

day and night, pouring forth His graces on all and blessing and rendering fruitful the work of the hospital.

But there are difficulties—financial difficulties to begin with. A large committee of aid has been formed, the local Bishop is on this, with many other prominent persons. Funds are urgently needed to enable the hospital to treat the poor patients free of charge and also to do such repairs and building as are necessary. And then there is

#### Urgent Need of Workers,

Catholic doctors and lady doctors, nurses, etc. There is work, real missionary work, for all, and that work is pressing.

There is a Catholic nurse (a young convert) in St. John's Hospital who has baptised eight dying people. A young doctor (a convert, too) baptises dying babies—five or six a week—and there are numerous similar cases. "The harvest is great, but the laborers are few." Further details can be had from Father V. B. Totsuka, M.D., St. John's Hospital, 70 Minami-Shinagawa, Tokyo, Japan (via America).

Does not Our Lord say to us to-day: "Lift up your eyes and see the countries for they are white already to harvest." It is the eleventh hour; it is time to go forth and reap the rich harvest.

Sown With the Blood of Japan's Martyrs.

"And other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice, and they shall be made One Fold and One Shepherd" (John x., 16). Let us help to bring this great Japanese nation into the fold of the Good Shepherd, and so satisfy the burning desire of His Sacred Heart which He expressed in the prayer He prayed as He went forth to lay down His life for His sheep: "And for them I do sanctify Myself. . . that they all may be one; as Thou, Father, in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." And finally, let us pray for the conversion of Japan. "More things are wrought by prayer than this world knoweth of."

Rome, June 29, 1925.

#### [PROFESSIONAL CARD.]

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## An Aristocratic Pillage

(By JOSEPH HUSSLEIN, in America.)

The width and breadth and depth of the economic disaster implied in the Reformation is only now beginning to be understood. "We talk with a great deal of indignation of the Tweed ring," says a Protestant divine, the Rev. Dr. Jessopp, in *The Great Pillage*. "The day will come when some one will write the story of two other rings: the ring of the miscreants who robbed the monasteries in the reign of Henry VIII was the first; but the ring of the robbers who robbed the poor and helpless in the reign of Edward VI was ten times worse than the first."

From the closing of the monasteries, as the havens of all human miseries and the open inns of God's poor, the world has never recovered:

They burnt the homes of the shaven men, that had been quaint and kind,  
Till there was no bed in a monk's house, nor food that man could find.  
The inns of God where no man paid, that were the walls of the weak,  
The King's Servants ate them all. And still we did not speak.

So sang Chesterton of the first of the great deeds of pillage, which took place at the same time with the looting of the churches, and whose spiritual consequences extended with the most dreadful results into the domain of economics. The second act was the robbing of the guild property devoted to religious purposes, which practically implied a complete act of confiscation, since the great funds which the guilds devoted to works of charity and similar objects, were usually most intimately associated with religion and held and administered in its name. Hence the writer upon "Guilds" in the non-Catholic *Encyclopedia of Religion and Ethics* rightly affirms that: "The Reformation by disendowing the religious and social guilds and crippling the organisation of the craft guilds, prepared the way for Poor Law reform and the changes in the industrial revolution which were then shaping." The immediate consequences of the royal pillage are thus forcefully described by Dr. Jessopp:

"Alms-houses in which old men and women were fed and clothed were robbed to the last pound, the poor alms-folk being turned out into the cold at an hour's warning to beg their bread. Hospitals for the sick and needy, sometimes magnificently provided with nurses and chaplains, whose very *raison d'être* was that they were to look after and care for those who were past caring for themselves—these were stripped of all their belongings, the inmates sent out to hobble into some convenient dry ditch to lie down and die in, or to crawl into some barn or hovel there to be tended, not without fear of consequences, by some kindly man or woman who could not bear to see a suffering fellow-creature drop down and die at their own doorposts."

The same results followed in Germany, and Luther's complaints that people, after adopting the "true" religion of his own making

no longer interested themselves in charity as they had done before, were unavailing. The princes and their hirelings had eaten up and spent in horses, luxuries, and vice the dowries of the poor.

#### The Royal Bolsheviks.

The looting of the guilds began with the act of Parliament of Henry VIII entitled: "An acte for dissolution of colleges, chaun-

LEWISHAM: RETURNS MUST BE SENT IN BEFORE 24th OCTOBER

tries, and free chapelles, at the king's majestie's pleasure," and was brought to its completion in the next reign when the new act, 1 Edward VI c. XIV, demanded that: "All payments by corporations, misteryes or craftes, for priests' obits and lamps," be thenceforth paid to the king. The law itself was entitled: "An acte whereby certaine chauntries, colleges, free chapelles, and the possessions of the same be given to the king's majestie." Writing of the effect of these acts in his work on *The Livery Companies of London*, William Herbert says:

"The effects of the Reformation were severely felt by the livery companies. It had been customary in making gifts and devises to these societies in Catholic times, to charge such gifts with annual payments, for supporting chauntries for the souls of the respective donors; and as scarcely an atom of property was left without being so restricted, at a period when the supposed efficiency of these religious establishments formed part of the national belief, almost the whole of the companies' Trust Estates became liable, at the Reformation, to change masters with the change of religion."

What was true of these companies, which represented the wealthier middle class, was all the more true of the ordinary craft guild. Enormous loans were next exacted of the companies and a number of "sponging expedients" resorted to, by which, as this writer says: "That 'mother of her people,' Elizabeth, and afterwards James and Charles, contrived to screw from the companies their wealth." When forced loans and levies had been pushed as far as they would go, Elizabeth granted "patents for monopolies and for the oversight and control of different trades." Thus in 1590 one of the Queen's courtiers, Edward Darcy, sued and obtained a patent against a leathersellers' company. This empowered him to set his seal upon all the leather that was to be sold in England, for which "he sometimes received the tenth part, the ninth part, the seventh, the sixth, the fourth, and sometimes, and often, the third part of the value of the commodity." (Stripes' *Stow*). We are not therefore surprised that the establishment of guilds was still encouraged in Elizabeth's reign. They were a constant source of revenue to the crown or the courtiers. The guilds were not discontinued at once with the Reformation, many of them sufficiently recovered from the confiscation of their property after redeeming

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