

Appeal for an
International Monument in
Geneva

To commemorate the work of
John Calvin,
1500-1909

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APPEAL FOR AN
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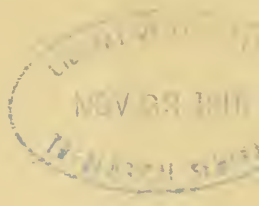
TO COMMEMORATE THE WORK OF
JOHN CALVIN, 1509-1909

Being an Account of the Meeting Held in
New York City, April 18, 1907

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American committee.



APPEAL FOR AN
INTERNATIONAL MONUMENT
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TO COMMEMORATE THE WORK OF
JOHN CALVIN, 1509-1909

Being an Account of the Meeting Held in
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Geneva, "Whair I nether feir nor eschame to say is the maist perfytt schoole of Chryst that ever was in the erth since the dayis of the Apostillis."—JOHN KNOX, in letter to Mrs. Locke, Dec. 9, 1556, *Works* IV, 240.

"Those who consider Calvin only as a theologian fail to recognize the breadth of his genius. The editing of our wise laws in which he had a large share does him as much honor as his 'Institute.' Whatever revolution time may bring in our religion, so long as the love of country and liberty is not extinct among us, the memory of this great man will not cease to be held in reverence."—JEAN JACQUES ROUSSEAU, *du Contrat Social*, Livre II, chap. vii, note.

"John Calvin . . . of a vast genius, singular eloquence, various erudition and polished taste."

"Let not Geneva be forgotten or despised. Religious liberty owes it much respect, Servetus notwithstanding."—JOHN ADAMS, in his "Discourses on Davila," *Works* VI, 313.

"As a religious belief for individual men, Calvinism was eminently favourable to the progress of liberty."—SAMUEL RAWSON GARDINER, *History of England, 1603 to 1642*, Vol. I, p. 24.

"Modern Democracy is the child of the Reformation, not of the Reformers."—CHARLES BORGEAUD, Professor of History, University of Geneva, in his *Rise of Modern Democracy in Old and New England*, p. 2.

"Protestantism, especially in the form which Calvin gave it, was hostile to absolutism both in church and in state, and carried with it a moral vigor without which the mere revival of classical learning would have been powerless to effect deep social changes . . . A positive force impelled Calvinists to be advocates of popular government."—Professor HERBERT L. OSGOOD, of Columbia University, "The Political Ideas of the Puritans," in the *Political Science Quarterly*, 1891, pp. 229-230.

IN April, 1907, the following invitation was sent out to a number of representative persons in different parts of the country:

The year 1909 will be the fourth centennial of the birth of John Calvin. An impressive celebration is being prepared for that year in Geneva, the principal feature of which will be the erection of a monument commemorating Calvin's work and influence. The movement as conceived and outlined by its promoters in Geneva is to be not primarily theological or local, but comprehensive and international, and the monument is intended as a permanent memorial of the influence of the great reformer and his associates upon the modern world, from the broad point of view of history. Wherever Calvinism went in that momentous epoch, there went the seeds of law and liberty; and England, Scotland, Holland, Germany and France will unite with Switzerland in this commemoration. No people should join more earnestly or gratefully in commemorating Calvin's work than the American people, who owe to him so much of their religious and political inspiration and guidance. It is hoped that figures representative of America, as of the other lands where Calvinism was a shaping influence, may find place upon the monument.

A conference of those desiring to co-operate with the Geneva committee in this proposed Calvin commemoration will be held at the Union Theological Seminary, 700 Park Avenue, New York, on Thursday, April 18, 1907. You are cordially invited to be present.

CHARLES FRANCIS ADAMS
EDWIN ANDERSON ALDERMAN
WILLIAM ADAMS BROWN
CHARLES WILLIAM ELIOT
CYRUS HALL McCORMICK
FRANCIS LANDEY PATTON
OSCAR SOLOMON STRAUS
WILLIAM JEWETT TUCKER
ANDREW DICKSON WHITE

In response to this invitation, about one hundred persons assembled. Acting President George William Knox of Union Seminary was elected chairman and called on Professor Foster of Dartmouth for a statement as to what has been done in Geneva and what it is proposed to do in this country.

Professor HERBERT D. FOSTER of Dartmouth College said: The leading citizens of Geneva propose "the erection in 1909, in connection with the 400th anniversary of Calvin's birth, of a monument commemorating Calvin's work and the influence exerted upon the modern world by the Calvinistic Reformation." It is in thorough harmony with the lofty devotion of Calvin, who did not wish his grave to be marked, that this monument should commemorate not the personality of the Reformer, but rather the work of the Reformation. It is equally appropriate that it should be erected where he and his fellow reformers did their work, in the Republic of Geneva which he transformed into a model Puritan State and an international centre.

Whatever form the monument may take—whether of statues of great historic personages or of figures representing the common people—the Genevan Monument Association assures us that there will be adequate commemoration of the great men and their great work. Two sites have been considered, either of them appropriate, one a quiet spot in the grounds of the University, the other a platform to be built in the Rhone, in the heart of the city, adjoining the proposed new City Hall and Reformation Bridge. If sufficient funds can be raised to warrant the selection of this striking and central situation in the full sweep of the Rhone, in the midst of the grand scenery of river, lake, and mountains, there would be erected a stately architectural structure including sculptures which "would appeal to

every one crossing the Rhone or walking along the quais."

The determination of the form and site of the monument may safely be left to the Genevan Association. This Association, composed of the most responsible and judicious men in the city, has been organized on a business-like and legal basis and has raised about 200,000 francs, the equivalent of five francs from every Protestant in Geneva.

Outside of Geneva the work of forming committees has already begun: in Germany under the auspices of the "Huguenottenverein," the Prussian Cultus-Minister, the Hofprediger Dryander, and Professor Harnack; in England and Scotland by joint action of individuals and of the Huguenot Society; in Holland through committees of both the Remonstrants and the staunch Calvinists; in France through a committee of which Baron de Schickler, Pastor Weiss and Professor Doumergue are leading members. That America should take an adequate share in this broad and international commemoration seems reasonable on both financial and historical grounds. The informal committee of arrangements for this conference has felt that America in view of her resources and her indebtedness to the historic products and by-products of the Reformation might reasonably be expected to raise \$25,000 toward the monument.

President FRANCIS LANDEY PATTON of Princeton Theological Seminary said: I am in cordial sympathy with this movement and I thoroughly approve of the idea of erecting a monument to the Reformation as represented by Calvin. In this commemoration the greatest breadth of sentiment should be represented. In the light of that sentiment of course there can be no question but that America ought to contribute, and contribute very liberally toward this monument. We may not all empha-

size the same things. but there will be a large number who can emphasize something, and in that way this movement ought to enlist the very hearty sympathies of a great many; for when we look at the Reformation in a large way, it is not only the religious interest which is involved, but it stands for the enfranchisement of the individual. It was a great movement in the interest of free thought. Nobody, I suppose, could be indifferent to the part that Calvin played in it.

There was a comprehensiveness about Calvin which made him take in all human interests, and whether one believes in his theology or not he must feel indebtedness to him for his very great service in the sphere of political liberty.

There are still some who somehow believe that Calvin was not far wrong in his theology, and that his "Institutes," considered even as a piece of scientific thinking in theology, is a monumental work. While these political and civic interests, these by-products, are important, I am not quite ready to say that my special interest is in the by-product. I should not place more value on the by-product than on the main output, but quite the reverse; and I give you fair warning that I am going to give my little contribution to the monument as an expression of my admiration of Calvin's "Institutes."

President CHARLES W. ELIOT of Harvard University said: I hope this celebration will be enthusiastically prosecuted in our country. I am, however, an advocate of the by-product of Calvinism. It was an immense by-product—political freedom; and that fruition is enough for me. It is a tremendous lesson that a life, the direct product of which was a theological doctrine already dead, after only four centuries, nevertheless brought forth results of incalculable value to the human race.

Professor WILLISTON WALKER of Yale University said: The presence of an audience like this must convince any one that Calvin is very much alive at this hour. The main products and the by-products alike of his work are still living forces. I do not fall below the speaker who has just emphasized the greatness of the "Institutes" in my admiration for that wonderful product of the human mind. It is perhaps the highest achievement in the field of systematic presentation of Christian truth, if viewed from the standpoint of logical conclusiveness of argument.

Glance with me for a moment at some of those by-products of Calvin's marvelous work. The Reformation movement had its special perils, not all of which were escaped, and among which not the least was the danger of coming under the control of secular authority, of becoming a section of the State. Now it was one of Calvin's great services that he counteracted this tendency and preserved in no inconsiderable measure the independence of the Church.

Furthermore, Calvin, more than any one else of his age, taught men to think for themselves. He taught reverence for constituted authorities, but he believed with all the firmness of intense conviction, that no man, or body of men, whether king or parliament or magistrates, should be obeyed when the voice of God had been heard. But who should decide when God speaks: who, except each man for himself, as he asks the question whether king or parliament or magistrate are in agreement, in their acts and enactments, with the command of God? What is Calvin's work in this respect but an education of the common man to an independence in thinking in religion which he must of necessity speedily carry over to thinking in politics, and which would lead the common man, also, to affirm the right of

the people to regulate, examine, and control those who ruled over them? If Calvin had done nothing else, that contribution to progress is in itself wellⁿ worthy^{no} of^{as} our commemoration.

Calvin was no misanthrope. He was fundamentally an optimist. To make the will of God regnant was, in his conviction, the sure method for the betterment of human society. That is the kind of optimism we need in our own age. That is what made our ancestors from Scotland, from Holland, from England, from France, from Switzerland, it may be, the strong, courageous, God-fearing, liberty-loving men they were.

Mr. EDWIN D. MEAD of Boston said: I am glad that there is to be erected a monument to Calvin, as an expression of our debt to the new spirit that came into the world with him. I cannot help thinking here today of an interesting meeting which I had with Felix Adler five years ago, as I was making a pilgrimage to the Calvin places in Europe. What was my surprise and satisfaction, to hear him greet my story with enthusiasm, "I have been reading Calvin," he said, "for the last half dozen years, and have come to feel not only that he has a message for me individually, but a message which we all in America profoundly need."

I think that Doctor Patton struck the main truth. Out of Calvin's central theology has come all the rest. Of course it is the fact that Calvin did stand for the Republic of Geneva, and that example doubtless influenced John Knox and the Puritans of Holland and England and New England. But the power of the theological doctrine was ever present and the shaping force. It is not the thought of predestination or election; it is the great thought of the sovereignty of God. Calvinism brought men as no other religious system ever did into the very presence of God. It cared little about stained

windows and music and ritual; but it cared mightily about the Eternal. In that presence social and political distinctions seemed unimportant; democracy was inevitable. We are feeling today, I think, a rebirth of that sense of the sovereignty of God, the sovereignty of law.

The peace movement really came out of Calvinism. Who was Henry IV, the author of "The Great Design," the first plan for the federation of Europe, but the leader of the Huguenots, the Calvinist party in France? William Penn, the Quaker, it was who first stated the doctrine of world organization in a disinterested and humanitarian way; and Quakerism was born of Puritanism. "The Rise of Modern Democracy in Old and New England" is the theme of Charles Borgeaud, one of the chief workers in Geneva for this Calvin Commemoration; and the power of the book is in its showing of the parallelism of the religious and political influences which had their source in Calvin and the Puritan. Calvin was the great prophet, philosopher and inspirer of our Puritan fathers.

Reverend HENRY A. STIMSON, D. D., Pastor of the Manhattan Congregational Church, said: I have heard from the lips of Senator Hoar in regard to Calvin and his work, expressions identical with those which Mr. Mead has uttered. It is a great delight that men should come together on such a theme.

The work that Calvin did, conscientiously and rejoicingly, was his work for young men. He said that he had received six thousand young men as wood and sent them back as arrows. As one of the youngest of the great nations it is peculiarly fitting that we should help to build this monument, for he exalted the power of young men in the world, and the influences which have come from his life are today in the hearts of the young

men who are looking forward to the future.

Reverend ARTHUR JUDSON BROWN, D.D., Secretary of the Presbyterian Board of Foreign Missions, said: Calvin had profound influence in the formation of societies for doing the missionary work of the world, through his ideas of God and God's relation to the world.

The following extracts from letters were read:

Ex-President ANDREW D. WHITE: Although my way of thinking has led me far from Calvinistic tenets, I cherish respect for Calvin's motives, for much of his work, and for its relation to human liberty, as presented so forcefully by Buckle. I shall be exceedingly glad to see a monument to John Calvin at Geneva.

President EDWIN A. ALDERMAN, University of Virginia: No greater influence for the reign of righteousness and service has appeared among men in these last centuries. However one may agree or disagree with the tenets of Calvinism, the spirit of Calvinism unquestionably means character and integrity and virtue.

President HENRY HOPKINS, Williams College: Every one who understands the true history of Calvin's life and of the movement for human freedom which he set going should favor the project of a monument in Geneva.

President ETHELBERT D. WARFIELD, Lafayette College: Please say for me personally and for this Presbyterian College, that every effort to assist in the Calvin commemoration will be made.

Professor ALBERT BUSHNELL HART, Harvard University: I feel a warm interest in the enterprise, both as a Puritan by descent, and as a traveller and historical investigator, particularly interested in Switzerland.

Professor HERBERT L. OSGOOD, Columbia University: I gladly express my sympathy with the movement which is now in progress to induce Americans

to share in the plan of erecting a monument in Geneva to John Calvin and to the Reformation. In the case of no nation or people would such action be more appropriate. As a nation we are in a very real sense a product of the Reformation . . . Calvin's "Institutes" and the writings of its interpreters, formed the political text-books of the New England Puritans, and from those sources the earliest type of American political theory was derived.

Professor WILLIAM MACDONALD, Brown University: The proposed participation in the Calvin commemoration at Geneva, in 1909, commends itself to me as something in which American historical scholars should be interested. . . . We have come to appreciate Calvin's personal power and his historical significance; and there should be no difficulty in rallying support for a proposal to share fittingly in the commemoration of his birth.

Professor JOHN H. LATANE', Washington and Lee University: Both as a student of history and as a Huguenot I hope that the efforts you are putting forth will meet with a general and cordial response.

Professor JEAN CHARLEMAGNE BRACQ, Vassar College: I consider Calvin one of the greatest personal forces which have ever radiated from my native land—and Geneva—upon the wider world.

WILLIAM WALLACE FENN, Dean of the Faculty of the Divinity School of Harvard University: I am heartily interested in the movement and shall be glad to assist the Committee that may be appointed in whatever way it may see fit to use me.

Professor JOHN WINTHROP PLATNER, Andover Theological Seminary: The movement on foot looking towards a celebration of the fourth centenary of Calvin's birth has my hearty approval. All of us here at Andover are deeply interested in the matter, and we

stand ready to co-operate in any measures that may be undertaken.

Reverend JUNIUS B. REMENSNYDER, D. D., pastor of St. James' (Lutheran) Church, New York: I take great pleasure in accepting your invitation to the conference for aiding in an appropriate commemoration of the fourth centennial of so eminent a spiritual personality and so incalculable a factor in moulding and forwarding the church of God, as John Calvin.

The late Reverend TEUNIS S. HAMLIN, D.D., Pastor of the Church of the Covenant, Washington, D. C., wrote two days before his death: I am honored by an invitation to attend the meeting *in re* the Calvin fourth centennial. I beg to say how deeply I am interested in this movement, and how desirous to participate in it in any way possible.

Professor FREDERICK J. E. WOODBRIDGE of Columbia said: These letters which have been read surely give us great hope that the enterprise we have proposed will prosper in every way. I was designated by President Butler to represent Columbia University here and I think I ought to express his regret that he could not be present to assure you that all that Columbia University can do will be gladly and heartily done.

Many other letters expressing sympathy with the movement were also received.

President WILLIAM JEWETT TUCKER of Dartmouth College, who had suggested the Conference, was prevented by serious illness from being present or from expressing the deep interest he has taken in the movement from its inception.

FORMATION OF A COMMITTEE

The following Executive Committee has been appointed to organize an American Committee and otherwise co-operate with the Reformation Monument Association of Geneva:

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| GEORGE WILLIAM KNOX, <i>Chairman</i> | EDWIN DOAK MEAD WILLIAM ROGERS RICHARDS |
| WILLIAM ADAMS BROWN | WILLIAM HENRY ROBERTS |
| HERBERT DARLING FOSTER | JOHN MARTIN VINCENT |
| MELANCTHON WILLIAMS JACOBUS | WILLISTON WALKER |
| SAMUEL MACAULEY JACKSON, <i>Secretary</i> | |

692 West End Ave., New York City

THEODORE ROOSEVELT, President of the United States, has consented to act as Honorary President of the General Committee.

Checks should be drawn to the order of the Calvin Monument Fund and sent to the Secretary, Samuel Macauley Jackson, 11 Waverley Place, Manhattan, New York City.

DATE DUE

JUN 30 2007

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