

PROF. BERNARD MOSES IN MEXICO.

A Lucid and Graphic Review of Certain Industries.

Monopolization of Land—Medieval Systems in the Present—Peonage and Culture of the Soil—Cotton-Growing and Manufacture—Influence of Railway Building—Subdivision of Large Land Holdings a Necessity, and the Adoption of a New Governmental Policy as to Land Monopoly Imperative.

Special Correspondence of the RECORD-UNION.

SAN LUIS POTOSI, July 27, 1895.—For a certain period before the western branch of the Mexican Central Railway was completed...

In a book called a "Geographical Description of the Indies," which was written more than three hundred years ago...

There are many springs and rivers, and the land is rather uneven than level; and there are also great mountains of porous rock not suitable for the purpose of building...

In the beginning the growth of Guadalupe, as it was the center of an agricultural region, was necessarily slow. But Zacatecas, founded later in a rich mining district, grew much more rapidly...

Before the railway penetrated this part of Mexico, certain things which might be produced here in practically unlimited quantities were cultivated only to a very limited extent. The orange is perhaps a good illustration of this.

The other hindrance to the agricultural development of this most favored region is the existence of very large estates, the land of which is free from taxation, only the products being taxed.

One observing these vast estates which embrace from twenty-five to five hundred square miles, large parts of which may be neither increasing in value nor bringing an annual return from cultivation...

A student of the conditions of rural

Europe in the Middle Ages would find great enlightenment in a few weeks on one of these great estates. In the residence of the proprietor he would find himself welcomed about in a manner to suggest the stronghold of the medieval baron.

It is clear, therefore, that while the building of the railway has aside one of the hindrances to more extensive cultivation, the other remains. The owners of the large estates are several degrees removed from the "economic man" of the economists.

The satisfaction of mere possession, and of the thought that the later generations of their families are assured independence, counterbalances all other considerations. If they produce enough for their own wants, and the maintenance of their numerous servants and other dependents, they find no inconvenience in the fact that a large part of their lands are not under cultivation, and produce little or nothing.

But there are certain forces at work, which, even without a tax, will tend to bring Mexican lands into the market and cause them to be divided. One of these is the railway companies, who are directly interested in having this end reached.

These facts clearly seen are leading some of the companies to put forth extraordinary efforts to secure such control of lands adjacent to railways that they may sell them in tracts of the sizes desired by immigrants.

A syndicate has nearly completed its negotiations for the purchase of a large estate on the line of the Tampico branch of the Mexican Central Railway, which embraces a magnificent valley at the bottom of the first great descent from the tableland.

cultivated now grow, it ought to be easy there to gather the means of a comfortable existence. The region farther down towards the Gulf, through which one passes on the journey from San Luis Potosi to Tampico, comes nearer to one's ideal of tropical scenery...

The part of Mexico tributary to Guadalupe has not only almost unlimited agricultural resources, but also excellent opportunities for manufacturing. A few miles from the city there is a fall in the largest river of the republic, which some persons, by a powerful effort of the imagination, like to call the Niagara of Mexico.

The recent progress in manufacturing cotton goods in Mexico has raised inquiries concerning the raw material and the resources of the country respecting this form of agricultural produce, and a reasonable conclusion is that the records give us no information of a period when cotton was not cultivated here.

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and called "El Patriotismo," and at the same period the mill called "La Magdalena" was built in the little town of Tlalpam, in the valley of Mexico. In the beginning the development was slow, but in the next few years the number of mills has increased rapidly, and at present there are in the country ninety-eight establishments of sufficient importance to be properly termed cotton mills.

An apparently sober-minded Mexican concludes a discussion on this subject by saying that "we have immense territories suited to the production of cotton, which are still uncultivated. It is possible to raise the production of cotton to a very respectable figure. Continual political discussions, the want of means of communication, and, above all, the practice which is followed in the cultivation of cotton are the things which have contributed especially to the low state in which the cotton industry has been found. We have, however, to-day fortunately entered upon a new era of beneficent peace; the ways of communication are becoming easier, circumstances which tend to the advancement of the industry in question. But there is still something wanting; the cultivators must abandon their methods, and undertake their agricultural work in the light of the most advanced knowledge; they must learn new methods, and in the difficulties of this form of cultivation. When this happens there will unquestionably come an increase in the production of lands already cultivated, and the area of cultivation will be extended. Then Mexico will occupy a very high place among the cotton-growing countries."

BERNARD MOSES.

DO WOMEN NAG?

Mrs. Lyman Abbott Writes on the Subject of Nagging.

A well-known physician, a student of health as well as disease, has called out indignantly by printing his opinion on the subject of nagging. He has done it in the most considerate way, reminding one of the person who, in calling another a liar, said he did not mean it opprobriously, but only as a fact. And the denials are made in a fashion quite too feminine. "It isn't so, and besides there is no excuse for it," our defenders say. Nagging is irrefragable, a narrowing and debilitating habit, the constant presence of obnoxious and vexatious persons—what wonder human nature exhibits unlovely traits under these provocations?

ORIENT BOND.

We're Orient bond, my soul and I, The strainin' bonds are wide unfurled; We seek, beneath a stannic sky, The morning of the world.

Hercule Manufacture.

It is estimated that last year (1894) over 200,000 wheels were manufactured by the different companies engaged in their production. This year, with greatly improved facilities, a tendency to expansion, together with a large increase in the number of producers, the product will reach in the neighborhood of 400,000 wheels.

Silver Dollars on Storage.

A count just taken shows that there are now stored in the vaults of the United States Mint in this city 49,999,367 in round numbers, 50,000,000 of silver dollars. They are packed away just as they were coined, and are not in circulation.

IN RELIGION'S REALM.

Expressions From the Various Religious Newspapers.

The Religious Thought of the Day as Expressed in the Secularian Press—Some Matters of Interest to Both Ministers and Laymen.

Discussing the League of Catholic Unity and its proposals the Living Church (P. E.) Chicago remarks: "In the first place, all the differences of all the denominations included in this scheme of union, as to the inspiration and of the Holy Scriptures, are to be allowed. Thus the character and meaning of the Scriptures become a matter of pure private judgment. Next, while the authority of the Apostles and Nicene Creeds is asserted in terms, it is immediately added that this does not preclude the more particular confessions of each denomination.

Speaking of Bishop Potter's assumption of the duties of the Catholic Mission in New York, the Churchman (C. E.) city (P. E.) observes: "Under such circumstances it would not seem to be a fair or equitable arrangement, that an able and energetic man, who has been at work in New York as a priest in the church for a considerable part of his ministry, should be asked to undertake the duties of a Bishop."

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BE WELL THIS SUMMER. Paine's Celery Compound Restores Lost Nervous Energy.

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For those many women who have suffered through the in-door life of winter and spring with tired nerves, sleeplessness, neuralgia, rheumatism, the dyspepsia that is best expressed by the words "no appetite" for the many worn-out women, many of whom will get no real vacation, but must attend the household duties for such women there is every need now of a brisker feeling of the reduced vitality and nervous tissues by means of the best nutritive agent in the wide world to-day—Paine's Celery Compound.

After building up the body by the use of this great modern restorative, diseases of the special organs, heart troubles, kidney disease, dyspepsia and sleeplessness will disappear. Paine's Celery Compound is the world has yet known, restores health to men and women whose blood has been robbed of vitality from whatever cause, and whose nerves have lost their healthy

an anti-ethical cosmos on the other. For many and the most of us that doctrine is discouraging. But Huxley did not find it so. He expected the heroic energy of mankind to make a good fight with the anti-ethical cosmos, and a spite of it to bring in the better times.

"It is irrational," says the New York Outlook, "for Reason to say, 'I cannot find a place for certain perceptions in the scheme I have thought out, therefore I will deny their existence.' There are certain facts in the spiritual life which are at least as clear as any facts testified to by sense-perception. It is in these facts the religious life is grounded, and out of them the spiritual life grows. The facts are such as these: The perception of moral evil in others, and the resultant indignation called anger. The perception of moral evil in ourselves, and the resultant indignation called remorse. The perception of the first indignation called forgiveness. The perception of the second indignation called prayer. The perception of the third indignation called love. The perception of the fourth indignation called hope. The perception of the fifth indignation called faith. The perception of the sixth indignation called charity. The perception of the seventh indignation called wisdom. The perception of the eighth indignation called power. The perception of the ninth indignation called glory. The perception of the tenth indignation called life. The perception of the eleventh indignation called immortality. The perception of the twelfth indignation called heaven. The perception of the thirteenth indignation called hell. The perception of the fourteenth indignation called judgment. The perception of the fifteenth indignation called reward. The perception of the sixteenth indignation called punishment. The perception of the seventeenth indignation called glory. The perception of the eighteenth indignation called honor. The perception of the nineteenth indignation called respect. The perception of the twentieth indignation called esteem. The perception of the twenty-first indignation called reverence. The perception of the twenty-second indignation called awe. The perception of the twenty-third indignation called fear. 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