

NEW ZEALAND RAILWAYS.

SATURDAY TO MONDAY.

EXCURSIONS TO SEASIDE RESORTS.

Commencing on Saturday, 3rd November, 1900, and continuing until 27th April, 1901, a fast Passenger Train will run from Dunedin to Palmerston on SATURDAYS as under:—

Dunedin dep. 1.15 p.m., Purakanui 2.15 p.m., Waitati 2.37 p.m., Seacliff 3.3 p.m., Waikouaiti 3.27 p.m., Palmerston arr. 4.0 p.m.

This Train will NOT stop at Beach Street.

Commencing on Monday, 5th November, 1900, and continuing until 29th April, 1901, fast Passenger Trains will run from Palmerston to Dunedin on MONDAYS as under:—

Palmerston dep. 5.0 a.m. and 6.10 a.m., Waikouaiti 5.30 a.m. and 6.40 a.m., Seacliff 6.0 a.m. and 7.10 a.m., Waitati 6.25 a.m. and 7.35 a.m., Purakanui 6.50 a.m. and 8.0 a.m., Upper Port Chalmers 7.8 a.m. and 8.18 a.m., Ravensbourne 7.30 a.m. and 8.40 a.m., Dunedin arr. 7.40 a.m. and 8.50 a.m.

The following alterations will be observed in the ordinary time table from 3rd November, 1900, till 29th April, 1901:—

SATURDAYS.—The 1.15 p.m. train from Dunedin to Port Chalmers will NOT run.

MONDAYS.—The 6.25 a.m. train from Palmerston to Dunedin, and the 7.5 a.m. and 8.15 a.m. trains from Port Chalmers Lower to Dunedin will NOT run.

A Train will leave Port Chalmers Lower for Dunedin at 9.5 a.m., arriving Dunedin 9.40 a.m.

HOLIDAY EXCURSION TICKETS will be issued from Dunedin, Upper Port Chalmers, and intermediate stations, to Palmerston and intermediate stations by the 1.15 p.m. train on Saturdays, available for return by any stopping train up to the following Monday night.

The Return fares will be:—

FIRST CLASS.	SECOND CLASS.
2d per Mile.	1d per Mile.
The minimum being 4s and 2s respectively.	
By Order	

NOTICE.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

MISSING FRIEND.

Any information as to the whereabouts of Michael Murray, who left Tonneneave, parish of Maracloou, County Monaghan, Ireland, about 38 years ago, will be thankfully received by his brother and sister. Last heard from in Canterbury, New Zealand. John and Mary Murray, 128 E. Sonora street, Stockton, California, U.S.A.

MARRIAGE.

O'REGAN—FLEMING. On October 16 at the residence of the bride's parents, Kawarau Gorge, by the Rev. Father Hunt, Patrick T., second son of the late Mr. John O'Regan, St. Bathans, to Elizabeth Beatrice, fifth daughter of Mr. John Fleming.



'To promote the cause of Religion and Justice by the ways of Truth and Peace.'

LEO XIII to the N.Z. TABLET.

THURSDAY, OCTOBER 25, 1900.

DEEPLY-ROOTED NONSENSE.



HERE are some themes which are ever green. One of these is LUTHER. Recently a host of preachers, in town and village, have been up in loud defence of the holy man and of his glorious work. Obviously, a large number of uneducated and half-educated people have still no doubt but that he was a heaven-sent benefactor of mankind—an angel of light who delivered Europe from a vast accumulation of superstition, vice, and darkness. Astounding is the theory of Christian

history on which the LUTHER myth is based. In a few words it runs thus:—The Son of God came down and enlightened and redeemed the world. He established a Christian society or Church. He promised to remain always with it, protecting and guiding it. He gave the assurance, indeed, that the gates of hell, the spirit of error and vice, should not prevail against it. However, Christian society soon became swamped in superstition and error. Darkness and idolatry overshadowed it for long dreary centuries. But happily a certain German arose, restored to Christendom the long-lost primal gospel, and introduced order, propriety, and Christian discipline amid this infernal chaos. And, wonderful! the great lever of his reformation was the principle of individual judgment in religious matters, that every man is a law unto himself. The work of the Son of God was a failure till mended by this man. Since the time of this illustrious being that portion of Europe, which adopted 'the light so bright,' as he called it, has progressed hugely in purity, holiness, truth, riches, steam-engines, big ships, and an intensely gratifying material comfort. In one word, the blessings of the glorious Reformation brought us all the blessings of our modern civilisation.

Though the LUTHER myth is believed by vast numbers who take the story from shallow copyists of old partisan histories, yet the force of fact is rapidly discrediting the myth among educated people. Even Lutheran writers themselves are no longer afraid of being guilty of sacrilege should they say hard things of the venerable legend. For instance, MAURENHERCHER protests, in his *Studies and Sketches*, against 'the deeply-rooted nonsense which until recently has been offered to the public as LUTHER's history.' HOLZMAN describes 'the LUTHER myth as formed by theological prejudice and falsification, at least, unconscious.'

What prejudice and the necessities of a religious system can do to obscure truth and fact, is forcibly illustrated by the invention and persistence of the LUTHER legends. Yet if there be a character in history of whom much may be known, it is LUTHER. He and his associates were blatant and loud-mouthed. Their history can be learned from themselves. Passing over the man, just glance at the result of his preaching, as described by himself:—'Our evangelicals are becoming seven times worse than they were before. For, after we have learned the gospel, we rob, lie, cheat, gorge, and are guilty of all sorts of vice. For one devil that has gone out of us seven worse have entered in.' He says again, 'Every one hears the complaint that a good deal is preached but no one acts according to it. It is a shame that people are so cold and lazy. They do much less than before: and yet we have so bright a light.' He bemoans that, 'while all boast they are Christians and are proud of their Christian liberty, yet, giving way to concupiscence, they turn to avarice, pride, lust, envy, and so on. Nobody does his duty faithfully; nobody serves his neighbor in charity. Sometimes this makes me so impatient that I often wish these hogs were still under the tyranny of the Pope. For it is impossible that these Gomorrah people should be ruled in the peace of the gospel.' 'All vices,' he tells us, 'have become so common that they are no longer reputed such.' 'If I had foreseen these scandals, and if God had not shut my eyes, I would never have begun to preach the gospel.' Whole pages might be filled with extracts of like import from the reformer's own writings. DOLLINGER and VERRES give them *ad nauseam*.

But it may be objected that this language is mere rhetorical exaggeration. Great orators and highly imaginative people like LUTHER are much given to hyperbole and fierce denunciation. Unfortunately for the LUTHER myth that cannot be said. The reformer's own friends, OSIANDER, MATHESIUS, POMERANUS, CORVIN, LINK, etc., describe the fruits of the 'gospel' in language as strong as the master's. The official and judicial contemporary records of the reformed provinces of Germany, of Denmark, and Sweden, tell of an extraordinary increase of moral corruption. The secular authorities and even the Lutheran Synods found it necessary to make special laws to restrain this torrent of vice: *Vide DOLLINGER's Reformation*, II. 432, *et seq.*

Many men were deceived at the outset of LUTHER's career by his loud professions of religious zeal and his desires

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