia were known by the name of the weapon they used in warfare. They were known as the Scitians (pronounced Skitians), modern form -Scythian's, from the Irish word Scith (pronounced Skith), an arrow. The warriors of that ancient nation were armed with bows, and from the backs of their fleet horses attacked their enemies with showers of arrows.

Further proof of ancient Eire's cultural per-eminence comes from an unexpected quarter. In an interview published in a recent issue of the New York Times, Sept. 23, 1928, a recluse, a former teacher

and poet, in Frankfort, Germany, who knows well two hundred languages and is proficient in their idioms, when asked which of the languages he considered the greatest, answered without any hesitation "Phoenician." Thus from two recent and related sources comes corroborative evidence in support of the statements in these pages.

It was our first intention to elucidate a greater number of the character names than are here given, but it was found as the work proceeded that it would make an amount too large for one volume.

Essayists and writers without number have treated Bible subjects and characters, some with but little idea of the esoteric meaning embodied in them. They seemingly assumed that the Bible was like an unexplored or uncharted sea, regarding which random statements might be made on the theory that one man's guess was as good as another's. Such interpreters, whose temerity out-steps their knowledge, should find much for reflective thought in this exposition. This is the first time that the Bible characters have been elucidated, and so far as we know, translated directly from their Irish names and diffused for the benefit of all.

In this exposition of the Biblical ideas and in the elucidation of the character names of the Bible, we have endeavored to make the meaning clear and truly present those spiritual ideals of the ancient Druid Hebrew priests, as embodied in these Character names, which are, tho much disguised, eloquent, fulsome and complete, and in themselves show the "way" to the Eternal Life as secretly and figuratively indicated by the Adept Founders of early Irish Christianity of pre-Roman times.

The Author.

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In Memoriam

This volume is dedicated to the memory of my father who, in my early boyhood, Taught me the letters

of the Irish alphabet, the initial step which in later years enabled me, with the aid of historical research, to interpret its character names and to prove the true Source of the origin of the Bible.

The Author.

THE BIBLE AN IRISH BOOK AN ELUCIDATION OF ITS CHARACTER NAMES Chapter I

A SURVEY

One of the most astounding and most impressive facts which I have discovered in my search for truth is that Ancient Eire was the original homeland of the Aryan race; that the inhabitants of this island were the first civilized, cultured people. This fact is indicated by the name Keltic (Celtic) applied to the race, from the word "Kelt" meaning "clothes." This term has been used to distinguish them from the nomadic, aboriginal or uncivilized races of mankind. It was in Eire, an ancient name of Ireland, that the Arts and Sciences were first discovered and cultivated. It was there, also, that the first schools and universities were established. Furthermore, it was from that center of learning that the gift of letters, the first alphabets, and the truths of religion were spread by Irish Apostles and missionaries of the Ancient Sun Worship, now called Christianity, which gets its name from the Irish word "crios," meaning "a cross," "a band," or "circle," and is an idiomatic Irish name for the sun. The Irish word "Ies," (Spirit), and "esse," (seed-fluid) in its highest aspect implies the spirit of God in the Sun; and in its lower or human aspect it is the Divine spark, spirit or essence in man. Hence, Iesa Criost (Jesus Christ), the personal God or Saviour of every human being.

This idea of the correspondence of man, in a spiritual sense, with his Creator, had its inception in the first cult or order of priesthood of Ancient Eire. They were the Master Adepts who first explored and discovered the secrets of nature and of man. This they did, both from within and externally, in man and physical nature. We have reason to believe that they were reincarnated into this round or period of existence in order to fulfill a mission, to serve as guides and teachers, to bring order out of chaos, and to organize the primitive, backwards races of mankind, to devise laws and rules for their governance and discipline. The Brehon (Judges) laws of Eire were, without a doubt, the most ancient code of laws on earth. It was under the guidance and instruction of those first great teachers that there developed in the Island of Eire that cult of wise men who are known to us by tradition, and in cryptic lore, as the Ancient Magi or Magicians of Eire. This was the great Adept order of priesthood whose history has been suppressed like that of the island itself, but the memory of which is secretly preserved in mythic form in secular or profane history, and in our Irish Sacred Book, the Bible.

In his "Antiquities of the Celtae," F. Pezron shows that the Celtae were the same as the Titans, the giant race, (that is intellectual and spiritual giants) and "that their princes were the same with the giants of Scripture," and that the word Titan is "perfect Celtic and comes from Tit, the earth, and Ten or Den, man." This fact as to their identity is also secretly confirmed under the cryptic term "Fomorian," a "race" that are said to have once inhabited Ancient Eire. The definition of the name Fomorian identifies them with the Titans, and is proof positive that the name was formulated to secretly identify the cult of intellectual and spiritual giants who developed in and occupied Ancient Ireland. And they

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are known to us, in our Irish Bible, as the Hebrew Prophets, seers, Priest, Princes and Kings. The Name Formorian is composed of two Irish word syllables, --Fo, meaning a king or a prince, good, honor, esteem, powerful, mighty, and in composition (as in this case) implies rarity, and the second syllables

Mor, meaning great, noble, big, bulky, -- hence Formorian, the great big, good, noble and rare spiritual and intellectual giants, the Magian Cult.

It was this ancient cult of Adepts who first formulated religion into a system and composed the religious myth, which have been secretly preserved as an heirloom of the race, and embodied, with many alterations and interpolations, as well as deletions, in our modern Bible. This will be amply shown in this exposition and elucidation of the Irish names of places and Irish name characters in this, Our Mother Book of All Bibles, the most ancient of Sacred Scriptures. The facts as given herein regarding the original source of our Bible were suppressed by Britain and Rome, as both of these powers profited by the overthrow of the Irish National Church and State. The former profited politically and commercially and the latter by the acquisition and absorption of the Irish National Church, Savior, Bible and Papacy.

This conquest and absorption of the Irish Church was, without a doubt in the writer's mind, the most important and momentous event in the whole history of the Roman church, an event which has changed and affected the entire course of subsequent history even to this day. This conquest enabled the Roman Pontiff to plume himself of the Supreme Pontiff, which distinction was formerly held by the Irish Pope-Kings whose seat was at Tara. This Irish Pontiff was the Supreme Pope and the spiritual leader of all organized religion on this earth, It was the priests of the Irish National Church of Iesa Criost who spread the knowledge of religion and of God throughout the earth. With the conquest and suppression of the Irish Church, Rome assumed full sponsorship for the Irish Savior Iesa, and gave him a new dress, historically speaking, and translated his name as Jesu in her Latin tongue. She also appropriated the Irish Bible and sacred literature and religious appurtenances of the worship of Iesa.

This Savior Iesa Criost was worshiped in the form of Sun Worship, for Ies is the Spirit of God in the Sun and in his replica is the ies or the Spirit of God in the esse or Seed-fluid in man. It is from this fact and conception of the Ancient Irish Adepts that the Heavenly Orb is called the Sun. (Son of God). It was the conception of the Master Adept's of ancient Eire that the Lord Sun was the logos or word, that is, He emanated from the Great Unseen Deity, was uttered by Him, hence, He is the Word. This conception of the Ancient Priests of the Sun worship is still adhered to by the Roman Church and all Christendom without acknowledgment to the Adept Priests of the Irish Church of Iesa. They were the first to conceive these ideals and they formulated them under the form of Sun worship, an exoteric, or outward explanation of which was given to the multitude or congregation, the esoteric, or hidden, truths of which were reserved for the priest. Sun Worship is still, and we believe rightly so, the religion of Christendom and Jesus (the anglicized name of Iesa) is the Sun God. How Rome, first as a political empire, and later as the Roman Church religious institution under the Papacy, labored and conspired, with the aid of Britain, to acquire possession of these religious accessories aforementioned and the measures adopted to conceal the facts and to secure herself from being exposed, is fully set forth in another work. [1]

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In connection with Sun worship, it will be seen that the "Hebrews" were the Ancient Irish Priests of the Sun. That this is a fact needs only to be explained for anyone to be convinced of its truth. That Christianity came from Judaism is acknowledged by churchmen, but it never has been truthfully divulged before where Judaism had its origin and home, or who were the Hebrews and the Jews. The term "Hebrew" and "Jew" for deceptive purposes has been conferred upon a people of Aramaic race, and it is a misnomer to call this people -- the modern so-called Jews -- either Hebrews or Jews. These are the names which pertain to and belong exclusively to the followers and the priest of the Sun worship.

The word "Hebrew" is the name of the Irish priest of the Fire - the "vesta" of the Ancient Irish. The name is formed from the Irish root word Ea, or Ai, fire. The original word name of this Cult in Irish is Eabrach. In translating it, for purposes of deception, and concealment, the "Doctors" placed an H before the first letter of the word and made the word "Hebrew". The word Jew has been formed from the Irish word Iudh (pronounced Yudh), meaning the Day. As the "day" is an aspect of the manifested Sun God. His followers or devotee was called an Iudh. In formulating the modern English word Jew, "Doctors" have substituted the letters Je for Iu, and w for dh, and thus we have the word "Jew." [2] The original word is a perfect Irish idiom and etymon. All through the Bible such deception will be observed. In the translation from the original Irish Scriptures, the Irish names were changed by the practice of the most astute cunning in order to conceal the source from which they were obtained. In many instances these names have been distorted and misspelled to such an extent that it has required long sustained and patient effort to trace them to their true and proper form.

So it will be seen that the "Doctors" have made a play on the Irish names in our Irish Bible in order to conceal their derivation and also their interest and meaning. These names are undeniably Irish and associated with the Sun Worship. By such methods, and alterations and garbling, as well as by inflicting and distorting them in every way, they have succeeded until now in defeating and baffling the efforts of investigators to discover the true source from which we obtained our Bible.

It is the facts herein disclosed, and the evidence of which is so abundantly present even in the Bible itself today, that caused the Irish language, which is, according to Max Muller, one of the most perfect ever evolved, to be interdicted and suppressed.

In the succeeding pages will be given the definition and meaning of the names and characters according to the ideals of the Ancient Irish Priests of the Sun. They composed those myths from which parables are drawn and lessons given to hold the interest of the laity or uninitiated. They also conveyed secretly profound lessons of instruction and wisdom to the priests or Initiates. To the latter was taught the Secret Doctrine or the law of evolution and growth of the Soul, through effort, in the material body or flesh. This law is cryptically contained in those Irish myths in our Bible and will be elucidated as the work proceeds. This pre-supposes and implies the fact of reincarnation. This idea is ever present and esoterically, or secretly, permeates the entire Scriptural narrative. The burden of these myths is generation after generation, or birth after rebirth, of the Ego or personality, which is but that of one Ego, with due allowance for the introduction of a number of characters to give variety and interest to the story in the myth, being born and reborn many times successively,

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under different names, into an earthly body. Each life in the body adds its sum of wisdom to that already acquired and which, cumulatively, in time enables the Ego or Self to achieve Self-conquest or mastery over the lower nature. The Ego, having by this means emancipated himself from the necessity of rebirth in the body, achieves regeneration or birth into his Solar or Spiritual body.

The ancient Irish mythical Savior Iesa Criost is the perfect man and ideal character which was formulated by those Ancient Adepts of the Sun Worship to exemplify this profound truth. He achieved emancipation and arrived at a state of God-hood in union with the Creator.

With the foregoing brief elucidation regarding the generally little understood law of the evolution of the Soul, and the popular ignorance regarding the suppressed history of the past ages, and of the true source from whence we obtained our Bible, we will now consider the first topic of the Book of Genesis, The Creation.

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Chapter 2

The CREATION

A most singular fact to be noted and explained is that we find embodied in the mythologies of the religions of the older nations a spiritual conception of the creation of the Universe, cryptically presented to us in one form or another. The true explanation for this correspondence has never before, I believe, been correctly accounted for by investigators or writers on Biblical subjects. In these myths, while they vary somewhat in their external form, we can easily perceive from their nature that they must have originated in, and proceeded from, a common source. The variation of those myths is due to the fact that they were formulated to suit the genius of each particular race to whom they were given. Many of the variations, no doubt, are due in great measure to the later changes which time brings about, in religious ideas, rites and observances, as in all things else, and to the peculiar trend of thought of the various races, due to effect of food, climate and environment. But in all there is a similarity through the origin of those creation Myths can be traced directly to the Magian Adept Priesthood of Ancient Eire. This priesthood from time to time sent out colonies and missionaries to preach the gospel of Iesa Criost, the Sun God, humanized and in allegorical form as a self-sacrificing Savior for the redemption of sin, until they finally circled the whole earth. They established priesthoods and instituted religious worship and forms among the various races of the ancient world. They also introduced alphabets and schools of instruction into the countries which they visited. These pilgrimages are noted in our histories as the "Aryan Migrations," or are referred to variously as the "Aryan Invasion" of Greece, Egypt, India, etc. However, there is but very brief mention made of them, as in fact accounts of their true character and purpose have been purposely suppressed, like the history of ancient Ireland itself. The reason for this suppression will become obvious to the reader as the disclosure of truth proceeds in these pages.

Those Adept Priests were the first order of men to discover the secrets of nature and the unity of the Universe. They were the first to study the science of the stars and the cosmos. These they metaphorically likened unto beings and powers and embodied them as mythical forms and personages. So to this early Aryan Priesthood of Eire, who circled the known world to give a knowledge of God and of religion to the backward and underdeveloped races of that early day, we can unmistakably attribute the origin of those religious myths dealing with the creation of the world.

Those myths contain cryptically an advanced and enlightened understanding of the Deific and Creative powers and forces of God and nature, such as no rude or barbarous peoples could possibly have had any original conception or knowledge of. The uninstructed mind was incapable of comprehending, much less formulating, those myths. Their construction presupposes an intimate and profound knowledge of the laws of nature and of the Heavens, such as was never possessed by an uncultivated order, class or race in the whole history of mankind. This Order of Adepts was known throughout the ancient world as the Magian Priesthood of Eire. In our present day histories of Ireland, they are relegated to the realm of mere legend and hazy tradition under the appellation of Thuathadanans, Titans and Fomorians, though all our culture and civilization bear their indelible impress.

That this priesthood established Sun Worship on this American Continent is evidenced by the ruins of cities and temples in various parts of both North and South America. There are no less than sixty-two ancient ruined cities in Yucatan and Mexico that very likely owe their origin or culture to this ancient

priesthood. They introduced here the worship of the Sun and the Fire. Those pyramids, Sphinx, obelisks and round towers, all associated with the Sun worship, bespeak their authorship and handiwork. The ancient Mexicans knew the month of December by the Irish name of "Iezcali" or Little Iesa, the Irish Sun God. The word Cali signifies in Irish, small or little. So it the month in which the Little Iesa, or the Young Sun God was born (our Christmas December 25th). This month was hieroglyphically represented by a men holding up a boy by the hair of the head, that is raising him, symbolizing the birth of the Young Sun, Ies, the Ancient Irish Savior, now called Jesus wherever the English language is spoken.

After all, it is not so surprising that the very existence of those myths of the Creation, as well as their points of similarity, has resulted in causing confusion in the minds of many critics as to how it happened to be so. Owing to the suppression of the history of Ancient Eire, this need not be wondered at. If the history of Eire had been preserved for posterity, there would not be any mystery about the origin or similarity of those myths, or of our Bible, and no explanation would be necessary. In these myths the creative powers take the various forms of gods and goddesses, as well as of objects such as water, mountains, trees, snakes, bulls, oxen, rams, etc. Each and all of these symbolize the active and passive principles in nature, each giving aid and assistance in bringing forth the incipient world into manifested form. These ideas, indicating, as they do, so much of esoteric wisdom, point unerringly to a common ancestry for these world myths of the Creation.

Our Aryan forefathers brought the idea of the creative or world-tree with them from Eire to the different countries and peoples where we now find them. Therefore the Irish were the first people to use the symbol of the tree in their worship of God. They venerated the oak tree as a sacred symbol of the creative power of the Sun God, and they held ceremonial services to Him in the oak groves, as we latter day so-called Christians do now in our churches. The fact that the symbol of the tree was so widely prevalent and common to so many of the Ancient Mythologies caused the Rev. Joseph B. Gross, who was evidently perplexed to account for this fact, to say (The Heathen Religion in Its Popular and Symbolical Development - p. 242): "The mythologies of other nations also claim and celebrate their mundane trees, and it is exceedingly probable that the Scandinavian Yggdrasil was once the thrifty scion of one of these ancient trunks." Had he turned aside, in his investigations, from the well beaten path so carefully prepared to lead the unwary astray and given his efforts in research to investigating early Ireland and the Irish language, he would have had his surmise as to the Yggdrasil being a scion from an older trunk confirmed, and his curiosity transformed into a conviction, as he could have discovered there the parent trunk of the world-tree. That he may have been an honest investigator lead astray by following in the footsteps of others, is indicated by his query on this point (p. 243): "What, it is natural to ask, gave rise to these myths of the world trees? Are they the playful productions of the fertile fancies of the poets? Or have they a basis in reality? Who is able to penetrate through the gray mist of ages, and, laying bare the root of the first Yggdrasil, say, 'Here is the beginning of the world tree myths'?" I will submit evidence right here to substantiate the fact and prove beyond the possibility of a doubt, that the Norse tree is a scion from the Irish world-tree.

Max Muller says that evidence exists which indisputably connects the ancient nations and points to a common origin. Such evidence he says exists in their names of the Deity, prayer, worship, altar, law etc. By just such incontrovertible evidence will those myths be shown to have been formulated by those early Aryan Adept masters of Eire. This is all in correspondence with our claim that the early Irish were the fountain-head of our civilization and our culture, and the first evangelists to formulate religious ideas, and, if I may use a modern term, to broadcast them to the whole world, I believe Max Muller

knew this fact well but dare not say so in so many words. He all but says so. His inferences easily lead up to this truth. But he was a professor of Languages at Oxford University, in England, and if he disclosed his convictions openly, he surely would have ended his usefulness and have lost his standing and popularity with the ruling classes of that country. How many of the professors in our American colleges are today Likewise suppressing themselves, and, to use a colloquialism, "pussy-footing" or "soft-pedaling" towards the Future "Elysian Fields" of a Carnegie pension paddock?

So, in view of what has been said, it is not at all surprising to find in the Scandinavian world myth the figure of the Yggdrasil tree. This is said to be the ash tree, for the reason that the ash is more common in the northern latitudes than is the oak. It is a most natural thing that the priests would use as a symbol the tree common to the region and people for whom it was intended. That this world-tree came from the early Aryan priesthood can be easily and directly traced through the name of the tree itself, and also the very names of the Norse gods prove unmistakably that they originated from the same source.

The name Yggdrasil, stripped of its fanciful spelling, is Igdrasil, and is a compound word, composed of three Irish word syllables; Igh, flesh; Draí, a druid; and Sil, to drop, shed, or to sew its seed. The etymology of the name Yggdrasil proves it to be a Druidical tree of unmistakable Irish parentage, Ireland being the head and chief center of Sun Worship and of the Druidical System. To the inspired imagery of the priests of the Magian Cult we may attribute the first inception of the idea of the tree as a symbol of the Deity and the Creation, and this inference may clearly be drawn, without any strain on one's credulity, from the following Irish words and their definitions, embodying and setting forth, as they do, the ideals of the Ancient Irish Druids. The comprehensive word Duil, which is the root word for one of many of their names for God, will help to make this apparent. This word means an element, a creature, a being, delight, pleasure, desire, hope, partition, distribution. These are all, in their superlative aspect, qualities and attributes of Deity. And Duille, God; and the same word Duille, a leaf of a tree, a fold, a sheath; Duileach, foliage, leafy, full of leaves; and Duileamh, God, Creator, bring out the same idea. Thus it will be seen that the tree was a pristine and idyllic symbol of the Irish Druids and was used as a figure in their conception of God and the Creation. The foregoing definitions, which anyone may look up and verify for himself, imply an unfolding from within, an emanation of the universe from the Deity, as the leaves unfold outwardly from within the tree. This world-tree, in its highest aspect, represents the creative power of God, and, inversely, in its lower or human physical aspect, it represents the male organ of generation. Thus the cognate word Dul, signifying a pin, a peg, is plainly a phallic symbol, and its Irish derivation cannot longer be disputed or denied.

In the days of the pre-Greek and pre-Roman ascendancy, when the Irish (the Phoenicians of history) under their Pope-Kings ruled practically the whole world, and their rule, we have reason to believe, was undisputed to any extent for

thousands of years, the Norse and the Teutons were under the rule of the Irish sovereigns and spoke a Gaelic dialect. The Teutonic speech shows that it is derived from the Irish root words. This is the main reason why we find so many among the German professors who have studied Gaelic. In fact, we are told of a coordinate fact, which is that the German became a cultured language owing to its ability to absorb and assimilate the Celtic. The name Teuton is from the Irish root word tuat, meaning a lord, the lay of a country, a lordship, Northern, the North, hence the Teutonic or Northern race. As the Irish were the first cultured and civilized race, and their priesthood the first to disseminate religious ideas, it should not be surprising to us to find, on honest investigation, that many of the Scandinavian and Teutonic gods are of Irish origin. Thus we find the Scandinavian Sun God Balder is derived from the older Irish Sun God Baal. This latter, we are told, is the Sun God of the Phoenicians. But, as I have

shown conclusively that the "Phoenicians" and the Irish were one and the same people, it establishes the identity of the homeland or parentage of these mythical names of the Sun God. Even to this day, after seven centuries of Raman Church domination, the custom of lighting the Baal fire is still followed in Ireland in veneration of the ancient rite to the Sun God Baal on the eve of May 1st every year. And this day is called La Beultinne, or day of Baal's fire.

The name "Phoenician" is but a formulated one, purposely misspelled and secretly applied to obscure the past history of the Irish race, previous to the 12th century, in order to conceal from posterity, and more especially from the succeeding generations of the Irish race, all knowledge of the manner and means by which the Roman Church gained a foothold in Ireland. This foothold was secured for her by the event of the English invasion of the island in the year 1169 A.D. by King Henry II of England. This invasion of Ireland was instituted by King Henry at the behest of Nicholas Breakspeare, an Englishman who had been elected Pope of the Roman church in the expectation that, being an Englishman, he would very likely be successful, in enlisting the English King in the Roman Church scheme to invade and conquer the island. This was to further the age-long policy of the Roman Church to conquer and get possession of the Irish Church, the Mother Christian Church of the world, with its immense wealth in lands, buildings, flocks and herds, as well as the great monastic establishments. At that time and event, was accomplished and fulfilled Rome's long standing and persistent ambition to acquire possession of the Irish Church, with its religious appurtenances, with its age old Papacy, the most ancient on earth, the Savior Iesa Christ, and the Irish Bible, as will be seen from the import of these pages. After the conquest of the Irish Church and the suppression of its Papacy, the Roman Bishop could now, without fear of a rival, pose as the undisputed Pope of Western European Christendom. To conceal the truth about the events related here, from the eyes of mankind, has been the potent cause for the suppression of the authentic history of the past, and the fabrication and falsification of history by the priests and monks in their writings dealing with ancient and medieval times.

With the aid of the foregoing elucidation, the reader will be enabled to comprehend the covert intent of the priest-scribes in formulating the term "Phoenician" as a secret designation of the Irish race, the significance of which was to be understood solely by the "knowing ones." The priests have practiced deceits by the use of ambiguous words and also by the use of incorrect spelling of words. Thus the name "Phoenician," if spelled correctly, would be Finician, meaning a Sun Worshiper or follower of the Sun. The Irish root word is Fin, meaning a son, family or tribe, true, white, fair, pleasant, a name of the sun, an Irishman; hence the Finicians were an order or caste of devotees of The Sun. Without making known to us, in any way whatsoever, the true identity of the

"Phoenicians," our histories tell us that they were the greatest navigators and traders, as well as the greatest commercial, nation of ancient times. For the name Phoenician, substitute the word Irish and it will aid partly, but only in part, in drawing aside the veil which has hidden Eire's past history from our view. This illustrates one of the means employed in camouflaging and suppressing the history of Ireland.

All this evidence of fact but sheds more light on Ancient Eire as being the homeland and original source from which came the world-tree myth of the Creation. This assertion is confirmed by the fact that from Eire came the Scandinavian God Thor. The name is derived from the Irish word Tor, meaning noble, a sovereign, lord, and the Irish word Toran, thunder, and the God Thor is called the Thunderer! The God Woden is also derived from the Irish. This Norse God is known under different forms of appellation, according to the inflection placed upon the word, such as Woden, Odin, Oudin, Wodan, Wotan, and Votan. These are all variants of this name of me Norse Sun God and denote the small, short

or diminished sun. The Irish root word is boe, meaning fire, light. This word, owing to Norse euphony, has become inflected to Wo, o, ou, and vo, the terminations din, dan, and tan denoting the diminutive; so Wotan is the little fire, or the low sun in the Northern heavens, which gives forth but little heat and light.

Furthermore, it is from this word boe, fire, light, that the Irish Pope-Kings derived their distinctive appellation and title as Pope. The word boeban denotes the head of the Fire or Sun worship. It also indicates the diminutive, that is, the little fire or light, as compared with the great heavenly fire or light of the Sun. As the Irish Pope-King was at the head of the Fire or Sun Worship, he naturally received the title of "Boeban," meaning a papa, father or Pope. This distinction and title was his exclusively, having descended through a long line of inspired men from hoary antiquity, whose types are preserved in our Irish Bible, such as Jeremiah, Isaiah and Malachi. These are three distinctively Irish names, and are Prophetic representatives of the Sun Worship. The name Isaiah is from Ies, Spirit, denoting the Creative Sun, and Malachi, Mal-a King, is from Mala, me summit or brow of a hill, denoting the Highest, the Sun. The name Jeremiah has been distorted by the Reviser for camouflage. The true form of the name is Iaremid, from the root word Iar, the west, the same as Eire, the west. So the Prophet Jeremiah is the Westerner, who speaks in no uncertain tones, as if with a mandate from Above, and may well denote the figure of the Irish Pope King, the representative on earth of the Heavenly Sun God, as Eire, the west, was the home and chief shrine of the Christian Sun Worship. Thus we can see that the title "Pope" developed as a natural proceeding, a logical outcome and growth, pertaining to the head of the Fire or Sun Worship. It belonged to no other, and all others since, claiming the title, have been usurpers. The power of the sword never can confer such a title.

And right here, before passing on, I wish to state a very significant fact which is corroborative of the definition of the word Boeban, a papa, Father or Pope, and the root word Boe, from which is derived me God Oudin. It is this: Oudin is called the Father of the Norse Gods.

In the World-Creation myth of the Persians, we also find the Tree as a creative figure. This tree we are told was inverted with its roots in the Heavens and its branches extended downward. As with the Norse, the Persians also received their first ideas of God and of religion from the early Aryan priesthood. The evidence of this is so convincing that we need not seek further to account for the source from which they obtained their early religious institutions, rites

and myths. It has been shown by investigators that the Persian or Turanian race is an offshoot from the main body of that ancient Irish migration. I will disclose a most convincing bit of evidence, if not to confirm this fact, at least to show from where they obtained their early religious ideas and culture. It is this: In the Persian myth of the creation, the first human pair that emerged from the mythical world-tree and were born upon this earth were named respectively Meshia and Meshiane. These are two unmistakable Irish name characters. This first man and woman in the Persian myth answer the same as do Adam and Eve in our Irish Bible myth, and that both of these pairs of "first parents" came from the same source and are the product of the imagery of the Ancient Priests of Eire there is no room for doubt. The name Meshia is an idiomatic Irish word and means a basket or packet, spirit, and in the myth it means the man in the basket or package, implying the fetus in the mother's womb. Meshiane is the feminine of Meshia. If there were no other evidence extant but this fact alone, under the circumstances of the suppression of early Aryan history, it would be sufficient to prove to us the source from which the Persians obtained their world-tree myth of the Creation. I believe that it is to an oversight rather than to any intent of neglect to destroy, on the part of the obscurantists, that we may attribute the preservation of these names in the Persian account of the Creation. Or I may ask is it due

to the thought of fancied security due to apathy and remoteness of location, or that the evidence was so security hidden beneath the cloak of the myth that its identity as to authorship and parenthood would escape discovery? Whatever the cause, I believe that those agencies which have so zealously and sedulously suppressed the ancient history of Eire, would never knowingly have allowed such convincing evidence to come down to posterity, identifying as it does, this early Irish priesthood with those world myths. These facts prove beyond the possibility of contradiction the universal extent of the labors of the Irish Apostles in spreading the gospel in behalf of the ancient Irish National Church and the Religion of Iesa Criost, the Savior and Sun God. The discovery of this and other facts, as herein disclosed, show us clearly why ancient history has been suppressed and Why such distortion was practiced in that part of it which has been preserved and "prepared" for us.

That the Persians got their chief gods from the Ancient Irish is indubitable. The evidence of it is seen in the name of their supreme deity, Zeruane Akerene. Zer is from the Irish root word Sorc---bright, clear, the Sun, and Ain--a circle, also a name of the Sun. Akerene is from the Irish Keren, black, dark. Hence Zeruane Akerene is the god of light and darkness, the two opposites, the active and passive principles in nature, - the Sun God. The name of the Persian god Ormuzd is from the Irish root word oir, the east, the Sun God. Zoroaster, the personified Sun God, and the Archimagus or Savior of the Persian fire worship gets his name from the root word Sorc, as Zor is but a variant form of this Irish word, and aster is from the Irish, aosar, God. So Zoroaster is the Bright God, the Sun, with attributes of human personality.

The Hindu mythology of the Creation is also traceable to the early Aryan priesthood of the Sun Worship, who gave to the Hindu people the first knowledge of God, and established Sun Worship among them. This is easily recognized on examination. The Hindu Trinity consists of Brahma, Vichnu, and Siva, which will be seen to be modeled after the Ancient Irish Trinity of the Religion of Iesa, Which consists of Father, Bother and Son. This comprehends the Male-Female principles of Creation, and the offspring-The Son--Sun. The god Brahma gets his name from the Irish word brahm, feeling, breathing, being, consciousness. Therefore the god Brahma---"The Great Breath"--who gave the breath of life to the world and to all living things. He is the Vedic God of the "breathing and

awakening" world. Vichnu is the Son in this Trinity, as the name comes from the Irish root ward Mac, which is also Mic and when inflected becomes Vic, pronounced Vik, Son, hence Vichnu, the Son. The name Mac Shemos, in Irish, when the prefix is inflected, becomes VicShemos, the son of James. In the written form of the name of this Hindu god, the letter S is sometimes substituted for the letter C, and this has helped to conceal the parent source whence this deity derives his name. The god Siva, the last of the triad, is the same as in the ancient Irish Church Trinity. Some there may be who will be disposed to quibble over this comparison, and say that the Holy Ghost is Spirit, which is obvious, but so also is Siva meant for the Holy Spirit, and like the Holy Ghost, represents the feminine or Mother principle of God or the Creator, in the Trinity. This fact is additional proof that our religious ideas, doctrines, Bible and Savior, which belonged to one religious system, The Sun Worship, were spread around the world by the priesthood of the Ancient Irish Church of the Religion of Iesa.

The metamorphosis of the god Siva, as a male deity of malefic and hideous aspect, was a subsequent accretion with the object of inducing terror in the minds of the worshipers. Surely no one can be so dull as to consider for a moment that this parallel between these two Trinities is owing to a later introduction into India of western religious ideas through Roman missionary effort. This could not possibly be so, as this Hindu Trinity is older than the Roman Church itself; and the great secret of the past is now disclosed, that those religious ideas originated in Ancient Eire before Rome was founded.

The Aryan Priesthood brought the idea of the Trinity with them to India as well as to both North and South America, before ever Rome was conscious and began to "preen her feathers" for a flight towards acquiring world dominion, either as a city, state, empire or church power. Rome itself was but an Irish ("Phoenician") Church colony and trading center. The etymology of the word Rome proves that it is of Irish derivation. This fact is secretly preserved in the myth of Romulus and Remus, the fabulous founders of the city. This is explained in "Irish Wisdom Preserved in Bible and Pyramids," pp. 115, 116.

One of the easiest and most effective ways to promote a deception is by the misspelling of words, when the reader is not aware of the fact. This can be readily seen in the changed form of the common, everyday English word "bought" under the proposed "Reformed Spelling" method. How many of us would be likely to recognize this familiar word, not being aware of the proposed change in spelling, in seeing it for the first time in its new form? Unless there is sane curiosity aroused or interest taken to look it up, we could easily be deceived by it. Thus *bought* becomes "bot," "thought" becomes "thot" etc. This peculiar liability of men to be deceived by words and names when they are presented in disguised and abbreviated, or unfamiliar, forms of spelling has been taken full advantage of by the obscurantists, who have in some ways secreted and in other ways suppressed the history of the past ages. The very peculiar features of the spelling of words in the Gaelic lends itself to this form of deception in the translation into other languages, and especially into English. This deception has been practiced in the presentation of the names of Biblical and historical characters and personages.

How this change in the form and spelling of a word affects it is well illustrated by the word-name Siva. The Irish word is Siuabhan, and is pronounced Shivan. In this word, as will be noted, is embodied the conception of the Ancient Irish priestly ideals, physically and metaphorically, of the Sun. This word is a compound of the words Siuval, abbreviated to the first syllable Siu, and the second Van, from Ban or Bawn. The first syllable of the word conveys

the meaning of going, moving, motion, march, traveling, and the last syllable Van means a woman, and also bright, shining and brilliant aspects, feminine attributes of beauty applied to the Sun God. As Siva, She is the Bright, Shining and Brilliant Aspect of the Sun, and the Mother Principle in the Hindu Trinity. Siuvan is a popular name among the Irish womenfolk even to this day. In the South of Ireland, in Kerry County, is an ancient town whose very name commemorates this idea or aspect of the Sun God. It is the town of Cahirsiveen, from Cahir, city, and Siveen, the bright, shining aspect, hence the City of the Sun, These facts cannot be controverted, and obscurantism cannot forever prevent investigators from recognizing the most obvious facts and truths as to the source from which we obtained the first world myth of the Creation.

That the Hindu Savior Buddha is of ancient Irish derivation is upon investigation easily discernible. This ideal Savior is manifestly a creation of the early Aryan missionary priesthood, given by them to the Hindus to worship. He is the Sun God personified, His name of Gautama Buddha makes this fact very clear to us. The name Gautama is from the Irish root word Gat, meaning a spear, a ray or beam, a sunbeam, and Ma, meaning pure, good, which tells us that he is the personified Sun. The Irish name-character Gatam, the son of Eliphaz, from the same root-word, is found in Genesis XXXVI;2. And Buddha is formed from the Irish word Budh, meaning the world, universe, life, being, existence, virtue, power, wise, intelligent, skillful. These are all qualities and attributes of Deity, and proves to us that Gautama Buddha is an Irish formulated name for the Sun God.

I will discuss here one more of the important gods of the Hindu pantheon. The Hindu God Varuna bears an Irish name. It is an Irish name for the Sun, the root-word of this name being Air, pronounced Ar; this

word when inflected becomes Var, hence Varuna. The Irish word Air means the east, to watch, to arise, all these being aspects of the Sun. The word also means the air, and the "sky." And we find that true to this definition, Varuna is called a "Sky God"---the Sun. This array of facts is clear and sufficient evidence to prove the common source whence came originally our religious ideas and creation myths. The character of this proof is sufficiently clear in its nature to show the connection of these world-myths, and their similarity bespeaks their common parentage and reveals them as the product of the Inspired Priesthood of Ancient Eire. This is evident despite the temporary success of those designing propagandists who have been persistently engaged in obscuring this important fact from the knowledge of men. In endeavoring to do this, they have deluged the the world with an enormous mass of literature, spreading misleading and false information to perpetuate historical and religious deceits.

While we know now that our Bible myth of the Creation Has taken oven from the Ancient Irish Religion of Iesa Criost, it did not come to us undiluted and perfect as they had it. All through the Bible, the alterations as well as the fabrications of names betray the handiwork of the Roman and British "Doctors." To prove this fact at once, I will cite here an instance from the Book of Genesis, Ch. X:6, which will serve as an example of the interpolations and fabrications committed by the British "Doctors," an instance which is now revealed for the first time. This verse reads: "And the Sons of Ham; Cush, and Mizraim, and Phut, and Canaan." When this verse is explained, it will be recognized at once as secretly containing and setting forth the religious philosophy and spiritual ideals of the ancient Irish Adept Priesthood of the Religion of Iesa. The doctrine of truth, esoterically contained in this verse, implies that salvation is an individual and personal task for each and every human being to accomplish.

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When we consider the fact that this truth was discovered and formed into dogma and preserved in allegorical form in what is now our Bible by this ancient priesthood, thousands of years before the city of Rome was even founded (to say nothing of the modern form of English speech which was developed but yesterday, by comparison), we are enabled easily to perceive the interpolation in the translated version of the Bible, by King James' Reviser, of the English name Ham, meaning literally the hips or buttocks, the seat of the generative principle in man. In the word Cush, the Irish original name has been preserved, in the thought that no English speaking person, or no other among the laity for that matter, would be able to understand it. And, as the Irish language was interdicted and doomed to suppression, to help preserve the deceit from being discovered, they felt safe in retaining, though under considerable disguise and manipulation, the names of the characters in the translations from the Irish version. Thus, Cos, the Irish word, purposely misspelled Cush, means a foot, and in the text under consideration, cryptically means a wayfaring man, a traveler. That is, a spiritual traveler, to wit: A Soul seeking spiritual enlightenment, an advancing Soul, in other words, a man striving to live the good life, in order to overcome his lower sensual nature, lust, passions and appetites, and emancipate himself from the necessity of being born and reborn into a fleshly body; in brief, to perfect himself like his Ideal Exemplar, the Savior Iesa Criost, and enter into possession of his own Solar or Spiritual Body. This is the secret ideal of every true priest, or enlightened man, no matter to what denomination or organization he may outwardly belong. So in correspondence with this word Cush, the foot, we can see at once the flagrancy of the forgery and interpolation of the translating Reviser, by inserting in the text in behalf of "Ham" another son called "Phut" - foot, thus anticipating far in advance, for purpose of deception, modern euphonic spelling and naming him after his original Irish brother Cush - the foot. In just this one instance of the character-name Phut, the fraud and deception practiced by the "Doctors" and the Reviser of the Bible is revealed in such manner that anyone can understand that they were translating from the original Irish text, or from one that had retained the character-names from the

original Irish. The other sons of Ham, Mizraim and Canaan, are Irish name-characters and will be explained later

The version of the Creation as given in the first Chapter of Genesis is also, I believe, a forgery. It is evidently a garbled account of the Creation inserted by the Roman "Doctors" in the year 1208.A.D. and subsequently subscribed to or endorsed by King James' "Doctors in their revision of the Bible, which work began in the year 1608 and was completed in 1611. The character of this version of the Creation can be easily understood from the fact that this account reflects the unscientific mind or method of thought and the attitude of the churchmen, both Romanist and Reformer, during and immediately following the Dark Ages. In this account; they ignore the Creator's undeviating law that only by and through the medium of the Heavenly Sun do we get our morning and evening. The "Doctors" have given us "mornings" and "evenings" for three days before they have God create the Sun (Son), who is Himself recognized also as The Creator--The Arbiter and Ruler of the day and the night. This is in accordance with the conception of the Irish Magian Adepts that the Universe was brought into manifestation through a series of emanations. The first came from One, a center, which they called Tos, the Beginning or First cause, containing the elements of all. From this One proceeded Two, the Father-Mother, the male-female principle of Creation, and from these Two, a Third was created -- the Son (Sun) through whom all the rest was created. The "Doctors" have grass and fruit trees growing and bringing forth their kind on the third day of Creation) at a time when the incipient world, owing to the absence of the Source of light and heat was a

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chaotic mass, incapable of sustaining any form of life, either vegetable or animal. In fact they have committed the absurd error of having the world created before the Creator Himself had emerged from the First Cause. They decided that The Creator Sun should not be created until the fourth day, thereby flouting one of the most apparent and obvious laws, to modern thought at least, of the Universe. It is one of the grossest errors ever made by any dominant or self centered cult or class of which we have any knowledge. It remains only for time to eliminate this error.

That this will be done, we see plainly foreshadowed in language attributed to "Origen," another transparent forgery. Origen is one of those "ancient" authors, set up for convenient use by the priests, to whom they might attribute sayings or writings which were uttered by themselves in more recent times, as the necessity arose to meet or allay enlightened criticism. Origen is made to say: What man of sense will agree with the statement that the first, second, and third days, in which the evening is named and the morning, were without sun, moon and stars? "What man is found such an idiot as to suppose that God planted trees in Paradise like an husbandman? I believe that everyman must hold these things for images under which a hidden sense is concealed."

I do not give any credence to the statement that these words were uttered by Origen, as these words betray a liberality which was foreign to the Roman Church, under the Emperor-Bishops, as well as under the later Papacy. If Origen had uttered these words, although he was said to be a "father" of the church, they would have been suppressed and not allowed to come down to us, for in those words he not only disregards the letter of the canon but violates its spirit also. It was a practice of the church "fathers" to keep all outside their own cult or order in ignorance. This is well set forth by Clement of Alexandria, who says: "The truths of the Scripture were not meant for all men, The Ancient Wise placed men into two categories, wise men and fools. The wise were those who would apprehend the truth and fools those who must accept that was spread before them," So this statement attributed to Origen is manifestly spurious, and is, I believe, the result of an afterthought of the priests, in order to meet the growing enlightenment whim finally led to the Reformation. It also served the purpose of

giving the stamp of age to this apparent forgery. What enlightened man of today can believe that if such words were uttered by "Origen," who is said to have lived in the second century of our era, they would have been allowed to escape commitment to the flames at the hands of the Roman censors? That is what happened to practically all of the literature of the ancient times, which could be of value to us, that the church authorities could lay hands upon. It is safe to say that if Origen had written those words they would never have been preserved for us.

This name "Origen" is evidently a fictitious one assumed by the Roman priest-scribe historian, and is a variant form of Erigen, and pertains to Eire. Thus, the philosopher John Scotus Erigena has been given the appellation Erigena because he was an Irishman born in Eire. The letter O in the Gaelic has the soft sound of the English letter E. So Origen would read as Erigen, of Eire. The fact that the Roman Church claims "Origen," said to have lived in the second century A.D., as one of the "Father's" of her church is proof in itself that she has laid claim to what pertained to the early and ancient Cristian Church and belonged to Eire, and which never was hers. The Roman Church has no genuine Christian background of her own dating back to the time of "Origen," but she has gone further and synchronized her history back to "Peter" in the first century of our era, which is a false Claim, as both Peter and Paul are fictitious characters

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absolutely and never existed as individuals. Rome took form as a Cristian church at the Council of Nice, in the year 325 A. D., when she adopted the Irish Saviour Iesa as her own. Any genuine Christian data before this time must naturally pertain to the time-honored and ancient Cristian Church of Eire. So it can be seen that "Origen" could not be one of the "Fathers" of the Roman Church as he is said to have lived two centuries before that church had its birth, It has not been the purpose or practice of Rome to give out or explain the truth. All that she has preserved for posterity was altered and made over to conform to her viewpoint or interest. Therefore, all this but serves to make plain that the account of the general Creation is out of harmony and inconsistent with the recondite and esoteric wisdom which is embodied in what has been left of the ancient Irish Scriptures by the "Doctors."

The Irish Magian Adepts, the greatest cult of men that the world has ever known, certainly the greatest developed during this round of existence, who discovered the spiritual verities and preserved them in allegorical form in the first Bible, could not have been guilty of such a gross error. This cult of men knew nature in all its manifold phases, the heavenly bones and the law of their being. They accurately measured the distance of the Sun from the earth, as cryptically embodied in one of their great monumental, works, the Great Pyramid of Iesa in Egypt, and they did this at a time when, outside of this cult of priests, universal ignorance of astronomical science prevailed. They set the distance at 91,840,000 miles. [3] It is a conservative estimate that the Irish Magi built the Great Pyramid of Iesa at least 60,000 years ago. Some estimates have been as high as 150,000 years for the age of that pyramid. In that far off time this cult of men had developed the knowledge, of philosophy and culture which have been the marvel of all ages since. It is attested to by those awe-inspiring ruins at Luxor and other places along the Nile Valley, and at Balbec. It was this knowledge and culture which had its birth in ancient Eire and came down through the ages, cultivated and cherished there as nowhere else on earth, kept alive there even during the Dark Ages on the continent, until Rome suppressed and absorbed the Irish Church by means of English conquest.

By contrast, let us eons consider the knowledge of the heavenly bodies which prevailed during the Dark Ages and the centuries immediately following, when the opinions of the Roman Churchmen were supreme on the continent of Europe. At that time the opinion was held that the sun was about ten miles distant from the earth. Some held it to be twenty miles distant. In time, the opinion was ventured that it

was from two to three hundred miles distant. Sometime later, the distance was advanced to 20,000 miles. Thence forward, with the advance of modern astronomical knowledge, the distance kept increasing until it reached the figure of 600,000,000 miles. This figure, in time, as science became more accurate, was gradually reduced until it reached the estimate which is held at the present day, that the sun is, in round numbers, about 92,000,000 miles distant from the earth. This figure practically confirms the estimate of the Great Adepts of Ancient Eire.

So it becomes untenable and unthinkable that those Great Masters of the Ancient Wisdom committed such an error as we have presented to us in the Creation account given in the first chapter of Genesis, where the Creator Lord Sun is anticipated and His great work canceled and ignored. No, this error in the account of the six days of creation is not "of them or by them." It is manifestly a version of the creation given to us by the Roman "Doctors" and accepted by King

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James' Reviser, who sat for three years behind closed and barred doors, by the King's orders, bound under oath not to reveal the matter or subjects which came up for discussion. So the "Doctors" have given us their or version of it, after due deliberation. The idea back of the allegorical story with its feature of the "six" day period, with the Deity resting on the seventh, in which the Creation was accomplished, rests upon an ancient theological idea which the "Doctors" adhered to. It was held that as above, so below, and as below, so above, but in inverse order. To wit: That as the great Universe reflects God, it is the Macrocosm; and as man here below is a spark of the Divine Essence, made after God's image and likeness, he is the Microcosm or little Universe, and contains in himself, but in lesser degree, all the elements of the great universe.

In compliance with this idea "Doctors" endeavored to formulate an account of the universal creation (but, as it happened, omitting; the creator) to harmonize, in allegorical form, with the physical, phenomena of the generation and development of the human child in the womb of the mother. In this allegory, humanly speaking, the six days are meant for six months, and the "Doctors" composed it according to the dogma of inversion, that, as it requires a nine months period of gestation to create man, the Microcosm or little universe, the period required for the Creation of the Macrocosm, or great universe, would be six months, as the figure 9 inverted is a 6. But the "Doctors" used the word days instead of months, as the latter word was too suggestive of the key to the riddle or myth of the Creation account. So, in accordance with this idea, the story is that the universe was created in six days, and that God rested on the seventh, which harmonizes with the physical fact that, though the child is fully formed at six months, it is only after seven months of gestation that, if born, it can live and thrive, though the full period of gestation is nine months. This is the basis for the mythical story of the Creation.

It will be noted all through the Bible that the topic of the generation and birth of the human ego is present. This will be easily understood by the explanation of the allegory of Noah (Nine), the nine months man, and the Ark. It has been asserted by some that this seventh day of rest was inserted by the "Doctors" for the benefit of the clergy on economic grounds. Be this as it may, it is a fact that easily lends itself to such a construction. Clerical writers have ever been silent on this feature of the six days, and a stricture was put upon them not to reveal it, if any of them should happen to apprehend it. That this has been so, we can well understand from its nature, as already here given, and by the words attributed to the Rabbi Maimonides. He says: "We must not understand or take in a literal sense, what is written in the book on the Creation, nor from of it the same ideas which are participated by the generality of mankind; otherwise our ancient sages would not have so much recommended to us to hide the real meaning of it, and not to lift the allegorical veil, which covers the truth contained therein.

When taken in its literal sense, the work gives the most absurd and most extravagant ideas of the Deity. 'Whosoever should divine its true meaning ought to take great care in not divulging it.' this is a maxim repeated to us by all our sages, principally concerning 'the understanding of the work of the six days.' (Quoted in Bible Myths by T. W. Doane, p. 100).

The secret meaning of this feature of the work of the six days, as embodied in the myth, I do not feel under any obligation to conceal. I have given it here for the benefit of all. In this enlightened age, men should know the truth and not be compelled to absorb or accept absurd fables or fiction for absolute truth. I hold that truth is not for the clergy alone, but for all who seek it as an aid to spiritual advancement. Such an obviously irrational statement as this account

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of the Creation is, has caused not only the Bible itself to be discredited by many earnest seekers of truth, but it has made infidels without number. That it is an interpolation goes without saying, as the great Irish Adepts, who first discovered the Spiritual Law of the Soul and formed the theological doctrine of the Godhead and Creation, as a foundation upon which subsequent theologies have been built, could not have made such a mistake. It is upon the foundation laid down by them that our Christian theology rests. Heretofore all statements to this effect have been studiously avoided by those who are well conversant with the truth, as it has been their purpose to conceal the source from which we obtained the Bible, the Savior, and the Christian Religion. No one can believe that those wise Adepts were guilty of committing such an error as bringing, as it were, the Creation into existence before the Creator Himself was created.

Their theological postulate was that the Deity consisted first of One, the All in All, from this One, proceeded Two, the Father-Mother, and from those Two, a Third, the Son (Sun), who is the Creator of the manifested world. They surely could not have given an account of the Creation that was at odds with their fundamental theological dogma that the Lord Sun Iesa is the Creator, and without Him there would have been no Creation. The existing version is a manifest forgery by the Roman and British revisers and reflects the unscientific mental attitude which prevailed in the Dark Ages and is but an unsuccessful attempt of the Roman and British revisers to exemplify the law of inversion, that is, as above, so below; and as below, so above. Therefore, as the human son or child here below, in the mother's womb, manifests signs of life not before the fourth month, the Heavenly Sun (Son), or Creator, could not have been or was not created until the fourth day.

This clerical pabulation was for the congregation or laity and when the Bible was made common and given to the people, it served the multitude and held them, as they had no apprehension or understanding of the myth. This idea of postulating the Creation of the Universe on the basis of a fable or riddle, in the myth, does not or cannot harmonize with enlightened truth as ascertained in the field of knowledge in this modern age. It was not questioned by the ignorant and mentally inept. It is but one of the many forgeries, alterations and additions which the Irish Bible has been subjected to at the hands of the revisers.

In the sacred mysteries of the Christian religion of Iesa Christ of ancient Eire, the cycle of the initiation consisted of seven - one in each of seven incarnations of life in the body, It was considered necessary for the initiate to be inducted into the mystery rites SEVEN times in order to perfect the building of his Solar Body. And this is more in harmony with the law of inversion, "as above, so below and as below, so above." But Rome suppressed the ancient mystery rites, and the revisers have compiled the present version of the Bible text in conformity with that action.

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Chapter III

THE CREATION OF ADAM AND EVE AND THE GARDEN OF EDEN

In the second chapter of Genesis He have an account of the creation of Adam and Eve and the Garden of Eden which is an allegory on human life, with Irish names and idioms. It is so manifestly of Irish origin that it needs only to have attention called to the fact for anyone, who is at all versed in Irish folk lore or tradition and acquainted with the Irish habit of using metaphor in story telling, as even at the present day, to recognize it. No doubt the clerical scribes who translated and revised the ancient Irish text felt satisfied that, with the Irish language and culture suppressed and destroyed, no one in a future age would be able to discover the deception which was perpetrated in telling the Christian world that the Scriptures were obtained from a tribe of so called Hebrew people who lived in a desert and mountainous country in Asia, now called Syria. But, as fate would have it, the deception was not destined to go undiscovered. Under the circumstances it was bound to be discovered, as the plans of those who sought to destroy the Irish language and culture failed in their ultimate purpose, in as much as the Irish language was not completely destroyed, as was intended in order to conceal this great deceit. The forces behind this purpose felt so secure that, with the Irish language interdicted so that anyone found speaking it was to be punished with death and the Irish people, through severe oppression, reduced to a low estate and number, they thought themselves safe in retaining in the translations the Irish names of the characters which they found in the original Irish Scriptures. Feeling thus secure, and with the aid of cunning trickery in disguising and distorting words, by compounding and misspelling them, they have escaped discovery until now. This discovery awaited only the advent of someone free from superstition, broad enough and sufficiently keen to apprehend and penetrate the formidable array of "Historic" fiction which has been issued and circulated to bolster up this great and, now, most transparent deception. Thus equipped and with these mental qualities present, even, a working knowledge of the Irish language was necessary to trace, in that most ancient cultural mother tongue, the original idioms and ideas permeating the Scriptures and to uncover the astutely shaded and reconstructed names of characters and places preserved in the Bible narratives. From now on these pages will be replete with evidence of this studious method of deception.

In Genesis, Ch. 11: 7, it reads; "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." This is apparently an adherence to and translation from the ancient Irish Scripture, as the man thus created bears an Irish name, Adam. Our churchmen tell us that this name means "I am". The name Adam, in this form, would be a combination of two Irish words, to wit: Ad,I, and S'am, am. This combination with the letter s omitted would form the name Adam, as the Revisers have given it in the text. The original form of this name-character is Adam, the dot over the d making it dh, and the dot over the m making it mh. Thus the true and original form of this Irish name-character was Adam, which could read Adhamh, and pronounced Ah av: the letter d being silent and the letters mh being sounded as v. This shows us that the Revisers took the frame of the original word and omitted its qualifying features and preserved the mere skeleton of the form, It will also be readily seen that the form "Adam" is not consistent with the idea embodied in the myth, as it is but an abbreviated and emasculated form of the name of our "first parents" Adam and Eve, as in this form it does not express or symbolize a dual or plural name in one. It is just this idea of a dual or plural

name in one that is expressed and embodied in the original form of the name character Adam. This is the name-word that was formulated by the Inspired Masters who wrote our first Scriptures, and it is compatible with the idea which has been preserved in the translated form of the text, that the Lord called their name Adam. This original form of the Irish name-word is plural and contains the double name Adam and Eve, or father-mother, in one: Thus, Ah, for father, and Av, for mother- Eve. This harmonizes perfectly with the statement in the text which the Revisers beclouded and obscured with the norm-form "Adam". The text reads: "Male and female created He them; and blessed them, and called their name Adam in the day when they were created." (Genesis I,2). The name-word Adam, "I Am," denoted consciousness of being, but, in so far as implying spiritual consciousness, it applies only to few; as to the many, it anticipates them by ages. This Irish name-character, genitive from its root-word Ad, has also in its original form Adam, an additional meaning which is compatible with the Divine idea, and in harmony with an enlightened conception of God's loving kindness for all His children, and which the Revisers deleted in the translation. In this original form, Adam, pronounced Ah Av, means joy, gladness, felicity, happiness. So it will be seen that the name-character truthfully and faithfully reflects the conception of the Master-Adepts as to the loving disposition of the Creator towards His creation, mankind, and also the natural attitude of every pair of rational parents towards the arrival of every young Adam which is born to them.

This word is a true Irish etymon. It is not borrowed from another language, nor is it an exceptional, solitary, or accidental word in the Irish language. There are other words derived from the same root which are also suggestive of the original significance of the name. Such are the words Adamra (Adhamhra), meaning admiration; Adamraid (Adhamraidh) meaning to bless, love, adore; Adamrac (Adhamhrach) meaning blessed; and Adamair (Adhamhair) meaning similitude or likeness. This is clearly in accordance with the Ancient Irish Adept postulate that God is Love and that He made man in His own image and likeness. Thus the alteration from the original Irish becomes most evident and clear.

In Genesis, Ch. II:8), Adam is placed in the Garden of Eden. In this word "Eden," the Revisers have also practiced a deceit in the spelling and the consequent disguised form in which they have presented the original Irish word to us in the text. This word Eden is a disguised and distorted one, formed from the original word in the Irish Scripture myth. The word is Oidean and is pronounced Edean, and signifies love, tenderness, generosity. In this definition or explanation of the word Oidean, in the original Scripture, we catch a glimpse of the high and true spiritual idea or conception of the Creation of man which was held by the Ancient Irish Adept Masters. Here we have, embodied in the Irish original word Oidean, a true concept of God's creation of man. It was a work of love, Spiritual Love, and God placed Adam and Eve in the garden of love, tenderness, generosity, charity and forbearance, love which, as man becomes less gross and sensual by abnegation of the flesh, suppression of passions and desires, will eventually become greater, broader, and be translated to spiritual love. This will lead to spiritual regeneration or birth into the Solar or Spiritual Body. This word Oidean alone, with its explanation, should remove doubt in the mind of any intelligent person as to whence our Scripture came originally and who its authors were.

This story about the allegorical garden of Eden, where the earth-man Adam is placed, is the human body, at generation, and the tree of life (Genesis II:9), which is also the tree of knowledge, is the phallic tree or organ of generation which is in the "midst of the garden" (body). There are two aspects to the

allegory of the garden, the spiritual and the physical, and it is this latter aspect which the Revisers had in mind when they formulated the word Eden; for it conforms to this idea very closely in its construction and fails to convey all sense directly, in its English form, of the Irish root word for which

it is substituted. In this aspect the word Eden means a den or cave, signifying the body.

In the myth, Oidean was meant for the body. This can be easily understood by the explanation of the verses of Genesis II:10-14. Verse 10 reads: "And a river went out of Eden to water the garden; and from thence it was parted, and became four heads." The name of the first river is Pison. This is an Irish name-word, a compound of two syllables, pis--urine, and the second word "on" which is an abbreviation of the word thon, meaning the hips or buttocks. The name of the second river is the disguised Irish word thon, and is distorted to Gihon, also the hips or buttocks. This river is the alimentary canal. This river we are told, in Genesis II;13, "Is it which compasseth the whole land of Ethiopia," the land of "serpent worship," which means the lower part of the body or buttocks, the sensual region, as this part of the body is the seat of the sex principle. The Ethiopians, therefor, mean those who worship the serpent of sex, those who entertain thoughts of sex or indulge in sensual practice or pursuits. The name of the third river is Hidekel, "That is it which goeth to the east of Assyria." This river is the blood, and the reason for its being placed east of Assyria is that Assyria is a cryptic name for the lower section or sensual region of the body. And as the blood of the body all goes to the heart, which is the organ or seat of a higher principle, it is said to be in the East. This is because the Sun, the center and source of all good comes from the East. This shows us clearly that The Revisers took their ideas from the Scriptures of the Ancient Irish Sun Worship of Iesa.

The name of the fourth river is Euphrates. This river is the semen, It is a Greek word and means fraternal, brotherly friendship, implying love. The sixteenth and seventeenth verses read: "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die." These two verses contain the ancient Irish theological idea of inversion, as below so above, and as above so below, and generation in the body implies death to the spirit; that is, he who eats of this fruit is him self destined to be reincarnated into another physical body at the expiration of his present life on earth. Sex intercourse brings man back to earth. In the seventeenth verse is presupposed the violation of the sexual prohibition while Adam (and Eve) is yet in the spiritual Eden, and the penalty for which was death, that is, to be cast out and born into the body of flesh on this lower-material plane. For the ancient idea was that birth in the body is death to the spirit. So in this text it is the archetypal or spiritual Eden that is considered. In the following or 18th verse, this may be easily inferred, as it does not imply an angry or unloving disposition of the Lord towards Adam after being cast out, quite the contrary, This verse reads: "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." This verse shows clearly that it was not physical or bodily death that was meant as a penalty for eating of the fruit of the tree in the midst of the garden, but "spiritual death," that is generation, or in other words, to be born into the physical body, This is very clearly shown by the fact that God created a help meet for Adam, in order that generation might proceed and the race be perpetuated. This is obvious, as without a help meet for him there would be no human race.

The manner in which the Lord created this help meet and why she was called

woman, is told in Genesis 11: 21, 22, 23, as follows: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took: one of his ribs, and closed up the flesh instead thereof." "And the rib which the Lord GOD had taken from man, made he a woman, and brought her unto the man." "And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man," in this version of the creation of woman, the Revisers have made a play on the Irish word Rib in the original, and stressed its meaning, having the Lord perform a major surgical operation upon the unconscious Adam, and thereby giving it "Sub rosa" a touch of callous

humor. In the Irish, the word rib means a snare, a syren, and from the ancient Irish ideal priestly viewpoint indirectly and figuratively signifies a woman. The word rib is a pure Irish etymon. This can be seen from the words genitive to it. From this Irish root word we get the words ribh (pronounced riv), meaning with you, to you, and also ribe and ribeog, meaning a flake, a ribbon, a whisker, a keepsake, a rib of hair, and ribeach, meaning a line or long string, a rag. From these meanings of the word rib and its genitive words, He can readily understand how in constructive allegory or in figurative language it was used by the ancient Irish Adepts to signify a woman. In the meanings given above are objects of endearment to woman, her hair, ribbons for adornment, and a "rag" signifying clothes, and rib, as a snare and a syren, is most suggestive of the attractiveness which woman has for man. The Doctors have, in this translation, given to the Irish word rib an extended meaning, from a snare or syren and rib of hair, rag and ribbon, to rib bone and "bone of my bones." So it becomes very easy to understand where the Revisers got their idea and model, for the creation of the woman. In Genesis II: 23, they tell us that "She shall be called Woman because she was taken out of man." Of course this is most obviously not so, as she is called woman (womb-man) because she has the womb to bear the child. This word womb-man has become abbreviated in use to its present form, woman. It would be too much to expect from a body of men who were bent on secrecy and deception that they would give to posterity a version free from errors. Truth does not abide with such as are full of guile.

In Genesis III, we have an account which is an allegory on the sex tendency or attraction between the sexes, Adam and Eve being but the characters. The first verse reads: "New the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden." The verses immediately following also deal with the temptation of the woman by the serpent, and the temptation of Adam by the woman. This is followed by their making aprons of "fig" leaves to hide their nakedness and their expulsion from the garden. Who has not seen this temptation of Eve pictured and illustrated with a tree having a serpent coiled around its trunk in the garden, and Eve standing near giving heed to the serpent, who is said in the text to have spoken to her? Intelligent people of course understand that a belief in the literal statement of this account would be foolish.

This story of the garden of Eden where Adam and Eve were innocent of sex knowledge and were unconscious of their nakedness has in mind their pre-existence in the spiritual state before sex separation took place, where the dual, male-female man existed as two personalities, as it were, in one body (one flesh, Gen. II:24). In the earthly Eden, to fulfill the purpose of the evolution of the Soul, the sexes were born separately and hence became individualized as man and woman. This state of sex consciousness, here below, is represented by the innocence of childhood before the idea of sex is apprehended. None, therefore, but those who are grossly credulous or ignorant of the uses of symbology in constructive myth and allegory, will believe that the serpent spoke to Eve. The serpent here represents

resents the idea or thought of sex. The serpent is used as the symbol of the sex idea because he is considered the most subtle and insidious of all the animals or creatures, as he glides about stealthily from place to place scarcely being observed, always to be guarded against. In like manner the sex idea is subtle, alluring and insidious, and enters the mind imperceptibly and influences thought, often unconsciously, and is always to be guarded against. The minds of the unwary fall an easy prey to the allurements of this subtle serpent of sex thought and became captives within its coils. The tree, as has been said, symbolizes the organ of sex. And it is to this supposed spiritual transgression against sex purity that the human family is said to owe its advent here on this material plane of existence.

In this chapter of Genesis III, is related a dialog between the Lord and Adam. This is given to amplify the allegory of the creation of "our first parents" and their expulsion from the garden. It also deals with the nature of the penalty which was imposed upon them for their violation of the sex ordinance. In this chapter the Revisers also give us a statement, after the fact, as to the condition of the earth and its production, said to be due to this violation. This theological supposition involves metaphysical subtleties which I will not attempt to treat here. I am accepting the spiritual and natural order as it manifestly is, and was intended so to be from the beginning. My self imposed labor and purpose is other than this. It is straight-forward, simple and clear, my own personal discovery, and that purpose is to prove to all men the fact that our Bible is an original Irish Book, translated and altered by the Roman and British Doctors. This fact they have used every endeavor to conceal. The recognition of this fact, and what it suggests, will open up a vast field for inquiry and research and lead to further discoveries of trickery, suppression and fraud. It will at once give a clue to the cause of the centuries old struggle between the Roman end the Irish Church, and the subsequent conquest, sack and ruin of Ireland by the Anglo-Normans and their successors.

That the spiritual ideals, embodies as they are in the Irish myths in our Great Book, came From the Ancient Irish Adepts of Eire is beyond doubt. They were a highly spiritual order or cult, who maintained their order for thousands of years, secluded on this island, immune from enemies, and there they developed those spiritual ideals which they embodied, under cloak of myth and allegory, in their sacred scriptures. It goes without saying that those ideals were never originally revealed to or discovered by a cast or order of sensual priests or one whose hands were soiled with human blood. Let any intelligent, well Informed person consider the condition of Rome and its priesthood under the Empire or during the Dark Ages, and the question is settled at once. The same man be said of the British priesthood and of its leaders for centuries after the conquest of Ireland. The Bishop always aspired to power and leadership or otherwise to be the advisor of or apologist for the King, as when James 1st at a Puritan conference at Hampton Court flew into a furious rage at mention of the word "presbytery." He cried: a Scottish presbytery agreeth as well with a monarchy as God and the Devil." Whereupon one of the bishops declared that in this outburst the King spoke like one especially inspired by Heaven. (The Beginnings of New England, by John Fiske, page 71). If the King did not see a feasible way in which to put a project through, the Bishop was there to show him how. The status of the common people during those ages, by contrast, will enable anyone to form a just estimate of the priesthoods of those two sovereignties, always seeking wealth and power.

In Genesis III:7, it reads: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves

aprons." It has always mystified and amused readers of the Bible to know why Adam and Eve had recourse to fig leaves as a means to cover their nakedness. The reason for their doing so will appear very obvious when the myth is explained. The word fig is an Irish etymon and was retained by the Revisers, in their translation from the original Irish Scripture, as they knew that no English speaking person, who might have access to the Bible, would apprehend its meaning, and because it aptly expresses the physical aspect of the sexual organs. The word Fig means a split. The Doctors have in this instance, as they have in some others when it suited their purpose, adhered to the original language and idiom of the Irish expression, more especially in this case, as they knew how misleading the word fig would be to non-Irish folk, and they have perpetrated a facetious pun, in so far as their English readers, at least, are concerned. The explanation makes it clear also that the translator and compiler of the "Breaches" Bible, in the year 1500 A.D., knew the meaning of the Irish word fig, for in his version

he had it that Adam and Eve made Breeches of fig leaves to cover themselves with. Of course a split is a cleft or breech. This Bible was suppressed through the efforts of the clergy, as the translation "breeches" was too literal and close to the Irish original, and it might be recognized by someone other than the clergy and might suggest the key to the solution of the allegorical allusion in the myth to the human reproductive organs. The Ancient Irish celibate priesthood in their myths and sagas often use plain and direct language, without vulgar intent, to show how disgusting and despicable a life, or existence, the spirit may have in the body, and more especially so to the mind of the spiritually aspiring man.

This idea can be found embodied in the myth elsewhere in the Bible. The character in the myth to voice this language is Rab-Shakeh. This character-name consists of two Irish word syllables, and their definition corresponds with the role which he enacts in the myth. The first syllable is from Reim, meaning authority, also calling out, and from Rabac, meaning intolerant, bullying, and from Rabladh, meaning boasting, talking foolish. The second syllable word Shakeh is from various forms of the word Seic, pronounced Shak, and its genitives, meaning dry, a combat, an attack, an adventurer, bone, service, the peritoneum, a hide, a skin. This character, Rab-Shakeh, From his name qualities, is identified with the lower nature. He represents in the myth the intolerant, combative and boastful adventurer, calling out and uttering foolish talk, in brief, doing in the myth as his name implies, he is doing the "bawling out" as a servant representing his master the King of Assyria.

This example alluded to above, with. this character-name, and his mythical role, can be found in 2nd Kings, Ch. 18, verse 27 end following verses, where the mythical forces are waging war, one side against the other, within the body. This warfare is waged to get possession of the body in order to use it either for spiritual progress or sensual purpose according to which of the opposing forces wins the victory by swaying the Ego or Self within, in the conflict. The body in this allegorical war is represented by Jerusalem or the Holy City. The King of Assyria is the personification of the lower or sensual nature. The men on the wall represent the spiritual forces, or, individually, the spiritual Ego within the body. In this verse, Rab-Shakeh, the messenger and spokesman of the sensual personality, endeavors to taunt and humiliate the forces of the spiritual personality by assuming a boastful attitude, as if to compel them to eat and drink the ordure or filth of their bodies.

In Second Kings, Ch. XIX: 9, to cite another example of Irish idiomatic expression expression the Revisers preserved for us, is the contumacious epithet applied to the personified lower nature. It is the name Tirhakah, King of Ethiopia.

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Tirhakah means the "Land of dung," the region of the hips, the seat of the sensual nature. What person who has read Irish History but will remember the epithet which was applied to King James by the Irish when he lost the Battle of the Boyne? They call ed him Shemos Ahekah, or James the ???.

This evidence that the original Bible was an ancient Irish Book is not here by chance or accident. It is here because it is the remnant of the original which the revisers retained as best expressing, in narrative idioms, the episodes occurring in the mythical battle for supremacy which the Ancient Irish Adepts pictured as taking place between the good and evil qualities within ourselves. And this mythical warfare, in the original Scriptures, was meant to be as a constant object lesson and reminder to the Initiate and the aspirant for spiritual perfection. Its esoteric meaning was never given to the multitude. In fact, the laity among the ancient Irish never had access to the Scriptures. They were for the use of the priesthood and only lessons and inferences taken from them were given orally to the people.

Even in England, until a late day, comparatively speaking, the Bible was kept exclusively for the

clergy. John Wyclif translated a part of the Bible and was persecuted by the clergy, and his life was ever in danger afterwards . In 1378, he was brought to trial. One of the charges brought against him was that he made the Bible more "common and more open to lay men and women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the gospel is trodden under foot of swine." [4] When Wyclif died in 1384, a monk denounced him and said that he was "the idol of heretics, the image of hypocrites, the restorer of schisms, the storehouse of lies, the sink of flattery" [5] And all this was because he helped to give the laity an English version of the Bible.

The first complete English version of the Bible was published on the basis of Tyndale's translation and appeared in England in 1535, one year before Tyndale's death. So it was at a very late date that the English people were given the Bible. Tyndale had to flee from England and, after traveling about from place to place on the continent of Europe, he was arrested in Antwerp where, after one year of imprisonment, he was strangled to death in his cell. It was only in 1538 that, in response to the clamor of the people for the Bible, King Henry VIII issued a command to all ministers to place "one boke of the whole Bible, in Englyshe, sett up in somme convenient place within the churche that ye have cure of, whereat your parishioners may most commodiously resort to the same and rede it." [6] This Bible was chained to a block or other fixture so that no one could carry it away. The clergy opposed every effort of the people to obtain access to the Bible and it was only after a great struggle that the King James, or Revised Version, was prepared and given to them. In those days very few of the common people had any leisure time and only very few of them could read. But their zeal for the Bible caused many of them to learn to read in order that they might be able to peruse it. In time the revised Bible became common and it was taught literally to the people. And we find that a literal belief in it is encouraged even to this day.

In this misconception of the real purport and lack of instruction in the true intent of the Scriptures, a great harm has been done, as what is a series

of wars between the mythical kings is but the war which is supposedly taking place in the individual aspirant between the good and evil forces within himself. This literal conception has caused a sanction and tacit assent by Christian people to wars of bloodshed, cruelty and injustice. Such wars are inwardly condoned or taken as a matter of course by Christian people, as it is shown in the Scriptural narrative that the Lord commands his chosen people to wage war on their neighbors. The people were not taught the truth in this matter. The war which He has commanded is the war against evil, the war of the Spirit against the lower passions and desires within ourselves. These are the foes against whom we are to wage a constant and unrelenting warfare. Our human enemies we are commanded to love and forgive. The war of the Spirit was well understood by Plato, who says in his prayer to Pan, in the Phaedrus, "O Beloved Pan and all the gods who make this spot their dwelling place, teach me to love wisdom as the only riches, and make me at peace with those within, and give me only so much of wealth as a good and holy man may manage and enjoy." It is against the sensual qualities of the lower nature that the Lord gives us command and sanction to war.

This is the true intent and meaning of all those mythical wars in the Scriptures, such as the Moabite wars, that is, the so-called war between the kingdoms of Moab and Israel. These wars are purely allegorical, as there never existed two such geographical or political divisions designated as Moab and Israel, in the entire history of mankind, until the priests converted the myth into history. The invention and composition of the history of this so-called war, which is figurative, is based on the idea of the conflict which is going on in the human personality between the good and evil forces the higher and lower nature in man. This becomes evident when these Irish name words are explained. The term Moab

means my father, from Mo, my, and Ab, father, and signifies in the myth the lower animal nature, its traits and tendencies, which are at variance with and in opposition to the spiritual nature. The term Israel consists of three Irish word syllables; Is, from Ies, the spirit which is in the human seed fluid, and Ra, the name of the Sun, and El, the name of God. In the myth, Israel represents the good forces or higher nature in man, struggling to overcome the stubborn opposition of the forces of Moab, the lower physical nature, its lusts, appetites and passions. This is the true basis of the mythical wars between "Moab" and "Israel" and the teaching of these wars as a part of history has been a gross evil and is at variance with the divine junction "Love thy neighbor as thyself."

In this sense the Scripture has been grossly misinterpreted, as it has been in many other ways. It is the same with the fig leaves with which Adam and Eve are said to have covered their nakedness. We have been told that the fig was a phallic symbol, but this is the first time that the source from which it originated, with its true meaning and sense, has been given. It might be said in rebuttal by some that the symbol of the fig was used because it was full of seed. This is not the reason as there are many other fruits also in which abound a profusion of seed. It therefore becomes obvious that the true reason is as stated, from its physical aspect and meaning in the natural sense indicated in the original idiom. And in like manner, and according to nature, "did the Lord God make coats of skins, and clothed them." To all intelligent folk it is needless to say that the coats of skins which the Lord God made for them were those coats of human skins which now, as then, constitute the outside covering of every human being who is born into a body of flesh. We see here, in this failure to make clear in the text the character of the "coats of skins," an illustration of the purpose of the Revisers always to mystify and to obscure the true meaning.

In this way they encouraged by natural inference the belief by the unsophisticated that the coats of skins were of dumb animals.

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In Genesis Ch. III:15, it reads: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shall bruise his heel." This verse deals with physical generation, and the enmity between woman and the "serpent." foreshadows the abandonment of carnal desire or intercourse in the ultimate telistic or perfecting work. This the aspirant accomplishes by living a series of successive celibate lives through several incarnations while engaged in the perfecting work. We are told that seven such lives are required to accomplish this task. Otherwise, in an exoteric sense, this enmity alludes to the order of nature, as well as to the natural and moral Instincts for protection of sex and progeny. A writer, whose name I cannot now recall, has stated that in this verse the word "heel" was not meant, and that this word, though used, was meant for "keel." This writer was correct. To be exact, the text should read "her heel" and not "his heel." The word heel was used cryptically for the buttocks, as the "heel" is the end of the body and the buttocks are also, and the seat of the sex principle. It has been rendered thus for camouflage, In this sense "heel" or "keel." means the hips or buttocks, the seat of the generative principle. It is taken from the original version, I believe, where a substitute word was also used.

An example of this use is found in Homer's Iliad, this fact helping to establish that this book is an ancient Irish allegorical poem. The siege of Troy is the siege of Tragh, with the setting transferred by the plagiarists to Greece. The name Troy is adapted from the Irish word Tragh-Strand, meaning Heaven, hence the phrase "Heavenly Strand." In the Irish idiom it is a name for Heaven or the Sun. In the south of Ireland, there is the town of Ventry, Its ancient name was Ventragh, meaning fair or white strand, and metaphorically it is the City of the Sun. We find that the poem bears out this ancient idea. The siege of Troy is the siege or struggle for possession of the body, Which is cryptically the Holy City,

by the higher and lower qualities of our personality, These qualities or aspects are personified as characters in the poem and are made to act a part in the drama of the battle between the armies of the opposing forces. This is an idyllic conception of the Ancient Irish Adepts and was put into cryptic verse by Omer, a poet-priest. This is an Irish production translated and transferred to Greece after the conquest of the Irish Church by Rome as Ireland was to be obscured forever and all memory of her culture and institutions was to be suppressed and denied her. The allegorical characters are yet, even in the translation, readily identified by the Irish stem or root-word of the names which have been preserved, to which Greek endings have been added. Of such are the names of the demigods, Odysseus and Ulysses. These are two Irish names disguised under a Greek form. It can be readily seen when the names are explained that they are a part of the ancient Irish culture and ideology. The name Odysseus is composed of two syllables, the first Od, from Iud, pronounced Yudh, meaning the day, an aspect of the Sun, and the second Ysses from the Irish word Esse, meaning the seed (semen), spirit. This name in the Irish form would be Iudesse, pronounced Yudesah, and embodies in it the idea of the Divine Spark of the Sun God, whose name he bears, in the seed or spirit in man. The name Ulysses embodies the same idea. The first syllable Ul is a disguised form of the Irish word Iul, pronounced Yul, a name of the Sun, and the ending of the name is the same as in the other. The Irish form of this name is Iulesse, pronounced Yulesah. Ulysses, the God-man in the seed, is the man of stratagem, that is "art" and in the poet's fancy, he represents the potential Ego or God-man in the flesh. The name Aeneas is also an Irish name-word, from Ain, the Sun, and Hector is another character-name which belongs to the cult of Eire. The name is from Eac, a horse, the horseman; hence Eactoir, the charioteer of the Sun. This Irish character-name has been anglicized as Hector. The Roman and British priests wished to preserve this

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ancient Irish cryptic lore, and in order to do so, they disguised it and transferred it, with much more of Irish culture and philosophy, to Greece. The disguise, as here explained, will be clearly seen through by any Gaelic scholar to whose notice these pages may come.

The translators of our modern university textbooks of the Odyssey and the Iliad seem not to be aware of the deception practiced on the works of "Homer." Many cities have falsely claimed to be the birthplace of Homer. The distinction and honor of being his birthplace belongs to Eire, as the production cryptically embodies the idealistic philosophy and culture of her ancient adepts. The ancient name of the poet was Omer, from Om, the Irish name of the Sun; hence Omer, the priest of the Sun-God. This clearly proves his radical identity. British writers have prefixed the letter H to the name.

In the Iliad we find the word "heel" used for the organ of sex. The characters are of course allegorical. Paris wounds Achilles in the "heel." The word Paris is formed from the Irish word Poris, meaning sex-production. Achilles is from the Irish word Ac, meaning a skirmish and Ac, meaning refusal or denial: hence in the mythic theme we find that "Achilles" sulks in his tent, refusing to carry on. Right here is absolute proof as to the origin of Homer and the plagiarism of the Iliad and Odyssey and their transference to Greece. From the word Ac, we get Aca, meaning with them. When the word Ac is inflected it becomes N'ac, meaning near you, with you, beside you. This word is suggestive, and for this reason it was employed as an euphemistic name-word for the organ of sex or those addicted to sex pursuits. Such are the "Achaians" in the poem. So, in harmony with these personified Irish characters, we find that the Irish word Poris, expressing the idea of sex-production, has been personified and changed to Paris. Paris wounds Achilles in the only spot in which he is vulnerable, the "Heel" or organ of generation. These characters and ideas explained, clearly prove to us, for the first time in this enlightened modern age, the original source whence came the classic poems of Omer, the poet-priest and devotee of the Sun worship of Eire. These poems follow closely the theme contained in our Irish

Bible myths of the struggle between the higher and lower qualities and aspects of our nature.

In poetry there is taken, and always granted, a license in the treatment of characters, such as of gender, male or female. In the case of Achilles, it is the male gender which is designated in order not to expose the real import of the poetic theme, The poet takes license in employing ideas and mythically personifying them as living characters (Paris represents the Sun and Helen the Moon. The Moon is said to be the spouse of the Sun) to embellish this theme, but the basis of it all is sex-desire or attraction, the sensuality of the lower nature. The indictment applies to both sexes. Average humanity is vulnerable in this "Achilles heel." of the lower nature. This is what the aspirant for spiritual advancement must eliminate from his mind and thoughts in order to make progress in the spiritual work which leads to emancipation from the "Ixion" wheel of death and rebirth in the body. All this digression is to show clearly the use and meaning of the word "heel," in the Bible text, and the source of the original idiom, the ancient Irish Priesthood of Eire.

Before leaving this third chapter of Genesis, I wish to explain more fully one more character-name. It is that of our illustrious Irish Mother Eve. This name will take us to the very fountain head of its inception and formulation, to Eire, and it is found in its ancient cultural language, of which it is an integral

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and inseparable part. This will be seen from its root-word and its various derivative forms. This root-word has the forms of Aod, pronounced Ah, and Ea, and Ai, fire, pronounced A. From this base He get the following words: Aibhel, pronounced Avel, a spark of fire; Aibh, Ave, meaning All Hail; Abhadh, Ava, meaning a camp, encampment, abode, a net in the form of a sack to catch fish; and Aibh, Eve, meaning similitude, a "tribe. These are but a few of the derivatives and are suggestive, conveying an idea of the basis of the name Eve. This name-word has several other forms and meanings in the original Irish which are wonderfully comprehensive and suggestive. Although it has different forms of spelling, under the varied forms there is expressed, either separately or collectively, the shadings of meaning, for use in the myth, comprehending the feminine qualities which are meant to be expressed in this exalted character-name befitting the primal Eve, the Mother of the human race. It is a beautiful and happy conception and one worthy of its ancient Adept authors. One form of the name is Eabhall, pronounced Eval, from the root-word Ea, fire, which in its higher or spiritual sense signifies the fire or spark of the Divine Spirit, and in its lower or human physical aspect means the fire of gestation. Thence we have the form Eabha, Eve, a woman's name. Another form of the name-word is Ibh, Eve, meaning a country, tribe of people, ye, you. And still another form of the name is Aoibhe, pronounced Eva, meaning civility, benignity, neatness, elegance, all feminine qualities, and hence "Mother of all living". Finally we have the form Avibh, pronounced Eve, meaning a courteous civil Look or countenance, a patrimony or country, a tribe or race of people. It also means pleasant, civil, courteous, cheerful, neat, elegant. And finally, to complete the definition of this glorious name of our great Irish Mother Avibh (Eve), it means similitude, likeness, that is, She was made in the image and likeness of God, the Divine Creator.

This is a true presentation of the conception of Mother Avibh by the Ancient Irish Adepts of the Sun worship of Iesa Criost, that woman and man were created co-equal, and by a co-equal Father-Mother God. By contrast the Revisers have given us an Eve which reflects manifestly the mental conception and attitude of churchmen toward woman during the middle ages, when the question was considered in the church council of Macon in the sixteenth century, as to whether or not women had a soul. This was decided in the affirmative by a majority of only one vote. (Bebels Women, p. 52, by DeLeon). During those ages the status of woman in general was pitiable. It was practically that of a slave or serf. So in the revised version of the Bible they have given us other than an Irish Eve, one that is abject, accused and penalized, degraded and impoverished, shorn of her implied queenly qualities as Mother of the

race, and the attributes with which she was enriched in the original, and which were hers, conceded by prophetic inspiration, for Eve is but a type or figure of all womankind.

In her original Irish name, these attributes with which she is endowed are conceded as hers by nature, birthright and as a Divine gift and heritage. This name is an eloquent witness and testimonial of the high accord and esteem in which woman was held in ancient Ireland, to wit: She was spiritual, pleasant, civil, courteous, neat, elegant, a potential goddess, and like man, made in the image and likeness of the Creator. After reading this testimony as to Irish (Gaelic as it is called) being the original language of the Bible, no reader will have any doubt to whom to ascribe its authorship, in spite of the deception which has been and is being practiced to conceal this important and new manifest truth.

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Chapter IV

THE CHILDREN OF ADAM AND EVE

In the fourth chapter of Genesis we have further proof that the Bible is a translation from the original Irish Scripture. How otherwise can the presence of all this Irish evidence be explained? Moreover it is consistent with all the ancient traditions of spiritual erudition and culture of the ancient Irish which have survived and come down to us through the ages. We do not find Greek or Latin, Arabic, French, Spanish or German words or names in the Old Testament. The so called Hebrew is but an artificial sacerdotal dialect of the ancient Irish priesthood, constructed from the Irish language for their own secret or ritualistic use and purpose. It was never the spoken language of any race or people. Its foundation is Irish and is easily recognized as such once the attention is called to the fact. We find a great number of Irish names and Irish idioms which have been preserved, even in the translations, because they ere so expressive of the ideology of the ancient Adept Masters who wrote the first Irish scriptures. These names are secretly expressive of the progressive stages of the characters in the ideal spiritual work of perfecting or building the Solar Body. These names are recognized although they have been altered and disguised in a cunning manner.

This will be seen in the names of the children of Adam and Eve and in the genealogy of the children of Cain, as enumerated in this fourth chapter of Genesis. The first and second verses of this chapter read: "And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord." "And she again bare his brother Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground." In this Irish mystical narrative we find that there is embodied the Ancient Irish Adept conception of the triune nature of man, namely that he is composed of body, soul and spirit. In this connection it will be noted that it is related in this chapter that Adam and Eve had "three" children, the youngest being Seth (Gen. IV:2S).

The first born, Cain, in the original Irish, is a personality of different aspects and in one of them he represents the material body, or lower nature, and is therefore assigned the work of tilling the ground, because he is the man drawn back into reincarnation due to the attractions of sentient existence. The word Cain is Irish and has different forms of spelling with different meanings, many of them befitting his mythical character. The word is derived from the Irish root-word CA, meaning a house, figuratively the body. Therefore, in the myth, the name is constructed on the idea that the body is a house for the Soul. In this manner, we get the Irish word Cain, representing the lower personality or the "man of the body", of bodily qualities and tendencies. One form of the word is Caon, pronounced Cain, meaning resemblance, concealment. This meaning applies truly to the character in the myth, as the man Cain naturally resembles his parents and in his higher aspect, as will be seen later, he resembles the Creator,

God. And after killing Abel, Cain becomes a wanderer in order to conceal his identity. This feature of the myth is an allusion to the fact that the Ego or real man is concealed in the vesture or vehicle of the body.

Another form of this word is that which is used in the translation, namely, Cain. Under this form the word has several meanings, not all of them applicable to the lower aspect of the character 'Cain' in the myth. However I shall give them here for the benefit of the reader. These meanings are as Follows: a can

or vessel, implying the body; chaste, undefined, devout, religious, sincere, faithful, candid, just, equal, beloved (these qualities which imply a higher nature in "Cain" will be explained later in dealing with the genealogy of his children); rent, tribute, a fine, reproach, satire, a fault, a law. From the last group of meanings we have the Irish word Cana, meaning tribute, amercement, assessment, The meaning of fault or reproach corresponds to the ancient Irish ideology that the body was at fault as it is the man of the body, or lower nature, that propagates and foredooms the Ego to be drawn back again into the body; hence the condemnation of and punishment of "Cain" -- to be a wanderer and a vagabond without settled residence and to receive small recompense from his labor as a tiller of the ground.

In this manner Cain is penalized in the myth, which is in accordance with the theological idea that man is born in sin and therefore is at fault for being born and is, in consequence, penalized. This accords with the idea that only the imperfect are reincarnated, or born again into the body for further experience or probation. Thus he (us, you and I) is said to be a wanderer because he was compelled to journey back and forth from the word of spirit to be reincarnated into an earthly body and thence to go forth again, through the gate of death, into the world of spirit. This is the common lot of all until each becomes perfect. The perfect man or Ego does not core back again to be born anew into an earthly body. He has finished his cycle of earthly probations by completing the building of his Solar or Spiritual Body. That the physical body must exist and is necessary for the Soul or Ego to function in until this task is completed, goes without saying. This is implied in Gen. IV: 13 where Cain, the lower self, makes an appeal to the Lord and is made to say: "My punishment is greater than I can bear" and he further addresses the Lord, in verse 14, saying: "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." This slaying is an allusion to the spiritual work of the aspirant, for as soon as he apprehends the spiritual law of the evolution of the Soul, he "findeth" Cain, the Lower qualities of his own nature, and proceeds to eliminate or slay them.

It will be seen in the myth that the appeal of Cain to the Lord was successful as the Lord is made to protect the man of the body, Cain, by pronouncing a penalty, which is emphasized as with vengeance upon anyone who should slay him. The statement of Cain in verse 14, that "from thy face shall I be hid," is merely an allusion to the fact that the Ego or self which is attracted by the earthly nature can never come into the presence of God and that this lower nature must be eliminated and separated from one's higher nature. The stricture which is placed upon anyone slaying Cain, in the myth, serves in an exoteric sense as a commandment or injunction against the taking of human life. It must be obvious to all enlightened readers that the incidents related in the mythical narrative could not be considered as objective facts. They are constructed for their esoteric value to the Initiate and their exoteric aspect, in the narrative sense, is intended for the multitude.

That the narrative has other meaning than its literal reading would suggest, can be recognized when we consider, in reference to the slaying of Cain, that there were no people of the earth at that time, according to the myth, to slay him. In Gen. IV: 16 it reads: "And Cain went out from the presence of

the Lord, and dwelt in the land of Nod, on the east of Eden." This passage has always puzzled the curious and has never before, to the writer's knowledge, been explained to the public. In the absence of explanation, it has contributed to no

small extent in producing skeptics as to the Divine inspiration of the Bible as the infallible word of GOO. As there were only three human beings on earth at the time, Adam, Eve and Cain himself, Abel having been slain and Seth being as yet unborn, the absurdity of giving a literal interpretation to the text is obvious. It was intended to be recondite, with its meaning only to the "anointed" or "chosen few, the Priesthood. In the mythical story there is no mention made of any daughters having been born to Adam and Eve up to this event. So the idea of Cain finding a wife in the land of Ned has been, to the general reader an absurd statement which could not be reconciled and which made void the reliability of the entire Bible message. This passage in the text only adds to the sum of incontestable proof already given that the Bible story is a production of Ancient Irish antiquity, embodying the ideology of the ancient celibate priesthood of the religion of Iesa. The word Nod (its original form is Nad) is an Irish word and means the hips. This is the "Land of Nod" where Cain, the sensual man, found his wife, the hips being the seat of the sex or generative principle in man. In the character Cain we have but a type of common humanity who find their wives in the "land of Nod."

Abel, the second son of Adam and Eve, is a fictitious character like his brother Cain and is meant to represent the Soul. It will be noted in the text, Gen. IV:2, that "Abel was a keeper of sheep." This statement in the myth secretly embodies the character of Abel in its figurative meaning. The sheep here symbolize the Soul, as the Soul, like the sheep, has to be watched over, and guarded against destructive sin and passions just as the sheep must be protected from beasts of prey. The lamb has always been a spiritual symbol. The name Abel is a distortion of the original Irish word Eaball, meaning a spark or burning coal of fire. This is the Abel, or Soul, that Cain, the lower personality, put to death, as contact with the bodily nature is always said to deaden the higher soul qualities in man. This accords with the ancient Irish sacerdotal ideology that "the more we are engrossed in the things of the body, the less we are in those of the spirit". This idea is preserved in the revised text where "Paul" is made to say: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other."

The third son which was born to Adam and Eve is named Seth. This event is presented to us in Gen. IV:25 in this manner: "And Adam knew his wife again; and she bare a son, and called his name Seth; For God, said she, hath appointed me another seed instead of Abel whom Cain slew." This is in accordance with an occult truth that the soul nature is composed of two elements, a higher and lower, thus making the soul impermanent, as ultimately these two elements separate, the higher becoming united and identical with the Spirit, which is permanent, while the lower element disintegrates and becomes destroyed on the lower levels of the psychic or Astral world. The name of this son is an Irish name and in the original it is spelled Siath, pronounced Seth, meaning peace, concord, harmony, spiritual, godly; therefore Seth is meant to represent the spirit. In this implication Seth fulfills the threefold personality or nature of man, composed of body, soul and Spirit, as represented in the myth by these three "sons." This name Seth is genitive to the root-word Saoi, pronounced Seh, and it is from this same Irish root-word that we get the name of "the powerful God Seth" who is God of wisdom and who has been accredited, surreptitiously by so-called authorities, to the Egyptians. The Irish word Sais, wisdom, is also derived from this same root and also Sethar, the All Wise, an Irish name of God.

This testimony regarding the root-word Saoi, and its genitives, when considered in connection with the mass of evidence already submitted, should satisfy

the most exacting mind that Irish Gaelic is the Mother language of the Bible and prove its Irish origin despite all contra-argument.

Seth was born to Adam and Eve in their advanced years. He Has the fruit of many years, nay, lifetimes, of spiritual effort at attainment, as it requires many rebirths in the body to attain the character of Seth. In the metaphor of this truth in the myth it is purposely written generations instead of lives or incarnations. This truth, being a part of the secret doctrine, is thus hidden lest the esoteric character of the myth be exposed. So Seth, the spiritual nature or character, was born to Eve to replace the Soul nature of Abel, whom Cain, the lower nature, had suppressed or killed for the time being. These children of Eve typify the transitional upward stages of human spiritual progress. While Cain, the lower personality, overcomes or extinguishes Abel, the spark of the higher Soul nature, it is only temporary and not for eternity. Hence the advent of the character Seth, born to Adam and Eve in their old age (as they were then one hundred and thirty years old, Gen. V: 3). Thus we find set forth under the cloak of this ancient Irish myth the law of the evolution of the soul or human Ego. With this explanation, it is easy to see the true figurative character of these sons, who represent three stages of spiritual progression in the aspirant and who typify, ultimately, the spiritual progress of humanity as a whole. At first man is engrossed with the things of the body or lower nature. In time the spark of the Soul is enkindled, and finally he becomes spiritual, through which state he ultimately becomes perfect.

That this truth is contained in the myth can now be clearly perceived in the final verse of the chapter, Genesis IV: 26, which reads: "And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord." This son, Enos, who was born to Seth, figuratively represents the climax of human spiritual evolution. This son is the Solar Body which Seth begat and which was "Born" to him. It will be noted that Seth did not marry or need one of the opposite sex to beget this son. The name Enos is derived from the Irish word Ain, meaning the Sun; hence Enos. While faithful to the idea in the original, the Revisers formulated for us the name Enos as a disguised form of Ain, signifying the Sun-man or the man of the Solar Body. In the Irish language the letter E has the sound of the English A, and Enos is formed to embody secretly the original Irish idiomatic idea. By reversing the name and spelling it backwards we get the word "son" which is the very idea intended in the name, that is, cryptically, the Solar Son or Solar Body. This is the spiritual body of brightness or Solar Light, which is the vesture of the Perfect Man.

This exposition of the esoteric conception of human spiritual progress, as represented by the characters in the myth, culminated in the character of Enos. He is the acme of human spiritual achievement and therefore, in these first four chapters of Genesis is epitomized the entire Bible narrative, the burden of which is the generation, birth, development and perfection of the human spiritual Ego or Man-God, Iesa. This character Enos, as explained, is added testimony to prove that this Esoteric Wisdom is of ancient Irish inception. This name, substituted for Ain, the Sun-Man or Solar Body, identifies "Enos" as being the same as Iesa (Jesus), the Irish Redeemer, or Savior of each and every man who in the course of time makes himself worthy and Perfect, through the elimination of the sinful qualities of his gross or Lower nature. This is the Iesa spirit which is latent in every human being awaiting development by pure thoughts and an aspiration for the things of the spirit. It will be noted, relative to Enos, that the text of the twenty-sixth verse closed with these words: "then began men to call upon the name of the Lord;" This is an allusion to an occult truth, that it is only

through an appeal to this spirit of God within one's self that prayer is answered. It is our own higher self that answers prayer. This truth is set forth by Plato in this wise: "Man not communicating immediately with God his Holy Spirit acts as his interpreter."

It is important, therefore, and necessary that every human being should cultivate this higher spirit which is within himself, a part of his nature, which is now latent and undeveloped. This Spirit is Universal. Every man possesses it and it is individual in the sense that every human being, man or woman, is Iesa (Jesus) in the making or process of development, The Archetype or this Iesa Spirit in Man is Ies, the Spirit of God in the Solar Sun, whose similitude and likeness man becomes when he has reached the state of perfection. The entire burden of the esoteric narrative of the ancient Irish Scripture myth is pointed towards this end, man's ultimate achievement and destiny. This truth will be further seen in the discussion of the genealogy of the children of Cain.

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Chapter V

THE GENEALOGY OF THE CHILDREN OF CAIN

In the chapter on the children of Adam and Eve, it has been stated that the name of the character Cain, in the myth, has two very different aspects, one representing the lower or evil and the other the good or higher nature of man. Christian preachers of the day never refer to this higher aspect of Cain's character and it is doubtful if the English-speaking clergy of today, especially in America, have ever looked up the etymology of the word Cain. To have done so would have brought them into contact with the Gaelic language, a familiarity with which would make it at once apparent to them that the Bible was an Irish book originally, fictitiously represented as originating in a country geographically known as Syria or Judea. This would be more readily apparent if the student possessed the key to the ancient secret doctrine, which is hidden in the peculiar wording of the myth itself, as well as in the astutely distorted and compound names of the characters enumerated in the genealogy of the children of Cain. I believe it is safe to say that the secret significance of these names has never been explained to any Christian congregation. The explanation is here given for the first time.

In Genesis IV: 17, the text reads: "And Cain knew his wife: and she conceived and bare Enoch: and he builded a city and called the name of the city after the name of his son Enoch." In the myth, a wife signifies wisdom and the soul. In this myth she signifies wisdom, as all the characters represent the good or higher aspects of Cain's (the Spirit or Ego in the CA or body) nature, as exemplified through his descendants who are called his children. This wife (wisdom), whom he married (embraced, possessed, that is, figuratively, made his own) brought forth a "Son" whom he called Enoch. This name is simply a disguised form of the original Irish word Ainoc, pronounced Ainok, meaning the Sun Man, signifying the Solar Body or the perfect Man God. "And he builded a city, and called the name of the city after the name of his son Enoch." This city which Cain built is the Holy City or Spiritual Body which the name Enoch implies. In the figurative language of the myth the human body is called a city. Thus we see the potential, good qualities of Cain reflected in his offspring Enoc, the Solar Body. To set forth this esoteric truth and to embody it more fully, the myth is amplified to express the process for the development and birth of this Solar Son. This is secretly set forth in the characters whom we may call here the grand-children of Cain.

In Genesis IV:18, we read: "And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech;" These sons of Enoch are all Irish names and, to the instructed, they convey their message very clearly. Irad is a compound word of two syllables, Ir,

meaning the end or East, and Rod, purposely spelled Rad for camouflage, meaning a road, a way, a path, a passage, a gem. We learn from the character Irad that he is, in the myth, as befits a son of Enoch, a spiritual aspirant or wayfaring man traveling eastward towards the light; that is, he is engaged in the perfecting work of building the Solar Body.

Irada begat Mehujael. This latter word is a compound of two syllables; the first, slightly misspelled, should be Matha or Mathu, pronounced Mahu, meaning the good; the second jael, is a distortion of the word Ial, meaning light, a shoe, a latchet, a thong. This character covertly suggests that he is also, as we

might expect him to be, a wayfaring man who wears shoes," 'things that travelers wear on the "foot" in their journeyings. He is the good man who is figuratively traveling eastward in search of light, that is he is striving for spiritual perfection.

Mehujael begat Methusael. These two characters are the same in the first syllable of their names, though they are purposely spelled in a slightly different manner. The latter has the ending seal which suggests the same significant secret idea and meaning. There is merely this difference in the two names: the last one has, instead of the ending jael (a shoe), the ending sael, a heel, implying a foot, which in the myth signifies a traveler or spiritual wayfaring man. This is the ideal figure used secretly in the Irish myth to denote the spiritually aspiring man. It can be easily understood by referring to Gen. X:6, where we read that Cush, the "foot," from the Irish word Cos, the foot, was born to Ham. It will be noted also that the Revisers, on their own account, duplicated this son for Ham and called him "Phut" (foot). This is an interpolation so transparent that it is only necessary to mention it to have it recognized. It is absurd to think that, even in a myth, there could be in a family of four sons two of the same given name, such as two Isaacs or two Josephs, and much less two "Phuts". So from the original Irish mythical character Cos, presented to us as Cush in the text, we have an extra son of the same name, presented to us with the fabricated name of "Phut."

It will become obvious to the reader that the term "wayfaring" man is an idiomatic form taken from the original Gaelic and used in the translation to express the idea of the spiritual aspirant who is consciously striving to unite with his own higher self. This is the union which bringeth calm and happiness and the peace that "Passeth understanding." It is in connection with the perfection and accomplishment of this task that we apply the words of Isaiah, the prophet of Iesa, the Irish prophet of the Sun God, when he speaks of the calm and peace, the change and the joy which come to the aspirant when the work is accomplished (Isaiah XXX). I will, quote briefly a few excerpts from this chapter to make clear this idea and also the use in the myth of the term wayfaring man. In the first verse the text reads: "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose." 5th verse: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" 6th verse: "Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." 8th verse: "And a highway shall be there, and a way, and it shall be called 'The way of holiness: the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein.'" 10th verse: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrows and sighing shall flee away." Thus we see the ancient Irish idea and idiom preserved and, as it most fittingly happens, set forth in beautiful imagery and metaphor, in the Book of Isaiah.

I shall digress here from my subject, the Children of Cain, to explain the name of Zion, which occurs in the last verse quoted from Isaiah. The word Zion in this verse is a so-called Hebrew word signifying Heaven. Historically speaking, outside of fiction, there was never a Hebrew language, that is, a

naturally developed language called the Hebrew. The so-called Hebrew language is an ancient artificial ecclesiastical dialect constructed from the Irish language by the Irish Hebrew, or Druid, priests of the Fire or Sun Worship. In the Original Irish the name Hebrew is Eabrach, from Aod, pronounced Ea, fire, priests of the

Fire, and this name has been translated into English as "Hebrew" and given a false setting as to its origin and location. This order of priesthood in ancient Eire constructed this language for their own exclusive use for sacerdotal and ritualistic purposes. It was never originally or anciently the spoken language of any race or people. (See Chapter of Irish and Hebrew in "Irish Wisdom Preserved in Bible and Pyramids"--by this author). It was a sacerdotal language understood only by the Initiate Priests of the Sun worship, and served them in a manner such as Latin does the priests of the Roman Church of today. When the Church of Rome suppressed and absorbed the Irish Church, the ancient priestly sacerdotal dialect, formed by altering Irish words and giving them a stated meaning, was taken over by the Roman Church and presented to the world since then as the Language of a branch of the Aramaic race, the mis-called Jews of today. The word Zion is a distorted form of the Irish word Sion, meaning Heaven. Another form of the word is Scind, a name which the Irish missionaries of the Sun Worship, in their great trek around the world, gave to a river in India, which name it bears to this day. As the Irish is the most ancient cultural language in existence, it can be plainly seen, from its correspondence, where the so-called Hebrew came from. The proof is evident in this fact, that Sion was the ancient name of the River Shannon in Ireland. It was called Sion, the Heavenly River, because it was called the Bride of the Sun and dedicated to Him. In the same manner we get Mary from the Irish muir, the sea, and Muire-oigh or Mboiden Muire, the Virgin Mary, who is called the Mother of the Son (Sun). As Ireland is the original home of the Christian Sun Worship, and the undeniable parent of our modern Christianity, the similarity of words and ideas are easily accounted for, more especially when we know that Judaism (from Iud, Yudh, the day and bright aspect of the Sun) originated and flourished in Ireland and is but another name for the Sun Worship.

We saw by the quotations of the text from the thirty-fifth chapter of the Book of Isaiah the reflection of the original Irish Scripture and the natural constructive inference to be gleaned from the characters Mehujael and Methusael. The one is the "good shoe" and the other is the "good heel." In the myth, both of these characters are exemplars of the good work and traveling on the spiritual path or "way" which culminates in the traveler's arriving at his long-sought destination and becoming united with his Solar Body.

This will be further seen in the explanation of the name of the son of Methusael, Lamech. In the text, Gen. IV:19, it reads: "And Lamech took unto him two wives; the name of the one was Adah and the other Zillah." The term Lamech is a true Irish etymon and means "having hands" and is applied to one to who is skillful with his hands. It is an idiomatic Irish expression and is used in the myth to signify the successful and skillful artist and craftsman, the builder who is engaged in the arduous, delicate and selective work of erecting the splendid palace or Spiritual Body, which is to be the ultimate vesture of the Ego or Self.

In early ages and up to the time immediately preceding the Anglo-Norman invasion of the island, and the absorption of the Irish Church and institutions by Rome, the patriarchal system, which originated in Ireland and is reflected in the Irish Scripture myths of our Bible, still existed. It had become merged and identified with the great monastic establishments of the country. The leaders of those powerful establishments or religious orders sometimes became kings, and their descendants were the nobles. The motto on the banners of one of those princely families was a spiritual one and a most suggestive one. It

was the Lamh Dearg, pronounced lav darg, meaning the "Red Hand." It was the insignia of the

O'Neils of the House of Tyrone. To the vulgar or uninstructed of later times, it bore a different significance. To those it was an emblem of battle and intrepidity in war. Its true origin and significance was that it was adopted by the Spiritual Sept or Patriarchal tribe of the O'Neils as a secret symbol of the work or labor of the Initiate who was engaged in building the Red or Rosy Body of Spiritual Perfection. Who among my readers of this day has not heard the expression "the red rosy dawn" applied to an aspect of the morning sun in the heavens or of the ancient spiritual order of the Rosy Cross? It is to the building of this Rosy Cross that the "Red Hand of Ulster" applies. In ancient Eire was developed and arose the first Order of Rosicrucian's. The Germanic and Medieval Order of Rosicrucian's received their inspiration from the first parent order in Eire. The Germanic peoples received their culture and their religious institutions from the Irish. It was under the leadership of the latter, in the great struggle between the Irish and Roman Churches, that the Germans overthrew the Roman Empire. The Germans belonged to the Irish Church and those wars were mainly religious wars, due to Roman jealousy, aggression and lust of power.

In the text we find that Lamech, the dexterous, adroit, skillful artist and spiritual craftsman, married two wives. These wives here signify wisdom. The first one is named Adah, which name is from the Irish word Ada, meaning victory, and the other wife is Zillah, a distorted form of the Irish word Silla, to sow. Therefore Zillah is the "sower of good seed," which signifies wisdom. We find that Lamech acquired in those two "wives" two degrees of Wisdom which enabled him, figuratively, with the work of his "hands" to gain the victory over his lower nature and build the Bright Palace of the Spiritual Body. In Genesis IV:20, it reads: "And Adah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle." This son Jabal which Adah brought forth is the same as Abel who was born to Mother Eve. He represents the Same idea. The name is spelled Jabal to disguise it. It is a form of the Irish word Eabal, meaning a spark or coal of fire, signifying in the myth the spirit and indicating the progress being made towards the spiritual state. There is no letter J in the Irish alphabet and in the translations the Revisers have used the letter J as a substitute for the letters E and I in the original Irish names. They have also for purposes of disguise substituted the English letter Z for the letter S in the Irish names. This is seen in the so called "Hebrew" words, where Zion is substituted for the Irish Sion and Zillah is used for Silla. So the character Jabal is only a variant form of Eabal, a spark of fire, signifying the Spirit, and bears the very same message as Abel, who, it will be remembered, was a keeper of sheep. He is the father of all such as dwell in tents and have cattle. Therefore he is a herdsman and shepherd, which fact also confirms his identification and proves as well the etymological derivation of the name, as being the same as when he is presented to us in the form of "Abel." The term "tents" is used in the myth to signify those who are seeking spiritual advancement. This figure is used because people who live in tents and possess cattle and sheep are forever shifting their tents and seeking new and better pastures for their herds and flocks. They are not static or settled, but are moving and traveling, like the "wayfaring" man in the myth, to advance their spiritual welfare. Of such was Jabel.

"And (Gen. IV:21) his brother's name was Jubal; he was the father of all sum as handle the harp and organ." This character name is pregnant with occult meaning to one who has an understanding of the law of the evolution of the Soul, and who also has possession of the key to the Irish myth. Without a knowledge of the Irish language it would be difficult to approach the true meaning of these names. With this knowledge of the Irish language the student or investigator,

who is equipped with the key to the secret doctrine, will be aided in his research by understanding the etymology of the names and will be helped in his efforts by their suggestiveness. That this is true is evidenced in the fact that this is the first time, since the Bible was translated from the original Irish, that the true key to these characters has been given to the world. Without the aid of a knowledge of the great mother language, the writer could also have been unable to solve the problem. From now on, I hope, the Bible will become an open book for all who wish to know the truth, and will not remain a closed book as heretofore whose occult truth was accessible only to the age long exclusive few, although today the majority of the Cristian clergy are ignorant of the meaning and significance of these names.

In the original Irish, the character Jubal is spelled variously as Iubhal, Iubail and Iubhail, pronounced Yuvhal. It means time, exemption, release in the sense of freedom. It means --he manumits, that is, sets free from slavery. So Iubhail, or Jubal as the Revisers have named him, being a brother of Jabal, is the advanced spiritual man who has through his own effort become freed from the trammels of the earthly body and from the slavery of sin and the passions of the lower nature. Therefore, as his name implies, he has become exempt from the necessity of being born again into an earthly body of flesh. His period of earthly probations or incarnations is at an end. This will be further understood when the statement in the text is explained that "he was the father of all such as handle the harp and organ," hereby implying that he was a musician.

It is only the advanced spiritual man who can be a musician in the sense here implied. The human body is the Harp of God, and it is also called the Lyre of Apollo. The body is likened unto a musical instrument because of the system of nerves or "chords" which run along the cerebra-spinal column. These nerves connect with the ganglia or clusters of nerve centers in the body in which are slumbering the latent spiritual potentialities. These clusters or, nerve centers are energized into potency by the vibrations which are set in motion and conveyed along the nerves or "chords" uniting the clusters, (vibrations caused by the emanations from the brain or mind of the aspirant). Hence these nerves are likened to the chords or "strings" of a musical instrument. It is through the medium of these nerve centers, awakened one after another, that the Ego or Self of the aspirant can gain exemption or emancipation from the "slavery" of the "round" or "circle" of life and death and rebirth in the body. How necessary this rebirth in the body is to average humanity, may be seen at once by reflecting upon how little progress is made by the individual man in the allotted space of one earthly lifetime. It becomes obvious that man must reincarnate many times before he becomes perfect. This profound truth was first discovered by the great Master Adepts of ancient Eire and this is the secret reason why the Harp was the symbol of the ancient Irish.

When this fact is properly appreciated, it will be more readily understood what irony there is in secretly attributing to the misnamed race of so-called Hebrews or Jews of today the symbol of the tiny Jewsharp. Either of these names is a misnomer and has been imposed upon this latter people only in a comparatively recent period of time. All of the extant so-called ancient history of the Jews, such as the "Antiquities of the Jews," supposed to have been written by one "Flavius Josephus," is fictitious. It is a pure invention and was written and compiled to sustain the fiction of the "history" of the so-called "chosen people." The key to its refutation is within itself and the fraud must be obvious to one who has apprehended the truths disclosed in these pages. In the light of what has been set forth herein, it can readily be seen that the works of "Josephus"

are but a palpable attempt to set up an alibi in regard to where we obtained our Scriptures, to agree with

Roman authority, and to secularize and convert into bonafide history the mythical incidents of the Biblical text. Neither the one nor the other is history. Those works were forged to furnish an "historical" background for the Bible. Josephus is an allegorical character, whom will be explained elsewhere.

In Genesis IV:22, the text reads: "And Zillah she also bare Tubal-Cain, an instructor of every artificer in brass and iron; and the sister of Tubal-Cain was Naamah." As has already been shown, Zillah, like Adah, signifies wisdom. And, like Adah, she bears good fruit to Lamech in the persons of these two children. These children signify two progressive steps forward in the process of building the permanent spiritual edifice of the Solar Body. The first of these figurative children of Zillah, the sower, is Tubal-Cain. The word tubal is a disguised form of the Irish word Tuathal, pronounced Tuhah, meaning a lord, signifying in this character the spiritual or advanced Ego. Hence the character Tubal-Cain signifies the spirit in the body and it is the spirit which instructs. Another form of this word is Tubhal, pronounced tuval. To avoid the possibility of its identity being recognized, the Revisers have omitted the qualifying letter H, and made the word Tubal, with the suffix Cain (the body). The word Cain here in this name, associated with the spirit, Tubal, implies the good attributes of the word and denotes a spiritual man. He is thus presented to us in his capacity as the original artificer in Metals, brass and iron. This is the figurative method of informing us in the myth that it is through the spirit that we are instructed and advanced from within. The brass and iron represent the things of the lower nature, the iron the very lowest and the brass, a more refined metal, the qualities not so gross.

The sister of Tubal-Cain is Naamah. This is also an Irish name and means the Saintly or Holy one and here signifies the Soul. In the Irish language the word saint or holy is written in two forms, One of these forms is Naobh, with a dot over the b, making it Naobh, pronounced Navh. The other form for either of these two words is Nam, the dot making it Namb, pronounced Navh. The dot over the letter m in this word gives it the value of the bh which is equivalent to the English letter v, thus giving the word the sound of Navh, The Revisers preserved this latter form but disguised the word under the Form of Naamah, which is very near to one form of euphonious spelling and, in the original Irish, with a dot over the letter m, would be pronounced Navha, the saintly or holy one. Therefore in the myth this character is a worthy sister of Tubal-Cain and she is identified with the immoral spirit or advanced Ego.

In Genesis IV:23, it reads: "And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech harken unto my speech; for I have slain a man to my wounding, and a young man to my hurt." We have here, in this section of the myth, an acknowledgment from Lamech to his two wives, who represent two degrees of wisdom personified, Adah - victory, and Zillah - the Sower, that to them he owed his progress in the purifying work of eliminating the evil qualities and tendencies from his nature. This he voices in the words "for I have slain a man to my wounding, and a young man to my hurt." The man whom he had slain was his own lower nature, the gross sensual man. This is no light or easy task to perform but an arduous and difficult one, fraught with suffering for the "Spirit's sake." Hence his wounding in the trials and sacrifices which he had undergone and made in the process of conquering his appetites, lusts and desires.

That this is so is covertly stated in the myth and is especially true in regard to the slaying of "a young man to my hurt." To those with understanding, this is a plain statement of occult truth and is a verification of the ancient aphorism found in the text, Proverbs XVI:32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." It has always been considered a most difficult work to accomplish, but not an impossible one for the resolute and persevering aspirant. But it is so difficult that only the most valiant and persevering can accomplish it

in the number of incarnations set forth in the myth. Therefore among the ancient Irish Adept priesthood anyone, who had entered upon the "path" and strictly adhered to it through all the trials, was considered a noble and likened to a warrior, a hero, a champion and conqueror. This idea is embodied in the names of the ideal personages of Irish myth and saga. Such are the characters Caernach, the Invincible; the courageous Oisín of lamblike innocence and purity; the Beautiful Son of Fion; Oscar, the swift rushing hero; Ector (Hector), the valiant hero of great deeds; Usgar, the Separator, ornament and Jewel; and Fion, the mighty warrior, champion and conqueror who inspired men to action. These are all names and attributes of the personified Sun God. Their brothers and sisters and kindred in nomenclature have been pilfered and preserved by the Revisers, without acknowledgment, and are the characters in our Bible. It is the ideal wisdom personified in these characters that the ancient celibate priesthood strove to emulate, and they labored to that end.

The difficulty of achieving the desired goal is further implied in the words of Lamech in Gen. IV:24, where he says: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." The distinction and inference made here is that the slaying of Cain, the grosser part of the lower nature (among the definitions of the word Cain one is reproach, fault, blemish), is more easily accomplished and therefore does not advance us to the same extent as overcoming and eliminating the more subtle and tenacious traits and tendencies of our earthly nature. This is what is meant by slaying a "young man to my hurt." For, at a certain stage, when we think we have succeeded in eliminating completely these lower traits and tendencies, they raise their heads again; they take on the vigor and strength of youth and cling to us tenaciously; and, until they are finally conquered, they reassert themselves again and again until after several lives, or incarnations, they are completely eliminated. It is then that the spirit is free and exempt from the attraction or "penalty" of the lower nature and earth life. The term "avenged" in the myth, used in connection with the slaying of the "young man)" signifies recompensed.

The truth which is embodied in the myth just explained can be seen exemplified in the drama of life which is enacted daily before our eyes. In ordinary life we see human beings who have reached a stage where they abhor the grosser traits of the lower nature but are very weak in their application of even the comparatively easy test of living the Golden Rule. And likewise the injunction "Love thy neighbor as thyself," applied in a broad sense as it affects ordinary human intercourse, will in a measure serve to illustrate the difficult nature of the work. But the perfecting work is even much more difficult, as it comprehends a complete transformation and involves the sacrifice of all earthly ties. Only the strong and persevering in righteous will can accomplish it. Hence the ideal terms in the Irish myth and saga applied to the resolute and successful aspirant, the "wayfaring man," as warrior, hero and champion. It was such zeal and earnestness which enabled them to spread the gospel of the Christian Sun Worship to the ends of the earth.

In this genealogy of the children of Cain, we find the summery of the number of lives or incarnations which have always been held as necessary to accomplish the task of perfecting the spiritual work. In counting from Cain to Tubal-Cain and Naamah, we have seven generations, which covertly signify the traditional seven incarnations necessary to emancipate the Ego or self from the earthly wheel. These seven lives are those which come to him who would hasten the process beyond the ordinary course of human evolution, immediately proceeding the final victory. It is this continuous effort, with the respite or rest in the Astral world between rebirths, that finally enables the aspirant to accomplish the work of emancipating himself from the earthly life. This profound truth and esoteric wisdom is thus embodied in the Irish Bible Myth of the Genealogy of the Children of Cain.

Chapter VI

THE GENEALOGY OF THE PATRIARCHS FROM ADAM TO NOAH

This mythical account would seem at first sight almost a duplication of the myth recounting the generations of the children or descendants of Cain. Although it is somewhat similar in construction, it secretly embodies a different idea or occult truth. This myth may also, like the other, be considered as a genealogy of the children of Adam, with this exception, that it does not include the names of either Cain or Abel. In this summary of his descendants they are omitted. Other characters have been introduced in the myth to supersede them. These characters are meant to represent and emphasize 'the process and stages of the perfecting spiritual work of building the Solar Body. So in the genealogy of the children of Adam, beginning with Seth, the spiritual man, and as would be expected of all these generations up to Noah, we find that they represent either the perfect spiritual man, such as Enoch, or the advanced spiritual, man, such as Methuselah, who is striving to attain that goal. All these characters bear Irish names which have been preserved from the original Irish Scriptures, many of which names are the same as those enumerated in the genealogy of the children of Cain, and their meaning is the same, there are some additions and variations made in some of the names preserved in this form of the myth, names which, with their number, disclose the key and esoteric meaning and purpose of it.

I have explained the seven generations in the myth of the children of Cain as signifying the seven incarnations or successive earth lives necessary to emancipate the spiritually aspiring man from the attraction of the life on the earth plane. This number of reincarnations was considered necessary even after the aspirant had entered upon the path, and only those were selected for this preparation who were, after being examined, known and considered to have lived pure and blameless lives. Such ones were selected in their youth, before they became foul with sin, for this initial step towards a long course of instruction which in time led to the higher degrees of wisdom. In like manner, the secret purpose of this myth of the children of Adam is to embody the idea of the length of time necessary to accomplish the work of the emancipation of the Self from life in the flesh. It will be noted that there are, in the myth, from Adam to Noah inclusive, ten generations. These ten generations represent the traditional one thousand years which are required in the perfecting spiritual work.

The form on which this myth is constructed shows very plainly its Irish Sun Worship origin. Its form is based on the annual revolution of the Sun in His circle through the astronomical divisions of the heavens. These divisions or houses, as they are called, are twelve and correspond in number to the twelve months of the year. Ten of these heavenly houses are represented by the ten patriarchs or Sons of Adam, thus indicating the completion of the cycle of the perfecting work of building the Solar Body, This myth resembles somewhat the myth of Iesa (Jesus) and the twelve apostles, one for each house or division of the circle, but it differs from it in having but ten characters or generations. The occult truth embodied in the myth will become apparent as the names of the characters are explained, and as the myth unfolds, its content and purpose will become clear.

The myth as presented in the text is as follows. Beginning with Genesis V: 1,2, it reads: "This is the book of the generations of Adam. In the day that

God created man, in the likeness of God made He him; Male and female created He them; and blessed them, and called their name Adam, in the day when they were created." In the first verse we are told that God created Adam in His own likeness. This is but a confirmation of the definition of this Irish

name which I have already given. It also means similitude, image, which makes the fact clear that our Bible is an ancient Irish book translated with the name character A'dam' (Adhamh-pronounced Ah av) preserved to "testify unto himself" in his own behalf and to the enlightenment of all mankind as to his Irish origin and significance.

In the second verse is embodied a profound occult truth which has always been recognized by the very learned and erudite but which has as yet scarcely made an impression on the mind of the average man or woman. This is entirely owing to this knowledge being held aloof from them and their being kept in complete ignorance of this important and fundamental truth regarding the dual aspect of human nature. The fact, as set forth in the myth, is that man is double-sexed and therefore God gave them a name in the singular number, "male and female He created them, and called their name Adam in the day when they were created." This implies the profound truth that man, whom God made in a perfect state, was created male and female, and that the Ego or Self is born into a male or female body, in each incarnation, according to the experience and wisdom destined to be acquired during that particular incarnation. This truth of the dual sex-unity in man has significance given to it, in this myth, by having them jointly called A'dam', which in this original form contains both names in one idiomatic name word. They were created because God loved them, and love is one of the definitions of the root word Adam in its original Irish form: Ad'am'.

The verses of Gen. V:3,4,5, read: "And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth; "And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters; And all the days that Adam lived were nine hundred and thirty years; and he died." In the third verse it is stated that Adam begat Seth, a son, in his own likeness and image. We see that the translators have made a play on the meaning of the name Adam, which it has in the original Irish, as image and likeness are two of the meanings of the name Adam, and this son, Seth, represents the spiritual state to which Adam advanced and typifies the node of progression of man towards attaining spiritual perfection. This idea is implied in the statement that Adam begat Seth when he was one hundred and thirty years old. This is the secret meaning of the statement, as Adam at that age was beyond the period of physical generation, and therefore, in harmony with the esoteric sense of the myth, we see that the Son of his begetting was the Spiritual or Solar Sun-Body. After begetting Seth, we find that Adam lived eight hundred years, thus making his age nine hundred and thirty years, which in fullness of number is near enough to suggest, as was intended, the round number of one thousand years which is required in the perfecting work.

This period is also covertly implied in the sum of the years which each of these ideal characters lived previous to begetting sons, omitting Noah, who, as his Irish name implies, is the nine months man, thus requiring more time to develop or acquire a spiritual state. The sum of these years is ten hundred and fifty-six from Adam to Lamech inclusive, and this number again implies the traditional one thousand year period. It is to embody this idea that these figures and numbers of years are introduced in the myth in connection with these characters. The sons and daughters which each of the characters begat represent so many progressive steps and signify wisdom which they had acquired during the progress of the perfecting spiritual work. In the myth sons and daughters signify wisdom.

In Gen. V:6,7,8, we read: "And Seth lived a hundred and five years and begat Enos; "And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters; "And all the days of Seth were nine hundred and twelve years; and he died." The idea which is cryptically embodied in the story of Seth in these three verses, while apparently much the same as in the story of Adam in the preceding three, is nevertheless different and conveys a distinct message of its own. It informs us of the

difference in time which was required for each of these two characters to beget a son, that is to progress a step in spiritual wisdom. Thus it required of Adam one hundred and thirty years of effort to beget Seth, this son, being farther advanced, as his name Seth, an artificer, implies, than was his progenitor. He in turn begat his son Enos in a shorter length of time than his father Adam begat him. He, being a step further advanced, was enabled to acquire spiritual wisdom in a shorter period than did his father Adam. The name Enos (Ain-os) has already been explained in the genealogy of the children of Cain, and in this myth he is the sane exalted character. In the former myth, he was the Ultimate or Solar Body and he is still the same, but in this myth, he figures as but one of several exalted spiritual characters who are striving and who ultimately achieve that goal.

In Gen. V:9, 10, 11, the text reads: "And Enos lived ninety years and begat Cainan; "And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters; "And all the days of Enos were nine hundred and five years; and he died." In the first of these three verses we are told that Enos begat Cainan. This son bears an Irish name which means small or little Cain and signifies a spiritual man, The terminative syllable an, added to the name Cain, denotes the diminutive, hence Cainan. The good attributes and qualities which were given in the definition of the name-word Cain apply to this character and need not be repeated here.

In Gen. V:12, 13, 14, it reads: "And Cainan lived seventy years and begat Mahalaleel; "And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters; "And all the days of Cainan were nine hundred and ten years and he died." Cainan, like the other characters in this myth, reached the perfect state, as we see that he also lived the greater portion of the thousand year period, during which time he continued to advance in spiritual progress by acquiring wisdom through sons and daughters, the symbols of wisdom. Mahalaleel, the son of Cainan, has an Irish name. It is a compound of three word syllables, maha, meaning good, la, meaning the day, and lil, meaning following or pursuing, signifying one who is a seeker of the light, a devotee of the Sun. This name complete is an Irish idiom and harmonizes perfectly with the Sun Worship. It is in accord with the writer's assertion as to the authors and source of our Bible. Mahalaleel is the good man, the follower of the day or Sun, and he is therefore a devotee of the Spiritual Sun Worship. He is the advanced spiritual man, the son of The Sun, or the Solar Body Man.

Genesis V:15, 16, 17, reads: "And Mahalaleel lived sixty and five years, and begat Jared; "And Mahalaleel lived after he begat Jared eight hundred and thirty years, and he begat sons and daughters; "And all the days of Mahalaleel were eight hundred ninety and five years; and he died." The name of this son of Mahalaleel, Jared, is a variation of the name Irad, As there is no J in the Irish alphabet, the Revisers introduced it here to give a different form to the name. Like Irad, it is from the Irish root word Iar, the end, and Read, a road. It also means the west. Therefore Jared is also the wayfaring man who is traveling on the spiritual path or road and who is at the end of his long probation on this earthly round. Gen. V:18, 19, 20 read: "And Jared lived a hundred and

sixty and two years and he begat Enoch; "And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters; "And all the days of Jared were nine hundred sixty and two years; and he died." The character- Enoch here is the same as already explained in the chapter on the children of Cain. He represents the Solar Body or Perfect Man.

Genesis V: 21, 22, 23, 24, read: "And Enoch lived sixty and five years, and begat Methuselah; "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters; "And all the days of Enoch were three hundred sixty and five years; "And Enoch walked with God; and he was not; for God took him." As before explained, Enoch is the spiritually perfect man. The name is a

disguised form of the original Irish word Ainoch, the Sun Man, and signifying in the myth the Man of the Solar Body. This idiomatic character name also discloses to anyone who possesses even a rudimentary knowledge of the Irish language that the Revisers translated from the original Irish Scriptures. It will be seen that in the period of years allotted to the existence of Enoch, they make the number of years of his life correspond exactly to the number of days in the sun's annual revolution, namely, three hundred and sixty-five. The Irish root word of this name is Ain, meaning a ring, a circle, the Sun. So Ainoch walked with God, and was no more bound by the bends of the flesh. He was seen no more on this earth, for he was the "Holy City" or the Solar Man-God, and was one with the Creator whose image and likeness He had become.

Enoch begat Methuselah. The name of this son of Enoch is also an Irish one. It is a compound of the words Math, pronounced Mah, meaning good, and uesal. From this latter word the Revisers got Uselah. This word is derived from the Irish word Uas, pronounced Ooas, meaning noble, exalted, supreme. Hence the Irish word Uasal, and Uasalah, meaning a nobleman. It is a title of respect and conveys the idea of great, good and high character. It means noble, generous, great, illustrious, gentle, bright, splendid. These are all qualities and attributes befitting the great, good and noble character Methuselah (pronounced Mahwhosilah), the good and spiritual nobleman, the Son of Ainoch, the Perfect Solar Body or Man. In Genesis V:25, 26, 27, we read: "And Methuselah lived a hundred eighty and seven years, and he begat Lemech: "And Methuselah lived after he begat Lamech seven hundred eighty and two years; and begat sons and daughters; "And all the days of Methuselah were nine hundred sixty and nine years; and he died." In this good and great character Methuselah, who in the myth is the Son of the perfect Man-God, we find the embodiment of the esoteric Irish Magian ideal of the one thousand year period necessary for accomplishing the perfecting work of building the Spiritual Body. In the myth Enoch comes in between the two personalities who live the longest term of years on earth, Jared, the father, and Methuselah, the Son, of this Perfect Man. From this fact in the presentation of the myth, it is clear that this Son of Enoch has been specially designated to represent this ancient Irish Adept idea. This is easily inferred from the fact that he of all characters, being, as he is, the Son of the Perfect Man, is given the longest term of years to live upon the earth, nine hundred and sixty-nine years.

This number was considered near enough to the one thousand year period to be understood by those for whom this esoteric wisdom was intended in the ages past. Their successors have also zealously endeavored to keep this knowledge secret from the laity or those other than the priesthood. I am convinced that such a policy of secrecy regarding the sacred doctrine has led to division, suspicion and distrust and has caused war. It has created antagonism among men sufficient to disrupt society, the evil effects of which are manifest not only in our country

of America but throughout the entire so-called civilized world. This policy of secrecy has fostered an ecclesiastical aristocracy among churchmen and promoted an ignorance among the mass of the people which has been the prolific mother, not only of violence and persecution, but also of creeds and confusion. I hold that this ancient wisdom should be exposed and expounded to all mankind that they may, at least, have a chance to know and assimilate it. The policy of concealing this wisdom but serves to keep the great majority of mankind groping in darkness. In presenting this ancient truth and expounding it properly to those less advanced, there will always exist an ample field for efficient teachers and instructors.

In Genesis V:28, 29, 30, 31, we read: "And Lamech lived a hundred eighty and two years, and begat a son: "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." "And Lamech lived after he begat

Noah five hundred ninety and five years, and begat sons and daughters; "And all the days of Lamech were seven hundred seventy and seven years; and he died." This character Lamech is the same as has already been explained in the elucidation of the Children of Cain. In this sense it will be seen that the text has preserved the true conception and ideal of this original and Irish name character. The meaning of the name is covertly referred to and employed in the formation of the text of the twenty-ninth verse, in the words "toil of our hands." The name Lamech means and implies having hands. The number of years assigned in the myth to this ideal character Lamech as the term of his earthly existence, namely "seven hundred seventy and seven" years, is given to embody covertly the three "sevens" which were the three periods of time required among the Ancient Irish of the Initiates who were chosen to be admitted to the sacred or esoteric orders.

Among the ancient Irish, even those of the non-sacerdotal orders such as those of the poets, bards and ollamhs (pronounced allavs---doctors or professors of science) were often required to give time and attention to their studies for what was practically the same as three periods of seven years each or twenty-one years, in order to become perfect in their professions. It was not an uncommon occurrence for a student to attend schools of instruction from the time of his very early youth until he was forty years of age. This was so in the schools of music, poetry and the sciences. In the study of the Sacred Science and initiation into the esoteric cults, the student or Initiate was obliged, if he hoped to advance to greater proficiency, to serve three periods of seven years each of intensive study and meditation in the acquirement of knowledge and of self-mastery. With sum as these, in fact, study became a fixed habit and continued throughout their entire lives. This was especially true of those who were chosen, having been proved worthy, by the Great Magian Cult of ancient Ireland to be inducted into the higher mysteries where was inculcated the most profound wisdom regarding the evolution of the soul.

This fact of the three periods of initiation, consisting of seven years each, is preserved for us by the Revisers, though unintentionally for the general reader, in the Irish biblical myth of Jacob and Laban, the personified Sun. The three terms of service which the former gave to the latter form a cryptic allusion to the periods of Initiation, although the Revisers have made the total term of service twenty years (Gen. XXXI: 38-41). In this ancient Irish religious myth Jacob serves seven years for Rachel (from the Irish root-word Racac, a woman, female, damsel, and Ceil, to conceal, to hide, prudent, wise, meaning wise women, and from Ra, the Sun, or God, wisdom). He also serves seven years for Rachel's sister Leah (meaning gray, implying old, aged and that she was not so desirable in marriage as the younger sister Rachel. She also represents wisdom but of an

inferior degree or lower order). In this myth note is taken of man's impatient eagerness and ambition naturally to covet the higher and more desirable wisdom first. We see this natural and inconsiderate trait in man exemplified in Jacob's falling in love with Rachel first, instead of with Leah. It is not in the order of Divine dispensation that man should acquire the higher and more precious wisdom before he has acquired wisdom of a lower degree which prepares him to receive the higher in due time. This is the esoteric truth which is cryptically embodied in the myth of Jacob, who, thinking that he was serving his first term of seven years for Rachel, found that he was compelled to accept "Leah," a lower or inferior degree, first before he could marry (or possess) Rachel, the higher wisdom. In harmony with the foregoing exposition, it will be noted that, although Leah brought Jacob six sons and one daughter -- seven steps or degrees of wisdom, it did not lessen but rather increased his love for Rachel, the higher and more desirable wisdom. He also served Laban a third period in order to acquire cattle. These are precious things which increase and signify in the myth that Jacob had acquired increased wisdom.

It will be noted in Gen. XXX: 32-35, that Jacob was to receive as compensation for his third. term of

service all the cattle (sheep and cattle) that were spotted, speckled and ring-streaked, that is, those that were variegated. This, in the myth, signifies the highest wisdom. This will be easily understood from the fact that Jacob, the Initiate, had in the first place received and assimilated the wisdom of the first seven year period as represented by Leah; in the second place he had also acquired a higher and more advanced order of wisdom during the second period of seven years as represented by Rachel; and now by virtue of possessing the wisdom acquired during the previous two periods of initiation, he was qualified to receive wisdom of the highest order. As covertly embodied in the myth, this wisdom was truly diverse and variegated as it comprehended a wisdom such as has never been set forth in books or script of any description in any age. It was the crowning wisdom inculcated by the Magian Adepts in the aspirant to mystical and spiritual culture. It was a course of discipline and training that enabled him to obtain with absolute certainty a knowledge of the divine, immortal nature of his own conscious Spiritual or Higher Self. This knowledge can only be obtained by means of the sacred trance by which all faculties are placed in abeyance and the clamor of the senses, passions, thoughts and emotions is stilled and controlled so that, in perfect peace and silence of the Soul, the Inner Self may be heard. This result can be obtained only by one who has attained a high degree of spiritual culture. In this manner the ancient Irish Initiate reached heights of wisdom which are not attainable through means of the intellect alone. It brought into play a faculty which is vastly superior to the perception or understanding of the objective or lower senses, and gave him a conscious knowledge of spiritual realities which can be obtained in no other way. [7]

Is it not this Arcane Science which Plato speaks of? "Plato" is merely a formulated name which has been used as a screen under which to conceal as such and to preserve priestly and scholastic lore taken from the Ancient Irish Culture. The name Plato is constructed from the Irish word Plait (pronounced Plat), meaning a head, a secret place. The internal evidence that Plato is a cryptic name is unmistakable and conclusive. It is a suggestive name to those who are aware of the great deceptions which were perpetrated after the conquest of the Irish Church and, like the names "Homer" "Shakespeare" and others, serves as a repository of

ancient Irish culture and wisdom. This disclosure will throw sane light on the answer which a priest gave to the author on the subject of Irish literature. He said: "The Irish have no literature." When asked to give a reason for there not being any, he said: "I can not speak. My lips are sealed." Such secrecy henceforth availeth nothing. The evidence is now disclosed and the problem is solved. That Plato is a mythical name, used secretly for a purpose, can be seen on explanation that it is connected with the Phallic phase of the Ancient Irish Sun Worship. This will be recognized by the so-called "facts" given in his mythical and fictitious biography. It will be noted that he attended a "famous school" of philosophy which is said to have been established by Pythagoras, another mythical character who is the personified "serpent of sex production," the Instructor of wisdom which is imparted to and gleaned by humanity through the experience of the Phallic tree, generation, or being born and reborn through the medium of sex. He has a dual aspect, a higher and a lower character. In the former he is the personification of the higher wisdom and spiritual regeneration, and in the latter aspect human sex generation. This is evidence that Plato is a cryptic mythical name made use of by the priests as a repository for Irish culture. The facts in the biography of Plato show that he is a "child" of the priests who have constructed him on the unmistakable lines of the religious myth. He is the Ego or Self, who gleans his philosophy and wisdom through the school of sex generation at Cretona. Pythagoras, the Instructor, we are told established his famous school, at this place (this name was actually bestowed upon a place in Italy by priest historians to support this fiction) where Plato is said to have attended as a pupil. The name Cretona is an Irish word name, a true idiom, in harmony and correspondence with the

idea which is secretly contained in this myth. The word is composed of two syllables, the first Cre, a bottom (like the keel of a ship or cask), and the second tona, meaning the hips or buttocks, literally the hips of the body, the seat of the sex principle. This is the school which all who are born are compelled to attend and pass through, life and death and rebirth, until we attain the higher wisdom.

This is, I believe, the first time that the mythic character of Plato has been exposed. He is but one of the many characters which the priest writers have formulated for the secret purpose of having a name to which to attribute a philosophy and culture taken from the old Celtic well of wisdom. His name has also served their purpose of being a "key" name and also to ornament a fictitious biography and history which had no real foundation in fact.

Of those who failed in their effort to obtain this Arcane Science Plato says: "Not having attained to the mysteries of true being, they go away and feed on the food of opinion." In other words, those who would know the verities of true being must obtain it through the sacred trance or subsist on the knowledge which others may spread before them. Under the tutelage of the Ancient Irish Adepts of the Magian Order, the Aspirant developed the spiritual potencies which lie latent and dormant in the ordinary man. The wisdom thus obtained, like the gnosis, has never found expression in words, as it is soul illumination and language is inadequate to express it. It was a personal spiritual attainment and secrecy and silence was enjoined regarding it upon all who attained it.

In possession of this comprehensive and variegated wisdom, the Initiate Jacob had become, as it were, an aspect or reflection of the Sun Himself, who, in the person of Laban, is his Mentor and Instructor. The character Laban is the personified Sun. The name is Irish and belongs to the Ancient Sun Worship.

It is a name consisting of two syllables, La, meaning day, and Ban, meaning white, clear, bright, hence signifying the Sun or Bright Sun. This ideal name can be Notes:

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easily understood, as we know that the Great Magian Adepts from whom we got our Bible Scriptures conceived the Sun as the Creator and the Source and Center of all wisdom, from whom came all goodness, light and knowledge, and they considered all life due to Him and that without Him all life upon this earth would perish. Therefore the name Laban and those ring-streaked, spotted and speckled cattle, signifying the highest wisdom imparted to the Initiate Jacob, harmonize perfectly with the Irish Magian concept of the Sun and the Heavens. They studied and observed every aspect of the Sun's manifestation. They considered the variegated heavens as a sublime and beautiful aspect of the Sun, and justly so, and chose it as a fitting symbol of their concept, covertly cloaked in the myth, to signify the highest wisdom imparted to the Initiate in the process of the perfecting work of building the Spiritual Palace or Solar Body.

Furthermore, the stratagem which was adopted by Jacob to bring about the production of ring-streaked, spotted and speckled cattle is a feature of the myth which covertly embodies a significant truth which is in perfect harmony with its entire content, It will be noted that at the time of conception the cattle were seeing the white and pillared rods which Jacob placed in the troughs before them when they came to drink. This incident, in the myth, is a cryptic allusion to signify that we increase and grow in spiritual wisdom according to our perceptions. Our aspirations aid us in our mental conception and entertainment of good and pure thoughts, which, with good deeds, are the materials that build up the mental body or spiritual vesture. Like the cattle in the myth, we imbibe wisdom through our understanding and perceptions, our ideals are formed from our thoughts. Hence the ancient axiom "As a man thinketh in his heart, so is he," and again, "The pure in heart shall see God (The Higher Self)." If our ideals are high and pure they increase our Soul growth and effect a change which is really a "becoming," as

embodied in the myth and elucidated here, and which leads finally to Soul Illumination.

In the story of Lamech, (Gen. V), the ground, upon which Lamech toiled with his "hands" and which the Lord had cursed, signifies the flesh body which he (the Ego or Self) occupied as a dwelling or vehicle in which to function during the period of his earthly life. During this earthly life, in the myth, he begat Noah. In Genesis V:32, we read: "And Noah was five hundred years old; and Noah begat Shem, Ham and Japhet." Noah is the tenth patriarch or descendant from Adam. He represents, as a personality, the ordinary man among humanity, who is born into the flesh and has spiritual potentialities. The figure of five hundred which is given in the myth as the length of time which elapsed before he begat Shem, Ham and Japhet, serves as a key number to assist covertly in the solution of the myth those for whom it was intended. It is held that humanity as a whole advances slowly and has advanced out about half way up the path from the animal to the spiritual state which is our goal. Tennyson says that the incline up which man has climbed, from the beginning to his present status, is so long and steep that it is veiled from him, and, if he were permitted to look back and view it, he might become discouraged as he is but half way in the ascent and has as far yet to go. So, as the character Noah represents the ordinary man or average humanity, it will be easy to understand why the time said to elapse before he begat "children" was set at five hundred years. As the principal burden of this myth is to embody the idea of the one thousand year period, held to be necessary for the aspirant who was engaged in the continuous and intensive perfecting work of building the spiritual or Solar Body, it will become presently apparent why the number five hundred appears in the myth in connection with the character Noah.

In this myth the generations from Adam to Noah are ten and the figure five (hundred) is half of this number, and twice five hundred makes a thousand. So it

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becomes clear that the ancient theological axiom was that it required a period of one thousand years of persistent effort for the aspirant to emancipate himself from the Essien (Ixion) wheel-seed and generation (from the Irish esse, seed fluid, the loin). This is cryptically set forth in the discourse on philosophy by Plato. With this fact in mind, the priest scribe writing under the name "Plato" says: "Only the soul of a philosopher, guileless and true, or the soul of a lover, who is not devoid of philosophy, may acquire wings in the third of the recurring periods of a thousand years." (Jowett's Plat, pp, 39, 40). It is needless to say that the soul of the being whom Plato had in mind, who was a philosopher, guileless, innocent and true, and who was a lover of all virtue, was the aspirant on the path who had arrived at the spiritual state of the Perfect Man, and who is represented in the Irish Scriptural myth as Ainos (Enos) who was born perfect and became reunited with God in the comparatively brief period of three hundred and sixty-five years. This is practically one third of the one thousand year period which Plato had in mind. Thus, in this cryptic manner through the medium of numbers and ideal characters, is embodied and preserved in our Bible text of the Ten Patriarchs from Adam to Noah, the occult truth of the Ancient Irish Magian Adept ideal of the one thousand year period necessary for the aspirant to accomplish the building of the luminous Solar Body. The characters Noah, Shem, Ham and Japhet will be discussed in connection with the Ancient Irish mythical story of Noah and the Ark.

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Chapter VII

THE ANCIENT IRISH MYTH OF NOAH AND THE ARK

The Aryan myth of Noah and the Ark is one of the most; interesting of all those that have been preserved to us from the spiritual Adepts of ancient Eire, and which the Revisers saw fit to continue for us, with some alterations, in our modern Bible. At the time that the translation of the Old Gaelic Bible was made by Rome in the year 1208 A.D., or at the time when the later translation and revision was made by the Doctors under the authorization of King James, it was, of course, never thought that the acceptance literally of this allegorical story would prove a stumbling block or that it would shatter the belief of unnumbered thousands of enlightened people in this modern age as to the literal truth of the Biblical story. The insistence of the clergy on a belief in the literal aspect of this myth, as well as of the others in our Bible, is the result of the traditions of the clergy and the complete dominance which they acquired and long maintained over the unenlightened masses in the ignorant ages of the past, and of their reluctance, even in this age of freedom of thought, to see the mass of the people advancing in knowledge and understanding.

This ancient Aryan myth, while it has cost the belief of many, has elicited the interest and curiosity of all. It is constructed along the lines of the marvelous, and during the countless centuries of the past, since it was formulated by those ancient Adepts as allegory on human generation, gestation and birth, it has had a wonderful potency in fascinating and holding the interest of the multitude. Practical scientists have shown by mathematical computation that the performance claimed for Noah and the Ark was impossible and absurd. But this only caused a host of clergy and churchmen, maintaining the idea of the infallibility of the Bible, to come to the defense of the literal truth of the sorry. In the absence, therefore, of a clear explanation that would furnish a solution of the myth, men have been at a loss to understand it.

This myth embodies occult truths which were not given to the uninitiated. I shall not quote the text of the story here, verse by verse, but shall take it for granted that the reader is already familiar with the contents of the sixth chapter of Genesis. The myth purports to treat of the beginnings of human society, as its sequence in the text is immediately following the genealogy of the children of Adam and Eve. The first statement made is that wherein we are told that when men began to increase upon the earth and daughters were born to them, those daughters of men were fair in the eyes of the Sons of God, and those Sons of God took unto themselves wives of all which they chose. This statement has reference to the beginnings of organized human society which had their inception under the leadership of the ancient Aryan priesthood. In ancient times none but the priests were called the "Sons of God" and Eire was the scene of their beginning. The founders of this cult of priests were incarnated for the purpose of being the instructors and leaders of the mass of backward humanity who were incarnated into bodies in this round of existence in order that they might advance or complete their spiritual evolution, an evolution that had not been completed in the last previous round or world period. It is to those great leaders and their incarnation into bodies, as well as to a long line of their successors, that reference is made in the fourth verse of this mythical account, which reads as follows: "There were giants in the earth in those days; and also after that, when the Sons of God came in unto the daughters of men, and they bare children

to them, the same became mighty men which were, of old, men of renown." Those men and their descendants are the Titans or Giants who have been falsely accredited to "Greek" mythology.

From the marriage and intermarriage of the families of those early "Sons of God and their descendants, arose the first selective or exclusive cult, or order of society, in this world period of existence. It Has

out of this cult that there developed the order of the Magian Adepts who are identified with this early Aryan priesthood, and who were the founders of our culture, philosophy and science. This would bring us back to a period of eighty or one hundred thousand years ago, if not farther, as it was to this order of Adepts that we cue the Great Pyramid of Iesa in Egypt. The age of this pyramid has been estimated as high as one hundred and fifty thousand years. It is a very conservative estimate to put its age at sixty thousand years. And it must have required several thousands of years to develop the culture, science and philosophy which we have evidence existed in ancient Eire. The efforts, then, appear ridiculous of obscurantists who, by the destruction of literary works, interpolations and forgeries, have endeavored to make it appear that Irish culture and learning did not antedate the sixth century A.D. This was done for the purpose of making it appear that the beginnings of Irish culture and learning took place some time after the fictitious date which has been set as the advent into Ireland of the spurious Roman St. Patrick. [8] This claim is too absurd today, as we know that up to the date assigned to "Patrick" Rome had been engaged in a crusade of destruction against all learning, books, literature, libraries and culture for a period of at least one hundred years. The libraries of Alexandria had been destroyed about the year 395 or 400 A.D. It is certain that whatever literature or learning there was in Greece or in Italy or the adjoining provinces at the time was destroyed. Ignorance held sway. The Dark Age was already a fact throughout the Roman dominions. Whence, I ask, could Ireland have obtained her learning and culture at that time (the sixth century) if she had not already had it herself, and been the storehouse of it, from the beginning of the invention of letters, which takes us back to the most ancient of times?

The state of learning on the continent of Europe at that time, wherever the influence of the Roman Church was dominant, was at a very low state or nonexistent. It was only in the monastic establishments maintained at different points on the continent by the monks of the Irish church that learned men were to be found. There were practically no learned men in the Roman Church at that time. Even a century later when the Emperor Charlemagne espoused the cause of the Roman Church, he had to get Irish schoolmen for instructors to teach in the palace school which he established. Alcuin, one of those instructors, is claimed by England by right of birth. However that may be, his name is an Irish one and is in harmony with the Sun Worship, Al, God and Cuen, a young greyhound, a figurative name for the Sun, hence Alcuin, a follower of the Sun Worship. It is admitted that he was educated in Ireland. The probability is that, from his name and associations, he was an Irishman, but as England in those days produced no men of learning, her later histories have not hesitated to borrow in order to supply this deficiency. We are told by the Priest-Scribe "Einhardt" that in playful simulation these instructors called each other by Hebrew and classical names, such as David, Flaccus, Homer, Pinda, Samuel, Columba and Jeremiah. However

that may be, these names, with the exception of "Pindar," which is of later coinage by obscurantists, belonged to and were evolved and formulated to embody spiritual ideas long before, in the ancient schools of Eire. The name-word Flacus is a corruption of the character-name Flathus, pronounced Flahus - meaning a Lord, Lordly, implying a Spiritual Being or Person. They have laid claim to John Duns Scotus, that is John Dun, the Irishman, a thirteenth century scholar. Associated with Alcuin was a body of Irish instructors, many of whom were monks who had been inducted into the priestly order of the Eabrach or Fire Worship, among whom was Clement, the Irishman, and the learning that they taught was known as "Irish learning."

The learning and culture which forms the basis today for our educational and cultural structure was native to Eire and was cultivated continuously there from the most ancient time, until her church and institutions were suppressed in the manner already stated. This can be well understood from the fact

that the oldest epic specimen in the world is Irish and belongs to Eire, although it is attributed by the plagiarists to Babylon. It is the Epic of Gilgamesh and it is as Irish as Eire herself. It recounts the exploits and deeds of Hercules, the Irish demigod and hero, who has been transferred to Greece as Heracles. Hercules is the Sun God personified, from Her, above, and cu, a name of the Sun. The outstanding characteristic of this hero is his amazing and surpassing strength. This quality is just what the name Gilgamesh implies, the Bright Strong One, from Gil, white, fair, bright, and Comas, pronounced Cumesh, meaning strength, power, ability. [9] This oldest epic poem and its subject, the personified Sun God, in unmistakable Gaelic, points directly to Eire and her ancient culture. This epic takes us back thousands of years beyond that absurdly brief and meager period of six thousand years which the Roman priestly fiction has allotted as the length of occupation and history of mankind on this globe.

While it is acknowledged that the renaissance of learning on the continent of Europe in the early mediaeval, period was due to Irish instruction and culture, this acknowledgment comes only in outspoken candor from German rather than from British or Roman sources. These latter have endeavored to minimize the work of Irish philosophers, schoolman, and monks and their learning and culture. They are always striving to show that when Irish monks and scholastics brought learning to the continent at that period they were only giving back the light which they had received from Rome and Greece through being "converted" by Saint Patrick. The following statement is ascribed to a Roman Church writer named Haureau: "Crowds of Gaulish students sought the Irish shores in order to win back again from their former pupils the learning they had lost themselves." In the light which we have today this statement is absurd. It is not the observation of a casual or disinterested writer. It is evidence of a defense set up in advance, before any question arose as to Eire's primacy in learning or spiritual culture, to establish an alibi for the Roman Church and to prevent any future search for knowledge in a direction which might bring to light the falsity of the Roman Church's claims regarding the Papacy, the Savior and the Bible and might reveal the true source and birthplace of Christianity. As a defense it is insufficient and as a support for Roman claims it is weak in the light of the facts brought out in these pages. It is a statement made to take from Eire her preeminence as the Mother of Letters, learning, spiritual culture, and the original source of Christianity.

It is quite true that crowds of students from Gaul, as from other countries, did go to Ireland to receive instruction, but not from their former pupils, but from the Proficient Master Teachers who presided over schools and institutions that go back into the long ages of the distant past. A German authority, Zimmer, (*The Irish Element in Medieval Culture* by Zimmer) speaking of the advantages which students derived from going to Ireland for instruction, as well as of the influence which the Irish monks and teachers had on European learning and culture, while apparently accepting the Roman fiction as to the date of the beginning of Irish learning, says: "There they found such specimens of classical literature as Vergil's works among the ecclesiastical writings, and an acquaintance with Greek authors as well as the opportunity of free access to the very sources of Christianity." This admission is clear and proves, in the light of the evidence in hand, that he knew that Ireland was the true source of Christianity. And the present writer has knowledge of the fact that among the enlightened Germans of today there are those who know that the Irish were the "Hebrews," Those Greek authors, referred to above, will probably be found to be Irish works which have been ascribed to Greece as were the works of Homer. Ancient Greek history is mostly fiction and her classical personages are merely mythical characters taken from Irish culture and ascribed to Greece by the obscurantists to build up a background to correspond to the glorious historic role they have assigned to her as the nursery of letters and genius. In our histories of Greece, the period in which she is said to have reached the highest point

in art, and which is called, for impressive reason "the Golden Age of Greece," has for its transcendent genius none other than Phidias, an Irish name for art, from the Irish word fideis, formed from fod, art, and eis, man, an artist, and deas, elegant, precise, neat, dexterous, hence Phidias, the dexterous artist.

As for Vergil's works being present in Ireland and available for the use of the foreign students, there is no doubt in the writer's mind that, like our Bible, these works are the product of ancient Irish culture or of an ancient Irish author and have been appropriated by Rome. The name "vergi" belongs to the Irish and is not a Latin word-name. In the various countries of the European continent it was the custom of the Irish missionaries, philosophers and schoolmen to travel about from place to place preaching Christianity and teaching philosophy, giving instruction to individuals and groups wherever they could get a hearing or command attention. These traveling schoolmen were the true "peripatetic" philosophers, for an example of whom the obscurantists would call our attention to Greece. Those teachers traveled over the highways and byways of Europe with bells in their hands, ringing them to attract attention and shouting to the people "Wisdom to Sell, Who wants wisdom? Wisdom to sell." Such a philosopher or teacher was called a Fargil, pronounced Fargeel, a learned or wise man, from Far, a man, and gil, meaning learned, wise. When this word is inflected, it becomes Vargil, and it is this generic Irish appellation that later Roman Church writers have appropriated and claimed as their own under the form "Virgil." The works which were found in Ireland and ascribed to this fictitious "Vergil" may well be considered a product of the ancient Irish culture. This is not the only Irish name which the Roman priest-scribes have "Latinized." They have given the name Virgilius to a great Irish astronomer and scholar who established himself in Salzburg and founded a school there and has been called "most learned among the learned."

Another instance of where a "Fargil" has been appropriated by Rome as a Latin is that of an Irish monk whom they have called "St. Vigile" (Mentioned in "Irish Wisdom, Preserved in Bible and Pyramids" by Conor MacDari). In the work here mentioned it is shown by a neutral clerical witness, a Frenchman, that this

"St. Vigile" was an Irishman and evidently a missionary of the Irish Church, whom Pope Zachary, in the eighth century, accused of preaching a heresy in regard to the Antipodes (the earth was still flat to the Roman Churchmen). In the controversy which followed, the Irish monk proved to Zachary that the Irish were "habitually accustomed" to have intercourse with a transatlantic people, that is, regular and constant communication with the people on our American continent.

The Roman Church, in her endeavor to blot out the history of the past ages in order to conceal a great deception, destroyed whatever she may have had of literature, and, since her acquisition of the Irish Church and institutions, she has appropriated the names and works of Irish authors to enrich her reputation for learning and culture and to build up a fictitious galaxy of distinguished sons to ornament her escutcheon. In brief, the history of Rome is largely fiction. Her genius did not lie in the direction of learning and culture. She gave more importance to the acquisition of power, wealth, luxury and the gratification of the sensual ambitions. The genius of the ancient Irish did lie in the direction of learning, science and spiritual culture, and in this field they manifested such zeal and enlightened fervor, leavened with tolerance, as no other people has ever shown. This was in accordance with the concept of the Sun God whose beneficent rays shone for all and when they personified as the Savior Iesa Criost (Jesus Christ) in the flesh and said to have been crucified on a tree shaped like a cross (the upright human body with the arms extended) for the salvation of all mankind. The precepts which they embodied in the life and acts of this Savior they strove to emulate in their own lives and intercourse, winning men from the ways of sin and evil and teaching them to accept the verities of true religion.

The story of the Roman Church is quite different and not a pleasant one to dwell upon. She made her advance through the medium of intrigue, war, fire and sword, persecution, torture, confiscations and death, the exemplification of force and intolerance. By such means she gained control and increase of power and the Irish Church missionaries were gradually forced to withdraw from the continent. It was only by such forcible means that she could make gains against the Irish Church whose representatives surpassed hers in every field of peaceful endeavor and attainments, in learning, the sciences, philosophy and spiritual culture. As to the standard and character of the attainments of those teachers, the German writer, Zimmer, offers testimony, although he has been misled by the Roman fiction that Irish learning had its beginning in the fourth century. Zimmer says: "They were instructors in every known branch of science and learning of the time, possessors and bearers of a higher culture than was at that period to be found anywhere on the continent, and can surely claim to have been the pioneers, to have laid the corner stone of western culture on the continent, the rich results of which Germany shares and enjoys today, in common with all other civilized nations." (Zimmer, "The Irish Element in Medieval Culture."). This high quality of learning and culture had been a characteristic of the schools of Eire from very ancient times and was never lost to them. And when the missionaries and teachers of the Irish Church came to the continent in the beginning of the early medieval period, it was only to reintroduce and renew the instruction and learning which Rome had suppressed and forbidden. It is absurd to claim that such an eager zeal and enthusiasm and the consequent degree of spiritual culture and learning which those missionaries displayed could have been developed in any people who had been reclaimed from ignorance and semi-barbarism at or about the beginning of the fourth or fifth century, as the Irish are said to have been by Roman and British writers. There is not an instance of such rapid development of any race or cult in the entire history of mankind.

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Such an ardent zeal for learning and spiritual culture as was developed in the monastic schools and universities of Eire and displayed by her missionaries and teachers, in their proselyting work as they advanced on the continent in the wake of the retreating Roman forces from Britain to win back again the territories from which they had been driven by the armed forces of the Roman Church, was the result of thousands of years of intensive effort and cultivation in their homeland until it became almost a national trait and tendency. Knowledge and learning were an inseparable part of their ethical culture, since they believed, as they did, in the evolution of the soul and, as a natural corollary, strove to inculcate light, knowledge and wisdom in accordance with their Exemplar, the God of Light. One of their beautifully expressive and comprehensive names for the Sun God, in harmony with this concept of Him, was Iul, pronounced Yul (hence our word Yule for the Christmas-tide), meaning knowledge, art, science, judgment, a guide, a mariner's compass, a way, service, attendance, and Iuil, a Jew, a devotee of the Day or Sun Worship, and genitive from this root-word we get Iulmar, meaning wise, judicious.

It was from this ancient well-spring of wisdom that our Bible came, and from no other source. It was originally the product of the Inspired Seers and Prophets of the Fire or Sun Worship, whom we know as the Great Adepts in spiritual art, or the Magian Priesthood of Eire, hence its ancient title Innisfail, the Island of Wisdom. In the Bible text they are disguised under the generic names of "Hebrew," from Ea, Eabrach, the priest of the Fire, and the "Levites," from La, the day, the celibate devotees of the Sun. The key by which this heretofore baffling and insoluble mystery was unlocked has been found in the most ancient cultural Language on earth, the Irish language, and, cognate with this idea, there in an Irish word which bespeaks a tradition that this was the first cultural Language spoken. This word is Gair-tighearn, pronounced garteern, the voice, speech or language of God, This is said to have been the language spoken by all the descendants of A'da'm, Adhamh, until the building of Meam'ruaid's

(Nimrod's) tower. This is the language which has given us the key to the Bible and which was developed in Eire by ancient priests of the Fire or Sun Worship. The memory of this sacerdotal order, or priestly cult, has been secretly preserved in the mythical story which forms a part of the early beginnings of Irish secular history, and their identity is masked under the name of Thutha Da Danaans, from Tuth, meaning a lord, implying the spirit, and Da, God, Danaan from Dan, meaning an artist, artificer and architect, hence the allusion to them as the Great Magian Cult or the Master Adepts of Spiritual Art. Another secret distinguishing title given them and by which they are called is "Domnone" of ancient Ireland, meaning the lords or rulers. It was under the leadership and rule of this order of priesthood that there arose in Eire the patriarchal system or order of society which we find reflected in our Bible stories. But, for camouflage, the theater of their existence has been translated by Rome from Eire in the west to Syria in the east, and given an oriental setting. Eire, as earth's most sacred shrine, had to be suppressed and the great stream of pilgrims diverted, for profit, towards the new shrine in the east, with Rome as a station on the route thither.

The name Jerusalem was taken from Eire and given to the substitute shrine built up during and since the time of the crusades. Rome has had the spoils in her possession so long, with the history of Eire submerged in the bed of the ocean under the name "Atlantis," that she did not deem it necessary to change the name of Eire's chief shrine, Jerusalem. The root of this name-word is Iar, pronounced air, the west, and is identical with Eire, the west. It tells its own story. The word-name is Iarusalem. The letter J is an interpolation and

prefixed as a disguise. This substitute shrine flourishes only through being embellished with the names of Eire's mythical kings, and the cryptic names evolved by her Hebrew seers and inspired priests. Eire was their home land and they were identified with her history from the remotest times. To go back to this beginning of organized society in Eire, if it were possible, would take us back many tens of thousands of years.

In this connection, at a time when ancient tradition and lore was stronger and fresher in the minds of men then living, it is worth while to note the opinion of Edward Spencer, the writer and poet, who held an office in Ireland under the English government in the year 1596. He stated his conviction in a survey submitted to the government entitled "View of the State of Ireland." He says: "The Irish are one of the most ancient nations that I know of at this end of the world, and are from as mighty a race as the world ever brought forth." This opinion and acknowledgment by Spencer, made at that late date, is in correspondence with what has been stated in these pages as to the great heritage of the Irish people, the memory and traditions of which were yet with them in his day. Even more than two centuries later there still survived a tradition in the Emmet family, of which the patriot Robert Emmet was a member, that Ireland would yet rule England, which may perchance have been but a prophetic idea bequeathed from an ancestor, based on the axiom that history repeats itself. And today no close student of history can deny that the Irish Pope-kings anciently were the rulers of Britain. Spencer's statement serves to show that erudite men of his time knew that Eire was the great and unrivaled cultural nation of antiquity.

It will be noted that Eire took no part in the wars of the Crusades, a strange thing if she belonged to the Roman Church. A nation that was able to crush the combined forces of the Roman Church, designated legionnaires and their allies, the Danes, at the battle of Clontarf in the year 1014 would not likely have held aloof from enlisting in a so-called sacred war if they were under the Roman Papacy. A nation virile enough to have put an end to Danish and Norse attempts to establish their power in the west at that time, after having conquered a large part of England, would have been an ally worth having. The very

absence of the Irish from the crusading forces tells the story in itself and is significant evidence that they did not belong to and were not affiliated in any way with the Roman Church at that time, 1096-1099 A.D. Otherwise, so martial and high spirited a people would have enlisted. The fact is, of course, that the Roman Church was an enemy and at war against the Irish Church and nation, the church and state being practically one. (This is the first time, to the writer's knowledge, that the significant fact of there being no Irish forces in the Crusades has been cemented upon. It will be interesting to observe what forged documents may be produced to controvert this statement and account for the failure of the Irish to rally to the aid of the Roman Church). The most obvious truth is that the Irish Pope-king, who was heir to and represented the oldest spiritual sovereignty on earth, had never abdicated his papacy and leadership or acknowledged the Bishop of Rome as his superior.

That this is the truth may be seen from the attitude of dignified independence maintained and sentiments expressed by Columba, an Irish monk and member of the Irish Church at the Irish monastic foundation at Luxeuil, in Gaul, in a letter written in the year 598 A.D. to the pretentious and domineering autocrat Pope Gregory, whom churchmen call the "Great." I shall quote here from a writer [10]

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who, while giving credit and praise to the Irish monks, philosophers and schoolmen for their culture, acumen and erudition, is primarily a pro-Roman advocate, and seems always to try to show that the contention between the Irish and the Roman Church was merely over the question of the proper date for the celebration of Easter, that the Irish obtained their learning and spiritual culture from Rome and Greece, and that its beginning dates from the time of the (fictitious) introduction of Christianity, although he makes mention of an "old and mellow civilization, established by the Druids and the bards, where was carried on the pagan culture and instruction in history, poetry and law." In citing the opinion of Columba and the fact that the Irish considered their schools superior to those of Gaul or Italy, [11] the writer referred to says: "Thus Columbanus in one of the letters to Gregory, written at Luxeuil, tells the Pope that the Irish astronomers and computists held in very low esteem Victorious of Aquitaine, whose cycle, drawn up in 497 A.D., had been adopted in the Gallican and other churches. 'For know thou,' he says, writing c. 598 A.D., 'that by our masters and the Irish ancients, who were philosophers and most wise computists in constructing calculations, Victorious was not received but held more worthy of ridicule or of excuse than as carrying authority.'"

In this brief excerpt from his letter to the head of the Roman Church, we can discern at once that Columbanus was not of the same communion, or church, as Gregory. In this letter he contemns the pretensions of the Roman scientist to the head of the church which had accepted his astronomical computations as a basis on which to arrange their feast days. This is nothing short of being an insulting missive, and it is most certainly not one from a subordinate monk or prelate to the head of the Roman Church. On this point it carries its own refutation in its contents, and it is an expression of Columba's contempt for the learning of Roman's representative in the field of mathematical computation and astronomical science. The inference to be drawn from this letter of Columbanus seems obvious, yet the writer in question seems to be laboring under a delusion, to say the least, that Columbanus belonged to the Roman Church. The veriest novice in the ethics of Roman Church discipline should hold a different opinion. In the following excerpt from his letter, Columbanus tells Gregory, in unmistakable language, what his status, with that of others, will be if he (Gregory) disregards the authority of the Irish Pope. Commenting on this letter the writer referred to says: "In this letter to Gregory, as elsewhere, the extraordinary self-assurance of the Irish schoolmen, which was so long to exercise the popes and the religious world of Europe generally, breaks out thus early despite the overflowing affection and

reverence manifestly cherished by the wonderful old monk for the chair of Peter." With all the consciousness of a superior culture he tells the great Pope, who was little accustomed to counsel so imperiously given, what would be the Irish attitude if Irish opinion on Easter observance was not endorsed by him: "For I frankly acknowledge to thee that anyone who goes against the authority of Saint Hieronymus will be repudiated as a heretic among the churches of the West; for they accommodate their faith in all respects unhesitatingly to him with regard to the Divine Scriptures." And he adds: "And if, as I have heard from thy holy Candidus (Pope Gregory's representative traveling in Gaul), thou shouldst be disposed to say in reply that things confirmed by ancient usage cannot be changed, error is manifestly ancient, but truth which reproves it is ever

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more ancient still." In this letter there is proof that the Irish did not belong to the Roman Church at that period, 598 A.D., as claimed by Roman writers and churchmen. Even this commentator, whom we have quoted above, is so biased as a Roman adherent that he endeavors, seemingly, to misconstrue the plain intent and import of this letter by interpreting it as an expression of "overflowing affection and reverence" felt by Columbanus "for the chair of Peter." It was anything but that. It was a direct, unwavering and dignified condemnation of Gregory's attitude of opposition to the authority of the Irish Pope, St. Hieronymus (the Latinized form of the name, from Eire) and he inferentially stigmatizes Gregory as a heretic, not neglecting to state that the Irish Pope was considered the true interpreter of the Sacred Scriptures, and justly so from ancient time and usage.

The animadversion of the writer aforementioned to the "extraordinary self assurance of the Irish schoolmen, which was to exercise the Popes and the religious world of Europe generally" leaves us to infer that this attitude on their part was due merely to a "consciousness of a superior culture" and, in the absence of an explanation, was based on vanity and conceit of learning. That such was not the case is now evident, as we know that their attitude rested upon the very best of ethical and moral grounds. The Roman Papacy was a usurper and Rome's antagonism to the Irish Church antedates the First Punic War between Rome and Carthage. This latter city was an Irish Church colony and foundation, hence the opposition of Rome, The historical cause of the Punic Wars, as given out by church historians, conceals the issue. The Easter question mentioned in this letter of Columbanus, evidently discussed in reply to previous correspondence with Gregory, can not be accepted as the real cause of dispute between the Roman and Irish Churches. It is too great a strain on credulity to accept as a fact that all the wars, spoliation and bloodshed, instigated by Rome against the Irish Church and which reacted against her in the overthrow of the Empire, [12]</ref> were caused by a quibble over a feast day, of Irish origin at that.

Rome waged war against the Irish Church colony at Carthage, in North Africa, Spain, Gaul, Britain, Eire and Germany. She seemed to have grasped the idea early that her successful progress to power could be only through the conquest and acquisition of the Irish Church and Papacy. The opportune time for the realization of the ambition finally came in the twelfth century A.D. The consummation of this long sought for event was brought about through the frenzy of religious excitement which had been aroused on the continent of Europe by Pope Urban and the Roman priesthood, who preached in behalf of the Crusades in the eleventh century to enkindle a fierce and warlike spirit in the people against the Mohammedans of the East and to west from them the so-called Holy Land and bring it under the dominion of the Roman pontiff. This warlike spirit, aroused by Rome in the eleventh century, was not allowed to subside in the twelfth and was directed against Eire. As England was Roman Church territory, in due time the crusading spirit of conquest in the interest of the church was directed to that country. The Pope of that day, Adrian IV, an Englishman, who had been chosen pope on the strength of

the probability of his being able to induce the English to attack Eire and bring the Irish Church under the sway of the Roman pontiff, succeeded in enlisting King Henry II of England to undertake the conquest of Eire in the interest of the Roman Church, For this purpose the pope issued a bull authorizing Henry to invade and take possession of the country. This he did and, as the people of Eire had for long been at peace and were engaged in scholastic and spiritual pursuits, they were unprepared to repel a sudden invasion and

onslaught of an armed force.

Under such circumstances was the Roman Church brought to Eire, and the Great Irish Church of Iesa and her clergy were forcibly brought under the sway of Rome. It was Rome's first advent on the island either under the Empire or the Papacy. The same zeal for conquest and bloodshed inspired the Teutonic Knights, also born of the Crusades, to wage an exterminating war against the Poles and Slavs who had refused up to this time to submit to the rule of the Roman Church. The success of the invading force in Eire was aided greatly by the Norman French Colony, under the leadership of Richard de Clair (Strongbow), which had been planted in Ireland about one hundred years previously, instituting what in our day is known as the "policy of peaceful penetration." As the barbarous Norse and Danes centuries before had been instigated by Rome to war on territory occupied by the Irish Church, it was natural that Duke William of Normandy, of that same racial stock, would be an ally of Rome. He was urged by the pope of his day to attack England in the interest of his church, the secret reason being that the Roman Church could not compete with the Irish Church in England as the Irish were the waster scholars of Europe and their spiritual culture, instruction and learning were once more becoming dominant in England, and something had to be done to keep that country under the power of Rome. To accomplish this, she had recourse to her most effective proselyting means, intrigue and the force of the sword. Duke William invaded England in 1066 A.D., and four years later, in the year 1070, a body of seventy Norman knights, adventurers, went to Eire, took part in a quarrel between a provincial king and prince and settled there. They formed marriage alliances with many of the leading families and were the first units sent into the country to prepare the way for the successful invasion of the Island a century later under Henry II of England. The part which this first Norman colony played in aiding in the conquest of Eire is evident.

With this conquest there came to an end the long succession of Irish Pope kings whose pontificate extended from time immemorial and whose sway, at one time, extended over the whole known world. Since the conquest, the name Ireland has been bestowed upon the country. It means the end, signifying that Eire's papacy end rule, and all that it implied, had care to an end. Suppressions, lies, interpolations, alterations and forgeries have all been resorted to to blot out and conceal her great past. Her legacies to us were too great to be completely hidden and successfully disguised for all time. Our Bible and the Irish language have made that impossible. With this outline of the suppressed history of the age-long struggle between the Roman and Irish Churches and of the conquest of Eire and her Great Church, we will return to consideration of the myth of Noah and the Ark.

It is implied in the myth that man is a free agent, exercising the prerogative of free will as to what course he will pursue in each incarnation, in other words, during the period of each earth-life, the length of which is stated in the text as one hundred and twenty years. During each of these earth-lives man is to elect what his conduct will be, for good or for evil, and his reward will be according to his merits, This is the purport of the third verse, Gen. VII, which reads: "And the lord said, My Spirit shall not always strive with man, for he also is flesh; yet his days shall be a hundred and twenty years." As the purpose of man's incarnation in the flesh is to achieve spiritual perfection, the results of his progress

or advancement accrue to him in much the same manner that good work brings reward and advancement to the diligent student in school, The more conscious man becomes of this purpose and of the goal which is its end, the perfecting of the Solar Body, the less will his mind be receptive to evil such as

may engross the mind of the spiritually unconscious man. It is this latter type, the spiritually unconscious, to which the fifth verse applies. It reads: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

In considering the import of the sixth and seventh verses, we at once become conscious of the boundless presumption of man in limiting the all-comprehensive prescience of the Almighty and circumscribing Him with the radius of man's dwarfed and limited human vision. These verses read, in their order: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." and "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." In these two verses the Revisers put words into the mouth of the Almighty which make me All-knowing and All-seeing God admit that he made a mistake in causing Creation; that he was sorry that He had made the earth, with all therein, as well as man, and was going to destroy all except Noah, his wife, his sons and their wives, and those pairs, two and two, from the lower orders of life who were to accompany him into the Ark. It is a sacrilegious thought; it is tantamount to having the lord change His mind, because His works were a failure, thus making the Almighty a mere fallible being. It is at variance with the declaration of the Almighty, speaking through the voice of the prophet of the Ancient Sun Worship, Malachi. (from Mala, the top or brow a hill, an idiom of the Sun Worship, as the Sun's rays fall on the high elevations first), in Malachi, Ch. III; 6, where he says: "For I am the Lord, I change not," He is not subject to mistakes.

In the twelfth verse we are told that "God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." This idea is in accordance with the theological conception of the law of correspondences, that outward manifestation is an indication of an inward state; and in accordance with this idea, the physical body of man during the course of its evolution on the earth-plane, and the material elements of which it was itself composed, became foul and sinful, so that the Soul which occupied the body was sensitive to its vibrations and was ever tempted to evil through impure emanations and sinful impulses which were inherent in the spiritually unleavened physical nature. We are told that the earth itself which brought forth man "was corrupt and was filled With violence," man and "All flesh had corrupted his way upon the earth." For this reason, we are told, the Lord repented of what He had done and destroyed the earth and the entire human family with the exception of Noah and his wife, his sons and their wives. The introduction of this tragic circumstance into the story is of course to inject an aspect of the marvelous in order to astonish and mystify, as well as awe, the unenlightened man and keep his mind under the spell of the "anointed few."

The thought of Noah floating in a vessel or ark, in the myth, is first a subjective one of the Ego descending from the world of spirit to be incarnated in the flesh through generation; it is secondly an allegorical idea representing an objective or physical fact, the nine months period of gestation of the child in the womb of its mother, It is based on the idea that the Ego or Self is in the human seed-fluid which at generation is cast into the receptacle of the womb, which is figuratively given various names and likened unto a ship, a vessel, coffer, basket, bag and ark, which receives it and in which it gestates. It is this human seed-fluid which is the basis for the idea, in the myth, of the Flood or Deluge on which Noah, in the Ark, floated. For narrative purpose other personalities were introduced but they are closely

and their wives. The animals which he is said to have gathered into the ark with him are the animal qualities inherent in every man. This occult truth will be more easily understood when the Irish word Arc, with its copious meanings, is defined, and the reason for its use in the mythic story will be seen. The word Arc means a chest, ark, a dwarf, a pig, a bee, a wasp, a lizard, a collection, the body, impost, tribute, small, swift. One of the meanings of Arc (Ark) is the human body, so it becomes clear that Naoi (Noah) is afloat in the "ship" or "vessel" of his mother's body. In the myth he is in command of the Ark, that is, he is the mariner in charge, and genitive from the word Naoi, we have the Irish word Naoire, a sailor. That his animal, or lower qualities are what is meant in the allegory, as they are part of Noah himself, the part of his unspiritual or bodily nature, is inferred from Genesis, Ch. VII: 21, which reads: "And take thou unto thee of all Food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." Thus we see that the very same food eaten by Noah sustains them as well as himself, for all combined they constitute Noah, the animal-spiritual man. This is the occult truth on which rests the idea, hidden in the myth, of man and the pairs of animals, male and female, afloat in the ark.

The command which was given to Noah in Genesis VII: 2 and which reads: "Of every clean beast thou shalt take to thee by sevens, the male and his female; and of the beasts that are not clean by two, the male and his female." Is a covert allusion to the fact that man, to advance his spiritual progress, should cultivate the good qualities in his nature and eliminate the vicious, unclean and evil qualities. So in the allegory of man's progress, in the guise of the character Noah, who is in a transitional stage and about to be transformed from the animal to the spiritual state in the figure of Noah the Prophet, is embodied an occult truth as to the combination of qualities, animal and spiritual, in the personality of man.

We are told in verse fourteen of this same chapter that the Lord instructed Noah to make an ark of gopher wood, and that he "shalt pitch it within and without with pitch." This is an obvious allusion to a condition in nature, for if the fetus were not properly sealed in the process of propagation and gestation, the human race would cease to exist on this earth-plane. The gopher wood mentioned is an additional fact to show where the original story came from. The word gopher is a slightly altered form of the Irish word gaffer, meaning a little boy or youngster, and this is true to the idea in the myth which is dealing with the Ego or Self sealed up in the packet, vessel or ark of the mother's womb. The proper form of the word in Irish for this youngster is gafal, meaning a hero, but the word has become corrupted and in every day speech it is pronounced gaffer. It is the name of this kind of wood that the Revisers have purposely misspelled as gopher. It is the material that little boys or heroes are made of. In the Irish we are told that Seichim wood [13] was a material used in the building of the Ark. This is also true to the thought contained in the myth, as the root-word of Seichim is the Irish word Seic, meaning bone, also the peritoneum, and genitive from this word seic is the Irish word seicne, meaning the membrane that covers the bowels.

This is all imaginatively visualized in the development of the embryo which is sealed up in the Ark, in which the Ego or Personality is embarked for the period of nine months on a perilous voyage. That such a voyage has ever been considered a perilous one, and that the "sailor" Noah had doubts, fears and

gloomy misgivings as to the successful outcome of the adventure (the Irish word Seich also means an adventurer) is implied by his sending forth a raven to search for a sign of land. The raven is a symbol,

of evil forebodings, gloom, fear, misgiving. The dove which he sent out later and which brought him glad tidings is a more auspicious symbol, signifying peace, joy, happiness and in the myth is an augury of a successful and safe landing at the end of the long, tedious, and perilous voyage. The story is but one more instance of where subjective ideas have been levied upon and made to correspond with the objective phenomena of human generation, gestation and birth, and the secret purpose of the priests to translate them into objective facts, causing the idealism of the myth to be taught and accepted as "history."

This conception in the myth visualizes the human Ego on a voyage of nine months in the subjective world before finding a landing place, in the objective world, on the "Mountain" of Ararat, that is, generation into the physical body. In its development the idea becomes transposed from the metaphysical to its physical aspect of the Ego functioning in the human pellicle or Ark. In the myth a mountain symbolizes a fact, and the fact represented by this mountain is secretly embodied in its name. The name word Ararat is genitive from the Irish root-word Ar, which means plowing, tillage, and Ara, the loin, the repository of the seed, and Ara, to plow, to till; hence Ararat, a term in the myth implying generation. Church geographers have applied the name Ararat to a mountain, and the name Armenia (from Ar, plowing, tillage, and Men, a woman, and Ia, a place) to a country in Asia Minor to give this mythical fiction the appearance of being an actual historic truth.

The name Noah harmonizes perfectly in its varied meanings with the idealism embodied in the myth. It is the same with all the characters in the old Irish myths and of the mythical characters in our Irish Bible. Noah is one of the old Aryan names that has been but slightly changed from its ancient form by the Revisers. The original form of the word is Naoi, pronounced Nhaah. This name word has several meanings which are as follows: nine, a man, a person, a woman, a ship, and the man's name Naoi, our Biblical Noah. From the foregoing, the meaning of the text of Genesis VIII: 5 becomes clear. It reads: "And the water's decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen." Thus after the full period of nine months had elapsed, and not going beyond the first day of the tenth month, the voyage of Noah, the "little gaffer," came to an end and he was born into the world.

It will be seen further that the birth of the nine months Naoi is the chief burden of the myth in its physical aspect, as will be noted by what is covertly and most significantly embodied in the text of Gen. VII:4. It reads: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy off the face of the earth." The two sacred numbers, seven and forty, contain the key to the myth. The forty days and Forty nights simply mean forty days, as a day and a night are contained in each period of twenty-four hours. By multiplying the number forty by seven, we have two hundred and eighty days. As there are thirty days in each month, dividing two hundred and eighty by thirty, we get in round number nine (the remainder is negligible), the number of months that Noah (Naoi) spent confined in the "Ark" before he was welcomed as a member of the household, born into the family of his parents.

The foregoing exposition shows the physical aspect of the myth of the Deluge

Noah and the Ark. Its spiritual aspect is cryptically embodied in the episode of Noah planting a vineyard, the wine of which he drank "and was drunken," (Gen. IX:21). In this cryptic language of the myth there is a covert allusion to the spiritual development which, in time, Noah accomplished by becoming a "husband- man" and cultivating a vineyard. This vineyard which he cultivated was within himself, as it is in every man. It alludes to the sympathetic nerve system within the body along which are located series of nerve centers, or ganglia, in which lie slumbering man's latent spiritual potencies,

[14] In mystical (or occult) writings this nerve system is called a "vine." The centers along this vine, when aroused by the intensive concentration and the spiritual will of the aspirant, became, as the released force passes from one nerve-cluster to another with increased voltage, a powerful agency in the perfecting work of building the Solar Body. It is this spiritually perfecting "wine" which Noah imbibed and became intoxicated with, and in the language of the text was "drunken." This signifies that he was entirely engrossed and taken up with the cultivation of the things of the spirit.

The incident of his three sons finding him in this "drunken" condition will now be easily understood when the symbolic meaning of these three sons is explained. These three sons represent body, soul, and spirit. Japhet represents the personal spiritual Ego in man; Shem represents the soul; and Ham, as his very name implies, represents the body and the lower sensual nature whose seat is in the hips (hence the name Ham - the buttocks). As this lower principle, personified by Ham, has no regard or reverence whatever for the things of the spirit, he is accursed by his father Noah, the now advanced spiritual man. This condemnation of Ham implies the separation which takes place in the advanced man when the qualities of the higher nature are developed, the lower ones being eliminated as no part whatever of the Lower nature can permanently adhere to the higher spiritual nature or Solar Body. Shem and Japhet represent the higher soul and spiritual qualities and these two characters cover Noah with a blanket, which implies that they were at one with him and he with them. As Ham, the lower nature, could only visualize the sensual aspect of Noah, Shem and Japhet recognized his spiritual nature, and their conduct, in the myth, of walking backward toward their father Noah implies that they did not look upon their father's condition in the same manner as did Ham. It was quite the reverse, as the figurative character names suggest. Shem is the immortal soul nature, from the Irish Sam, the Sun, Japhet, the personal spiritual. Ego in man, is from the Irish root-word Ea, fire, the spirit. From this root, the were takes different forms such as Ai, Iao, Yah, Yehve, Jah, Jove, Japhet and Jehovah. Ham is here in the text made identical with the character Canaan, the son of Ham. In Gen. IX: 25, it reads: "And he said cursed be Canaan; a servant of servants shall he be unto his brethren." This signifies that Canaan, the lower or bodily nature, shall serve, as it was intended in the Divine Plan that it should, as the servant or vehicle for the soul and spirit to function in while the Ego is here on the earth plane. Canaan is from the Irish root-word Ca, a house, and Na, the soul, and An, small or little; hence Canaan, the little soul nature, that is, the lower personality or bodily nature, the man of little soul development. This explanation makes clear the meaning of the twenty-sixth verse which reads: "And he said blessed be the Lord God of Shem; and Canaan shall be his servant."

That the character Japhet represents, as stated, the advancing spiritual Ego in man may be seen in the twenty-seventh verse which reads as follows: "God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall

be his servant." The statement that Japhet shall be enlarged and dwell in the tents of Shem signifies that he is the advancing spiritual aspirant and, as he advances in soul growth and holiness, he shall be enlarged in spiritual increase. That this advancing spiritual man is also to reach his goal may be seen from the fact that he is to dwell in the tents of Shem. The name word Shem is an Irish name of the Sun, from Sam and Samh, thus implying that Japhet will succeed in building his Solar Body. In the cryptic language of the myth, a "dweller in tents" implies the advancing spiritual man, as already explained in the characters Abel and Jabal, the son of Lamech by his wife Adah (Victory), in the chapter of The Children of Cain.

In the story of Noah and the Ark, it can be seen from the Irish names of the characters that it is an ancient Aryan allegory embodying the idea of the incarnation of the Ego or Self, through generation

and gestation in the body for a period of Nine (Naoi) months before birth, and the development and growth of the spiritual Ego in man, regeneration. This, in brief, can be inferred from the Irish name of the character Naoi. It means nine, a man, a person, Noah, a man's name, and Naoire, a sailor, and genitively from Naoi, we get Naob, a saint or holy man, hence the Patriarch Noah. It is only through the Gaelic, the original language of our stolen Irish Bible that this true, literal and logical interpretation could be made of these mythical character names of Noah and his sons in the story of the Ark.

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Chapter VIII

THE GENERATIONS OF NOAH. Genesis, Chapter X.

This chapter deals with the enumeration of the generations of the mythical descendants of the fabulous and figurative Irish name characters of the sons of Noah: Shem, Ham and Japhet. Before interpreting these cryptic name-words, I shall digress a little to discuss Irish as the language of the Bible.

In copying and translating the scriptures from the original Gaelic, or a dialect of it known as Hebrew, and in adapting it to the popular use of English readers, while retaining the Irish name-words, the Revisers displayed an astuteness and cunning worthy of a better cause, evidenced throughout all the years since by the ignorance and credulity of an unsuspecting posterity even up to this day. This ignorance embraces not only the laity of the Christian world but the majority of the clergy as well. The policy of secrecy and silence has had its effect, and the result is today a generation of people who knew nothing of the truth regarding the origin of the Bible or the meaning of its character names, but who are firm believers in the fictitious story given out by the churchmen that the Old Testament came to us from the so-called Jewish people of a country in Asia, now known as Syria, and that the New Testament came to us from the same country and was written by the associates and disciples of Jesus.

With the evidence of these pages as to the origin of our Bible, it does indeed seem strange that it did not occur to some scholar or investigator of an original trend of thought to take note of a bit of evidence appertaining to the Bible which was always at hand and which in itself gave a clue to its origin (and I believe it was secretly meant for the knowing ones). It is to be noted that the first copyright of the Bible was obtained in Ireland, and copyright implies authorship and place of origin. But this copyright event is mixed with a fictitious and absurd tale as to how the first psalms were brought to Ireland. The account as given out by churchmen as to the date at which the copyright was obtained is absolutely nonsensical, as we can be certain that the Bible is the oldest literature extant in the known world. It must have existed in Ireland for a period of at least sixty thousand years as the repository of the esoteric and sacred doctrine of the Great Magian Cult, to which we owe its origin. The date of the advent of the psalms into Ireland, as stated by the churchmen, is given as 561 A.D. This date is, of course, for the purpose of bringing the event well within the time which the Roman Churchmen claim as that of the establishing of their church in Ireland by "Patricius." This claim we know to be false, as the Roman Church did not gain a foothold in Ireland until their missionaries, the Anglo-Norman army, came as invaders at the behest of the Roman Pope to suppress the Irish Church of Iesa and to establish the Roman Church in its stead. This armed invasion occurred in or about 1169 A.D. Before this time the Roman Church had not been in Ireland. The country had always been ruled by the Irish Pope-kings and Ireland, from time immemorial, was the seat of earth's Supreme Pontiff, who held spiritual rulership throughout the entire ancient world wherever organized religion had been established.

The claims of Rome regarding her advent into Ireland are false, as is also the story of the bringing of the Psalter to Ireland. Eire has the hone of music and poetry and the psalms bear the impress, even in

their modern form, of their unmistakable Irish origin. And they still give evidence of containing ideals

and idioms of the Sun Worship. The Sun is always exalted, and rightly so, as the Lord of the Heavens. And He is praised with psalter and harp (Psalm CVIII) as of old in Eire, the birthplace and homeland of Christianity. The story of the Psalter is that Finnian of Moville, Ireland, went to Rome and brought back with him a copy of the psalms, said to have been the first copy brought into Ireland. Columcille, who was visiting Finnian, sat up several nights unknown to his host and made a copy of the psalms. After Columcille had completed his copy, Finnian found out about it and demanded it of Columcille, who refused to give it up. The dispute over the copy was referred to King Diarmuid II at Tara who decided that the copy belonged to Finnian on the ground that "to every cow belongs her calf, and to every book its son-book." Thus, as the story goes, came into being the law of copyright, This copy of the psalms is said to have been very likely a translation of the Vulgate of St. Jerome, and the first time that the Bible made its appearance in Ireland. This story, manifestly invented by church scribes whose purpose has been to suppress and misrepresent Ireland's true history, has come down to us since its issuance without question, but it cannot stand the test of the light which we have today on this matter. The inventors of the story took it for granted that, by suppressing the Irish language and its consequent disuse as a literary or cultural medium, no one would ever after question how it happened that a Latin Bible, with its idioms naturally native to that tongue, should have lost them after its introduction into Ireland. The loss of the Latin idioms should seem especially remarkable since Latin had been made the special and ritualistic language of the Roman Church and had the prestige and power of that institution to support and preserve it. The churchmen may say (as them make claim) that the Latin Bible was copied from the Greek in translation. If so, then the original idiomatic names should be Greek, but they are not. And if they should say that the first copy of the Bible was Hebrew, the question is settled for Hebrew is an improvised and secret dialect of the Irish language. [15]

Moreover, since Rome had for centuries made war on Ireland in an effort to conquer and acquire the Irish Church and its Papacy, it is fitting to question why, when she had finally accomplished this end, she allowed Irish Gaelic, the language of her enemies, to supersede and supplant her Latin tongue (or even Greek) and become the sacred language of the character names in our Bible. This question is sufficiently answered by the abundance and irrefutable nature of the evidence presented in these pages, proving as it does the absurdity of the churchmen's claim and showing the character names which give their unimpeachable testimony to prove their nativity and identity in connection with the Christian Sun Worship of Ancient Eire.

There is no certainty whatever as to the identity of Jerome to whom the churchmen ascribe the translation of the New Testament from the Greek tongue into Latin. He is but a type, a generic character, like our Unknown Soldier. Rome has sainted him but that does not identify him. She has sainted figures and characters that never existed. She has made a saint of the mythical figure Agnes, a lamb, the Lamb of God who takest away the sins of the world. This is an ancient ideal of the Sun Worship, visualizing the Sun as Aries, the Ram, and His Son as a Lamb, as Osian, a faun or lamb, is the Son of Fion, the personified Sun God. She has sainted also the fictitious Veronica, the woman who handed Jesus a towel to wipe the sweat from his brow when He was bearing the cross. This is taken from the Irish version of the myth of Iesa. The root of the name-word Veronica is from the word mear, pronounced mar, meaning a hand. When this word is

inflected, or compounded as in this case, it becomes var, a finger, hence in the myth, Veronica handed Him a towel, She is merely a character in the mythical composition. The Irish Sun God Ain, from ain, a ring or annual circle of the Solar Year, has become the Roman God Janus, the year, who was given the surname of Bar-Jonas and whose bronze image is set up under the cupola in the Church of Saint Peter in Rome and is doing duty as the figure of St. Peter with keys in his hand. His bronze toes are nearly worn away by the osculation of the worshipers.

Authorities differ as to the birthplace of Jerome, one declaring it to be in Gaul, another giving Dalmatia as the place. The real truth regarding him is that he was a native of Eire, as his name suggests. His name is given as Eusebius Sophrenius Hieronymus. This is, we believe, a generic name formulated to identify him secretly as an Irishman, as the name Hieronymus refers to Eire and it is indicative as to from where rather than from whom Rome received her Latin translation of the Bible. The New Testament is but a complement, along the same lines, of the Old Testament, with Irish character personalities associated with Jesus. "Jerome," being an Irishman, retained those idiomatic Irish names for God and character names such as we find in the New as well as the Old Testament, The name Jerome might be applied to any one of hundreds of Irish monks and schoolmen on the continent of Europe in the latter part of the sixth century A. D., when the Latin translation is said to have been made. It is quite plain that the translation was made from the Irish to the Latin and not from the Latin or Greek to the Irish.

The Bible speaking for itself, through the exposition and interpretation given in these pages, is the best proof that Irish Gaelic is its mother language, and the Bible was in the Gaelic tongue in Ireland and Scotland as late as the beginning of the sixteenth century A.D. It is evident that this fact had its influence on Erasmus. Early in that century there was raging a controversy in England as to the propriety of having the Bible translated into English and given to the people. Erasmus, then a professor at Queens College, Cambridge, sides with those who favored the translation in these words "I wish that even the weakest woman might read the gospels and the epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader." Erasmus, being an erudite man, knew that the Scots and Irish had the Bible in their own language, and he wished all others to have the same privilege, including the Saracens and Turks. The words attributed to Erasmus may be false and invented by obscurantists to convey an impression contrary to the inference I have drawn. If such was the case, their purpose is forever set aside by the character of the evidence set forth for the first time in this book.

So instead of finding Greek or Latin names predominating in the Bible, we find Irish language names as they were in the original, except for some changes and alterations, as shown, made by the Revisers for deceptive purpose. We find that these idiomatic Irish names have persisted and survived through all the several translations of the Bible into all the leading cultural languages of the world. If Rome had a Latin translation of the New Testament with Irish or so called "Hebrew" name, she obtained it from the priests or monks of the Irish Church of Iesa Criost. Ancient Ireland gave us the Bible, as this country had developed and enjoyed a high spiritual and literary culture and civilization from time immemorial. It was the seat of the oldest civilization on earth and from there this civilization spread throughout the world through the missionaries

of the ancient Irish Church and their sea voyagers (the so-called Phoenicians and Aryans of history). Rome itself was a colony of Ireland in the beginning, and from Ireland she received whatever culture she had, but Rome never attained great eminence in letters. Her great and distinguished "historical"

personages are invented characters, like those of Greece, formulated by the priests for the adornment of Roman history and for the admiration of a credulous posterity. Some of these characters will, of necessity, be explained in the elucidation of the myth of Iesa (Jesus), to be taken up in another work.

Until now a positive and genuine knowledge of the background and ancestry of the Bible has never been disclosed, though there has been widely divergent and erroneous opinion in abundance given out regarding it. This only served to make obscure and uncertain the authorship of the ancient Scriptures. It has been a prolific subject of controversy among scholars and investigators whose conclusions became more and more confused and unreliable the more they wrote and disputed, so far as the individual and earnest seeker after truth was concerned. The fundamental reason for all this confusion and failure was that the churchmen were pursuing a false lead which took them to the East, to investigate spurious legends and traditions invented by the Roman priests, in the countries bordering the Mediterranean Sea where they were foredoomed to certain failure; the truth lay in the opposite direction, in the west, towards Eire, the original home of ancient learning and spiritual culture.

We shall now proceed with the interpretation of the tenth chapter of Genesis, beginning with the second verse: "The sons of Japhet: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras." These are all Irish name-words and have a cryptic spiritual meaning.

The first son of Japhet is Gomer, from the root-word Gom, meaning kindred, implying that he is like his father Japhet, who, it will be remembered, was a godlike and spiritual character or Ego in man.

The second son is Magog. This name-word is a variation of the perfect form, Macog, from Mac, son, and og, a virgin, which implies that he is a spiritual man and has attained that state by living a life of virgin purity, as a celibate. Celibacy was the ideal of the ancient Magian Cult of Eire and considered to be the requisite state through which the Spiritual or Solar Body might be perfected. This ideal permeates the entire Scriptures as the path, the way, to the spiritual goal, union with the creator in the perfect Solar Body.

The third son is Madai. The root of this name-word is Mad, a hand, which signifies that he is an artisan, an artist, an architect, a builder, engaged in the spiritual work of erecting and perfecting his Spiritual Body.

The fourth son is Javan. This son's name is from the same root-word as his father's, Ea, fire, the spirit. So he, like his father, is a spiritual aspirant.

The fifth son of Japhet is Tubal. The meaning of this name-character has been given at length in the explanation of the name-characters of the children of Adam and Eve and the descendants of Cain, and is the same as the Tubal which constitutes the first part of the name Tubal-Cain, meaning a lord and thereby implying a spiritual man.

The sixth son is Mesech. This character-name is composed of two words: Meisi (the dot over the final i makes it ih, making the name Meisih), meaning

spirits, and Sigh (original from sig), meaning a fairy, spiritual, or the other world, belonging to spirits. So Mesech is also an advanced spiritual character.

The seventh son of Japhet is Tiras. This son's name is also a compound of two words: Ti, the first syllable, has many meanings but we will give here only those which appertain to his character as a spiritual son of Japhet, namely, burning (zeal), judgment, design, intention; the second syllable Ras is from Ruis, meaning a way, a road. Thus we have Tiras, a Godlike character. (Ti Mor is an ancient Irish

name for the Supreme Being). Therefore Tiras is an ideal character of the ancient Irish celibate priesthood of the Christian Sun Worship and harmonizes perfectly with his brethren and with the spiritual aspirations of his father Japhet.

These seven sons, in this mythical genealogy, are meant to imply and represent the number of strict, pure and abstemious earth-lives, or incarnations, that even such a spiritual character as Japhet must live in order to perfect his Spiritual Body. These seven lives were (and still are) held to be necessary even after the aspirant has advanced far enough in spiritual growth and development to be said to have entered on the way, path or road to perfection. Tiras is the culmination of Japhet's seven final earth-lives, of burning zeal, with judgment, design and intent to achieve the victory over his earthly nature and accomplish the building of his Spiritual Body.

Genesis X: 3 reads: "And the sons of Gomer: Askenaz, and Riphath, Togarmah." These are all idiomatic Irish names harmonizing perfectly with the ideals of the ancient ascetic priesthood of the Sun God Iesa Crdost, and their names indicate their character.

The first son of Gomer is Askenaz. This name is composed of two words: As, meaning a shoe, a sandal (also Astar, meaning a journey, and Asdar, meaning a journey, journeying, traveling) and Kenaz, a disguised or corrupt form of the Irish word Cinneas, pronounced Kennas, meaning growth, increase. Thus we have the Irish name character Askenaz telling us what he is, a traveling and wayfaring man, journeying on the road which will bring him growth and further increase in spiritual development.

The second son is named Riphath. He is also a wayfaring man, as his name discloses. The name is made up of two syllables, each of which is a word in itself. The first syllable Ri means along with, to accompany on a journey, to, on, before (also Ria, meaning running, speed, and Rith, pronounced RI, the th being silent, meaning a flight, or race). The second syllable, phath is a distorted form of the Irish word Faidh, meaning departure, going, and Faidh, a prophet or holy man. Hence we have Riphath, the traveling and wayfaring man, well advanced in holiness and in possession of prophetic power, which in this character-name indicates an advanced state of spirituality.

The third son, Togarmah, also derives his name from his qualities. The first part of his name, Togar, means desire, will, pleasure, and the second part, Mah, from the Irish word Math (the t silent and pronounced Mah), means a hand, fruit, good. Therefore Togarmah represents a good artisan and spiritual handicraftsman whose desire and pleasure it is to follow and pursue the good spiritual life and become perfect.

In Genesis X: 4, the text reads: "And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim." The name of this first son of Javan is a good example

of the manner in which the ancient Irish Magian Cult of the Sun Worship, followers and disciples of Iesa Criost, the God of the Sun, concealed their ideals. The name consists of two parts beginning with the word El, a so-called "Hebrew" word but easily traced to the original Irish Ol, meaning mighty, great, powerful, the attributes which we recognize as belonging to Deity (hence the meaning of God given to El, the disguised Hebrew form of the Irish Ol). The second part of the word Elishah is an altered form of the Irish word Sabh (Irish form Sab'), pronounced Shah, meaning an airy form, implying a spirit, and it is also a name for the Sun. The name-character Elishah is like Enos, and he was carried to Heaven alive because he became God-like by living the requisite number of perfect lives to develop his Spiritual Body, which is luminous like the Sun, Hence his secret name of God-Sun, implying that he had come like unto the "image and likeness" of his Creator, that he had finished his earthly task and trials and completed the building of his shining Spiritual or Solar Body.

Tarshish, the second son of Javan, is a name word composed of two word syllables which show that he is, like his father and brothers, a spiritual character. Tar, the first syllable of this character-name, is from the Irish word Tarna, meaning across, a crossroad or way. The second syllable is from the word Soisle, pronounced Shishla, meaning brightness, and Soislen, meaning shining. Hence Tarshish is the wayfaring spiritual wanderer and traveler who has journeyed on his way and developed his bright and shining Solar Body.

The third son is Kittim. This character name is also composed of two syllables. The first is from the Irish word coit, pronounced Kit, meaning the left hand; the second syllable is from Team, meaning expert. This Irish character-name informs us that he is an artisan, a joiner, an artist, an expert and skillful craftsman engaged in the building of his perfect Spiritual Body.

The fourth son of Javan is Dodanim. This is a compound of three syllables. The first, Do, is a distorted form of the Irish word Dia, meaning a man, a day, and God. The second syllable, Dan, means a trade, work, art, science. Im, the third syllable, is the personal ending to complete the name. This name-character Dodanim informs us that he is an ideal and God-like artificer, an artist, a scientific and skillful architect, a devotee or follower of the day (or Sun), employed in the building of his luminous Solar Body.

In Genesis X: 5, we read: "By these were the isles of the Gentiles divided in their lands; everyone after his tongue, after their families, in their nations." As a part of the mythic story this is merely a summary statement to embellish the narrative and give it matter of fact form and the appearance of being a true tale to all except the "chosen few". To the latter, to those with a deeper understanding, it implies that those spiritual characters have come unto their own possessions, which are spiritual and likened unto earthly lands and dominions only in a figurative sense.

Genesis X:6 reads: "And the sons of Ham: Cush, Mizraim, and Phut, and Canaan." We find in this verse an instance of one of the most flagrant interpolations to be found in the Bible. I have already called attention to it in a previous chapter. In the Irish original, the characters sometimes seem very much alike and the root-words are often inflected and turned in every possible way to find a new form of the name-word in which to embody an idea, but never do they depart from the Gaelic, the mother tongue. But in this verse the Revisers have duplicated the Irish word Cos, which they varied as Cush, and have injected into the text an English translation of the word as Phut. The Revisers may have, in

fashion, thought that Ham should have two feet to travel on, and therefore added one to his pedal equipment. Cush, the first son of Ham, is an Irish word (proper form Cos) and means a foot, signifying in the myth that he is a wayfaring man or traveler, on the path, seeking spiritual advancement.

The second son is Mizraim. This name is composed of two word syllables. The first one is from Mesisi, meaning spirits. The second syllable is from Reim, meaning a way, progress, a champion. Therefore we find that this second son of Ham is a progressive wayfaring man, a champion who is battling to overcome his lower sensual nature and who will eventually succeed in perfecting his Spiritual Body.

From what we have already seen, it would be too much to expect that the Revisers had been honest in their presentation of these Irish character-names to us. It was not their purpose or intention to be so, as at the date in which the translations were made (1608-1611 A.D.) the name words would have been easily recognized and understood, as there were still many Gaelic scholars in Ireland and Scotland. So for purposes of secrecy and for the confusion of the common people, they have made many alterations and variations. In the spelling of these names they have, in nearly every instance, substituted the English letter z for the Gaelic letter s, as in the names Zillah and Mizraim.

The third son of Ham, Phut (foot) is a character inserted in the text by the Revisers, as has been explained above.

The fourth son of Ham is Canaan. This name-character consists of three word syllables. The first, Ca, means a house, implying the body or Lower nature. The second, Na, means the Soul. The terminative syllable, An, is the diminutive and gives the word the force of little Cana. Hence Canaan signifies a man or character of the lower nature, that is one possessing the body and soul nature but not the spiritual. He is triune in nature, being composed of body, soul and spirit. This character is representative of mankind as a whole, for the average man is moved and actuated by his bodily and soul nature and has not as yet developed his spiritual nature. Hence we have Ca-na-an, the man of little soul, the character who is actuated by the lower aspects or tendencies of the soul nature and not the higher which are spiritual. In the character triad of the sons of Noah, Ham represents the lower sensual nature in man, and in the triad of the sons of Ham, omitting the spurious and interpolated Phut, Canaan fills that role. That this is so will become apparent when the character-names of his descendants are explained as we come to them.

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Chapter IX

THE MYTH OF NEAMRUAID-NIMROD

It is not my present purpose to interpret or expound the entire list of character names given in the genealogies of Chapter X of the book of Genesis. The purpose of this writing is to make known the fact that our Bible was originally an ancient Irish production of the priests of the Sun Worship of the Savior Iesa Criost and that its identity as an Irish book is still recognizable to anyone who is qualified to examine it, in spite of the concealment practiced by the revisers and translators. There are so many interesting topics and character-names offered for interpretation in these Ancient Irish myths in our Bible that one is loath to omit any of them. However a choice must be made and only a few more will be selected for this work, beginning with the myth of Nimrod.

In Genesis X: 8 the text reads: "And Cush begat Nimrod; he began to be a mighty one in the earth." Verse 9 is a further introduction to this character: "He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." In this mythical narrative the character Nimrod has two aspects, a higher and a lower. In his higher aspect, as a hunter before the Lord, he is the personified Sun, who is mythically a hunter in the vault of the heavens where he has for game, in the constellations, a lion, a bull, and the two bears, the greater and the lesser. That in this aspect as a hunter he is the personified Sun can be easily seen by his original Irish name Neamruaid, which the revisers and translators have distorted into Nimrod. The name word Neamruaid is composed of two syllables, the first Neam (pronounced Nave), meaning Heaven, and the second Ruaid, meaning Red. Hence we have the Heavenly Red One, the Sun. The word is pronounced Nave-ru-ad, and it is evident that it was given its present form of Nimrod for a disguise. As "Nimrod" it has served the purpose of the Revisers until now, but we will restore the name to its ancient and original form, When written in full in this form, Neamruaid, equivalent to Neamhruaidh, the word will be recognized as in its correct form by every Gaelic scholar.

Nimrod, in his lower or human aspect, represents the Spiritual Spark or Ego descending into incarnation (birth) in the flesh body, taking human form on earth. It is this latter aspect of his nature that is cryptically set forth in verse 10 which reads: "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." These names deal with the sex nature and

generation and imply that in the beginning of man's career as a spiritual entity or being here on the earth plane, he is sensual and is attracted by the sex nature or sex love, but in the course of time the spiritual urge which develops emancipates him from it. Hence the long list of typical Irish name-characters, figuratively to imply this fact in our natures.

We are informed in the myth that Nimrod's first kingdom (characteristic trait and tendency) was Babel. This word is a compound of two word syllables which deal with the sex nature. The first is Ba, from the Irish word Bod, meaning a tail, the male organ of generation, fire, and Baid (pronounced Bah), meaning love, affection, regard, friendship. The second syllable Bel is from the Irish Beal, a mouth, an orifice, a hole. This word is used in the myth to signify a cleft, breach, gate, an opening or entrance way. Thus from these two words we have the word Babel in which is secretly embodied the idea of the sensual tendency

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of man's earthly or lower nature. Erech is from the word Err, meaning the end, the end of the body, the hips or buttocks, the seat of the sex nature. Accad is an Irish word said to signify a field. The Irish form of this word is Acad, the dots over the second and last letters rendering it Achadh, a field. Churchman and writers on Biblical subjects encourage a belief in this interpretation of Accad in the Bible text. However this word in the text is not intended for Achadh, a field, but for a very similar word, namely Achaidh, also pronounced Acced. This word means an abode, habitation. That this is the word which Accad in the text represents can be seen when we understand that here in this part of the mythic story the spirit or Ego, Nimrod, has descended into incarnation in the flesh body which is now his abode or habitation. This will be further seen in the explanation of his next possession, Calneh, in the land of Shinar. The word Calneh is composed of two syllable words, Cal, meaning sleep, and Neh, meaning nine. Shinar means we, us, ourselves, all humankind. Therefore the tenth verse of the narrative informs us that the spiritual Ego Nimrod has arrived at gestation in the womb and is undergoing a nine months sleep in Calneh, in the land of Shinar, in the fetus or Ark within a human mother.

In fact, and in brief, this Irish myth epitomizes the descent of Spirit in the life course of all humanity and its coming into manifestation, through birth, in the vehicle of the flesh body on the earth plane.

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Chapter X

THE STORY OF THE REGENERATION OF THE SPIRIT AS EMBODIED IN THE MYTH OF NIMROD

As the burden of the theme of the ancient Irish Scriptures was the idea of the descent of the Spirit, through generation, into the flesh and birth in the body on the earth plane, and the corresponding idea of its regeneration from its low estate here below and its return to its Heavenly home whence it emanated, we also find these two associated ideas embodied in the myth of Nimrod. As we have traced his descent or generation into the body through the cryptic message contained in the myth in verses 8, 9, and 10 of the tenth chapter of Genesis, we find also that the story of his regeneration into his Spiritual Body is dealt within verses 11 and 12. They read: (Verse 11) "Out of that land went forth Asshur, and he builded Nineveh, and the city Rehoboth, and Calah," (Verse 12) "And Resen, between Nineveh and Calah; the same is a great city." Out of the land of Shinar went forth Asshur, the earth born man, the man born of human parents, who is spiritually inclined and is endeavoring to advance

himself on the path to perfect his Spiritual or Heavenly Body. This is what the character name Asshur tells us in connection with his great achievement, as he now represents the Spiritual Ego Nimrod on the ascending plane.

The name Asshur is composed of two Irish words, As, meaning a shoe, a sandal, and Shur, a misspelled form of Sur, meaning a search, inquiry, seeking. As shoes or sandals are worn by travelers, the myth covertly implies that Asshur is a wayfaring man and traveler on the spiritual way, making diligent search, seeking after truth and righteousness, in order that he may live a pure and stainless life, free from sin and error, and come unto his spiritual reward in due and proper time. That he succeeded in his quest the myth informs us by telling us that he builded Nineveh, the city Rehoboth, and Calah.

The place-name Nineveh is a formulated name, composed to represent Heaven. This is just what it spells when it is in reversed form: Hevenin. We meet this place-name in the Irish myth of Jonah (from Ain or Aon--John), the personified Sun, who when he was cast overboard by the sailors, after three days in the deep (when the Sun is at its lowest ebb in the three short days of the winter month of December, when it is said to be at a standstill and its length does not increase, namely Dec, 22, 23, & 24, and it rises again on the 25th day of that month) was cast forth from the belly of the whale (the Sun rising from the depths of the sea on the 25th of December) and returned to Nineveh, that is, the Sun goes back into the Heavens again and resumes its lengthening daily course. By giving the name Nineveh to a city which is said to have existed in Asia Minor, but was never anciently known by such a name, fictitious "history" has been made and spurious names of places have been invented to supply false history for posterity.

So Asshur succeeded in building his Heavenly Mansion or Palace. And the city Rehoboth implies the same, as the name word Rehoboth is from Ri, a king, and Both, a house, and Bioth, a tabernacle, implying a sacred edifice and temple, fit for a spiritual king or ruler to dwell or function in. Calah signifies Heaven also. It is from the Irish word Cel, pronounced Cal, and means Heaven, the last syllable, ah, being merely a place terminative. Therefore we are told in verse 11 that Asshur had come unto possession of his Heavenly Kingdom.

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In verse 12, we are told of the three steps or stages of his progress and the manner in which his great achievement was accomplished. He builded Resen, between Nineveh and Calah, and this Resen is a great city. Resen represents the bright and luminous Solar Body and figuratively is the perfect "city" of the spirit, the shining vesture it will assume in the Heaven world. The name consists of two Irish words, improperly spelled, Re (proper form Ri), meaning a king, and Sen, (proper form Sion), meaning brightness, Heaven; hence Resen, the great and kingly city or Solar Body of the spiritually perfect man Asshur. This city lies between Nineveh and Calah. It is at this latter place, therefore, that Asshur necessarily must have taken upon himself the laborious task of building up his perfect spiritual edifice or Solar Body. This name word Calah, while presented to us by the Revisers in the same form of spelling as the word Calah in verse 11, is not at all the same and has a different meaning, Calah would constitute an enigma, probably insoluble, to any English reader, or for that matter, a reader familiar with any other language. The Gaelic tongue is very fecund and has many words of like spelling but different meaning, such as the word Ed, meaning jealousy, envy, profit, advantage, and the word Ed, meaning cattle. It also has many words of different spellings but synonymous in meaning; for example, the word for hand is expressed in different words as lam (lamh), pronounced lavh, mam, math, mab, crut, main, crobh and mad. So for the place-name Calah we have various meanings from the same, or nearly the same, root-word, and we select those which we find applicable to its recondite and cryptic sense in the myth. Therefore, in this second instance of the word Calah, we find that it is from the root-

word Cail, pronounced Cal, meaning strength, valor, virtue, and Caill, a path, and Callach, pronounced Calah, meaning contention, war, strife. These meanings are indicative of the character of Asshur. Therefore it is from this last possession or estate, Calah, that Asshur began his arduous toil to wage unrelenting warfare against his passions and the sensual inclinations of the lower nature, a task which required all the strength, valor and virtue at his command to fortify and steady him in his purpose along the narrow pathway which led to the great, beautiful and resplendent city of Resen, the bright, shining, Solar Body.

From this city he arrived at Nineveh, Heaven, and was in perfect union and harmony with the Creator. This is the lesson taught us in the ancient Irish mythical story of Neamruaid (Nimrod), namely, the descent of spirit into the body and, after many incarnations, its return or regeneration and ascent, through its luminous Solar Body, into its Heavenly Home. A commentator recently wrote a work on the Bible in which he had the temerity to declare that this tenth chapter of Genesis was, with one other, the least spiritual in the Bible. It is only too apparent that he wrote, like many others, without understanding. The Irish language is the lock which has held its message fast; the key which unlocked it was another factor, an element not discernible on the surface, an affinity for and interest in that language. Henceforth may this chapter, burdened with the wisdom of the ancient Irish Druid-Hebrew Priesthood of Eire, be an inspiration and a beacon light to every thoughtful person who is seeking after spiritual truth.

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Chapter XI

THE GENERATIONS OF THE CHILDREN OF CANAAN

In the beginning of Genesis, Chapter X, were given the names of the sons of Japhet, character-names which represented the higher or spiritual aspect and development of man's threefold nature. The lower sensual aspect of man's nature is cryptically embodied in the character-names of the children of Canaan. These character-names represent common humanity who mate sexually, or have sex-desire, as distinct from the austere recluses and celibates.

The generations of these children begin with verse fifteen of the tenth chapter of Genesis. This verse reads: "And Canaan begat Sidon his first born, and Heth." The name word Sidon is composed of two Irish word syllables, the first, Si, meaning she, and Don, meaning mischief, evil (also Donn, meaning pregnant); therefore Sidon is meant for those who yield to the seductiveness of the lower nature, especially the lewd, but it includes all who mate and indulge in sex intercourse. This character-name, with the others of Canaan's descendants, reflects the contrast in human society, or ideology, of those who are living an unspiritual existence with those who are living the ideal ascetic spiritual life as conceived by the ancient Irish Magian Celibates. This ideal we find permeating the spiritual myth from the beginning, as the perfecting of the Solar Body is based upon this truth, that only through the abnegation of sensual desire and by living a life of chastity, cultivating and entertaining spiritual thoughts, can one prepare oneself to perform the great work which is necessary to accelerate progress towards the end or goal, as cryptically set forth in this ancient Irish myth containing the law of the Spirit discovered by the Adepts of ancient Eire. That the great mass of humankind are not ready or anxious to lead abstemious lives is very obvious, yet a knowledge of the law of spiritual progress can not but be a help to many.

Canaan's second offspring was Heth. This name-word has been distorted by the Revisers and is formulated from the Irish word At, meaning milk, a swelling, blistering or a rising of the skin, implying

the begetting of offspring. The Revisers, as we have already seen, could not give a true presentation of the Irish word and, for a disguise, they prefixed the letter H to the name. The character Heth represents the average of common humanity, all those who beget and bear offspring, all those not comprehended in the celibate state. It implies a state or condition adverse to the celibate order and pertaining to those who are engrossed in propagating offspring, bringing children into the world and indulging the sensual or sex nature.

The sixteenth verse of the text reads: "And the Jebusite, and the Amorite, and the Girgasite." In the name word Jebusite the Revisers took liberties with the original Irish word Abus and distorted it to its present form in the text. As there is no letter J in the Gaelic alphabet, they added this extra letter as a prefix and substituted the letter E for A, presenting the original word in such form that it might not be recognized or understood by any Gaelic reader. The word Abus means a wild or untamed beast of any kind, one not disciplined or brought under control. The word Abus harmonizes perfectly with the other name characters of the descendants of Canaan as set forth in the myth. Therefore the Jebusite are those who gratify the prompting of the passionate nature and yield to the attraction of sex-intercourse, those who place themselves in bondage to

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the lower animal nature, a bondage from which escape is impossible without renunciation, and release from which is only to be had by degrees by living several life-times of perfect renunciation. It is to describe this bondage of the flesh that the figurative expression "tied to the wheel of death and rebirth" has been formulated and it implies the law of reincarnation, as otherwise there would be no evolution of the spiritual Ego in men. The penalty of transgression was ever before the ancient aspirant and, in fact, it has been the same with the true initiate in every age since.

The fourth descendant of Canaan is the Amorite. This character name word is one that has been mistaken for a Latin Hard by all of our modern Bible critics and writers on Bible subjects. If any of those critics or writers had known that the Bible was an original Irish work and that it still contains in its character names the perfect idioms and spiritual ideals of the Great Master Adepts of the Sun Worship of Iesa Criost, the ideal Savior of ancient Eire, and had they investigated the etymology of this very significant and comprehensive Irish word name, they would never have fallen into the error of accepting it as derived from the Latin word Amor, love. Love is an exalted term and is an attribute of the Deity, and the idea of love is not germane to the intent or meaning of the term Amorite in the myth. This is a low and specifically opprobrious and disreputable term, as will be seen at once on explanation. The character name Amorite consists of three syllables, each of which is a word in itself. The first one is Am, meaning bad, naughty; the second is from ur, meaning evil, mischief, hurt, wickedness, slaughter, a beginning, a moist place, a valley; the last syllable, Te, means he, a person, hot, warm. So this Irish name character, Amorite, is meant to signify secretly those who are bad, wicked, passionate and sensual.

The fifth descendant of Canaan is the Girgasite, This Irish character' name is also composed of three syllable words. The first one is Gir, from Giorta, meaning a buttock or haunch, the hips. The second syllable is Gas, meaning a bunch, stalk, stem or bough, implying an offshoot, a son or Offspring. The Hebrew or jargonized form of this word is Gezza, meaning boy, which shows that it is merely a variant form of the original Irish word Gas. The word Gas also means anger, indignation, desire, inclination, and from this word we get Gasgarra, the posteriors, and Gasra, meaning the common people, which this name character is meant to represent. The last syllable Te is the same as the ending in the name Amorite. So the Girgasite represents the common or ordinary human beings as distinct from the neophytes, ascetics and celibates, those who are engrossed in worldly pursuits and in the sensuality of

the animal nature. They generate and beget offspring, hence they figure in the myth as being among those who are secretly classed with, and comprehended as, the descendants of Canaan, the man or character of but little Soul nature.

Verse 17 reads: "And the Hivite, and the Arkite, and the Sinite;" These three character names of the descendants of Canaan correspond perfectly with those already elucidated, as will be seen. Hivite, the first of these names, is formed from two Irish word syllables. Hivi is from the word Ib, pronounced Iv, meaning a tribe of people, and Ibe, pronounced Ivi, drinking, partaking of, and Ibhteach, pronounced Ivve, meaning soaking or imbibing, implying, through the Irish idiom, those who beget and bring forth offspring, as in the myth of Adam and Eve who ate while in this myth the figurative expression is drinking. The ending of the name, Te, is the same as in the previous names.

The eighth descendant of Canaan is the Arkite. This character name represents The average or ordinary human being who is generated and born into the flesh

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and who likewise generates and begets offspring. The Irish word Ark (Irish form Arc), which is the root of this character name, is synonymous with the words ship, vessel, coffer, chest, box, a body. In the myth it is used figuratively in the same sense as the terms packet, bag, basket, implying the vehicle of the Ego or Self, the fetus in the womb of the mother. The terminative syllable is as given above. The name denotes these who are addicted to the lure of the sex nature.

The ninth descendant of Canaan is the Sinite. This character name is formed from the Irish root-word Sinn, pronounced Shin, meaning we, us and genitively it is Sine, a dug or teat, a woman's breast, implying those who bear and nurse offspring, and Sinte, meaning lying in a stretched, extended or recumbent posture, as in sleep. The final syllable, Te, is as given before. Thus the Sinite is one with the other children of Canaan and comprehends practically all of humanity outside of the ascetic and celibate cults, and the myth cryptically reflects, by contrast, the ideal of the ancient Magian Cult of austere ascetics.

Verse eighteen reads: "And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad." These three character names correspond with the other descendants of Canaan and serve as general terms, in the myth, by which to comprehend all those who are addicted to sex intercourse, that is, average humanity except those who are living the ascetic life of the spiritual aspirant. Arvadite is from the Irish Ar, meaning plowing, tillage, (and Air, pronounced Ar, meaning end, and Ara, the loin) and Bod, a name for the male organ, becoming in inflection Vod, pronounced Vad. The Te is the terminative and has the same force as in the names already given.

The character name, Zemarite, has shared the common experience of the Irish name words through the deceit and distortion of the Revisers. In the word, the English letter z has been substituted for the Irish letter s, as has been done

in many other instances. The first syllable, Zem, is from Saim, meaning pleasure, delight, ease, ecstasy, a pair, a couple of animals or persons, and Same, meaning libidinous, and Samus, meaning pleasure, allurement. The second syllable, Ar, means plowing, tillage, as in Arvadite, figuratively implying generating or begetting, as seen in the explanation of the Ark resting on mount Ararat. The final syllable, te, is the terminative as in the many previous names, Therefore the Zemarite are those who are lewd and wanton, given to sensuous ease, yielding to the allurements and pleasure of cohabitation or sex-love and the generating and begetting of children.

The next and final character name of the descendants of Canaan is the Hamathite. This name is a

compound of three word syllables, the first of which is Ham, a character name, representing man's lower sensual nature, as has been already explained. The second syllable of this name is from the Irish word At, meaning milk, a swelling or rising of the skin, and Ath, a siln, and Atac', pronounced Ata, meaning fermentation. And the final syllable, Te, as explained before. The analysis of this word-name, Hamathite, shows that this character represents those who are addicted to sex-intercourse and who bear and nurse offspring.

The fact that these three descendants of Canaan, the Arvadite, the zemerite, and the Hamathite, represent those who indulge in sex-love, even all "those who marry and are given in marriage" and beget offspring and raise families, is even in the myth very slightly disguised, as immediately after mention of these character names in the text, the verse ends with these significant words: "And afterward were the families of the Canaanites spread abroad.", which implies that they

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propagated and increased in number. The Canaanites, therefore, represent practically all of humanity except those who are pledged or devoted to a strict religious life and the abnegation of sex-desire and intercourse. That the foregoing is a true exposition of the cryptic import of the character names in this mythical narrative of the descendants of Canaan will be further seen in the explanation of the place names in the "border" of their confines (function, activities, pursuits, inclinations) as given in the next chapter.

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Chapter XII

THE BORDER OF THE CANAANITES

In the tenth chapter of the Book of Genesis, verse 19, the text reads: "And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gezza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim even unto Lasha." The localities mentioned in this list of mythical place-names of so-called cities, districts, provinces or territories within the "border" of the Canaanites represent qualities, traits and tendencies of the human soul, and they never actually existed or were intended originally as real geographical designations. These are figurative names belonging to the ancient culture as developed in the monastic schools, seminaries and universities of Eire, and are the product of scholastic exercises and compositions of those institutions on religious and philosophical themes. These names have been given to places in Syria by the Roman Church to give the appearance of historic truth to her re-adaptation of the Irish Scripture myths in a new setting, which would enhance the value of and belief in the new shrine of her own which she had set up at "Jerusalem," causing all knowledge and memory of the original Jerusalem, the light in the west, in Eire, to be forgotten.

The "border" lands, territories or boundaries of the Canaanites have been partly explained in the elucidation of the character-names of the children of Canaan in the previous chapter, but there are some names given within their border which are place-names comprehending those of both genders who are addicted to depraved habits other than sex co-habitation. As might be expected, the place-names indicated as their border correspond with the characteristics of these children and pertain to the region or seat of the sex-nature, the hips.

Sidon, the name of a so-called city, is the first place within the border of the Canaanites. This word, Sidon, alludes to pregnancy or childbearing. The second syllable of the word, don, also means a gift,

implying those who are wanton, and, as before explained, it means mischief, evil. The second province or territory within the border of this mythical people was Gerar (from "Sidon, as thou comest to Gerar"). The root-Word of this Irish place-name is Gear, pronounced Gar, meaning to cut, cutting, and is cognate with the Hard Gontar, meaning to wound, signifying to generate, as the act of generating or begetting is likened unto a wounding of the Ego or personality, as with a spear thrust (we see in the myth of Iesa, Jesus, that He is wounded on the cross, the body, by a spear thrust in the side). Hence the place-name Gerar comprehends all those who generate or beget children.

The next place-name within the border of the Canaanites is Gazza. This name is formed from two Irish word syllables, Gas, meaning a bunch, a stalk, a stem or bough, figuratively implying increase, offspring, and Za, from Sa and its variant forms. Sa means a stream, Suth (the t silent, pronounced Sa) means juice, sap, moisture, extract, fruit, and Soth (the t silent, pronounced Sa) means offspring. The meanings of the various forms of the words which are pronounced Sa, from which the second syllable of the place-name Gazza is formed, are germane to the idea embodied in this place-name which the Revisers have distorted, for the purpose of concealment, into its present form of Gazze. This "border" alludes to the state or function of the propagating and bearing of children. In the myth it comprehends the "border" or tendencies of the Girgasite,

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those who are still engrossed in the lower sensual nature, the seat or principle of which is located in the buttocks or hips (from Gir, the buttocks or hips). This can be understood from the sequence of the text, Which reads: "unto Gazza, as thou goest unto Sodom and Gomorrah,"

The place-name Sodom, the next "border," is from the Irish root-word Sead, pronounced Sod, meaning a way, a passage, a path or road, end which, in this "border" place-name, alludes to the posterior and denotes those who are addicted to low and depraved habits. The character "Lot," who in the myth of Genesis, Ch. XIX, dwelt in Sodom, is an Irish name word and signifies rapine, a prostitute, fornicate, and in the myth he represents the Ego or Self in that low sensual state, which his name indicates and in which he escaped destruction only through Divine interposition. As this myth covertly deals with the perversion of sex use and depravity, the names therein conform to the ideas embodied within it. Lot, his wife and two daughters are rescued from Sodom with the injunction given them: "look not behind thee." Lot's wife disobeyed through the proverbial trait of woman's curiosity and "looked back from behind him." For such violation she became a pillar of salt. The command is "Be ye fruitful and multiply" and Sodomy presages unfruitfulness, and the pillar of salt is a symbol which, in the figurative language of the myth, signifies barrenness and death. Lot and his two daughters take refuge in a city near to Sodom, which is the female organ of propagation, and this city is spared them, with the command (Gen. XIX:22) "Haste thee, escape thither." The name of this figurative "city" the Revisers have employed art in their effort to obscure and disguise, as they call it Zoar, This is a misspelled Irish name-word, the proper form of which is Sear, pronounced Saur, meaning black, dark, absence of light, obscure, and implies generation in the flesh. That this city is a cryptic name for the female organ of sex can be clearly understood from the text of Genesis XIV:8, wherein it reads: "The King of Bela, (-the same is Zoar)." The word Bela is an Irish word-name, also misspelled by the Revisers. The root of this word is Beal, meaning a mouth, orifice, a hole, and from this root we get belach, pronounced bala, meaning a roadway, a gap, an inlet, a passage, and Beala, meaning to die, also Beille, pronounced bala, meaning a kettle, pan, caldron. Thus it will be seen at once why "Bela" and "Zoar" are one and the same in this Irish Bible myth, and the figurative terms implying generation in the flesh correspond with those given in elucidating the myth of Noah and the Ark.

The myth of Lot and his two daughters embodies the idea that like produces like and those who

practice evil bring forth evil offspring. Thus his oldest daughter brought forth a son, named Moab, (Gen. XIX:37), who is the "father" of the Moabites. The name Moab has already been explained. The Moabites represent those who are engrossed in the Lower carnal or sex nature. Lot's youngest daughter also brought forth a son and called his name Ben-Ammi (Gen. XIX:38). This son also bears an Irish name which covertly embodies his characteristic traits. This word consists of three syllable words, Ben, signifying son, Am, meaning bad, naughty, and Mi, Meaning a man, a slave, that is, a bad and sensual man who is a slave to his evil habits. This can also be understood by the meaning of the name of his mythical descendants, who are called "the children of Ammon unto this day." The word Ammon is Irish and is compounded of Am, bad, naughty, (as given above) and Mon, meaning a trick, a device, a wile. The wisdom to be gleaned from the children of Ammon is that they are like their parents in the myth and are addicted to evil sexual wiles and habits. They are like "apples of a kind, and fall not far from the tree." Such are the allegorical children of "Moab" and "Ammon."

The place-name Gomorrah is an Irish compound word, a little altered by the

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Revisers for the purpose of disguising it. It consists of three syllable words; Go is a conjunction, also meaning to, unto, with, a spear, a lie, deceit, guile, a fool; Mor is from Mear, pronounced Mar, meaning concupiscence, lust, a finger; Rah is from the word Reidh, pronounced Rah, meaning a plain, level, smooth, ready, prepared, agreed, reconciled, hence the allusion, in metaphor, to these two name-places as the "cities of the plain," which names reflect a sinful aspect of the soul. The names Sodom and Gomorrah are usually associated and the definitions given here will suggest why these two words have been used as synonyms for low and destructive vice, depravity and spiritual death. The inference is also strong that a few, at least, of the enlightened among the English speaking clergy must have known that these "two cities of the plain" were Irish place-names, as scholars who use a simile or metaphor usually trace its etymology in the original language. And evidence, however little, has appeared from time to time which indicates the fact that some of the clergy of today know that the Bible is composed of ancient Irish cultural myths. Those of the clergy who are not yet aware of this fact, and there are many who are not, will be convinced of its truth by a perusal of these pages.

The next border of the Canaanites is Admah. This place-name is from the Irish Ad, meaning they are, and Mah (from Ma), a breach, and Math, pronounced Mah meaning a hand, also Muadh, pronounced Mah, meaning the middle, soft, tender, moist, watery. Such is the "border" Admah. The next border is Zeboim, This name also consists of two Irish word syllables, Ze, from the word Si, meaning She, and boim from Beim, meaning a stroke, a blow, a tribe, a stock of people, generation, a blemish, stain, spot. I have already called the attention of the reader to the fact that the Revisers have frequently substituted the English z for the Gaelic s, They have not omitted to do so in this borderland of Zeboim, which is a secret and mythical term to comprehend those who co-habit or produce offspring.

The next and last border of the Canaanites extends from "Zeboim even unto Lasha." This border place-name is from the Irish root-word Las, meaning light, flame, fire. From this root we get Lasha, meaning lighting, kindling, lust.

From Las, we get also the words Lasan, meaning anger, passion, and Lasanta, passionate. This "border" place-name the Revisers have given properly, spelling the word correctly as it should appear in the anglicised letters and form. Its Irish form is Lasa, the dot over the s giving the force of sh, Lasha, This mythical borderland, or province, comprehends all those who are engrossed in lustful thoughts and pursuits.

So, in these mythical place-names of the "border" of the Canaanites, we see cryptically embodied the

ideas of the ancient Irish celibate cult of the Hebrew priesthood of Eire, in which are contained the aspects, tendencies, and desires of the lower human personality, the adverse characteristics and qualities which prevent the building of the perfect Spiritual or Solar Body of Man.

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Chapter XIII

IN CONCLUSION

In the foregoing chapters the writer had endeavored to show that Ireland is the original home of the Bible and that the Irish is still the language of its character and place names. In discussing and interpreting a small part of the book of Genesis, he has merely opened up a vast field for similar study and research. It is his hope, and expectation, that others will be led to similar investigation of the great truths of the Bible and to the study of the Irish language, which is itself the key to the cryptic myths in which the great Magian Priesthood of Eire veiled their sacred teachings.

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Notes:

1. ↑ IRISH WISDOM PRESERVED IN BIBLE AND PYRAMIDS by Conor MacDari.
 2. ↑ Thus from the Irish word Iud, the day, we get Judaism-Yudaism-Sun worship
 3. ↑ See "Miracle In Stone" p. 262, by Dr. Joseph A. Seiss, D.D.
 4. ↑ Romance of the English Bible, p. 20.
 5. ↑ Ibid.
 6. ↑ Ibid.
 7. ↑ See "Apocalypse Unsealed" by James M. Pryse, page 199.
 8. ↑ No exact date, only an approximate one, is given, some time about the beginning of the last quarter of the fourth century A.D.
 9. ↑ This Epic of Gilgamesh is said to have been recovered from the excavations made at the ruins of Babylon. Even if this claim is genuine, it does not alter the fact that it is a product of ancient Eire.
 10. ↑ "Ireland and the Making of Britain" By Benedict Fitz-patrick, pp. 70-71
 11. ↑ It is the writer's belief that there were few, if any, schools in Gaul at this time except for the Irish foundations, and none in Italy, as learning was discouraged and books were given to the flames, the night of the Dark Ages having set in.
 12. ↑ See IRISH WISDOM PRESERVED IN BIBLE AND PYRAMIDS by Conor MacDari.
 13. ↑ The Revisers have made this word. Sechem.
 14. ↑ See "Apocalypse Unsealed" By James M. Pryse, pp- 15, 16.
 15. ↑ Irish Wisdom, Preserved in Bible and Pyramids the chapter on Hebrew.
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