

THE CALEDONIAN



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Current Events

BRITISH

King George recently sent a ton of games over to France for the use of the wounded soldiers in hospital. The kindness of His Majesty towards the wounded in France is greatly appreciated.

Queen Victoria's death anniversary was celebrated on Friday, January the 29th, by visits of officials and servants of Her Majesty to Her Royal Mausoleum at Frogmore. The Royal Family no longer attends a memorial service on the anniversary, but wreaths are always placed on the tomb on behalf of the King and Queen and Queen Alexandra. Until this year a handsome floral tribute to Queen Victoria was sent on behalf of her grandson, the Kaiser.

It is reported that Prince Adelbert, the third son of the Kaiser, was killed. In all the official records about his brothers, he is not mentioned.

The Duchess of Sutherland is on the Continent, rendering much assistance to the wounded soldiers.

Sir Victor MacKenzie and his two brothers, Allan and Eric, who were wounded, will soon be able to return to the front.

Captain Archibald W. Robertson, Glasgow, of the 39th Gashwal Rifles, was killed at the front.

Lord Polwarth and Miss Catherine Grisell Baillie were married recently at Trinity Church, Melrose.

J. Cathenet Wason, M. P., is a private in the London Volunteer Civil Force.

Lieutenant Thomas E. G. Leigh-Pemberton was killed. He was a grandson of Sir David Erskine, first baronet of Cambo Fifeshire.

Colonel Addison Smith, of the Seaforth Highlanders, appeals to the public for funds to start a pipe band—six sets of pipes.

The King has appointed Lord Hampden, brother-in-law of the Duke of Buccleuch, as Lord Lieutenant in Hertforscheire.

Lord and Lady Coventry, parents-in-law of Sir Keith Fraser, celebrated their golden wedding.

Lord Angus Kennedy, the youngest son of Lord Hilsa, who was wounded in the Navy, is convalescent.

Scotland figures largely in the list of peers serving with the colors. Among them are such names of Duke of Abercom, Lord Airlie, Lord Ancaster, Lord Cornwath, Lord Cawdor, Lord Dalhousie, Lord Dundonald, Lord Dunmore, Lord Hamilton of Dalzell, Lord Leam-

ington, Lord Leben and Melville, Lord Linthgow, Lord Lovat, Lord Minto, Duke of Montrose, Lord Napier, Duke of Sutherland, Lord Rothes, Duke of Roxburghe, Lord Seafeld, Lord Sempill, Lord Stair, Lord Tweeddale, Lord Tweedmontt, etc.

The engagement of Mr. Lloyd George's elder son to Miss Dilys Roberts, daughter of Sir John Roberts, is of great interest in Wales. By profession, the bridegroom-elect, Richard L. George, is an engineer. He joined the Welsh Brigade early in the war.

Recently the 2nd Glasgow Corporation Battalion marched from their camp at Gailles to Glasgow, and then marched back again, covering a distance of over sixty miles in one day. This hard trial was successful, for not a man fell out during the whole march.

The 150 or more captured German guns, now at Woolwich, will be placed on exhibition, and the money secured devoted to benefitting the soldiers and sailors.

Lady Jellicoe has co-operated with Mr. Arthur Applin, who has written a short life of Sir John Jellicoe, soon to come from the press.

The war has revived great interest in the wearing of the kilt at social gatherings and on every possible occasion. So great is the enthusiasm for the National dress that even the clergy are included. The Rev. Lionel Branford, private chaplain to the Marquis of Breadalbane, wears the kilt daily and bears the distinction of being the first kilted clergyman in Scotland.

The women of Ireland will present a memorial to Lady Aberdeen, in acknowledgment of their gratitude to her for her work during her husband's Viceroyalty in the prevention of tuberculosis.

Neil Primrose, M. P., who is immensely popular on both sides of the House and admired for his tact and ability, is mentioned prominently as the new Chief Ministerial Whip.

British military horses which develop slight defects, rendering them unfit for service, are readily bought up by French farmers and others, at open markets in the towns, for private use.

Lady Minto has recently taken a London house in Berkeley Square, having leased her former residence to Lord and Lady Ancaster.

The largest training center for soldiers in Scotland is at Nigg, Ross-shire. Here practically a new town was built in five weeks. More than 100 buildings form streets of neat barracks with kitchens, recreation rooms, and other accessory buildings.

America's Debt to Calvinism

BY EGBERT W. SMITH

THE FOUNDER OF AMERICA

If the average American citizen were asked who was the founder of America, the true author of our giant Republic, he might be puzzled to answer. We can imagine his amazement at hearing the answer given to this question by the famous German historian, Ranke, one of the profoundest scholars of modern times. Says Ranke, "John Calvin was the virtual founder of America."

If this be true, every American should know it. Let us see.

EARLY MATERIAL OF OUR REPUBLIC

At the time of the Revolution the estimated population of our country was 3,000,000. Of this number 900,000 were of Scotch or Scotch-Irish origin, 600,000 were Puritan-English, while over 400,000 were of Dutch, German Reform, and Huguenot descent. That is to say, two-thirds of our Revolutionary forefathers were trained in the school of Calvin. Since these two-thirds included the New England colonists and the Scotch-Irish immigrants, pronounced by the learned author of "American Christianity," "the two most masterful races on the continent," "the two streams," as Dr. F. W. Gunsaulus says, "apparently most effective and important in the creation of great things, intellectual and spiritual, in our American life," their preponderance in influence was even more marked than in numbers.

CALVINISM AND HUMAN RIGHTS

Where learned they those immortal principles of the rights of man, of human liberty, equality, and self-government, on which they based our Republic, and which form to-day the distinctive glory of our American civilization? In the school of Calvin they learned them. There the modern world learned them. So history teaches.

A DEMOCRATIC RELIGION

Says Bancroft: "Calvinism was revolutionary; it taught as a Divine revelation the natural equality of man." "It is the essential tendency of Calvinism," says Doyle, the eminent Oxford scholar, "to destroy all distinctions of rank, and all claims to superiority which rest on wealth or political expediency." "Calvinism is

essentially democratic," says Buckle in his History of Civilization. "A democratic and republican religion," it is called by De Tocqueville, one of the ablest political writers of the century. "Calvinism opposed," says Bancroft, "hereditary monarchy aristocracy, and bondage." John Richard Green, the author of the greatest history of the English people yet written, belonged to the Anglican Church. Yet he says: "It is in Calvinism that the modern world strikes its roots; for it was Calvinism that first revealed the worth and dignity of man. Called of God, and heir of heaven, the trader at his counter and the digger in the field suddenly rose into equality with the noble and the king." "In that mighty elevation of the masses," he says again, "which was embodied in the Calvinist doctrines of election and grace lay the germs of the modern principles of human equality."

EFFECT OF CALVINISTIC TEACHING ILLUSTRATED

"The fruits of such teaching," continues Green, "soon showed themselves in a new attitude of the people. 'Here,' said Melville, over the grave of John Knox, 'here lies one who never feared the face of man'; and if Scotland still reverences the memory of the reformer, it is because at that grave her peasant and her trader learned to look in the face of nobles and kings and 'not be ashamed.'" To the effect of these "doctrines of election and grace" taught by Knox, Froude also testifies, saying: "His was the voice which taught the peasant of the Lothians that he was a free man, the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers. He it was that raised the poor Commons of his country . . . into men whom neither king, noble, nor priest could force again to submit to tyranny."

"SUCH FAITH IS FREEDOM"

The learned author of "The United States as a Nation" makes the following eloquent acknowledgement of the relation of the Calvinistic theology to liberty: It "inspires a resolute, almost defiant, freedom in those who deem themselves the subjects of God's electing grace: in all

things they are more than conquerors through the confidence that nothing shall be able to separate them from the love of God. No doctrine of the dignity of human nature, of the rights of man, of national liberty, of social equality, can create such a resolve for the freedom of the soul as this personal conviction of God's favoring and protecting sovereignty. He who has this faith feels he is compassed about with everlasting love, guided with everlasting strength; his will is the tempered steel that no fire can melt, no force can break. Such faith is freedom; and this spiritual freedom is the source and strength of all other freedom."

Prof. Fiske, of Harvard, himself not ecclesiastically allied in any way with Calvinism, affirms that "The promulgation of Calvin's theology was one of the longest steps that mankind have taken towards personal freedom." "It was a religion," he says, "fit to inspire men who were to be called upon to fight for freedom."

"Calvinism," says Froude, "has inspired and maintained the bravest efforts ever made to break the yoke of unjust authority."

PREVIOUS ACHIEVEMENTS

Before proving its power in the new world, Calvinism had fought and won the fight for freedom in the old. Not only in Scotland, as we have seen, but also in England and Holland it had challenged and conquered tyranny. To the Puritans, declares Hume, a hater of Calvinism, England owes "the whole freedom of her constitution." Says Motley, not ecclesiastically committed himself to Calvinism: "The battle that saved England the constitutional liberty was fought and won by Calvinists." Of Holland, the same eminent historian says: "The Reformation had entered the Netherlands by the Walloon (Calvinistic) gate. The earliest and most eloquent preachers, the most impassioned converts, the sublimest martyrs had lived, preached, fought, suffered, and died with the precepts of Calvin in their hearts. The fire which had consumed the last vestige of royal and sacerdotal despotism throughout the independent republic had been lighted by the hands of Calvinists."

The makers therefore, of free Holland, free England, free Scotland, were earlier pupils in the same school that had moulded the makers of free America.

CHURCH GOVERNMENT

As might have been expected, Calvinism's revolutionary principles of liberty and equality found expression in a system of church government equally revolutionary. The people of Christ, it taught, were to be governed and ministered to, not by the appointees of any one man or set of men placed over them, but by pastors and officers elected by themselves.

REVOLUTIONARY REPUBLICANISM

With the principle and right of self-government embodied in this plan, we, in America at least, are now happily familiar. Three and a half centuries ago it was so novel and revolutionary as to shake the whole civil, social, and religious world to its centre.

"For all the past of time reveals
A bridal dawn of thunder-peals,
Wherever Thought has wedded Fact."

"The right exercised by each congregation of electing its own ministers was in itself," says Bancroft, "a moral revolution. Religion was now with the people, not over the people." Sir James Steven, the eminent English statesman and jurist, for ten years Professor of Modern History in the University of Cambridge, a member himself of the Anglican Church, in speaking of the ecclesiastical organization effected by the General Synod of France, which met May 25, 1559, says: "A great social revolution had thus been effected. Within the centre of the French monarchy, Calvin and his disciples had established a spiritual republic, and had solemnly recognized as the basis of it four principles—each germinant of results of the highest importance to the political commonwealth. These principles were, first, that the will of the people was the one legitimate source of the power of their rulers; secondly, that power was most properly delegated by the people to their rulers, by means of elections, in which every adult man might exercise the right of suffrage; thirdly, that in ecclesiastical government, the clergy and laity were entitled to an equal and co-ordinate authority; and fourthly, that between the Church and State, no alliance, or mutual dependence, or other definite relation, necessarily or properly existed." Calvin's church organization Green calls "a Christian republic," "a Christian state in which the true sov-

ereign was not pope or bishop but the Christian man."

BIRTH OF THE MODERN WORLD

By its coronation of the individual man as sovereign, Calvin's organization clashed not only with the rule of Pope and Bishop, but with all those despotic and aristocratic ideas and customs which has dominated and darkened the world for ages.

"And Freedom reared in that august sunrise
Her beautiful bold brow."

"Presbytery agreeth as well with monarchy," declared despotic King James, "as God and the devil." The Calvinistic system, "the monarchs of that day," says Bancroft, "with one consent and with instinctive judgment feared as republicanism." "As a vast and consecrated democracy," says Green, "it stood in contrast with the whole social and political framework of the European nations." It marked the opening of a new chapter in the history of humanity.

BENEFACITOR OF MANKIND

Had Calvin done nothing more than to make government of the people, by the people, for the people, a startling and triumphant reality in the earth, he would have deserved well of mankind. Says Bancroft, "More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva and made it for the modern world the impregnable fortress of popular liberty, the fertile seedplot of democracy."

CALVIN'S HOME

The city of Geneva, in Switzerland, on the shores of Lake Geneva, called also Lake Lemman, was the home of Calvin. Here he had his church, which Knox, who came to Geneva, like ten thousand other Bible students from all parts of Europe, to sit an admiring pupil at Calvin's feet, pronounced "the most perfect school of Christ that ever was since the days of the Apostles."

INFLUENCE

From Geneva his influence radiated into every corner of Christendom. "Calvin's true home," as Schaff says, "was the Church of God. He broke through all national limitations, there was scarcely a monarch or statesman or scholar of his

age with whom he did not come in contact. Every people of Europe was represented among his disciples. He helped to shape the religious character of churches and nations yet unborn. The Huguenots of France, the Protestants of Holland and Belgium, the Puritans and Independents of England and New England, the Presbyterians of Scotland and throughout the world, yea, we may say, the whole Anglo-Saxon race, in its prevailing religious character and institutions, bear the impress of his genius, and show the power and tenacity of his doctrines and principles of government."

CALVINISM AND AMERICA

Those revolutionary principles of republican liberty and self-government, taught and embodied in the system of Calvin, were brought to America, and in this new land where they have borne so mighty a harvest were planted, by whose hands?—the hands of Calvinists. The vital relation of Calvin and Calvinism to the founding and free institutions of America, however strange in some ears the statement of Ranke may have sounded, is recognized and affirmed by historians of all lands and creeds.

In Green's "History of the English People" we read, the reader remembering that kirk is Scotch for church: "The Moral power which Knox created was to express itself through the ecclesiastical forms which had been devised by the genius of Calvin. The new force of popular opinion was concentrated and formulated in an ordered system of Kirk-Sessions and Presbyteries and provincial Synods, while chosen delegates formed the General Assembly of the Kirk. In this organization of her churches, Scotland saw herself for the first time the possessor of a really representative system, of a popular government. Not only did Presbyterianism bind Scotland together, as it had never been bound before, by its administrative organization, but it called the people at large to a voice, and, as it turned out, a decisive voice, in the administration of affairs. No church constitution has proved in practice so democratic as that of Scotland. Its influence in raising the nation at large to a consciousness of its power was shown by the change which passed from the moment of its establishment over the face of Scotch history.

THE NATIONAL MODEL

That was two centuries before the achievement of American independence. When, therefore, the fathers of our Republic sat down to frame a system of representative popular government, their task was not so difficult as some have imagined. They had a model to work by. As Chief Justice Tugman says: "The framers of the Constitution of the United States borrowed very much of the form of our Republic from the Constitution of the Presbyterian Church of Scotland."

SUMMARY

We see then that Calvinism furnished the foundation principles of our Republic; it supplied the best and largest part of the early material of our Republic; it served as the invaluable training school of our Republic; it furnished the model for the immortal constitution of our Republic. It remains to show the leading part that Calvinism took in securing the national independence that guaranteed the life of our Republic.

"A PRESBYTERIAN MEASURE"

The briefest statement will here suffice. The facts are undisputed. They are summed up in two sentences by Bancroft: "The Revolution of 1776, as far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterians of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists and the (Scotch-Irish) Presbyterians of Ulster."

THE FIRST VOICE IN AMERICA

As late as August, 1775, Thomas Jefferson said: "I would rather be in dependence on Great Britain, properly limited, than on any nation on earth, or than *on no nation*." Washington said in May, 1776: "When I took command of this army (June, 1775) *I abhorred the idea of independence*." "The first voice raised in America," says Bancroft, "to destroy all connection with Great Britain came from the Scotch-Irish Presbyterians." The first Declaration of Independence, certainly the first body of resolutions to that effect, was sent forth by the Mecklenburg Assembly, composed of twenty-seven stanch Calvinists, of whom nine were Presbyterian ruling elders and one a Presbyterian preacher.

THE DECIDING VOICE IN CONGRESS

When, twelve months later, Jefferson's Declaration was submitted to the Continental Congress, and that body hesitated and wavered, Dr. John Witherspoon, a Presbyterian preacher, the only clergyman in the Congress, the only minister of Jesus Christ whose name is graven on the pedestal of a civic statue on the American soil, arose and gave the deciding voice. "There is a tide," he said, "in the affairs of men. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument should be subscribed this very morning by every pen in this house. Though these gray hairs must soon descend to the sepulchre, I would infinitely rather that they descend thither by the executioner than desert at this crisis the sacred cause of my country." John Witherspoon was a lineal descendant of John Knox.

"THE PRESBYTERIAN REBELLION"

Witherspoon's spirit was shared by the whole body of American Presbyterians. So intense, universal, and aggressive was their zeal for liberty that the struggle of the colonists for independence was spoken of in England as "The Presbyterian Rebellion." An ardent colonial devotee of King George wrote home: "I fix all the blame of these extraordinary proceedings upon the Presbyterians. They have been the chief and principal instruments in all these flaming measures. They always do and ever will act against government from that restless and turbulent anti-monarchical spirit which has always distinguished them everywhere." When news of "these extraordinary proceedings" reached England, Horace Walpole said in the English Parliament, "Cousin America has run off with a Presbyterian parson."

THE CROWN OF CHARACTER

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.