

---

# RESEARCH REPORTS AND NOTES

---

## PROTESTANT MISSIONARIES IN CUBA :

Archival Records, Manuscript Collections,  
and Research Prospects

*Louis A. Pérez, Jr.*

*University of South Florida, Tampa*

They arrived first in July 1898 in scattered numbers, in the company of an army of conquest, and subsequently in successive waves during the military occupation. By the time U.S. military rule over Cuba came to an end in May 1902, no less than a score of Protestant denominations had inaugurated evangelical activities in Cuba, including Northern and Southern Baptists, Southern Methodists, Presbyterians, Episcopalians, the Disciples of Christ, Quakers, Pentecostals, and Congregationalists. In fact, so many missionaries arrived in Cuba at one time that denominational competition quickly got out of hand. In February 1902, an interdenominational conference convened in Cienfuegos to impose order on the U.S. evangelical enterprise. The resulting comity plan established spheres of influence for the principal Protestant denominations in Cuba: Northern and Southern Baptists divided the island between them, with Northern Baptists in the two eastern provinces and Southern Baptists assigned to the four western ones; Quakers and Methodists divided eastern Cuba between them; Presbyterians and Congregationalists located their missions in the western zones; and Episcopalians concentrated in Matanzas and Santiago de Cuba.

In the decades that followed, the number of U.S. Protestant denom-

inations as well as the ranks of their missionaries in Cuba increased. To the original Protestant denominations were added Lutherans, Free Will Baptists, Jehovah's Witnesses, Christian Scientists, Seventh-Day Adventists, the Nazarene Church, Mennonites, the Plymouth Brethren, the Berea Mission, Gideon's Band, the Salvation Army, and the Church of God (Cleveland).<sup>1</sup>

The defeat of Spain in 1898 opened Cuba all at once to U.S. political control, capital penetration, and religious proselytizing. These factors were among the major components of the U.S. presence in Cuba, both the source and the result of its hegemony throughout much of the early twentieth century. Missionaries formed part of a vast U.S. influx into Cuba, along with soldiers and diplomats, capitalists and colonists. All of them were variously committed to the notion described by President William McKinley in 1899 of a "new Cuba" that was "yet to arise from the ashes of the past."<sup>2</sup>

This undertaking was in fact very much a Protestant project, for U.S. control of Cuba implied responsibility for salvation and redemption in the religious sphere no less than in the secular one. Indeed, they were conceived of as being one and the same. National policy fused indistinguishably with evangelical purpose, and the distinctions were blurred early: no suggestion of conspiracy or even the need for formal collaboration, rather a convergence of ideological constructs and shared cultural norms that readily yielded common purpose toward similar goals. "We must lift them up by a generous and noble Christian series of efforts," exhorted General Oliver Otis Howard in 1898. He explained, "It is our

1. The literature on Protestants in Cuba is voluminous. Most of this material consists of first-person narratives and hagiographical works extolling the evangelical enterprise in Cuba. Among representative titles, see Howard B. Grose, *Advance in the Antilles* (New York: Eaton and Maines, 1910); Henry L. Moorehouse, *Ten Years in Eastern Cuba* (New York: American Baptist Home Mission Society, 1910); Albion W. Knight, *Lending a Hand in Cuba* (Hartford, Conn.: Church Missions Publishing Company, 1916); Robert McLean and Grace Petrie Williams, *Old Spain and New America* (New York: Association Press, 1916); Charles Detweiler, *Twenty Years in Cuba* (New York: General Bond of the Northern Baptists Convention, 1923); Una Roberts Lawrence, *Cuba for Christ* (Atlanta, Ga.: Home Mission Board of the Southern Baptist Convention, 1926); Sylvester Jones, *Ideas y críticas acerca de la obra evangélica en Cuba* (Havana: 1926); A. S. Rodríguez, *La obra bautista en Cuba Occidental* (Havana: 1930); Agustín López Muñoz, *Apóstol bautista en la Perla Antillana* (Caibarién: Editorial Federación, 1945); L. D. Newton, *The Life of M. N. McCall, Missionary to Cuba* (Atlanta, Ga.: Southern Baptist Convention, 1948); Edward Odell, *It Came to Pass* (New York: Board of National Missions, 1952); Sterling A. Neblett, *Methodism's First Fifty Years in Cuba* (Wilmore, Ky.: Asbury College, 1976); Hiram H. Hilty, *Friends in Cuba* (Richmond, Ind.: Friends United Press, 1977); and Marcos Ramos, *Panorama del protestantismo en Cuba* (Miami, Fla.: Editorial Caribe, 1986). Critical scholarly accounts include Margaret E. Crahan, "Religious Penetration and Nationalism in Cuba: U.S. Methodist Activities, 1892-1958," *Revista/Review Interamericana* 8 (Summer 1978):104-224; and Harold Edward Greet, Jr., "History of Southern Baptist Missionary Work in Cuba, 1886-1916," Ph.D. diss., University of Alabama, 1965.

2. *A Compilation of the Messages and Papers of the Presidents, 1789-1902*, 10 vols., edited by James D. Richardson (Washington, D.C.: Government Printing Office, 1896-1902), 10:152.

God-given mission, and the whole Christian world is watching to see if the great American republic is equal to the strain."<sup>3</sup>

The U.S. purpose was thus defined early and clearly: to reshape Cuban attitudes, refashion Cuban behaviors, and restructure Cuban institutions in ways that would make Cuban nationality compatible with U.S. sovereignty. The undertaking was formulated in the idiom of progress and uplift to which U.S. citizens in Cuba subscribed and from which they derived orientation. As Military Governor Leonard Wood explained in 1900, "We are dealing with a race that has steadily been going down for a hundred years, and into which we have to infuse new life, new principles, and new methods of doing things."<sup>4</sup> Evangelical writer Howard Grose concurred with this view: "There must be a deal of uplifting, of change, of improvement. The moral standards must be raised, and new ideals must be introduced. The Cuban people have generations of bad training and no training to outgrow, new habits to form, new customs to adopt, before they can reach the condition of civilization which they ought to have."<sup>5</sup>

Protestant missionaries responded to this summons. They arrived early and expanded rapidly. And indeed they found a fertile field in Cuba. Inadequate public education and poor health-care systems in postwar Cuba provided missionaries with easy entrée into the early republic. They sponsored programs in domestic and vocational instruction as well as agricultural and industrial training. They established some of Cuba's most prestigious elementary and secondary schools as well as business schools and institutions of higher education. Missionaries organized English-language programs and adult-education projects. They operated orphanages, dispensaries, clinics, and hospitals—and with effect: by the 1950s, as many as four hundred thousand Cubans belonged to one of the many Protestant denominations in Cuba. By that time, too, Protestant preachers outnumbered Catholic priests, and Protestant chapels outnumbered Catholic churches.

Hegemony operated on many levels, and U.S. control over property and politics served to create an environment in which success necessarily implied Cuban accommodation to the propriety and premises of the U.S. presence in Cuba. Protestant missionaries played a central role in this process, supporting from within the normative structures on which U.S. hegemony in Cuba rested. They situated themselves throughout strategic points of Cuban society, places from which to transmit ideological constructs, behavioral norms, and cultural forms across class lines,

3. Oliver Otis Howard, *Fighting for Humanity* (New York: F. Tennyson Neely, 1898), 20.

4. Leonard Wood to William McKinley, 12 Apr. 1900, Leonard Wood Papers, Manuscript Division, Library of Congress, Washington, D.C.

5. Gorse, *Advance in the Antilles*, 130.

among all racial groups, and to men and women alike. Cubans were thus socialized to view as normal, and to succeed in, an environment shaped by the primacy of U.S. needs. But they could obtain access to this environment only after acquiring the appropriate language skills, work habits, and political values. It was a world in which being born again promised salvation that was immediate as well as eternal.

The archival records and manuscript holdings that will be described here offer a rich collection of institutional records and personal papers for studying Protestant missionary activity in Cuba. Many are previously unknown and unused, and some have only recently been opened to researchers. They also contain important research materials for studying the larger context in which Protestants found themselves in Cuba, including national politics, social conflicts, and economic dislocations in the late nineteenth century and much of the twentieth.

The collections represent the principal Protestant denominations in Cuba. Not all denominations maintained formal archives, and not all denominations that preserved their records have opened them to researchers. In the main, however, the collections that are available offer a sufficiently extensive assortment of materials in both quantity and kind to sustain research on the role of the Protestant church in Cuba.

The larger implications of these collections are at once apparent and suggestive, and they extend beyond Cuba. The availability of these materials point to fruitful possibilities of additional research on the U.S. evangelical presence elsewhere in Latin America. Indeed, many of the records described below contain extensive materials related to U.S. missionary activity among the Spanish-speaking communities in the U.S. Southwest and Florida and also in Mexico, Guatemala, Panama, Jamaica, and Puerto Rico. It is reasonable to suppose that similar records exist for other Latin American countries as well.

American Baptist Archives  
American Baptist Historical Society  
Archives Center  
P. O. Box 851  
Valley Forge, Pennsylvania 19482

Baptist missionary activity in Cuba began during the U.S. occupation (1898–1902), first under the auspices of the American Baptist Home Mission Society in 1899 and then supported the following year by the Woman's American Baptist Home Mission Society. The Southern Baptist Convention established missions in the four western provinces of Pinar del Río, Havana, Matanzas, and Las Villas. Northern Baptists established themselves in the eastern provinces of Camagüey and Oriente and were subsequently known as the American Baptists. The collection of Northern

Baptist materials on Cuba is located in the Executive Office Files and mainly consists of correspondence between the Office of the Superintendent and missionaries in Cuba, including Hartwell R. Moseley (1899–1913), A.B. Howell (1913–1917), Daniel A. Wilson (1917–1918), and Robert Routhledge (1918–1940). Other types of manuscript materials include financial records, minutes, historical notes, and records on mission schools, personnel, and church properties. The printed materials of the American Baptist Home Mission Society consist of annual reports and official board minutes from 1899 to the present, annual reports of the Woman's Baptist Home Mission Society beginning with 1900, and a miscellaneous collection of pamphlets. The collection of official journals and periodicals includes the *Baptist Home Mission Monthly* (1878–1909), *Ocean to Ocean* (1911–1930), *Home Mission Echoes* (1885–1909), *Mission* (1910–), and *Tidings* (1881–1911). Also included in this collection are the records of the Baptist World Alliance Resettlement Projects (1949–1972), which contain case files on relocating Cuban exiles during the 1960s and 1970s.

Warren Aiken Candler Papers  
Emory University  
Special Collections Department  
Robert W. Woodruff Library  
Atlanta, Georgia 30322

Warren Candler (1857–1941) was one of the early Methodist missionaries in Cuba and served as the bishop of Florida with responsibility for Cuba from 1898 to 1915 and again from 1927 to 1930. Candler's papers form an extensive collection of official records and personal material, including correspondence, letter books, appointment books, clippings, scrapbooks, and photographs. All the correspondence pertaining to missionary activity in Cuba was written during the two periods when Candler served as bishop of Florida. The bulk of the correspondence deals with such issues as education (specifically, Candler College), missionary personnel and property, fund-raising, and first-person accounts written by Candler during his visits to Cuba.

James Garvin Chastain Papers  
Southern Baptist Historical Library and Archives  
901 Commerce Street  
Suite 400  
Nashville, Tennessee 37203

James Chastain (1853–1954) served as a Southern Baptist missionary in Cuba between 1917 and 1920 and was subsequently appointed as

superintendent of the Spanish work of the Southern Baptist Home Mission Board (1920–1927). The collection consists of diaries, a scrapbook containing reports, letters, and photographs, and a notebook of anecdotes, stories, and clippings.

Christian Scientist Archives  
First Church of Christ, Scientist  
Records Management Division  
175 Huntington Avenue  
Boston, Massachusetts 02115

Christian Science activity in Cuba experienced several phases. An informal group established in 1906 was subsequently dissolved. A second informal group was organized in 1916 and later recognized as a Christian Science Society in 1921. In 1937 the society changed its title to the First Church of Christ, Scientist, Havana. In 1952 a new society was established and in 1955 was recognized as the Second Church of Christ, Scientist. A third group of Christian Scientists established a society in Guantánamo in 1941. The Cuba holdings of the Christian Scientists are organized into three major record series that reflect the history and activity of each organized society in Cuba. The records of the First Church span the years 1916 to 1953 and consist of correspondence between the original branch in Cuba and the board of directors in the United States. The second series consists largely of correspondence related to the second Church of Christ, Scientist, in Havana for the years 1950 to 1973. The third series is related to the Christian Science Society of Guantánamo and consists largely of correspondence from Cuba spanning the years 1939 to 1974. In addition to the three main records series, a number of smaller collections contain useful materials. These include area desk files (1969), applications for listing (1941), and the field collection (1919–1967). The last-named collection contains correspondence, photographs, memorabilia, and an unpublished manuscript written in 1940 recounting the history of the First Church. Because some materials are restricted, researchers are encouraged to contact the records administrator's office to ascertain the availability of specific papers.

Committee to Assist Ministry Education Overseas (CAMEO) Papers  
Billy Graham Center Archives  
Wheaton College  
Wheaton, Illinois 60187

A collection of correspondence, reports, minutes, and monographs covering the years 1956 and 1963–1975. Materials pertaining to Cuba deal with CAMEO efforts to assist the educational institutions of various

evangelical organizations on the island, with particular emphasis on programmed learning techniques.

Cravener Family Collection  
 University of Alabama  
 Special Collections Library  
 Tuscaloosa, Alabama 35487

The Cuba materials are found in the papers of Episcopal Minister William C. Cravener (1883–1955). They consist mainly of journals, letters, and photographs from his periodic visits to the island.

Cuba Records  
 General Board of Global Ministries  
 United Methodist Church  
 World Division  
 475 Riverside Drive  
 New York, New York 10115

The Methodists were among the first Protestant denominations to establish missions on the island. They arrived in 1898 and included doctors and nurses to assist in the campaign against yellow fever. By the early 1900s, Methodists had established chapels, schools, and clinics in Havana, Matanzas, Cienfuegos, Santiago de Cuba, Manzanillo, Cárdenas, and Caibarién. This extensive collection of materials consists of correspondence, reports, and miscellaneous printed matter organized into six series. Three are printed series and include the annual reports of the Board of Missions (1891–1926), the Board of Missions yearbooks, and the missionary yearbooks (1928–1940). Manuscript materials include the prayer calendars (1948–1990), which provide information on missionary names and the kinds of work performed. The Record Series for 1917–1949 consists of twenty separate files organized by subjects. Representative listings include materials on Candler College, Cuba Field Committee minutes, the Matanzas Seminary, the Cuba Council of Evangelical Churches, and correspondence files for H. B. Bardwell (1912–1949), Warren A. Candler (1914–1941), and Paul B. Kern (1931–1952). The Current Card Catalogue Series contains materials mostly covering the post-1959 period. Among the more than fifty files are materials on such topics as Cuban pastors (1969–1979), Cuban property (1941–1964, 1982–1989), Cuba-Christian Marxist encounter (1980), the home for the aging (1989), the Ecumenical Council of Cuba (1989), the Colón Methodist Church (1989), and Cuban funds (1975–1976).

Disciples of Christ Papers  
Disciples of Christ Historical Society  
1101 Nineteenth Avenue  
South Nashville, Tennessee 37212

The Disciples of Christ arrived in Cuba between 1899 and 1900 and soon established missions in Havana and Matanzas. This small but useful collection of materials on the evangelical activities of the Disciples in Cuba lacks records for the early decades. Most of the records fall into the categories of correspondence, reports, and oral history tapes spanning the 1940s and 1950s. The larger portion of these materials consists of the periodic letters and reports of two missionaries who served in Cuba between 1946 and 1952: Ernesto Estévez in Consolación del Sur and J. R. Jiménez in Havana. These materials are found in one file containing some five hundred pages of correspondence and reports.

Episcopal Church Records  
Archives of the Episcopal Church  
606 Rathervue Place  
P. O. Box 2247  
Austin, Texas 78768

The Domestic and Foreign Missionary Society records in the archives of the Episcopal Church contain a variety of important research materials on Protestant missionary activity in Cuba. Episcopalians arrived in Cuba in 1899 and in the years that followed established missions in Havana, Matanzas, Bolondrón, the Isle of Pines, and La Gloria. The Cuba materials are organized into three series. Series A contains mostly late-nineteenth-century materials, approximately 175 items in the form of correspondence, reports, and petitions dated between 1874 and 1901. Series B spans the years 1905 to 1962 and contains an estimated 5,000 items, largely correspondence from Hiram R. Hulse, the second Episcopal Bishop of Cuba (1916–1938), and other missionaries on the island, including A. Hugo Blankingship (1927–1952), Sarah W. Ashurst (1916–1934), W. H. Decker (1917–1923), Albion W. Knight (1905–1913), J. M. López-Guillén (1905–1933), Juan McCarthy (1920–1930), George B. Myers (1917–1925), and W. W. Steele (1906–1926). Series C is a collection of miscellaneous materials and includes photographs, pamphlets, and other published materials.

Evangelical Foreign Mission Association (EFMA) Papers  
Billy Graham Center Archives  
Wheaton College  
Wheaton, Illinois 60187



These papers consist principally of the files of two former EFMA executive secretaries, Clyde Taylor and Wade Coggins, and pertain largely to such issues as relations with foreign governments, coordination of activities among individual missions, and use of communication channels. The Cuba records span the years between 1945 and the early 1960s.

Evangelical Lutheran Church in America  
Office of the Secretary  
8765 West Higgins Road  
Chicago, Illinois 60631

The records of the Evangelical Lutheran Church include a small miscellaneous assortment of materials collected from Lutheran Church bodies all over the world. The records consist mainly of correspondence and printed matter spanning the 1950s.

International Foreign Missions Association (IFMA) Papers  
Billy Graham Center Archives  
Wheaton College  
Wheaton, Illinois 60187

These records cover the 1930s through the 1980s and consist of correspondence, financial and statistical reports, minutes, and photographs. The IFMA was responsible for coordinating policies and operations among various evangelical organizations. Among the issues treated are theoretical aspects of missionary enterprises, the education of future missionaries, theological issues, and missionary conferences. This collection contains restricted materials. Researchers are encouraged to contact the Billy Graham Center Archives for more information.

Sylvester and May Mather Jones Papers  
Friends Historical Collection  
Guilford College  
5800 West Friendly Avenue  
Greensboro, North Carolina 27410

This collection is a small family archive consisting of correspondence, journals, photographs, and newsclippings related to the missionary work of the Friends. Sylvester and May Mather Jones arrived in Cuba in 1900 and established a Friends mission in Gibara, where they remained until 1927. The Cuba materials are located in Series II of the memory books collection, which is entitled "Cuban Service, 1900-1927, 1950." These volumes contain photographs, publications, and clippings related to Quaker activity in Gibara, Holguín, Puerto Padre, Cárdenas, Matanzas, and Havana. A second collection of records consists of family papers that include

journals, diaries, personal correspondence, official letters, financial record books, and family photographs.

Una Roberts Lawrence Resource Files  
Southern Baptist Historical Library and Archives  
901 Commerce Street  
Suite 400  
Nashville, Tennessee 37203

This collection of records documents the life and work of Una Roberts Lawrence (1893–1972), who served as leader of the Women’s Missionary Union and the Home Mission Board of the Southern Baptist Convention. The materials pertaining to Cuba are located in Series II and make up a large portion of the files. They consist of correspondence, reports, newspaper clippings, and photographs documenting the activities of the Southern Baptist Convention in Cuba between the 1880s and the 1970s. Much of this material is correspondence with Cuban Baptist missionaries, including Edelmiros Becerra (Sancti Spíritus), M. A. Callero (Sagua la Grande), A. Corugedo (Matanzas), Rafael Fragueta (Placetás), Nemesio García (Havana), J. M. Fleytes (Aguacate), Moisés J. González (Santa Clara), Antonio Martínez (Cárdenas), Angel Pinelo (Consolación del Sur), and Emilio Planos (Guanabacoa). Of particular interest is the correspondence between 1886 and 1902 of Alberto J. Díaz, the first Cuban Baptist missionary on the island. Other Southern Baptist missionary activity for which records are available include the Baptist School, the Víbora Church, and the Cuban-American College, all located in Havana. The Lawrence Resource Files also include the minutes of the Home Mission Board for the years 1874–1962, which provide information on all phases of Southern Baptist missionary activities in Cuba.

William Benjamin Lippard Papers  
American Baptist Historical Society  
P. O. Box 851  
Valley Forge, Pennsylvania 19482

William Lippard (1886–1971) served as writer and editor of *Mission* magazine during the 1940s and 1950s. His papers include minutes on public relations of Northern and Southern Baptist conventions and related correspondence and photographs pertaining to Baptist missions in Cuba.

Lutheran Church (Missouri Synod) Papers  
Concordia Historical Institute  
Department of Archives and History  
801 DeMun Avenue  
St. Louis, Missouri 63105

Lutheran evangelical activity in Cuba commenced in 1907, during the second U.S. military intervention (1906–1909), and centered on the Isle of Pines, mainly in the towns of Nueva Gerona and Jacksonville. The Cuba materials in Lutheran records are located in two record groups: the Board of Missions in North and South America (1878–1965) and the Board of Missions Services (1965 to the present). Nineteen files pertain to Cuba specifically, and an indeterminate number of files pertain to missionaries who served in Cuba. The materials consist of correspondence, minutes, reports, surveys, photographs, and maps.

Martin and Haworth Family Papers  
 Friends Historical Collection  
 Guilford College  
 5800 West Friendly Avenue  
 Greensboro, North Carolina 27410

This important collection of family papers relates to Quaker missionary activity in Cuba. Zenas Martin served as superintendent of the American Friends Mission in Holguín between 1898 and 1931. The collection consists of personal and family correspondence, official letters, diaries, financial record books, reports to the American Friends Board of Foreign Missions, newspaper clippings, photographs, and a collection of Cuban postcards.

Mennonite Church Records  
 Historical Committee of the Mennonite Church  
 1700 South Main Street  
 Goshen, Indiana 46526

The Mennonite Church was a latecomer to Cuba, establishing missionary activity on the island in 1954, first in Corralillo and soon after in Sagua la Grande. This small Mennonite collection consists largely of unpublished manuscripts and reports dealing with Cuba during the 1970s, organized into three groups. The first set is made up of handwritten travel notes and a journal written in September 1976 by C. Douglas Hostetter entitled “Cuba Trip.” The second collection, entitled “Data Files–Cuba Trip–Reports,” contains articles and reports written by Hostetter about the same trip and dated variously from 1976 to 1984. The third group is labeled “Cuba, 1975–1979” and consists of reports written for the Mennonite Central Committee.

Miller-Furman-Dabbs Family Papers  
 University of South Carolina  
 South Caroliniana Library  
 Columbia, South Carolina 29208

This extensive family collection spans the years 1751 to 1931. The Cuba materials, largely in the form of correspondence, are located in the papers of Sudie Furman Dabbs, who served as a Baptist missionary in Mariel during the 1910s.

Nazarene Church Archives  
Church of the Nazarene  
International Headquarters  
Office of the General Secretary  
6401 The Paseo  
Kansas City, Missouri 64131

Nazarene Church missionaries arrived in Cuba in 1902, originally as Pentecostalist missionaries. They first centered their activity in Trinidad and later expanded into Havana and Cárdenas. The Pentecostal Mission merged with the Nazarene Church in 1915. The Nazarene archives contain a rich collection of Cuba materials, organized into several record groups spanning the 1910s to the 1960s. The records of the General Board of Foreign Missions and the Department of Foreign Missions (Series III) consist largely of correspondence of church workers during the 1910s and 1920s, including Rev. and Mrs. E. Y. Davis (1919–1922), Frank Ferguson (1918–1919), J. L. Hinds (1912–1919), Leona Gardner (1915–1940), and Grace Mendell (1916–1919). The Cuban District Minutes and Materials consist of the records of the annual Nazarene assemblies in Cuba (1917–1918, 1953–1960), field superintendent reports (1954–1960), missionaries' personal reports (1956–1960), the report of the Bible school director (1957), and photographs. The collection of lay preacher Leona Gardner consists of correspondence, reports, and photographs of one of the original missionaries who arrived in Cuba in 1902. The Hiram F. Reynolds collection contains voluminous correspondence pertaining to Cuba. Reynolds served as the General Superintendent of the Church of the Nazarene between 1907 and 1932. Included in these materials is a collection of photographs taken of church work and workers in Cuba during Reynolds's visit to the island in 1916. The Nazarene collection also contains a complete collection of its monthly missionary periodical, *The Other Sheep* (1913–1974).

Presbyterian Church (U.S.A.) Records	Office of the General Assembly
Department of History	Department of History
Presbyterian Study Center	425 Lombard Street
P. O. Box 849	Philadelphia, Pennsylvania 19147
Montreat, North Carolina 28757	

Presbyterian missionaries arrived in Cuba early in 1899 and imme-

diately established Cárdenas as the center of their evangelical activities. In the years that followed, Presbyterian missionaries expanded into Caibarién, Camajuani, Remedios, San José de las Ramos, Placetas, and Colón. The records in Montreat and Philadelphia together constitute an extensive archival collection related to one of the most important Protestant denominations in Cuba. The holdings at Montreat consist of a modest collection of manuscript materials, principally correspondence from Presbyterian missionaries in Cuba, including Henry Barrington Pratt (1894–1895), Allie May Arey (1936), Margaret M. Davis (1917–1919), and Robert L. Wharton (1917). Also included are records from La Progresiva, a primary school in Cárdenas. The archival collections also contain nine volumes of minutes of the Executive Committee of Foreign Missions, spanning the years 1892–1894, 1899–1903, and 1914–1922, in which missionary activity in Cuba is frequently discussed.

The record holdings of the Office of the General Assembly in Philadelphia are considerably larger and form a substantial body of records organized into five distinct record groups. The collection of the Department of Educational and Medical Work of the Board of National Missions deals largely with property issues, mostly with schools. These materials consist of general correspondence (1920–1949), general reports (1910–1925, 1938–1949, 1961), and correspondence and reports from specific locations in Cuba, including Cabaiguan (1923–1957), Caibarién (1935–1953), La Progresiva primary school in Cárdenas (1899–1960), the Kate Plumer Bryan Memorial School in Güines (1916–1954), Havana (1928–1930), Nueva Paz, Perico, and Placetas (1935–1945), Sagua la Grande and San Miguel (1925, 1935), and Sancti Spiritus (1928–1929). The second collection covers the Woman's Board of Home Missions (Record Group 48) and consists of correspondence, journals, and annual reports spanning the years 1869 to 1941. The records of the Treasurer's Department of the Board of Home Missions (Record Group 109) are for the years between 1904 and 1926 and deal with the finances of Presbyterian missionary work in Cuba. These materials include a folder of general reports for Cuba (1911–1924) as well as specific locations across the island: Cabaiguan (1922–1924), Caibarién (1919–1922), Cienfuegos (1911–1919), Manquito (1919–1920), Nueva Paz (1918), Remedios (1919–1922), San José de los Ramos (1919–1922), Santa Clara (1914), Unión de Reyes (1919–1922), Cárdenas (1919–1922), Güines (1909–1922), Havana (1921–1922), Matanzas (1914–1922), and Sancti Spiritus (1912–1920). Also included in this collection are two folders dealing with Cuban buildings (1914–1918) and Cuban properties (1918–1923). The records of the Spanish-Speaking Work of the Board of National Missions are organized into two general chronological collections: the materials for 1890–1965 (Record Group 104) and the holdings for 1959–1975 (Record Group 106). Both collections exhibit substantial amounts of materials, largely in the form of correspondence, reports,

minutes, periodicals, and photographs dealing with virtually all aspects of Presbyterian activities in Cuba. Record Group 104 is especially useful for the 1930s, 1940s, and 1950s. Its records deal with a wide variety of subjects, including health care, education, and seminaries. Also included in this collection is correspondence from more than fifty Cuban Presbyterian ministers. The records for the years 1959–1975 are especially useful for studying Presbyterian missionary activities in the years following the Cuban Revolution. A collection of nearly thirty folders deals with such issues as claims for property lost in Cuba (1962–1969), pensions for Cuban personnel (1960–1972), medical assistance to Cuba (1963–1968), and Cuban refugees (1966). Other miscellaneous materials in these records include collections of Presbyterian periodicals from Cuba, including the *Heraldo Cristiano* and *Mensaje*, and an extensive photograph collection of La Progresiva primary school between 1947 and 1952. Researchers are advised that use of materials less than seventy years old requires written permission from the Program Agency in Philadelphia.

Seventh-Day Adventists Archives  
General Conference of Seventh-Day Adventists  
Church World Headquarters  
Department of Archives and Statistics  
12501 Old Columbia Pike  
Silver Spring, Maryland 20904

Seventh-Day Adventists arrived in Cuba early in 1902–3 and established their first mission in Havana in 1904. The Adventists' archival holdings consist mainly of correspondence from the local missions and divisional organizations in Cuba to various general conference offices in the United States. These materials date from the time of the earliest missionaries' arrival on the island. Other types of materials include year-books from 1883 to the present, statistical reports from the time of entrance into Cuba, and minutes of the executive committee outlining actions related to Cuba.

Charles Henry Troutman Papers  
Billy Graham Center Archives  
Wheaton College  
Wheaton, Illinois 60187

These papers consist of correspondence, reports, and minutes concerning the missionary work of Charles Troutman (b. 1914) among university students. The collection contains materials pertaining to evangelism among university students in Cuba.

United Methodist Church Archives  
 United Methodist Church  
 General Commission on Archives and History  
 Post Office Box 127  
 Madison, New Jersey 07940

The materials relevant to Cuba are limited principally to the Cuban annual conference journals of the Methodist Episcopal Church South (Iglesia Metodista Episcopal del Sur), spanning the years 1905 through 1965. The Cuba collection also includes the Cuban annual conference minutes for the West Indies conferences for 1888–89, 1894–95, and 1897–98.

Wider Ministries of Friends United Meeting Papers  
 Carlham College  
 Lilly Library  
 Richmond, Indiana 47374

This extensive collection of materials offers important sources for studying the activities of the American Friends in Cuba. Quakers arrived in Cuba officially in 1900 and established themselves along the north coast of Oriente province, first in Gibara and subsequently in Holguín, Banes, and Puerto Padre. These records suggest the range and diversity of Quaker activities in Cuba. The Cuba materials are contained mostly in two groups. One section consists of correspondence between the mission headquarters in Richmond, Indiana, and individuals appointed by the Board of Missions to serve in Cuba. The second group is arranged separately by countries. The Cuba records span the years between the early 1900s and the 1970s and deal with a wide variety of subjects, including field reports (1910–1965), finances (1911–1947), historical papers (1908–1975), minutes (1910–1932, 1937–1939), statistics (1901–1960), annual meetings (1921–1960), political conditions (1958–1962), and general correspondence (1901–1966). Another item of interest is an unpublished manuscript written in 1975 by Robert Cuba Jones, "Seventy-Fifth Anniversary of the Arrival of the First Friends' Missionaries in Gibara, Oriente, Cuba." Among the collection of printed materials are four official periodicals: *Foreign Bulletin*, *News Bulletin*, *Friendly Flashes*, and *Quaker Action*.

World Bible Study Fellowship Papers  
 Billy Graham Center Archives  
 Wheaton College  
 Wheaton, Illinois 60187

These papers include correspondence, minutes of meetings, newsletters, and photographs relating to publishing and distributing Bible

study materials in missionary centers in Cuba. The records span the years 1948 to 1982.

Youth for Christ International Records  
Billy Graham Center Archives  
Wheaton College  
Wheaton, Illinois 60187

This extensive collection of materials documents the activities of the Youth for Christ International since its founding in 1944. The records related to Cuba consist largely of correspondence, minutes of meetings, manuals, and press releases dealing with evangelical work among young persons of high-school age.