

nipa. It also had its eminent part in the salvation of Manila. In 1602 it was lent to the Franciscans of Dilao (Paco) by Fray Pedro de San Pablo, then provincial of the Franciscans of the Philippines, for their processions. In 1630, another image having been donated for the processions, D. Alonso Cuyapit, the native principal of Dilao, took the first image to the streets and erected on it a shrine. The people and rooms which he converted into a private chapel. Earthquakes of the year 1645 continued from November 30 until December 4 and besides terrorizing the community threatened the destruction of the city and its mural defenses. St. Francis was moved with compassion. His image left the little altar in the night and rested on a box at a window overlooking the stricken city. It was put back upon the altar, but it again removed itself to the window, where it displayed signs of anguish and wept copiously, according to reliable witnesses who testified in the usual judicial inquiry into these surprising miracles on the third, fourth and fourth. It bent upon its knees at the window, where its weeping and anguish attracted such general notice as at last reached the ear of officialdom. The authorities immediately decided to return the image to Manila, for which purpose a procession was ordered, and placed in the place by the people. The pomp of the earth ceased as soon as Christ-faith in the holy march began treading its surface. The sky cleared and wind softened so that not one of the thousands of candles was blown out. The public emotion exceeded all bounds and the gratitude of householders for the intervention of the second crucified one was attested in the most astounding rejoicing. One must believe, because Father Huerta has it all from the contemporary records of the monastery.

This happened December 4, 1645; and in the evening of December 4 this year Manilans will have the opportunity to observe the repetition of the ceremony and see the image borne along by the multitude.

The image of Christ in the Sepulcher venerated at the Franciscan church in 1735 and was the gift of Captain D. Francisco Cosio y Mier to the monastery. The pious soldier declared that being desirous of presenting such an image to the church, he went into the forest to select wood proper for making it, and found a tree in the shape of a cross from which he determined to take wood for his statue. He found, however, he was in despair about finding a sculptor skillful enough to fashion the image, so he knelt and sought divine aid. When he arose, a strange Spaniard was standing near him who said he was from Granada. He gave this man welcome in his home, told him his difficulty and the stranger, who was a carpenter—miraculously, one perceives—told him that the Lord commanded him to do the statue. Thereupon the carpenter asked for tools, which were all supplied him; and then he locked himself in a room converted into a workshop until the statue was finished.

"He then requested me," says Captain Cosio, "to bring him a confessor to administer the sacrament before the fifth day or he would die. I did so, and he died on the fifth day as he had believed he would."

Such was the ancient faith of the islands. And why not today? Is it not in the books? Were not the witnesses unimpeachable? But, fifty years ago Spain went republican and revolutionary, and hereby skeptical of the miraculous events it set into the minds of men even in this colony, where present welfare rather than humble devotion in the hope of future rewards began to be talked about and desired.

The friars rebuked it, but could not keep it away. The monarchy was soon restored and the mailed fist came down hard, but despite all another day had definitely dawned in the sacred area of science, and its light had reached the Philippines. It wants everything proved by mathematical rule and compass and not by judicial investigations, and the things of the spirit don't always submit themselves to rules and compasses. The friars, puzzled, think it more than passing strange that men may live without all these worldly goods and yet not believe in them; for they were certainly very real in their time. By faith ye

can remove mountains. Some of the scientists are bold enough to say that the degree man feels his helplessness he leans upon heaven, and as the modification of institutions and improvement of tools add to his self reliance he grows proud and independent of heaven's intervention. It may be.

But what of the day, it must have been in 1623, when the Taycosama of Japan crucified the



## Central America New Abacá Field for United States

NOTE—The Philippines lost because of inanition. They subsist in penury because determined seemingly at all times and under all conditions to treat in the Lord without helping themselves. The president of the Chamber of Commerce, Captain H. L. Heath, demonstrated in a recent article published in this *Journal* that Sumatra has the jump on the Philippines in abaca: Sumatra produces her rate fiber better standardized by economical methods utilizing machinery to the utmost and hand labor to the least degree possible. He suggested that, unless the Philippines undertake timely reforms, they will gradually forfeit preeminence in the manila hemp field which up to date constitutes a monopoly. But Sumatra and other areas at the head of the bay use the usual cold water with rainbows lurking in the bottom of the pool. No, the Philippines couldn't change; no, there was really no cause for alarm. Well, neither assumption is all correct: the Philippines can change their farm methods in manila hemp as in any other crop; it is all a question of financing and executive interests getting together, the planters and their financial backers or bankers, and there is real cause for alarm about big-scale plantations of manila hemp outside the Philippines both in the East and West Indies. The *Journal* doesn't care to repeat what the newspapers have been saying on the subject, but reproduces the latest report from Central America.—ED.

Experimentation looking toward the establishment of abaca plantations in different sections of Central America are being carried on by the Department of Agriculture, according to a statement just issued. Fiber from the abaca plant, sometimes known as manila hemp, is largely used in making manila rope. The entire world's supply of the fiber now comes from the Philippines, with the exception of a few hundred bales produced in Netherlands East Indies.

A collection of approximately 1,400 selected plants were brought from the Philippines to the Canal Zone during the summer of 1925. Thus far the plants have made a satisfactory growth, but it will be necessary to continue experimental work for at least two years before it can be determined whether or not it will be practicable to produce abaca on a commercial scale in tropical America, according to the statement.

The full text of the statement follows: **Assures Plentiful Supplies**  
In order that United States may be assured a plentiful supply of rope at reasonable prices the United States Department of Agriculture is making an effort to establish plantations of abaca in different sections of Central America. Fiber from the abaca plant, sometimes known as manila hemp, is used largely in making manila

rope, and the entire world's supply of the fiber now comes from the Philippines, with the exception of a few hundred bales produced in Netherlands India. More than one-third of the fiber produced is used in the United States, and the present production is barely sufficient to meet the world demand.  
Many of the abaca growers are now planting coconuts in the fields that were formerly planted to abaca and two different plant diseases that have appeared during recent years have either damaged or entirely destroyed the abaca crop on limited areas. It has been apparent, in view of these conditions, that an effort should be made to establish the abaca industry in tropical regions other than the Philippines.

They were Jesuits and Dominicans and Recollects too, and some were women. The oil painting of their martyrdom hangs in a little chapel at the Franciscan monastery. Pope Pio IX canonized them all on June 8, 1862. All Spaniards in the islands are expected to revert their memory. Preparations for the hanging of the memorial in the chapel consumed six months and two million *reales*, and no such gorgeous ceremonies ever occurred in the islands before or since. They were the entire order of the day for nine consecutive days, a novenario, and honored by the highest officials. Delegations passed into Manila from all surrounding villages, each with their particular cross and standard. Three military companies led the march, and cannons volleyed and bells rang loud as the procession filed along the streets. At the cost of the city, the Very Noble and Ever Loyal City of Manila, a castle of powder was set up on the Plaza de Armas, now Plaza McKinley, and burned that first evening as a part of the brilliant illuminations. And so on, day after day, the emotions of the people rising to greater and greater heights of enthusiasm. This was the Christian answer in the 17th century to the pagan crime. "The Ayuntamiento, upon the ecclesiastical authorization, nominated the martyrs patrons of the city May 20, 1631, promising to celebrate their festa every year and to contribute annually eight *cirios* and 24 candles, as is done to this day." Huerta wrote in 1865.

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