

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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THE CABLE MUNCHAUSEN.

Whenever there is a dearth of news the correspondent with an imagination concocts stories which are accepted with a credulity that is truly phenomenal. One day we have fiction masquerading as "news" anent the Pope; another, something pertaining to distinguished ecclesiastics. But, however absurd the fables, they are hailed as truth. Said Leo Taxil, an expert: "I thought I would kill myself laughing at some of the things proposed, but everything went: there is no limit to human stupidity." Knowing this the correspondent does not hesitate to propound the theory that the Catholic Church, with her law of fasting and abstinence, has been from time immemorial the great propagator of leprosy. He buttresses it with statistics which are proofs, and to spare, to all who believe that nothing good can come out of Nazareth. It matters little that the theory is frowned upon by the majority of specialists and the arguments in favor of it are valueless.

In The Catholic Mind, April 22, '06, Father Thurston, S. J., shows that Mr. Jonathan Hutchinson's brief for the theory of fish propagation is not in accord with the findings of the Commission appointed in the year 1890 to examine into the question of leprosy in India. Commenting on the report of the commissioners The Lancet, after reviewing the evidence, remarked that it would fain hope that this theory, like that of the hereditary transmission of leprosy, is decently laid to rest forever; but it is possible, perhaps probable, that this hope is doomed to disappointment.

DISAPPOINTMENTS.

In 1897 a great International Scientific Congress upon Leprosy took place in Berlin. The delegates ignored the fish hypothesis of leprosy. In 1902 two meetings of the Royal Medical and Chirurgical Society afforded Mr. Hutchinson another opportunity. Again, the specialists refused to take him seriously; and Dr. A. Hansen, admittedly the first authority now living upon leprosy, insisted in unequivocal terms that "fish eating did not meet the facts of the case."

In 1903 Mr. Hutchinson appeared before the British Medical Association and heard some extremely strong expressions of opinion against the fish hypothesis.

AN ABSURD THEORY.

To the statement of Mr. Hutchinson that to his views no serious answer has been attempted, Father Thurston opposes the testimony of Dr. George Pernet, who in the Quarterly Review, April, 1903, declares that "The fish theory is not supported by a single positive fact, nor has it found favor with those who have given special attention to the disease in its native haunts."

When Mr. Hutchinson asserts that the fish-eating inhabitants (of the Orkneys) preservation from leprosy is due to the fact that the fish is properly cured he is contradicted by a medical man who tells us that the cured fish prepared in Orkney and Shetland goes South, while the uncured and decomposing fish is eaten locally. Again, the people of Chili, who are stated to consume a great deal of fish, appear to be free from the disease.

The statement of Mr. Hutchinson that the non-fish eating Moslems are comparatively free from leprosy, while Catholics suffer in great excess, is dismissed as special pleading by Dr. Neuman at the Berlin Congress of 1897.

Reporting upon the prevalence of leprosy in Bosnia and Herzegovina, where Mohammedans, Greeks and Catholics are almost equally numerous, this authority sets forth that the Moslems have the largest, the Greeks the next, and the Catholics the smallest proportion of leprosy. As a matter of fact fish-eating is all but universal among the Moslem poorer classes. It may be noticed that the segregation insisted upon by modern experts was the policy adopted in the Middle Ages, and was supported by the authority of Pagan Bulls.

We have treated this matter at some length in order to give our readers a standard by which to measure the reckless assertions that appear from time to time in the public prints.

He who created you without your help will not save you without it.—St. Augustine.

THE FEASTS OF OUR LADY.

"My soul doth magnify the Lord," cried out the Blessed Virgin Mary in her joyous canticle, that is known throughout the Church as the Magnificat, and is chanted, Sunday after Sunday, throughout the Christian year at Vespers. Yes, this is what Mary does always, and this is what Catholic devotion to Mary does always—both alike "magnify the Lord." We shall find this fact exemplified in the many feasts devoted to Mary in the Calendar of the Catholic Church.

What is each feast but a memorial of something in regard to Mary that shows us how truly she was God's humble creature, His lowly handmaid, His faithful servant, doing Him homage always by her holy life and her perfect service of Him? God is indeed glorified in all His saints, and even in His very imperfect servants. How then must He be glorified and how must He rejoice in Mary, who was always sinless, stainless, immaculate, from the earliest moment of her existence?

What is the feast of Mary's Immaculate Conception, on Dec. 8, but the tribute of a perfect "beauty of holiness" offered to the Creator Who is the All Holy? "I will greatly rejoice in the Lord, and my soul shall be joyful in my God," says the Introit for that feast,—"and why?" "For He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels."

What is the feast of Mary's espousal with St. Joseph, Jan. 23, but the church's loving commemoration of two virgin hearts, forever united in one perfect service of the Infant Redeemer, the Boy Christ, the God Man, entrusted to their care? What is the Annunciation, March 25, but the church's announcement of the momentous day when Mary became the living tabernacle of the Eternal God, and "the Word was made flesh, and dwelt among us?" What is the feast of Mary's Purification, Feb. 2, but the sweet story of her perfect obedience and humility, when she veiled her great glory under the same guise as the humblest Jewish mother, and submitted to the legal rites that were in her case so needless? What is her Visitation feast, July 2, but a picture of divine charity towards one's neighbor, and of a soul inspired by the Holy Ghost to sing God's praises in the noblest strain ever uttered by woman?

Mary has two feasts under the title of her Sorrow, one on the Friday in Passion week and one on the third Sunday in September; and what do these feasts exhibit to us but her loyal union with her Saviour and our Saviour in His sufferings, as truly as in His glories and His joys? She is honored as "Our Lady of Good Counsel," on August 26; as "Our Lady Help of Christians," on May 24; as "Our Lady of Mount Carmel," on July 16; as "Our Lady of the Snow," on August 5; as "Our Lady of Ransom," Sept. 24. In October, the first Sunday commemorates Mary's Rosary; the second Sunday her Maternity; the third, her Purity; the fourth, her Patronage. On Nov. 21 we celebrate her Presentation as a child in the glorious temple at Jerusalem; on Dec. 18 her silent and sacred re-education of the birth of her Son Who was His God.

On August 15 we celebrate Mary's triumphant Assumption into heaven, to be forever united there with Him Who had been her Life, her Love, her All, on earth.

All these feasts, the lesser and the greater, are to devout Catholics so many golden links that lead us ever nearer to the Heart of Jesus, and in cite us to a more complete and faithful service of our Risen Christ, Who among men has not known how the influence of a good parent, a tender sister, an earnest friend, has helped him along life's hard road, and served to keep him in Virtue's path, and to attract him to noble things? Gaze, thus, what Mary's influence and Mary's example have been in the Church, throughout the Christian ages; though these examples are not sufficient to show forth entirely but only in degree her transcendent worth as the chosen Mother of the Incarnate God.—Sacred Heart Review.

THE CHURCH'S RE-CONQUEST OF SCOTLAND.

The growth of Catholicity in present day Scotland is one of the most interesting and encouraging features of the re-conquest of the church of the territories snatched from her at the Protestant Reformation. The laying of the corner-stone of a new church—St. Peter's—in Edinburgh last month was an illustration of the church's progress in Scotland. The sermon on the occasion was delivered by a priest who fittingly bore the name Stuart—Canon Stuart—and he made a deep impression upon the people when he reminded them that the new church would, when completed, stand on his-toric ground, for in that vicinity, on the Broomfield, the Scottish hosts assembled before Flodden in all their armor. In church history, also, he said, the district had an interesting past, as at one time there were three places of Catholic worship there, St. Roque, St. Catherine, and St. John. The bells in that district had long been silent, continued the preacher. Large numbers of people had forgotten the path of their fathers, and had pursued a course of strange wanderings. The seamless vesture of Christ was torn in the sixteenth century, and Scotland lost many of her ancient land-

marks. The event of that day, however, made them happy in the feeling that the centre was again changing. It could not yet be said that religious peace and unity wholly embraced the land, at least the blessing of freedom to conscience now brightened every home. It was now their privilege and their joy to walk openly in the old paths and to worship and to raise up churches as in the days of their fathers of old. In that new church there would be the same faith and discipline of ancient days, and the same Holy Sacrament of bread and wine for Flodden warriors and that broad Bruce's soldiers at Bannockburn.—Sacred Heart Review.

PROTESTANT LIKING FOR SOME CATHOLIC SAINTS.

For some years past there has been a great and steadily growing devotion outside the church to St. Francis of Assisi. St. Teresa also has a considerable non Catholic following. The Episcopalians find much to admire in St. Patrick and at least once a year, Presbyterians and Methodists are wont to lay violent passionate hands on this saint who made a nation of high-spirited, patriotic and adventurous people fervent Catholics, the staunchest supporters of Rome.

Later, we note a disposition on the part of non Catholics to extol St. Catherine of Siena. Mrs. Julia Warren once wrote a poem in her honor, and last year, ago, Vida Scudder brought out an admirable translation of her letters with an appreciative introduction. "S. F." a regular correspondent of our esteemed contemporary, the Christian Register, writes in a recent issue of that journal from Siena, paying hearty tribute to the Saint who is the glory of the picturesque old Italian town.

Of canonized women Saint Catherine of Siena is beyond doubt the noblest and best. We modern Protestants shake our heads over her, call her abnormal, hysterical, cataleptic, the dupe of artful confessors, or with Ruskin, "insane." At the same time it is certain that Siena has reaped more glory and more blessing from the pure and holy life of that simple maiden than from all its wars, victories, poets, and painters. None of our head-shakings can change, as has been well said, "the grandeur of her self-sacrifice, the breadth and depth of her sympathy with all humanity, or the great work she accomplished in an evil age."

When on April 29, 1830, having laid down her life, a willing sacrifice, even as He gave His, she was merely thirty three years of age. Not a more sensible or more sane one who will take trouble to read her letters, written often to the most powerful men of her day—popes, emperors, commanders of hosts—will recognize her mental strength no less than the purity of her spiritual glow. One of the best, bravest, meekest, most effective women who have ever lived."

"S. F." admits that the Siennese are a deeply religious people.

"From the fifty or more churches of the city, several of these containing many different chapels, calls to worship are ever on the air, and the come and go of worshippers is continuous. No body asks here why there is a falling off in church attendance. Every day of the year is some saint's day; and, though some saints appeal more powerfully to the common heart than others, no saint is allowed to sleep. Saint Joseph's day or two since was Saint Joseph's day, and he received a wonderful ovation, especially at his own church, while in all the churches his praises were said and sung. Banners were hung out, windows decorated, crowds moved with their floral offerings, or went, candles in hand, to kneel before his shrine, all rejoicing in the goodness that gave Mary so good a man, and all of us so worthy an example as his carpenter, several saints that these people see, know and love, all that they desire, know and love of the divinest and best."

"Sects and dogmas are almost unknown," continues "S. F.," "for every body is Catholic." A Catholic will heartily agree with him as to the absence of sects. A man in the Catholic Church is a man in the Catholic Church, and he receives something out of from the main body—and our Unitarian friends have never questioned the logic of the Catholic position. But Catholicity without dogma is equally contradictory and unthinkable—as well as assert a human body without a form or a civilized country without a constitution. But perhaps "S. F." does not mean his words to be taken in their literal sense; for he goes on to say that the Siennese seem to "prefer religion, its sentiments, its ideals, to those doctrinal disputations which are the disease of the non Catholic peoples. . . . Certainly not all the lessons the Mother church has for her headstrong children are lessons of avoidance."

Even in a new religious-theological-scientific journal published in London, and which seems to include everything from the most uncompromising Catholicity to the baldest rationalism, was a word for the Buddhists thrown in, we find a sympathetic study of St. Catherine of Siena, by Edmund G. Gardner, in which, speaking of the Fourteenth Century, in which she lived, he says: "Of this century in Italy, Caterina Benincasa is the highest mystical expression; it is at once the most fiery, hearted, and singled minded patriot of her age, and the true successor of Dante in the history of Italian thought." Elsewhere, he notes that her "mysticism is practical and altruistic." In other words, according to the Scripture teaching, she proves her love for God

by her devotion to her individual fellow creature, as well as to the masses of her brethren as concentered in her country.

Mr. Gardner, we are pleased to note, does not try to make St. Catherine a precursor of Protestantism, as some crooked minded non-Catholic writer have tried to make Dante and Savonarola. He dwells on her devotion to the church and to its Visible Head, whom she recognized in Urban VI. One of the greatest works of her life was to bring this Pope back to Rome, the rightful home of the Papacy, and for him, as Mr. Gardner declares, she battled even to the death.

These reverent minded studies of the lives of typical Saints by men still outside the church are good signs of the times, for they cannot be without their effect in promoting Christian unity. Only one church claims the unbroken succession of saints.—Boston Pilot.

AN ENGLISH CATHOLIC ON "ROMAN CATHOLIC."

N. Y. Freeman's Journal.

In reference to a statement by a London paper, the Pall Mall Gazette, that "Roman Catholic" is the generally accepted designation in England, an English Catholic gentleman, Mr. W. D. Gainsford, writes to that journal as follows:

"Will you allow me to correct you? Used as you and Protestants generally use the term 'Roman Catholic,' it is entirely repudiated by all English Catholics. We use the term ourselves, or at least we use a term composed of the same letters in the same order, though the words are not the same. We use 'the Roman Catholic Church' as a translation of 'Ecclesia Catholica et Romana,' the word Romana being an adjective qualifying Ecclesia. The Latin for your 'Roman Catholic' would be 'Ecclesia Romana Catholica,' where Romana is an adverb qualifying Catholic. The distinction is as pregnant with meaning as the iota in homonymous. The expression as used by you is a declaration that those in communion with the Pope of Rome constitute one branch only of the Catholic Church. Hence 'Roman Catholic' is really more objectionable to us than 'Romanist.' 'Roman Catholic' we use the term, means that the whole Catholic Church is Roman. The point is not a matter of theology, but of common courtesy. Any person or any society is permitted by common courtesy to apply to itself any term it chooses, provided that term be not already occupied. For nineteen centuries those in communion with the Bishop of Rome, and they alone, have possessed the name 'Catholic.' They have been the children of perdition, no doubt; but even that does not invalidate their right to the exclusive use of the name 'Catholic' in this world, according to all the rules of common courtesy."

Catholics call all other denominations by the names officially pertaining to them as chosen by themselves. They are entitled to expect, but they do not receive, from some Protestants the same courtesy. All the same, the name Catholic is ours and ours alone.

THE SHERIFF TURNS HIM OUT.

The "short dog" train deposited the missionary in Jonesboro, Tenn., the ancient capital of the state of Frankland, Sunday afternoon. The Wantaga and Halston settlers, led by John Sevier (or Xavier) in 1784 seceded from North Carolina and called the new state Frankland. Two non-Catholic gentlemen obtained the use of the court house. In this same building fifty years ago Rev. Father Aiken, a native of Jonesboro and a convert, lectured. As a student at Georgetown, D. C., he became a Catholic. Shea D. C. Bishop Whelan (1860) visited Jonesboro, near which resided the family which gave the Society of Jesus a zealous priest in the person of Father Aiken. The whole family became Catholics and were confirmed by Bishop Whelan.

Our first lecture dealt with the "Business of Vilefication, and of carnalities of the state of Catholics do not believe—ended by a summary of Catholic belief. Following this we took up the Historical Side of Catholicity, both Religious and Civil, Our Doctrines, the Bible and the versions, the founding of the sects, and Catholic America from St. Brendan (6th century) and Erik Upsal, Bishop of Vinland (11th century) to the present, ending with a View of Catholicity of Christ was the subject, and then Catholic love and devotion to our Lord as manifested by the Sign of the Cross, Angelus, Rosary, Way of the Cross, Ceremonies of Mass. The Rule of Faith and the Lord's Supper were discussed after this; but then came the end. The sheriff refused the further use of the court-house for lectures. "Secret society objection and political aspirations were his reasons. That afternoon I was obliged to announce the discontinuance of the lectures, and why? The Presbyterian church was offered, but the pastor not being at home, I thought it best not to lecture there. The Question Box was confined to doctrinal points, and the Mass, Real Presence and Confession were expounded by this means. All my catechisms, as well as numbers of Plain Facts, Clearing the Way, Mass Books and pamphlets were given away; these with the Bible, New Testament and Faith of Our Fathers being used by the Catholics to continue the Apostolate of the Press. Scores of readers and a general sentiment favorable to Catholicity is the result, and this will in turn bring many converts.—Rev. E. F. Callahan, in the Missionary.

SAINT FRANCIS' CENTENARY.

One of the most notable events in ecclesiastical history, for the year 1906, will be the seventh centenary of the conversion of St. Francis of Assisi. Two of the Italian Cardinals—Capacetrato in the South, and Svauppi in the North, have been commissioned by Pope Pius X. to take charge of its celebration throughout Italy. Paul Sabatier and his Franciscan Society are making preparations to celebrate it in Assisi, Paris, and London. This latter society is non Catholic, and has, in many ways, perverted the teachings and the work of St. Francis.

A complete, learned view of St. Francis, his life, his teachings and his work, will be presented in the Catholic World for June. This June number will be a special Franciscan number in honor of the seventh centenary of the "Poor Man of Assisi. The Catholic World will publish papers from such noted Franciscan scholars as Paschal Robinson, Montgomery Carmichael, Reginaid Balfour, Father Cuthbert, O. S. F. C., and the countess de la Warr. The Catholic World, published by the Paillat Fathers, 120 122 West 60th street, New York City.

A few Instances of the Power of the Confessional.

A letter was left at the Bishop's Palace at Sherbrooke, Que., last Saturday containing \$1,653 of the Banque Nationale bills. The document explained that the money was handed over under the seal of the confessional through one of the parish priests, and was taken by the culprit from a package of bills while being transferred from the above bank to the branches in the Eastern Townships. This is another startling illustration of the great power of the Catholic Church, especially that of the confessional.—Kingston Freeman.

A few days ago Rev. E. J. Farmer, O. P., of St. Thomas' church, Zanesville, N. Y., received a draft for \$115, with the information that the writer had cheated Father Farmer in business twenty years ago. Father Farmer was in business in Boston twenty years ago.

The following personal appeared in a recent issue of a New York newspaper: "Restitution, per Father Carr, of \$80, acknowledged by Park & Tilford."

"The money came on Monday," said F. H. Bell, of Park & Tilford's store at Broadway and Twenty first street. "I don't know who Father Carr is or anything about him, or who returned the money through him. It might have been some one who had stolen some of our stock or who had cheated us out of a bill. Of course, the Father wouldn't tell who it was, for it was probably told him in the confessional."

Mr. Thomas, another of the employees, said:

"Father Carr handed me the money personally. I inserted the personal at his request, for that was his way of letting the conscience-stricken individual know that the account had been squared."—Catholic Citizen.

WHEN FATHER MATHEW SIGNED THE PLEDGE.

Temperance work is often, rather sneeringly and very unjustly, referred to as the work of youthful irresponsibles. In the case of Father Mathew, however, it was far from being so. The Apostle of Temperance was fully forty-eight years of age before he undertook his great work. He did not enter lightly on his task, but only after much deliberation, thought and prayer. At the gathering of the few ardent workers called together to hear his decision on the matter, Father Mathew said: "These gentlemen are good enough to say that I could be useful in promoting the great virtue of temperance and arresting the spread of drunkenness. I am quite alive to the evils which this vice brings with it, especially to the humbler classes, who are naturally most exposed to its seductive influences. I have always endeavored as a minister of religion to discourage drunkenness, not with the success I desired, it is true; but I yielded to no one in my wish to see our working classes sober and self-respecting. My dear friends, if through any good to my fellow creatures, and give glory to God, I feel I am bound as a minister of the Gospel to throw all personal considerations aside, and try and give a helping hand to gentlemen who have afforded me so excellent an example. Indeed, if only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. After much reflection on the subject, I have come to the conviction that there is no necessity for intoxicating drinks for any one in good health; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope you shall soon have it full." Father Mathew then approached the table, and, using those expressive and memorable words, "Here goes, in the name of God," signed his name, Rev. Theobald Mathew, No. 1 on the Register of Total Abstinents. It was April 10, 1838.—Sacred Heart Review.

It is stated as a rather remarkable fact that among the hundreds of Catholic priests, brothers and nuns in San Francisco, not one life was lost during the earthquake and fire.

The Bishops of France will hold a plenary council in Paris, May 30, Cardinal Richard will preside.

A WORD TO NON-CATHOLICS.

Father McSorley writes in the May Catholic World on the duty and responsibility resting on non Catholics to inquire with open-mindedness for the truth of Christ.

"We must not forget then, that open-mindedness usually involves heroic virtue on the part of the convert to the Catholic faith. No one can deny that the saying is a hard one. Nevertheless, we would here insist upon the principle that in this, as in all other affairs, a man is bound to make whatever sacrifices fidelity to the truth may entail. First and foremost in the moral life comes the obligation to fulfill the ten commandments written by the God of nature on the human heart; and among these is the law of truth. We have a higher destiny than to satisfy our selfish inclinations. We are created to obey the will of another, rather than our own. No matter how clever may be the excuses self-love invents, they will never be strong enough to withstand the fierce testing to which the God of truth will one day submit them. The main issue is plain: Are we seeking the whole truth, or not? Those who do not seek it with the ardor of lovers can hardly hope to look upon the face of their Creator or to be admitted to the pure-hearted company of the saints. Once we find a clew to the teaching of God, we must follow it. There can be no drawing back under penalty of moral disaster. We may be tempted to devote the time and the energy entrusted us to other ends; we may desire to wrap our talent in a napkin and store it quietly away; we may wish to linger and temporize until some pleasant change comes over the spirit of our convictions. But all the while we daily and procastinate we are weighing self against God; and too long a delay must inevitably mean that the heavenly vision will pass away, never again to be vouchsafed us."

"Here, then, the non-Catholic may find matter for self-examination: Is my attitude toward the claims of the church determined by right or by wrong motives? In other words, do not considerations other than the legitimate pros and cons play too important a part in the forming of my judgment; and do not other aims besides the quest of holiness absorb too much of my attention?"

"Take, for instance, the matter of intellectual and social culture. Now learning and refinement are all very well in their way; they are good gifts of God; they are valuable adornments of truth. But, however high they rank, they are not criteria of revelation. The mental acumen, the scholarship, the fine polish of a religious teacher cannot be regarded as final tests of his doctrine. It may very well happen—in fact we shall be quite within the bounds of truth in saying it often happens—that the possessor of a brilliant and highly cultivated mind is offered the opportunity of receiving instruction at the hands of an apostolic messenger who in every human quality is immeasurably his inferior. Under these circumstances, there will naturally be a strong temptation to shrink away from the duty of listening to such a teacher; and the temptation is not always earnestly resisted. To yield, however, is plainly to prefer the human before the divine, to set pleasure above duty, and to sin against the truth."

CATHOLIC NOTES.

The heir to the Roumanian throne is a Catholic, and son of the late Prince Antoine of Hohenzollern, of the Catholic branch of that house. The present (who is the first) King of Roumania, having no direct heir, adopted his brother's second son to succeed him on the throne.

Wherever the Franciscan Capuchin Fathers, to whom the temperance crusade has been entrusted by the Irish hierarchy, have opened missions, the result has been amazing. Hundreds of thousands have taken the pledge of total abstinence alone every country, and, better again, very few have fallen away from the pledge made under such solemn circumstances and holy surroundings.

At St. Peter's, Rome, recently an enormous marble statue was raised to one of the several vacant niches near the roof of the church. The statue represents St. Boniface, the first of the seven founders of the Order of Servites the niches being reserved for the founders of religious orders. It is placed on the right of the altar of Saints Processo and Martiniano, and is the work of Prof. Aureli.

Mr. George West, formerly an Episcopalian clergyman of New York City, was solemnly received into the Catholic Church by the Benedictine Fathers at Nueva Gerona, Isle of Pines, Cuba, on April 26. A year ago he purchased an estate on this island, where he devoted most of his time to the study of the Catholic religion. Although in his fifty-eighth year Mr. West intends entering a seminary in the United States to study for the priesthood.

"The plan devised by the Vatican," says a press cablegram from Rome, dated April 29, "for the division of the \$7,000,000 paid by the United States for the friar lands in the Philippines has been accepted by the Dominicans and substantially agreed to by the other religious orders. The Vatican will retain the principal, and a portion of the interest, in the form of an allowance, will be given annually to the Philippine dioceses and the remainder to the religious orders in the islands, to be divided by them according to the agreement."