

objects of nature, and especially the sun, moon, and stars and constellations were LIVING powers and beings, if not actual human gods, heroes and persons.

Many reminiscents of these old extatic celebrations and feasts have come down to us, like so much driftwood, buried in the root-words of our Aryan languages. That word "yell", we are told, gives the root of "Yule", the name of the day, and also of the Yule tree; and the Yule "log", which, when the priest or father gave the sign, was drawn to the home, with the children triumphing on it, and made the backlog of the grand Christmas fire and feast with all its good food and cheer, and carol-songs and drinking and mummings and dances!

Then THAT Yule tree! In the South it was the "tree of good and evil," with the serpent, and Mother Eve and her first babe! in the Saxon and Scandinavian North the tree was the "Igdrasil," the ash and evergreen—the "tree of life!"—with its FOUR root Fates, and bore the sacred MISTLETOE, under which lovers were permitted a foretaste of their joy, under the smiles of priests and parents and kin.

No more time for this revival of the pre-Christian world now! But we can never tire in following the archaeologists and linguists as they pass from age to age, and people to people, in recalling the different ways in which each one has built up and conducted these four annual festivals, and especially that of the "Yule-tide". Nearly all of the great gods acquired the most appropriate habit of being born, or of reappearing on that day, and most of their festivals were then dated, or by moon-quarters therefrom. Thus was it with Buddha, Krishna and Mythras in the East; Hercules, Adonis, Bacchus, Cybele, Ceres and Saturn, in Greece and Rome; and thus came the Saturnalia and Brumalia—(Lat., "bruma," winter)—or Winter Festival, with its "liberty of December", when even the slave could tell the master what he thought. (See Horace, Satire VII, Book II).

Now, so our Gibbon says, this Saturnalia is the one festival on which the "Roman Christians" fixed the birth of baby Christ and built their Christmas. But this was not done UNTIL by Julius, the Bishop (or Pope?) of Rome, about A. D. 350, which was about the time also in which the Christian Era was introduced. Both changes were introduced to enable the nascent Papacy and Christianity to absorb Rome by putting a Christian Era in place of the Roman Era, and the birthday feast of its god, Christ, in the place of the birthday and feast of the old Roman god, Saturn, the "Father TIME", the "Father of Jove", the "Father of Gods and men!"—and of us all?

This fixing of the time and the

place of the birth of "Jesus the Christ" was a matter of pure fancy. There is not the slightest evidence that he was born THEN, or THERE, or EVER AT ALL! The facts bearing on the question show decisively that no man Jesus Christ was ever born or lived, or walked about on two feet, as we walk. Let us see about this:—

No grown up, intelligent person is likely to contend now that the gods and myths and fancies by which the human feelings, incident to this winter festival, have been expressed by any peoples in the past, are really true as objective facts, i. e., historically, actually, scientifically. We shall have "Santa Claus" and "The old Woman who lived in a shoe" appear before you tonight, but not one of you will believe that they ever were actual persons; and no TRUTHFUL Liberal, or other person, will ever so pretend—even to a child—the present Governor of the State of Oregon to the contrary notwithstanding! No person should ever leave his credibility open to question, under any motive or pretense,—and least of all to a child? When you teach fancy as fact, "false in one, false in all", is the inevitable conclusion. With "this wand" we may here marry "Santa Claus" and the "Old Woman," and thus account for their flock of children. But the end of the play divorces them, for symbols are of the stuff that dreams and myths are made of and objectively end with the play.

That is the trouble with our Christian friends, they fail to distinguish between fancy and fact—the subjective from the objective. But we MUST distinguish.

We have to ask, therefore, what is the verdict of Science upon the birth or origin of Christ and of Christianity. Science at once gives us the clue in the inquiry: How did all of the other similar god-men and mythologies come into existence or belief? Prof. Max Müller has well described the process of their generation: Originally, he shows how, in the Animistic or Fetichistic state of belief, every thing and body, and family and tribe, and OFFICE, had its spirit, ghost, or "banshee", or title. The name gradually became the soul-word or myth as well as the title thereof; and thus the abstract-reality, which never died, remained and would REAPPEAR, whenever the need, stress, or craze of the believer, became intense enough to TRANSLATE his subjective fancy into an objective "spirit" and image. Thus have arisen all of the sprites, fairies, spirits, ghosts, gods, devils, angels, hobgoblins, etc., etc.—in a word, to use Goethe's fine word for them, all of the "spooks" that have amused or cursed, consoled or damned all of the generations of Man, until the Sun of Science sent them all fluttering back into the

fearful and fanciful "limbo" of the subjective imagination. Many of these mythic "origins" are so shaded by the darkness before the dawn, and by the loss of records and materials, that they can now be only partially worked out. But with Christianity, and the Christ title-myth and apparition, the story has come down to us an open flower of history, with nearly all its petals raised by the Sun. The word—i. e., root or germ-word—out of which this entire religion had its start, is the Hebrew "MESSIAH," which means ANOINTED; (Latin-Greek CHRISTUS, Old Eng. Crysm.) That is the office TITLE, from the oil or ointment, by which priests and rulers of old were consecrated. JESUS is the Greek of the Hebrew JOSHUA, which means deliverer, savior. Thus we have in the Bible, "Jesus the Christ," or "Christ Jesus," and finally, for short, "Jesus Christ," as a double title—finally personified as a character, and then "materialized" as a person.

When, as you should read in Josephus, the craze of the Jews for a Messiah-deliverer reached its fever heat, under Roman oppression, many personal Christs did really come to deliver the Jews, but the Roman sword soon killed and weeded them out. Finally, this temporal, personal Messiah title-idea, took on a more "spiritual" form of union, with "the Kingdom of Heaven" or "New Jerusalem" in the "firmament above." For, up there their great God, Yahveh, lived and reigned; and thence would come down the new "kingdom of heaven," the New Jerusalem." For the coming of which "Jesus, the anointed son of David and Abraham" would appear and make announcement and preparation. Then sprang up enthusiasts like John the Baptist, as "forerunners" of this "Jesus the Christ," inflaming the people with the idea of his actual coming; and then, in "the fullness of time," he did come like one of the Gods and Ghost-heroes of old, by apparition—Epiphany, APOCALYPSE, Revelation; or, as our new Spiritualists would now say and believe, by "MATERIALIZATION." His appearance at the baptism of John was thus very proper and natural; then "the heavens were opened" and he "saw the Spirit of God," in the form of a dove, come down and "lighten upon him," with the words: "This is my beloved son in whom I am well pleased." This may not have been, but probably was, the first appearance, and it was perfectly normal THERE in those days.

There were many apparitions of this "Christ" thereafter, in which this "Jesus" said as John had done: "Think and join ye with us (not "repent"), for the Kingdom of Heaven is coming near"—that is, it is now coming down from the firmament above, by the will of our [my] Father who lives and reigns there above! It was by and out of these

Apocalypses or revelations that Christianity and the "Christ Jesus," the spiritual successor of the Messiah, Joshua, David and Abraham was born. In that form he was tempted by his Anti-Christ, the Devil; in that form he came to the help of his storm-beset disciples on the sea.

Of this "Christ walking on the waters" seance, we have a beautiful picture by the celebrated French painter, Jalabert, and a fine large engraving from it by Sartain, which I have placed here on the wall. It is worth tons of books about the origin of Christianity, for it reveals the whole story of that "Divine Revelation." Notice that diaphanous face shedding rays of "spirit-light" through the darkness. Notice its beaming inspiration of power, peace and hope, contrasted with the wild waters under his feet. Notice how wonder, fear, hope and faith sweep over the faces of the poor fishermen in that boat. They said, behold a "spirit,"—and they were right, for through the din of winds and waves they heard the echo of their own hearts: "Fear not, it is I."

Now look again at the story of the "Transfiguration," in Greek "metamorphosis," when not only his face and form but his very clothes were translucent, and beamed out light, when "Moses and Elias came down and talked with him;" and when he charged Peter, James and John, the ONLY witnesses, to say nothing of the vision. And yet they told it "in the spirit," and Raphael's great painting of the "transfiguration" is a reflection of its glory? Often did he "appear" as a surprise; and after his "resurrection" often to those in Jerusalem and also to those in Galilee—even to "five hundred at once;" and finally he "ascended into the glory of heaven," from whence he was to come again! Christianity was indeed a revelation, and at first ONLY that. The earliest Christians had no "gospels," they believed because they saw and heard!

Next arrange the books of the New Testament in the order of their dates—which would be first? Do you say "Matthew" or "Mark"? No! It would be the Apocalypse, or "Revelation", then next the chief epistles, or Paul's, then the Acts, then Mark and Mathew, then Luke and John, and possibly some of the bits of "General Epistles". In a word, if we want to know the truth about Christianity, we must read their books in an order, the reverse of that in which they are printed. "The Revelations", of which that of John was a late specimen, were the first great events of what we know as "Christianity". Besides that one to John, we notice how the Christ had before appeared to Stephen when he was stoned to death, then to Paul at his conversion, and how Paul went up unto the "third hea-