

Address delivered by James P. B. Hyndman from Station WHAP, New York City, on Tuesday, July 6, 1926, on Americanism. Subject:

THOMAS JEFFERSON

Therefore whosoever heareth these sayings of mine,
and doeth them, I will liken him unto a wise man,
which built his house upon a rock:

And the rain descended, and the floods came, and the
winds blew, and beat upon that house; and it fell not: for it
was founded upon a rock. - Christ Jesus

(Matthew 7: 24 & 25.)

The founders of the American Federal Republic were firm believers in overruling divine Providence, and in the teachings of Christ Jesus. In this respect, Thomas Jefferson was a shining example.

The "Spirit of 75" was one of intense and sometimes vehement opposition to the entire system of "the divine right of kings" and of Roman Catholic priestcraft, which had prevailed in Europe for centuries; which had brought upon that unhappy continent the misery of the "dark Ages", the terrible plagues which devastated entire countries, the fearful religious wars and persecutions, and the horrors of the Inquisition. The predominant thought in the minds of the founders of the American Federal Union was, that, here in the virgin Western Hemisphere, a great nation should be formed, unfettered by the bondage of popery, free in the exercise and enjoyment of that pure and primitive Christianity, which the Pilgrim Fathers crossed the vast Atlantic to establish on these shores

The official and private correspondence of the fathers, are full of references to Roman Catholicism, popery, the despotism of priestcraft, the degradation, ignorance and misery which are the result of the popish system, and the prime necessity of excluding this system and its train of evils from America forever, by the establishment of a Republic upon principles of freedom, of true religion, or primitive Protestant Christianity, free education for all citizens, and a free press, and a free democratic-republican form of government; that is, the highest form of self-government, under the supreme law of God, of which the American people were capable. All this was in fulfillment of the law of Christ, in preparation for the second appearing of Christ on earth, when "he shall reign whose right it is," and the seeming day of the dragon shall be ended, and his rule shall cease from the earth. This second appearing of Christ is now imminent, here in America, the "place" which Christ "prepared", according to his promise, for his followers; where popery, with its priests and kings, its popes and Jesuits, its cardinals, nuns, legates and Knights of Columbus, its

so-called Eucharist * * * embodying the blasphemy of the crucifixion of Jesus, and all its train of ignorance, superstition, sin, disease and death --- where popery and its miserable fruit shall be forgotten and eventually consigned to the oblivion from which It emanated.

The correspondence between Thomas Jefferson and his devoted friend, George Wyeth, and his no less devoted friend, John Adams, contains frequent reference to the evils of the Roman Catholic system, and many anathemas against priestcraft, and its concomitant, the king system. In writing about his cherished ideal of a University for his own State, the State of Virginia, he said:

History, I believe, furnishes no example of a priest-ridden people maintaining a free civil government. This marks the lowest grade of ignorance, of which their civil as well as religious leaders will always avail themselves for their purposes.

Again he says:

No nation is permitted to live in ignorance, with impunity.

The patriots of 1776 were far beyond men of ordinary mold. At that period in the history of America, Christ mightily moved his followers to accomplish the next and necessary step in the spiritual unfoldment of this marvelous spiritual nation. The discovery of America had been accomplished, under divine guidance and inspiration, by the young Norseman (Icelander) Leif Ericson, in the year 1000; and the colonization of America was the work of the Pilgrim Fathers, in 1620, who brought to these shores the Holy Bible, the Word of God, and found here "freedom to worship God," the only freedom which our divinely inspired Constitution recognizes. Next in order came the establishment of the Nation, under the Colonial Patriots, to be known as the American Federal Republic, or the United States of America. Each step was a further evidence that Christ was leading his people, and showing them the way of escape from the dragon, the hypnotism of the carnal mind, which seems to fill the world with sin, disease, and death, and whose foundation is the system of priests and kings. The writings and utterances of all the patriot fathers contain abundant evidence, that this spirit of absolute intolerance to the papal and monarchical system of Europe, and the determination to found, in the Western Hemisphere, a free and enlightened system of Protestant Christian government, burned in their breasts and Impelled them to every energy of mind and body and estate, to accomplish their object. When Patrick Henry arose, In that memorable meeting of the Virginia Legislature, and cried:

Caesar has his Brutus, Charles the First his Cromwell, and George the Third — (cries of "treason") — may profit by their example. If this be treason, make the most of it.

Young Jefferson was thrilled with the spirit of liberty which the fiery orator

instilled into the assembly, and he became his true friend. Yet, at a later period, when Patrick Henry intimated, in response to an invitation, that he would be willing to assume a dictatorship, a patriotic army officer wrote to him and said that the day that Henry became dictator, the writer's dagger would find its place in Henry's heart.

Thomas Jefferson began his own Independent life, at the age of fourteen. Many years afterwards, he wrote to his grandson that the Christian precepts, training and instruction imparted to a young man, if adhered to, were sufficient to sustain him in life, even though his way were rough and thorny, and at times lonely. Coming from an aristocratic family, Jefferson's tastes were naturally refined, and his thirst for knowledge was unquenchable. He became a lawyer; but his studies in many other branches — the arts and sciences, mathematics, architecture, music — made him so proficient in these branches of knowledge that he was acknowledged as an authority. His love for his violin was intense, and he was wont to soothe himself on many an evening by playing to himself on his beloved instrument. So practised and accurate was his knowledge of architecture, and so thoroughly American was the spirit of it, that he designed his own beautiful home, Monticello, which is one of the treasured beauty spots in our country today. He wrote a treatise on the Weights and Measures of America. He also wrote a voluminous work on the Anglo-Saxon basis of the English language, at a period when the study of Latin, Greek and Hebrew was regarded as essential to the academic equipment of every cultivated man. He himself was proficient in these languages, and compiled a remarkable book of extracts from the four Gospels, translated from the original Greek, of the inspired ethical sayings of Jesus of Nazareth, whom he regarded with the greatest reverence and love. This work occupied about two years. He said of himself: "I am a real Christian, because I believe and practice the teachings and precepts of Jesus."

Thomas Jefferson may rightly be considered the father of the American system of free public schools, which was later developed and made practical by the great American educator, Horace Mann. Jefferson's thoughts about public schools and a system of free democratic-republican government, were so interwoven that, in his mind, these phases of American national life were one and the same. His idea of government was that the republican form of government, having its most obvious expression in the national government, should extend, by communities, down to the village groups; and that the system of free public schools should be maintained by the people themselves, through this succession of internal republics. Inversely, the little red school-house, established and supported by the farmers themselves, should extend, through a system of graduated academics, up to his cherished university, which was to be the capstone of the educational pyramid. He did, indeed, found his University of Virginia, which, in those days, was little short of a miracle, especially when one considers the intense and versatile activity of his everyday life; but it was left for others to bring to fruition the general system of free American public schools, much in accord with Jefferson's own ideals.

One of his most notable works is his "Notes on Virginia" in this remarkable book he outlines, in great detail, the features of his native State, as to its climate, its topography, its birds and animals, its flowers, its industries; and he includes a treatise on his views of religion. This work is regarded as a classic. So great was Jefferson's antipathy against organized ecclesiastical Romanism and its priesthood, that it extended to the merely formal orthodoxy of his day; and it was Jefferson who brought about the disestablishment of the Episcopal Church in America, and thus effected the separation of State and ecclesiasticism, or priestcraft. This principle, after many decades of struggle, is now being asserted imperatively in Mexico. This is in strict accord with our Monroe Doctrine, which prohibits the system of Europe --- namely, that of priests and kings -- from being extended to "any portion of this hemisphere."

The great document known as the Declaration of Independence is the work through which Thomas Jefferson has expressed his own individual immortality. For months before this immortal document was drawn up and signed, it was the hope of the colonists, including Washington and Jefferson, that the demands of the colonies, among which was "No taxation without representation," could be met without separation from Great Britain. Jefferson prepared a masterly paper on the duty of Great Britain towards her colonies; but to these overtures the British government and king turned a deaf ear. The idea of complete separation then became a fixed conviction of the colonists; and Jefferson wrote the mighty document. I will read those portions of the Declaration of Independence which express the deep spiritual and metaphysical spirit of the document:

When in the course of human events it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, and that among these are Life, Liberty and the pursuit of Happiness --- that to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed.

We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by

Authority of the good people of these Colonies solemnly PUBLISH AND DECLARE, That these United Colonies are and of right ought to be FREE AND INDEPENDENT STATES; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved, and that as FREE AND INDEPENDENT STATES, they have full power to levy war, conclude peace, contract alliances, establish Commerce, and to do all other Acts and things which INDEPENDENT STATES may of right do.

And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes and our Sacred Honor.

I close this essay on Thomas Jefferson, with quotations from a recently published remarkable article, by Augusta E. Stetson, C.S.D., entitled: "Augusta E. Stetson, C.S.D. Would Eliminate the Word "Death" from Vocabulary of Followers of Christ. Longfellow dropped the word when he wrote, "There is no Death." What seems so is Transition." Disappearance of flesh is not Death of Man, for Flesh Belief is not Man. Man is a spiritual idea of God, and co-exists with his Creator, Eternal Life and Love. Mrs. Stetson resists call to observe Anniversary of "Death" of Thomas Jefferson and asserts that the great Author of our Declaration of Independence is immortal; therefore she celebrates his continued reflection of his Creator, eternal Life and Love, Spirit, God." I quote the following excerpts from this article.

Thomas Jefferson had risen sufficiently, after years of thought and consecration to his great ideal of liberty, to bring out under divine revelation, the greatest documentary symbol of all time, The Declaration of Independence. It is logical and imperative to understand that Thomas Jefferson, under the law of spiritual progression, is nearing the fulness, the spiritual reality of his vision, and is revealing, or developing his spiritual individuality, as a child of God, among "the great cloud of witnesses" who have gone on before him. He is a living stone in God's universal Declaration of Independence, the Body, Church, or structure of Christ, the spiritual eternal man of God's creating.

Mrs. Stetson continues:

Mary Baker Eddy, the Discoverer and Founder of Christian Science says:

"Building on the rock of Christ's teachings, we have a

super-structure eternal In the heavens, omnipotent on earth, encompassing time and eternity." (*Message for 1901*, page 25:3-5)

And again Mrs. Eddy says:

"Life is real and death is the Illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality." (*Science and Health* page 428:3-6)

Mrs. Stetson concludes her powerful spiritual article, which based upon the teaching of Christ Jesus and Mary Baker Eddy, in an authoritative pronouncement as to the unreality of death, and the allness of Life, or God, Spirit. Mrs. Stetson concludes with these words:

If the transfiguration experience of 2,000 years ago, and the glory and victory, which the resurrection of Christ Jesus brought to his disciples and the world at that hour, is a stone in the structure of Christ's teachings, to which all Christians subscribe, "why should it be thought a thing incredible" (to his disciples of today) "that God should (again) raise the dead," through man who possesses the Mind of Christ? (Acts 26:9)

These are the latter days, and foreshadow the second and imminent appearing of Christ. Not death, but the fear of death holds humanity in mental bondage. Christ Jesus said, 'I go,' but "I will come again." He also left this comforting assurance to his followers, "Heaven and earth shall pass away, but my words shall not pass away." His disciples believe him, and are looking for his imminent reappearing.

AUGUSTA E. STETSON.

Thus is once again declared upon earth the omnipotence of eternal life, which is, to "know thee, the only true God, and Jesus Christ whom thou hast sent," and this great American woman, Augusta E. Stetson, C.S.D., is calling upon the American people to repeat with her, the transfiguration experience of 2000 years ago, and to witness, at the second appearing of Christ, which is imminent, the resurrection of the immortal founders of the American Federal Union, among whom the name of Thomas Jefferson holds a high place.

James. P. B. Hyndman