

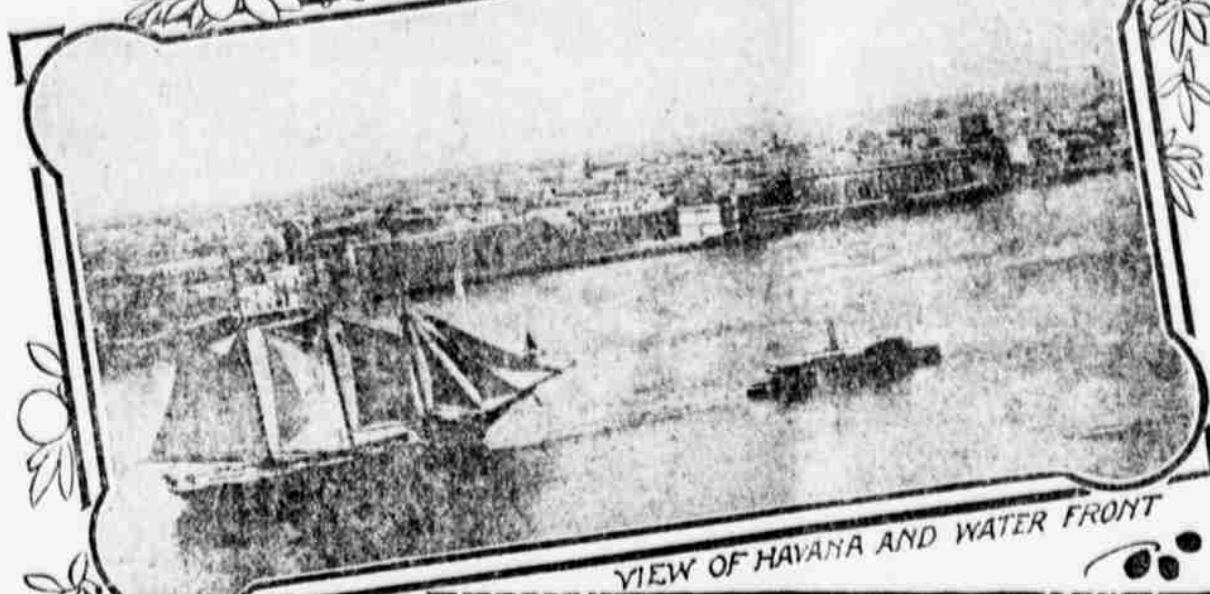
# CITRUS FRUIT CULTURE IN CUBA BY I.A. WRIGHT

**D**URING the first week in February, 1910, the Cuban National Horticultural society, an organization the membership of which is almost exclusively American and Canadian, held its fourth annual meeting in Havana. In connection, a horticultural show was open, among the exhibits were citrus fruits from every section of the island. The fruits were large, juicy, clean, thin-skinned, heavy, beautifully colored and delicious in flavor. Florida had sent across grape fruit and oranges from famous orchards of the

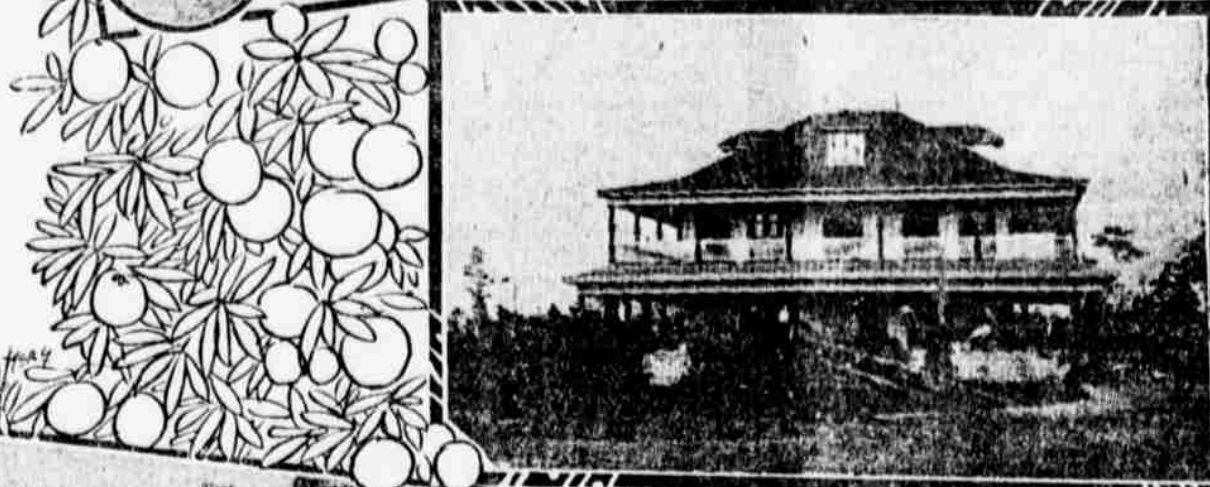
peninsular state, to facilitate invidious comparison, and the comparison, when made, showed that Cuba can produce citrus fruit of first-class quality, and, moreover, that she is doing so.

Citrus-fruit culture is the principal interest of American and Canadian settlers throughout Cuba. Cubans and Spaniards are growers of no citrus fruits save pineapples—the grape fruit and orange groves belong to the English-speaking colonists. Orange and grape fruit culture is the business which has been boomed mercilessly by land companies advertising largely and sometimes unscrupulously all through the United States and in Canada during the past ten years. Their customers, arriving in Cuba, have insisted upon growing nothing but grape fruit and oranges, even in regions where other crops would assuredly have proven more immediately profitable if not the better investment in the long run.

For instance, there are Americans and Canadians growing citrus fruits in the heart of Vuelta Abajo and in other parts of Pinar del Rio province on lands that might be made to produce tobacco of the qualities which have made western Cuba famous the world around for this one crop, were the owners willing to co-operate with Cubans on the partidario system, according to which the newcomer furnishes the requisite capital and the native furnishes the skill no less necessary to success in the delicate undertaking. It is a notable fact that few Americans or Canadians who themselves do the actual work in their to-



VIEW OF HAVANA AND WATER FRONT



TYPICAL "COLONY HOUSE" OF CITRUS FRUIT GROWERS



CITRUS FRUIT ESTATE, ISLE OF PINES



GROVE OF YOUNG LEMON TREES

bacco fields have found this crop profitable. There are "tricks in the trade" of which Cubans are masters, especially those persons whose families have for generations out of mind engaged in tobacco culture entirely. They seem to be possessed of an intuition which enables them to handle the seedling, the plant and the leaf, when germinating, when maturing, and especially when curing, in a manner to insure a better outcome than any foreigner is likely to compass. To grow the very best tobacco requires capital. The venture is a gamble, the result of which, however, is known in a single season. If the planter wins, he probably makes in "big money." If he loses, at least it takes him only months, not years, to find it out.

In the Isle of Pines, which was formerly a cattle and hog country, producing especially valuable draft oxen for sale in Cuba proper, American citrus-fruit growers consume large quantities of canned condensed milk, at high prices, as well as large amounts of canned meats and vegetables, despite the fact that some good pasturage exists, while still more could doubtless be planted, and the further fact that fine vegetables in remarkably large variety can be grown along the river banks, or, really, almost anywhere else where irrigation is possible. They also import hay and feed at ridiculous cost. All this into a region where corn at least can be grown and large herds used to "find" themselves.

In central, but most particularly in eastern Cuba, Americans and Canadians are developing groves in lands admirably adapted to sugar cane, which is a quick, certain and profitable crop, sold either in the field, or cut and delivered wherever there is a mill near enough to buy up the cane. They are growing their trees on sites natives would assuredly prefer for coffee and cacao, or, more wisely, for the numerous indigenous crops (names, boniatos, etc.) for which there is constant and remunerative demand.

American and Canadian settlers in Cuba, including the Isle of Pines, are citrus-fruit mad. In Pinar del Rio, in the Isle of Pines and in central and eastern Cuba there is, nevertheless, in their madness so much method, plus grit and utter inability to realize the odds they are "up against," that it seems to be very probable they will succeed regardless. Money, time and hardship are to them no object at all.

Pinar del Rio is a province possessed of most fertile lands in certain districts. There are among the foothills and in the "Organos" themselves rich valleys; unfortunately, some of the choicest are as yet almost inaccessible. There is good land always along the streams, and arable areas are to be found, here and there, everywhere. Also here and there and everywhere

is here, however, with proper fertilization and care, that growers are developing orange and grape-fruit groves.

These lands will produce the trees, if food to support them is supplied in the shape of fertilizer, and the trees will bear citrus fruit of the very best quality—bright colored, weighty, full of juice, inclosed in smooth, thin rind. No fair-minded person can longer doubt that they will do so after seeing fruit of the quality which growers located at Taco Taco exhibited at the latest horticultural show in Havana. These gentlemen had, however, the money to keep their trees properly nourished. Many others who have failed to succeed as they are succeeding owe that failure to the fact that they did not have the money to do as much for their groves.

Some land companies doing business in western Cuba deny overtly or by implication that fertilization is necessary, but no prospective owner of a citrus-fruit grove in western Cuba can afford not to include in his estimate of expenses the cost of fertilizing early and often in amounts properly augmented as years pass. Fertilizers in general use in the groves of the region mentioned cost, on a fair average, about \$45 a ton.

This is the situation in the Isle of Pines, as well as in the western and central mainland of Cuba. "The soils are all poor in plant food compared with the average soils in the United States, and the gravel ridges are especially so," states Mr. H. C. Henriksen, secretary of the Cuban National Horticultural society, referring particularly to the Isle of Pines. "but I have never seen the effect of good fertilizers so sharply outlined as in these very soils, and from experience in Florida and Porto Rico I would predict an abundant crop of fruit of superior quality wherever the groves are properly treated."

The vital question in these regions is, then, whether the owner is able to afford proper treatment. He will, save in exceptional cases, where the soil is too "American" for any use whatsoever, get his crop provided he has the money to supply enough fertilizer.

For there are richer lands in Cuba than those on which Americans and Canadians are developing their groves in western Cuba and the Isle of Pines.

Along the Cauto river, to mention but one locality, there are exceedingly deep, fertile, virgin soils which need no fertilizer to produce citrus fruit groves. Such lands must, at the very commencement, be cleared, at some expense, of the thick woods that cover them, and groves, once planted, must at all costs be kept fairly free of weeds. Secondary crops—corn, for instance—may be grown between rows without detriment to the trees; in fact, it would seem wiser to do

so than otherwise, for, exactly the opposite of the case in the west, these far eastern lands need to be reduced.

They are almost too rich, and the fruit of trees they produce, particularly young trees, is apt to be coarse-skinned, too big, and pithy. These defects, nevertheless, time remedies, for as groves age they lessen the supply of plant food. Eventually it will become necessary to fertilize the trees, and then growers, by selecting their fertilizer, can control the quality of their fruit.

They have, meanwhile, acquired their grove without the expense for fertilizer the grower in the west has been put to in order to produce his. He, on the other hand, has been to less expense than the man in the east in the matter of clearing, and he has not had to sit up nights weeding to keep his grove from disappearing under a tangle of tropical vegetation.

The obvious conclusion, is therefore, that six is one-half dozen. Groves in both eastern and western Cuba will produce trees and good fruit, but neither will do so for any owner not willing to pay the price under one head or another in cash and also in hard work.

It is conservatively estimated that no man should undertake even a five-acre grove anywhere in Cuba unless he has at least \$5,000 where he can lay his hands on it. If he is a lively, capable man he will probably not need that amount of money, but no matter what his ability he should be able to command at least that sum before embarking in the citrus fruit business here. He may need it all, and more.

While no complete statistics are available, it is the writer's impression that in western Cuba, including the Isle of Pines, the acreage of oranges is more than that of grape fruit, while in the east it would seem that the grape-fruit acreage is the larger. The older groves seem, usually, to be orange groves; the younger the grove the larger the proportion of grape fruit in it.

Problems of transportation to market demand careful study from all growers, prospective or established. Groves situated at a distance from railway lines are handicapped at the start, for although there are many good roads in Pinar del Rio province, and all over the Isle of Pines, every foot of haul counts, and where the roads are not excellent, it counts heavily, most especially in wet weather.

Americans and Canadians have plunged headforemost into citrus-fruit culture in Cuba. They are building up against odds, by their indomitable courage and optimism, an industry into which preceding owners of the lands they hold did not venture. The Spaniards and Cubans did not so venture may have been because they were blind to the possibilities, lacked specific knowledge, or the energy required; or possibly they were outmatched by adverse conditions in past decades. Then again, it may be they were deterred not by these things at all, but by a true understanding of basic conditions here; by a realization of difficulties in the way of competing, not to say controlling, in the markets where the citrus fruit of Cuba must be sold; and, especially, by a keen appreciation of more profit to be made more quickly and inexpensively elsewhere. In fine, they may have been governed by caution, which does not notably distinguish the Anglo-Saxon when engaged in opening up fields to him new.

New to him, be it noted, but in Cuba's case not in themselves either new or untried. This island is not a virgin wilderness in toto. It has been under the domination of white men for 400 years. Not all these white men were idle and incompetent. They appreciated the country and in developing its resources—not to the fullest extent possible nowadays, to be sure, but as far as was possible to them in their times—they made fortunes.

The Spaniards devoted all the energies they had for agriculture in Cuba to sugar cane and tobacco in the eastern and central provinces, and especially to tobacco in the west. For four centuries they held fast to these two products, thus demonstrating that they were possessed of no more versatility than the American and the Canadian who, in Cuba, insist upon discovering no future save in citrus fruit.

From tobacco and from cane the Spaniard, and the Cuban with him, has wrested the "wealth of the Indies." "Rich as a Cuban planter"—planter of cane and tobacco, not of oranges and grape fruit—is a significant English phrase. To attain to the wealth and the ease it implies has been the ambition of the adventurous and the avaricious from 1492 to the present time.

## Jesus on the Way to Jerusalem

Sunday School Lesson for Aug. 7, 1910  
Specially Arranged for This Paper

LESSON TEXT—Matthew 19: 1, 2 13-26. Memory verses 13-15.  
GOLDEN TEXT—"Jesus said: Suffer little children and forbid them not, to come unto me; for such is the kingdom of heaven."—Matt. 19: 4.  
TIME—March 3, A. D. 30.  
PLACE—Jerusalem, beyond Jordan, during Jesus' last journey to Jerusalem.

**Suggestion and Practical Thought.**  
He did for men those deeds which revealed the loving kindness of our father; the blessings to be found in his kingdom, and the spirit that must fill every one who enters and dwells therein—Vs. 1-2. "When Jesus has finished these sayings," His private instructions to his disciples during the past few weeks. "He departed from Galilee and came into the coasts, borders." Jesus by his words and deeds expressed the loving kindness and tender mercies of our Heavenly Father. They were the incarnation, the visible expressions of the heart of our invisible God.

Jesus through his treatment of children taught us some of the most effective ways of bringing the world into the kingdom of heaven:

By training the children to follow him.

By ourselves having the childlike spirit.

After Jesus had built around the family a wall of defense against the lusts and "dragons of the slime," that would ruin it (vs. 2-12) there were (v. 13) "brought unto him little children."

"Should put his hands on them," those hands that had been used in many a miracle of healing, and even of raising the dead. The touching would make more real to them the fact of his blessing conveyed in this way, and would be an influential memory to the children all their lives long. "And pray." Invoke God's blessing upon them; pray that all good should come to them for this life and the life to come, that they might grow up in the kingdom of heaven.

But when his "disciples" saw it, they "rebuked them," the mothers. They probably thought that Jesus ought not to stop his important teachings merely to bless a few children.

"But Jesus," moved with indignation (Mark 10:14) because they so misunderstood his character and his work as to hinder any who wished to come to him, especially children, the hope of the church, and the mothers, the best workers for his kingdom, called them unto him (Luke), taking the children in his arms, and blessing them (Mark). "Suffer (permit, let them alone) little children . . . forbid them not," emphasizing his command by the repetition, putting it in both the positive and the negative form. "To come unto me."

"Twelve men were debating great questions about the expected kingdom. The Master set a little child in their midst and said, 'Think of him.'"

The highest good, the "summum bonum" of man is eternal life in the kingdom of God.—Vs. 16-26. Parallels: Mark 10:17-22; Luke 18:18-23. As Jesus was leaving the house where he had blessed the children (Mark 10:13-17), one came running (Mark), showing his earnestness, and kneeling before him and said, "Good Master" (teacher), "what good thing shall I do?" What act of sacrifice or heroism, what generous action, what penance or sufferings? He has the idea of purchasing eternal life. "That I may have" (Mark, "inherit") "eternal life," have it as a permanent possession, in the home of his father.

"Why callest thou me good?" The reading adopted by the revisers is, "Why askest thou me concerning that which is good?" What is the real "good" you are seeking for?

"But if thou wilt enter into life" (the true life, eternal life), "keep the commandments." The young man asks which, and Jesus names several of the commandments that relate to his conduct toward his fellowmen, and adds "love thy neighbor as thyself," the sum and soul of them all. "Sell that thou hast." Not for himself, but to give to the poor.

"And thou shalt have treasure in heaven." You will have the character which belongs to heaven, and have a noble and glorious part in the redemption of the world.

And then Jesus made him the greatest possible offer, greater than the emperor could have bestowed upon him, greater than he could conceive unless he could have seen the vision of the Gospel's triumph and of Jesus the King of kings and Lord of lords in a redeemed world. That offer was, "Come and follow me." Come to Jesus, to his character and person, join the company of the apostles who were to carry on the kingdom of God in the world. He might be the business man of the apostles in the place of Judas, who had failed. There was a need and a place for just such a man.

Mahmoud, the greatest Mohammedan conqueror of India, when he had reached Somnat, an idol 15 feet high facing the entrance of the temple, instantly ordered the image to be destroyed; but the Brahmans threw themselves before him and offered an enormous ransom if he would spare their duty. "Mahmoud struck the image with his mace. His example was instantaneously followed, and the image burst and poured forth a quantity of diamonds and other jewels which amply repaid Mahmoud for the sacrifice of the ransom."—Elphinstone.

## "PLAY WITH THE CHILDREN"

Fabled Fountain of Youth Could Not Be More Potent Than Association With Little Ones.

"Play with the children!" was the recurrent advice of a wise and successful man. "This will keep your heart young, your viewpoint fresh, your wit sparkling. The child heart is at once the purest and the happiest in all nature, the child tongue is a transfiguring power."

Something of this indubitable power attaches to good stories of those naive and innocent "little ones" scripturally declared specially blessed and potent. The child mind transforms, the child touch lifts to glad laughter incidents and accidents not otherwise worth noting. Witness this little tale of the careful mother to whom came a tiny son all agog over the acquirement of new and forbidden knowledge.

"Mother!" cried the child, baby eyes shining, baby cheeks glowing, "do you know what 'I'll be hornsogled' means?"

"No, dear," said the mother, solemnly, seizing the opportunity to implant a lesson. "I'm sure I do not."

"Well, I do," was the ecstatic answer, the suggested lesson being utterly ignored. "It means just the same as 'I'll be goldarned!'"

## WELL QUALIFIED.



Squillbob—That fellow over there would make a splendid magazine poet.  
Squilligan—A genius, eh?  
Squillbob—No, but he has dyspepsia so bad that he would get so hungry living.

## Judges' Wigs.

The wig is only worn by English barristers to give them a stern, judicial appearance, and no one can say that it falls in this respect. The custom was originated by a French judge in the seventeenth century when, happening to don a marquis' wig one day, he found it gave him such a stern and dignified appearance that he decided to get one for himself and wear it at all times in court. This he did, and the result was so satisfactory from a legal point of view, that not only judges, but barristers, also took up the custom throughout Europe.

## The Ready Theorist.

"You see," explained the scientist, "house flies are dangerous because they carry germs on their feet."  
"Ah!" exclaimed the ready theorist; "then the remedy is simple. All you need to do is to make them wear overshoes and leave them on the porch when they come in."

## Quantity Not Quality.

Teacher—Willie, have you whisped today without permission?  
Willie—Yes, wunst.  
Teacher—Johnnie, should Willie have said "wunst"?  
Johnnie (triumphantly)—No, ma'am, he should have said twist.

A woman's idea of an intelligent man is one who can tell whether or not her hat is on straight.

## Know How To Keep Cool?

When Summer's sun and daily toil heat the blood to an uncomfortable degree, there is nothing so comforting and cooling as a glass of

## Iced Postum

served with sugar and a little lemon.

Surprising, too, how the food elements relieve fatigue and sustain one.

The flavour is delicious—and Postum is really a food drink.

## "There's a Reason"

POSTUM CEREAL CO., Ltd.,  
Battle Creek, Mich.