

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

JOHN KNOX.
TO THE EDITOR.

Sir,—Is Dean Burke fair to John Knox? Perhaps the devil is not quite as black as he paints him. At any rate he seems to have had some good qualities. Laing says: "Freedom from a persecuting spirit is one of the noblest features of Knox's character." And in Professor Cowan's *John Knox*, we read: "There was a vein of tenderness and sympathy in the reformer of which life-long conflict did not deprive him."—I am, etc.,

M. DAVIES.

ENTHRONEMENT OF THE SACRED HEART

The Enthronement of the Sacred Heart of Jesus is no new devotion; it is closer, more fervent observance of an old. The incentive is to be found in the promise made by our Divine Lord Himself, "I will give peace to their families"—the blessing, for which we crave beyond all others in this hour, made terrible with burning hate, with bloodshed, and with slaughter; and again, "I will bless the homes wherein the image of My Sacred Heart shall be exposed and honored."

The zeal of the promoter of the Enthronement has been specially blessed by our Holy Father, Pope Benedict XV., who believes that it is specially desirous at the present day, when there is so much need of "a Christian spirit in the home that there should be set up in each family the reign of the love of Christ." What the Pope describes as "a holy and salutary work" will surely appeal to each one of his faithful children.

Cardinal Billot, of the Society of Jesus, in recommending the consecration of the family and the Enthronement of the Sacred Heart, finds in this a simple and practical method of realising the desires expressed by our Lord to Blessed Margaret Mary. The demands which are made are as simple as the rewards will be great, if, as a result, the ends which the promoters set before them are achieved, namely—"The repairing of the dual sins of our times—the laicisation and dissolution of family life and the social attempt against the divine right of Christ to reign over human society."

The founder of the work is Father Matthew Crawley-Boevey, of the Congregation of the Sacred Hearts of Jesus and Mary, who, on submitting the scheme to Cardinal Vives in 1907, was encouraged by the blessing of this Prince of the Church. "This," said the Cardinal, "is a magnificent work. You must devote your life to it." Obeying this voice as a divine command, Father Crawley-Boevey began his work at Valparaiso, in Chili, with results so great and a success so supernatural that his Holiness Pope Pius X. gave it his special blessing in 1911, special indulgences being added at the request of the Bishops of Chili in 1913. Pope Benedict has now extended these spiritual favors to all families of the Christian world.

From Chili the movement spread to Columbia, the United States, the Antilles, Panama, Ecuador, Brazil, Bolivia, the Argentine, Peru, Paraguay, Uruguay, and Mexico, Belgium, Holland, England, Poland, Corea, Italy, Cairo, Alexandria, Jerusalem, Burma, China, Madagascar, Guinea, the Congo, Senegal, Oceania, and even to the leper settlement of Molokai. In France, needless to say, the response was what might have been expected from the land which cradles at Paray le Monial the Sacred Heart devotion. In Spain the most active encouragement was given by the Bishops to this work of domestic and social regeneration.

By March, 1915, over two hundred Bishops, Archbishops, and Cardinals had given their approval, and nearly three hundred diocesan, national, and international secretaries were engaged in the propagation of the work in the Spanish, French, English, Portuguese, Italian, German, Polish, Bulgarian, Arabic, Chinese,

Russian, and Peruvian languages. More than two years ago three million families had been consecrated, and since then millions have joined them. Is your family among them? Love and reparation are the mainsprings of the movement, and each family should be an apostolate. It is from the homes consecrated to the Sacred Heart that our Lord will look for vocations to the priesthood and the religious life, and it is in such homes that the spirit of the world will have no power for evil.

The practices recommended are:—

Family-prayers before an image of the Sacred Heart at least of an evening.

The observance of the first Friday each month.

The holy hour on Thursdays, or at least on the vigils of the first Fridays.

Frequent Communion and reparation.

The month of the Sacred Heart.

The blessing of children every evening by the parent before the image of the Sacred Heart and in the name of the Divine Head of the home.

The ceremonial of the Enthronement is at once simple and beautiful. The image should be placed in the principal room of the house, where an altar should be decorated with lights and flowers, and the priest should, if possible, preside. It is a happy thought to honor the occasion as we do other celebrations by inviting the friends we love, and some special day—a feast of the Church or of the mother of the home—may be chosen. Afterwards, in simpler fashion still, the consecration may be renewed on such occasions as the birth of a child, the birthday of one of the family, First Communion days, the departure from the home fold of any member of the household, the occasion of marriage, times of sickness or death. For choice of a career, or for any special grace or favor, a family novena may be made.

Is there any need to add that the festival day of any home so consecrated should be the Feast of the Sacred Heart?

ANSWERS TO CORRESPONDENTS

W. Fox (Auckland).—We saw the discourse some months ago. You have certainly many people of your way of thinking. But the vast majority of Irishmen believe that charity begins at home. We do not want to see the Balkans, Armenia, Belgium, France, under the heel of any tyranny, just as we sympathise with Ireland, Egypt, and India in their sufferings.

C.F. (Christchurch).—Yes, it is the way of this world. One German born in New Zealand is persecuted and starved by our generous people; another travels in fine clothes and feeds on the fat of the land.

F.H. (Dunedin).—Why not? If our William is allowed to keep Samoa, some successors to Gilbert and Sullivan will celebrate his coronation no doubt. But let us have an island—very far away—for James also.

If thou didst know the whole Bible by heart and the sayings of all the philosophers, what would it all profit thee without the love of God and His grace, says Thomas a Kempis.

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