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Tampa Cigarworkers and the Struggle for Cuban Independence

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On the evening of February 10, 1897, Cuban workers in Ybor City gathered at Manuel Granado’s barbershop “to deal with issues of great interest related to the publication of ‘La Doctrina de Martí’ of New York.” Elected to chair the meeting was Guillermo Sorondo, a former anarchist organizer and head of the governing body of the Cuban Revolutionary Party (PRC) in Port Tampa. Also attending the gathering were Sandalio Romaelle and José Garcia Ramirez, veteran labor organizers in Florida’s Cuban emigré centers. A resolution quickly passed calling on the Tampa community to contribute to the financially troubled newspaper *Doctrina de Martí*, “because it faithfully interprets the doctrines of our beloved teacher [José Martí].” “Without our help,” the resolution noted, “the publication risks succumbing at the precise moment when it can offer even greater services to the revolution.”

Since July 1896, *La Doctrina* had been edited in New York by Rafael Serra, an Afro-Cuban activist who had worked closely with José Martí in the continuing struggle to free their homeland from Spanish rule. Serra had helped keep alive Martí’s popular vision of the Cuban independence struggle. Largely inspired by Cuban working class communities in the United States, this vision had been incorporated by Martí into the ideology of the movement to separate Cuba from Spain. With Martí’s departure to Cuba and subsequent death on the battlefield in 1895, the emigré political leadership in New York had fallen to individuals apparently little concerned with the daily lives and material conditions of Cuban workers exiled in the United States. Martí’s newspaper, *Patria*, had ceased to be the ideological inspiration it once had been, prompting Serra to establish *La Doctrina*. “From the extreme left of the Separatist Party,” the newspaper declared its intention to back the independence war, but it would also work to “ensure that the rights of the people are real and not fictitious: That is Our Task.” Throughout its existence *La Doctrina* reminded Cubans of Martí’s broad nationalist vision that included a commitment to social justice and racial harmony.

The enthusiasm of Tampa’s Cuban exiles for *La Doctrina* during 1897 was consistent with that Cuban community’s activist traditions. From its inception in 1886, Ybor City’s multiracial and working class Cuban community revealed a deep commitment to two goals: an independent Cuban republic and social justice. While in practice these goals often conflicted, they were in theory compatible, and they became elements of the world view of Cuban cigarworkers. Few studies of Tampa’s Cubans have highlighted the importance of this dual commitment to José Martí’s revolutionary movement. Traditional treatments of Martí suggest that his 1891 visit to Ybor City resulted exclusively from his reputation as a nationalist orator and propagandist, but a closer look at the local exile community suggests a broader interest. While Martí’s nationalist oratory was obviously important, indeed crucial, his concern for socio-economic issues and their relationship to the independence movement were at least of equal interest to Cuban leaders in Tampa.
The decision to invite Martí to Tampa in December, 1891, gave the New York-based activist the opportunity he needed to emerge as a separatist leader for all Cuban exiles in the United States. Indeed, the Tampa invitation led to a similar request from Key West. Although Martí’s emergence as the leader of the separatist movement in exile seems natural enough given his obvious oratorical and charismatic qualities, it actually conflicted with conventional wisdom within Florida’s emigré communities, especially in Key West. As far as most Cuban political leaders in Florida were concerned, Martí’s political credentials were slim indeed. Many angrily remembered his challenge of Maximo Gomez’ leadership in 1884 and blamed him for the failure of that revolutionary effort. Others simply viewed him as a talented intellectual useful to the revolution as an orator and propagandist, but not as the movement’s primary leader. Only individuals of the experience and military caliber of Gomez, Antonio Maceo, and Calixto García were considered worthy to lead the separatist revolution. It is doubtful that the political leadership in Key West would have ever taken the initiative to invite Martí to Florida.5

However, leaders in Tampa were quite different from those in Key West. Many Cubans in Key West were traditional patriot activists from the 1870s, some even from the 1850s. Although popular among Florida cigarworkers, veteran activists, such as José Francisco Lamadrid, Fernando Figueredo and José Dolores Poyo, were committed exclusively to the independence struggle. They had seen emigrés working at cross purposes destroy separatist efforts between the 1850s and 1880s, and they opposed all activities that divided emigré opinion. This included political divisions, such as those provoked by Martí in 1884, and social conflicts, which they insisted had to be resolved through discussions and compromise.6 The Tampa leadership, on the other hand, represented a new generation of Cubans who had risen to prominence not as patriot activists, but as labor advocates and organizers influenced by socialism and anarchism. While they supported fervently the independence ideal, they were equally dedicated to improving the material conditions in the rapidly growing industrial communities. Unlike the Key West leaders who feared that social activism would dilute emigré commitment to Cuban separatism, Tampa leadership applauded all efforts by labor to defend its interests.

Many of the early Cuban leaders in Ybor City, including Ramon Rivero, Carlos Balino and Ramon Rubiera, had emerged from the labor struggles in Key West and New York during the early 1880s. In 1886 they moved to Ybor City and took the lead in organizing their compatriots. A socialist, Rivero became lector (reader) in the Martínez Ybor factory and edited a
newsweekly, *La Revista de Florida*. While Key West’s Spanish language newspaper *El Yara* was primarily a nationalist organ, *La Revista* took on a decidedly socioeconomic focus. Its highly activist staff included well-known radical labor activists such as Francisco Segura, José I. Izaguirre and Enrique Creci. During 1889, *La Revista* declared: “The banner of socialism is our banner: It means: Liberty, Equality, and Fraternity. It means equality, and the recovery of honor.” It added, “There is not one among us who is not a convinced socialist, visionary men, who understand the times, and we prepare as one body to assure the future following the only road our conscience allows.”

Another important community leader who focused on labor issues during the late 1880s was Nestor Carbonell. A veteran of the Ten Years War, Carbonell owned a bookstore in Ybor City and lent his support to socialist ideas. Writing in New York’s *El Porvenir* during 1890, Carbonell noted, “We are socialists. . .we accept socialism in principle, because it is a beautiful doctrine that tends to strengthen the interest of society.”

For most Cubans in Tampa, socialism probably represented only a vaguely defined commitment to justice, equality, and dignity, but its influence on community leaders was significant. Prior to the mid-1880s, Cuban separatist thought had addressed only the political
question of Cuban independence, and it implicitly embraced nineteenth-century laissez-faire capitalism as the appropriate socioeconomic model for a free Cuba. The economic boom in Florida’s cigar trade during the final third of the century, with its associated labor-management battles, prompted many to raise questions regarding the fundamental nature of the separatist movement. Some questioned the very need for such a political focus, while others simply demanded a more socially relevant movement. By the late 1880s, debates in Florida’s Cuban communities seemed to suggest that a basic incompatibility existed between nationalism and labor activism. Key West's *El Yara* and Havana's anarchist newspaper, *El Productor*, engaged in bitter exchanges. *El Yara* accused the anarchist organ of supporting Spanish power in Cuba through its condemnation of nationalist activism, while *El Productor* charged that the patriot weekly was nothing but a vehicle through which the cigar manufacturers diverted workers’ attention from their economic concerns. In Key West the traditional patriot community leaders backed *El Yara*. In Tampa, nationalist activism declined during 1888-1889 as the debates raged. *La Revista de Florida* declared its solidarity with the workers’ movement, and Rivero travelled to Havana to meet with the anarchist publishers of *El Productor*. Some patriot leaders in Tampa criticized Rivero for ignoring separatism and, as lector in the Martínez Ybor factor, for refusing to read *El Yara*. However, during a bitter strike in Key West during late 1889, Cubans in Ybor City received as heroes anarchist organizers deported from that city.

While Cubans in Tampa made common cause with anarchists in Havana, they were not in principle opposed to political activism. Rivero and Carbonell remained committed to Cuban independence, but their views probably paralleled those of one activist who wrote to *El Productor*. “I am Cuban and I want Independence,” he noted. “Those of us with separatist ideas, when the opportune moment arrives will struggle on the battle fields with arms in hand for the triumph of our idea, but while we are in the shop, we are, before anything else, workers, imitating the bourgeoisie who place their bourgeoisie interests before their patriotism.” Thus, some people perceived a basic contradiction between nationalism and labor activism, and during the final years of the 1880s workers and labor leaders in Tampa effectively abandoned separatist activism in favor of labor militancy. An exclusively nationalist appeal was no longer sufficient to attract popular support to the separatist movement. Tampa leaders wanted a separatist ideology dedicated both to Cuban Independence and to aspirations and economic concerns of the working class.

Despite the social conflicts of the late 1880s, fundamental commitment to separatism in Tampa became evident in late 1890 when the community began to reorganize politically. During the previous two years, New York and Key West had established new patriotic organizations in response to changing conditions in Cuba. Indeed, conflicts between labor and patriot activists in Key West diminished as oppression against anarchist and other labor leaders in Havana increased, convincing many in the emigré centers that revolutionary change could never be achieved under the Spanish regime. Leaders in Tampa agreed and established the *Liga Patriotica Cubana* during December 1890 and *Los Independientes de Tampa* and *Club Ignacio Agramonte* the following May. Moreover, Rivero began to criticize anarchist publicists who spoke against the independence movement, and the *Club Ignacio Agramonte* approved a resolution prohibiting its membership from joining anarchist organizations. Cuban activists concluded that the political movement would have to take precedence over social activism until after independence.
Emigré unity remained elusive, however. In theory the communities understood the importance of working together. In fact, little cooperation existed. The conflicts of the 1880s had created divisions and distrust. The Key West leaders continued to resent Martí, by now the undisputed rebel leader in New York. Tampa support of Havana anarchist attacks on Key West’s nationalist leaders during 1888 and 1889 had left bitter feelings. Furthermore, a basic economic rivalry in the cigar trade placed Key West and Tampa in competition. With the rapid rise of Ybor City’s cigar industry, Key West’s patriot leadership feared that the most militantly nationalist of the exile communities would be destroyed. Without Key West, they thought, the independence cause would slowly die.

While these barriers to separatist unity in exile seemed insuperable, Tampa was in fact uniquely prepared to initiate a process of reconciliation among emigrés by late 1891. The social activist background of the Tampa leadership made it receptive to a new separatist message advanced in New York by José Martí. Key West leaders considered Martí a timid revolutionary and proceeded to organize a rebel movement on their own. But for Cubans in Tampa Martí represented a new generation with a broader vision of what the separatist movement could become.

Since the early 1880s, Martí had emphatically called on his compatriots to address the social divisions that plagued supporters of Cuban separation from Spain. He was particularly vocal regarding racial concerns, and with the outbreak of the labor conflicts in Florida after 1886 he also spoke to tensions in class relations among Cubans. He alluded to the issue in the separatist program of 1887. The program stressed the importance of unity, but it also revealed Martí’s recognition that the traditional political divisions among emigrés were now further complicated by class differences. Article four warned that rebel interests could no longer be controlled exclusively by Cuba’s dominant classes and race if broad participation was expected. While the program did not elaborate, during the next several years Martí made evident his fundamental commitment to a revolutionary movement based on honest, harmonious class relations, racial equality, and overall social justice.

Tampa leaders were no doubt captivated by Martí’s interest in a separatist ideal relevant to the expatriot working class, especially cigarworkers. No one in Florida doubted that Martí’s priority was the independence movement, but community leaders with labor organizing backgrounds—a new commitment to the patriot cause—saw him as a leader capable of fusing nationalist and working class aspirations. Not surprisingly, then, Tampa leaders took the initiative to invite Martí to Florida in November 1891.

Hoping to generate nationalist enthusiasm in Ybor City, Nestor Carbonell suggested that the Club Ignacio Agramonte announce its intention to hold a patriot event and invite Martí. The successful visit surpassed all expectations. Not only did it serve to stimulate patriot enthusiasm in the community, but it initiated a process of political and social unity around a separatist ideology sensitive to Florida’s Cuban working class.

Workers greeted Martí with enthusiasm in the cigar factories of Ybor City where he first spoke. They also filled the Liceo Cubano when he delivered his formal speech. In addition to generating patriot fervor, he demonstrated his sensitivity to the social concerns so important to
Florida’s Cubans. He emphasized that emigré unity had to be based on the mutual interests of the various political and economic groups. “Let us join together, Cubans, in this cause, with all, and for all,” he declared. “Or the republic has as its base the full character of each of its sons. . . or the republic is not worth our women’s tears or one drop of our brave warrior’s blood.” “Let us unite, before anything else, in this faith,” Martí continued, “Let us close the way to a republic which is not prepared through methods worthy of man’s dignity to promote the welfare and prosperity of all Cubans.” In concluding Martí asserted, “Let us place around the star, of the new flag, this formula of triumphant love: ‘With all, and for the benefit of all.’”

Martí’s desire to include all Cubans in defining and directing the independence movement and the future republic was a welcome message in Tampa. Moreover, cigarworkers were impressed by his desire to institutionalize these ideas through a political party designed to unite the emigré centers. The “Tampa Resolutions” were approved at a mass meeting and laid the groundwork for a new party, the Cuban Revolutionary Party (PRC), which ultimately sparked the successful struggle for independence. The resolutions called not only for cooperation among rebel centers, but also stressed that the new revolutionary organization “should not work directly for the actual or future predominance of any class.” Rather, the goal was the creation of a just and open republic, one in territory, in rights, in work, and in cordiality, created with all and for the benefit of all.”

The charter of the PRC, possibly written in Tampa but approved in Key West the following month, also addressed social issues. Article four called for a new and democratic
society “capable of overcoming through real work and a balance of social forces, the inherent dangers of liberty in a society created for slavery.”

Martí demonstrated an extraordinary ability to mobilize the Tampa community, as evidenced by the four thousand people who escorted him to the train depot on his departure to New York. Martí’s oratorical style was attractive, but more fundamental was the popular appeal of his message. Indeed, Key West workers almost immediately organized a committee to invite Martí to their community. Whether or not the traditional patriot leadership on the island participated in the decision to invite him is not clear, but El Yara did publish the formal invitation. While many of the Key West leaders were perhaps reluctant to invite him, they understood that Martí had captured the imagination of the Florida communities. They may have had little choice but to agree, or they may have been genuinely attracted to Martí. Not since Gomez and Maceo had visited Key West in the mid-1880s had the community expressed such enthusiasm for the separatist cause. In any case, Martí arrived on the Key in December 1891 and completed the organization of the PRC. He not only elicited the enthusiasm of the workers, but even initiated the task of winning over the Key’s patriot leadership.

The establishment of the PRC was only the beginning of worker influence on the new revolutionary movement. Activism throughout the state solidified the revolutionary party during 1892 and 1893, attracting to the movement those elements still skeptical of Martí and his ideas. During April 1892, Martí was elected to head the PRC by the local governing bodies, the Cuerpos de Consejo. Two months later he made a second triumphant visit to the Florida communities.

This second trip accomplished two very important goals. First, Martí managed to obtain a definitive statement of support from the military veterans who were central to any revolutionary movement. Even after the formation of the PRC in January, many remained withdrawn, but during early July, General Carlos Roloff, a Polish veteran of the Ten Years War, arrived to meet formally with Florida’s veteran leadership. They then met with Martí in Key West and issued a statement declaring their confidence in the PRC and its leaders. With this in hand, Martí succeeded during the next year in obtaining the support of his old rivals Gomez and Maceo.

With political unity among emigrés now accomplished, the PRC leadership turned to solidifying popular support. On July 18, 1892, Martí, Roloff, Poyo, Rivero, and another military veteran, Serafin Sánchez, arrived in Tampa from Key West and initiated three days of popular celebrations the likes of which had never before been seen in the city. A patriotic banquet on the day of their arrival was followed the next two days by non-stop activities in the factories, political clubs, and the community in general.

On the afternoon of the 19th the delegation from Key West visited the cigar factories of Pons, Fernandez y Sabby, Sanchez y Haya, and Martínez Ybor. After dinner they attended general meetings of the black community’s Liga Cubana de Instrucción and the Club Ignacio Agramonte. The next day, morning visits to individual homes was followed by another afternoon of factory visits. Greetings at the factories were unanimously enthusiastic. At the Martínez Ybor establishment the large multitude made it difficult to enter. “Women and señoritas, Spaniards, Americans, Italians, Mexicans... the whole community was there, united, compact, cheering the
precursors of liberty,” according to one reporter. When the delegation finally managed to penetrate the crowd and enter the building, they received an explosion of applause and “vivas” which was followed by the Cuban band’s rendition of “the Hymn of Bayamo” and numerous speeches.

The delegation was symbolic of the PRC’s diverse but unified constituency. Speakers represented almost every emigré group or interest: Poyo and Juan Arnao, the traditional emigré political leaders; Roloff and Sanchez, the military veterans; Rivero and Rubiera, Cuban labor activists; Joaquin Granados and Cornelio Brito, the black community; and José Pérez Molina and Silverio Gomez, the Spanish anarchist community. Pérez and Gomez declared that while they had no other flag but the “red” one, they and those who thought like them were for the emancipation of humanity and, as such, supported Cuban independence. (By the end of 1892, the cause also attracted most Cuban anarchists, including Enrique Creci, Enrique Messonier, Sandalio Romaelle, Francisco Segura, and Guillermo Sorondo.) At each factory, of course, Martí was the featured speaker and it was behind his vision of a popular nationalist struggle that these diverse groups gathered. After the speeches the delegation was invited to partake of candies, beers and cigars. “Please forgive us if we do not offer you something better,” noted one young worker pointing to his heart, “but what is lacking on that table you will find here.”

Late that afternoon the community gathered at the Circulo de Trabajadores from where some 1,500 persons set out in a procession across town to the Liceo Cubano. As Patria’s correspondent noted, the march demonstrated “the unity of the oppressed, of the disinherited, of all free men.” That evening so many attended the mass meeting at the Liceo that at Martí’s suggestion the assembly was held outdoors. Chairs were placed on the street and “standards, flags, and other emblems among the multitude presented a beautiful panorama clearly illuminated by our electric lights.” The correspondent described the scene with obvious emotion. “Spaniards and Cubans, glorious military figures and prominent emigrés, distinguished journalists and eminent public men, whites and blacks, poor and rich, all spoke on that memorable night with accents of truth.” The gathering reflected the fusion of Cuban nationalism and social awareness that served as the foundation for the PRC. According to the newspaper reporter, the meeting was more than a patriotic celebration; it was for “complete emancipation.” “There the cosmopolitans [anarchists], the socialists, the independents, all in Tampa who support the cause of progress . . . fraternized . . . to serve the cause of liberty, which is the cause of all humanity.” On the following morning the delegation set off for Ocala and St. Augustine to spread the ideas reaffirmed in Tampa. 23

Tampa remained committed to the PRC throughout its existence. The city’s three affiliated clubs grew to fifteen by 1896, and the city had three local Cubanos de Consejo: in Ybor City, Port Tampa, and West Tampa. Leaders with strong labor activist backgrounds—Rivero and Sorondo—headed the first two councils. 24 Furthermore, while labor activists continued to insist that manufacturers not exploit and abuse their workers, they counseled compromise for the benefit of the independence cause. In fact, despite occasional labor disputes, manufacturers and workers both contributed to the PRC. The cigar workers in all the Florida communities instituted t2Dhe Dia de la Patria to provide the movement with a day’s wages each month, or often each week. Tampa also became a center of expeditionary activity after the outbreak of the independence war in early 1895. The PRC’s Department of Expeditions established its headquarters in
Tampa under Emilio Nuñez and Fernando Figueredo, longtime exiles and veterans of the Ten Years War. During 1896 and 1897 expeditions organized in Tampa departed from Cedar Key, and other locations on Florida’s west coast between the Suwanee and Caloosahatchee Rivers.25

Cubans in Tampa were important to the emigré revolutionary effort and central to the achievement of unity. Key West was the most important separatist center by the early 1890s, but it had been closed to Martí. Indeed, unity became a possibility partially because of the action of Tampa cigarmakers. Although Martí’s revolutionary experience could not compare with Gomez, Maceo and other veterans of the Ten Years War, Tampa leaders valued Martí’s interest in promoting the concerns of all Cuban workers including blacks. Once in Florida, Martí demonstrated not only his interest in creating a broader separatist ideology that included a social dimension, but he also emphasized his full dedication to organizing a new rebellion on the island in cooperation with the traditional rebel leaders.

From Tampa Martí had spoken to all Cubans. His extraordinary ability to fuse nationalist and social concerns in such a manner as not to alienate any important socioeconomic sector led to the mobilization of most Cubans behind a new, popular separatist vision institutionalized in the PRC. In the midst of the labor-management strains of the final decade of the century, Martí’s call for class and racial harmony as well as social justice was reassuring to a managerial class faced
with an increasingly radical labor movement in Florida. Most significantly, however, the enthusiasm generated by Tampa cigarworkers spread to Key West and provided Martí with the opportunity to meet directly with the traditional patriot leadership and convince them of his capacity to lead the new rebel movement. The intervention of Tampa cigarworkers gave Martí the chance he needed to prove himself in Florida.

The cigar factory at Sixteenth Street and Columbus Drive has long been an Ybor City landmark due to its distinctive clock tower. The building currently houses the Standard Cigar Company which produces Cuesta-Rey cigars.

Photograph courtesy of Florida State Archives.
1 La Doctrina de Martí (New York), February 15, 1897. Granado and Sorondo were prominent members of Tampa’s black Cuban community.

2 For additional information on Serra see Pedro N. Gonzales Veranés, La personalidad de Rafael Serra y sus relaciones con Martí (Havana: La Veronica, 1943) and Pedro Deschamps Chapeaux, Rafael Serra y Montalvo: Obrero incansable de nuestra independencia (Havana: Unión de Escritores y Artistas de Cuba, 1975).

3 La Doctrina de Martí, July 25, 1896. For an interesting discussion of the PRC leadership in New York after Martí’s departure, see Louis A. Pérez, Jr., Cuba Between Empires, 1878-1902 (Pittsburgh: University of Pittsburgh Press, 1983).


5 Martí’s conflicts with the veteran political leaders are traced in Jorge Ibarra, José Martí: Dirigente político e ideólogo revolucionario (Havana: Editorial Ciencias Sociales, 1980), 61-87, 116-123 and Gerald E. Poyo, “Cuban Emigré Communities in the United States and the Independence of their Homeland, 1852-1895 (Gainesville: University of Florida unpublished dissertation, 1983), 190-199.

6 Cuban emigré separatist ideological development from 1852 through 1885 is traced in Poyo, “Cuban Emigré Communities.”

7 El Productor (Havana), November 1, 1888, April 13,1890. Information on Rivero is included in Rivero Muñiz, “Los cubanos en Tampa.” For an interesting discussion of Creci see Olga Cabrera, “Enrique Creci: un patriota obrero,” Santiago, 36 (December 1979).

8 El Productor, July 28, 1889.

9 El Porvenir (New York), April 2, 1890.

12 El Productor, June 8, 1890.

13 Information on political organizing activities in Florida during 1889-1891 are included in the following sources: Deulofeu, Heroes del destierro; Gerardo Castellanos García, Motivos de Cayo Hueso (Havana: URAR, García y Cia, 1935), 163-67; Juan J. E. Casasús, La emigración cubana y la independencia de la patria (Havana: Editorial Lex, 1953), 200-203; Rivero Muñiz, “Los cubanos en Tampa,” 29-30; “Libro de Actas. Liga Patriótica Cubana, Tampa.” Archivo Nacional de Cuba (ANC), Donativos y Remisiónes, Legajos fuera de caja 139, no. 3, see entries for July 26 and August 18, 1891.
Before Martí arrived in Florida, the Key West community had already initiated conspiratorial activities in Cuba through its Convención Cubana. See Raoul Alpízar Poyo, Cáyo Hueso y José Dolores Poyo: Dos símbolos pátrios (Havana: Imprenta P. Fernandez, 1947), 74-78.


For details on Martí’s socioeconomic ideas see John Kirk, José Martí: Mentor of the Cuban Nation (Gainesville: University of Florida Presses, 1983); José Cantón Navarro, Algunas ideas de José Martí en relación con la clase obrera y el socialismo (Havana: Editorial Poltica, 1981); Ariel Hidalgo, Origenes del movimiento obrero y del pensamiento socialista en Cuba (Havana: Editorial Arte y Literatura, 1976); and Gerald E. Poyo, José Martí, Architect of Social Unity: Class Tensions in the Cuban Emigré Communities of the United States, 1887-1895 (Gainesville: University of Florida Center for Latin American Studies, Occasional Paper #5, October 1984).

Martí, Obras completas, IV, 270-271, 279.

Martí, Obras completas, I, 271-274.

Martí, Obras completas, I, 281. A notarized document in the Cuban National Archive signed by Manuel García Ramírez declares that the secret statutes of the PRC were written by Martí, Rivero, and the García Ramírez brothers (Manuel, José, & Juan) during this visit. ANC, Donativos, Caja 519, no. 3.

This figure is given by Rivero, “Los cubanos en Tampa,” 63.

For a narrative of Martí’s visit to Key West, see Castellanos, Motivos de Cayo Hueso, and Deulofeu, Heroes del destierro.

Patria (New York), July 16, September 3, 1892.

Ibid., July 30, August 6, 1892.

Ibid., July 20, 1895; December 23, 1896; Rivero Muñiz, “Los cubanos en Tampa,” 87-89.