

Address delivered by James P. B. Hyndman, from Station WHAP New York City, on March 14, 1926, 9:15 P.M. on AMERICANISM. Subject:

THE PILGRIM FATHERS

“IN THE NAME OF GOD, AMEN”
(From the Mayflower Compact).

"The heavy night hung dark,
The hills and rivers o'er.
As a band of Pilgrims moor'd their bark
By the wild New England shore.

Not as the flying come,
In silence and in fear;
They shook the depths of the forest's gloom
With their hymn of lofty cheer.

"Amid the storm they Sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the FREE!"

(From Felicia Hermans' poem,
The Pilgrim Fathers.)

Christ is the King of kings, and Lord of lords.
I am he that liveth, and was dead, and behold, I
am alive for evermore, Amen! (Revelation)
(Christ Jesus.)

The adventure of the Pilgrim Fathers is the profoundest and most significant civil, political, religious and spiritual event in all the history of the world, except those events directly related to the first appearing of Christ, in Palestine, two thousand years ago, and to the second appearing of Christ, which is imminent, here in America, to-day.

The coming of the Mayflower to the shores of New England, in the year 1620, with her little band of one hundred and two Pilgrims, twenty-eight of whom were women, was the modest, yet the mightiest climax of the primitive and unquenchable spiritual principle, implanted in the soul of the Nordic, by Christ even before the visible appearance of Christ, through Jesus, and awakened, by the birth of Christianity, or the sublime spiritual teaching of Christ Jesus, to spiritual understanding, and activity and fruitfulness, which the

world saw not, but which, in the ripeness of time, blazed forth in the spiritual founding of the greatest nation which ever appeared upon earth, that spiritual phenomenon known as the American Federal Republic. This was essentially the work of the Pilgrim Fathers. They founded, on the shores of the virgin Western Hemisphere, a spiritual Kingdom, whose only and supreme King is Christ; a spiritual Republic, designed, under God, for the common weal of all the people of God; a spiritual Church, whose foundation is Christ, (for, as Paul says, "other foundations can no man lay, than that is laid, which is Jesus Christ") and whose superstructure is spiritual man, created in the image and likeness of God. They effected, in this marvellous spiritual republican Kingdom, the spiritual union of church and state, while inhibiting, forever, the counterfeit union of man-made government and ecclesiastical authority, based upon priestcraft and prelacy. The spiritual animus of this marvellous work of the Pilgrim Fathers has been carried, by their lineal and spiritual descendants, into every State of the American Union; and upon this spirit is built, the superstructure of each of the forty-eight stones of the American structure — symbolized by the Pyramid, whose corner-stone, or top stone, is Christ. Therefore, when the American nation as founded by the Pilgrim Fathers speaks, it is the voice of the people of God, and it carries the mandate of Christ, which demands implicit obedience. By this mandate, the man-made doctrine of the "divine right of Kings" was forever abjured and forbidden in the Western Hemisphere; ecclesiasticism and its concomitant, prelacy in all its forms, was inhibited from taking root in the soil of the western continent, and the absolute rule of Christ in the heart of man, was the sole recognized principle of individual and national government.

The following extracts on "The Goths in New England", from an address delivered in 1843, by George P. March, at the Philomathesian Society of Middlebury College illustrate and describe the deep spiritual nature of our Puritan forefathers, and point to its roots in remote centuries.

The intellectual character of our Puritan forefathers is derived, by inheritance, from our remote Gothic (Norse) ancestry, restored by its own inherent elasticity, to its primitive proportions, upon the removal of the shackles and burdens, which the spiritual and intellectual (meaning ecclesiastical and prelatical) tyranny of Rome had, for centuries, imposed upon it; but its moral traits are a superinduction of the temper and spirituality of Christianity upon the soul of the Goth (Norseman), under conditions best suited to purify the heart, and steel to the utmost, the energies of the spirit.

So, in spiritual things, we find antagonism between the Roman and the Goth. The Roman loses the essence and effect of Christianity upon society, in its ceremonies and symbols, sinks the preacher in the priest, makes the minister a juggler, and conceives of Christianity as merely

a union between Judaism and idolatry, or a synthesis of the two, partaking equally of each. The Goth feels it to be a living spiritual influence, involving the abnegation of both, and believes that all its outward rites are symbolical of that inward work, by which the Intellect is elevated and the heart purified.

The beginning of the history of English Puritanism occurred about the middle of the 16th century. The spirit of Puritanism in England however, dates far before Elizabeth's time, or the period of the Reformation. It was the spirit of the old Norse peoples, who were guided, in their spiritual life, by the pure principle of righteousness in the heart, and who hated and eschewed every form of sacerdotalism and priestcraft, as manifested through the paganism of Rome. It was these early spiritual peoples, the children of the ten so-called "lost" tribes of Israel, who were the primitive founders of the Anglo-Saxon civilization, in Britain, and, through their descendants, later in America. To accomplish this great work, they drove out the Romans, who, under Caesar, had invaded the British Isles, and destroyed, and practically obliterated every evidence of Roman occupation in England and Scotland. Later, under Augustine, Roman ecclesiasticism was introduced into Britain; and from that moment began the struggle between the Gothic, or Norse, spirit, which embodied and practised pure evangelical religion, and the Roman spirit of paganism and Judaic ritualism and prelacy, or priestly despotism. Wyclif was the first to break through the dense cloud of superstition and reactionary mental and spiritual darkness, which the coming of Augustine, and those who followed him, brought upon Britain; and Wyclif, gave to the British people, and to the world, the first English translation of the Holy Bible. This was in the latter part of the 14th century. Coverdale and Tyndale followed, with their more polished versions. These men may all be said, to have been Puritans.

The yoke of popery at last became intolerable, even to the King of England; and Henry VIII, under pretext of demanding permission for his divorce from Katherine of Aragon, which was refused by the pope, threw off the papal yoke, and proclaimed himself head, not only, of the kingdom, but of the Church in England, which thereafter became the Church of England, or the established or state Church. While some of the most flagrantly offensive practices of the Romish Church, were discarded by the English Church, the most notable of which was the Mass, yet the essential ritualism and formalism of the parent organization were retained by its daughter, the established Church of England.

The adherents of the new church, whose acknowledged head was the king, called themselves Protestants, or protesters against the Church of Home; but in practice, they adhered to most of the dogmas and practices of Rome, while refusing to acknowledge the sovereignty of the pope. This was the signal and the occasion for the visible manifestation of opposition by the Puritans, which dates from about the year 1554. So considerable was this opposition, in

numbers and in spirit, among a people who numbered about 3,000,000 persons, that the Crown and the ecclesiastical authorities of England, under Whitgift, the Archbishop of Canterbury, caused to be promulgated, in the year 1559, two Acts, one called The Act of Supremacy, which demanded the acknowledgment of the Crown as supreme in the ecclesiastical affairs of the kingdom, and abolished all other authority inimical thereto; and The Act of Uniformity, which demanded that the prayer book of Edward VI should be acknowledged and used, uniformly, by every minister and priest throughout the Kingdom. The art of printing was contemporaneous, in England, with the Reformation; but the Edward VI prayer-book, had not yet reached even the clergy; and two thousand of the best and most learned of the English ministers immediately refused to accede to either of these Acts, demanding that they retain their right to follow and to practise the pure Gospel of Christ.

From this, they were called Puritans. A glimpse of the Puritan mind of that period, is obtained, from a paragraph from their writings, quoted in a book entitled, "The Puritans," by the Rev. J. Gregory:

We believe the Word of God, contained in the Old. and New Testaments, to be a perfect rule of life and manners; that it ought to be read and known by all people; and that the authority of it exceeds all authority, not of the pope only, but of the Church also, and of Councils, Fathers, men, and angels.

We deem, as a tyrannous yoke, whatsoever, men have set up of their own invention, to make articles of faith, and binding of man's consciences by their laws and institutions. (From the Confession of Faith, signed by those taking part in the Prophecyings, 1571)

As Puritanism developed in England, the opposition and repressive measures of the ecclesiastical authorities, first under Whitgift, and later, under Archbishop Laud, increased. From being simply Puritans, or those who wished to purify themselves and the Church from man-made doctrines and heresies, the more radical became Separatists, or those who openly separated themselves from the state, or established Church, and from the yoke of the English Crown, so far as it was exercised in ecclesiastical affairs. The repressive measures of Whitgift, the episcopal Archbishop of Canterbury, under Queen Elizabeth, reached a high degree of cruelty and barbarity, culminating in the execution of three of the most revered Puritans of the period. At length, the horror of the people found expression, through the Commons of their detestation of these forms of persecution; and the Archbishop was forced to content himself with having passed, an Act, making non-conformity with the Acts of Supremacy and Uniformity, punishable by banishment. The core radical of the Separatists emerged into Independency, or the principle of the absolute independence of each congregation in matters of church government; and so was planted and developed, in the minds and hearts of

these early Puritans, the ideals of civil and spiritual democratic government, always acknowledging God and His Christ as supreme which afterwards formed the basis of the American Federal Union. One of these radicals, John Robinson, became the founder of the little church in Scrooby, England, from whence, in 1609, a little group of kindred souls, all of them college trained men, men of great learning, and of strong character, emigrated to Holland, finding a refuge in Loyden. There they labored at whatever work they could find, under the spiritual guidance of Pastor Robinson, and the friendly help of their Dutch sympathizers, for 11 years, when it was determined, that their deep spiritual quest for freedom to worship God, could be satisfied only on the virgin soil of the Western Hemisphere. They re-embarked to England, after a touching farewell address from their beloved pastor, John Robinson, and finally set sail from Plymouth, in the Mayflower, a little ship about 90 feet long and 24 feet wide, into which the more hardy of the original passengers of the Speedwell, which at first accompanied the Mayflower, but later returned to port and were crowded in addition to the Mayflower's own passengers.

The story of the Landing of the Pilgrim Fathers — and Mothers and children — on the shores of New England is familiar to every American. Time forbids its recounting here. Those men and women, visibly and irresistibly moved, by the spirit of Christ, planted, on the shores of the western continent, the last of earth's unknown habitable spots, discovered by their ancestor, Leif Ericson, the Norseman (Icelander) 620 years before their feet touched Plymouth Rock — they planted, in America, the seeds of a spiritual Empire, a spiritual Kingdom, a spiritual Republic and Democracy, which, in the period of the Colonials, was proclaimed "A New Constellation," and which ushered in a "New Aera" for the world. The organic and fundamental law of this spiritual national phenomenon, this regal Republic is the teaching of Christ Jesus, contained in the Sermon on the Mount; and its ultimate is the revelation of the Kingdom of God, ("on earth as it is in heaven.")

James P.B. Hyndman