

who worked in immediate personal association with the Holy Father and under his eye, and there were those others to whom were assigned various city churches. These city churches, or quasi-parishes, were from 25 in number at the earliest period to 28 in the twelfth century. These churches were called *tituli*, and by the end of the fifth century the administrator of each such *titulus* was known as a *presbyter cardinalis*, a cardinal priest. By the middle of the ninth century these cardinal-priests had become supervisors of ecclesiastical discipline in Rome and also ecclesiastical judges. From this body originated the order of Cardinal-Priests as we know it to-day. The Cardinal-Priest to-day has for his titular church in Rome one of the ancient *tituli* in which the sacraments were administered to the faithful.

Besides the division of early Rome into quasi-parishes, there was also a municipal division of the city into seven wards. This division was made use of for the care of the city's poor, and each ward was administered by a deacon who was charged with the charities of that particular quarter of the city. Hence there arose in each ward an almshouse (*diaconia*) and close by a church. It was but natural that in course of time these seven deacons should be called *diaconi cardinales*, becoming so important that they frequently affixed their signatures to the acts of Roman synods; in the sixth century under Gregory the Great their number had increased to 18. Each cardinal-deacon took his official title from the church of the almshouse in the district assigned to him. In the early Middle Ages they attained great importance owing to their administration of the Papal finances, and from them originated the Cardinal-Deacons of modern times. From all that has been said it is evident to the reader that as the Papacy grew in power and importance the amount of ecclesiastical business to be transacted in Rome sometimes became so large that the Bishop of Rome was compelled by sheer necessity to call for the assistance of neighboring bishops. These assisting bishops, for the reason that they were intimately associated with the Supreme Pontiff in the administration of the affairs of the Church as well as of his own diocese, were known in the Middle Ages as Cardinal-Bishops; their number has always been seven, and the cardinalitial dioceses were fixed in the twelfth century as the seven in the immediate vicinity of Rome. Thus in the course of time the cardinalitial dignity has been evolved from the immediate helper of the early Popes to the princely counsellor of the Papacy to-day; and the threefold division into cardinal-priests, cardinal-deacons, and cardinal-bishops does not directly imply different powers or different privileges but is historically founded on the ecclesiastical titles given to them when they are called to become senators of the Sovereign Pontiff.

It is of interest to recall the fact that three Irish bishops have been called to the Sacred College—Cardinals Cullen and McCabe, and the Archbishop of Armagh, his Eminence Cardinal Logue.

## CORRESPONDENCE

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

### A CORRECTION.

TO THE EDITOR.

Sir,—In the issue of the *Tablet* of January 18, 1923, I have a letter in answer to your criticism on "The Blindness of Labor." There are two statements which I would like to correct. I have credited Mr. James, editor of the *Newsletter* with having written the parody on "Onward Christian Soldiers" and also stated that he was a renegade Socialist. These statements are not true, and I wish to state that I was misinformed with regard to them, and I take this opportunity of rectifying my mistake.

I am, etc.,

R. G. McDONNELL.

Secretary Otago Labor Representation Committee,  
4/2/'23. 54 Alexandra Street, Caversham.

San Francisco is to have a distinctive Catholic centre for the benefit of young Filipinos who go to the States to extend their education, and of whom there are said to be 15,000 in the bay district. Plans for the centre have been projected by the Rev. H. V. Smith, O.P., with the sanction of Archbishop Hanna.

## St. Patrick's Convent, Teschemakers

### DEDICATION OF NEW WING.

An interesting ceremony, marking another milestone in the progress of the educational institution associated with St. Patrick's Dominican Convent at Teschemakers, took place on last Sunday, in the presence of a distinguished company of prelates representative of the Catholic Hierarchy of New Zealand, and a large gathering of friends of the Sisters of the Order of St. Dominic (says the *North Otago Times*).

The new building is a substantial structure in Oamaru stone, with tiled roof, comprising commodious study, community room, and office, also spare rooms and upstairs accommodation for the Sisters, making a handsome addition to the substantial pile of buildings already at Teschemakers. The new building is equipped with all modern conveniences, such as electric lighting and up-to-date heating facilities, and is in every way a fine addition to the convent. The contractors are Messrs. O'Connell and Peterson, of Dunedin, and the architects Messrs. Mandeno and Fraser, also of Dunedin. The contract price, with the newly-erected school and the new wing to the convent, is close on £10,000, while the assembly hall now in the course of erection, is to cost £1500. The fittings for the buildings are estimated to cost £1300.

The Right Rev. Dr. Whyte, Bishop of Dunedin, presided, and there were also on the platform the Right Rev. Dr. Brodie (Bishop of Christchurch), the Right Rev. Dr. Liston (Coadjutor-Bishop of Auckland), Right Rev. Mgr. Mackay (Oamaru), Rev. Father Foley, Adm. (Dunedin), Rev. Father Whelan, C.S.S.R. (Wellington), Rev. Father Oxenham, O.P. (Adelaide), Rev. Dr. Buxton (Mosgiel), Rev. Fathers Graham and Fenelon (Oamaru).

After the dedicatory ceremony in the chapel, the procession entered the new building, which was blessed by the Bishop of Dunedin.

Dr. Whyte, in opening the proceedings, said his duties were very light. All he had to do was to call on the Coadjutor-Bishop of Auckland (who had come all the way from the north to be present at this ceremony) to address the people.

Dr. Liston, who delivered the address, paid an eloquent tribute to the work of the Sisters of the Order of St. Dominic. He said the occasion was one of joy and thanksgiving to Our Divine Lord for the success that had attended the labors of the Dominican Nuns, and he was sure the Bishop of the diocese and the friends of the Order throughout Otago and New Zealand would join in the expressions of appreciation that were voiced in connection with the work of the Sisters of the district. Fifty-two years ago Dr. Moran and ten Sisters had come to New Zealand with not a little sadness and some apprehension. But the success of their labors was a bright augury, and the character of their work had given them a life of blessedness to this community and to the Catholic Church of New Zealand. They had labored in close touch with the community, and he rejoiced that the roots had struck deep into the life of this district. It may be said that not very much could be seen at present for the labors of 50 years, but what was that small span of time in the life of a Church that had lived through many centuries. They were only at the beginning of the work and he praised God for the self-sacrificing work of the Sisters of the Dominican Order. His Lordship went on to refer to the wide influence of the Order upon the life of the community, which had drawn into their number from the soil of New Zealand, and he felt they could that day say with the psalmist that "Thou hast planted the roots and hast filled all the land." This was the inspiration which actuated the good Sisters of the Order, that they might do more to spread abroad the Kingdom of God—the Catholic Church. The Sisters had taken the threefold vow of chastity, poverty, and obedience. They had dedicated themselves to the work of the Church. They were free from all family ties; they were friends of the poor and their Order fused all classes (for they belonged to all ranks) into one whole by the devotion of their lives. They were as a well-drilled army, ever obedient to the call of duty.

"What inspires the good Sisters?" his Lordship asked.

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