

THE CUBA READER

History, Culture, Politics

Edited by Aviva Chomsky, Barry Carr, and Pamela Maria Smorkaloff

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Freedom and Slavery

Carlos Manuel de Céspedes

In October of 1868, as the Ten Years' War against Spain broke out, sugar planter and independence leader Carlos Manuel de Céspedes (1819–1874) freed his slaves to fight with him in the battle for a free Cuba. His 27 December 1868 Decree on Slavery shows his attempt to negotiate a fragile alliance between different sectors of Cuban society willing to fight for independence: it condemns slavery, in theory, but accepts it in practice.

The Cuban Revolution, in proclaiming the independence of the fatherland, has with this proclaimed all liberties, and could hardly accept the great contradiction of limiting these to only one part of the population of the country. A free Cuba is incompatible with a slaveholding Cuba; and the abolition of Spanish institutions must include, and out of necessity and for reasons of the highest justice does include, the abolition of slavery as the most iniquitous of all. Thus this abolition is recorded among the principles proclaimed in the revolution's first manifesto. Full realization of this goal, resolved in the minds of all truly liberal Cubans, must be the first act that the country carries out as one of the rights it has gained. But the country can only fulfill this goal, as a general measure, when in full use of those rights it can, by means of free suffrage, agree upon the best manner to carry it out to the true advantage of both its old and its new citizens.

The object of these measures is not, thus, nor could it be, the arrogation of a right that those who today are at the front of revolutionary operations feel is far from being invested in them, to precipitate the outcome of such a transcendental question. But at the same time, the provisional government cannot oppose the use of the right that slave owners have in accordance with our laws, and which many of them want to use, to emancipate their slaves. The provisional government also agrees, at the same time, with the morality of using these freed slaves for now in the service of the common fatherland, and the need to act to ward off the dangers that could result for them and for the country from the lack of immediate employment. Thus we urge the adoption of

provisional measures that will serve as a rule for the military chiefs who are operating in the different districts of this Department to resolve the cases that come before them in this matter.

Thus, and in accordance with the faculties invested in me, I have resolved that from now on, and until another agreement is made by the country, the following articles shall be followed:

1. Any slaves whose masters present them to the military chiefs to be freed are so declared. The proprietors who so desire reserve the right to indemnification as decreed by the nation and with the option of a higher rate than that fixed for those who emancipate their slaves at a later date. Toward this goal, proprietors will be issued receipts.
2. These freedmen shall for now be used in the service of the fatherland in the manner that will be resolved.
3. To this end, a commission will be named to take charge of providing the freedmen with appropriate employment in accordance with regulations that will be created.
4. Outside of these cases, we will continue to treat the slaves of Cubans loyal to the Spanish cause, and those of neutral foreigners, in accordance with the principle of respect for property that the revolution has declared.
5. The slaves of those who are convicted of being enemies of the fatherland and openly against the revolution shall be confiscated along with the rest of their goods and declared free, with no right to indemnification, and shall be used in the service of the fatherland according to the terms already agreed upon.
6. To resolve the confiscations mentioned in Article 5, legal proceedings will be initiated for each case.
7. Proprietors who lend their slaves to the service of the revolution without freeing them for now, will conserve their ownership until the question of slavery reaches a general resolution.
8. Any slaves from the *palerques* who present themselves to the authorities will of course be declared free, with the right to live among us, or to remain in their settlements in the wilderness, recognizing and obeying the government of the revolution.
9. Individual runaways who are captured, or those who without the consent of their owners come before the authorities or the military commanders, will not be accepted without previous consultation with said owners, or in accordance with a resolution accepted by this government in a previous decree.

Fatherland and freedom. Bayamo, 27 December 1868. Carlos Manuel de Céspedes.

TRANSLATED BY AVIVA CHOMSKY

José Martí's "Our America"

José Martí

José Martí (1853-1895), more than any other Cuban, is seen as the father of the Cuban nation. In exile in the United States, he successfully forged alliances and developed the ideologies of a popular, antiracist, and anti-imperialist nationalism that still has enormous resonance for Cubans today. His essay "Our America," originally published in 1891, became a touchstone for Latin American intellectuals and popular movements attempting to create a Latin American identity that could be celebrated for its differences from Europe and the United States, rather than seen as inferior to the more politically and economically powerful areas.

Only those born prematurely are lacking in courage. Those without faith in their country are seven-month weaklings. Because they have no courage, they deny it to others. Their puny arms — arms with bracelets and hands with painted nails, arms of Paris or Madrid — can hardly reach the bottom limb, so they claim the tall tree to be unclimbable. The ships should be loaded with those harmful insects that gnaw at the bone of the country that nourishes them. If they are Parisians or from Madrid, let them go to the Prado, to swan around, or to Tortoni's, in high hats. Those carpenter's sons who are ashamed that their fathers are carpenters! Those born in America who are ashamed of the mother who reared them, because she wears an Indian apron; and those scoundrels who disown their sick mother, abandoning her on her sickbed! Then who is a real man? He who stays with his mother and nurses her in her illness, or he who puts her to work out of sight, and lives at her expense on decadent lands, sporting fancy neckties, cursing the womb that carried him, displaying the sign of the traitor on the back of his paper frock coat? These sons of Our America, which will be saved by its Indians and is growing better; these deserters who take up arms in the armies of a North America that drowns its Indians in blood and is growing worse! These delicate creatures who are men but are unwilling to do men's work! The Washington who made this land for them, did he not go to live with the English, at a time when he saw them fighting against his own country. These unbelievers in honor who drag that honor

over foreign soil like their counterparts in the French Revolution with their dancing, their affectations, their drawing speech!

For in what lands can men take more pride than in our long-suffering American republics, raised up among the silent Indian masses by the bleeding arms of a hundred apostles, to the sounds of battle between the book and the professional candle? Never in history have such advanced and united nations been forged in so short a time from such disorganized elements. The presumptuous man feels that the earth was made to serve as his pedestal because he happens to have a facile pen or colorful speech, and he accuses his native land of being worthless and beyond redemption because its virgin jungles fail to provide him with a constant means of traveling the world, driving Persian ponies and lavishing champagne like a tycoon. The incapacity does not lie with the emerging country in quest of suitable forms and a utilitarian greatness; it lies rather with those who attempt to rule nations of a unique and violent character by means of laws inherited from four centuries of freedom in the United States and nineteen centuries of monarchy in France. A decree by Hamilton does not halt the charge of the plainsman's horse. A phrase by Sieyès does nothing to quicken the stagnant blood of the Indian race. To govern well, one must see things as they are. And the able governor in America is not the one who knows how to govern the Germans or the French; he must know the elements that make up his own country, and how to bring them together, using methods and institutions originating within the country, to reach that desirable state where each man can attain self-realization and all may enjoy the abundance that Nature has bestowed in everyone in the nation to enrich with their toil and defend with their lives. Government must originate in the country. The spirit of government must be that of the country. Its structure must conform to rules appropriate to the country. Good government is nothing more than the balance of the country's natural elements. . . .

How can the universities produce governors if not a single university in America teaches the rudiments of the art of government, the analysis of elements peculiar to the peoples of America? The young go out into the world wearing Yankee or French spectacles, hoping to govern a people they do not know. In the political race entrance should be denied to those who are ignorant of the rudiments of politics. The prize in literary contests should not go for the best ode, but for the best study of the political factors of one's country. Newspapers, universities, and schools should encourage the study of the country's pertinent components. To know them is sufficient, without mincing words; for whoever brushes aside even a part of the truth, whether through intention or oversight, is doomed to fall. The truth he lacks thrives on negligence, and brings down whatever is built without it. It is easier to resolve our



José Martí, painted by Jorge Arche in 1943. Juan A. Martínez, *Cuban Art and National Identity: The Vanguardia Painters, 1927-1950* (University Press of Florida, 1994), 71. Courtesy of Museo Nacional de Cuba, Havana.

problem knowing its components than to resolve it without knowing them. Along comes the natural man, strong and indignant, and he topples all the justice accumulated from books because he has not been governed in accordance with the obvious needs of the country. Knowing is what counts. To know one's country and govern it with that knowledge is the only way to free it from tyranny. The European university must bow to the American university. The history of America, from the Incas to the present, must be taught in clear detail and to the letter, even if the archons of Greece are overlooked. Our Greece must take priority over the Greece which is not ours. We need it more. Nationalist statesmen must replace foreign statesmen. Let the world be grafted onto our republics, but the trunk must be our own. And let the vanquished pedant hold his tongue, for there are no lands in which a man may take greater pride than in our long-suffering American republics. . . .

Thrown out of gear for three centuries by a power which denied men the right to use their reason, the continent disregarded or closed its ears to the unlettered throngs that helped bring it to redemption, and embarked on a government based on reason—a reason belonging to all for the common good, not the university brand of reason over the peasant brand. The problem of independence did not lie in a change of forms but in change of spirit.

It was imperative to make common cause with the oppressed, in order to secure a new system opposed to the ambitions and governing habits of the oppressors. The tiger, frightened by gunfire, returns at night to his prey. He dies with his eyes shooting flames and his claws unsheathed. He cannot be heard coming because he approaches with velvet tread. When the prey awakens, the tiger is already upon it. The colony lives on the Republic, and Our America is saving itself from its enormous mistakes—the pride of its capital cities, the blind triumph of a scorned peasantry, the excessive influx of foreign ideas and formulas, the wicked and unpolitical disdain for the aboriginal race—because of the higher virtue, enriched with necessary blood, of a Republic struggling against a colony. The tiger lurks against every tree, lying in wait at every turn. He will die with his claws unsheathed and his eyes shooting flames. . . .

We were a phenomenon with a chest of an athlete, the hands of a dandy, and the brain of a child. We were a masquerader in English breeches, Parisian vest, North American jacket, and Spanish cap. The Indian hovered near us in silence, and went off to hills to baptize his children. The Negro was seen pouring out the songs of his heart at night, alone and unrecognized among the rivers and wild animals. The peasant, the creator, turned in blind indignation against the disdainful city, against his own child. As for us, we were nothing but epaulets and professors' gowns in countries that came into the world wearing hemp sandals and headbands. It would have been the mark of genius to couple the headband and the professors' gown with the founding fathers' generosity and courage, to rescue the Indian, to make a place for the competent Negro, to fit liberty to the body of those who rebelled and conquered for it. We were left with the judge, the general, the scholar, and the sinecured. The angelic young, as if caught in the tentacles of an octopus, lunged heavenward, only to fall back, crowned with clouds in sterile glory. The native, driven by instinct, swept away the golden staffs of office in blind triumph. Neither the European nor the Yankee could provide the key to the Spanish American riddle. Hate was attempted, and every year the countries amounted to less. Exhausted by the senseless struggle between the book and the lance, between reason and the processional candle, between the city and the country, weary of the impossible rule by rival urban cliques over the natural nation tempestuous or inert by turns, we began almost unconsciously to try love. Nations stand up and greet one another. "What are we?" is the mutual question, and little by little they furnish answers. When a problem arises in Cojimar, they do not seek its solution in Danzig. The frock coats are still French, but thought begins to be American. The youth of America are rolling up their sleeves, digging their hands in the dough, and making it rise with the sweat of their brows. They realize that there is too much imitation, and that creation holds the key to salvation. "Create" is

the password of this generation. The wine is made from plantain, but even if it turns sour, it is our own wine! That a country's form of government must be in keeping with its natural elements is self-evident. Absolute ideas must take relative forms if they are not to fail because of an error in form. Freedom, to be viable, has to be sincere and complete. If a Republic refuses to open its arms to all, and move ahead with all, it dies. The tiger within sneaks in through the crack, so does the tiger from without. The general holds back his cavalry to a pace that suits his infantry, for if its infantry is left behind, the cavalry will be surrounded by the enemy. Politics and strategy are one. Nations should live in an atmosphere of self-criticism because it is healthy, but always with one heart and one mind. Stoop to the unhappy, and lift them up in your arms! Thaw out frozen America with the fire of your hearts! Make the natural blood of the nations course vigorously through their veins! The new Americans are on their feet, saluting each other from nation to nation, the eyes of the laborers shining with joy. The natural statesman arises, schooled in the direct study of Nature. He reads to apply his knowledge, not to imitate. Economists study the problems at their point of origin. Speakers begin a policy of moderation. Playwrights bring native characters to the stage. Academies discuss practical subjects. Poetry shears off its Zorrilla-like locks and hangs its red vest on the glorious tree. Selective and sparkling prose is filled with ideas. In the Indian republics, the governors are learning Indian. . . .

But perhaps Our America is running another risk that does not come from itself but from the difference in origins, methods, and interest between the two halves of the continent, and the time is near at hand when an enterprising and vigorous people, who scorn and ignore Our America, will even so approach it and demand a close relationship. And since strong nations, self-made by law and shotgun, love strong nations and them alone; since the time of madness and ambition — from which North America may be freed by the predominance of the purest elements in its blood, or on which it may be launched by its vindictive and sordid masses, its tradition of expansion, or the ambitions of some powerful leader — is not so near at hand, even to the most timorous eye, that there is no time for the test of discreet and unwavering pride that could confront and dissuade it; since its good name as a Republic in the eyes of the world's perceptive nations puts upon North America a restraint that cannot be taken away by childish provocations or pompous arrogance or parricidal discords among our American nations — the pressing need of Our America is to show itself as it is, one in spirit and intent, swift conquerors of a suffocating past, stained only by the enriching blood drawn from the scarves left upon us by our masters.

The scorn of our formidable neighbor, who does not know us, is Our

America's greatest danger. And since the day of the visit is near, it is imperative that our neighbor knows us, and soon, so that it will not scorn us. Through ignorance it might even come to lay hands on us. Once it does know us, it will remove its hands out of respect. One must have faith in the best in men and distrust the worst. One must allow the best to be shown so that it reveals and prevails over the worst. Nations should have a pillory for whoever stirs up useless hatred, and another for whoever fails to tell them the truth in time.

There can be no racial animosity, because there are no races. The theorist and feeble thinkers string together and warm over the bookshelf races which the well-disposed observer and the fair-minded traveler vainly seek in the justice of Nature where man's universal identity springs forth from triumphant love and the turbulent hunger for life. The soul, equal and eternal, emanates from bodies of different shapes and colors. Whoever foments and spreads antagonism and hatred between the races, sins against humanity. But as nations take shape among other different nations, there is a condensation of vital and individual characteristics of thought and habit, expansion and conquest, vanity and greed which could — from the latent state of national concern, and in the period of internal disorder, or the rapidity with which the country's character has been accumulating — be turned into a serious threat for the weak and isolated neighboring countries, declared by the strong country to be inferior and perishable. The thought is father to the deed. And one must not attribute, through a provincial antipathy, a fatal and inborn wickedness to the continent's fair-skinned nation simply because it does not speak our language, nor see the world as we see it, nor resemble us in its political defects, so different from ours, nor favorably regard the excitable, dark-skinned people, or look charitably, from its still uncertain eminence, upon those less favored by history, who climb the road of republicanism by heroic stages. The self-evident facts of the problem should not be obscured, because the problem can be resolved, for the peace of centuries to come, by appropriate study, and by tacit and immediate union in the continental spirit. With a single voice the hymn is already being sung; the present generation is carrying industrious America along the road enriched by their sublime fathers; from Rio Grande to the Strait of Magellan, the Great Semí [a Taíno deity], astride its condor, spreading the seed of the new America over the romantic nations of the continent and the sorrowful islands of the sea!

TRANSLATOR UNKNOWN

The Platt Amendment

President Theodore Roosevelt

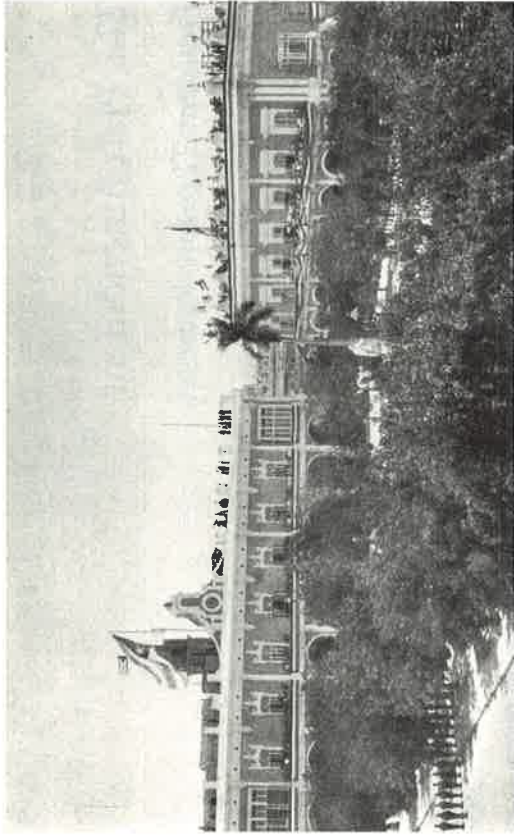
The Cuban republic "with all and for the good of all" resolved neither the problem of national independence nor that of racial equality. Political dependence on the United States was enshrined in the Platt Amendment (passed by both houses of the U.S. Congress and signed by President McKinley in March 1901, and written into the Cuban Constitution as a condition for U.S. withdrawal in 1902). The political system set up by the U.S. occupiers and Cuban elites ensured that social inequities remained.

That in fulfillment of the declaration contained in the joint resolution approved April 20th, 1898, entitled "For the recognition of the independence of the people of Cuba, demanding that the government of Spain relinquish its authority and government in the island of Cuba, and to withdraw its land and naval reserve forces from Cuba and Cuban waters, and directing the president of the United States to use the land and naval forces of the United States to carry these resolutions into effect," the president is hereby authorized to "leave the government and control of the island of Cuba to its people" so soon as a government shall have been established in said island under a constitution which, either as a part thereof or in an ordinance appended thereto, shall define the future relations of the United States with Cuba, substantially as follows:

- I. That the government of Cuba shall never enter into any treaty or other compact with any foreign power or powers which will impair or tend to impair the independence of Cuba, or in any manner authorize or permit any foreign power or powers to obtain by colonization or, for military or naval purposes or otherwise, lodgment in or control over any portion of said island.
- II. That said government shall not assume or contract any public debt, to pay the interest upon which, and to make reasonable sinking fund provision for the ultimate discharge of which, the ordinary revenues of the island, after defraying the current expenses of government shall be inadequate.

for coaling or naval stations at certain specified points, to be agreed upon with the president of the United States.

That by way of further assurance the government of Cuba will embody the foregoing provisions in a permanent treaty with the United States.



Hoisting the Cuban Flag over the palace, 20 May 1902. Albert G. Robinson, *Cuba Old and New* (New York: Longman, Green and Company, 1915), op. 137.

III. That the government of Cuba consents that the United States may exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty, and for discharging the obligations with respect to Cuba imposed by the Treaty of Paris on the United States, now to be assumed and undertaken by the government of Cuba.

IV. That all Acts of the United States in Cuba during its military occupancy thereof are ratified and validated, and all lawful rights acquired thereunder shall be maintained and protected.

V. That the government of Cuba will execute and as far as necessary extend, the plans already devised or other plans to be mutually agreed upon, for the sanitation of the cities of the island, to the end that a recurrence of epidemic and infectious diseases may be prevented, thereby assuring protection to the people and commerce of Cuba, as well as to the commerce of the southern ports of the United States and of the people residing therein.

VI. That the Isle of Pines shall be omitted from the proposed constitutional boundaries of Cuba, the title thereto being left to future adjustment by treaty.

VII. That to enable the United States to maintain the independence of Cuba, and to protect the people thereof, as well as for its own defense, the government of Cuba will sell or lease to the United States land necessary