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# C U B A N S IN THE UNITED STATES

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## CUBANS IN THE UNITED STATES

If our suffering homeland could see the care with which her absent children are preparing to serve her; if the country could see the work her émigrés are doing to save her; if our homeland could see the tenderness with which she is loved by her children in exile, the joy of their faith and her pride at once would give her strength to break her chains at last.

José Martí  
New York, V-9-1892

### *Preface*

The purpose of this study is to lay the groundwork for a history of Cubans who came to this country before 1959. Those who arrived later are not included because it is still too early to assess their impact, and the impact this country has had on them, since they are still very much in the process of shaping their lives here. The prominent Cubans whose names appear in this survey came at various times during a period of 200 years, and in numerous cases their experiences in the United States left a mark on their lives.

These pages are dedicated to those men and women who enhanced Cuba's reputation in this country, and to the Americans who helped them generously during their exile.

*Cuba: The Key to the New World*

Fifteen days after landing in the New World, Christopher Columbus discovered the island of Cuba. On October 28, 1492, he put ashore in a bay off the northern coast and, surprised at the natural beauty, he exclaimed, "This is the most beautiful land that eyes ever beheld." Since then, the same qualities that inspired Columbus have led others to call the island "the Pearl of the Antilles," "the Summer Isle of Eden," "Garden of Delight," "the Garden of the West" and "the Promised Land", among other such laudatory names. Natives of the island called it Cubanacán, which roughly translated means "the Center of Paradise."

Columbus thought he had reached the Asian continent, so he sent some of his men to look for the Great Khan, about whom Marco Polo had spoken. Naturally, they did not find him, nor did they find the abundant gold they so eagerly sought, and they did not realize that there was more wealth in the dry leaf the natives smoked than in all the gold they would find. The leaf, of course, was tobacco. A year after discovering Cuba, Columbus brought the island its other great source of wealth, sugar cane, which, along with tobacco, has had significant influence on the destiny of Cubans.

Cuba consists of many islands, the main one being Cuba, which extends approximately 750 miles from east to west and has an average width of 60 miles. Millions of years ago, four mountains rose from the depths of the ocean and, through erosion, gradually formed one large island, which after the Glacial Age, became the area discovered by Columbus. The largest island in the Antilles, Cuba is situated only ninety miles south of the United States, and quite near to Jamaica, Haiti, the Dominican Republic, the Bahamas and the Yucatán peninsula. Because of its climate, birds emigrate to Cuba from both north and south: mockingbirds, warblers and buzzards are but a few of the more than 700 species that have been counted, and of them only 100 are native to Cuba. The birds' preference is nature's confirmation of the island's strategic position at the entrance to the Gulf of Mexico.

Cuban Indians, the true discoverers of Cuba, seem to have come from the northern coast of South America. The first to arrive, some 2,000 years before Columbus, were very primitive cave dwellers. Eventually they were forced by more aggressive peoples to migrate westward and probably north to the peninsula that the Spanish explorers would call Florida. If this movement actually took place, as certain coincidences of custom and language suggest, it was a forerunner of the numerous waves of Cubans who were later forced north to seek refuge from persecution.

When Columbus arrived in Cuba, there were approximately 100,000 inhabitants on the island. The most advanced among them practiced agriculture, fashioned ceramic idols, lived in huts and danced to the music of drums; others lived in a savage state and hunted and fished for food. The Spaniards realized very quickly that the Indians were not robust workers, and ten years after discovering the is-

land they brought over blacks from Africa. Cuba's natives did not long survive the disease and hard labor introduced by the Spaniards.

Because of its geographic position, at the outset of the Conquest Cuba, and the port of Havana in particular (which was then called "the Key to the New World"), became the point of departure for various expeditions. The one led by Pánfilo Narváez set out from there in 1528 to conquer Florida. One of the members of the expedition, which disembarked at Tampa Bay, was Alvar Núñez Cabeza de Vaca, who became lost and traveled throughout the entire southern region of what today is the United States. Eight years later he arrived in northern Mexico. Hernando de Soto too left from Havana on his expedition, which led him across Florida in 1539 and on to what is today's Georgia and the Carolinas. From there he proceeded to cross the Mississippi, until he reached the region today comprising Arkansas and Oklahoma. In 1518, the first exploratory mission to Mexico, headed by Juan de Grijalva, also set off from Cuba, from the southern coast. It was followed three years later by the expedition of Hernán Cortés.

#### *Cuba and North America: The First Contacts*

Although Spain enjoyed a trade monopoly with Cuba, after the English colonies in North America were established trade in contraband began: the Cubans sold sugar, alcohol and leather to the North and purchased flour, cloth and tools. From the middle of the sixteenth century through the end of the seventeenth, first French and then English and Dutch privateers and pirates scourged the Cuban ports. They were drawn there by ships loaded with merchandise destined for Spain. In 1628, for example, a convoy of ships about to set sail for Spain was surprised on the northern coast of Cuba by the Dutch pirate, Pieter Heyn, who seized all the silver they carried. As a result, fortresses were constructed in Havana and other Spanish territories. In St. Augustine, Florida, the work was overseen by Laureano de Torres y Ayala (1640-1722), a native of Havana, who was governor of Florida from 1693 until 1700.

Cuban trade received a boost when the English, at war with the Spanish, took over the island's capital in 1762. During their rule over Havana, the English decreed free trade, and from that time on the Cubans remained interested in increasing their commercial activity with Europe, and, of course, with their neighbors to the north. During the eleven months that the English remained in Havana, more than a thousand boats entered the harbor. This foreign occupation of Cuban territory thus awakened commercial interests that gradually separated the Cubans more and more from the Spaniards. It also resulted in the exile of Bishop Pedro A. Morell de Santa Cruz (1694-1768), who, for his unwillingness to submit to the laws of the British rulers, became the first in a series of notable exiles from Cuba to settle in Florida. Like many who would follow in his footsteps, Bishop Morell de Santa Cruz devoted himself to teaching during his exile in North America, and upon his return to Cuba, his experience proved useful; he introduced

apiculture as an industry, which soon became one of the island's sources of wealth.

Another Cuban priest who left many fond memories in North America and who took back with him various technical advances was Luis Peñalver (1719-1810). Peñalver went to New Orleans in 1793 not as a political refugee but as the city's bishop. In Havana he had held positions of importance in both intellectual and ecclesiastical life, and in New Orleans he built hospitals, girls' schools and churches. With the same thirst for knowledge, the same curiosity that motivated Morell de Santa Cruz -- a seemingly inherent quality of Cubans, perhaps a result of their insular psychology -- Bishop Peñalver became interested in the farm equipment that was used in Louisiana to harvest cotton. He introduced it in Cuba to improve agriculture and to help the charitable projects he had established on the island.

Half a century before the Boston Tea Party, Cuban tobacco growers rose up in arms to protest the Spanish monopoly on tobacco. The colonies of England and Spain were gradually building the foundations for establishment of their independence at the same time.

Cuban sympathy for the rebellious North Americans was clearly demonstrated during the American Revolution. When the Continental Army, commanded by George Washington, was in need of supplies in 1781, France sent its fleet to the Antilles to fight the English. From Newport, Rhode Island, the French general, Rochambeau, wrote the commander of the French fleet, Admiral De Grasse: "I must not conceal from you, Monsieur, that the Americans are at the end of their resources, that Washington does not have half of the troops he is reckoned to have, and, I believe, though he is silent about it, that at present he does not have 6,000 men; that M. de Lafayette does not have 1,000 regulars with the militia to defend Virginia." Under the circumstances, he urgently requested 1,200,000 livres. Since De Grasse had no way of obtaining such a large sum, he sent an aide by boat to Havana. Only five hours after arriving, the French had already obtained the desired amount: the Spanish authorities gave a portion, and another was contributed by businessmen, but the most important part was donated by the ladies of Havana, who handed over their jewels to help the cause of the revolutionaries. This money made possible the decisive battle of the war at Yorktown, where the British forces under the command of General Cornwallis were defeated. As an American historian has stated, that money, donated by the ladies of Havana, "may, with truth, be regarded as the bottom dollars upon which the edifice of American Independence was erected." Besides, Cuba supported the battle for independence with more than money; both black and white volunteers sailed in expeditions from Havana to attack the English in their territory, and their success in taking some two thousand prisoners helped to undermine the morale of the British troops. One of the Cubans was Colonel José Manuel Cagigal (1738-1814), who seized Pensacola and Nassau from the British in armed expeditions from Havana.

*Pioneering Cuban Exiles: A Poet and A Priest*

With the United States and Haiti as examples, Latin Americans fought for their freedom from Spain. Cuba, less fortunate than the other colonies, did not win her independence until the end of the nineteenth century, although conspiracies began much earlier. Among those opposed to Spain were many of the early Cuban political refugees.

One of the most illustrious was the poet José María Heredia (1803-1839). He had been implicated in a conspiracy and had to go into hiding and flee for his life. Shortly after his arrival in Boston in the winter of 1823, he settled in New York, where he taught Spanish, did some translations, and published his poetry. Heredia was the first literary figure to write in Spanish about the United States; his articles were published in magazines that Cubans on the island read with great interest. He was also the first of his compatriots to give literature a political content; several of his poems denounced the abuses committed by Spain in Cuba. But Heredia is best known by North Americans for his famous ode to Niagara Falls, written during his visit there in the summer of 1824. A translation of the last stanza of the poem, long believed to have been done by his friend, William Cullen Bryant, was placed on a bronze plaque overlooking the falls. The verses express the unhappy exile's longing for his homeland.

Soon after, when he was barely 21, Heredia published his poems in New York. The special edition, also prepared as a text for his students, was praised by well-known English and Spanish-speaking critics. The following appeared on the first page of the volume: "A profusion of accents will be noted in this book; they were needed, however, so that the work would be useful to Americans who study Spanish and want to acquire better pronunciation." In this way, and through the classes that he taught, Heredia contributed to the study of the Spanish language in this country, thus following the recommendation of Jefferson and Franklin that knowledge of Spanish be promoted in North America.

Heredia left New York for Mexico at the behest of the Mexican government. He held various important posts there before his death, at 36, in 1839, by which time he was heralded as one of the great romantic poets of the Spanish language.

A few days after Heredia's arrival in Boston, Father Félix Varela (1787-1853), another great Cuban and political refugee, arrived in New York. In Cuba he had been the country's most noted intellectual; a professor of philosophy in Havana's most prestigious learning center, the Colegio Seminario de San Carlos, he was also elected to represent Cuban interests in the Spanish parliament, the Cortes. While in Madrid, he and his companions, Tomás Gener (1787-1835) and Leonardo Santos Suárez (1795-1874), spoke out against slavery and the Spanish monarchy until persecution by the authorities forced them to flee through Gibraltar to settle in the United States.

Without neglecting his duties as a priest or his writings, Father Varela joined



with other Cuban exiles in this country -- powerful businessmen and young writers, some of whom had been his students in Cuba -- to conspire against Spanish rule. His efforts included the publication of revolutionary newspapers and an intense political campaign in favor of Cuban independence. He also founded two churches, a hospital and three schools in New York. In Cuba he had taught the rich; in the United States he taught the poor. To assist the new Latin American republics, he also translated Thomas Jefferson's *Manual of Parliamentary Procedure* and published various of his own books on philosophy, which served as textbooks in Latin American universities. He also contributed articles to several North American Catholic newspapers.

Father Varela became Vicar General of New York and, had it not been for Spanish opposition, he would have become bishop. He was a model of virtue and charity, beloved by all, but as a Cuban historian has written, Father Varela was also the first truly revolutionary intellectual. He taught the world that the role of the intellectual is to be committed to his ideas and to spread them among his contemporaries. He could have returned to Cuba under a general amnesty but did not, because like a good apostle, he was always ready to serve as an example through his own sacrifice. In his words, "He who does not know how to make sacrifices for his country, or who requires compensation for them, is not a patriot."

His works in the United States, the friendships he developed and the affection he won while here led Varela to consider himself an American. "I am in my feelings a native of this country," he wrote. And here he died in 1853, in poverty and almost blind, in St. Augustine, Florida, where he had lived as a child. His parishioners, familiar with his deeds, distributed his priestly habits as though they were the relics of a saint. Proceedings for his beatification were recently begun in Rome.

When the church he founded in New York, the Church of Christ, celebrated its centennial, the priest officiating at the ceremonies said of Father Varela: "Few men have accomplished so much good; few have left behind a record of such pleasant memories. Félix Varela was indeed 'All things to all men.' To the scholar he was a scholar, to the poor he was poor, to those who suffered he was ever in sympathy. Whether we view him in the light of Professor of Philosophy, or as a member of the Spanish Cortes, or as a priest laboring earnestly for the salvation of souls, his great liberal spirit must ever stand in the foreground."

### *The Nineteenth Century Cuban Exodus*

Of all the countries on this continent, Cuba paid the highest price in terms of time, effort and blood for its right to be free. Throughout the nineteenth century, almost without interruption, there were uprisings, conspiracies, executions, imprisonments and exiles. From North America, Cuban refugees organized numerous armed expeditions. One, which was organized in 1850, involved 600 men who set out from New Orleans under the command of General Narciso López

(1798-1851). They landed on the north coast of Cuba, occupied a city, and for the first time unfurled in Cuba the flag with a single star, which was later to become the national emblem of the republic and had been designed with the help of other Cuban exiles living in New York. But López and his men did not win the people's support, so, persecuted by the Spanish, they took refuge in Key West. Not long afterwards, General López organized another expedition, of 500 men. This time he was captured and executed in Havana, along with his companion, Colonel William L. Crittenden, a nephew of the Secretary of State of the United States, and 50 other North Americans.

Little by little, the American people began identifying with Cuba's fight for independence, because of both their friendship for Cubans who were living in the United States and the ill-will that Spain generated here through its abuses in Cuba. One of the events that greatly discredited the government of Havana was the execution of the black poet Gabriel de la Concepción Valdés (1809-1844), who wrote under the pseudonym Plácido. He was unjustly accused of having participated in a conspiracy and was condemned to death without being given the opportunity to defend himself. Numerous translations and biographies of the unfortunate poet made him very popular among readers in this country, and at the same time increased awareness of the political situation in Cuba.

Every rash revolutionary attempt, every conspiracy, increased the number of Cubans who fled the country, the majority of them to settle in the United States. When the so-called Ten Years' War for Independence broke out on October 10, 1868, a tenth of Cuba's population was forced to emigrate. Professionals, businessmen and workers established themselves in New York, Philadelphia, New Orleans, Charleston, Baltimore and Key West. Before the influx, the population of Key West was approximately 3,000; it quickly soared to 18,000. More than three-quarters of the workers became involved in the tobacco industry.

In order to organize the exiles and interest the U. S. government in the cause of Cuba's independence, the patriots who were fighting in Cuba sent General Francisco Vicente Aguilera (1821-1877), one of the island's richest Cuban landowners, to New York. Having devoted his entire fortune to the cause, he lived in extreme poverty. To demonstrate what the Cubans had come to signify to the North Americans, when Aguilera died New York's City Council held funeral services for him in City Hall, an honor which had never before been conferred on a foreigner.

To end the Ten Years' War, the Spanish government was forced to make concessions to the rebels. As a result, many of the exiles returned home in 1878. However, the time they had spent living in the United States served significantly to strengthen the ties between the two peoples, and the ties continued to develop, since some Cubans remained in the U.S.

Cigar manufacture had been a thriving business in Cuba, so many exiles arrived here with years of experience in the industry, as workers and entrepreneurs.

They settled in Key West and quickly turned that small island into the cigar center of the United States. They also founded welfare organizations, revolutionary clubs, newspapers and schools in Key West. San Carlos, which endures to this day in a new building, was the first integrated school in the southern United States. Later Tampa became the country's center for cigar production: in 1888, one hundred million of the world-famous clear Havana cigars were produced in the burgeoning city, whereas three years earlier, Tampa had fewer than a thousand inhabitants.

The first freedoms suppressed by tyrannies are those of speech and thought. In some of Cuba's cigar factories, it had become customary for someone to read aloud to the workers at their posts, but Spain banned these readings when the war broke out. As might be expected, the factories established in the United States renewed the custom of reading aloud. Thus the workers attained a certain degree of learning and heightened their patriotic fervor. Indeed, much of the financing for expeditions against Spanish rule came from these workers. Life was quite inexpensive for them: they could rent a house for one dollar a week, and buy a pound of meat for less than ten cents and a meal for a nickel. Thus, with wages of from twenty to forty dollars a week, a tobacco roller could live with relative comfort even if he contributed to the war against Spain.

At the close of the 1880's, Cuban exile groups in the U.S. were powerful. Among them there were wealthy Cubans who wanted independence for their country but who were scattered and lacked a concrete program for building Cuba's future. Responsibility for formulating a plan and organizing the war would fall on José Martí (1853-1895), the greatest Cuban of all time.

### *The Chronicler and the Revolutionary*

There is good reason why a statue of Martí occupies a prominent place in New York City, at the point where the Avenue of the Americas meets Central Park, between the statues of the two most prominent figures of Latin American independence, Bolívar and San Martín. Martí was born in Havana of Spanish parents. He was fifteen years old when the Ten Years' War broke out in Cuba and quickly found himself caught up in the conflict; as a result of his activities, he was imprisoned and then deported to Spain. There, at the University of Saragossa, he completed his studies. He then left to live in Mexico, where his parents had emigrated. Over the following years, he was forced to flee Mexico, Guatemala and Venezuela because of his opposition to dictatorial governments, and he finally settled in New York, where he earned a living as a translator, a journalist, a Spanish teacher and a diplomatic representative for various Latin American countries. His stay in New York lasted for fifteen years, until 1895, when he left for Cuba to participate in the war for independence which he had organized.

Neither before nor after Martí has anyone contributed so much to familiarizing Latin America with the United States. His brilliant, talented writ-

ings acquainted Latin Americans with the most diverse scenes of North American life. Martí understood the importance of the United States to Latin America, and he devoted himself to the study of U.S. political institutions, history, customs and culture. He lived here during a very dynamic period for the American experiment in self-government and free enterprise, and he was keen to observe and learn from the successes and failures of the experiment. Martí roundly censured the materialism, prejudice, expansionist arrogance, and political corruption of the time, just as he enthusiastically applauded what he believed to be standards that would survive those flaws: the love of liberty, the tolerance, the egalitarian spirit and democratic practices of the country. Thus, in October 1885, contrasting the opulence with the poverty in New York, he warned his Latin American readers: "It is necessary to study the way this nation sins, the way it errs, the way it founders, so as not to founder as it does. One must not merely take the statistics at face value but hold them up to examination and, without being dazzled, see the meaning they contain. This is a great nation, and the only one where men can be men, but as a result of conceit over its prosperity and of its inability to satisfy its appetites, it is falling into moral pygmyism, into a poisoning of reason, a reprehensible adoration of all success."

In the numerous collections of Martí's speeches, letters, essays and other writings, those dealing with the United States are divided into two groups, "North Americans" and "North American Scenes." The first group includes masterful portraits of patriots, artists, writers, politicians and other important figures. He identified strongly with Ralph Waldo Emerson, for example, because, like the sage of Concord, Martí placed great stock in virtue, duty, nature and tenderness. He studied Emerson's work and referred to him often in his writings. The following is a passage written in 1882, when Emerson died. It comes from a lengthy piece published in a Venezuelan newspaper: "Emerson is dead, and sweet tears fill our eyes. We feel not anguish, but envy. The death of a just man is like a celebration where everyone watches the heavens opening. He who did good to others and gave fully of himself rests at last.... He spoke as a prophet, not a meditator. Everything he wrote is a maxim.... Never did he hire his mind, his tongue, or his conscience. He gave forth light as if from a star. In him humankind attained its fullest dignity."

Two Cuban poets had preceded Martí in the study and dissemination of knowledge about North American literature. Domingo Delmonte (1804-1853) was the first to write on the subject in Spanish, in a work published in Cuba and later in Seville. Shortly afterwards, Juan Clemente Zenea (1832-1871), who had lived in New Orleans and New York, published in Madrid a comprehensive study "On literature in the United States." Those efforts to make the works of North American authors known in Spanish-speaking countries culminated in Martí. In the work he did for Latin American newspapers, he wrote of James Fenimore Cooper, Mark Twain, Washington Irving, William Cullen Bryant, Edgar Allan Poe, Longfellow, Thoreau and many others. He presented the poet Walt Whitman in a long

study published in 1887 simultaneously in Mexico and Buenos Aires, an account of a lecture Whitman gave in New York on Abraham Lincoln. Martí presented Whitman through the poet's description of himself in "Song of Myself," in *Leaves of Grass*: "Walt Whitman, a Kosmos, of Manhattan the son,/Turbulent, fleshy, sensual, eating, drinking and breeding,/ No sentimentalist, no stander above men and women or apart from them." Martí emphasized the poet's style, which was characteristic of a new age on a new continent, and his vocabulary and the way in which his sentences were arranged, which Martí compared to the form which predominates in nature. And Martí recommended Whitman to his Latin American readers: "Let us hear what this hardworking and contented people are singing, let us hear Walt Whitman." Above all, Martí admired Whitman for his love of democracy and of humble people and for his declaration of individual freedom.

Martí's writings on "North Americans" also include pieces on military men, like Grant and Sheridan, and wealthy philanthropists, like Peter Cooper. Martí's reservations regarding the abuses of excessive capitalism did not prevent him from acknowledging the merits of the rich who helped the needy. For example, of Peter Cooper, who founded Cooper Union in New York to provide education in the sciences and the arts for the poor, Martí wrote in 1893, on the occasion of Cooper's death: "I was not born in this country, nor did I ever meet him, yet I loved him as a father. He loved, he produced and he relieved people from distress. He lived peacefully because he lived without sin. He was so gentle that he seemed bland or weak; but he had the striking energy of gentle men. He regarded life as a priesthood and the selfishness of materialism as an apostasy. He considered himself as manager of his wealth, not its owner."

The second group of Martí's writings on the U.S., the "North American Scenes," includes masterful descriptions of such events as the inauguration of the Statue of Liberty and the opening of the Brooklyn Bridge, and of everyday life in a snowstorm or on a summer day at the beach in Coney Island. In describing the latter, he wrote: "The amazing thing in Coney Island is not the way people go bathing, nor the booths on the sand, nor the majestic beach. The amazing thing there is the size, the quantity, the sudden explosion of human activity, that huge valve of pleasure open to an immense crowd, that continuous outpouring of a portentous people onto a portentous beach." And at nightfall, when this colossal crowd returns to New York, Martí sees it "like a monster emptying its entrails into the open mouth of another monster." At the inauguration of the Statue of Liberty in 1886, he wrote: "Yesterday, October 28, the United States accepted devoutly the Statue of Liberty; the people of France have donated it to this country in memory of the 4th of July, 1776. The excitement was boundless. There were reflections of the flag and tender love in every face, and a matchless sense of sovereignty brought out in everyone a look of peace and beauty. All these Irishmen, Italians, Poles, Bohemians and Germans, redeemed from tyranny or misery, hail this monument to Liberty because they feel that through it they are also uplifted."

In seeing the statue in terms of this country's emigrants, Martí thus concurred with the poet Emma Lazarus, whose well-known verses affixed to the pedestal called the statue the "Mother of Exiles."

Martí interrupted his brilliant writing career to fulfill his revolutionary mission, which was to free Cuba from Spanish rule and to establish a democracy where both liberty and justice would triumph. He had said to the Cubans: "I want the first law of our republic to be the reverence of Cubans for the total dignity of man.... Either the republic is built on the character of each one of its children, on their habit of working with their hands and thinking for themselves, on the full exercise of their abilities and respect for the right of others fully to exercise theirs, as if it were a matter of family honor, on a passion, in short, for the dignity of man, or the republic is not worth a single tear from one of our women, a single drop of blood from one of our brave men." With this platform, Martí's efforts to organize an independence movement gained the support of Cuban workers, businessmen and professionals who were living in this country. Shortly after the fighting began in 1895, Martí landed on the island. In mid-May he was killed in battle in one of the early encounters with the Spanish troops.

### *Cubans in America*

The war organized by Martí brought more refugees to the United States, but this time they came to stay only for a short period; three years after the war began, through heroic efforts and brilliant military feats, the Cubans had won their independence. The United States precipitated events by declaring war on Spain. On April 20, 1898, the U.S. Congress had approved a "Joint Resolution" declaring that "the people of the Island of Cuba are, and of right ought to be, free and independent." To limit expansionist ambitions already in the air in President McKinley's administration, the document further added: "The United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over the island except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the Island to its people."

With war declared, the North American Atlantic fleet, which had been concentrated in Key West, moved to block Cuban ports. In the meantime, the military landing forces waited in New Orleans, Mobile and Tampa. Protected by Cuban troops, they went ashore in the island's Oriente province on June 10, 1898. Shortly afterwards, a defeated Spain handed over the provisional government to the United States, who, in turn, handed power over to the Cubans on May 20, 1902. Since the emigration had come about for political reasons, as could be expected the majority of Cubans returned to their country when the Spanish-Cuban-American War was over.

Cuban participation in United States life produced very positive results. Wherever and in whatever field they were active, Cubans left a favorable mark that

served to strengthen the appreciation and affection felt by North Americans for their neighbors to the South. Evidence of this can be found in the one hundred Spanish-language newspapers and magazines founded by Cubans. Equally positive was the mark this country made on those who lived here during the nineteenth century and then returned to the island. Among the most notable, in addition to those already mentioned, were the following patriots who lived here during different periods: Francisco de Frías, Count of Pozos Dulces (1809-1877), educated at Mount Saint Mary College in Baltimore, an agronomist and author, who fought tirelessly for the betterment of Cuba; Salvador Cisneros Betancourt, Marquis of Santa Lucía (1824-1914), who settled in New York at the end of the Ten Years' War, in which he had participated actively, and who, in 1895, became president of the Republic in Arms; José Morales Lemus (1808-1870), a prestigious attorney in Havana, who fought hard in Washington to have President Grant's government recognize the Cuban Republic in Arms; Enrique José Varona (1849-1933), philosopher and noted author who, in 1895, replaced Martí as editor in chief of the newspaper *Patria*, published in New York, and who became a mentor for the Republic's early generations of intellectuals; and Manuel Sanguily (1848-1923), a colonel in the war prior to 1895 and a noteworthy orator, who served in the Republic as senator, Secretary of State and Dean of the Department of Philosophy at the University of Havana.

Among the authors who lived at some point in the United States were José Antonio Saco (1797-1879), the foremost intellect of his time in Cuba, who had taken over the Philosophy Chair in Havana from Father Varela in the latter's absence; Gaspar Betancourt Cisneros (1803-1866), educated in Philadelphia, the most important Cuban journalist of his time, who, along with José Aniceto Izaga (1793-1860) and other compatriots, traveled to Colombia to ask Simón Bolívar for help in freeing Cuba; Cirilo Villaverde (1812-1894), considered one of the finest Latin American writers in the literature of manners genre, author of the great novel, *Cecilia Valdés* (published in its final version in New York, in 1882), who, together with his wife, the revolutionary activist Emilia Casanova (1832-1897), founded a school in Oak Point, New York; Miguel Teurbe Tolón (1820-1857), poet and professor of Spanish, who designed the Cuban National Emblem in New York; Francisco J. Estrampes (1827-1855), who fled Cuba for New Orleans, where he taught languages, and who left the United States in an armed expedition whose aim was to free Cuba so that it would not be sold to the United States --an expedition which led to his capture by Spanish authorities and his execution; Rafael María de Mendive (1821-1886), Martí's teacher, whose poetry Longfellow translated to correspond to the Spanish translations of Longfellow's poems that Mendive had done; Enrique Piñeyro (1839-1911), a recognized literary critic and editor of the first great Spanish-language magazine published in this country, *El Mundo Nuevo-América Ilustrada*; Pedro José Guiteras (1814-1890), a famous researcher who wrote his *Historia de la Isla de Cuba* from a small town in Rhode Island; and Néstor Ponce de León (1837-1899), author of the *Diccionario*

*tecnológico inglés/español (English/Spanish Technological Dictionary)*, New York bookseller, and editor of a number of works by Cuban authors.

The path laid out by Heredia in the teaching of Spanish was also followed by Luis Felipe Mantilla (1833-1878), a pioneer of bilingual education in this country, who was a professor at New York University as well as the author of various Spanish textbooks and readers; Tomás Estrada Palma (1835-1908), the first president of free Cuba, who for many years ran a school in Central Valley, New York; and Luis Alejandro Baralt y Peoli (1849-1933) who, in addition to having practiced medicine at Bellevue Hospital in New York, wrote the theater page for the New York paper *The World* and taught at Columbia University and New York City College. Emilio Agramonte (1844-1918) made important contributions as a teacher of music and supporter of North American composers. Several noted artists of the period were formed in Agramonte's School of Opera and Oratory, in New York; another political exile who gained recognition in musical circles in this country was Ignacio Cervantes (1845-1905), whose piano recitals (particularly of Chopin's music) were lavishly praised in the American press. He was the composer of the "Danzas Cubanas," which have retained their popularity and are published in new editions even now.

In the field of medicine, there were many distinguished Cubans at the time, among them Manuel González Echeverría (1833-1910), a specialist in mental diseases, who was responsible for founding and managing the first asylum for epileptics and the mentally ill in New York, and who also taught at the State University of New York; Ramón Luis Miranda (1836-1910), who studied in Paris and Madrid and then settled in New York, where he built a strong medical practice and served both as Martí's physician and as a collaborator in his revolutionary endeavors; and Juan Guiteras (1852-1925), a graduate of the University of Pennsylvania, where he later taught, and who also taught in other North American cities (St. Louis, New Orleans, Charleston), until Cuba achieved her independence and he returned to serve as Secretary of Health and Sanitation.

Noteworthy engineers included Francisco Javier Cisneros (1836-1914), who carried out seven armed insurgent expeditions from the United States, earning the rank of general, and who opened a consulting office in New York in 1872 with Aniceto Menocal (1836-1908), a graduate of the School of Engineers in Troy, New York, who later became the head of the Navy shipyards in Washington and chief engineer of the Panama Canal; and Fernando Figueredo (1846-1929), another graduate of Troy, who held important posts during the Ten Years' War until he emigrated to Florida, where he was Member of the Legislature, Superintendent of Schools and Mayor of West Tampa.

Three attorneys also should be cited here: José Agustín Quintero (1825-1885), a graduate of Harvard, where he knew Emerson and Longfellow, whose poetry he also translated; José Manuel Mestre (1832-1886), a graduate of Columbia University, also a man of letters and collaborator with Enrique Piñeyro in publishing *La América Ilustrada*; and José Ignacio Rodríguez (1836-1907), who exerted great in-



fluence through his office in Washington, and who advised Secretary of State James G. Blaine at the International American Conference in 1890.

Many wealthy Cubans -- businessmen, industrialists and landowners -- were also forced to seek refuge in the United States because of their activities against Spain. Referring to their patriotism, Martí once said: "The singular and sublime aspect of the Ten Years' War was that the rich, who everywhere else oppose war, were here the ones who waged it." Along with those already named -- Aguilera, the Count of Pozos Dulces, the Marquis of Santa Lucía, doctor Ramón Luis Miranda -- mention should be made of Miguel Aldama (1821-1888), the millionaire whose mansion in Havana was ransacked by Spanish soldiers enraged by his revolutionary activities in New York, after he had freed his one thousand slaves in Cuba. Among those who emigrated from Cuba as simple workers and made huge fortunes in the United States, the best example is Eduardo Hidalgo Gato (1847-1926), the cigar maker who, through hard work and ingenuity, became a millionaire in Key West and contributed generously to the cause of Cuban independence.

### *Nineteenth Century Cuban-Americans*

The list of Cubans who were raised here and later contributed their knowledge and labor to the enrichment of the Republic is likewise extensive: among the journalists, Martín Morúa Delgado (1857-1910) and Rafael Serra (1858-1909), both black, who lived in Tampa and New York and became outstanding congressmen in Cuba; Víctor Muñoz (1873-1922), who learned journalism in various United States cities and, when the Republic was inaugurated, returned to Cuba, where he founded the Association of Reporters; and Gerardo Castellanos (1879-1956), educated in Key West, a prolific historian who also wrote for various Cuban newspapers.

The following became professors at the University of Havana: Pedro Calvo Castellanos (1859-1927), Doctor of Dental Surgery and graduate of Pennsylvania College and the University of Philadelphia, who became the first director of the Dental Association of Havana; Raimundo de Castro (1878-1951), a graduate of Columbia University and Professor of Legal Medicine at the University of Havana; José M. Cadenas (1891-1939), an engineering graduate from Boston, where he was Franklin Delano Roosevelt's friend, who became rector of the University of Havana; Luis A. Baralt y Zacharie (1892-1969), born in New York, obtained a Ph.D. in Philosophy in Havana in 1917, later studying at Harvard, and serving as Dean of Faculty in Philosophy and Letters at the University of Havana until 1960, when he was exiled from Cuba, dying while a professor at Southern Illinois University; and Luis de Soto (1893-1955), also a graduate of Columbia University, in 1928, a specialist in art history, and author of several books (*Ars, Los estilos artísticos, Filosofía de la Historia del Arte*).

In this same group of Cubans raised here are Mario García Menocal (1866-1941), a graduate in engineering of Cornell University, who worked on the Pana-

ma Canal and later fought in the War of Independence, in which he attained the rank of Major General, and served as president of the Republic from 1913 to 1921; Manuel Ruiz y Rodríguez (1874-1940), a graduate of the Catholic University of America who became the first Archbishop of Havana; Emilio Núñez (1855-1922), a distinguished general in the war of independence, who practiced dental medicine in Philadelphia and in 1917 became Vice President of the Republic; Gonzalo de Quesada (1868-1915), attorney, a graduate of New York City College and Columbia University and José Martí's closest collaborator, who later became the Cuban ambassador to Washington and Berlin; Carlos M. Trelles (1866-1951), the father of Cuban bibliography and author in 1892 of the first historical study in Spanish of scientific developments in the United States; Raimundo Cabrera (1852-1923), whose book, *Cuba and the Cubans*, made North American readers aware of Cuban intellectual life and who translated Andrew Carnegie's *Triumphant Democracy* (1888) and practiced law in Cuba and wrote other important books; Carlos Loveira (1882-1928), novelist and labor leader, who emigrated to New York when he was a child, set off from Tampa with an expedition to participate in the Cuban war, in the Republic organized unions and wrote novels of social content, and in the 1920's collaborated with Samuel Gompers in the American Federation of Labor in Washington; Leonardo Sorzano Jorrín (1877-1950), a graduate of Georgetown University in Washington, who later wrote various texts for teaching English which were widely used in Cuba; José Tarafa (1869-1932), businessman, who completed his education in the United States and, after the last war of independence, made a big fortune in sugar production, railroads and distilleries; and José Manuel Carbonell (1880-1968), educated in Tampa, a propelling force in Cuban culture (his eighteen volumes of *Evolución de la cultura cubana*, published in 1928, gathered the most important Cuban works to that date), who was president of the National Academy of Arts and Letters.

Among Cubans who lived in the United States and later distinguished themselves by their activities in Cuba, Carlos J. Finlay (1833-1915) deserves special mention. Soon after the war, the U.S. authorities governing the country were faced with a widespread epidemic of yellow fever. More Spanish soldiers were felled by this disease than by Cuban bullets, and a number of North American soldiers had already succumbed. It is estimated that since the middle of the eighteenth century the disease had caused hundreds of thousands of deaths. It was also the scourge of other Caribbean islands, the coasts along the Gulf of Mexico and extensive areas of Africa and Asia. In the United States it had appeared as far north as New Hampshire, and during one epidemic in Philadelphia more than ten percent of the population died. The glory of discovering the transmitting agent was to belong to this Cuban doctor who had been educated in the United States.

Carlos J. Finlay had hypothesized that the disease was transmitted by a variety of mosquito. When the war broke out, he moved to the United States to interest the Americans in his theory. Later, while living in New York, as troops were preparing to land in Cuba, he asked the army to name him medical assistant. In the

beginning, the American commission assigned to study the disease was skeptical about Dr. Finlay's theory, but with the failure of their research and the disease's increase, they successfully tested the Cuban's recommendations. Finlay had dedicated his whole life to research: after attending high school in France and Germany, he had studied medicine at Jefferson Memorial College in Philadelphia, where one of his professors, Silas Weir Mitchell, had turned his interests toward epidemic fevers. In 1905 Finlay was nominated for a Nobel prize by the English physician, Sir Ronald Ross, who had won the prize in 1903 for his discoveries about the causes of malaria.

Another Cuban who studied in the United States contributed to the fight against yellow fever. Arístides Agramonte (1868-1931), a graduate (and later Doctor Honoris Causa) of Columbia University's Medical School, practiced medicine at Bellevue Hospital and with New York's Department of Health. In 1900 he went to Cuba as part of the American commission that would study the disease. After the inception of the Republic he was named professor of bacteriology at the University of Havana, and he represented Cuba at numerous scientific and medical congresses held in many countries. Agramonte spent his last year in New Orleans, where he taught tropical medicine at Tulane University and received an honorary doctorate.

### *The Republic*

North American intervention in the war of independence of 1895 and the United States presence in Cuba until power was handed over to the Cubans in 1902 brought the two countries closer together, although it did not make relations between them more cordial. The favorable view of the United States that had prevailed among Cubans in the nineteenth century began to diminish. Many were offended by the fact that as a condition to the end of U.S. military rule, the United States required that the Cuban Constitution permit future intervention in the island. Over the years several U.S. interventions and other negative aspects of American Cuban policy caused the feelings of distrust to grow. Nevertheless, Cubans and North Americans frequently enjoyed good economic, political, cultural and artistic relations, and two-way tourism sustained mutual understanding on other levels. Cubans continued to visit the United States as though it were the home of an old friend; North Americans traveled to Cuba to enjoy the country's climate and natural beauty, while at the same time relishing the joyful nature of the Cuban. It can be said that the war led North Americans to discover Cuba, since before the war, notwithstanding the Cuban presence in the United States and the proximity of the island, there were not many visitors to Cuba, and there were even fewer settlers. After the war, however, many North Americans -- mainly from the South -- settled in Cuba to devote themselves primarily to industry and agriculture.

To increase cultural ties between the two countries, in the summer of 1900

the U.S. provisional government in Cuba joined with Harvard University in inviting some 1,300 Cuban teachers to Boston to take an intensive course in modern pedagogy. This was an unprecedented experiment in international relations. Their studies at Harvard completed, the teachers visited various educational centers in the East, including New York and Philadelphia, and were received in Washington by President McKinley. Upon their return to various parts of Cuba, these teachers shared an improved perspective on the United States and applied valuable new knowledge of the most advanced teaching methods.

The Cuban refugees of the last century were also political exiles who had not come to seek a new life but rather to seek a haven of freedom until the circumstances which had forced them to leave their homeland changed. That is why a great majority of them returned to their island when Spain was defeated. In addition to demonstrating a love of liberty and democratic institutions, Cubans in the United States showed themselves to be an imaginative and hard-working people; in the new Republic, these same virtues which had distinguished them abroad had full play, and as a result Cuba became one of the most advanced and progressive countries in Latin America.

In the first fifteen years of the Republic, economic progress was impressive: sugar production went from 300 thousand tons to 3 million, and in 1924 it reached 5 million, which represented one-quarter of total worldwide production. Tobacco production tripled in this same period. In 1898, there were fewer than 1,000 miles of rail lines, but by 1917 there were some 4,000 in use. From a level of 100 million dollars of commercial activity in 1900, Cuban trade reached a par with that of Spain (whose population was ten times greater) before the Republic celebrated its twentieth anniversary, and in 1924 it reached 700 million dollars. Public health and education also attained previously unknown levels. With a population increase of almost one million inhabitants in these first fifteen years, seven times more children received an education than in 1895, and the University of Havana obtained five times more funding than during the colonial period. Culture, journalism and public works also advanced during the early years of the Republic, although these areas ultimately suffered setbacks caused by corruption and political abuses.

The political emigration of Cubans to the United States in this century can be said to have begun in 1917. In that year, the second president of the Republic, General José Miguel Gómez (1858-1921), was forced to leave Cuba to settle in Miami. General Gómez had opposed the reelection of the third president, Mario G. Menocal (cited previously) and started a revolution to oust him. Gómez was sentenced to prison, and after serving time, went into exile. He died in New York shortly after meeting with President Warren G. Harding regarding the issue of Cuba. In time, three other Cuban presidents would come to settle in Florida: Gerardo Machado (1871-1939), who was removed from office by popular uprising and died in Miami; Fulgencio Batista (1899-1973), who lived in Daytona Beach when his mandate ended in 1944; and Carlos Prío Socarrás (1903-~~1979~~), whose

government was overthrown by Batista in a coup d'état in 1952 and who also died in Miami.

During the 1930's and 1950's, political turmoil in Cuba resulted in small, temporary waves of refugees who clustered mainly in Miami and New York. Thus Cubans once again began to participate in certain sectors of American life. José Antonio Ramos (1855-1943), a noted novelist, dramatist and professor at the University of Pennsylvania, was such a refugee. He returned to Havana when the dictatorship of Gerardo Machado ended in 1933 in order to continue his career as author, diplomat and librarian. Following the tradition of other Cubans in the past century, in 1935 he published in Mexico a history of North American literature which provided Spanish-speaking readers with a basic knowledge of contemporary authors. Fernando Ortiz (1881-1969), a sociologist and folklorist, emigrated to Washington in 1931, where he lived until 1933, the year of Machado's fall. In the United States, he gave lectures on the economic relations between this country and Cuba, stressing the extent of the damage the Cubans had endured. Ortiz collaborated on the *Hispanic Historical Review* and a journal of the Pan-American Union, among others, and years later was awarded an honorary doctorate by Columbia University for his writings on the black culture and social problems of Cuba. Jorge Mañach (1899-1961), Cuba's premier essayist of the twentieth century and a Harvard graduate, was forced to flee when for the first time dictator Fulgencio Batista came to power, and between 1935 and 1939 he taught at Columbia University. As a professor, through the Instituto de las Españas (Spanish Institute) and in Columbia University's *Revista Hispánica Moderna*, Mañach contributed significantly to knowledge of Latin American authors among students of Spanish literature. Afterwards Jorge Mañach held high-level positions in Cuba's political and intellectual circles until he was forced into exile again in 1960, this time in flight from communism. Likewise Carlos de la Torre (1858-1950), scholar, scientist and Doctor Honoris Causa at Harvard, came to the United States for political reasons. In 1932 he founded and directed in New York a Revolutionary Board comprised of important political exiles living in this country: an ex-president, General Menocal (cited previously); three future presidents -- Carlos Mendieta (1873-1960), Ramón Grau San Martín (1887-1969) and Miguel Mariano Gómez (1890-1950) -- and numerous prestigious professionals and intellectuals. Another professor who taught in this country in the 1940's was Herminio Portell Vilá (1901), who was on the faculty of George Washington University and American University, both in Washington, D.C., and of the University of California at Los Angeles. Between 1931 and 1935 Portell Vilá received several grants from the Guggenheim Foundation. The author of several books about U.S.-Cuban relations, he taught at the University of Havana until 1959, when he settled in Washington as a political refugee.

Although not for political reasons, other prestigious Cubans came to settle in the United States prior to 1959: doctors, lawyers and other professionals and artists and athletes. Among the professors, some notable examples are Eugenio Flo-

rit (1903), a professor at Barnard College and Columbia University in New York between 1945 and 1979, when he retired as Doctor Emeritus; José Juan Arrom (1910), also retired as Doctor Emeritus from Yale University, where he taught after graduating in 1937; and José Antonio Portuondo (1911), a professor from 1946 to 1953 at the Universities of New Mexico, Wisconsin, Columbia and Pennsylvania, and later rector of the University of Santiago in Cuba.

### *Cuban Artists*

The Cuban's love of life is apparent in the visual arts, among other areas. At the end of the 1930's, when Cuban painters began to develop a national school of painting and to become known in the United States, critics discovered a manifestation of the Cuban personality in their unique and abundant use of color. Beginning in 1937, the painter Daniel Serra Badué (1914) held noteworthy exhibitions in Pittsburgh, Chicago and Washington, and in 1938 won a Guggenheim scholarship to study fresco painting in the academies of New York. At a show held in New York in 1944 at the Museum of Modern Art, which was entitled "Modern Cuban Painters," the North American critics discovered that the painters on exhibit were "a little drunk with color." "It is untrammelled joyful color," one said at the time, "which most sharply distinguishes them as a school. Here is a painting in which the specific, the subtle and the tragic play small roles. But we may be grateful for that reckless exuberance, gaiety, candor and love of life which the Cuban painters show perhaps more than the artists of any other school." It is not difficult to understand why this judgment was made when one views some of the works on display: "The Rape of the Mulatas," by Carlos Enríquez (1901-1957), who had studied at the Pennsylvania Academy of Fine Arts; "The Sugar Cane Cutters," by Mario Carreño (1913), and "The Sisters," by Amelia Peláez (1897-1968), both from the Art Students League of New York; "María Luisa Gómez Mena," by Cundo Bermúdez (1914); and "The House of the Carolina Tree," by Felipe Orlando (1911).

At that time, the principal galleries in New York, San Francisco and Washington, D.C. were interested in Cuban painters, and museums in these and other cities (Baltimore, Chicago and Brooklyn) acquired Cuban paintings for their collections. In the mid-1950's, when the Museum of Modern Art in New York made its selection of the greatest contemporary masters (samples to be exhibited at a show in Paris), the curator included "The Jungle" ("La Jungla"), by the Cuban Wifredo Lam (1901-1983), whom Picasso considered the finest painter of the century after Miró. Lam later was Artist-in-Residence in 1958 at the Art Institute of Chicago, and was elected a member of the Graham Foundation for Advanced Studies in Fine Arts. Thus the Cuban Baroque, which was light transformed into colors, achieved universal prestige.

Cuba's greatest Maecenas in the visual arts, Oscar B. Cintas (1887-1957), who had studied at Harvard University and made a fortune in business in Cuba, cre-

ated a promising future for the paintings of Cubans in this country by leaving a good portion of his money to assist Cubans who were studying or working in the United States (including writers, musicians and architects). The Foundation he created, which bears his name, is administered by the Institute for International Education in New York. To date the Cintas Foundation has awarded over 250 scholarships.

Cuban painters who worked in the United States or who had other contacts with this country did a great deal to increase understanding of the wealth of Cuban artistic talent. But others made similar contributions in different fields. One example is Jorge Bolet (1914), whose career as a young concert pianist began in Cuba before he came to the United States to study at the Curtis Institute in Philadelphia. There, under the direction of David Sapperton, he honed the skills that have brought him recognition as one of the world's leading interpreters of Liszt. Another example, in a very different field, is Desi Arnaz (1917-1986), who, at the age of fifteen, was brought to Miami with his father, who was a political exile. It was in Miami that the young Arnaz began his career as a musician, dancer and actor -- a career that took him later to New York and Hollywood. During the Second World War, in which he served as a sergeant, he worked with the USO entertaining American troops. After the war he became one of America's early television stars, with his program "I love Lucy," which was the first to be produced before a "live" audience. By 1952 the program, which popularized the image of the carefree Cuban, was being seen weekly by a record 30 million Americans. Still another example is Alicia Alonso (1920), who came to the United States to study ballet and was accepted at the School of American Ballet in New York. Her first claim to prominence came with her acclaimed performance of "Giselle" in 1943 at the Metropolitan Opera House. As a prima ballerina of the American Ballet Theater, she later performed in this country, in Cuba and throughout the world. In 1948 she founded her own school in Cuba.

### *Cuban Athletes*

In the years prior to 1959, Cubans also proved themselves outstanding in another area of life in the United States -- sports. Cubans on the island lost no time in developing a sports and games tradition. Before the Republic was thirty years old, the Cubans already boasted a world champion in chess, José Raúl Capablanca (1888-1942); one in fencing, Ramón Fonst (1883-1959); two in billiards: Alfredo de Oro and Raimundo (Mundito) de Campanioni; a champion pitcher of the major leagues in 1923 and 1925, Aldo (Dolph) Luque (1890-1957); and a winner of the World Featherweight crown, Kid Chocolate (1910).

The young people who had studied at schools and universities in the United States in the nineteenth century had taken baseball to Cuba. Already by 1878 professional games were being played in Havana, but the Spanish banned the sport, claiming that it was a forum for conspiracy. With independence, baseball took on

great importance, producing top-notch players. Luque, as pitcher for the Cincinnati Reds, was one of the first to open the way for other Cuban ballplayers in the major leagues. Another pioneer was Miguel Angel (Mike) González (1892-1977), basically with St. Louis from 1912 to 1932, and considered one of the greatest professional catchers of his time, and Martín Dihigo (1907-1971), who was inducted into the Cooperstown Hall of Fame in 1977. Other stars followed: Conrado Marrero (1915), Napoleón Reyes (1919), Orestes (Minnie) Miñoso (1922), Edmundo Amorós (1932), Camilo Pascual (1934).

Kid Chocolate was one of the great boxers of all times. "The Cuban Bon Bon" was so admired by boxing fans in this country that his matches in the 1930's produced record turnouts; once he became champion, he made a million dollars for Madison Square Garden in ten fights. It was an unheard amount for that time. When Chocolate returned to Cuba in 1938, he became head instructor of the National Boxing Academy in Havana. Years later, another great black Cuban fighter, Kid Gavilán (1926), "The Cuban Hawk," followed in Kid Chocolate's footsteps, winning the welterweight championship in 1949. He became famous for his "bolo" punch and his windmill attack, and also because in 143 professional bouts, he was never knocked out. Both athletes were inducted into the U.S. Boxing Hall of Fame, Chocolate in 1959 and Gavilán in 1966.

### *Cuban music*

In addition to its history and customs, a people is known for its music. There has been no artistic manifestation of the Cuban in this country which has had as much influence for as long a period of time as popular music. Although Cuban music is appreciated worldwide, the United States is perhaps the country which has shown the greatest and most continuous proof of its appreciation, for the longest time. The magic of Cuban music began to captivate North Americans in 1917, when the composer and pianist, Ernesto Lecuona (1896-1963), made his debut at the Aeolian Hall in New York. On that and other occasions this musician, who was admired by Paderewsky, Ravel and Rubinstein, popularized his repertoire in the United States -- a repertoire that included "Siboney," which was recorded by his compatriot, Rita Montaner (1900-1958), after she toured the United States with "Schubert's Follies." Another of Lecuona's pieces, "Para Vigo me voy," which literally means "I'm going to Vigo" (a city in Spain), was translated as "Say sí sí," and was performed and danced frequently during the 1930's. By that time, Cuban music was very well known and, in fact, bands came over from Cuba, popularizing Cuban rhythms in the principal cities of the United States. This period boasts two songs by Moisés Simons (1889-1945): "El Manisero" ("The Peanut Vendor") -- also recorded in New York and popularized worldwide by the singer Rita Montaner --, whose rhythm influenced a number of musical compositions, and "Marta," which was popularized by the Italian tenor, Beniamino Gigli, and in different arrangements performed by various North American bands.



By 1950 Cuban music had become part of the regular repertoire of the big bands: Glenn Miller, Artie Shaw, Nat King Cole, Jimmy Dorsey and Cab Calloway, among others; the public requested Cuban songs, which they particularly enjoyed in special arrangements. As a result, Gonzalo Roig's (1890-1977) song "Yours," Nilo Meléndez's (1916) "Green Eyes," René Touzet's (1915) "Let Me Love You Tonight," Osvaldo Farrés' (1902-1985) "Come Closer to Me," and the interpretations of Miguelito Valdés (1916-1978) in "Babalú," of Chano (Luciano) Pozo (1915-1948) in "Manteca" and of Armando Orfiche (1911) in "Rumba colorá" (Red Rhumba) became famous. Thus, North American and Cuban music influenced each other and the fusion produced the musical revolution of the mambo. When its inventor, Dámaso Pérez Prado (1916), arrived in this country, the mambo was already popular, and this Cuban composer had the honor of selling the greatest number of recordings of Latin music. The American Association of Critics named his band the most popular band of 1955; his record "Cherry Pink and Apple Blossom White" won RCA's golden record award for selling almost two million copies; and other records of his were sold in incredible numbers for that era -- five million copies. The mambo was followed by the cha-cha-cha, which also became popular in the United States and which became required fare in dance academies. A particular favorite was "Sweet and Gentle," by Ortilio del Portal.

Cuban popular music was also an inspiration to classical composers in the United States. Just as Darius Milhaud included themes and rhythms from the *danzón* "Triunfadores," written by Antonio María Romeu (1876-1955), in his "Saudades do Brasil," George Gershwin introduced the *son* "Echale salsita," by Ignacio Piñeiro (1888-1969), in his "Cuban Overture," and Aaron Copland used the melody of the *danzón* "Almendra," by Abelardo Valdés (1911-1958), in his "Danzón Cubano." Classical compositions of Cuban composers also found favor among American performers and music publishers: the music of Amadeo Roldán (1900-1939) was part of the repertoire of the Cleveland Symphony Orchestra, among others, and his pieces "Motivos de Son" and "Piezas infantiles" were published in New York. The music of Alejandro García Caturla (1906-1940) was even better known here both because of the interest taken in the Cuban composer by Edgar Varèse and because García Caturla's works were published by the Pan-American Association of Composers.

In the words of a song popular among today's Cuban refugees, "El son se fue de Cuba" ("Cuban music has left Cuba") -- an apt way to refer to the large number of artists and composers who have been forced to emigrate to escape the stifling lack of freedom. Cuban rhythms may have left Cuba, but they have not left the United States, where they can be found in salsa. There is clearly an Afro-Cuban base to salsa, as well as a merging of other influences from the Antilles. As in other areas where, throughout this century, Cubans have had a positive influence, their participation in music, painting and sports continues to affect U.S. life.

*Cubans of Today*

Beginning in 1959, in a manner reminiscent of emigration during the period of Spanish rule and during the wars for independence, Cubans began fleeing the country. Ultimately Cuba lost ten percent of her population in this wave. Before 1959, there were no more than 35,000 Cubans in the United States; now that total approaches one million, including the 120,000 who escaped in 1980 in the Mariel boat lift. Thus Cubans, who constitute the largest political migration to the United States, have become the third largest Spanish-speaking group in American society.

Although the greatest concentration of Cubans has always been in southern Florida and Puerto Rico, due primarily to the similarity of climate with that of Cuba, many Cubans have also settled in the Northeastern states, particularly in New Jersey and New York. Miami, one of the fastest-growing cities in the United States, has been transformed into a bilingual city, a condition which has facilitated business and communications with other Latin American countries. Thus, as in the past, Cubans continue to serve as the most active and secure bridge to understanding between the two Americas.

Since Cubans living in the United States represent a cross-section from a nation which had achieved before 1959 a high level of cultural and economic development, their activities have been noteworthy. While hundreds of thousands of workers have served to enrich the labor force of this country, thousands of businessmen and industrialists are today self-made successes, with thriving and productive enterprises; thousands of professionals are employed in private corporations and by the government; and there are thousands of doctors in private practice and in hospitals, as well as teachers instructing students at all levels of the educational system.

The variety of Cubans who live in the United States today makes theirs a very visible presence: they can be found in important positions in local and federal governments and among political groups; they are advisors and executives for various institutions and companies; they appear in the arts, sports, radio, film and television. They are, however, also average citizens: members of the community, of religious groups, the "guy next door," the sales assistant, the office worker, and the waiter. In areas with the greatest concentration of Cubans, they run schools, newspapers, cultural and public welfare organizations, and recreation clubs.

It becomes easier with time to study groups of immigrants, because over the years one can see more clearly how the immigrants change as a result of their experience with their new environment and how their adopted home is affected by them in turn. Cuban refugees who arrived in this country beginning in 1959 have followed in the footsteps of their ancestors in many respects and in many others they have broken new ground. In addition to what was said at the beginning of this study, any judgment from one of their number is apt to be suspect. Under the circumstances, it is best to turn to some views expressed by Americans on

Cubans in the United States today. In a speech to Cuban exiles, President Ronald Reagan said:

Many of you arrived in this country with little more than the shirt on your back and a desire to improve your well-being and that of your family. You came with a willingness to work and, yes, a consuming passion for liberty. People from every walk of life, of every race and family background, have made their mark in just about every corner of American society.... Clearly, this country in America, the United States, has been good for you. But you have also been good for all of America and for the United States. Cuban-Americans play a unique role in the preservation of our freedom. Your Hispanic heritage enables you to better relate our good will to our friends in neighboring countries to the south.

On another occasion Vice President George Bush said:

Cuban-Americans serve as outstanding reminders of what democracy and independence mean.... The success stories of Cuban-Americans and their contributions to our society reestablish in all Americans a faith in our country and the democratic system. These same stories of success provide a shining example to the rest of the world that opportunity, independence, creativity and prosperity are the merits of democracy.

And the governor of Florida, Bob Graham, had these words to say about Cubans in Miami:

The arrival of the Cuban community after the Castro takeover has allowed my hometown of Miami to achieve its long-proclaimed but unsubstantiated desire to become a truly international city. The Cubans have brought an enthusiastic spirit and a passion for life along with a level of prosperity that has benefited an entire community.

Similarly, Thomas Kean, the governor of New Jersey, which also has a large Cuban population, has stated that the

Cuban community is a vibrant part of our state's cultural, social and business life. The Cuban people have contributed a great deal to New Jersey, and have compiled an outstanding record of citizenship and achievement.

And finally, according to Ed Koch, the Mayor of New York City,

The story of the Cuban community in the United States is one of the best possible advertisements for American freedom and democracy. Forced to flee their homeland after the communist takeover in 1959, they came here and, in a brief period of time, made use of the great opportunities which this country offers. They achieved remarkable prosperity in the process, earning the recognition of all Americans.

These views should provide a fair indication of what the overall picture of "Cubans in the United States" will be once enough time has passed so that the picture can include those who came after, as well as before, 1959. Like the majority of their ancestors who emigrated to this country, those Cubans who live in the United States today left their homeland because of a lack of liberty. As Martí said, "Man loves liberty, even if he does not know that he loves it, and he is driven by it and flees from where it does not exist."