

## LUTHER AND HUSS.

The name Huss means "goose." When Johannes Huss was condemned to die at the stake he felt that his cause could not perish. Convinced that a



MARTIN LUTHER.

Portrait by the Belgian artist Quentin Matsys.

greater than he, a swan, would rise to defend the truth for which he had stood, he uttered this prophecy:

"After me a swan will rise  
Whom they will not roast likewise."  
[Nach mir wird kommen ein Schwan,  
Den sollen sie ungebraten lah'n.]

Protestants quite naturally claim that this doggerel with its grim humor foretold the coming of Martin Luther.

The accompanying portrait of Luther was painted by Matsys at Rotterdam about 1545 when Luther was the guest of Erasmus there. The original is still to be found in the city hall at Rotterdam. A replica from which the present reproduction has been made is in the Editor's possession.

#### RELIGIOUS CONFERENCES AT SHANGHAI.

For four years religious conferences have been held on Sunday afternoons in the International Institute of Shanghai under the direction of Dr. Gilbert Reid. Speakers of all religious views are invited to set forth the principles of their faiths, but any possibility of disputes or ill feeling is avoided by strict observance of the rule that no one is allowed to criticize or ridicule the religion of another. Recently these meetings have been devoted to an enumeration of the benefits pertaining to the practices of some of the leading religions.

On one occasion Dr. Reid himself spoke of the beneficial practices of Hinduism, among which he considered (1) a cultivation of the humanities as enjoyed in the laws of the Manu, since mildness, mercy, gentleness and kindness are exemplified in the lives of their best men; (2) the spirit of fraternity within the several castes; (3) the architecture and sculpture of beautiful Hindu temples; and (4) its contribution to speculative learning.

One very broad and tolerant Moslem, Wang Hao-jen, spoke on another occasion of the benefits of the Mohammedan religion, as the first of which he dwelt on the importance of their belief in the existence of one true God to whom all are responsible. He spoke also of Moslem learning, which, though differing in character from the classical studies of the Chinese, possessed the advantage of emphasizing that virtue and religion comprised the highest learning. Nevertheless he urged that Moslem education in China should change with political conditions, and told of a college of three hundred students in Peking connected with his own mosque where the course of study has recently been modified to include the Chinese and English languages and other branches. The speaker also advocated the mingling of all races and religions in conferences for mutual benefit and for the purpose of performing the duties owed to and required by the state.

On another Sunday afternoon a representative of the Parsi religion emphasized the points of his religion which are universally recognized as beneficial to its adherents. First of all he mentioned the requirements of scrupulous personal cleanliness; next fostering education among the worthy poor; the inculcation in children of a strict filial obedience, truthfulness, and reverence; religious tolerance; a high grade of personal and commercial morality; and obedience to law.

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#### NOTES.

We are in receipt of a circular letter signed by a number of Christian Chinese students and business men resident in the United States, in which an appeal is made to Christian America, on behalf of their fellow Chinese Christians in this country, to come to the aid of China in this her hour of peril. Were it not that we are pressed for space we should be glad to print the communication in full.