

HISTORY OF SOUTHERN BAPTIST MISSION WORK IN CUBA
1886-1916

by

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A DISSERTATION

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PREFACE

One of the important movements in Latin America today is the growth of Protestantism. With its emphasis on religious freedom, separation of church and state, and education for all citizens so that they might read the Bible, its principles have been much the same as those of the liberals in Latin American countries. The purpose of this dissertation is to trace the history of the early years of the Protestant movement in Cuba, especially emphasizing the history of Southern Baptists on the island.

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CHAPTER I

PROTESTANT ORIGINS IN CUBA

From the time of Spain's conquest of Cuba by Diego de Velásquez in 1511¹ Roman Catholic Christianity was nominally the religion of the overwhelming majority. The island, however, had never been as well supplied with churches as some of the other parts of Latin America such as Mexico. In the growth of a movement for political independence the Roman Catholic Church suffered. As the stronghold of those who held to the older order it alienated the liberals. Since it did not fully supply its own clergy and nuns, drawing many of them from Spain, it was in part an alien institution. Into this religious vacuum came such movements as theosophy and spiritualism. In the rural districts the cruder forms of spiritualism were popular. Among the Negroes cults flourished of which at least one, ñáñigos, was in part a survival of African fetishmen with an admixture of Christian ceremonies and phrases. Protestant Christianity was introduced into this atmosphere by the major Protestant denominations of the United States.²

¹Alfred Barnaby Thomas, Latin America, A History (New York, 1956), 50-51.

²Kenneth Scott Latourette, Advance through Storm, Vol. VII: A History of the Expansion of Christianity (New York, 1945), 175-176.

In the early 1880's an Episcopal colporteur, Pedro Duarte, was sent to Cuba from the United States. On August 5, 1883, he began holding evening services. He was arrested for this, however, and after being released decided to study for Holy Orders in Philadelphia. In the meantime Juan B. Baez,³ priest of the Cuban Episcopal Church at Key West,⁴ had gone to Cuba. He organized a large number of people into several different congregations including those at Havana and Matanzas. The Rev. John Freeman Young, Episcopal Bishop of Florida, made several trips to Cuba to survey and encourage the work. There were several candidates for Holy Orders and some were appointed lay readers. Personal disagreements, however, resulted in a good many desertions.⁵

Bishop Young died in 1885 and when no further aid came from Florida, Baez returned to Key West, terminating the Episcopal work for a time.⁶ Subsequently Duarte returned to Cuba and with ups and downs the Episcopal work continued.⁷ José R. Peña, an Episcopal layman, carried on services in Havana throughout the

³Arthur R. Gray, The New World (New York, ca. 1916), 138-141. Gray was Latin American Secretary of the Board of Missions of the Episcopal Church, 1911-1933.

⁴Jefferson B. Browne, Key West, the Old and the New (St. Augustine, 1912), 31.

⁵Gray, The New World, 140-142.

⁶J. V. Cova, "Biography of Cova," Christian Index, LXVI (March 28, 1889), 2.

⁷Gray, The New World, 140-143.

entire War of Independence even though he was imprisoned twice and compelled to hold his meetings near midnight in an upper room.⁸

After the war the Episcopal work was enlarged and by 1899 there were three workers in Cuba, one of these being Duarte. In 1904 the Rev. Albion W. Knight was elected Bishop of Cuba and there began a sure and steady growth of the mission. During Knight's ten years of service the work grew from six to thirty-seven congregations and the communicant list from two hundred to more than 1,700.⁹ In 1914 nineteen of these congregations were organized churches.¹⁰ The Rev. H. R. Hulse went to succeed Knight as bishop in 1915. Episcopal work was developed among United States immigrants in Cuba, Negroes who had come to Cuba from the British West Indies, and the native Cuban population.¹¹

Methodist work in Cuba dates back to beginnings among Cubans in Florida. In 1881 the Rev. Henry B. Someillan, pastor of the Cuban Methodist Church in Key West, visited Cuba upon invitation from a group of young people there.¹² The result of this visit was the sending of the Rev. Aurelio Silvera as a missionary in

⁸Powel Mills Dawley, The Episcopal Church and Its Work (Greenwich, 1955), 194. Reference here is to the independence struggle beginning in 1895.

⁹Gray, The New World, 143-147. Greene, head of the Presbyterian work in Cuba, gives the number of members in 1914 as 1,677. See J. Milton Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

¹⁰Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

¹¹Gray, The New World, 140-149.

¹²Barbara H. Lewis (ed.), Methodist Overseas Missions (New York, 1960), 309-311.

1884. Silvera developed considerable interest, conducting his work in a room of the Saratoga Hotel in Havana. By 1890 the Methodists had day schools and Sunday school work.¹³ After the Spanish-American War ended in 1898 the Rev. George N. MacDonell was sent as a missionary to Havana where he organized a church May 7, 1899. Work was also begun in Matanzas, Cienfuegos, Santiago, and Santa Clara. Dr. D. W. Carter, missionary in Mexico for seventeen years, was made superintendent of the work.¹⁴ A chapel erected at Matanzas was the first Methodist church on the island.¹⁵

The Methodist work progressed and in 1904 there were thirteen congregations with 968 members. Five years later the Methodists had grown to forty-four congregations and three thousand members.¹⁶ The Methodist work continued to make gains, listing 3,686 members in 1914.¹⁷

Evaristo Collazo, a Cuban layman, was the founder of Presbyterian work in Cuba. Collazo probably received his first impressions of the Presbyterian Church in Tampa or some other place in southern Florida. Collazo began to preach and teach in Cuba in 1884 and in 1890 wrote a letter to the Presbyterian Church U.S., the Southern Presbyterian Church, requesting that this denomination

¹³James Cannon, III, History of Southern Methodist Missions (Nashville, 1926), 224.

¹⁴Havana Post, May 6, 1900, 1.

¹⁵Lewis, Methodist Overseas Missions, 311.

¹⁶Cannon, History of Southern Methodist Missions, 224.

¹⁷Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

come and observe the work being done with a view to giving aid. The letter stated that there were three places in Cuba where the Lord was worshipped according to the practices of the Presbyterian Church, with about 118 taking part in these services. There was also a young ladies' school meeting in Collazo's house under the direction of his wife, and numbering twenty-six pupils, most of whom were daughters of Presbyterians. The tuition in this school was entirely free. Collazo had to support his wife and mother and could not give as much time as he would like working with the mission.¹⁸

At approximately the same time that Collazo's letter was received the Rev. H. B. Pratt, a Presbyterian missionary in Mexico, requested that the Board of Foreign Missions of the Presbyterian Church U.S. initiate work in Cuba. The reason for Pratt's request was a conversation with a Cuban general stationed at the Mexican capital in which the general remarked that the people of Cuba--especially the more intelligent classes--would welcome evangelistic work. Pratt suggested that one of the missionaries in Mexico go to Cuba to study the situation.¹⁹

As a result of these two requests the Rev. Anthony T. Graybill, founder of Presbyterian work in Mexico, went to Cuba. He arrived in Havana June 4, 1890, and Collazo and his group received him cordially. Graybill reported that Collazo had three congregations but had abandoned one temporarily because of smallpox. One of the congregations

¹⁸Edward A. Odell, It Came to Pass (New York, 1952), 79-80.

¹⁹Ibid., 80-81.

met in Collazo's house in the central part of Havana and had one hundred persons present. In a later letter Graybill described the work further. He had received twenty-three members on professions of faith since he began working with Collazo. Graybill felt material was already there for elders and deacons. The Presbyterians held preaching almost every night with three services on Sunday in three different places. During his stay, Graybill gave Collazo instruction in theology and church history. Graybill declared that Collazo had studied his Bible and was a forceful speaker, able to instruct his people, who loved him and accepted him as pastor. He supported himself by working in a cigar factory at a salary of one to two dollars a day.²⁰

While the Rev. Graybill was in Cuba he brought into an organized church the group Collazo had inspired by his preaching and teaching. At the same time Graybill ordained Collazo as a missionary of the Presbyterian Church.²¹

In January, 1891, the Rev. John Gillespie Hall arrived in Cuba to cooperate with Collazo and continue the work begun by Graybill. At this time the Presbyterian Board of Missions voted to support Collazo from missionary funds in order that he might devote his full time to missionary work. Collazo and Hall organized work in Santa Clara, Sagua la Grande, Camajuani, and Caibarien.

²⁰Ibid., 81. Graybill's work in Mexico is described in William H. Allen, Jr., "A History of the Mexico Mission of the Presbyterian Church in the United States" (unpublished Master's thesis, Department of History, University of Alabama, 1965), 21-26.

²¹Odell, It Came to Pass, 82.

The work brought a warm response.²² At Santa Clara the city government gave the Presbyterians a piece of ground on which they established a cemetery.²³

In 1894 the third North American Presbyterian missionary arrived in Cuba, the Rev. H. B. Pratt, who had written to the Board of Missions about Cuba from his work in Mexico earlier. Pratt worked in Santa Clara, though briefly, as the missionaries had to leave when the War of Independence began. Collazo volunteered for service in the army of liberation and served until the end of the war in 1898.²⁴

After the war, the Presbyterian Church U.S. voted to reopen the Cuban work and again sent Dr. Hall to Cuba on March 14, 1899. He went to the city of Cárdenas where he organized a church February 11, 1900, with twenty members, two elders, and two deacons. Hall was soon joined by other missionaries and intensive work was begun. The work grew and was carried on by other workers after Dr. Hall's death in 1903.²⁵

The Presbyterian Church U.S.A., Northern Presbyterian Church, sent its first representative to Cuba in 1899. He was Pedro Rioseco, a Cuban who had lived in the United States most of his life and had been educated there. Rioseco was an ordained

²²Ibid.

²³A. J. Díaz to I. T. Tichenor, July 15, 1891, Our Home Field, III (August, 1891), 7.

²⁴Odell, It Came to Pass, 83.

²⁵Ibid., 84-86.

minister and began services in Havana April 2, 1899. Rioseco met Collazo and put him in charge of a mission in Havana. Since the Presbyterian Church U.S. had no work in Havana after the war, they had conferred with the mission board of the Presbyterian Church U.S.A. about Collazo. Therefore Collazo became a missionary under the mission board of the Presbyterian Church U.S.A.²⁶

In 1901 the Presbyterian Church U.S.A. transferred Dr. J. Milton Greene, who had also worked in Mexico, from Puerto Rico, and appointed him superintendent of the work in Cuba. Earning the respect of the Cubans, he was able to bring into a wellknit organization the results of evangelistic efforts beginning before the revolution. In 1917 Dr. Greene retired and the mission board appointed Edward A. Odell to succeed him.²⁷

The Presbyterian Church U.S.A. developed its work in Havana and in places accessible to it along the railroad, extending west through the province of Pinar del Rio and east as far as Camaguey, more than halfway to Santiago at the other end of the island.²⁸ The work of the Presbyterian Church U.S. reached a string of cities along the northern coast of Cuba and slightly inland from Cárdenas on the west to Caibarien on the east and including Camajuani, Remedios, San José de los Ramos, and Placetas--a segment about one-fifth the length of the island.²⁹

²⁶ Ibid., 89-90.

²⁷ Ibid., 90, 97.

²⁸ Ibid., 91-92.

²⁹ Ibid., 86.

The Presbyterian work progressed in Cuba and in 1907 the Presbyterian Church U.S.A. had twenty-nine organized churches with a total membership of seven hundred.³⁰ They received an addition in 1909 when the Congregational Church, which had begun work in Cuba soon after the ending of the Spanish-American War, decided to withdraw. The Congregational work had been carried on at San Antonio de los Baños, Guanabacoa, Matanzas, Cienfuegos, and Guanajay. These mission projects were turned over to the Presbyterian Church U.S.A. There was no property transfer involved as their work had been carried on in rented buildings without ownership of local real estate.³¹

In 1914 the Presbyterian Church U.S.A. had 1,108 members in twenty organized churches while the Presbyterian Church U.S. had six hundred members in nine organized churches.³² By 1917 the Presbyterian Church U.S.A. gave up work in some areas that were far from other centers, or where other denominations were strong. In some areas their work was united with the Methodist Church. They soon gained more areas and work, however, for in 1918 the Disciples of Christ and the Presbyterian Church U.S. both proposed that their work be amalgamated with the work of the Presbyterian Church U.S.A., and that they withdraw from Cuba in order to invest their funds and personnel in other missionary areas. The Disciples of Christ had

³⁰"Presbyterian Success in Cuba," Missionary Review of the World, XXX (September, 1907), 715.

³¹Odell, It Came to Pass, 97.

³²Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

begun work in Cuba soon after the Spanish-American War and at this time turned over their three churches with one ordained minister to the Presbyterians. This minister, the Rev. Julio Fuetes, had great ability and eventually became head of the Presbyterian work in Cuba. The Board of Home Missions of the Presbyterian Church U.S.A. purchased buildings from both these denominations and assumed responsibility for their budgets. By the terms of transfer, the Board in 1919 paid to the Board of the Disciples of Christ eighteen thousand dollars and to the Presbyterian Church U.S. \$16,500 for the properties transferred at this time. Fusion was effected without a dissenting voice, and the work continued without interruption under a single administration.³³

Three Baptist groups had carried on work in Cuba. When the Jamaican Baptists sent a representative to the Baptist Church at Key West in 1886 seeking someone to send to Cuba as a missionary, the pastor William F. Wood decided to go. He had earlier helped establish Southern Baptist work in Cuba.³⁴ Having been appointed as missionary by the Jamaican Baptists, Wood arrived in Cienfuegos November 22, 1886.³⁵ He soon reported that the people were expressing a warm interest and a willingness to hear his message. Many were especially interested in the Bible. Wood stated:

³³Odell, It Came to Pass, 97-98.

³⁴William F. Wood to Christian Index, Cienfuegos, July 15, 1888, Christian Index, LXV (August 2, 1888), 2.

³⁵Díaz to Tucker, Havana, December 2, 1886, Christian Index, LXIV (December 16, 1886), 4. Dr. Tucker was editor of the Christian Index.

A woman visited us on Sunday, who had never seen a Bible, and was anxious to see one. When one was put into her hand she looked at it, turning over the leaves with such expressions of astonishment as would have been amusing, if not for her lamentable ignorance. In every thing else but the existence of the Bible she was very intelligent. One woman came to us three times to obtain a Bible.³⁶

A few months later Wood testified that he had given away all his Testaments and religious tracts but had many inquirers for more such material. He needed Christian literature in Spanish. Wood was beginning to baptize some of the converts, but he was having trouble holding services, as it was necessary to meet behind closed shutters and barred doors for fear of violence. One Sunday night during the service a mob had made hideous noises with drums, pans, yells and curses, and in vain had tried to break up the service. Despite this interference Wood stated that a large congregation, which the paper reported as five hundred, "with breathless interest listened to the Word, and strong men bowed their heads and wept." At the close, Wood baptized sixteen men. The converts were then spreading the Word.³⁷

Wood reported in 1888 that of the 1,100 Baptists in Cuba he had baptized two hundred. The Baptists in Cienfuegos were holding a boys' orphan school which had seventy-five scholars. Four colporteurs were working in the area, two on the plantations and two in the towns. Through their work men had been converted and

³⁶ Wood to Christian Index, Cienfuegos, December 15, 1886, Christian Index, LXV (January 6, 1887), 3.

³⁷ Wood to Christian Index, Cienfuegos, March 27, 1887, Christian Index, LXV (April 7, 1887), 5.

come fifty miles to be baptized.³⁸ After working in Cuba two years, Wood returned to his pastorate at Key West.³⁹ The work of the Jamaican Baptists at Cienfuegos, however, continued until the War for Independence.⁴⁰

The American Baptists began work in Cuba in 1899.⁴¹ The Rev. H. R. Moseley, a former Mexican missionary, arrived in Santiago in that year to superintend the work of the American Baptists.⁴² In November, 1899, representatives of the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention met in Washington, D.C., to consider the relations of the two bodies in carrying out the work in Cuba and Puerto Rico. It was decided that the American Baptists would work in the island of Puerto Rico and the two eastern provinces of Cuba, while Southern Baptists would carry on their work in the remaining four provinces of Cuba.⁴³ The two eastern provinces delegated as the field of American Baptists were Oriente and Camaguey. The first American Baptist Church was organized in Santiago in 1899.⁴⁴ By 1900 the

³⁸Wood to Christian Index, Cienfuegos, July 15, 1888, Christian Index, LXV (August 2, 1888), 2.

³⁹Browne, Key West, the Old and the New, 44.

⁴⁰Díaz to Tichenor, July 15, 1891, Our Home Field, III (August, 1891), 7, and J. T. Gracey, "Cuba," Missionary Review of the World, XVII (March, 1894), 218.

⁴¹American Baptist Home Mission Society, American Baptist Missionaries Report from Latin America (New York, 1957), 1. Hereinafter cited as American Baptist Missionaries Report.

⁴²W. D. Powell, "From Havana," Christian Index, LXXIX (February 9, 1899), 5.

⁴³"Plans for Cuba and Puerto Rico," Missionary Review of the World, XXII (January, 1899), 53.

⁴⁴Herbert Caudill, Our Cuban Mission Field (Atlanta, n.d.), 2. (A pamphlet issued by the Southern Baptist Home Mission Board.)

church at Santiago had 150 members and property in the middle of the city worth ten thousand dollars. Work had also been established at Manzanillo and Guantánamo.⁴⁵ The American Baptists had grown to thirty-seven organized churches with a membership of 1,537 in 1914.⁴⁶ The third group, Southern Baptists, will be discussed later.

The Society of Friends began work in Cuba when the island got its independence from Spain. By 1900 they had two meetings on the island.⁴⁷ In 1914 the Friends had grown to seven organized churches with 467 members.⁴⁸

The Havana Post commented editorially on these Protestant groups moving into Cuba:

It is a hopeful sign of the times that Christian missions supported by the great Protestant churches of the United States are increasing fast in Cuba This fact presages the cultivation of fraternity, the broadening of religious spirit, the building up of a more practical religious life, less dependence on theories and forms, and the founding of schools and colleges that shall lay the foundation of free Christian thought. Every lover of independent thought and freedom of conscience hails the appearance of Protestant missions with joy.

In Havana are missions of the religious bodies known as Presbyterian, Episcopal, Baptist, Methodist Episcopal South, Churches of Christ or Disciples of Christ, Congregationalist, Friends, and probably others. The enterprise of these missions is becoming more and more evident every week over the city. They all stand for a

⁴⁵"Christian Missions in Our New Possessions," Missionary Review of the World, XXIII (March, 1900), 206.

⁴⁶Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

⁴⁷"Christian Missions in Our New Possessions," Missionary Review of the World, XXIII (March, 1900), 207.

⁴⁸Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

national school system in Cuba that shall afford for every child an education, yea, that shall make it compulsory that every child under a certain age shall learn the primary elements of intelligent citizenship.⁴⁹

In February of 1902 the first general Protestant conference ever held in Cuba met at Cienfuegos.⁵⁰ The meeting was to discuss the ways and means of spreading the gospel as preached by Protestants.⁵¹ The meeting had a number of speakers including representatives of the WCTU and the American Bible Society. Committees were appointed for different purposes, including a committee to represent the interests of the evangelical work before the authorities of the island. The group resolved as individual Christian workers they would not commence work in any town of six thousand or less when the field was occupied by another denomination; they would not enter a town of fifteen thousand or less where two denominations were already at work; they would not enter a town of twenty-five thousand where already three denominations had work. They also resolved not to encourage the transfer of ministers or members from one denomination to another for trivial causes.⁵²

The report on Protestant work at this meeting showed twenty-eight towns having been occupied, forty-one churches organized and fifty-one outstations served by seventy pastors and preachers and sixty-seven other helpers. The church buildings owned were

⁴⁹Havana Post, October 21, 1900, 2.

⁵⁰Havana Post, February 13, 1902, 1.

⁵¹Havana Post, November 15, 1901, 1.

⁵²Havana Post, February 28, 1902, 4.

valued at \$153,500. There were 2,347 members and 551 candidates for membership with seventeen candidates preparing for the ministry.⁵³ By 1907 the Protestant membership in Cuba had grown to 7,800 with two thousand candidates for membership. There were 230 stations, ninety-six pastors, and sixty-seven native helpers and twenty-seven students for the ministry. The island boasted fifty-eight church edifices valued at \$168,412 and twenty-five parsonages valued at \$46,500. There were two newspapers.⁵⁴ In 1914 the Protestants had in Cuba 290 missions and 149 organized churches with 10,975 members. There were 170 ordained clergy and the total average annual expenditures of the Protestants in Cuba was \$221,429.⁵⁵

The work of the Protestant denominations in Cuba was supported by the sponsoring mission boards and by contributions of the members. A spirit of cooperation among the Cubans became evident in the construction and upkeep of church buildings. One Cuban, Aurelio García, permitted a Presbyterian group to use a small house on his lot. When the services became too large for the house, García, a stone mason, with some fellow workers, constructed a church in his front yard. Another Christian man built a church, charging only half the usual price. The women did their part cleaning and scrubbing to save janitor's pay. Even the children

⁵³Ibid.

⁵⁴"Gospel Progress in Cuba," Our Home Field, XVIII (May, 1907), 10.

⁵⁵J. Milton Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

cooperated by making money to give to the church.⁵⁶ At times special gifts were contributed by interested individuals. An American gentleman resident in Cuba gave twenty thousand dollars to the Methodists for the purchase and improvement of property in Santiago and Camaguey.⁵⁷

The ministry of the Sunday school was very important in the work of the Cuban Protestants. Almost every Protestant group had a Sunday school from the beginning of its work. As early as 1890 both the Presbyterians⁵⁸ and the Methodists⁵⁹ were holding Sunday schools in Cuba. The Protestants had eighty-five Sunday schools with four thousand pupils in 1903.⁶⁰ In 1914 there were 234 Sunday schools teaching 10,633 pupils.⁶¹ A national Sunday school convention was formed in 1907 and at its 1913 meeting there were 169 delegates from nearly all the Protestant churches on the island. In their three-day meeting they had reports on the Sunday school work and discussed plans for improving it.⁶²

⁵⁶ Odell, It Came to Pass, 101-102, 113.

⁵⁷ George Eayrs, W. J. Townsend, and H. B. Workman (eds.), A New History of Methodism (Nashville, n.d.), II, 413.

⁵⁸ Odell, It Came to Pass, 79.

⁵⁹ Cannon, History of Southern Methodist Missions, 223.

⁶⁰ "Evangelization of Cuba," Missionary Review of the World, XXVI (December, 1903), 947.

⁶¹ Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

⁶² "National Sunday-school Convention in Cuba," Missionary Review of the World, XXXVII (February, 1914), 157.

The aim and mission of Methodism in Cuba was described thus: "to give the Cuban people a pure gospel, to establish a self-sustaining Church with a trained body of preachers, teachers, and workers called from the sons and daughters of the country."⁶³ The ministry of most Protestant groups in Cuba had a similar goal.

In its ministry, the Cuban Protestant church stressed evangelism. A report of the Presbyterian mission work stated:

Evangelism continued to be the most important phase of the mission work in the West Indies. Every pastor considers himself an evangelist and devotes the greater part of his time to the presentation of the claims of Christ either by public address or through personal work. Many of the pastors preach in different parts of the city or community where they live five nights out of every seven. Each of the Presbyteries has set aside one of its most effective men to devote the greater part of his time and energies to the promotion of evangelism.⁶⁴

In 1904-1905 systematic revival work was begun in Cuba by the Methodists. The Cubans were responsive to the Christian message presented in this way and 490 converts were added to the Methodist Church by this campaign.⁶⁵

The Protestant groups also held evangelical meetings in the homes of the Cuban people. The old-fashioned homes had parlors with plenty of seats which were used when holding services in the homes. The missionary was usually accompanied by women and girls from the church to assist with the singing and to help keep order

⁶³Cannon, History of Southern Methodist Missions, 223.

⁶⁴Clifford Merrill Drury, One Hundred and Fifty Years of National Missions History, Presbyterian Panorama (Philadelphia, 1952), 274. Hereinafter cited as Drury, Missions History.

⁶⁵Fayrs, et al., A New History of Methodism, II 413.

in the home services. This was necessary for the people at first did not know they were not to interrupt a service. An example of this problem was described thus:

In the chapel when Mr. Hall first began to preach, three little girls got up right in the middle of his sermon, filed solemnly down the aisle to where he stood behind the table and asked him to please excuse them but they had to go home. All shook hands with him and decorously departed, having shown how well they had been brought up.⁶⁶

Music was a valuable part of the Protestant church program. The singing of hymns, the development of organized choir work, and the publication of music were of the greatest importance in the work of the church in Cuba. In one church the members told what major influence brought them to the church. Seventy-five per cent of those present said they had been drawn to the church by music. Many had stood in the streets and listened to the music long before they had come inside and learned the hymns. English hymns were adapted for the use of Spanish congregations. Many of the Cubans were very talented in music.⁶⁷

Some of the Cubans were reached by Protestants at the time of a death in the family. The Catholic priests were not usually seen by the bedside of the dying or at funerals unless paid to carry out rites on those occasions. When the Cubans observed the Protestant ministers at the home of a dying church member and conducting funerals without charge, many asked the Protestant ministers to perform services for their dead loved ones. In this way the

⁶⁶Odell, It Came to Pass, 87.

⁶⁷Ibid., 137.

Protestants had a chance to witness to many Cuban families.⁶⁸

Protestants also reached the people by getting Bibles to them. One layman in the Presbyterian Church sold more than twelve thousand Bibles or portions of the Gospel in a period of four years.⁶⁹ The effect of getting the Bible in the hands of the people was seen in this report from the American Baptists:

Several months ago a Haitian Christian on a plantation north of Cristo was driven from the farm by the owner who accused him of being a witch, having in his possession a black book that evidently had come from the devil. A neighboring farmer gave the Haitian employment and asked to see the book, which turned out to be a Bible. As a result of reading this book the farmer, a Spaniard, was converted. The Haitian and his white employer began work together as evangelists.⁷⁰

As a result of these two men's work the American Baptist Superintendent was called to help organize a new church in the community. The whole community found a new interest in religion.⁷¹

There was not a race question in the Cuban Protestant church. Black and white, Spaniard and Cuban, Mexican and Chinese met and mingled.⁷² However, some denominations had special work with different race and language groups. Presbyterians began work with the Chinese in 1918.⁷³ The Negro was another special group the

⁶⁸"A Protestant Mass in Cuba," Missionary Review of the World, XXIV (July, 1911), 541.

⁶⁹Odell, It Came to Pass, 86.

⁷⁰Coe Hayne, "Some Peacemakers of Cuba," Missionary Review of the World, LVIII (July, 1935), 351.

⁷¹Ibid.

⁷²"When Cuba 'Fell Among Thieves'," Missionary Review of the World, LIV (June, 1931), 422.

⁷³Odell, It Came to Pass, 124.

Protestants worked among. The Negro laborer came from the British West Indies where many were members of the Episcopal or Church of England. The Episcopal Church in Cuba worked among these groups. In 1914 regular services for the black Jamaicans were held at Guantánamo by the Episcopal Church. A beautiful church building and a resident priest were located there. Services were regularly maintained also at Santiago, Enseñada de Mora, Banes, Preston, Felton, and Havana for the large black, English-speaking element.⁷⁴ The Presbyterians appointed a special missionary to work among Negroes from Haiti and Jamaica⁷⁵ and the American Baptists worked among the Haitian immigrants.⁷⁶

Special work was done among Americans and other English-speaking groups. In 1914 the English services in the Episcopal Cathedral in Havana were the main service in that church. The Episcopal Church also conducted services for Americans at La Gloria, an American colony, Bartle on the Isle of Pines, Guantánamo City and Guantánamo Naval Station, at the mining camps of Firmeza, Felton, Paso Estancia, and the sugar estates of Constancia, Preston, Banes, and Enseñada de Mora.⁷⁷ The Methodists, Baptists and

⁷⁴Albion W. Knight, "The Episcopal Church Mission in Cuba," Missionary Review of the World, XXXVII (March, 1914), 196.

⁷⁵"Material and Religious Progress in Cuba," Missionary Review of the World, VI (March, 1922), 171-172.

⁷⁶American Baptist Home Mission Society. "The American Baptist Home Mission Societies in Cuba" (newsletter, New York, 1959), 1. Hereinafter cited as "American Baptists in Cuba."

⁷⁷Knight, "The Episcopal Church Mission in Cuba," Missionary Review of the World, XXXVII (March, 1914), 196.

Presbyterians had weekly preaching services in English in Havana in 1917.⁷⁸

The native ministry was always of utmost importance in Cuba. Most of the Protestant groups tried to establish an indigenous church. In 1906 the two Episcopal clergymen resident in the island of Cuba were natives.⁷⁹ From the beginning of Presbyterian work special attention was given to the training of a native ministry. J. Milton Greene was the only American minister in the Presbytery of Havana in 1913. His fifteen ordained associates were all Cubans, who labored under his superintendency.⁸⁰

From the beginning an important phase of Protestant work in Cuba was the development of schools. In 1902 the Protestants had fifty-one day schools with eighty-three teachers and 1,880⁸¹ pupils, and in 1914 fifty day schools and boarding schools, having 3,439 pupils.⁸² There was a great need for these schools, and they were warmly accepted. In 1914 the Cuban public schools were inadequate and the teachers lacked education.⁸³ The school census

⁷⁸"Cooperation in Cuba," Missionary Review of the World, XL (February, 1917), 156.

⁷⁹Knight, "The Episcopal Church Mission in Cuba," Missionary Review of the World, XXXVII (March, 1914), 198.

⁸⁰"The Presbyterian Church," Missionary Review of the World, XXXVI (March, 1913), 222.

⁸¹Havana Post, February 28, 1902, 4.

⁸²Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

⁸³"Low Ideals in Cuba," Missionary Review of the World, XL (August, 1914), 638.

listed 750,000 children as school age in 1923. The Secretary of Public Instruction stated that only 176,000 actually attended classes. Only one high school was provided by the government for each of the six provinces.⁸⁴ There was great enthusiasm for education in Cuba. Everyone wanted to learn English in order to travel and to be able to read publications in that language. Young Cubans were interested in science, and in order to become engineers and doctors eagerly sought this knowledge.⁸⁵

Schools conducted by American missionaries were very popular, especially when the missionaries became known and identified with the people in the community. The idea of a private school had great appeal because for generations the people had been deprived of an adequate public school system.⁸⁶ When an older son or daughter had been educated in one of the mission schools they wanted their brothers, sisters, and friends to have the same privilege.⁸⁷ A Catholic commentary regarding the Protestant colleges in Cuba listed the following characteristics: (1) a well prepared teaching personnel conscious of its duties; (2) emphasis on the English language; (3) prominence given to sports; (4) moral discipline; (5) financial generosity that insured good salaries to professors and numerous scholarships for students; (6) solicitude in placing

⁸⁴"Cuba's Educational Needs," Missionary Review of the World, XLVI (July, 1923), 574.

⁸⁵Odell, It Came to Pass, 135.

⁸⁶Ibid., 88.

⁸⁷"Low Ideals in Cuba," Missionary Review of the World, XL (August, 1914), 638.

of graduates, either in careers in the United States or in remunerative posts in the homeland.⁸⁸

The Presbyterians had a strong school program in Cuba that started as early as 1890 in the home of the Rev. Evaristo Collazo.⁸⁹ Two of their most important schools were the college La Progressiva at Cárdenas and the high school at Sancti Spiritus. In the fall of 1900 Dr. Robert L. Wharton, who had been a school teacher in North Carolina, opened a mission school in Cárdenas. This mission school became the great Presbyterian college, La Progresiva.⁹⁰ The school had a great influence in Cuba through the activities of its students and its graduates. The students visited orphanages, hospitals, the home of the aged, conducted meetings and parties and distributed food and clothing. Open air meetings were held in a destitute section of Cárdenas with music provided by La Progresiva's choir, and a talk by a candidate for the ministry. These students also provided lunches for the poor children of the mission and went out to help with Sunday school and church. Graduates of La Progresiva remained in Cuba as ministers, teachers, doctors, lawyers, businessmen, and farmers. They became outstanding citizens in public affairs who were trusted above all for their honesty and interest in others. When the college celebrated its fiftieth anniversary, the Minister of Education of Cuba wrote to the college director:

⁸⁸ John J. Considine, New Horizons in Latin America (New York, 1958), 272.

⁸⁹ Odell, It Came to Pass, 80.

⁹⁰ Ibid., 86-87.

The fifty years of the life of the college, La Progresiva, coincide very happily with the fiftieth anniversary of the organization of the public schools in Cuba The thousands of students who have passed through the classrooms of this college have taken into the streets and the community where they live the teaching in civics, discipline, and work which they absorbed as students, so that the influence of the college has passed beyond its walls and the city of Cárdenas and has reached the shoreline of Cuba The people of Cuba, and indeed the people of every civilized society, should be grateful for their centers of learning. These are the central nerves of a nation. They are the means of assuring the preparation of the future citizen and therefore of the well-being of all Cubans of tomorrow.⁹¹

In 1903 a school was opened in connection with the Presbyterian Church in Sancti Spiritus which became a very outstanding high school. The Bible was the most popular subject in this school. The school was incorporated with the provincial institute and the state professors visited it annually to examine the pupils and award degrees.⁹² The Missionary Review of the World reported the visit of the government examiners in 1925:

The school has won a great achievement in scholastic annals. In the past course, when the government examiners came to hold their yearly examinations, there was not a single failure and many of the pupils were awarded the highest grade that is given. After finishing the examinations the examiners pronounced the pupils the best prepared of the entire province.⁹³

This school was recognized in many ways by the provincial government. The weather bureau maintained its official center there, and a member of the faculty was the technician in charge of the station. Graduates were admitted to the provincial institute at

⁹¹ Ibid., 127-128.

⁹² "Sancti Spiritus," Missionary Review of the World, XLIX (September, 1926), 722.

⁹³ "Mission Students Win Honors," Missionary Review of the World, XLVIII (June, 1925), 490.

Santa Clara, the next step in the public school system. The faculty was entirely Cuban.⁹⁴

The Methodists had established day schools in Cuba by 1890,⁹⁵ and continued their school program after the war. One of the outstanding schools of the Methodists was the Colegio Pinson founded in 1903. It grew to include an eight year elementary course, a three year commercial high school, the official Institute of Secondary Education, and a small English-speaking school.⁹⁶ Later the Methodists established Candler University, the first Protestant university in a Spanish-American country.⁹⁷

Soon after the American Baptists arrived in Cuba they began a school program.⁹⁸ In addition to the schools operated by the denomination some local churches set up educational work in areas where it was needed. The church at Banes became interested in the children of the plantation laborers. The Christian young people went out to four communities and opened schools in unused buildings. The administrator of the sugar company contributed the use of these buildings and four dollars a month for each school. This was almost the sole income for the teachers.⁹⁹ American Baptists established

⁹⁴Odell, It Came to Pass, 108.

⁹⁵Cannon, History of Southern Methodist Missions, 223.

⁹⁶Lewis, Methodist Overseas Missions, 311-312.

⁹⁷Ibid., 313.

⁹⁸"Christian Missions in Our New Possessions," Missionary Review of the World, XXIII (March, 1900), 206.

⁹⁹Hayne, "Some Peacemakers of Cuba," Missionary Review of the World, LVIII (July, 1935), 351.

the Colégios Internacionales in Cristo in 1907.¹⁰⁰ By 1917 this school had 123 boarders and many were being turned away from lack of accommodations.¹⁰¹ This school became coeducational with both day and boarding students. It included a grade and high school with commercial and music departments. The campus was extensive with three large two-story buildings, and about fifteen smaller ones, two baseball fields, and a small school farm. The school was incorporated with the government schools, followed their curriculum and received official recognition; but it went beyond that with emphasis on its religious program. The students came from both evangelical and nominally Catholic homes, and each year some made a profession of faith in Jesus Christ. This college gave the country hundreds of its leaders in all walks of life. Among the graduates were prominent doctors, lawyers, men and women in different professions; but more especially in the field of education and religion the graduates made outstanding contributions through the years.¹⁰²

Schools have been an important part of the Episcopal and Quaker programs in Cuba also. In 1914 the Episcopal church had five day schools with 669 pupils and the Quakers five schools with 353 pupils.¹⁰³

¹⁰⁰Kathleen A. Rounds, "Colégios Internacionales" (newsletter, The American Baptist Home Mission Society, New York, 1959), 1.

¹⁰¹"A Crowded School in Cuba," Missionary Review of the World, XL (January, 1917), 71.

¹⁰²Rounds, "Colégios Internacionales," 1.

¹⁰³Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

The Presbyterians and Episcopalians established orphanages in Cuba. As early as 1900 the Episcopalians had an orphanage at Matanzas that cared for 140 children.¹⁰⁴ The Presbyterians organized an orphanage at Cárdenas.¹⁰⁵

Many different types of people were reached by the Protestants in Cuba. The Episcopalians reported in 1914 that most of the Spanish-speaking people they were reaching were from the lower and poorer classes.¹⁰⁶ Dr. J. Milton Greene, head of the Presbyterian work, in 1913 wrote, "The Protestant outlook in Cuba is very encouraging among the middle and lower classes. The upper classes seem to be still firmly attached to the Catholic Church for social reasons, altho [sic] they give no sign of any real religious faith."¹⁰⁷ It was reported in 1919 that one of the converts in Caibarien was the wealthiest citizen of the town and that many in the political and business circles were becoming believers or sympathizers.¹⁰⁸ Dr. Odell, superintendent of Presbyterian work in Cuba from 1917 until 1949, told of visiting the church at Cabaiguan on Sunday morning during an election and finding all four candidates for

¹⁰⁴"Christian Missions in Our New Possessions," Missionary Review of the World, XXXVIII (March, 1900), 207.

¹⁰⁵Odell, It Came to Pass, 93.

¹⁰⁶Knight, "The Episcopal Church Mission in Cuba," Missionary Review of the World, XXVII (March, 1914), 198.

¹⁰⁷"The Presbyterian Church," Missionary Review of the World, XXXVI (March, 1913), 222.

¹⁰⁸"Progress in Cuba," Missionary Review of the World, XIII (January, 1919), 66.

mayor were in the Bible class.¹⁰⁹ The first American Baptist at Yara was the municipal judge, who became an outstanding preacher.¹¹⁰ One of the effective Methodist preachers came from Spain in the days of General Weyler and was converted at Santiago.¹¹¹

At first the opposition to both educational and evangelic-
cal work by the Protestants was well organized and at times very
annoying and even threatening. The more successful the church or
the school, the better organized the opposition. Missionaries
had to work constantly under the handicap of being misinterpreted
and misrepresented. One missionary after he had announced a service
and made provision for a large turnout found only one person, his
wife, in the congregation.¹¹² However, soon the fine services
rendered by churches, schools, clinics, and community centers won
for the Protestants a wholesome respect from all classes of society.¹¹³
Dr. Greene reported in 1915 that scarcely a day passed that they
were not invited to open work in new centers. Many sympathizers
would say that they might be counted on for moral support, although
for personal and domestic reasons they could not yet openly affiliate
with the Protestants. This often meant that the wives, mothers, or

¹⁰⁹Odell, It Came to Pass, 111.

¹¹⁰Hayne, "Some Peacemakers of Cuba," Missionary Review of the World, LVIII (July, 1935), 350.

¹¹¹"A Spanish Colporteur in Cuba," Missionary Review of the World, XXXVII (March, 1914), 227.

¹¹²Odell, It Came to Pass, 88.

¹¹³Drury, Missions History, 275.

sweethearts opposed their joining the Protestant church.¹¹⁴

The Protestants usually had good relations with the government. A Presbyterian minister in Union de Reyes was asked by the town authorities to become a member of the municipal civic committee and given the job of cleaning up the town.¹¹⁵ A senator living in Cárdenas gave \$2,500 for the construction of a small dormitory in the Presbyterian school there. The same man, when he learned that the school might have to close because a building could not be rented large enough to accommodate it, volunteered to sell the Presbyterians a building in the center of the city for about half its value. When he heard there was no money for the purchase of this property, the senator replied, "You can pay for it at any time within the next twenty-five years, without a mortgage and without interest." The deed was delivered on these conditions.¹¹⁶

According to reports from Protestant sources, Protestantism had definite effects on Cuba. Dr. Greene gave this opinion:

The quickening of intellectual life, purification of domestic conditions, the inclination of industry as a religious virtue, the condemnation of the lottery and other forms of gambling, all these and other similar influences have created an atmosphere which we are wont to consider the indirect result of Protestantism.¹¹⁷

¹¹⁴Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

¹¹⁵"A Social Worker in Cuba," Missionary Review of the World, XLIII (April, 1919), 316.

¹¹⁶Odell, It Came to Pass, 87-88.

¹¹⁷Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

The creation of a purer civic atmosphere was one result of the Protestant work in Cuba. According to the Missionary Review of the World some of the fruits of this work were self control, civic integrity, truthfulness and honesty in business, implantation of moral convictions in the children, who, trained in Christian ideals, grew up into a new generation desiring pure politics.¹¹⁸ The Protestant converts were more interested in civic affairs. A movement to secure a library for the community of Antilla, Cuba, was begun in the local Methodist Church.¹¹⁹ Another result was the improvement in hygiene and sanitation. The missionary gave needed instruction in hygiene, taught the need of sanitation, and imparted a knowledge of the laws of health.¹²⁰

Protestantism resulted in increased marriages in Cuba. At the end of the Spanish-American War it was estimated that 168 thousand Cubans were living in concubinage. The Protestant clergy performed marriages without charge, thus lifting from the people the heavy yoke formerly imposed upon them in the excessive marriage fees demanded by the priests. More and more of the masses turned to the Protestants for marriages. In the Southern Judicial District of Havana the number of matrimonial inscriptions from 1910-1913

¹¹⁸ "By-products of Christian Missions in Cuba," Missionary Review of the World, XXXV (January, 1912), 66.

¹¹⁹ "A Revival in Cuba," Missionary Review of the World, XLV (May, 1922), 412.

¹²⁰ "By-products of Christian Missions in Cuba," Missionary Review of the World, XXXV (January, 1912), 66.

reached a total of 1,579. Of these 982 were Protestant, 418 were Roman Catholic, and 179 were civil.¹²¹

Protestants, Dr. Greene felt, had affected Roman Catholicism in Cuba. The Protestant example, he stated, had stimulated the priests to a higher moral and evangelical tone in their pulpit utterances. He commented further about the priests, "They have also been stirred up to repair their dingy church edifices and to furnish them with pews instead of leaving the faithful, as formerly, to stand, kneel or sit upon the cold stone floors."¹²² The Missionary Review of the World pointed out that the Protestant missionaries' consecrated lives became object lessons. The priests began to pay more attention to their sermons and do some expository preaching. The Catholics had also begun the reading of the scriptures and singing of hymns in Spanish.¹²³ Sunday schools and young peoples' societies were organized in the Roman Catholic churches.¹²⁴

¹²¹Greene, "Fifteen Years in Cuba," Missionary Review of the World, XXXVIII (March, 1915), 181.

¹²²Ibid., 177.

¹²³"By-products of Christian Missions in Cuba," Missionary Review of the World, XXXV (January, 1912), 66.

¹²⁴"Children in Cuba," Missionary Review of the World, LIV (June, 1931), 473.

CHAPTER II

THE PRE-WAR YEARS, 1884-1896: A SUMMARY¹

The initial missionary efforts of the Southern Baptist Convention in Cuba resulted from the leadership of the Rev. William F. Wood, missionary pastor in Key West, Florida. In 1884, soon after Wood went to Key West as missionary pastor of the Baptist church there, three members of the Fales family of Cuba joined his church. Mrs. Fales and her two daughters, Adela and Marie Aneta, had first attended a Baptist church nine years earlier in Biloxi, Mississippi. Adela Fales' unusual interest spurred Wood's desire to do mission work among the Cubans in Key West and to send the gospel to Cuba.²

Wood introduced a resolution at the Florida Baptist Convention of 1884 urging that it begin work among the Cubans. Accordingly, the convention instructed its Board of Missions to employ Adela Fales as teacher and interpreter for Wood in his work among the almost five thousand Cubans at Key West.³ By July, 1885, Wood reported that the Cuban mission had sixteen members, eleven men

¹This chapter is based on Harold Edward Greer, Jr., "A History of Southern Baptist Mission Work in Cuba from Its Beginnings to 1896" (unpublished Master's thesis, Department of History, University of Alabama, 1963).

²H. M. King, "Origin of the Cuban Work," Our Home Field, I (March, 1889), 6.

³Ibid.

and five women.⁴ Some converts of this mission moved back to Cuba and urged Wood to come and establish a mission there.⁵ One convert of the Key West mission, Ángel Godenas, went to Cuba to preach and distribute Bibles in the summer of 1885.⁶ When these converts in Cuba sent back word of a man named Alberto J. Díaz preaching Baptist doctrines to large congregations in Havana, the Florida Board of Missions instructed Wood to investigate.⁷

In Cuba, Wood met Díaz, future leader of Baptist mission work in the island. Díaz, born in Guanabacoa, 1853, won at eighteen a medical degree from the University of Havana. Soon after graduation he joined the Cuban fight for independence from Spain in the Ten Years' War, 1868-1878. Spanish soldiers surrounded Díaz and some companions near the coast. Under cover of darkness, the Cubans pushed out to sea holding to a large plank. Twenty-four hours later a United States steamer picked them up and carried them to New York.⁸ Díaz joined some fellow Cuban exiles working in a cigar factory for a time, and later entered a New York medical

⁴William F. Wood to Tichenor, Key West, July 22, 1885, Christian Index, LXIII (April 9, 1885), 3.

⁵Excerpt from letter of Wood in report by Tichenor, Christian Index, LXIII (July 9, 1885), 5.

⁶Letter, Wood, Key West, August 16, 1886, Christian Index, LXIV (September 2, 1886), 2.

⁷King, "Origin of the Cuban Work," Our Home Field, I (March, 1889), 6.

⁸"W. M. S. Cuban Catechism," Christian Index, LXVIII (January 15, 1891), 5. Díaz's autobiography as he gave it at the Southern Baptist Convention, Montgomery, Alabama, May, 1886.

college for further study in his profession, particularly the treatment of the eye and ear. Unaccustomed to the cold climate, Díaz was stricken with pneumonia. During his illness he became interested in the New Testament read to him by a Christian visitor, a Miss Alice Tucker. The story of Jesus' healing of Blind Bartimeus drew his particular attention and while studying it, Díaz was converted.⁹

After the Treaty of El Zanjón ended the Ten Years' War in 1878,¹⁰ Díaz returned to Cuba. He gathered a group of over a hundred who regularly met and listened to him explain the Bible. However, when accusations by the Catholic priests cost him his medical practice, he returned to New York¹¹ and during his stay was naturalized as a United States citizen.¹² Dr. R. B. Montgomery, pastor of the Willoughby Avenue Baptist Church, baptized Díaz on November 26, 1882, and gave him instruction in Bible doctrine and interpretation.¹³ In the spring of 1883, Díaz returned to Cuba as a colporteur of the American Bible Society sponsored by a society of Christian women in Philadelphia.¹⁴

⁹J. William Jones, "Sketch of Rev. A. J. Díaz, 'The Apostle of Cuba'," The Seminary Magazine, IX (April, 1896), 349-353.

¹⁰Alfred Barnaby Thomas, Latin America, A History (New York, 1956), 536.

¹¹Alberto J. Díaz, "The Cuban Mission," Missionary Review of the World, XV (March, 1892), 188-189.

¹²I. T. Tichenor, "Cuba," Our Home Field, I (August, 1888), 2.

¹³Letter, R. B. Montgomery, Brooklyn, February 23, 1893, Our Home Field, V (March, 1893), 5.

¹⁴Tichenor, "Cuba," Our Home Field, I (August, 1888), 2.

Díaz rented a hall at Prado 115, the main street in Havana, where a curious throng came to hear the preacher who dared to read from the Bible and denounce the Catholic Church. Anything that promised rebellion against the established authority easily attracted the minds of the Cuban men. Some of them accepted the gospel that Díaz preached and decided to organize a church. When Díaz wrote to New York for the constitution and by-laws of a Baptist church, he received the reply that the only guide should be the New Testament. The resulting church, organized on the principles of the New Testament, Wood found when he went to Cuba at the request of the Florida Board of Missions.¹⁵

Wood reported his findings to the Home Mission Board, who sent them to the Foreign Mission Board.¹⁶ Though the Foreign Board was unable to go into Cuba at that time, they did not consent to the Home Mission Board occupying the field.¹⁷ Thereupon, the Florida Baptist Convention in November, 1885, instructed its Board of Missions to inaugurate a mission in Cuba.¹⁸ Accordingly, after a council of pastors and deacons ordained Alberto J. Díaz on December 13, 1885, in the First Baptist Church of Key West, the

¹⁵Ibid.

¹⁶Minutes, September 10, 1885, Home Mission Board of the Southern Baptist Convention (MS in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

¹⁷"Forty-First Annual Report of the Home Mission Board, Proceedings, Thirty-First Session, Forty-First Year, of the Southern Baptist Convention (Atlanta, 1886), x. Hereinafter cited as Proceedings, followed by the year.

¹⁸King, "Origin of the Cuban Work," Our Home Field, I (March, 1889), 6.

Florida Board of Missions employed him and his sister Minnie Díaz as the first missionaries of Southern Baptists in Cuba.¹⁹

Wood went to Havana to help Díaz organize the Baptist work. He gave the following description of the first Baptist baptism in Cuba, which occurred on January 20, 1886:

On Wednesday night, with Brother Alberta [Alberto], we went to meeting in Havana. At the close of the service we went by twos, and very quietly wending our way through the streets, we came to the sea, and there, by the light of the moon, in an obscure place, we baptized three believers, the first fruits unto God of this mission in Havana, Cuba. Then, scattering as we came, went to our homes. God's holy name be praised for this beginning.²⁰

Other baptisms followed, all carried on in secret, as the law did not tolerate any act of worship outside a building, except to the Roman Catholic religion.²¹ On January 26, 1886, this group of baptized believers organized themselves into the first Baptist church in Cuba, the Gethsemane Baptist Church.²²

The new mission grew, both in numbers and in its ministry. A mission point was established at Jesus del Monte and a day school was added to the Havana mission. By March, 1886, Díaz reported that he had baptized forty-five persons, and that interest was

¹⁹Ibid.

²⁰Letter, Wood, Havana, January 23, 1886, Christian Index, LXIV (February 14, 1886), 4.

²¹Letter, Wood, Havana, January 26, 1886, Christian Index, LXIV (February 25, 1886), 4.

²²Jones, "Sketch of Rev. A. J. Díaz, 'The Apostle of Cuba'," The Seminary Magazine, IX (April, 1896), 349-353.

increasing.²³ Both Díaz and Wood addressed the Southern Baptist Convention meeting in Montgomery, Alabama, May 7, 1886, in behalf of the Cuban work. The convention voted to adopt the work in Cuba and entrusted it to the care of the Home Mission Board.²⁴ On January 24, 1887, a year after the organization of the first church, Díaz reported the Baptist membership in Cuba as 133, with 257 members in three Sunday schools.²⁵ Díaz was teaching a preparatory class for ministers attended by six young men, all graduates of Havana University.²⁶

One of the urgent needs arising during this first year was for a cemetery, since the Catholics, who owned the cemeteries, did not allow Baptists to be buried there. Contributions made by J. S. Paine, a Baptist businessman from Boston who spent his winters in Cuba, and the Alabama Baptist Convention made possible the purchase of six acres of ground for a cemetery²⁷ on January 23, 1885.²⁸ When the Bishop of Havana contested the procuring of a

²³Harold Edward Greer, Jr., "History of Southern Baptist Mission Work in Cuba from Its Beginnings to 1896" (unpublished Master's thesis, Department of History, University of Alabama, 1963), 18-19.

²⁴Proceedings, 1886, 13, 21, 29.

²⁵Díaz to Home Mission Board, Havana, January 24, 1887, Third Quarterly Report of Mission in Cuba, Christian Index, LXV (February 17, 1887), 3.

²⁶Díaz to Tucker, Havana, December 2, 1886, Christian Index, LXIV (December 16, 1886), 4.

²⁷"Cuba," Our Home Field, I (August, 1888), 3.

²⁸Díaz to Home Mission Board, Havana, January 24, 1887, Third Quarterly Report of Mission in Cuba, Christian Index, LXV (February 17, 1887), 3.

license, on the basis of the law that only a church could own a cemetery, the Captain-General decided that in the eyes of the law "the Baptist church of Havana was as much a church as the Catholic church."²⁹ The Bishop then futilely offered Díaz \$20,000 to sell the cemetery and leave Cuba.³⁰

The Home Mission Board reported to the Southern Baptist Convention in May, 1887, that the membership in Cuba had grown to three hundred with over four hundred in the Sunday schools and 150 in the two day schools. Six missionaries worked in five mission points and the Board had expended \$2,258.90 in the support of the mission in the past year. The Board further stated, "The wonderful work in this field, considering the time and means expended in its prosecution, has never been surpassed in the history of modern missions."³¹

When a smallpox epidemic broke out in Havana in the fall of 1887, Díaz, assisted by his congregation, served his members and others as a doctor as well as a minister, for many doctors, priests, and the wealthy fled the city.³² Thirty-five members died during the epidemic. This sacrificial service won many converts, for at the beginning of the epidemic the membership had

²⁹"Cuba," Our Home Field, I (August, 1888), 3.

³⁰J. William Jones, "Our Cuban Cemetery," June 19, 1888, Christian Index, LXV (June 28, 1888), 4. A report written by J. William Jones, Assistant Secretary of the Home Mission Board.

³¹"Forty-Second Annual Report of the Home Mission Board," Proceedings, 1887, xxxii, xxxviii.

³²Díaz to Tichenor, Havana, October 10, 1887, Christian Index, LXV (October 27, 1887), 5.

numbered 350; by December when it ended the membership totaled seven hundred.³³

Dr. Isaac Taylor Tichenor, Corresponding Secretary of the Home Mission Board, and two other Board members inspected the Cuban mission field in January, 1888. They visited several of the six churches and twelve preaching stations in and around Havana. Dr. Tichenor described the services in this way:

At all their services, at every station, the people fill every available spot to hear the gospel. What struck us all was the deep, earnest opened-eyed unflagging attention paid by all to the preaching. Their singing, though not highly artistic, is spirited and devotional. You feel that they are wafting their heart's deep devotion heavenward on the wings of song.³⁴

Tichenor felt that many of the Cuban people were dissatisfied with Catholicism and ready for the gospel.³⁵

In its annual report, 1888, the Home Mission Board listed 1,100 church members, seventeen missionaries, 1,500 Sunday school pupils and 450 day school pupils, six churches reporting eight hundred baptisms and nineteen stations for preaching. One-half the dead were being buried in the Baptist cemetery. Eight thousand persons had applied for membership in the Baptist churches but many of these were ignorant of the true qualifications for church

³³Díaz to Tichenor, Havana, December 27, 1887, Christian Index, LXV (January 19, 1888), 2.

³⁴I. T. Tichenor, "Visit to Cuba," Christian Index, LXV (February 9, 1888), 2-3.

³⁵Ibid.

membership and desired only to exchange the Catholic Church for one which they preferred.³⁶

In the spring of 1888 the Bishop of Havana attacked Díaz and the Baptist cemetery from the pulpit of the Cathedral in Havana. He burned his photograph,³⁷ excommunicated all the Baptists in the city,³⁸ and issued an appeal in the papers and circulars for the Cuban people not to use the Baptist cemetery.³⁹ He also obstructed the only road to the Baptist cemetery.⁴⁰ In the dispute that followed, the Havana papers published all Díaz's sermons and announced ahead of time his sermon topics, such as "Which are the Heretics, Catholics or Baptists?" and "Which Cemetery Has Been Blessed of God?" So many people came that it was necessary to rent a theatre nearby to accommodate them. Díaz estimated that four thousand people attended some of these meetings.⁴¹

There followed in July two disturbances over the burying of Baptists in nearby Las Puertes. On July 1 the priest and twenty soldiers interrupted a Baptist funeral procession and took

³⁶"Forty-Third Annual Report of the Home Mission Board," Proceedings, 1888, i, vi.

³⁷J. William Jones, "Our Cuban Cemetery," June 19, 1888, Christian Index, LXV (June 28, 1888), 4.

³⁸"Glimpses and Glances," Christian Index, LXV (June 7, 1888), 9.

³⁹"Our Cuban Cemetery," Christian Index, LXV (June 7, 1888), 1.

⁴⁰I. T. Tichenor, "A Second Visit to Cuba," Our Home Field, I (December, 1888), 6-7.

⁴¹Díaz to Tichenor, June 4 and 11, 1888, "Our Cuban Cemetery," Christian Index, LXV (June 28, 1888), 4.

the body to the Catholic church. A crowd of 1500 enraged sympathizers threatened to burn the church and kill the priest, but Díaz calmed them by promising court action.⁴² On July 23 when a child of Baptist parents died the priests placed soldiers before the door to prevent the burial of the child in the Baptist cemetery. A misunderstood order from the Captain-General permitted the Baptists to bury the child.⁴³

When the Home Mission Board appealed to the State Department, Secretary Thomas Bayard made an effort to secure justice for the Baptists in Cuba.⁴⁴ The Baptist cemetery remained open and the civil government accorded the Baptists the right to bury their dead children, though previously baptized by Catholic priests, in their own cemeteries. Non-Baptists were also being buried in the Baptist cemetery.⁴⁵ The civil government promised protection for the Baptists in their right of worship,⁴⁶ and guaranteed them the right to open mission stations in any part of the island.⁴⁷

Tichenor advanced three reasons for Baptist progress and Catholic opposition in Cuba. One he stressed was corruption and

⁴²Díaz to Tichenor, July 2, 1888, "Cuba," Our Home Field, I (August, 1888), 6.

⁴³Letter, Díaz, n.d., "Persecution in Cuba," Christian Index, LXV (August 23, 1888), 4.

⁴⁴"Cuba," Christian Index, LXV (September 13, 1888), 9.

⁴⁵I. T. Tichenor, "Cuba," Christian Index, LXV (November 22, 1888), 9.

⁴⁶Tichenor, "A Second Visit to Cuba," Our Home Field, I (December, 1888), 6.

⁴⁷Tichenor, "Cuba," Christian Index, LXV (November 22, 1888), 9.

immorality among the priests, which had lost for them the confidence and respect of the great mass of the people. Another reason was the strength of the Liberal Party in Cuba which opposed the existing government with which the Catholic Church was allied in all its acts of oppression. This Party, composed of all native Cubans and a significant number of Spaniards, was in thorough sympathy with the Baptist work and principles. A third reason was the liberal position of the Havana press, which strongly opposed the existing ecclesiastical and political government and sympathized with the Baptist work. Knowing these facts, the Bishop tried to drive out the Baptists, and he thought closing the cemetery the best way.⁴⁸

By the spring of 1889 Catholic opposition was decreasing and authorities were treating the Baptists with more consideration. Even though Spanish law required that Protestant worship be held in secret, the attitude of the civil authorities enabled the Baptists frequently to open their doors and windows during worship. Newspapers willingly made announcements of Baptist meetings. The Cuban people welcomed anything which broadened their liberties and relaxed the grasp of Spanish power. The Baptist work had found sympathy among them and helped to mold public opinion in Havana.⁴⁹

The Gethsemane Baptist Church under the leadership of Díaz soon outgrew its rented hall. In November, 1888, Tichenor visited

⁴⁸Tichenor, "A Second Visit to Cuba," Our Home Field, I (December, 1888), 6-7.

⁴⁹I. T. Tichenor, "Another Visit to Cuba," Our Home Field, I (March, 1889), 5.

Cuba to consider a site for a new church and found for sale the Jané Theatre, where Díaz had preached during his debate with the Bishop.⁵⁰

On the recommendation of Tichenor, the Home Mission Board at its November meeting voted to buy for \$65,000 the theatre⁵¹ which had originally cost \$140,000 in 1880.⁵² The theatre stood on a corner in the finest part of Havana, on Dragones Street, between Zulueta Street and the Prado, and covered a lot 120 feet by 150 feet.⁵³

It was a stone structure capable of seating three thousand people in its auditorium, an amphitheatre covered by an iron dome eighty feet above. The building was handsomely furnished, well lighted and ventilated, and had fine acoustic properties. Three apartments and two stores were part of the building. Its purchase gave the Cuban Baptists immediate possession of a fine house of worship, still in use, and gave confidence to the people of Havana in the stability and permanence of the Baptist work.⁵⁴

In 1889 J. V. Cova, a former Episcopal lay minister partially educated in the United States, joined the Baptist church after

⁵⁰Lansing Burrows, "The Havana Church," Christian Index, LXIX (March 31, 1892), 6.

⁵¹Minutes, November 23, 1888.

⁵²"House of Worship in Havana," Christian Index, LXV (November 29, 1888), 9.

⁵³"The Havana Building Bought by the Home Board," Christian Index, LXVI (July 25, 1889), 6.

⁵⁴I. T. Tichenor, "House of Worship in Havana," Christian Index, LXV (December 6, 1888), 3, and Burrows, "The Havana Church," Christian Index, LXIX (March 31, 1892), 6.

studying Baptist doctrine and its Biblical basis. He described his experience in this way:

As I read over the Scriptures with this object, rays of light shone for me, and the Christian baptism by immersion only granted to those who have a knowledge of what they do, appeared to me by the first time as the only one consistent with the evangelical prescription I went to be received a member of the Havana Baptist Church, and I was baptized in November of the same year.⁵⁵

After ordination, Cova became one of the outstanding Baptist leaders in Cuba.⁵⁶

In June, 1890, Baptists again suffered persecution. In Guanabacoa, the police interrupted services the night of June 25, arrested Díaz, Godenas, and the pastor, Desiderio Herrera, for disobeying the mayor's authority by holding the meeting. Díaz insisted that the government had granted the building legal status as a chapel and Herrera had filed the proper notice. When the officials failed to find the notice, the ministers were imprisoned. Later the mayor found the notice but because Herrera had not indicated clearly that he was pastor, the three preachers stayed in jail fifty hours, until someone paid their bail of four hundred dollars each.⁵⁷

⁵⁵J. V. Cova, "Biography of Cova," Christian Index, LXVI (March 28, 1889), 2.

⁵⁶Ibid.

⁵⁷Díaz to Tichenor, n.d., Christian Index, LXVII (July 10, 1890), 8; Díaz to Consul-General Ramon O. Williams, Havana, July 27, 1890, "The Recent Imprisonment of Our Missionaries in Guanabacoa," Our Home Field, III (September, 1890), 1-2.

Public opinion was again with the Baptists. One thousand persons surrounded the prison;⁵⁸ Havana newspapers protested their arrest as unlawful and criticized the liberal mayor for submitting to Catholic influence.⁵⁹ Both the Home Mission Board and Governor Joseph E. Brown of Georgia protested to the State Department.⁶⁰ Early in 1891 the courts declared the three missionaries not guilty and dismissed the case.⁶¹ This persecution strengthened the Baptist work and attracted new visitors to the churches, but the government thereafter more strictly regulated the Baptist places of worship.⁶²

The following year the priests obtained the names of the families with relatives buried in the Baptist cemetery and were able to frighten some into moving the bodies to the Catholic cemetery. They then announced the Baptist cemetery was closing and used this removal as evidence.⁶³ Cova reported that the Catholics had degraded Protestants from their pulpits,⁶⁴ sent

⁵⁸Díaz to Tichenor, n.d., Christian Index, LXVII (July 10, 1890), 8.

⁵⁹"The Havana Press on the Arrest of Our Missionaries," Our Home Field, II (August, 1890), 2-3.

⁶⁰Christian Index, LXVII (September 4, 1890), 9.

⁶¹"The Latest from Cuba," Our Home Field, III (April, 1891), 4.

⁶²Díaz to Tichenor, Havana, July 26, 1890, Our Home Field, III (September, 1890), 2-3.

⁶³Díaz to Tichenor, July 14, 1891, Our Home Field, IV (September, 1891), 3.

⁶⁴Cova to Editor, August 6, 1891, Our Home Field, IV (September, 1891), 3.

elderly persons from house to house to discredit the Baptists, and sent children during Baptist services to cry out in vulgar words and to throw stones at the people leaving the church.⁶⁵

Despite this persecution, many Cubans preferred the Baptist churches, for they looked upon the Catholic Church as a spiritual oppressor and Catholicism as the religion of their conquerors. Many called it the "Spanish Church,"⁶⁶ for the Catholics imported most of their priests from Spain, the great majority of whom, according to Cova, were so ignorant they could hardly write and never preached. The Cubans liked the simplicity of the Baptist meetings. Moreover, Baptists had a reputation of being noble and honest people, requiring no money to administer ordinances, and not pretending to abuse the people, but rather doing them good.⁶⁷

No schools were provided for the poorer classes in Cuba, and therefore the Baptist day schools met a great need.⁶⁸ The annual report of 1891 listed 626 in attendance in the daily schools of Cuba.⁶⁹ In 1891-92 the Baptists opened the first girls' school in Havana. The curriculum included reading, writing, spelling, geography, arithmetic, geometry, English, Spanish, Bible, music,

⁶⁵Letter, Cova, Havana, June 28, 1892, Our Home Field, IV (August, 1892), 1.

⁶⁶Cova to Editor, Havana, January 12, 1892, Christian Index, LXIX (January 28, 1892), 2.

⁶⁷Letter, Cova, n.d., Christian Index, LXIX (December 8, 1892), 5.

⁶⁸"W.M.S. Cuban Catechism," Christian Index, LXVIII (January 15, 1891), 5.

⁶⁹"Forty-Sixth Annual Report of the Home Mission Board," Proceedings, 1891, xxvii

sewing, and typewriting. The school had ninety-two pupils, ten of them boarders, and five teachers.⁷⁰

When Tichenor visited Cuba in December, 1892, he found more people of the upper classes in the services. He also found that the persecution had almost ceased and the Baptist church property was entirely released from taxation, just as was the property of the Catholic church. The liberals supported the Baptist work and the leading paper in Havana, the organ of the Liberal Party, spoke highly of Díaz and the Baptist mission. A distinguished Havana lawyer and leader in the Liberal Party called on Tichenor and told him that the separation of church and state was a plank in the liberal platform. He felt that the Baptist church was a practical illustration of their doctrines and an object lesson to their people.⁷¹

In a letter dated December, 1892, Miss Gertrude Joerg,⁷² an American living in Havana, observed that the independence of thought and action stressed in the Baptist churches was proving attractive to the Cubans. This fact was evidenced by the larger numbers attending Baptist meetings. Miss Joerg continued:

⁷⁰Díaz to Tichenor, Havana, January 20, 1892, Christian Index, LXXIX (February 18, 1892), 13.

⁷¹I. T. Tichenor, "Matters in Cuba," Christian Index, LXX (January 12, 1893), 7.

⁷²Miss Gertrude Joerg was one of three unmarried sisters who lived with their widowed mother in the home of Dr. Edward Belot, Mrs. Joerg's brother. All were members of the Baptist church in Havana. M. N. McCall, A Baptist Generation in Cuba (Atlanta, 1942), 10-11.

What has surprised us is to see so many men in attendance upon our meetings. Another noticeable feature is that the better class of people come in whole families now. Heretofore only the poor and most ignorant, only those who would lose nothing by coming to our meetings attended our services.⁷³

News from Madrid in 1892 that the new Liberal Party then in power was defending the right of Protestants to build churches brought a note of optimism from Cova, for generally those things allowed in Spain were also permitted in Cuba. He felt it was significant that in a communication from the capital in Spain the word "liberty" had replaced "tolerance" in reference to religion.⁷⁴

Tichenor discussed six reasons why the Baptist work in Cuba was making such progress and receiving the sympathy of the best citizens. (1) The truths taught from the pulpits, the simplicity of the worship and the voluntary character of every religious act and offering appealed to the people. (2) The practical results of these teachings were exemplified in the lives of the members of the Baptist churches. (3) The outstanding native workers in Cuba--Díaz, Cova, José R. O'Halloran, Porta, Francisco P. Bueno, and Gaspar de Cárdenas--were having great influence. (4) The purchase of the large house of worship in Havana impressed the Cubans with the power and permanency of this religious movement, for they were accustomed to fine cathedrals

⁷³Joerg to Jones, Havana, December 28, 1892, Our Home Field, V (March, 1893), 6.

⁷⁴Cova to Tichenor, Havana, December 27, 1892, Our Home Field, V (February, 1893), 4; Greer, "A History of Southern Baptist Mission Work in Cuba from Its Beginnings to 1896," 91-92.

and churches. (5) The cemetery gave the Baptists a decent place of burial and relieved other Cubans of the high prices of Catholic burials. (6) The Baptists were having an influence toward freedom from political oppression. Tichenor pointed out:

Not a few among the leading men recognize the fact that while we have nothing to do with politics, the principles and practices of our people, the enlightenment [sic] received from our pulpits and our schools, is an influence tending to freedom from political oppression, and fitting the people to understand and enjoy the liberty which they hope will one day be the heritage of Cuba.⁷⁵

In January, 1893, many important people from the United States attended the celebration in Cuba of the seventh anniversary of the organization of the first Baptist church. Among them were Dr. Tichenor, Dr. Montgomery who had baptized Díaz, Dr. J. William Jones of the Home Mission Board, Dr. George W. Lasher of Cincinnati who edited the Journal and Messenger, and Governor William J. Northern of Georgia. All spoke highly of the Baptist work in Cuba.⁷⁶

In February, 1893, the Home Mission Board appointed its first United States missionary to Cuba, Rev. E. Pendleton Jones,⁷⁷ who remained in Cuba from November 29⁷⁸ to May 1, 1894, when he returned home because of ill health.⁷⁹ He held an English service

⁷⁵Tichenor, "Matters in Cuba," Christian Index, LXX (January 12, 1893), 7.

⁷⁶Letter, Cova, January 31, 1893, Christian Index, LXX (February 16, 1893), 1.

⁷⁷Minutes, February 14, 1893.

⁷⁸E. Pendleton Jones to Tichenor, Our Home Field, VI (January, 1894), 2.

⁷⁹Minutes, March 31, 1894.

each Sunday and reported having an average of thirty in attendance. However, most excursionists from the United States preferred the places of amusement. Jones felt their conduct disgraced their country and hindered the Baptist work.⁸⁰

In the spring of 1895 the revolutionary groups in Cuba rose in arms against the government.⁸¹ The war had not disturbed the churches in Havana, and they were able to reach many coming from the interior.⁸² Díaz organized Red Cross stations throughout the center of Cuba to treat the injured of both armies. The soldiers appreciated this work and the government of Spain extended complimentary official recognition. The Baptist women working in these stations witnessed to the soldiers and distributed tracts, leaflets, and Bibles.⁸³ Despite the relative calm the Baptists were enjoying during the early revolutionary period, the Home Mission Board made precautionary arrangements with the United States government for the protection of its Cuban work.⁸⁴

In January, 1896, just before General Weyler's arrival in Cuba, Tichenor went to Havana on the urgent request of Díaz. Díaz

⁸⁰Jones to McConnell, February 20, 1894, Our Home Field, VI (April, 1894), 6.

⁸¹Cova to Editor, n.d., Christian Index, LXXV (March 14, 1895), 1.

⁸²Cova to Mary E. Wright, Havana, October 1, 1895, Christian Index, LXXV (October 25, 1895), 6. Miss Wright was a resident of Augusta, Georgia.

⁸³"Red Cross in Cuba," The Mission Journal, XLVI (November, 1895), 27-28.

⁸⁴Greer, "History of Southern Baptist Mission Work in Cuba from Its Beginnings to 1896," 104.

informed him that he had accepted the position of commander-in-chief of the insurgent underground forces in Havana Province. Because of this, Tichenor and Díaz feared for the safety of the other Baptist preachers and Tichenor instructed them to leave Cuba at the first hint of danger.⁸⁵ Tichenor also arranged for a French citizen and physician, Dr. Edward Belot, to take charge of the mission property if anything happened to Díaz.⁸⁶ Tichenor told no one of Díaz's relation with the insurgents, fearing a Spanish spy might hear of it.⁸⁷ Most of the missionaries left Cuba early in April and came to Florida. O'Halloran⁸⁸ and M. M. Calejo worked among the Cubans at Key West.⁸⁹ Cova did mission work among the Cubans at Tampa, and Francisco Pérez Bueno labored in West Tampa.⁹⁰

On April 16, the Home Mission Board learned that Díaz was in jail.⁹¹ Tichenor immediately informed Washington, already briefed

⁸⁵I. T. Tichenor, Address to 76th Annual Session of the Georgia Baptist State Convention, March 31, 1898, Christian Index, LXXVIII (April 7, 1898), 4.

⁸⁶I. T. Tichenor, Address to 41st Session of the Southern Baptist Convention, Chattanooga, May 8, 1896, Christian Index, LXXVI (May 14, 1896), 8.

⁸⁷Tichenor, Address to Georgia Baptist Convention, Christian Index, LXXVIII (April 7, 1898), 4.

⁸⁸"Our Cuban Work," Christian Index, LXXVI (June 11, 1896), 8.

⁸⁹M. M. Welch to Annie W. Armstrong, November 10, 1896, "Copies of Letters of M. M. Welch, January 1895--January 22, 1897" (A bound volume of typewritten letters in the files of the Home Mission Board, Atlanta). Hereinafter cited as "Letters of M. M. Welch."

⁹⁰"Our Cuban Work," Christian Index, LXXVI (June 11, 1896), 8.

⁹¹"Diaz in Jail," The Mission Journal, XLVII (May, 1896), 19-21.

on the condition of the mission work in Cuba.⁹² The Board passed a resolution urging all Baptists and other interested people to express their desire to have Díaz freed to their Senators, Congressmen, and other public officials.⁹³ Results were forthcoming. Tichenor was informed that Secretary of State Richard Olney told the Spanish minister if Díaz were not released, war between Spain and the United States could not be avoided.⁹⁴ On April 23 the Home Mission Board learned that Díaz had been released.⁹⁵ He and his family came to Atlanta.⁹⁶

Despite these disturbances in the work, the Home Mission Board stated in its annual report of May, 1896, that the Baptists in Cuba had baptized seventy-five during the past year and listed the membership as 2,775.⁹⁷ Thus ended most of the formal Baptist mission work in Cuba prior to the Spanish-American War. Cuban converts, however, carried on the work.

⁹²Message, Tichenor to Secretary of State, April 16, 1896, "Letters of M. M. Welch."

⁹³Minutes, April 18, 1896.

⁹⁴Tichenor, Address to Georgia Baptist Convention, Christian Index, LXXVIII (April 7, 1898), 4.

⁹⁵Minutes, April 23, 1896.

⁹⁶"Our Cuban Work," Christian Index, LXXVI (June 11, 1896), 8.

⁹⁷"Fifty-First Annual Report of the Home Mission Board," Proceedings, 1896, lvi.

CHAPTER III

WAR, RE-ENTRY, PROBLEMS, 1896-1899

Most of the Baptist missionaries who fled war-torn Cuba in the spring of 1896 continued their missionary efforts among the Cubans living in the United States. One of these, J. V. Cova, worked among the large number of Cubans living in Tampa, Florida.¹ He reported about fifteen thousand Cubans in Tampa. Most of these had been exiled from Cuba, had lost their property, and had sons, husbands, and brothers in Cuba either fighting for liberty or imprisoned. He stated:

This people live here merely in body; their souls and hearts are entirely at the struggling island where life and liberty is anxiously expected from. There is no interest, no talking, no desire in Tampa but for the events of the war.²

New refugees arrived every Thursday and Sunday. Whenever an expedition departed for Cuba, everyone wanted to go. Cova's initial efforts in Tampa were directed toward visiting the Cuban families and inviting them to attend the Baptist meetings. On his first Sunday there, Cova announced an evening service and had about thirty persons present in a room which friends had procured. On the next Sunday he was able to obtain the use of a chapel and had forty present.

¹"Our Cuban Work," Christian Index, LXXVI (June 11, 1896), 8.

²Letter, J. V. Cova, Tampa, June 13, 1896, Christian Index, LXXVI (June 18, 1896), 8.

Cova reported that these Cubans looked comforted and encouraged when he prayed and preached but some of them would say, "All that you say is good, but we can't promise to pardon the Spaniards."³

Cova also worked at Jacksonville, Florida. In May, 1897, J. J. Parsons, pastor of the Jacksonville Baptist Church, wrote to Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, and informed him of the five hundred native Cubans in Jacksonville. Most of these were exiles of the revolution. Among this group were physicians, druggists, lawyers, merchants, businessmen and a few wealthy families. He declared that they had repudiated the Roman Catholic religion and were favorable to the Baptist "plain democratic form of worship and church government." Parsons reported that the Cubans believed that Romanism had much to do with the oppressions which Cuba had suffered. The Baptist Church in Jacksonville had arranged services for these Cubans presided over by one of their members who spoke Spanish, J. L. Rodger. Cova had been there in April and had preached among the Cubans. Twelve adults and two boys had professed faith in Christ and desired to be baptized. Parsons requested that Cova come to Jacksonville and work among the Cubans using the Baptist church building.⁴ As a result, Cova traveled from Tampa to Jacksonville monthly to conduct this work. There were a number of conversions resulting from these efforts.⁵

³Ibid.

⁴J. J. Parsons to I. T. Tichenor, Jacksonville, Florida, May 20, 1897, Christian Index, LXXVII (June 3, 1897), 1.

⁵"Home Mission Board," Christian Index, LXXVII (August 5, 1897), 2.

Francisco Pérez Bueno began work among the Cubans at West Tampa, arriving there from Cuba in the spring of 1896.⁶ While working there his wife became ill and died. Because of his own health and that of his daughter, he moved to Key West where he did mission work among the Cubans,⁷ along with José R. O'Halloran.⁸ O'Halloran had organized a church and Sunday school there in May, 1896. The church began with fifteen members and twenty-nine in the Sunday school, most of whom had been Baptists in Cuba. O'Halloran held the church meetings in the local Baptist church, as well as in his own home.⁹ By August he reported the church membership had grown to twenty-nine and there were thirty-three in the Sunday school.¹⁰ In 1897 O'Halloran also reported daily school work in Key West.¹¹ M. M. Calejo, another Cuban Baptist, also worked in Key West in 1896.¹² He later worked in Tampa. In its annual report of 1898, the Home Mission Board described the mission work in Tampa and Key West as follows:

⁶Letter, Cova, Tampa, June 13, 1896, Christian Index, LXXVI (June 18, 1896), 8.

⁷"Fifty-Second Annual Report of the Home Mission Board," Proceedings, Forty-Second Session, Fifty-Second Year, of the Southern Baptist Convention (Atlanta, 1897), lxxvi.

⁸"Home Mission Board," Christian Index, LXXVII (August 5, 1897), 2.

⁹"Our Cuban Work," Christian Index, LXXVI (June 11, 1896), 8.

¹⁰"Cuban Work," Christian Index, LXXVI (September 17, 1896), 8.

¹¹José R. O'Halloran to Home Mission Board, n.d., Christian Index, LXXVII (June 3, 1897), 2.

¹²M. M. Welch to Annie W. Armstrong, November 10, 1896, "Copies of Letters of M. M. Welch, January 1895--January 22, 1897." Hereinafter cited as "Letters of M. M. Welch."

The work was at first beset by many difficulties. The excited minds of the people seemed closed to the gospel truth; but gradually the schools increased and the congregations grew until the provisions made for their accommodation became too small for them.¹³

When Alberto J. Díaz, leader of the Baptist work in Cuba, came to the United States, he settled his family in Atlanta. He helped organize the work among the Cubans in Florida and was to visit conventions, associations, and churches throughout the south.¹⁴ He did this canvassing work until August, 1896, when he voluntarily left the employment of the Home Mission Board.¹⁵ Subsequently Díaz went north to speak there about the Cuban mission work.¹⁶ The American Baptist Publication Society employed him in November, 1896, to accompany the chapel car Good Will on a trip through Mexico and parts of Texas working among the Spanish-speaking people.¹⁷ Díaz reported to the Southern Baptist Convention in May, 1898, that he was attempting to get back into Cuba.¹⁸

When Tichenor was in Havana in January, 1896, he had arranged with Dr. Edward Belot, a Frenchman living there, to take charge of

¹³"Fifty-Third Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1898 (Atlanta, 1898), lxxi. This work previously entitled Proceedings, hereinafter cited as Annual, followed by the year.

¹⁴"Our Cuban Work," Christian Index, LXVI (June 11, 1896), 8.

¹⁵Home Mission Board of the Southern Baptist Convention, Statement on the Situation in Cuba (Atlanta, 1903), 4. Hereinafter cited as Statement on Cuba.

¹⁶"Rev. A. J. Díaz," Christian Index, LXXVI (October 8, 1896), 4.

¹⁷"Cuba," Christian Index, LXXVI (November 26, 1896), 4.

¹⁸"Forty-Third Session of the Southern Baptist Convention," Christian Index, LXXVIII (May 12, 1898), 12.

the mission property should Díaz be compelled to leave.¹⁹ Dr. Belot reported that the work was continuing in Cuba after Díaz's departure. He listed four different areas of Havana where meetings were regularly held in the fall of 1896. Neither civil nor ecclesiastical officials interfered with these meetings as they were held with a special permit from the government and neither the police nor the clergy were showing ill will. The schools were continuing with about the same attendance. The cemetery had fewer burials, but the deacon Porta, who was in charge of the cemetery, was on good terms with the authorities.²⁰ Belot reported in May, 1897, that the mission work had not stopped for a moment. At this time the meetings were being held in only three different places and were directed by two deacons, Porta, and Pablo Valdes. The attendance was good and visitors were frequent. A number had been converted and were awaiting an opportunity to be baptized.²¹

On June 26, 1896, Belot wrote the Board that Díaz had placed a twelve thousand dollar mortgage on the Jané Theatre property in Havana on February 11, 1894.²² This was the Board's first knowledge of the mortgage, which bore ten per cent interest, was to last six years, and could be cancelled after the second year. If four months' interest were unpaid, the property could be

¹⁹I. T. Tichenor, Address to the Southern Baptist Convention, May 8, 1896, Christian Index, LXXVI (May 14, 1896), 8.

²⁰Letter, Edward Belot, n.d., Havana, Christian Index, LXXVI (September 10, 1896), 8.

²¹Belot to Tichenor, Havana, May 18, 1897, Christian Index, LXXVII (June 3, 1897), 2.

²²Statement on Cuba, 3-4.

seized. The Board decided to talk with Díaz about the matter and then conduct an investigation.²³ Díaz was in New York when the discovery was made and the Board had some difficulty in inducing him to come to Atlanta.²⁴ A committee of the Board met with Díaz to discuss the mortgage on the Cuban property. Díaz stated that he had used the mortgage money to purchase the Buenos Aires property,²⁵ which cost eight thousand dollars,²⁶ and for the enlargement of the cemetery and improving the road leading to it. Díaz further stated that he had believed the mortgage could be repaid by the accruing rents on the property. Díaz deposited with the Board all the papers containing the titles and transfers of the property of the Board in Cuba and a detailed account of the finances for 1894 and 1895. Díaz also deeded the Buenos Aires property, which was in his name, to the Board,²⁷ and renounced any claims to any other property of the Board in Cuba, including the cemetery property.²⁸ The Board decided that even though Díaz had not reported the mortgage to them, he had done what he felt was in the best interest of the Board and its mission work in Cuba.²⁹ The Board did, however,

²³Minutes, July 28, 1896, Home Mission Board of the Southern Baptist Convention (MS in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

²⁴Statement on Cuba, 4.

²⁵Minutes, September 7, 1896.

²⁶Statement on Cuba, 3.

²⁷Minutes, September 7, 1896.

²⁸Statement on Cuba, 4.

²⁹Minutes, September 7, 1896.

revoke Díaz's power of attorney and appoint another.³⁰

The Board corresponded with Belot about the possibility of selling the Buenos Aires property to pay off the mortgage, but instructed him to defer action until a member of the Board could safely visit Cuba and carefully look over the entire situation.³¹ Belot was able to rent the Buenos Aires property for forty-two dollars a month to the commission in charge of the relief of the reconcentrados. The Board approved this action.³² The mortgage for \$12,000.00 was to come due on March 1, 1898. The representatives of the Board could not go to Cuba as planned because of the war. Therefore, the Board asked Belot to have the maturity date of the mortgage extended so that no default would occur and no possible forfeitures arise therefrom. He was also to pay any interest due on March 1.³³ Belot was able to continue the mortgage on the following conditions: The mortgage was to be the same amount, \$12,000.00 in Spanish gold at ten per cent interest to be paid monthly in advance. Installments of two thousand dollars a year were to be paid, with interest to be calculated on what remained of the principal after each installment. The Board felt this was a satisfactory arrangement.³⁴

³⁰Statement on Cuba, 4.

³¹Minutes, November 2, 1897.

³²Minutes, January 4, 1898.

³³Minutes, February 1, 1898.

³⁴Minutes, March 1, 1898.

On April 25, 1898, the United States Congress passed a declaration of war against Spain with the purpose of freeing Cuba. Thus began the Spanish-American War.³⁵ As a result, two resolutions in relation to Cuba were brought up at the Southern Baptist Convention in May, 1898. Ex-Governor William J. Northern of Georgia read a resolution adopted by the Georgia State Convention petitioning the United States government to use every effort toward securing equal religious liberty for every inhabitant in the island of Cuba. The Convention, having adopted this resolution, instructed Governor Northern, E. W. Stephens of Missouri, and Dr. W. E. Hatcher to confer with President McKinley about this matter.³⁶

The Tennessee State Convention presented a resolution asking that the Southern Baptist Convention instruct the Home Mission Board to send missionaries with the United States soldiers who would invade Cuba and ask the President of the United States to recognize them as such with due protection. This recommendation was referred to the Home Mission Board to act upon as it saw best.³⁷ The authorities in Washington gave the Home Mission Board permission to send three missionaries with the army to Cuba. As experienced men were needed, the Foreign Mission Board gave the Home Board permission to call on any of its men for service.³⁸ A letter was written to missionary

³⁵Graham H. Stuart, Latin America and the United States (4th ed.; New York, 1943), 221.

³⁶"Forty-Third Session of the Southern Baptist Convention," Christian Index, LXXVIII (May 12, 1898), 1.

³⁷"Fifty-Third Annual Report of the Home Mission Board," Annual, 1898, 43.

³⁸Christian Index, LXXVIII (May 19, 1898), 7.

W. D. Powell in Mexico in an effort to secure his services to accompany the army into Cuba. He accepted this appointment,³⁹ but later had to renounce the offer because his physicians advised him that his health would not permit his living in the climate of Cuba.⁴⁰

The Home Mission Board, however, did plan that O'Halloran should go to Santiago as soon as possible, as the United States had taken that city.⁴¹ When the armistice between the United States and Spain suspended the fighting, the Board instructed O'Halloran to go to Santiago and begin doing mission work there. After several delays, he reached Santiago on September 30, 1898, and opened a place of worship.⁴² In October O'Halloran wrote that he had held his first religious service with over two hundred people present. He also reported that a Methodist missionary was there.⁴³ O'Halloran wrote in November that he had twenty-five candidates to be baptized and had had to enlarge the hall where the church was meeting.⁴⁴ D. H. Parker, a Chaplain with the United States Army in Guantánamo, wrote that he was attempting to get in touch with O'Halloran to help him start work in Guantánamo. Parker described the religious

³⁹Minutes, June 3, 1898.

⁴⁰Minutes, September 13, 1898.

⁴¹Minutes, July 23, 1898.

⁴²"Fifty-Fourth Annual Report of the Home Mission Board," Annual, 1899, lxxx.

⁴³Letter, O'Halloran, Santiago, October 26, 1898, Christian Index, LXXVIII (November 24, 1898), 1.

⁴⁴Letter, O'Halloran, Santiago, November 3, 1898, Christian Index, LXXVIII (November 24, 1898), 1.

situation where he was in this way: "Here is the ripest field on earth, I suppose Rome is dead here; she has no place in the hearts of many people." Parker stated that the principal priest there had treated him cordially. He pointed out also that many people in the area were sick and hungry.⁴⁵ He was able to contact O'Halloran and on October 27, O'Halloran wrote that he was planning to go to Guantánamo to help Parker establish a church.⁴⁶ In the first meeting that Parker and O'Halloran held, twenty-one professed faith in Christ and sixteen of these were baptized at the next meeting. These sixteen were organized into a church, a preacher was ordained, and the Lord's Supper administered. Twenty-seven others were received for baptism while O'Halloran was there, and regular meetings were set up for Parker and the new preacher to lead.⁴⁷ By the end of 1898 O'Halloran had baptized 150 believers and organized two churches.⁴⁸

During the siege and blockade of Havana in the Spanish-American War there was famine, pestilence, and violence.⁴⁹ A number of the Baptists had suffered during this period, especially the women missionaries working with the schools. Dr. Belot,

⁴⁵Letter, D. H. Parker, Guantánamo, n.d., Christian Index, LXXVIII (October 13, 1898), 5.

⁴⁶Letter, O'Halloran, Santiago, October 26, 1898, Christian Index, LXXVIII (November 24, 1898), 1.

⁴⁷Letter, Parker, Guantánamo, November 2, 1898, Christian Index, LXXVIII (November 24, 1898), 1.

⁴⁸"Fifty-Fourth Annual Report of the Home Mission Board," Annual, 1899, LXXI.

⁴⁹Statement on Cuba, 4.

administrator of the Board's property in Havana, died during this time.⁵⁰ It then became necessary to make other arrangements for the protection of the interests of the Board in Havana.⁵¹ The Board cabled Miss Gertrude Joerg, a niece of Dr. Belot, placing her in charge of the Board's property and interests in Cuba, when it learned through the newspapers of the death of her uncle.⁵² The Board also wrote the Secretary of State in Washington requesting that he ask the British legation to instruct its Consul at Havana to give proper aid and protection to Miss Joerg in the management of the Baptist property. This request was complied with and the British Consul at Havana moved to the Joerg home.⁵³ During the following months the British Consul gave vital assistance to Miss Joerg and the missionaries. At a time when the missionaries were in actual want and unable to procure food, the British Consul advanced to Miss Joerg \$26.50 in gold and with that their immediate sufferings were allayed.⁵⁴

Even after the cessation of hostilities there was considerable suffering among the people of Havana for the necessities of life. Food was high with potatoes on the wharf selling for twenty-five dollars a barrel. There were no good vegetables and the eggs, which were difficult to obtain, were twenty cents each. There was no

⁵⁰Minutes, September 13, 1898.

⁵¹Minutes, July 23, 1898.

⁵²Minutes, September 13, 1898.

⁵³Minutes, August 2, 1898.

⁵⁴Minutes, September 13, 1898.

bread, and the meat was scarce, with inferior meat selling for forty-five cents a pound. Miss Joerg permitted the Red Cross to use the Baptist church for storing and distributing to those in need. Because of her knowledge of the peoples' needs, Miss Joerg helped in this distribution. The Home Mission Board sent a resolution to the Secretary of State, the British Ambassador at Washington, and the British Consul at Havana thanking them for aiding their missionaries in Havana.⁵⁵

In September, 1898, Díaz, in the employ of the American Baptist Publication Society, returned to Havana and renewed his work there.⁵⁶ Soon after Miss Joerg wrote of trouble with Díaz. In a letter to Tichenor dated September 20, she said that Díaz had failed to call on her until after his first meeting with the Gethsemane Church, when she was present. He had seen in Mexico the Baptist missionary, W. D. Powell, and expected him to come to Cuba as administrator. Díaz told the congregation that they might choose between Cova, Powell, and himself, thus having himself elected pastor of the church. This occurred on Sunday. On Monday Díaz called on Miss Joerg and asked to see the cemetery register for a Mr. Lozano who, Díaz said, had the right to collect eighty cents on each burial since Díaz had left Cuba. Díaz remarked that Miss Joerg could not continue to supervise the property for she was not empowered to do so. Later Porta, whom she did not trust, brought a letter from Díaz in which Díaz stated that he had been

⁵⁵Ibid.

⁵⁶"Fifty-Fourth Annual Report of the Home Mission Board," Annual, 1899, lxxxi.

elected pastor and administrator, and asked when he could have the books and records. Miss Joerg received assurance of support from the British Consul, and therefore wrote Díaz that she recognized no authority but the Home Mission Board and would hold everything until they asked delivery. She also notified the deacons not to give money or papers to anyone.⁵⁷ Miss Joerg objected to the conduct of the Díaz family since Alberto had left Cuba, and reported that they had made things difficult for her uncle. She felt that Díaz would cause trouble about the cemetery, and expressed a desire to have some member of the Board come to Cuba so that she could explain the situation. She reported that there were important matters which Dr. Belot wished to discuss with Tichenor, but that he considered them too serious to communicate by letter, and had not said what they were.⁵⁸

Miss Joerg wrote of further developments in the Díaz situation on October 18. She declared that Díaz had taken possession of the cemetery and was keeping the funds and all certificates of burial, although she had the register. She felt she could stop this action by Díaz, but was fearful that it would cause a great stir. She doubted that the matter could be settled amicably by the Board. Miss Joerg reported that Díaz considered himself pastor and administrator but had not attempted to collect any of the church rents.⁵⁹

⁵⁷Joerg to Tichenor, Havana, September 20, 1898 (original correspondence in the files of the Home Mission Board, Atlanta).

⁵⁸Ibid.

⁵⁹Joerg to Porter King, Havana, October 18, 1898 (original correspondence in the files of the Home Mission Board, Atlanta). Porter King was chairman of the Board's Committee on Cuba and a lawyer.

Díaz was using his pulpit, according to Miss Joerg, to attack publicly at every opportunity the Catholics, Spaniards, their flag, and to make himself and the church as conspicuous as possible. She felt this was dangerous, unwise, and unchristian. Díaz was drawing the Rev. Dr. Justin D. Fulton, a minister from Boston, into a similar position. About this political activity Miss Joerg noted:

Last Sunday we had such strong political remarks that a number of Americans left the church and our people of the house who went with me were scandalized. Some of Dr. Fulton's remarks were so strong that even Díaz gave a most liberal translation. The time has not come for this yet. Admiral Sampson is to be present at our English service next Sunday, and I am going to make it my business to see that he knows what has taken place so that he is not drawn into the net also. . . . Díaz proposed to try and show to the public last Sunday evening why it was right for him to go to the war and meddle with politics. It sounds much as if he was trying to convince himself and the church that he has done right. There were rounds of applause.⁶⁰

Miss Joerg also reported that the attitude of the Díaz family was peculiar. She stated that although they seemed to think they were doing right, they did not act in a straightforward manner. They never consulted her except about their salaries. They thought there should be another teacher in the school, but insisted it be their sister-in-law, Alfredo's wife. She further noted that the Díaz family recognized the Board's authority in salary matters, but failed to acknowledge it when they took possession of any of the Board's property.⁶¹

⁶⁰Ibid.

⁶¹Ibid.

The Home Mission Board wanted to send some of its members to Cuba to straighten out matters, but Havana was not safe because of yellow fever.⁶² The Board, however, planned for a committee to go to Cuba as soon as possible.⁶³ The chairman of this committee was Porter King, a lawyer and chairman of the Board's standing committee on Cuba. Because King was in a prolonged trial in the Superior Court, the trip was still further delayed. The Board made King Attorney of the Board to deal with the matters in Cuba and to act for the Board in Havana.⁶⁴

Before leaving, King and his committee met with an attorney from Havana and thus obtained valuable information about the legal status of the Board's Cuban properties.⁶⁵ This lawyer, Dr. Emilio Ferrer y Picabia, went over the Board's papers, both English and Spanish, with King, explaining them fully. Ferrer gave King valuable advice which enabled him to get papers in shape and properly certified by the Board authorities in Atlanta; Lansing Burrows, Secretary of the Southern Baptist Convention; the Governor of Georgia; the Secretary of State of the United States; and the French Ambassador at Washington. The committee would have been unable to accomplish the chief aim of its trip had it visited

⁶²Minutes, September 13, 1898.

⁶³Minutes, October 4, 1898.

⁶⁴Minutes, November 1, 1898.

⁶⁵Ibid.

Havana without these papers.⁶⁶ The committee composed of Porter King, chairman, E. L. Connally, and I. T. Tichenor traveled to Cuba in November, 1898.⁶⁷

This committee made a detailed report of their visit to Cuba and the condition of the work there. The Board owned four pieces of property in Cuba: the Jané Theatre property, the Buenos Aires property, the cemetery property, and a small amount of property at San Miguel a few miles from Havana. The Jané Theatre property had cost sixty-five thousand dollars Spanish gold, or sixty thousand dollars American money, and was deeded on December 6, 1890, to Dr. A. J. Díaz as general attorney for Dr. I. T. Tichenor with the power to manage this property, such as collecting rents, given to Díaz. This arrangement was made to avoid the extra trouble and expense involved if it were owned by a non-resident corporation. It had always been understood by Tichenor and Díaz that this was in fact the property of the Board. On November 18, 1898, the committee visiting in Cuba took legal action to secure the Board's title to the theatre property.⁶⁸ At the same time the Buenos Aires property was conveyed to the Board by deed. On November 19 Tichenor cancelled a five thousand dollar mortgage to him on the Buenos Aires property. Díaz had made this mortgage

⁶⁶"Report of the Committee that Went to Cuba," Minutes, November 29, 1898. (A detailed report, typewritten on legal size paper, containing twenty-seven pages. Hereinafter cited as "Report of Cuba.")

⁶⁷Minutes, November 29, 1898.

⁶⁸"Report of Cuba," 1-2.

to get the property in Tichenor's name, fearing that it might be confiscated if listed in his own name.⁶⁹

The Baptist cemetery at Havana, lying immediately behind the Catholic cemetery, contained about twenty-two acres. The first purchase of ground for the cemetery was made by, and in the name of, Díaz, with contributions for this purpose. This was an enclosed plot of about six acres. Soon sixteen more acres were purchased, and on July 31, 1890, deeded to Díaz as missionary of the Home Mission Board of the Southern Baptist Convention for cemetery purposes, a reservation of eighty cents being made by the seller for each burial. Since part of the ground was unsuited for burial because it was stony, on August 19, 1891, another deed was made by the same grantor to Díaz as missionary of the Board exchanging other ground for that which was undesirable. Both deeds were in proper form and properly registered.⁷⁰ The committee reported that the right of charging eighty cents on each funeral existed no more. Only seven to seven and a half acres of the entire cemetery remained unused and of this about six acres was so stony that it could not be used for burial purposes.⁷¹

The San Miguel property was a short distance from Havana and was deeded to Francisco Pérez Bueno, the Baptist missionary there. The church building had been destroyed during the war and the plot of ground was of little value. In the war the

⁶⁹Ibid., 5.

⁷⁰Ibid., 6-7.

⁷¹Ibid., 8.

settlement of San Miguel had been almost entirely demolished. There was also a small piece of ground which was used as a cemetery. Pérez Bueno was in Key West so it was impossible for him to execute a deed. The committee felt this could be worked out later if the Board decided to use this property for a mission. The deed to Pérez Bueno only covered half the lot, the grantor owning the other half, and desiring to sell.⁷²

The committee was of the opinion that there was never any danger of loss of the property on account of the condition of the titles, but they were especially pleased that the titles had been perfected. The Cuban lawyer Ferrer had helped a great deal both in Atlanta and Havana with his advice, yet had charged no fee. The fee of the notary public and Spanish interpreter who acted in the transfers of property was \$459.60. Ferrer persuaded them to reduce this to \$112, a decrease of \$347.60. He would take no compensation, but agreed to let the Board retain his services for the future. The committee suggested the Board pay him a retainer of two hundred dollars for the coming year and send him a check for \$150 as an acknowledgement of its appreciation.⁷³

The deeds executed and the cancellation of the mortgage were not recorded at the Government Registry Office in Havana because of the expense of doing so--about \$1,800 to \$2,000--and they were allowed a thirty day period to have the record made. The committee hoped that by waiting this length of time the United

⁷²Ibid., 9.

⁷³Ibid., 9-11.

States would in the meantime assume control of the government of Cuba and reduce these excessive charges. The committee noted that they received the hearty cooperation of Díaz in getting these title matters arranged. He did not hesitate to execute any papers which the Board's attorney advised to be proper. They reported that Díaz was cordial and brotherly in all his dealings with them during their six-day stay in Havana.⁷⁴

While in Cuba the committee attended the Sunday school at the Gethsemane Church, which met in the Jané Theatre property. Because of the meal hours in Cuba, the Sunday school met at twelve o'clock noon. It was customary in Cuba for the people to rise about seven and have coffee, fruit, bread and butter, and sometimes a soft boiled egg. At eleven o'clock they would eat breakfast, consisting of breads, meats, vegetables, desserts, and the never-absent coffee. They would dine again at six or seven o'clock in the evening. The committee found Díaz in charge of the Sunday school, assisted by his sisters, Misses Minnie and Clotilde Díaz, Mr. Valdes, and others. There were about 150 children in attendance whom the committee described as "neatly attired, bright and intelligent looking" They noted that the singing was both in English and Spanish with all joining, since Spanish words were set to familiar English hymns. The committee also attended the evening worship service. The congregation of about five hundred were mostly Cubans, with some American and other English-speaking people, and a few colored people. At this service Díaz baptized three

⁷⁴Ibid., 11-12.

candidates. Since his return from Mexico he had baptized fifty-one converts, many of whom had made professions during Díaz's absence from Cuba. The church greeted the visiting committee at the close of the meeting.⁷⁵

During the committee's visit to the Thursday night prayer meeting, Díaz resigned his pastorate of the Gethsemane Baptist Church. The American Baptist Publication Society, who had employed Díaz, advised him that they could not continue their relations with him if he was the regular pastor of a church, such being contrary to their rules. They employed missionaries to travel and distribute religious literature, allowing them to pastor only on a temporary basis. The committee requested that the church defer action on the resignation until a special meeting on Friday evening. At this meeting the committee explained that after having conferred with Díaz, they expected to recommend that the Board pay a large part of his salary as pastor, if certain matters of detail could be satisfactorily adjusted between them. As Díaz was getting more from the publication society than the Board could pay, the Board representatives asked the church if they would raise the difference and if they could pay part or all of their own incidental expenses. The church unanimously expressed a desire for Díaz's retention, and, without pledging themselves to any specific amount, promised to contribute all they could to these purposes.⁷⁶

King and his committee visited one of the three mission schools in Havana, the Arsenal Street School. Miss Minnie Díaz

⁷⁵Ibid., 13-14.

⁷⁶Ibid., 14-15.

was in charge and had ninety-six boys and girls present at the time. She was teaching them to read and write in English and Spanish, verses from the Bible, and handicrafts. The Board members did not visit the schools at Neptune Street and Pilar. Miss Julia Lozano conducted the Neptune Street School with an average attendance of one hundred, and Miss Clotilde Díaz the Pilar School with an average present of eighty to ninety.⁷⁷

The committee visited the Buenos Aires property in the suburbs of Havana. It was once a handsome suburban place, but badly needed repairs. The property contained a roomy one-story residence and two smaller outhouses on a five acre plot. A society of which the Civil Governor of Havana was the head had rented it at thirty-five dollars a month for an orphanage or asylum housing the children of the reconcentrados who died during the war. This was a Catholic society and several Sisters of Mercy were in charge when the Board members visited the property. The neighborhood and surroundings were good.⁷⁸

There were still differences concerning the cemetery as to who should keep the books and by whom the work should be done. The Board committee felt this was due to a lack of full understanding as to the status of that property. They tried by suggestions to provide against such future differences and felt Miss Joerg and Díaz would harmonize on this and all other points. The committee requested that Miss Joerg continue her present management

⁷⁷Ibid., 18-19.

⁷⁸Ibid., 19-20.

of the Board's affairs and authorized her to employ an assistant or bookkeeper to aid her until definite arrangements were perfected.⁷⁹

Upon returning to Atlanta, the committee made the following recommendations to the Home Mission Board. First, they recommended a readjustment and payment of the mortgage indebtedness on the Jané property, and that a record be made in Atlanta of the Quit Claim Deeds made by Tichenor and Díaz to the Board. Second, the committee recommended that Díaz be employed for one year as a missionary of the Board to take the pastorate of the Gethsemane Church for a salary of \$1800 payable monthly. He was to devote his entire time to this pastorate and matters related to it, including ministering to the sick and needy, the burial of the dead, and supervision of the work of the mission schools connected with his congregation. He, however, was not to have charge of the business matters or affairs of the Board, thus enabling him to devote his whole time to preaching. A third recommendation was that Díaz and his congregation agree to the selection of a treasurer to whom all funds raised by the church should be turned over. The treasurer was to keep an accurate account, using these funds in payment of incidental expenses of the church, and to turn over to the agent of the Board the excess receipts for payment on the mortgage. The remittances to Díaz for special pastoral services were to be reported and turned over to the treasurer to be used as stated above.⁸⁰

⁷⁹Ibid., 20-21.

⁸⁰Ibid., 22-24.

Since there were many Americans and other English-speaking people in Havana the committee's fourth recommendation was that there should be English services, and if advisable an English-speaking congregation should be formed. For this work the Board needed an English-speaking preacher of first class ability, who could draw and hold the attention of cultivated and intellectual English-speaking people. He should also be a man of discretion and judgment to work with Díaz. The relations of the two would be that of preachers at neighboring churches with separate congregations, but who would meet in the same building. They would be independent of each other, but both working together for the same cause. This new preacher would also help the young men in Bible studies.⁸¹

Fifth, the committee recommended that the Board appoint an agent as administrator of its Cuban properties. He would collect rent, arrange for repairs, pay the missionaries, receive from the Gethsemane Church treasurer and other churches monthly reports and forward them to the treasurer of the Board.⁸² He should also be in charge of all the business of the cemetery, including new ground which the committee felt should be purchased.⁸³

The Cuban committee's sixth recommendation was that the present teachers and missionaries be retained and that those who were absent from the island should return there as soon as possible.

⁸¹Ibid., 24-25.

⁸²Ibid., 26.

⁸³Ibid., 25.

Finally, the committee recommended that an advisory board for the work at Havana be constituted to consist of Díaz, the preacher for the English-speaking congregation, and the Board's agent in property matters. This advisory board was to consider and recommend to the Mission Board matters involving the work.⁸⁴ These recommendations were adopted by the Board on December 6, 1898, except the one advocating a missionary to the English-speaking people, which was sent to a committee for further study.⁸⁵

Since both the American (Northern) Baptist Home Mission Society and the Southern Baptist Home Mission Board were interested in Cuba and Puerto Rico as mission fields, they decided to meet to discuss a division of these fields. Committees representing these two groups met in Washington, D. C., in joint session on November 23, 1898, in the office of the President of Columbia University. They decided that the American Baptists would prosecute their work in Puerto Rico and the two eastern provinces of Cuba--Oriente and Camaguey. Southern Baptists would work in the four western provinces of Cuba--Matanzas, Havana, Pinar del Rio, and Santa Clara.⁸⁶

The Home Mission Board wrote to Díaz on December 9, to inform him that the Board had approved recommendations called for by the three-man committee which had visited Cuba, relating to the management of the mission work there. Díaz did not answer

⁸⁴Ibid., 27.

⁸⁵Minutes, December 6, 1898.

⁸⁶Ibid.,

this letter.⁸⁷ The Havana church resented the proposals of the Board and organized a committee to answer them and to ask the advice of Baptist churches in the United States as to what course to take. This committee and Díaz wrote a letter on December 23, 1898, condemning this action of the Board as interfering with the independence and rights of the Havana church.⁸⁸ Díaz sent these letters to a number of prominent Baptists in the United States at Philadelphia, Richmond, Nashville, Louisville, and elsewhere. The Home Mission Board felt the Cuban Baptists had misunderstood and misinterpreted the object and spirit of the recommendations from the Board.

The Havana church sent one of these letters to the American Baptist Publication Society, which was employing Díaz. Dr. A. J. Rowland of that Society forwarded it to the Home Mission Board with a suggestion that a conference be arranged between that Society and the Home Mission Board to work out this matter.⁸⁹ Dr. E. L. Connally and Rev. T. P. Bell went as representatives of the Board to Philadelphia to confer with Dr. Rowland about the work in Cuba and Díaz. The following report of their January 12 meeting was given:

After a full and free discussion of the Cuban work, and of the relation of Dr. Diaz to the two bodies, it was agreed that the American Baptist Publication Society

⁸⁷Minutes, January 3, 1899.

⁸⁸Díaz to "Brethren," Havana, December 23, 1898 (original correspondence in files of Home Mission Board, Atlanta).

⁸⁹Minutes, January 3, 1899.

should wrote [sic] to Dr. Diaz declining to support him longer, in view of the action which had been taken by the Home Mission Board of the Southern Baptist Convention, and by Dr. Diaz.⁹⁰

In his letter of December 31, Díaz asked Tichenor if he could induce the Board to reconsider the action of December 6.⁹¹

Díaz wrote Tichenor January 3 explaining why he objected to the control of the Board and had written letters to United States Baptists. He stated:

Before I say anything, I must confess our weakness, the oppressive [sic] conditions in which we has [sic] to live, make us sometimes suspicious; and are afraid to lose our freedom. So, we are more than carfull [sic] before we accepte [sic] any proposition.⁹²

Díaz stated that he interpreted some of the actions of the Board as dictation. He did not like the idea of a superior in Cuba, referring to a property agent. Díaz, however, hoped that everything would work out all right.⁹³

Most of the Baptists in the United States backed the Board's position. The Christian Index, Georgia Baptist paper, and the Religious Herald, Virginia Baptist paper, published material supporting the Home Board.⁹⁴ The Ministers' Conference of Richmond voted not to read Díaz's letter to the meeting and sent it to the

⁹⁰Minutes, January 17, 1899.

⁹¹Díaz to Tichenor, Havana, December 31, 1898 (original correspondence in files of Home Mission Board, Atlanta).

⁹²Díaz to Tichenor, January 3, 1899, Havana (original correspondence in files of Home Mission Board, Atlanta).

⁹³Ibid.

⁹⁴Article from Religious Herald, reprinted in Christian Index, LXXIX (January 26, 1899), 7.

Home Mission Board instead. From Richmond J. William Jones wrote to Díaz that he would have to submit to the regulation of the Home Mission Board if he was to continue as their missionary and use their property. Jones felt the Board was right in every regulation and instruction they had issued.⁹⁵

Since Díaz seemed to misunderstand the propositions of the Board, and had taken steps that hindered the work in Cuba, on January 17, the Board withdrew their proposals. It also appointed a committee composed of Tichenor, Secretary of the Board, Porter King, and W. D. Powell, a Spanish-speaking missionary to Mexico, to visit Havana and make a full investigation of the situation there. They were authorized to make an explanation of the Board's action to the Havana church, investigate the situation, and give such direction to the work at Havana as they deemed best. They were to select and employ missionaries, teachers, or other workers necessary to promote the work in Cuba.⁹⁶

This special committee went to Cuba on January 22, 1899, to attempt a reconciliation between Díaz, the Havana church, and the Home Mission Board. The church gave them a kind and respectful reception, but there was unexpressed coolness and evident misunderstanding. At a church meeting on Monday night, Powell presented in Spanish a translation of a statement which set forth the grievances of the Board because of the action which the church had

⁹⁵J. William Jones to Díaz, Richmond, January 4, 1899
(Original correspondence in files of Home Mission Board, Atlanta).

⁹⁶Minutes, January 17, 1899.

taken through its committee. At this time the church appointed a committee, consisting of Díaz, Mr. Carlisle, Mr. Valdes, and Mr. Albuquerque, to confer with the Board representatives. These same men had composed the earlier committee which had sent letters of protest to Baptists in the United States. The church had not understood certain portions of the Board's December 9 letter which had caused the misunderstanding. To them it had sounded like an ultimatum. The Board members explained that the letter meant the Cubans could accept, modify, or reject the proposals. The tide of feeling in Havana at the time contributed to the misunderstanding. The war had just ended and Cubans were resentful toward Americans because they were not allowed to take part in governmental matters or in the transfer of Spanish authority as they had hoped. Following this clarification the resolutions were sent back to the church where they were adopted unanimously on January 26. The Board was to pay Díaz \$1500 per year; and, in addition, besides its own incidental expenses, the church was to pay him three hundred dollars. Díaz was to give his entire time and services to the pastorate of the church. The missionary teachers employed by the Board were to be continued at the same salaries and the Board was to be consulted in hiring new missionaries. The remainder of the present cemetery was to be conducted by the church, which would report on it to the Board's property representative in Havana, who would use receipts from it to retire the mortgage on the church. If a new cemetery were acquired it was to be under the management of the Board. Monthly reports were to be made by the missionaries and turned over to the property representative, along with monthly reports of the

church treasurer. The property representative was to give checks to the missionaries for their salaries and pay the bills for rent and other expenses. An English-speaking preacher was to be appointed by the Board and his congregation was to be separate from the Gethsemane congregation. An advisory board at Havana was to consist of the pastor of the Gethsemane Church, the property representative, and the English-speaking preacher when appointed. On arrival of the English-speaking preacher, the Gethsemane Church would be allowed an additional representative. These arrangements were to be effective for a year, beginning February 1, 1899.⁹⁷

The church agreed with the committee that no contributions for the Cuban work should be asked in the territory of the Southern Baptist Convention except through the Board itself. Contributions sent directly to the field were to be reported and turned over to their church treasurer.⁹⁸

On January 1, the Board had sent J. E. Dean of Rome, Georgia, to serve as property agent in Havana for a three-month period.⁹⁹ The visiting committee found Dean active and felt he was a good man for the place.¹⁰⁰

The Board committee described the Baptist schools as "splendid." They noted of the school children:

⁹⁷Minutes, February 7, 1899.

⁹⁸Ibid.

⁹⁹Minutes, January 3, 1899.

¹⁰⁰Minutes, February 7, 1899.

Exercises were had at the Church building on Wednesday night in which the School children took part, and they would have been creditable to any of our home schools. The intelligence, brightness, neat appearance, general good behavior and excellence of recitation by the children greatly impressed us.¹⁰¹

The School work generally was in good condition, but it was necessary to secure larger accommodations for the Arsenal Street School taught by Miss Minnie Díaz, for the building being used only comfortably accommodated seventy-five, while one hundred were attending. At the Buenos Aires property, Díaz and his wife were preparing a class of ten to twelve young ladies to become teachers.¹⁰²

The committee surveyed other areas of Cuba for prospective mission work. They visited Matanzas on the northern coast of Cuba and made plans to open a mission there and at Cienfuegos on the southern coast. The committee asked Powell to stay in Cuba for a few weeks to help in establishing this work, as he had been a valuable aid to them.¹⁰³

¹⁰¹Ibid.

¹⁰²Ibid.

¹⁰³Ibid.

CHAPTER IV

EXPANSION, 1899-1900

Delegated by the committee of the Home Mission Board visiting in Cuba in January, 1899, to aid in re-establishing its work there, the missionary W. D. Powell remained in Havana for a time. He wrote of going to Neptuno to Sunday school, and finding one hundred present, even though they were not expecting his visit. Powell was in Havana when the Rev. H. R. Moseley, another former Mexican missionary, arrived on his way to Santiago, where he was to become superintendent of the American Baptist work. He accompanied Powell to the Neptuno and Gethsemane churches. Moseley felt Díaz was doing much better work than he had anticipated. Powell reported that he was finding many Baptists in Havana and the more he saw of the work the better he was pleased.¹

From Havana Powell went to Cienfuegos. He wrote from there on February 2 that he was visiting the leading cities to start work and see what the prospects were. Of Cienfuegos he said:

I have been three days in this city. The prospects could not be brighter. I find one Baptist who is editor of a daily paper. I have found several Baptists and others who are anxious for us to begin work. I

¹W. D. Powell, "From Havana," Christian Index, LXXIX (February 9, 1899), 5.

held services last night at the home of a brother. The Cuban Mayor and many leading citizens lend every encouragement.²

Powell reported that the Spanish soldiers were leaving the city and that sanitary conditions could not be worse.³ O'Halloran was working in Cienfuegos.⁴ He had come there from Santiago in January after that field had been turned over to the American Baptists.⁵ O'Halloran wrote from Cienfuegos that the government had issued a decree by which no marriage would have validity unless it was performed by the Civil Registry. By this decree the Roman Catholic Church had no privilege over the evangelical churches.⁶ This question had been embarrassing for the Baptist missionaries, for under the Spanish code the Catholic priests alone had authority to perform marriages. The Home Mission Board had called this to the attention of the President of the United States. He had promptly referred the matter to the personal attention of the Secretary of War and as a result the following item appeared in a Cuban newspaper:

The Civil Marriage Contract: The Military Government has just decided that all the marriages that occur, whatever be the religious sect under whose auspices they may take place, shall be valid and

²Powell to Tichenor, Cienfuegos, February 2, 1899, Christian Index, LXXIX (February 16, 1899), 5.

³Ibid.

⁴Powell, "From Havana," Christian Index, LXXIX (February 9, 1899), 5.

⁵Minutes, January 17, 1899, Home Mission Board of the Southern Baptist Convention (MS in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

⁶Letter, O'Halloran, Cienfuegos, n.d., Our Home Field, (July, 1899), 2.

recorded in the civil register. The municipal judge shall always sanction it with his presence.⁷

Powell reported in March that he was having a successful revival in Santa Clara.⁸ E. W. White, a United States Chaplain stationed in Santa Clara Province, helped Powell with the work at Santa Clara. The meetings were often crowded with even standing room taken and people of high standing in the community were attending the services and contributing. A theatre was offered to the Baptists free of charge, and one of the papers offered them the free use of its columns. Chaplain White noted:

The idea of liberty is so attractive to these people that they grasp at the principle of religious liberty and the congregational system of church life, as a drowning man clutches at the life line in mid-ocean. They have had enough of one man power in religion as well as politics.⁹

White reported the organization of a Baptist church in Santa Clara with nearly one hundred members.¹⁰

Powell wrote of preaching at other towns. He received a cordial reception at Remedios and a Cuban general offered him a house at Caibarien. The mayor allowed Powell to preach in the town hall at Camajuani and he was assured that upon his return the hall would not contain the people.¹¹

⁷"Marriages," Our Home Field, IX (July, 1899), 2.

⁸Letter, Powell, Santa Clara, March 6, 1899, Christian Index, LXXIX (March 16, 1899), 5.

⁹E. W. White to Tichenor, Santa Clara, March 5, 1899, Christian Index, LXXIX (March 23, 1899), 5.

¹⁰Ibid.

¹¹Letter, Powell, Santa Clara, March 6, 1899, Christian Index, LXXIX (March 16, 1899), 5.

By April 6, 1899, Powell had returned to the United States and met with the Home Mission Board on that date to discuss the work in Cuba. J. V. Cova was working as a missionary and teacher at Matanzas with the assistance of members of his family. O'Halloran had been moved from Cienfuegos to Santa Clara where he was in charge of the work in that province. Joaquín González was to be employed as a teacher and assistant there. At Cienfuegos Francisco Pérez Bueno was to be retained as a missionary and teacher and J. G. Ecay as a teacher. A house was rented at Sagua la Grande where Dr. Francisco Rodríguez¹² was an influential and leading man. A teacher was needed. A house was rented for a church at Remedios where a missionary and two teachers were needed. The Board planned to open work in Pinar del Rio Province. The work continued at Havana on its previous basis.¹³

In its annual report of May, 1899, the Home Mission Board listed in Cuba thirteen missionaries, ten churches and stations, 363 baptisms, twenty-six received by letter for a total addition of 389, six churches constituted, seven Sunday schools organized with 1852 pupils and teachers.¹⁴ The report noted of the changes since the war, "The restrictions imposed by the Spanish government upon the preaching of the gospel have all been removed. A great and effectual door has been opened." The Board felt that Cuba would become a part of the United States.¹⁵

¹²Above, 112-113.

¹³Minutes, April 6, 1899.

¹⁴"Fifty-Fourth Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1899 (Atlanta, 1899), lxxiv. Hereinafter cited as Annual, followed by the year.

¹⁵Ibid., lxxxi

In the summer of 1899 J. V. Cova wrote of his experience with the Methodist missionary in Matanzas, A. U. Cabrera. Cova described him as a consecrated Christian, who began one day "lamenting upon the differences of opinion among Christians for so slight misunderstandings of the gospel." Having described to him why the Baptists disagreed on some doctrines, Cova commented thus on what followed:

From that day (he is a very investigating man) he began to study the Bible and several commentaries, the case of infant baptism and immersion, and he has come several times to hear me preach, and this week he came to me and declared that all his searches in God's Word have brought to his soul the firm belief that infant baptism is unscriptural and immoral, that immersion is really the Christian baptism and the one accepted and sanctioned by Christ himself, and that he came to ask me to be baptized and to become a member of our church. I was surprised and advised him to well consider this determination; but he replied it was his unchangeable resolution, and the work of the Spirit in his soul.¹⁶

Cova pointed out that Cabrera was employed by the Methodists, had four small children and a wife to support, yet was willing to abandon this income to comply with what he believed. He asked the Home Mission Board's advice before baptizing Cabrera.¹⁷

Cova did baptize Cabrera and on July 18, the Home Mission Board decided to employ him, at least temporarily.¹⁸ In August Cova wrote that Cabrera was working with him in Matanzas and that he was pleased with his work. He noted that Cabrera ". . . preaches the gospel most humbly and sweetly." Cabrera was willing to work

¹⁶Letter, J. V. Cova, Matanzas, June 13, 1899, Christian Index, LXXIX (June 29, 1899), 12.

¹⁷Ibid.

¹⁸Minutes, July 18, 1899.

in any locale where the Board might need him.¹⁹ He was to become a leading Baptist preacher in Cuba.

Cabrera's becoming a Baptist must have originally caused some hard feelings between the Baptists and Methodists, for Cova wrote in August that the Methodists had come to better terms with the Baptists. The Methodist preacher felt it was a bad policy to appear before the people as fighting against each other so he invited Cova and the Baptists to have a union service with the Methodists. At times both would meet in the Baptist church with the Methodist preacher preaching and at times in the Methodist church with the Baptist preacher delivering the sermon. This expression of unity, Cova felt, aided the mission work.²⁰

Cova reported many fields open to the work with the Cuban leaders cooperating. On August 14, Cova traveled to Jovellanos in Matanzas Province where a committee of five persons greeted him at the depot and took him to the spacious home of the secretary of the city council for dinner. During the day the secretary and some friends led Cova to different offices and residences where he was introduced to some of the more distinguished elements of the population. At 7:30 p.m. a crowd of five hundred people filled a vast room prepared by the city council to hear Cova preach. It was nicely decorated and Cova was seated beneath the Cuban flag between the mayor, General Clemente Gómez, and the secretary of the council, with other councillors and the chief of police sitting close by. Cova described the meeting in this way:

¹⁹J. V. Cova to M. M. Welch, n.d., Christian Index, LXXIX (August 31, 1899), 5.

²⁰Ibid.

Secretary Carballo was the first speaker; he introduced me to the audience and made a good speech in behalf of the liberty of worship and the merits of our denomination. Then followed Bro. M. M. Calejo, who is living in that city, and presented our faith and principles beautifully and simply.

I read a portion of Scripture and talked on the true spirit of Christianity. After 40 minutes I closed with prayer and then invited to come to Christ and worship the Lord 'in spirit and truth' and 35 men and ladies stood up. I advised them to gather into a congregation and recommended them to the care of Bro. Calejo, to whom I sent gospels, Testaments and tracts for distribution. Among the 35 adherents there is the mayor of the city, Gen. Clemente Gomez, Mr. J. Jorge, Marshal, two council men, and the lady organist of the Roman church.²¹

On his way back to Matanzas, Cova met on the train a Mr. Font who was the city council secretary of Limonar, a town between Matanzas and Jovellanos. He invited Cova to hold a meeting in his town and put the city hall at his disposal for that purpose.²²

The warmth of the Cuban response to Protestantism was not being matched by some United States authorities in Cuba. Cova reported that General James H. Wilson was on the side of Roman Catholicism and that his Spanish teacher was a priest "remarkable for his hatred against protestants." Cova had seen the General marching behind the priest in a Catholic procession for the dedication of an asylum. The General ignored the Protestants completely, Cova stated, and all his attentions were on the side of the Catholics. It was reported to Cova that the same condition existed with General John R. Brooke at Havana.²³

²¹Ibid.

²²Ibid.

²³Ibid.

The Home Mission Board had suggested to Cova that the Cuban Baptists should be raising more money to carry on the mission work. Cova felt the matter of giving money was a great problem in Cuba because some of the Catholic priests had taken advantage of the people in desiring money for all the services performed. Any attempt at requiring money from them at this early stage of the work, Cova believed, would be very unpopular with the Cuban people as one of the things for which they most praised the Baptists was their interest in giving the gospel freely. He expressed the belief that the Cubans could be trained in the future to contribute to the church.²⁴

Progress was also reported from Santa Clara Province. J. L. Rodger, pastor of the English-speaking church in Key West during O'Halloran's residence there, spent twelve days in Cuba observing O'Halloran's work. Rodger felt the work in Cienfuegos had "tremendous possibilities." He reported, however, that the house occupied by the mission was far too small for the congregation who assembled there on Sundays and Thursdays. The Sunday school was equal in attendance to the Sunday congregations and Rodger felt if the accommodations were better, the attendance of the children would be very much larger. One or two nights weekly O'Halloran conducted meetings in private houses in different parts of the city. Rodger reported that at all of these meetings he attended he found "the house full, the approaches to the house crowded and the street on that particular block also crowded." Rodger described these meetings thus:

²⁴Ibid.

At nearly every one of these meetings persons rise, some to be prayed for, others wishing to be instructed in the teachings of the gospel, others thereby expressing their decision to serve the Lord. The regular services are a thing of joy. The enthusiastic countenances of pastor and of those who have been converted, the reverent attention of those who are unconverted, the warm presentation of the Word, and all inspired by the singing, made sweeter because of the choir, composed of Mrs. O'Halloran, two brethren from Jamaica, one of them a good soloist, and a number of young girls, are not to be forgotten.²⁵

Rodger felt the work was enough to keep two men occupied especially with the large day school in Cienfuegos. Even so O'Halloran made frequent trips to Sagua la Grande, seventy-two miles away, and to Santa Clara, fifty-six miles distant, always having large crowds at the meetings in these places. If the train were delayed along the way, O'Halloran would use this opportunity to preach on a street corner. O'Halloran was suffering from a bad throat and nervous strain and his doctors urged him to slow his pace and take a rest, but he felt he must "respond to the cry of these people for the gospel." There were at that time in Cienfuegos eighty-two candidates for baptism.²⁶ Work was expanding in Havana Province during this time. Gaspar de Cárdenas had established a new mission at Puentes Grandes.²⁷

Because of ill health, Dr. I. T. Tichenor, who had led the Home Mission Board in initiating and continuing the work in Cuba, resigned as Corresponding Secretary of the Board in 1899.²⁸ He was

²⁵Letter, J. L. Rodger, Cienfuegos, September 16, 1899, Christian Index, LXXIX (October 5, 1899), 4.

²⁶Ibid.

²⁷Minutes, September 8, 1899.

²⁸J. B. Lawrence, History of the Home Mission Board (Nashville, 1958), 86.

called the "Father of Cuban Missions." He was acclaimed as one of the greatest leaders Southern Baptists ever produced. J. B. Lawrence, later Executive Secretary of the Home Mission Board, said of Tichenor: "No man ever faced a more difficult task than Dr. Tichenor when he became secretary of the Home Mission Board; no man ever triumphed more gloriously than he."²⁹ F. H. Kerfoot was selected to succeed Tichenor and likewise took a great interest in the Cuban mission work.³⁰

In its October, 1899, meeting, the Board took action placing A. U. Cabrera as missionary at Santa Clara to prosecute the work established there by O'Halloran. The Board paid his moving expense and began a monthly salary. The Baptist church at Quitman, Georgia, asked the Board that it be allowed to support a particular missionary, contributing twenty-five dollars a month toward his salary. The Board designated Cabrera for support by the Quitman church, but as twenty-five dollars a month would be inadequate, urged that the church give as much as possible for his complete support. The Board, however, hesitated to agree to name the mission in Santa Clara the "John Tillman" mission as suggested by the Quitman church for two reasons. First, the effect in Cuba of having a mission named for an American might be bad and those working against the mission work would allege that this was an effort of foreigners to impress themselves and their names on the religious work in Cuba; and, second, the Board did not feel it should set apart the mission

²⁹Ibid., 81-82.

³⁰Minutes, September 8, 1899.

as the work of any particular church or organization unless the church could bear all the expense of the missionary.³¹

At its October meeting the Board also discussed a request from Cova for a printing press to publish tracts and similar articles and the possible issuing of a newspaper at Matanzas. Cova had mentioned contrary publications which worried him. The Board felt there was a need for literature giving the Baptist interpretation of the Scriptures and kindred topics in Spanish. It planned to investigate this possibility further and in the meantime to send any literature available in Spanish.³²

The Home Mission Board planned for its new Secretary to visit Cuba early in January, 1900, and make a general inspection, giving direction to the work as it seemed advisable. Dr. W. W. Landrum, pastor of the First Baptist Church of Atlanta, would accompany him and hold a series of services in Havana. One thing that needed attention was the church property in Havana. There was a payment of indebtedness involved. The Secretary needed to attend to the renting of parts of the premises, the removal of some wooden additions which had been condemned by the municipal authorities, and the replacement of these with stone. The Jané building proper was also in need of repairs.³³ Dr. Kerfoot was given the power to act for the Board in determining the question

³¹Minutes, October 3, 1899.

³²Ibid.

³³Minutes, December 12, 1899.

of how much insurance should be carried on the Jané church property and the Buenos Aires property.³⁴

After spending twelve days in Havana in the company of Kerfoot, Landrum authored a report on their trip which appeared in the Christian Index. His assignment had been to hold a protracted meeting in Havana at the Gethsemane Baptist Church, take a Baptist census of Americans in Cuba, and organize a church composed of former residents of the United States if it seemed expedient. Landrum described his work in this way:

For ten days I kept busy carrying out instructions, praying and preaching and visiting, just as I have done in several cities in the South where I have held revival services. There were hardly more than two thousand Americans in Havana, and possibly from three hundred to five hundred were Baptists. Of this number of Baptists, about one hundred were willing to acknowledge themselves as such. Fifty-five or sixty attended my preaching. My audiences never exceeded seventy-five persons at any one time I led the singing myself. And I got together at the close of my series of meetings about thirty American Baptists who agreed to keep house for Christ after I left. They will worship under the ministry of Rev. B. W. N. Sims, temporarily in Havana.³⁵

Landrum reported that there was religious freedom in Cuba to the same extent that Georgians enjoyed it. It was no longer a sensation to witness a baptism in Havana. He stated that "a Baptist is no longer a hero who manifests the dissidence of dissent" Now he was simply a follower of Christ, worshipping in his own way, which was no longer strange to the people of Havana. Methodists, Congregationalists, Presbyterians, Episcopalians, Quakers, and

³⁴Minutes, January 2, 1900.

³⁵W. W. Landrum, "News from Cuba," Christian Index, LXXX (February 1, 1900), 1.

Disciples were also working in Cuba. Landrum felt, however, that in "numbers, influence, and aggressiveness" Baptists were "the leading evangelicals of Cuba."³⁶

Landrum listed eleven Baptist stations in Havana with several flourishing day schools. These schools were strictly Christian and served as an important evangelizing agency. The women who conducted them had more or less a knowledge of English, as well as Spanish. The pupils, mostly girls, were taught domestic arts as well as the elements of education. The schools required Bible study and taught gospel hymns in Spanish. Practically, they were Sunday schools holding sessions every day of the week except Saturday and Sunday, Landrum observed. The teachers urged all the children to attend the Gethsemane Baptist Sunday school every Sunday afternoon.³⁷

At the February, 1900, meeting of the Home Mission Board Kerfoot and Landrum reported on their trip to Cuba and made recommendations about the Cuban work. The Board adopted a recommendation presented by Landrum that the Home Mission Board put Miss Gertrude Joerg in communication with Baptist orphan homes in the Southern states with a view of securing homes for orphan Cuban girls then being cared for by Miss Joerg. Kerfoot stated that the entire mortgage on the Cuban property could be paid off on February 19. Since the interest on the loan was sixteen per cent, he suggested that the Board borrow the money at a lower rate of interest to pay off the mortgage. He also reported that a party in Havana had

³⁶Ibid.

³⁷Ibid.

offered to rent the entire portion of the Jané building not used by the Gethsemane Church for \$215 a month in Spanish gold and make all necessary repairs. The Board decided to borrow in Atlanta the money necessary to pay off the mortgage in Havana and to send Porter King, a lawyer and chairman of the Board's committee on Cuba, to Cuba to settle the property matters with the aid of the Board's Cuban lawyer, Ferrer.³⁸

Porter King made this trip and reported the results to the March meeting of the Board. King paid off the mortgage indebtedness on the church property in Havana. While there he also approved the proposed lease of the part of the Jané property not being used in connection with the church services. He leased it for four years to Mrs. Billina Sarmienta and her sister at \$215 a month Spanish gold. She would make all repairs upon the portion of the premises leased to her. The Buenos Aires property could not be rented to any advantage commensurate with its value because costly improvements on the house and grounds would have to be made. King did authorize some small expenditures to stop leaks in the roof, make repairs to the floors, and so forth.³⁹

Díaz's church, its members impoverished by the war or scattered as a result of it, had been unable to pay anything above its incidental expenses, such as lights, water, janitor services, and the like. It was even a little behind in some of these respects. Properly to support Díaz and his family, King felt \$125

³⁸Minutes, February 6, 1900.

³⁹Minutes, March 3, 1900.

a month should be continued and no charge should be made to Díaz for the use of the Buenos Aires place. This was to be done in consideration of the special mission work Díaz was to do at points near Havana, and in the province of Pinar del Rio. King recommended that Díaz be "stimulated and encouraged to train his Gethsemane congregation to regular and liberal giving, so that as soon as possible, besides supporting themselves in their incidental expenses, they can aid in the payment of his salary." This arrangement with Díaz and the Gethsemane Church was to continue as long as it was mutually agreeable to the Board on the one side, and Díaz, or the Gethsemane Church acting through him, on the other side.⁴⁰

Accompanied by Mr. J. S. Paine, the Baptist deacon from Boston, and Díaz, King visited Pinar del Rio, the capital of the province of the same name. It was a city of twenty to thirty thousand inhabitants in the middle of the tobacco growing district. They met the mayor of the city to whom Mr. Paine gave a copy of the Gospel of John. They found a large hall in the Hotel Ricardo which the proprietor agreed that Díaz might have at such times as he should choose to hold a mission service in it. All along the route from Havana to Pinar del Rio, a distance of some 115 miles, there were many villages, towns, and cities which varied in size from a few hundred to five to ten thousand population. No Protestant denomination was conducting any services or had started any mission work in this province. It was learned that a house could be rented at Pinar del Rio for about twenty-five dollars a month and approximately thirty-five dollars a month would support a missionary and

⁴⁰Ibid.

his wife there. King felt this work should be initiated. He recommended that Díaz be requested to visit points along the road from Havana to Pinar del Rio, and other points near the city of Havana, he being furnished the money necessary to pay his traveling expenses. Díaz should do this work without additional compensation, carrying on the same without interfering with the work which he then had in hand in Havana.⁴¹

For the Pinar del Rio work, Díaz had recommended Gaspar de Cárdenas and his wife, who were then engaged in mission work in Havana. The Misses Joerg also highly recommended him. A member of the first group baptized in Cuba, he had been working with the Baptists for seven or eight years, and they had no children. It was King's suggestion that this missionary at Pinar del Rio work with Díaz at points selected on the road between that city and Havana, he being furnished the necessary funds to defray expenses.⁴²

In connection with the English-speaking work in Havana, King reported that as a rule the English-speaking people were temporary residents, being largely connected with the government service in some department. He did not feel that a large growth of this congregation in the near future need be expected. The existence of a strain between the English-speaking and Cuban congregations in Havana was evidenced by King's comment that the Cuban and English brethren would no doubt come to a full understanding with each other. King hoped through the efforts of Díaz and Simms, and under the advice of Secretary Kerfoot and former Secretary

⁴¹Ibid.

⁴²Ibid.

Tichenor who had the love and consideration of the Cuban people, that cordial relations would be established and sustained.⁴³

As to the other work in Cuba, King heard James H. Drake of Morgan Park, Chicago, who had been on the island for about four weeks, report concerning Matanzas, Cienfuegos, and Santa Clara. The work was satisfactory, except at Santa Clara where Cabrera was sick and somewhat discouraged. King recommended that all the work be pressed in Cuba for he felt it could be done with good results. His report was adopted by the Board.⁴⁴

In March, 1900, H. R. Moseley, head of the American Baptist work on the eastern end of Cuba, wrote describing the Cubans' reaction to the Protestant religion:

The people gladly hear the gospel, our preaching halls are crowded at every service. The Cubans, however, have no idea of spiritual religion; they are nominally Catholics, but care little for their religion. I should say that nine-tenths of them are indifferent. They come to hear us preach, because it is something new and they are attracted by the novelty. They have little reverence, and are densely ignorant of even the most superficial knowledge of the Bible. We could receive and baptize hundreds of them who are disgusted with Romanism, but who know nothing of real heart religion. They disclaim being Catholics, remembering the attitude of the Romish church during their struggle for liberty from the yoke of Spain. Two men came to see me yesterday to tell me that they were going to 'enter our religion,' as they express it. I questioned them and found that they had never attended services nor read the Bible, but they wanted to 'enter your religion' because they were Cuban patriots, and hated the Romish church. I tried to explain that we required faith, repentance, conversion, before we received members into our church, but I fear very much that they did not understand. I invited them to our services, sold

⁴³Ibid.

⁴⁴Ibid.

them Bibles and am praying that God may give 'his spirit.' It would be easy to baptize many and get a newspaper reputation at home, but we are trying to go slowly, realizing that we are doing foundation work, and that the future of our work in this island depends largely upon the beginnings we are now making.⁴⁵

Moseley also stated that friction between Americans and Cubans was growing apace. The Cuban newspapers had made many of the people believe that the United States did not intend to fulfill its promise to give Cuba her liberty. There was a feeling of restlessness and suspicion that did not bode good for peaceful settlement of the difficulties that confronted the island. He felt that the conduct of some of the Americans there had not been such as to recommend the United States government, customs, or religion as desirable.⁴⁶

In its annual report to the Southern Baptist Convention in May of 1900 the Home Mission Board described the condition of the work in Cuba and gave the statistics for the past year. The English work had made progress under Rev. B. W. N. Simms while he was spending the winter in Havana. When he returned to the United States in March the congregation gave expression to great appreciation of his services. Both the congregation and the Board hoped he would return in the fall. P. H. Bristow of the Calvary Baptist Church, Washington, D. C., was teaching the Bible class in English.⁴⁷

⁴⁵Letter, H. R. Moseley, Santiago, n.d., Christian Index, LXXX (March 15, 1900), 4.

⁴⁶Ibid.

⁴⁷"Fifty-Fifth Annual Report of the Home Mission Board," Annual, 1900, 129-130.

Bristow was chief clerk in the post office department in Cuba.⁴⁸

Díaz and fourteen assistants were continuing work among the Spanish-speaking residents of Havana. In connection with the central Gethsemane Church there were ten stations, four schools, and Sunday schools located in different parts of the city. At that time the relations existing between the Board and all the Havana Baptists were cordial and satisfactory. Díaz had reported recently the baptism of ninety-five converts. The new work at Pinar del Rio was also under the supervision of Díaz.⁴⁹

The Board complimented the work being done in the city of Matanzas by J. V. Cova, assisted by his daughter. Cova had reported forty-one baptisms in the past year. The Board pointed out that Cova was a scholarly minister who had done valuable service in the translation and circulation of timely tracts and literature. He had reached some of the more intelligent and well-to-do citizens of Matanzas. A new location had been rented for the Matanzas church and Cova was optimistic about the future of his church.⁵⁰ A day school was included in the work at Matanzas.⁵¹

In Santa Clara Province O'Halloran was continuing to work at Cienfuegos. The Board's annual report noted of his work there:

Men, women and children literally pack his building. He is an enthusiastic evangelistic preacher, and his wife is a valuable assistant. Brother O'Halloran seems to be specially successful in persuading his

⁴⁸Havana Post, October 19, 1901, 3; and November 21, 1901, 1.

⁴⁹"Fifty-Fifth Annual Report of the Home Mission Board," Annual, 1900, 130.

⁵⁰Ibid.

⁵¹Minutes, September 8, 1899.

people to accept the Saviour. His baptisms are numerous. He reports during the past year 134 baptisms.⁵²

A larger house of worship was needed in Cienfuegos. Day school work was being continued there. O'Halloran, in a supervisory capacity, made regular visits to the town of Santa Clara where A. U. Cabrera was in charge of the work and to Sagua la Grande, also in Santa Clara Province.⁵³ The church at Santa Clara maintained a day school⁵⁴ but had experienced a personnel shortage⁵⁵ with the organization of the new Cuban public school program early in 1900, which had attracted some of its teachers.⁵⁶

The total statistics for the year ended May, 1900, showed twenty-five missionaries working in eighteen churches and stations. There had been 270 baptisms and thirty-one received by letter for 301 total additions. Five churches had been constituted and two houses of worship were improved. The Cuban Baptists had organized four Sunday schools with 420 teachers and pupils. They delivered 546 sermons and addresses, conducted 685 prayer meetings, made 2,136 religious visits, and distributed eighty-six Bibles and Testaments and 17,635 tracts. The Board had paid almost ten thousand dollars in salaries to the missionaries during the year.⁵⁷

⁵²"Fifty-Fifth Annual Report of the Home Mission Board," Annual, 1900, 131.

⁵³Ibid.

⁵⁴Minutes, June 10, 1899 and March 13, 1900.

⁵⁵Minutes, September 8, 1899.

⁵⁶David F. Healy, The United States in Cuba: 1898-1902; Generals, Politicians, and the Search for Policy (Madison, 1963), 180. Hereinafter cited as Healy, The U.S. in Cuba.

⁵⁷"Fifty-Fifth Annual Report of the Home Mission Board," Annual, 1900, 122, 140.

Being of the opinion that Baptists should continue their schools in Cuba, even though a public school system now existed, the Board increased appropriations for some of its schools in the fall of 1900. In November the Board voted an additional fifteen dollars a month to Cova's school in Matanzas.⁵⁸ Joaquín Gonzáles, teacher at the Baptist school at Santa Clara, made a plea to the Board that he was unable to support his family on twenty-four dollars a month. He preferred work in the Baptist schools to employment in the new public school system where he was offered a job with higher salary. The Board, at its December meeting, voted to pay him forty dollars for November, and thirty dollars monthly thereafter. This arrangement would continue until the missionary soon to be sent to Cuba by the Home Board could investigate.⁵⁹

In July, 1900, the Home Mission Board temporarily employed Ricardo Elizari.⁶⁰ He had come to the Baptists from the Methodist church in Cuba, and was stationed at Sagua la Grande in Santa Clara Province until the Board could correspond with O'Halloran about a place of service for him, and with the Methodist officials as to his standing among them while engaged in their service.⁶¹ He had been a Catholic priest before becoming a Methodist preacher.⁶² The Board then delegated Cova and O'Halloran to go to Sagua la

⁵⁸Minutes, November 6, 1900.

⁵⁹Minutes, December 4, 1900.

⁶⁰Minutes, July 3, 1900.

⁶¹Minutes, September 3, 1900.

⁶²Minutes, December 4, 1900.

Grande and inspect the work there.⁶³ Because of a question that had arisen regarding Elizari's conduct, the Board decided to discontinue his services. By December 4, 1900, action of the Board had terminated Elizari's employment. He was to figure, however, in a later dispute between Díaz, other Baptists in Cuba, and the Home Mission Board.⁶⁴

A front-page article in the Havana Post, September 23, 1900, gave evidence of Díaz's continued political activity. The paper had quoted him as making speeches for the Cuban National Party⁶⁵ opposing the Americans. Díaz denied a prejudice against the American people (who had twice saved his life), saying rather that he favored Cuban independence, and felt that the United States should give Cuba a trial at governing herself.

Díaz continued:

. . . I criticized the present administration because it has been similar to the old Spanish regime. I refer to the connection of church and state. There are a great many Catholic orphanages and poor asylums on the island of Cuba which are supported by the American administration in Cuba. For every inmate the church is paid fifty cents daily.⁶⁶

Díaz complained that his church had organized a female high school after the arrival of the American government, and asked aid of them

⁶³Minutes, November 6, 1900.

⁶⁴Minutes, December 4, 1900.

⁶⁵The campaign referred to was that of the summer of 1900 to elect delegates to the Cuban Constitutional Convention. The Cuban National Party represented the old revolutionary element, now strongly favoring independence for Cuba. Healy, The U.S. in Cuba, 143, 148.

⁶⁶Havana Post, September 23, 1900, 1.

similar to that given the Catholic schools. The government did not consent and Díaz stated that the project had to be given up because of the impoverished condition of his church since the war. Díaz said that later his church organized a hospital with furniture donated by J.S. Paine of Boston. Díaz appealed to the government for aid but again was refused.⁶⁷

Another point of criticism Díaz had made was that the administration had not been careful to appoint to public office intelligent men, representative of the people, but rather almost every appointee was a Roman Catholic. This action, he felt, was causing the Cuban people to feel that the American government was not trying to do its best for the Cuban people.⁶⁸

The Board did not approve of Díaz's active participation in politics. His political actions were to be one of the main issues in the dispute arising later between the Board and Díaz.

⁶⁷Ibid. These proposals were undoubtedly without the knowledge of the Home Mission Board, as Baptist policy strongly opposes the use of government money in the support of church institutions.

⁶⁸Havana Post, September 23, 1900, 1. This does not seem to be a just complaint, as most of the people were Catholic, at least in name.

CHAPTER V

SUPERVISION CHANGES HANDS, 1900-1901

The Home Mission Board, long desiring to have at least one missionary from the United States in its service in Cuba, appointed the Rev. C. D. Daniel in December, 1900. He was to be paid at the rate the Foreign Mission Board then paid its missionaries serving in Latin American countries,¹ i.e. six hundred dollars annually for himself, six hundred dollars for his wife, and one hundred dollars for each child. An appropriation was also made for house rent and traveling expenses.²

Daniel was to fill a long felt need for a pastor for the English-speaking congregation in Havana, and for a contact between the Board and the Cuban Christians through someone speaking both English and Spanish. In this respect other denominations were ahead of the Baptists, having drawn from their missionary forces in Mexico to place their own representatives among the Cuban people soon after the United States had occupied Cuba. The Home Mission Board, however, had no other Latin American fields from which to choose. The Board felt confident that in Daniel they had found someone qualified for the task. Daniel had served five

¹Minutes, December 1, 1900, Home Mission Board of the Southern Baptist Convention, Atlanta (MS in files of the Board). Hereinafter cited as Minutes, followed by the date.

²Minutes, April 1, 1901.

years under the Foreign Mission Board in Brazil and then worked under the Texas State Board among the Mexicans. He was highly recommended by the missionaries in Brazil and the Baptists in Texas.³

Daniel arrived in Cuba January 9, 1901, under temporary appointment, being uncertain whether he would accept the job permanently.⁴ However, by April Daniel had agreed to become the permanent general missionary of the Home Mission Board in Cuba.⁵ Dr. Moses Nathaniel McCall, who later replaced Daniel as superintendent of the Southern Baptist work in Cuba, gave the following description of him:

Brother C. D. Daniel was much beloved by the Cuban people, and deserved their unstinted affection. He was a remarkable character. Large of stature--he stood six feet three--he was equally large in heart and soul. He was alone, because his family had not been able to remain with him in Cuba, and had returned to Texas. But he smiled through his loneliness and found in his work an object of great affection

. . . Daniel was a flaming evangelist. He had been a missionary for some years in Brazil, retiring on account of his wife's health. His own health was not good in Cuba, perhaps because he lacked the home life so necessary when one works hard all the time. His Cuban friends remembered for a long time his complete unselfishness, and used to repeat the story of his sacrifices over and over again.

He could laugh and joke with them and they enjoyed him in a social way,⁶ and loved him as the shepherd of their souls

³"Fifty-Sixth Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1901 (Atlanta, 1901), 118-119. Hereinafter cited as Annual, followed by the year.

⁴Minutes, January 5, 1901.

⁵Minutes, April 1, 1901.

⁶Moses Nathaniel McCall, A Baptist Generation in Cuba (Atlanta, 1942), 18-19.

Having arrived in Havana January 9, Daniel wrote describing his first two days as missionary there. Díaz had received him kindly and helped him secure lodging. His first worship attendance was at the Disciples services for Americans, where two other Baptists were in attendance. Daniel pointed out that the Methodists, Presbyterians, and Congregationalists were also doing work among the English-speaking people of Havana. The only Baptist work among the English-speaking at the time was the Sunday school conducted by Mr. Bristow described above. Daniel said of Bristow, "He is without any exception, the best Sunday school teacher I ever saw anywhere." Daniel spent his second day in Cuba, a Thursday, tramping through the city, meeting as many people as possible, and inviting them to attend his English service the following Sunday morning. That night Daniel attended Díaz's prayer meeting at the Jané building. There were seventy-five present at what Daniel called "a very fine prayer service." He further stated, "The Holy Spirit was evidently in the hearts of those who talked and led in prayer. I enjoyed this prayer service more than I can express by pen or tongue. Thus my first two days as missionary to Cuba are numbered with the past."⁷

During the month of January Daniel wrote from Matanzas describing the work there. He praised Cova highly as a "superior Christian gentleman," and as a man whose labors God was honoring. Cova welcomed Daniel heartily, showed him places of interest in the city, and took him into the homes of his members. These were

⁷Letter, C. D. Daniel, Havana, January, 1901, Christian Index, LXXI (January 31, 1901), 4.

the first Cuban homes Daniel had visited. He described several of the members of the Baptist church in Matanzas as being "of real intelligence and refinement." Cova also took Daniel to meet several of the city officials and other leaders of Matanzas society. Daniel felt Cova was a man of influence in the city and pointed out that the English-speaking Christians in Matanzas spoke of Cova in highest terms. Daniel sensed a particular need in Matanzas for a church building. The Episcopalians had a church house in the suburbs which had cost six thousand dollars and were taking steps to build another in the heart of the city at a cost of ten thousand dollars. The Methodists had just completed an elegant church, costing nine thousand dollars. This gave their work an appearance of stability which was important in winning the Cubans. The Methodist congregation had doubled since they began work on their new building; consequently, Daniel felt that Cova was in a disadvantageous position.⁸

Daniel attended the prayer meeting in Cova's church where he was surprised that there were eighty in attendance, and pleased with the manner of conducting the meeting, which he described thus:

At the entrance, a Bible was presented to each, who took his seat and read till time to commence services, which began and closed on time. There was no whispering and laughing in the house. After four earnest prayers for specific purposes interspersed with singing, the pastor gave a very fine exposition of the first chapter of Hebrews, after which he called on me for a talk. The congregation then extended to me the right hand of fellowship and welcome. Thus closed one of the most interesting prayer meetings that I have ever had the pleasure of attending,

⁸Daniel to Tichenor, Matanzas, January, 1901, Christian Index, LXXXI (January 31, 1901), 4.

whether in the United States, North or South [,]
Mexico, Brazil or Cuba.⁹

Daniel observed that the American occupation of Cuba had hindered the mission work rather than helped. He described many of the soldiers as being an "irreligious, immoral, lewd, drunken crowd of fellows, who assume the air of conquerors and frequently boast that the stars and stripes will never be taken from Cuba." Thus a hatred of Americans and American customs was being created. Both Cova and Daniel thought that the American occupation loomed as the greatest hindrance to gospel work.¹⁰

It was Daniel's opinion that the United States military leaders in Cuba were letting the Catholic church use them and that they were treating the Protestant workers with contempt. A member of the education department in Havana told Daniel that the leaders of this United States provisional government in trying to conciliate the Cubans had gone too far in supporting the Catholic church. The superintendent of the American Baptist work in the eastern part of Cuba, Mr. Moseley, also protested the conduct of the government toward the evangelical workers. Moseley threatened to take his protest to Washington.¹¹ Specifically, Moseley complained that the local military governor of Santiago had forbidden him to conduct services in the orphanage where the sons of soldiers who were killed in battle were cared for but had allowed the nuns to hold

⁹Ibid.

¹⁰Ibid.

¹¹Ibid.

Catholic services in the girls' department.¹² The preachers of the various denominations in Havana organized themselves into a conference for a united effort to change this situation. Both Daniel and Díaz joined this conference.¹³

This church state issue was settled when the constitution promulgated on February 21, 1901, provided for separation of church and state and freedom of worship.¹⁴ The constitution stated:

The profession of all religions is free, as well as the exercise of all cults without limitation, except that they must respect Christian morality and public order. The Church will be separated from the State, and in no case will it subsidize any cult.¹⁵

The strained relations between the United States and Cuba in the spring of 1901 also hurt the evangelical work in Cuba at the time.¹⁶ The difficulty arose over the United States requiring the Cubans to accept the Platt Amendment. Most articles of the amendment were objectionable to the Cubans, but the one causing the biggest furor was Article Three, giving the United States the right of intervention. The Cubans felt this clause in effect destroyed their independence. Opposition to the amendment evoked

¹²Christian Index, LXXXI (February 14, 1901), 6.

¹³Daniel to Tichenor, Matanzas, January, 1901, Christian Index, LXXXI (January 31, 1901), 4.

¹⁴Alfred Barnaby Thomas, Latin America, A History (New York, 1956), 540.

¹⁵J. Lloyd Mecham, Church and State in Latin America: A History of Politico-Ecclesiastical Relations (Chapel Hill, 1934), 357.

¹⁶"Fifty-Sixth Annual Report of the Home Mission Board," Annual, 1901, 148.

feeling which exploded in street riots and public demonstrations.¹⁷ In a letter to Tichenor in 1901, Díaz revealed his opinion of the amendment when he asked if the southern and western people were "in favor of Platt's amendement [sic] on annexation of Cuba to U. S.?"¹⁸

Two women missionaries, Miss Adelee Branham of Missouri and Miss Mary A. Taylor of Florida, had joined the Cuban mission in Santa Clara Province in January, 1901. They were under appointment of the Home Mission Board, but supported by the women of their respective states. In May the Board granted them permission to return to the states because of Miss Branham's ill health.¹⁹

In early April, 1901, the Home Mission Board authorized Dr. Eduardo Francisco Rodríguez to lease a building for church services in Sagua la Grande, a city on the north coast of Cuba in Santa Clara Province.²⁰ Dr. Rodríguez had an eventful and interesting background. He was studying medicine at Havana University in 1868 when the Ten Years' War broke out. He joined this revolution and had to flee to the United States. While in this country he continued his study of medicine at the University of New York where he received his Doctor of Medicine degree. After working

¹⁷David F. Healy, The United States in Cuba, 1898-1902: Generals, Politicians, and the Search for Policy (Madison, 1963), 169, 170.

¹⁸Díaz to Tichenor, January 22, 1901 (original correspondence in files of the Home Mission Board, Atlanta).

¹⁹Minutes, March 13, July 3, 1900; April 1, May 3, 1901.

²⁰Minutes, April 1, 1901.

in Bellevue Hospital for a time, he went to France and Barcelona, Spain, to study further. With the end of the war in Cuba Rodríguez returned and married. There followed a period of medical practice in Guatemala where Rodríguez received distinctive honors from the government for his work. Returning to Cuba in 1884, he again had to leave because of the political persecutions and fled to Mexico. Subsequently Argentina hired him as consul to Cuba. After the Spanish-American War Rodríguez made his home in Sagua la Grande. O'Halloran began to visit the city in 1899, and as a result of his ministry Rodríguez was converted and baptized into the Baptist church. Rodríguez began preaching, was ordained and made pastor of the Baptist church at Sagua la Grande, serving without pay. Continuing his medical practice, Rodríguez also had an effective ministry as pastor of the church until his death June 28, 1918.²¹

In its annual report of May, 1901, the Home Mission Board listed twenty-seven missionaries working in Cuba in thirty-one churches and stations. During the previous year there had been 157 baptisms, thirteen received by letter for 170 total additions. The Board had spent just over twelve thousand dollars in this work.²² The greatest need at the time, evidenced by reports from Daniel, was a good chapel at each one of the mission stations.²³

²¹A. Pereira Alves, Prominentes Evangélicos de Cuba (El Paso, 1936), 106-111.

²²"Fifty-Sixth Annual Report of the Home Mission Board," Annual, 1901, 136.

²³Ibid., 149.

In the spring and summer of 1901 while an active political campaign was being waged in Cuba, reports came to the Home Mission Board that Díaz was devoting much of his time to politics and was having an objectionable person fill his pulpit.²⁴ Daniel, not in Cuba at the time, later reported that Díaz had run for Representative on the ticket of one of the political parties and was defeated. In his opinion Díaz had hurt the cause of Christ in Cuba by his vile attacks on his opponents. Daniel quoted an article in the paper El Mundo about this.²⁵ The objectionable person filling Díaz's pulpit was Ricardo Elizari, former Catholic priest and Methodist preacher who had worked briefly for the Baptists in Santa Clara Province, but whose service had been terminated because of unchristian conduct as stated above.²⁶ When Cova read in the Havana papers that Elizari was filling Díaz's pulpit, he wrote the following letter dated April 4, 1901:

I was surprised to read in today's 'Discussion' that Mr. Elizari would preach in your pulpit next Thursday, and as I suppose you are ignorant of his past relations with the Santa Clara Church, where he was a member, I hasten to discharge a Christian duty, by notifying you that he was expelled from the Santa Clara Church, for immoral and unchristian conduct, and not only this, but also having applied for membership, in the Masonic Fraternity, of this city, he was unanimously rejected, because of the horrible information, received from Santiago de Cuba, and from other places where the man has resided.

²⁴Home Mission Board of the Southern Baptist Convention, Statement on the Situation in Cuba (Atlanta, 1903), 5. Hereinafter cited as Statement on Cuba.

²⁵C. D. Daniel, "Cuba," 19. This is a twenty-one page typewritten manuscript in the files of the Home Mission Board, Atlanta. Written in 1903, it is an answer to charges against the Southern Baptists' work in Cuba made in other Baptist papers by Díaz. These papers printing Díaz's charges were of the Landmark Baptist group, which had broken from the Southern Baptist Convention.

²⁶Above, 103-104.

And as it pains me that the pulpit of a Baptist Church, should be profaned by such a man, I hasten, impelled by love for the Lord's Cause, to notify you, that you may not be imposed on by that man.

I have no cause for personal enmity against the man. It is only for the good of the cause, that I send you this warning.²⁷

Díaz replied to Cova that he had not presented enough evidence to deny his pulpit to this man. Díaz then retaliated, criticizing two Baptist preachers who were friends of Cova. He said that O'Halloran was a person not worthy of the pulpit and that Cabrera's credit was not good.²⁸

Later Cabrera, pastor at Santa Clara, was in Havana on business and attended the Baptist Church. There he found Elizari in the pulpit with Díaz. When Díaz invited Cabrera to join them, Cabrera replied that he could not occupy the pulpit with a man guilty of the sins for which Elizari had been expelled from the Santa Clara church. When Elizari rose to preach Cabrera walked out, feeling that he and his church had been grossly insulted.²⁹ Upon his return to Santa Clara, Cabrera reported to his church the events in Havana. On April 15, 1901, the Santa Clara church wrote the Baptist church in Havana that Elizari had been a member and a helper in the mission but that the church obtained proof of his unchristian conduct and suspended him from its membership.³⁰

²⁷Cova to Díaz, April 4, 1901, in Daniel, "Cuba," 9.

²⁸Díaz to Cova, n.d., in Daniel, "Cuba," 9-10.

²⁹Ibid., 9.

³⁰Baptist Church at Santa Clara to Baptist Church at Havana, April 15, 1901, in Daniel, "Cuba," 10.

They explained that these proofs had been sent to the Home Mission Board. Díaz replied to this letter by demanding further proof. When the Santa Clara church saw that its warning had been disregarded, its members wrote to the Home Mission Board.³¹ Tichenor replied in a letter to Cabrera dated April 25, 1901. He took it for granted that Díaz was not sufficiently informed about the relations of Elizari with the Baptist church as an excluded member and that once he knew the facts the matter would be settled. Tichenor approved the Santa Clara church sharing this information in a fraternal manner. He instructed Díaz on the necessity of the Cuban churches respecting and abiding by each other's decisions that unity among them might be preserved. Tichenor felt no further action would be necessary.³² However, Elizari did continue preaching in Díaz's pulpit until November. He later reverted to the Catholic church.³³

Upon learning this and other information about Díaz's work in Cuba, the Board's Committee on Cuba met and discussed the situation especially in light of the strained relations between the United States and Cuba at the time over the Platt Amendment. The outcome was the following statement sent in a letter to Díaz:

³¹Daniel, "Cuba," 10.

³²Tichenor to Díaz, April 25, 1901, in Daniel, "Cuba," 10.

³³Daniel, "Cuba," 11.

1. We desire to assure our brethren in Cuba that every member of our Committee has the sincerest good will, not only towards our own brethren in the Island, but towards the entire Island of Cuba. We feel, and we are sure that the overwhelming majority of the people in our country feel, that the United States Government should act in perfectly good faith with the people of Cuba, and strictly observe every pledge which was made to them at the beginning of the war with Spain. It is a matter of deep regret to us that any differences of views and feelings should have arisen between our government and the Cubans as to the relations which should exist between the two peoples.

2. We desire to say further that our especial business in Cuba is a matter of religion of the Lord Jesus Christ, and in no sense whatever a matter of politics. One of the greatest achievements that the Baptists have ever made in this country and in all their history has been their work in securing in the United States an absolute separation between Church and State. Our aim has been in our own country to keep all political matters, as far as possible, out of our own Churches, and separate from our Church relations.

3. We have felt that it would not be amiss, in the trying ordeal through which the brethren in Cuba are passing, for us to call attention to this fact of the complete separation between Church and State, so far as Baptists are concerned. We recognize the fullest right and liberty of every man to hold his own peculiar political views and to govern himself as a citizen in his own political action. We sincerely trust, however, that our brethren in Cuba will see their way clear to plant themselves unmistakably upon this vital Baptist principle, of an entire separation between religion and matters which are purely political, and that they will be able to keep all strictly political matters entirely out of the Churches with which they are connected. But for this fundamental Baptist principle our churches, many of them, would have been torn in pieces during our great civil war in this country in 1861-1865. The observance of this principle enabled the brethren of widely different political views to live in unity in the same Church with one Lord, one faith, and one baptism.

4. We make special request of our brethren that the houses of God in which they worship shall be kept sacred to our divine religion, and purely moral and charitable purposes, and that they be not used for any political meetings, or political purposes of any kind. The sentiment in our country is very strong against the use for political purposes of houses which have been dedicated to the worship of God, however dear may be a cause, and we are persuaded that our people would lose much of their interest in Cuban missions if they felt that the houses which they are furnishing to our brethren and sisters in Cuba were

being used for other purposes than for the simple and direct propagation of the Gospel of our Lord and Saviour Jesus Christ.

We sincerely trust that this communication which we have been lead [sic] to send you will be received in the same kind and fraternal spirit in which it is sent, and that our brethren in Cuba, who represent our Board and its work in the Island, will see this matter in the same light as it is viewed by us, your friends and fellow helpers in the work of the Lord.³⁴

This letter was signed by Porter King, F. H. Kerfoot, I. T. Tichenor, and E. L. Connally.³⁵ On the same day Tichenor wrote Díaz that it would not be wise for him to come to the Southern Baptist Convention meeting in May. There were many in the Convention who were not Díaz's friends. Díaz's prominent position in politics in Cuba and his outspoken political opinions had not aided his popularity. Tichenor advised that the better course would be to come to Atlanta and talk with the Board. Another consideration was that other Cuban workers who had never attended the Southern Baptist Convention would like to come.³⁶ Tichenor subsequently received a letter from J. S. Paine stating that repairs were needed on the house of worship in Havana. He wrote Díaz expressing surprise to learn of this, as he had understood from Díaz's letters earlier that this matter had been taken care of. Tichenor referred Paine's letter to the Committee on Cuba.³⁷

³⁴Committee on Cuba to Díaz, April 22, 1901 (original correspondence in files of the Home Mission Board, Atlanta).

³⁵Ibid.

³⁶Tichenor to Díaz, April 22, 1901 (correspondence in files of Home Mission Board, Atlanta).

³⁷Tichenor to Díaz, April 25, 1901 (correspondence in files of Home Mission Board, Atlanta).

In reply to the foregoing correspondence, Díaz wrote that he was resigning as head of the Baptist work in Havana. In a letter to the Cuban Committee dated May 9, 1901, Díaz stated that he also believed that church and state must be separated and that the church building had never been used to spread any political creed. He was, however, sending his resignation as missionary of the Board by November, thus giving the Board plenty of time to replace him. Díaz further stated:

The reason for this act is that I have observed my brethren of the South pay more attention to the arguments of my enemies than to me, showing, they have no confidence in me. I can stand and I do the best I can in fighting the enemy when is before me, and that is what I like, to fight in open battle, then I feel good and fortunately I have not been whip [sic] yet, and of course--I will not, as I fight for principles and righteousness. But I must confess to you, I feel mean, depressed and discouraged all together [sic] when I see my own dear brethren taking my enemies [sic] side against me.³⁸

On the following day Díaz wrote Tichenor that he had begun to move his things. He planned to open an office as a doctor of medicine as he was ending his employment as missionary November 1, 1901. Díaz, however, planned to continue as pastor of the Gethsemane Church and asked Tichenor if the church could continue to use the Jané building for worship. If not, Díaz planned to get a tent for his church.³⁹ Shortly, Díaz sent his resignation to Tichenor. Tichenor had felt this would hurt the Board's work in Havana and therefore urged Díaz to withdraw his resignation, which he did.⁴⁰

³⁸Díaz to Committee on Cuba, May 9, 1901 (original correspondence in files of Home Mission Board, Atlanta).

³⁹Díaz to Tichenor, May 10, 1901 (original correspondence in files of Home Mission Board, Atlanta).

⁴⁰Minutes, June 7, 1901.

Later Tichenor wrote Díaz of his surprise to learn that Elizari was still preaching for him, and that Díaz had disregarded the request made by Tichenor and was destroying the fellowship of the churches in Cuba. Tichenor pointed out to Díaz that if one church received the excluded members of another church in the island the whole fellowship of the churches would be destroyed and grave consequences might result. Tichenor felt the Board could not overlook this matter.⁴¹

At its June 22 meeting the Home Mission Board disagreed with Tichenor's action asking Díaz to refute his resignation. It passed a resolution stating that it felt it would be best for the work of the Board in Cuba and best for Díaz that his relations with the Board be severed. The resolution also stated that Díaz was to be informed that his resignation was desired.⁴² Tichenor then wrote Díaz that he had made a mistake in the advice he had given, and thus Díaz sent Tichenor his resignation.⁴³ This resignation, dated August 2, 1901, was to take effect after November 30, 1901.⁴⁴ At its September meeting the Home Mission Board passed the following resolution accepting the resignation of Díaz:

WHEREAS, Our Brother, Rev. A. J. Diaz, of Havana, Cuba, who has been working in connection with this Board for the advancement of the Baptist cause and

⁴¹Tichenor to Díaz, June 7, 1901 (correspondence in files of Home Mission Board, Atlanta).

⁴²Minutes, June 25, 1901.

⁴³Statement on Cuba, 8.

⁴⁴Copy of resignation, August 2, 1901, in files of Home Mission Board, Atlanta.

the spreading of the Gospel of our Lord, Jesus Christ, in the Island of Cuba, has tendered his resignation as superintendent and missionary in the provinces of Havana and Pinar del Rio, to take effect on November 30, 1901, and

WHEREAS, we appreciated the labors of our Brother, and the trials which he has met and undergone on account of his adherence to the Baptist faith in days when it took a brave spirit to stand up for our cause in Cuba, and

WHEREAS, we believe in the Providence of God that it is best to accept his resignation, giving to him our assurance of brotherly regard and praying that he may prosper in all of his undertakings.

RESOLVED, that his resignation shall be, and, it is accepted, to take effect at the time stated.⁴⁵

After his resignation Díaz must have had some second thoughts for he wrote the Board August 17, 1901, that he gave the date of his resignation as the close of November because he thought by that time they might find somebody for the place; however if they did not, Díaz would be willing to continue his position until they did.⁴⁶ Díaz wrote Porter King August 22 that he would continue as pastor of the Baptist church in Havana. He asked if he would be able to continue using the Jané building for these church services and for his preaching. He also wanted to know if the Board would continue to help the teachers and missionaries and pay the house rent for the missions and schools in his "Havana organization." Díaz asked that the policy on all these matters be stated by the Board previous to November.⁴⁷ The Cuban Committee

⁴⁵Minutes, September 9, 1901.

⁴⁶Díaz to M. M. Welch, August 17, 1901 (original correspondence in files of Home Mission Board, Atlanta).

⁴⁷Díaz to King, August 22, 1901 (original correspondence in files of Home Mission Board, Atlanta).

felt it best to let Daniel work these things out as he was returning to Cuba in September, but declined to notify Díaz of this decision at the time, for it might have a tendency to set Díaz against Daniel.⁴⁸

Díaz wrote to Porter King September 28, stating that he did not have any prejudices against the Board, as he felt an earlier letter of King had suggested. He had only wanted to know what the Board planned to do in the future. Díaz stated that the reason he had resigned was because several Baptist papers had been sent to him which were critical of him and the mission in Havana. As the Board had said nothing to Díaz, he felt the Board was standing between himself and the Baptists in the United States. He had given his resignation to leave the Board free to do what it desired. Díaz stated that Daniel had told him that certain members of the Board wanted Daniel to take the pastorate of the Baptist church in Havana. Díaz's reaction to this was: ". . . if you put here before any congregation an American minister to-day, no matter who will be Henry Ward Beecher or D. W. [T. DeWitt] Talmage, they will not succeed as this political movement has creat [sic] profound division between Americans and Cubans."⁴⁹

King replied to Díaz's letter on October 10. He agreed that there should be no antagonism or bad feeling between the Board and Díaz as it would hurt the work of both. Some differences

⁴⁸Minutes, September 9, 1901.

⁴⁹Díaz to King, September 28, 1901, in Statement on Cuba, 8-9.

with Díaz had arisen in the past, King pointed out, and it was felt best, to avoid all differences in the future, to accept Díaz's resignation. This action was not designed to cause any antagonism toward any work that Díaz might take up; however, the Board did plan to continue its work in Havana and the use of the Jané building by those associated with its work and with its approval. As Díaz's relations with the Board would be terminated at the end of January it would be impossible for the work to be carried on jointly by Díaz and the Board. As part of the reason for this decision King stated: "Really, Brother Diaz, we are of the impression that politics and political meetings have too much prevailed in the work at Havana, and we intend that political meetings shall not hereafter be held at the Jané Building."⁵⁰

King also pointed out that the Board had never thought of placing Daniel as pastor of the Gethsemane congregation which Díaz called his church. Moreover, King felt that Daniel had done everything possible to maintain pleasant relations between Díaz and the Board as well as being a good friend of Díaz and his congregation with the Board. As for Daniel's position in Cuba, King declared that the Board planned to keep an American representative in Cuba, who was to be the mediator between the Board and all Cuban workers. They were to consult him before taking any important step, and the Board would advise with him before making any new departure, appointing any new missionaries, severing ties with the old ones, opening new fields of work, and generally about

⁵⁰King to Díaz, October 10, 1901, in Statement on Cuba, 10-11.

the planning and carrying on of its work. This representative was to be in no sense a dictator, but simply a helper. This was the policy the Board had adopted for the future and the Board hoped the Cubans would approve of it. Nevertheless, the Board would adhere to this policy, for it could not continue to spend the money of the Southern Baptist Convention in supporting a work with which the Board could not come in contact in the manner indicated above. The Board would be glad to talk further with Díaz about the situation at any time, and would be glad for Díaz to consult with Daniel.⁵¹

Two people close to the Cuban mission died in the summer and fall of 1901. In June Dr. F. H. Kerfoot, Corresponding Secretary of the Home Mission Board, died. He had visited Cuba in January of 1900 and preached at the Havana church. The Havana Post carried on its front page the news of his death, pointing out that many in Cuba grieved.⁵² Dr. F. C. McConnell was made Corresponding Secretary of the Board.⁵³ Porter King, for a number of years Chairman of the Committee on Cuba, died on October 24, 1901.⁵⁴ Judge George Hillyer succeeded him as Chairman of the Committee on Cuba.⁵⁵ Hillyer had been Mayor of Atlanta and was a former member of the Georgia Supreme Court.⁵⁶

⁵¹Ibid.

⁵²Havana Post, June 25, 1901, 1.

⁵³Statement on Cuba, 9.

⁵⁴Minutes, October 26, 1901.

⁵⁵Minutes, November 5, 1901.

⁵⁶Havana Post, January 29, 1902, 1.

On September 28, 1901, a front page story in the Havana Post noted that C. D. Daniel had returned to Cuba to stay permanently as a missionary of the Southern Baptist Convention. The paper praised the work Daniel had done the previous winter and predicted he would continue to be effective because of his command of the Spanish language. He was to begin preaching immediately on Sunday mornings in English services at the Baptist church.⁵⁷ The Post reported in December that Mrs. Daniel and her two sons had arrived, reuniting the missionary's family.⁵⁸

Another missionary, Rev. E. V. Carbonell, was appointed in November, 1901. He had been working among the Cubans at Tampa and Key West and was to report to Daniel in Havana for assignment to a Cuban field.⁵⁹

Rev. H. R. Moseley, Superintendent of Missions for the American Baptists in eastern Cuba, went to Havana in company with the Superintendent of Missions of the Methodist Church in October, 1901. Moseley called a conference of different denominations to which he submitted two propositions:

(1) that it should be agreed that no Protestant denomination should enter any town in the Island of Cuba having less than 6000 population, where a mission of any other denomination was already established. (2) That members should not be received into the Baptist Church from other churches without first conferring with the Superintendent or Pastor of the other churches.⁶⁰

⁵⁷Havana Post, September 28, 1901, 1.

⁵⁸Havana Post, December 11, 1901, 1.

⁵⁹Minutes, November 5, 1901.

⁶⁰Ibid.

Daniel was unable to agree to either of these propositions and felt he was placed at a disadvantage with the representatives of the other denominations because of this movement. The Home Mission Board believed that the way Moseley conducted the matter violated the agreement existing between the Home Mission Society and the Home Mission Board in reference to work in Cuba. Therefore the Committee on Cuba thought an explanation should be asked from the Home Mission Society. The Board asked its President, W. W. Landrum, to consult with Bishop Candler of the Methodist Church about the question of receiving members into the Baptist churches from the Methodist church in Cuba.⁶¹

Another matter of inter-denominational interest was the granting to Protestants of the right to hold jail services. In November the Havana Post reported the Cuban Secretary of State's order allowing Protestant as well as Catholic ministers to enter the jails to hold services. Previously only one Protestant minister had been allowed this privilege, a Rev. Paine, Quaker missionary to Cuba, who had obtained special permission from General Leonard Wood. This was considered a "great victory" for the Protestant ministers.⁶²

⁶¹Ibid.

⁶²Havana Post, November 15, 1901, 1.

CHAPTER VI

DISPUTE OVER HAVANA PROPERTY, 1901-1902

The Home Mission Board learned in the latter part of 1901 that Díaz after his resignation had made an inflammatory speech before his congregation inciting them to set up a claim to the Jané property.¹ The Board had already written Daniel a letter authorizing him in behalf of the Board to take possession of the Jané church property on December 1, 1901, and to offer to the Gethsemane Church the right to use the building for worship services until January 1, 1902, if it was resolved to continue Díaz as pastor.² When the Board heard of this claim it immediately at its December meeting set up a committee to visit Cuba, look into the situation, and take any necessary action. This committee was composed of Dr. F. C. McConnell, the new Corresponding Secretary of the Board, Dr. W. W. Landrum, President of the Board, and George Hillyer, Chairman of the Committee on Cuba.³

On December 14, Hillyer and M. M. Welch, recording secretary of the Board, wrote Daniel a letter to serve as a formal

¹Home Mission Board of the Southern Baptist Convention, Statement on the Situation in Cuba (Atlanta, 1903), 9. Hereinafter cited as Statement on Cuba.

²Minutes, November 5, 1901, Home Mission Board of the Southern Baptist Convention, Atlanta (MS in files of the Board). Hereinafter cited as Minutes, followed by the date.

³Minutes, December 3, 1901; Statement on Cuba, 9.

statement or evidence of his authority in Cuba. The letter stated that Daniel had been chosen and duly appointed as general agent and representative for the work of the Board in Cuba with authority to "advise and confer with the different missions and missionaries and managers of schools, and with general authority to represent and promote the policy of the Board in all the work it is supporting, and in connection with the management, use and protection of any and all its property in the Island." It further stated that Daniel was to have the same power and authority formerly exercised by A. J. Díaz.⁴

Hillyer and McConnell wrote to the Havana church on December 20 and included copies of letters written earlier by Porter King and Daniel. Porter King's letter to Díaz of October 10, 1901, referred to above,⁵ reiterated the Board's plan to work through an American representative, stating that it would be necessary for any group receiving money from the Board to work with this representative, and the Board would let those associated with it use the Jané building.⁶ The copy of Daniel's earlier letter to Díaz and the church more clearly defined the Board's position. If the Havana church would call a pastor who was in harmony with the other churches supported by the Board in Cuba the Home Mission Board would continue assisting it. If the church desired to become independent of the Board it could use the Jané building until

⁴Hillyer and Welch to Daniel, December 14, 1901, in Statement on Cuba, 9-10.

⁵Above, 122-123.

⁶Statement on Cuba, 10-11.

January 1, 1902. The Board did not wish to coerce the church, feeling that all Baptist churches were absolutely free and independent. Whatever the Gethsemane Church decided, the Home Mission Board planned to continue its work in Havana. The Board desired that this, the first Baptist church of Cuba, would be a "bright shining light, an example to all the other Baptist Churches" in Havana and all of Cuba.⁷

Besides enclosing these two earlier letters about the Board's policy, Hillyer and McConnell expressed further their feelings toward the relations between the Board and the Baptists in Havana. They pointed out concerning the political situation that the members of the Board were aware that the United States, prior to the war with Spain, declared its policy against attempting to annex the Island of Cuba or coerce the people in any way. The Board members as individuals felt the faith of the American people thus pledged should be kept and observed; nevertheless, they explained that it was contrary to the Baptist, or Christian, faith, for the Board to interfere in any way with politics, or political matters. Hillyer and McConnell pointed out that if they did anything as individuals it would doubtless be in favor of Cuban independence as their sympathies were that way, but church and state matters must be kept separate and thus the Board had not taken any steps in political matters. The Board had not and would not countenance any deed that would militate against Cuban independence with the broadest civil and religious liberty for

⁷Daniel to Díaz and the members of the Havana Baptist Church, n.d., in Statement on Cuba, ll.

her people. They felt this was the "natural thought and aspiration of every true Baptist." The Board expressed these feelings because they feared the Cuban Baptists had some erroneous ideas about the Board's position that might interfere with the efficiency and success of the mission work in Cuba.⁸

The Board, through Hillyer and McConnell, further wrote explaining their relation to mission churches. According to long established Baptist usage in the United States when an infant or mission church had been sufficiently aided by the Board, and had acquired by growth in membership sufficient strength to be self-supporting, it became independent, taking care of itself, and even contributing to and helping other churches. This had been the history of thousands of Baptist churches in the United States, many of which had helped the Home Mission Board support the work in Cuba. As it had been represented to the Board that the membership of the Gethsemane Baptist Church in Havana had reached nearly three thousand, the time had arrived when the church should be self-supporting according to the practice of Baptist churches. However, the Board pointed out that if they or the Cubans had been misled or were mistaken about the matter they would be glad to hear the Cuban church's views, and if the Cuban church needed help would attempt to help it according to its need and the ability of the Board to do so. The Board expressed a desire that the Havana Baptist Church would continue to grow in strength and usefulness. The Board also assured the Cuban church that they, like

⁸Hillyer and McConnell to Díaz and the Havana Baptist Church, December 20, 1901, in Statement on Cuba, 12.

all Baptist churches, were free and independent of all earthly power with only Christ as head of the church according to the Scripture. Yet the Board desired to work closely with the Cuban church and have its cooperation in all its work. If the Havana church continued in good fellowship with the Board and if the church desired, the Board would confer with them about the temporary use of the assembly hall in the Jané building for church meetings or public worship. This would only be on the condition, however, that the church and its pastor were in harmony and cooperation with the Board, its missionaries, other Baptist churches in Cuba, and the Board's representative C. D. Daniel. Any arrangement for the continued use of the property would also have to be for a limited time and subject to be discontinued whenever the Board desired or the Board's work in Cuba demanded it.⁹

The Board again reminded the Havana church that Daniel was their agent in Cuba and he had their complete confidence and that of the Baptists in the United States. He was also looked upon with confidence and esteem by the other missionaries in Cuba and the Board hoped the Havana church would give him complete cooperation in his work. As Díaz voluntarily resigned as agent and missionary, his salary ended December 1. The Board paid only its missionaries. If the Havana church had Díaz or someone else as pastor the burden would be on them to pay the salary unless some new arrangement or agreement was made between the Board and the Havana church. The letter continued, expressing the Board's

⁹Ibid., 12-13.

appreciation of the work of Díaz and its hope that he might continue to do a good work and always be in harmony with the Board's work in Cuba.¹⁰

On January 5, 1902, Tichenor forwarded to Hillyer copies of letters he had received from Díaz, one dated December 10, and the other December 27, 1901.¹¹ In Díaz's letter of the tenth he said that as pastor of the Gethsemane Church he felt entitled to a salary of \$125 per month. Díaz pointed out that his church was numerous but poor, especially since the devastating war, and was unable to support its pastor. He asked if the Board could support the pastor for another year. Díaz asserted that Daniel had shown the spirit of a dictator by saying that the Havana church must find a pastor in harmony with the other Baptist churches or not use the Board's building any more.¹² Tichenor had been unable to reply to these letters because he was very ill. Therefore, Hillyer, with the Board's approval, answered Díaz's letters on January 6, 1902. He pointed out to Díaz that under terms of his resignation and previous letters that the Board had written they would not pay any salary to Díaz as missionary or pastor of the Gethsemane Church or any other position. Hillyer also reminded Díaz that the Home Mission Board held the Jané property and the Buenos Aires property for missionary purposes and was accountable for their use solely to the Southern Baptist

¹⁰Ibid., 13.

¹¹Hillyer to Díaz, January 6, 1902, in Statement on Cuba, 13.

¹²Díaz to Tichenor, December 10, 1901. (correspondence in files of Home Mission Board, Atlanta).

Convention. The Board could not recognize any right or claim to the premises outside this duty to the Southern Baptist Convention. The members of the Board, including Dr. Tichenor, unanimously held this view. Hillyer further stated: "I trust you have not expressed any view, and will not do so, that is contrary to this, as the Board greatly desires to have your sympathy in its Cuban work." Hillyer mentioned that soon a committee would go to Cuba.¹³

At its January meeting the Board decided to write Daniel that it was not its policy at the present to take any steps toward organizing another church in Havana. Instead, the Board planned to make every effort to maintain cooperation with the existing church.¹⁴

On January 14, 1902, the Havana Post published part of a sermon by Díaz on the Holy Spirit. Díaz had preached this sermon the previous Sunday, January 12, at the Jané building. It is an interesting picture of this Cuban Baptist who was becoming so controversial:

The general theory is that the Holy Spirit is the third person of the trinity. Many will tell you that the Spirit appeared in the form of a dove when our Saviour was immersed, but does this explanation satisfy your minds? Do not many of our Cuban people believe that the Holy Ghost appeared in the Apostolic times but that he is no longer present. Allow me to say that he is the same yesterday, today and forever. Today we may all feel the presence of the Holy Ghost as I do now. The Holy Ghost is the Spirit of God, the Spirit of Jesus. You cannot see him but you can be filled with him. Without any doubt any Christian can tell when the Holy Ghost possesses his heart. Look at the electric cars. They are truly wonderful. They have no pulleys, no cables, nothing but a pole on top of the car. So

¹³Hillyer to Díaz, January 6, 1902, in Minutes, January 7, 1902.

¹⁴Minutes, January 7, 1902.

long as the pole connects with the wires the car goes. When the connection ceases they stop. What is the agent producing the motion? Electricity. You cannot deny it, though you cannot see it. It is the same with the Holy Ghost. You cannot see it, but you certainly can feel it. Many people intend to do right and are correct in all their acts. If your heart is filled with the Holy Spirit every little thing you do will be acceptable to God and Christian people. Many of you were baptized in immersion. Bless the Lord for that. You have been obedient to the Lord Jesus Christ. We all know that we are not saved by the act of baptism, but this baptism means that we have received the Holy Ghost and when once the Lord Jesus has taken possession of our hearts we cannot be satisfied without obeying all his commandment. If we are doing otherwise we are disobedient and the Holy Ghost is not in us, so we must be very particular and not deceive ourselves. We have the power of the Holy Spirit promised us and the only thing we need to do is to accept Christ and live his life. With your kind permission I call attention to an experiment in physics I witnessed in New York. There was a gas burner at one end of the room. The floor was covered with Brussels carpet. The friends who invited me did not explain the wonderful power of the young lady of twenty years who performed the experiment. She ran a little, and slid on the carpet about the space of two yards, and touched with the tip of her finger the gas burner and immediately the gas ignited. I looked at the burner, the finger of the young lady, and felt of the carpet. Then I understood that I was in the presence of a physical force. Then I told the young lady (of a physical force) to touch me. She did, but I felt no shock. I got a piece of glass and stood upon it and wet my hand and held the gas pipe. She again performed the experiment and I felt the shock. The reason I did not feel it before was that I did not have the proper foundation or the proper connection with the other pole. Thus is it with the Holy Spirit. It may be around us and we never feel it. But if you have the good foundation in Jesus Christ then you will receive the power of the Holy Spirit. I can tell you brethren right now who has the Holy Spirit. If any of you confess now that the Lord Jesus Christ is the Son of God, the Holy Spirit abides in you.¹⁵

The committee from the Home Mission Board, composed of Landrum, McConnell and his wife, Hillyer and his wife, and a Miss Jennings from Virginia, arrived in Cuba on January 18. McConnell

¹⁵Havana Post, January 14, 1902, 4.

and Landrum, who was pastor of the First Baptist Church in Atlanta, both spoke at church services in the Jané building.¹⁶ During part of the visit of the committee Dr. and Mrs. McConnell and Miss Jennings accompanied by Daniel toured the Baptist mission work at other points in western Cuba. Dr. Landrum and Judge Hillyer remained in Havana to try to work out with Díaz and his church the problems concerning the property.¹⁷ The committee of the Board stayed in Cuba until January 29. They were given a reception the night before their departure by Mrs. Edward Belot, the Misses Joerg, Rev. and Mrs. Daniel, and other Baptists.¹⁸

The committee found all the Baptist work outside Havana prospering.¹⁹ In Matanzas things were going well. Cova was continuing his work as missionary while his daughter Miss Pura Cova was serving as teacher in the school. The church was meeting in a rented house in a good location but a new house was needed which would cost eight thousand dollars. The committee recommended that work be opened at Cárdenas, another large city in Matanzas Province.²⁰

In Santa Clara Province the work was also progressing. O'Halloran was the missionary at Cienfuegos, with his wife serving as teacher in the Baptist school there. The law in that province required that the school quarters be separate from a

¹⁶Havana Post, January 19, 1902, 1.

¹⁷Havana Post, January 22, 1902, 8.

¹⁸Havana Post, January 29, 1902, 1.

¹⁹F. C. McConnell, "The Diaz Affair Amicably Adjusted," Christian Index, LXXXII (February 27, 1902), 4.

²⁰Minutes, February 11, 1902.

dwelling. Therefore, a separate building would have to be obtained for the school. At Sagua la Grande the committee was much impressed with Dr. Rodríguez and his work. His daughter and another lady were serving as teachers in the Baptist school there. A good house well located was rented for the church. It was thought wise to buy this house as it could be purchased for fifteen hundred dollars and five hundred dollars could be raised on the field. A Negro missionary was needed at this station. Cabrera and a native teacher were in charge of the work in the city of Santa Clara. The rented house was in a bad location and, like the one at Cienfuegos, was having legal difficulty about the school being in the same building. The Board instructed Daniel to make new arrangements here at once in accordance with the laws. The committee was interested in beginning work at Ranchuelo and Trinidad, also in Santa Clara Province.²¹

At Pinar del Rio in the province of the same name Cárdenas was working as missionary with his wife and two other teachers doing the school work. The rented house occupied here was well located but in bad repair. The committee felt a new house was needed here which would cost five thousand dollars. The lot could be procured and five hundred dollars toward the building could be raised on the field.²² McConnell wrote in an appeal to the Baptists of the south for money for these church buildings:

²¹Minutes, February 11, 1902.

²²Ibid.

"O that some of God's children could send us thirty thousand dollars right now for this purpose!"²³ The committee was very pleased with the job Daniel was doing. Outside the Díaz problem, Daniel had the complete confidence of all the missionaries in Cuba.²⁴

In attempting to work out the problem with Díaz and his church the committee visiting Cuba first met with the Cuban church in open session. Judge Hillyer, speaking for the committee, traced the history of the purchase of the Jané building by the Board with contributions made for that purpose in the United States. The deeds were in possession of the Board and on record in Havana. No one in the church disputed any of this. Hillyer also expressed the good wishes of the Board for the Gethsemane Baptist Church and a hope that it would accomplish much good in the future and that it would begin to be self-supporting, though agreeing to help them if needed as much as the Board could. Hillyer then asked the church to appoint a committee to meet with the Board's committee to talk about these subjects. The Cuban church had already appointed a committee of five with Díaz as chairman which agreed to meet with the Board's representatives the following day. After talking over the question of the possession of the Jané building the church committee agreed to acknowledge the ownership of the Board to the church property and drew up a document

²³McConnell, Statement in Christian Index, LXXXII (February 13, 1902), 4.

²⁴Minutes, February 11, 1902.

to this effect.²⁵ In this resolution the church's committee declared that the title of the Jané property was "fully and unconditionally vested in the said Home Mission Board of the Southern Baptist Convention." The Gethsemane Church had only used this property under consent of the Board and made no claim to the property. Also in the resolution the Gethsemane Church made application to the Board for the right to use the auditorium of this property.²⁶

This report was signed by all the members of the Cuban church committee including Díaz. It was then submitted to the next regular meeting of the Gethsemane Church and unanimously adopted.²⁷ Following this vote one of the members introduced a resolution that the action of the church be properly authenticated. This resolution provided that the previous report be acknowledged by Díaz as pastor and Valdes as church clerk as the act and deed of the Gethsemane Baptist Church and that it be recorded before a notary public.²⁸ The church likewise unanimously adopted this resolution. Therefore the action of the Gethsemane Church was acknowledged before a notary public and became a legal record. Díaz had made a similar declaration before a notary public in 1898. The committee visiting in Cuba felt as a result of these actions any possible

²⁵Committee report on trip to Cuba, Minutes, February 11, 1902.

²⁶Copy of Resolution of Gethsemane Baptist Church in Minutes, February 11, 1902.

²⁷Committee report on trip to Cuba, Minutes, February 11, 1902.

²⁸Copy of second Resolution of Gethsemane Baptist Church in Minutes, February 11, 1902.

question of the Board's title to the property was forever ended. They believed that the Gethsemane Church had been misled in the matter and if this had continued litigation would have followed. Though probably ending in the Board's favor, it would have been costly and hurt the work in Cuba. The committee was happy that this involvement seemingly had been averted.²⁹

While in Havana Hillyer and Landrum had a long serious conference with Díaz. To them Díaz declared his purpose to confine himself from then on to preaching the gospel. He also expressed a desire to work in complete harmony with the Board.³⁰

On the day the committee left Cuba the Gethsemane Church presented them an application for the Board to renew aid to the church. In this application the Gethsemane Church expressed its gratitude for the fostering care the Board had given in the past and the church's "unwavering loyalty to Baptist principles" and its desire to cooperate with the Board in the future. They then asked for permission to use the Jané building as a house of worship. Furthermore they asked that the Board aid them in the support of their pastor. They stated that though Díaz had baptized three thousand candidates in the years he had served them, the church did not then have that many members. Changes had taken place by death, removal, and exclusion. It was not likely that they could get together more than six hundred actual communicants.

²⁹Committee report on trip to Cuba, Minutes, February 11, 1902.

³⁰Ibid.

About three hundred were expected to worship regularly in the Jané building, and the others at one of the several mission stations. The great majority of the members were poor. However, they were taking up a regular collection and teaching that every Christian should give for the support of the gospel ministry. They hoped to improve in their giving and to become a self-supporting church, meeting all their own expenses without assistance from the Board. However, the church did not feel they could reach that end soon.³¹

After returning home, the committee recommended to the Board that it not employ Díaz at the time as he was out of harmony with the other missionaries and Baptist churches in Cuba. There were other reasons which the committee did not list at the time, but this seemed most important. The committee felt Díaz was trying to restore fellowship with the other missionaries and work out other problems. They thought it would be best to wait and see if he did. However, the committee did recommend that the Gethsemane Church be allowed to worship in the Jané building at least for a limited time. Both of these recommendations were approved by the Board.³²

While in Cuba the committee had also visited the Buenos Aires property whose title was not in dispute. Extensive repairs were needed to make it useful. They did not have any recommendation as to the permanent disposition of the Buenos Aires property.³³

³¹Copy of application for aid, Gethsemane Baptist Church to Home Mission Board, Minutes, February 11, 1902.

³²Committee report on trip to Cuba, Minutes, February 11, 1902.

³³Ibid.

There were several other reasons for not rehiring Díaz that were not presented formally in the committee's report. The committee learned while in Havana that some time in 1899 after the administration of the cemetery had been placed by the Board in the charge of the Gethsemane Church, the Church had passed a resolution acknowledging a debt of the church to Díaz personally. This was based on an alleged claim to services as administrator of the cemetery running back several years at the rate of one hundred dollars a month and bearing interest at the rate of ten per cent annually. This claim would amount to possibly twenty thousand dollars with both principal and interest. The Board understood that during all the time when Díaz had been managing the cemetery for the Board, he was acting as superintendent of the Board's work in Cuba, including the cemetery. The income of the cemetery reported by him sometimes amounted to five thousand dollars or more annually out of which should have been paid all the expenses of the cemetery, which expenses he was to have reported. The Board held that the very large and liberal salary paid to Díaz from its treasury, amounting to more than was paid to any other missionary in the employ of the Board, covered all his work and services including the cemetery. There were no sufficient grounds for this claim, the Board felt, and it strongly disapproved of the claim as a burden not justly borne by the church. The Board was at a loss to know how Díaz's church could have admitted such a claim.³⁴

³⁴Statement on Cuba, 19.

While in Havana the committee had questioned Díaz about this matter. He admitted that under his claim he could bring suit and if he won have the cemetery sold, although he said he would not do that. The Board was also dissatisfied with the management of the cemetery and the failure of the church to make reports on it as stipulated in the terms under which the cemetery was turned over to the church in 1899. Until this debt matter had been worked out satisfactorily and a proper account of the management of the cemetery while under the charge of Díaz or the church had been given, the Board would not employ Díaz.³⁵

Although the committee had mentioned in its initial report Díaz's being out of fellowship with the other missionaries, the details were made known later. While the committee was in Cuba an effort was made to organize a Baptist Association, but the other churches of the island would not join in or affiliate with the movement if Díaz was connected with it. The Board could not overlook the unanimity with which the brethren in Cuba differed with or condemned Díaz in the matters of complaint existing between them. All the other churches within the scope of the Board's work in Cuba were in harmony with the Board, and with the Southern Baptist Convention, and the work in their fields was more prosperous, satisfactory, and promising than it had ever been.³⁶

Another obstacle to the Board's re-employing Díaz was the discovery that a pamphlet of sixty pages entitled "Baptist Missions

³⁵Ibid., 19-20.

³⁶Ibid., 20.

in Cuba," had been published in Philadelphia. This book listing Díaz as its author gave a flowery account of Baptist mission work in Cuba with almost the entire credit given to Díaz. No mention was made of the support of the Southern Baptist Convention through its Home Mission Board which provided the money for buying the church property, and the financial support for salaries. The only mention of the Home Mission Board was a quotation of the resolutions passed by the Board asking the public to appeal to the United States State Department to help secure Díaz's release from Spanish authorities in 1896. No mention was made of Dr. Tichenor or other members of the Board who spent much time in promoting the Cuban work and made many trips to Cuba for this reason.³⁷ When the committee asked Díaz about this matter he explained that this pamphlet on his life had errors because he wrote it in Spanish and J. S. Paine had it translated in Philadelphia.³⁸

The committee had also questioned Díaz about the reality of his large roster of members, a nominal membership of two to three thousand. Díaz replied in words similar to the resolution from the church, that during his ministry of twenty years he had baptized nearly three thousand members and that by deaths and removals, many names could no longer be counted. Díaz stated that the membership at the time was not over six to eight hundred. Approximately four hundred were in the habit of worshipping in

³⁷Ibid.

³⁸Minutes of conference between Landrum, Hillyer, and Díaz, Jané building, Havana, January 20-26, 1902, in files of Home Mission Board, Atlanta.

the church meetings. The remainder worshipped at other missions in the city. Díaz protested that all the members were very poor, contributions usually being around one dollar at the weekly meetings and two dollars on Sundays.³⁹ The committee found that in December of 1901 the Gethsemane Church only gave \$9.21 above the thirty-three dollars given for their choir by the Boston businessman, Mr. Paine. In the preceding year the church had never taken up offerings of more than \$27.62 in a month. Díaz stated that in Catholic countries church expenses were usually paid out of income from church property.⁴⁰

Another problem arising was the use of Díaz's time while a missionary of the Board. He devoted much of his time to a political canvass placing a person in his pulpit unacceptable to the Board.⁴¹ Díaz admitted stumping for General Bartolomé Masó, giving his reason as Masó's promise that not one cent would be used in supporting any religion.⁴² Masó was defeated by Estrada Palma in the Cuban presidential election December 31, 1901. Masó was an outspoken critic of the already adopted Platt Amendment.⁴³ The Board did not object to Díaz's political opinions, but to the use

³⁹Ibid.

⁴⁰Papers of Home Mission Board in files, Atlanta.

⁴¹F. C. McConnell, "The Diaz Affair Amicably Adjusted," Christian Index, LXXXII (February 27, 1902), 4.

⁴²Díaz to Tichenor, March 3, 1902 (original correspondence in files of Home Mission Board, Atlanta).

⁴³Charles E. Chapman, A History of the Cuban Republic: A Study in Hispanic American Politics (New York, 1927), 144.

of his time while a missionary of the Board for the purpose of partisan political canvassing.⁴⁴

With these factors in the background, the Board informed Díaz of its action declining to pay him a salary for the present time. Some of the members of the Board, including McConnell, however, still had hope for Díaz and wanted to save him, if possible, for the work in Cuba.⁴⁵ McConnell wrote Díaz in February further explaining why he was not reappointed at the time. There were quite a few members of the Board who did not want to reappoint Díaz and the feeling was also strong throughout the convention. McConnell felt it would take time and work to change this opinion; however, he was going to undertake this task. For McConnell to do this certain action was necessary on Díaz's part. He must serve as a "humble and faithful minister of the Gospel" and live up to all the promises made to the committee while it was in Cuba. McConnell had asked the other missionaries in Cuba to sign a petition in Díaz's behalf. Though they had refused, McConnell felt Díaz could redeem himself with the other missionaries once he showed them that he meant to give his life to preaching and pastoral duties.⁴⁶ When McConnell received no reply to this letter, he wrote Díaz again in April, reminding him that he was doing what he could to have him reappointed as a missionary. However, Díaz's actions were hurting

⁴⁴McConnell, "The Diaz Affair Amicably Adjusted," Christian Index, LXXII (February 27, 1902), 4.

⁴⁵Statement on Cuba, 20.

⁴⁶McConnell to Díaz, February 15, 1902, in Statement on Cuba, 21.

this cause. Even though McConnell had heard reproachful things concerning the management of the cemetery, he denied Díaz's charge that he wished that the Board take it over. Instead, he had suggested a Board of Managers composed of members of the Gethsemane Church and others in the city of Havana. McConnell felt the cemetery might then be a source of income for defraying the expenses of the church.⁴⁷

After McConnell and the committee had left Cuba Díaz wrote Cova, Cabrera, and O'Halloran. All three had told both Daniel and McConnell that they had no confidence in Díaz and had refused to enter into an association with him. In his letters Díaz attempted to induce them to enter such an association.⁴⁸ O'Halloran replied, refusing to enter an organization with Díaz and listing a number of instances of Díaz's injustice to him and criticism of him to others.⁴⁹ Cabrera did not even bother to answer Díaz's letters.⁵⁰ When it became evident to Díaz that the other Cuban missionaries would not enter an association with him, and that the Home Mission Board would not immediately rehire him, he changed his position. Díaz replied to McConnell's two previous letters that he need not spend any more time trying to get Díaz reappointed as he did not wish to be. Instead, Díaz stated that he would try to be independent. Díaz mentioned, however, that he planned to attend the Southern

⁴⁷ McConnell to Díaz, April 14, 1902, in Statement on Cuba, 21.

⁴⁸ Daniel, "Cuba," 12, 15; Díaz to O'Halloran, January 28, 1902, in Daniel, "Cuba," 12.

⁴⁹ O'Halloran to Díaz, n.d., in Daniel, "Cuba," 13-14.

⁵⁰ Daniel, "Cuba," 15.

Baptist Convention in May.⁵¹ Meanwhile Díaz sent out over the territory of the Southern Baptist Convention circulars announcing an independent mission.⁵² To Tichenor he wrote of his plans to come to the United States in April and remain until May or June to raise three thousand dollars. He hoped the Board would give him their moral support.⁵³

Díaz seemed especially bitter that Daniel had taken over his job. He wrote Tichenor that the policy of the Board to send American missionaries to Cuba was a bad one and that Tichenor's of not sending Americans unless necessary was much better. Díaz gave four reasons he thought American missionaries should not be used. First, they could not stand the climate. Second, they required more salary and the native Cubans would be jealous unless they received the same amount. Third, there was an idea in Cuba that America wanted to swallow Cuba and they believed it would be as the Catholics had done, beginning through religion. The fourth reason Díaz gave was that in order to reach the Cubans the missionaries would have to know how they thought, the the American missionaries would never be able to discover this. Díaz felt that Miss Taylor and Miss Branham, as well as Daniel, had not been effective.⁵⁴

⁵¹Díaz to McConnell, April 17, 1902 (original correspondence in files of Home Mission Board, Atlanta).

⁵²Statement on Cuba, 21.

⁵³Díaz to Tichenor, March 26, 1902 (original correspondence in files of Home Mission Board, Atlanta).

⁵⁴Díaz to Tichenor, April 9, 1902. (original correspondence in files of Home Mission Board, Atlanta).

While the committee was in Havana a new church of twenty members was constituted in the Jané building.⁵⁵ Several Americans and a few Cubans with membership in Baptist churches in the United States decided to organize themselves into a church which was formulated on January 24, 1902, with McConnell, Díaz, and Hillyer serving as the council of recognition. The church later took the name Calvary Baptist Church.⁵⁶ Arrangements were made by which the new church would worship and hold Sunday school and other religious meetings in the Jané building, at hours not conflicting with the worship of the Gethsemane Church. Daniel was to supply this church in connection with his duties as Superintendent of Missions in Cuba.⁵⁷ The Havana Post reported the picnic this church held in honor of its formation. Thirty-five met at the Buenos Aires property on a Monday from one to eight in the afternoon. The Post described it thus:

It was one of the good old fashioned kind. Incidental to heaping full lunch baskets and accompanying amount of mirth and wit at the lunch Mr. Bristow delivered a very pretty toast to the future of the newly formed church. Mr. Daniel, the pastor, replied with some well chosen and appropriate remarks.⁵⁸

Upon his return to Atlanta after serving as a member of the Home Mission Board's committee visiting Cuba, Landrum made some observations which caused quite a stir in Havana. On Sunday, February 9, 1902, the Havana Post quoted an article that had

⁵⁵Minutes, February 11, 1902.

⁵⁶Daniel to Christian Index, n.d., in Christian Index, LXXXII (November 20, 1902), 4.

⁵⁷McConnell, "The Diaz Affair Amicably Adjusted," Christian Index, LXXXII (February 27, 1902), 4.

⁵⁸Havana Post, February 26, 1902, 1.

appeared in the Atlanta Constitution in which Landrum was quoted as saying:

God does not ask us to Americanize Cuba. Christ's last great commandment does not read, all power is given to me in heaven and earth. Go ye therefore and Americanize all nations. The American flag is not the Bible, and the American preacher who waves the one as on an equality with the other is a superficial sentimentalist, who grieves the Holy Spirit and dishonors the Kingdom of Christ Thousands of our citizens who go to Cuba have never experienced the renewal of God's grace and on that account so far from helping the natives toward Christ are a hindrance, a by-word and an offence. American drunkenness, American gambling, American lewdness, American greed, American profanity and ungodliness are a discouragement to American missionaries. If Americans have put a stop to Spanish bullfights on Sunday they have initiated all the debaucheries incident to American horseracing on Sunday. Alas many of them have not only fallen victim to Spanish and Cuban vices but have actually introduced immoralities to which the islanders were strangers, and so I repeat the statement that American civilization will not cure the world's ills,⁵⁹ or heal the world's sorrows, or banish its sins.

The Post observed that Dr. Landrum's opinions had caused considerable comment in Havana. There were many who would not agree with his statements. The Post pointed out that those at the head of the Cuba Jockey Club, which was the only horseracing club in Cuba, were not Americans but were made up almost entirely of Spaniards, Cubans, and Germans.⁶⁰ Two days later the Post reported that the Landrum interview had caused quite a sensation with many Americans angry over it. So strong was the feeling that a movement was started to hold an indignation meeting. However, some advised against this step and persuaded the rest.

⁵⁹Havana Post, February 9, 1902, 1.

⁶⁰Ibid.

One prominent American in Cuba who was noted for his good works said of the interview with Landrum that he and all the rest of the Americans in Havana felt they had been insulted by the remarks of Dr. Landrum. He pointed out, however, that there were only two ways to look at the matter. One was that while Landrum was in Cuba he was in the company of someone who did not know what he was talking about or he had been misquoted by the Atlanta paper. The Post pointed out that most of the people who knew Dr. Landrum were inclined to believe the idea that he was misquoted.⁶¹

The Atlanta Constitution then carried the Post articles of February 9 and 11, commenting that Landrum did not deny what he had said the first time when he was shown the articles from the Havana Post. When asked for a statement by the Constitution Landrum said:

So the Havana Post thinks that I spoke of Americans living in that city in a disparaging manner and that some of them are indignant about it. All I have to say is that my fellow countrymen whom I met while there were most worthy people. They well illustrate our Christianity and civilization, but--there are others. At least I was told so. I was told that some of them were not models of sobriety, others were addicted to gambling, and that some Americans in certain positions were even suspected of dishonesty and possibly on trial for malfeasance in office. Indeed a newspaper said so, the Post included. In other words, the point which I made and believe to be true that not only good Americans are found in Havana, as they are in Atlanta, but also some of another kind with which I am more or less acquainted in this particular vicinity. My argument was stated to be this: To Americanize Cuba is not to Christianize Cuba, for America is not itself wholly Christianized. America sends

⁶¹Havana Post, February 11, 1902, 1.

both Bibles and beer, and gospel and gin, millionaires and stark speculators and land boomers, and adventurers to Cuba. Civilization even of the American type is not Christianity, and one bad American can do more against religion than a hundred good ones can do for it in the present conditions.⁶²

The first convention of all the Protestant workers in Cuba met in Cienfuegos February 18-20, 1902. The convention, entirely in Spanish, discussed ways of spreading the gospel as preached by the Protestants. Among those listed on the program were the Baptists Cova and Cabrera, and representatives from the Women's Christian Temperance Union and the American Bible Society. Daniel was placed on a committee to represent the interests of the evangelical work before the authorities. At the meeting the voluntary closing of towns of certain sizes where one denomination was working to other denominations was discussed.⁶³ Later this group proposed articles of comity for limiting territory and establishing zones of activity for the various denominations as well as limiting the number of denominations according to the size of the town. The existing church in such towns was to admit members moving into the town with no requirements other than that they belong to an evangelical church. Believing each individual church to be independent, the Baptists could not enter these agreements. The Baptists announced that they would be guided by the principles of Christian courtesy but that the world was the field and they could not accept control of territory by an outside body.⁶⁴

⁶²Havana Post, February 22, 1902, 1.

⁶³Havana Post, February 13, 1902, 1; November 15, 1901, 1; December 29, 1901, 3; February 28, 1902, 4.

⁶⁴McCall, A Baptist Generation in Cuba, 62-63.

At its April meeting the Home Mission Board discussed the Díaz situation. Although it was hoped that Díaz would renounce the claim of the debt owed him by the Gethsemane Church and free the church from that burden, thus removing one of the obstacles to his re-employment, the Board had no information that he had done this. New provocations had arisen during the last month. Díaz had written letters to the press within the Southern Baptist Convention territory criticizing the policy of the Board. In addition, the Board was informed that the Gethsemane Church had recinded its actions taken when the committee was in Cuba in January.⁶⁵ The church had on March 20, 1902, passed a resolution declaring its January action about the property null and void. Four reasons were listed for this action. First, the church members had no time to study and discuss the question as it had not been announced for three previous Sundays from the pulpit. Second, they assembled on a day that was not the fixed one for church business, which was only to be transacted on the third Thursday of the month. Third, the majority of the people who made up the meeting were children and visitors who had been invited to help welcome the committee from Atlanta. And fourth, when the vote was taken many of the children and visitors voted also. The resolution also stated that the church had no right to declare the Jané building belonged to the Board without first learning the will of the donors of the money. The church wanted to know if the money sent for buying the building was given to the Home Mission Board so that the Gethsemane

⁶⁵Minutes, April 23, 1902.

Church would have a suitable place for worship. Declaring that it had helped raise funds and invested in repairs, the church claimed a right to use the building as long as it was a Baptist church. If the donors would give the Gethsemane Church the right to all benefits of the building the church could use income from the rent of certain parts of the building for the payment of their pastor at a salary of twelve hundred dollars a year and two missionaries for Havana at the rate of six hundred dollars, as well as supporting the mission schools in Havana.⁶⁶ In addition to the above resolution Díaz had written letters that when the committee was in Cuba he had been carried by the committee before a Catholic notary having council with a Catholic lawyer.⁶⁷ The Committee on Cuba pointed out to the Board that there was no compulsion; rather, the action of the Gethsemane Church and of Díaz had been absolutely voluntary and had the appearance of good feeling at the time. Díaz's new course was regretted by the Committee on Cuba as it removed him further from the Board and its work. The possibility that Díaz would come into harmony with the Board or be re-employed by it was more remote than ever.⁶⁸

The 1902 meeting of the Southern Baptist Convention was to be in Asheville, North Carolina, in May. When it became apparent that because of illness Tichenor could not attend, Hillyer as chairman of the Committee on Cuba wrote asking Tichenor for certain

⁶⁶Resolution of Gethsemane Baptist Church, March 20, 1902, signed by Pablo Valdes, Clerk, in Statement on Cuba, 25-26.

⁶⁷Minutes, April 23, 1902; Díaz to Tichenor, March 3, 1902 (correspondence in files of Home Mission Board, Atlanta).

⁶⁸Minutes, April 23, 1902.

information the committee might need at Ashville. Tichenor had requested that the inquiries be written so that he might not overlook anything.⁶⁹ In answer to Hillyer's rather detailed questions, Tichenor related the following information regarding the property in Cuba. The purchase of the Jané property originated with the Southern Baptist Convention at its session held in Richmond, Virginia, in 1888. It was purchased from Mr. Jané, a prominent citizen of Havana, by the Home Mission Board of the Southern Baptist Convention, acting in compliance with the instructions of the Convention. It was paid for by Tichenor exclusively from the funds of the Home Mission Board. Neither the Gethsemane Church nor any other party ever made any payment in part, or in whole, on the purchase of the Jané property. Tichenor received from the treasurer of the Home Mission Board the entire amount of the purchase money, and carried it with him to Havana. There in the presence of the Cuban attorney of the Board, and of Díaz, he paid it to Mr. Jané. Under contract with Jané there were three separate payments, each one of which was made in the same manner.⁷⁰

Neither Tichenor nor the Home Mission Board ever authorized any mortgage on the Jané property, or any purchase of the Buenos Aires property, and Tichenor had no authority to do either the one or the other. Tichenor's first knowledge of the mortgage on the Jané property made by Díaz as Attorney for the Board in 1894, was obtained from Dr. Edward Belot, who, by act of the Board, had

⁶⁹Statement on Cuba, 22.

⁷⁰Tichenor to Hillyer, April 25, 1902 (correspondence in files of Home Mission Board, Atlanta).

superseded Díaz as attorney for the Board after Díaz's banishment from the island.⁷¹ That information was derived by a letter received from Belot in 1896, shortly after he entered upon his duties as attorney for the Board. Tichenor had always understood that the amount of the mortgage was twelve thousand dollars. In a meeting of the Board Díaz confessed that he had committed a wrong in placing this mortgage upon the property of the Board without its knowledge or consent. Díaz had stated that the main reason for the mortgage was that he desired to establish a hospital on the Buenos Aires property. He regarded the institution of a Baptist hospital in Havana as very helpful to the Baptist cause. Díaz also believed the Buenos Aires property was valuable and thought he would be able to pay off the indebtedness in the course of a few years and present the property to the Board with no debt.⁷²

When the time fell due to make the first payment on the Jané property, Tichenor found that under the peculiar laws of Spain governing the title to real estate, he could not purchase the Jané property for the Home Mission Board. The only way to consummate the contract was for Tichenor to purchase the property from Mr. Jané in his own name, and hold it in his own right, subsequently transferring to the Home Mission Board the right and title thus acquired. Tichenor made this transference shortly after he returned to Atlanta.⁷³

⁷¹Above, 57-59.

⁷²Tichenor to Hillyer, April 25, 1902 (original correspondence in files of Home Mission Board, Atlanta).

⁷³Ibid.

The cemetery property had originated from two gifts. One was made by Mr. J. S. Paine of Boston, amounting to two hundred dollars, and the other made subsequently by a public collection at the Alabama State Convention, amounting to about four hundred dollars. The affairs of this cemetery were administered by Díaz, and the profit arising from it was so great as to enable him to increase the extent of the property, and make desirable improvements. Late in 1898 Díaz suggested that the cemetery had become of little pecuniary value because of the opening of other cemeteries to the public. As there remained only about an acre of land within its limits suited to burial purposes, and the people had been so impoverished by the war, he asked that the remaining ground be transferred to the Gethsemane Church for purposes of interment. The church only held this by permission of the Home Mission Board. During the time when Díaz was either attorney for the property of the Board, or pastor of the Gethsemane Church, he was receiving a stipulated amount for his services. He never made claim for any additional compensation and every year made statements purported to be full and free of the amounts which he had derived from these and other services.⁷⁴

At the Southern Baptist Convention in Ashville in May, 1902, the Home Mission Board reported forty missionaries working in Cuba at twenty churches and stations. During the past year there had been 137 baptisms and twenty-five additions by letter for 162 total additions. Expenditures in Cuba during the year

⁷⁴Ibid.

had amounted to \$16,416.⁷⁵ The Board also gave a statement to the convention about its relations with Díaz in Havana. The reasons for the Board's loss of faith in Díaz, discussed above, were presented to the convention. The Board also pointed out that though Díaz had used part of the mortgage money from the Jané building to buy the Buenos Aires property at Havana, the remainder of the money, about two thousand dollars, had never been accounted for in detail, as far as the Board could learn.⁷⁶

Díaz was present at the Southern Baptist Convention at Ashville. One of the delegates introduced a resolution requesting that Díaz appear and speak before the body. According to the usual procedure, this resolution was referred to a committee, who invited Díaz before them. The committee came together informally, then asked Díaz to withdraw for a moment until the organization could be effected. Díaz did so and in a short time the committee sent for him, but Díaz refused to come. When the committee reported these facts to the convention the matter was dropped.⁷⁷

Receiving news of the Home Mission Board's charges made against Díaz at the convention, the Gethsemane Church published its reply in the Havana Post. The church's version was that when

⁷⁵"Fifty-Seventh Annual Report of the Home Mission Board," Annual, 1902, 152.

⁷⁶Annual, 1902, 21.

⁷⁷Statement on Cuba, 24-25.

Tichenor visited Cuba in 1894 he saw the convenience of buying a hospital, building a house of worship, and providing a cemetery at San Miguel, as well as repairing the Havana cemetery road. As the Board had no money for these enterprises, Díaz was duly authorized to raise some money for the purpose. Therefore, twelve thousand dollars was raised by a mortgage on the Jané building. The church also stated that Díaz had full power of attorney granted him by the Board and authorized October 30, 1890, before a notary public. This entitled him to manage all real estate properties for the Board, including the right to sell or mortgage property. The church also declared that Díaz consulted Tichenor before he borrowed the money.⁷⁸ In a statement to the Post the finance committee of Díaz's church reported that of the twelve thousand dollars in mortgage money, \$9,362 had been spent for the Buenos Aires house to be used for a hospital, \$1,500 for a cemetery and house of worship at San Miguel, and \$1,138 was applied to the Havana cemetery, thus accounting for the total of \$12,000. The mortgage bore interest at the rate of twelve per cent yearly and \$2,880 was paid during the two years before Díaz's banishment from the island from revenues from the church building and the cemetery.⁷⁹

The Home Mission Board noted in its records that in point of law it would make no difference if Tichenor had known of the mortgage. Neither Tichenor nor Díaz had authority to make such a mortgage without consent of the Board. But when Díaz was questioned

⁷⁸Havana Post, May 20, 1902, 1.

⁷⁹Havana Post, May 24, 1902, 1.

about this mortgage in 1896 by the Board, he had made no plea or claim that Tichenor knew of it.⁸⁰

Daniel spent the summer of 1902 in Texas.⁸¹ In the latter part of June, Miss Branham wrote that the attendance of the Calvary Church had declined. She inquired whether services should be continued during the summer. The Committee on Cuba wrote that services definitely should be continued in the Jané building especially as the Gethsemane Church had raised questions concerning the ownership of that property.⁸²

Miss Branham asked the Board's advice concerning a request made of her by Díaz. He had consulted her about teaching a few hours in some of the schools in Havana supported by the Board but which Díaz represented as a part of the work with which he was connected as pastor of the Gethsemane Church. The Board advised her not to have anything to do with Díaz and his work for the present.⁸³

In June, 1902, a committee from the Gethsemane Baptist Church wrote the Home Mission Board requesting that the rents from the Jané building be turned over to them to support their independent mission. Their members were very poor but the financial committee of the church could pay the expense of all the work in Havana with the rents of the flats which were a part of the

⁸⁰Statement on Cuba, 24.

⁸¹Minutes, June 6, 1902.

⁸²Minutes, July 1, 1902.

⁸³Ibid.

church building. The church desired to collect these rents and spend the money on their mission and on the repairs of the building without any intervention from the Board's Roman Catholic lawyer. Díaz had been sent by the church to the Southern Baptist Convention in Ashville to explain the matter, the letter continued, but the Cubans were deeply hurt because he had not been received cordially, as they had always accepted the Board members in Havana. The Gethsemane Committee asserted that they had received letters from every corner of the United States from people stating that they had contributed their money for Díaz and his church, not intending the property for the Board. As long as the Board was paying all disbursements for the work, the church did not object to it collecting the rents, but as the Gethsemane Baptist Church was independent it should be allowed to collect the rents to pay for its work. The Cubans concluded that if the claims were made public and taken to court it would hurt the Baptist work in Cuba but they had no choice if the Board refused to turn the rent over to them. Finally, the committee expressed the hope that the Board would recognize their right to manage their business through the use of these funds.⁸⁴

On July 16, the Home Mission Board replied to this letter of the Gethsemane Church. For the time being the Gethsemane Church could continue worshipping in the Jané building but they were to realize this was subject to the Board's title to the building and by its consent. The Cuban church was to understand that the title to the church building was in the Home Mission Board as trustees

⁸⁴Committee of the Gethsemane Baptist Church to the Home Mission Board, June 27, 1902, in Minutes, July 29, 1902.

for the Southern Baptist Convention and the Board could not do anything that would militate against that title. Neither could the Board consent to the Cuban church or anyone else doing so. The rent of the flats would continue to be collected and applied with other funds of the Board to support the mission work in Cuba.⁸⁵

On the same day the Board also wrote its lawyer in Cuba, Dr. Emilio Ferrer, informing him of the claim of the Gethsemane Church and the Board's reply. The Board requested that Ferrer see that the rents were duly collected and used as before. Ferrer was also requested not to let anything occur that would in any way militate against the Board's absolute and unconditional title to the whole property.⁸⁶

Ferrer replied on July 19 that he had already collected the July rent on the Jané building and that as long as the present tenants stayed it would be almost impossible for anyone to prevent his collecting the rents. If the present tenants should leave, which they had no right to do, the Gethsemane people might take material possession of the flats before Ferrer knew it, either through collusion with the present tenants or their neglect. Then he would be obliged to appeal to the courts to regain legal possession of the flats. Under the present conditions the Gethsemane people would have to sue the Board in order to get possession and Ferrer felt they would lose their suit

⁸⁵Home Mission Board to Díaz and Gethsemane Church, July 16, 1902, in Minutes, July 29, 1902. .

⁸⁶Hillyer to Ferrer, July 16, 1902, in Minutes, July 29, 1902.

unless they could prove they were entitled to possession according to the tenets or rules of the Baptist church.⁸⁷

At the October Board meeting Hillyer stated that the Board's reply to the Gethsemane Church letter of June 27 had been sent with the names of the committee on the envelope in care of the Gethsemane Church, Havana, Cuba. In due time this letter had been returned by the postal authorities without having been delivered. The letter was then sent to Ferrer with the request that he deliver it in person to the members of the committee.⁸⁸ Ferrer wrote that he had delivered the letter to one of the committee members who signed the envelope which Ferrer was keeping. He also reported that the state of matters in regard to the Jané building had not changed and he had collected the usual rent on September 1.⁸⁹

In November the Home Mission Board contemplated transferring Cova to Havana. The Board would then discontinue all aid to any person connected with Díaz or not in harmony with the Board. No final decision was made at the time.⁹⁰

Even though the controversy continued in Havana during the remainder of 1902 the Baptist work in the other parts of the island expanded and prospered. In the spring of 1902 the new

⁸⁷Ferrer to Hillyer, July 19, 1902, in Minutes, July 29, 1902.

⁸⁸Minutes, October 7, 1902.

⁸⁹Hillyer to Ferrer, September 18, 1902, in Minutes, October 7, 1902.

⁹⁰Minutes, November 4, 1902.

Calvary Baptist Church held ordination services for E. V. Carbonell, a missionary transferred by the Board from Florida where he had worked among the Cubans. This was the first ordination held by an English-speaking Baptist Church in Cuba. The ministers assisting in the service were Cova, Díaz, Daniel, and Rev. Tom Neely.⁹¹ Neely was not at the time employed by anyone but was living at the Buenos Aires house by permission of the Board while he learned Spanish. He was interested in orphans' home work in Cuba.⁹² The Calvary Church then lettered out Carbonell and three other members who organized themselves into a Baptist church at Colón, a city in Matanzas Province.⁹³ Cova preached to a large audience at the organization service of this church. When asked by Cova for a show of interest, more than eighty stood to say they would support Carbonell in his work there. Soon there were forty converts awaiting baptism.⁹⁴ Daniel expressed gratitude to have a man like Carbonell open the work at Colón.⁹⁵

By the summer of 1902 M. M. Calejo was doing mission work at Guanabacoa near Havana.⁹⁶ He came there from the city of

⁹¹Havana Post, March 2, 1902, 1.

⁹²Daniel to Christian Index, n.d., Christian Index, LXXXII (November 20, 1902), 4.

⁹³Ibid.

⁹⁴Cova to Christian Index, n.d., Christian Index, LXXXII (June 19, 1902), 4.

⁹⁵Daniel to Baptists of Georgia, n.d., Christian Index, LXXXII (May 8, 1902), 4.

⁹⁶Minutes, July 1, 1902.

Manzanillo in Oriente Province at the eastern end of the island where he had been working with the American Baptists since the Spanish-American War. He was born in Havana June 17, 1872, and received his early education from "La Gran Antilla" a college which enjoyed prestige in Cuba as a center of teaching. It educated the sons of many of the principal Havana families. After Calejo's secondary education he entered the National University in Havana to study medicine. After completing the third year of the medical course in 1892, he attended the Baptist services held by Díaz in Havana and was converted. He felt the call to preach and gave up his study of medicine and began to study the Bible and preach. During the war Calejo fled to the United States where he worked among the Cubans at West Tampa and studied theology. He was ordained in West Tampa November 30, 1896. After the war he returned to Cuba, working in Manzanillo. He was to become an outstanding leader of the Baptists in western Cuba.⁹⁷

In speaking of the mission work in the spring of 1902, Daniel pointed out that in no other field in the world could there be found such an intelligent and consecrated band of native gospel ministers as the Home Mission Board had in Cuba. Daniel felt in that respect the Baptists in western Cuba had an advantage over all other denominations working in the island. There were eight native Cuban preachers supported by the Home Mission Board and three others who wanted to preach.⁹⁸

⁹⁷A. Pereira Alves, Prominentes Evangélicos de Cuba (El Paso, 1936), 22-25.

⁹⁸Daniel to Baptists of Georgia, n.d., Christian Index, LXXXII (May 8, 1902), 4.

Cova also spoke optimistically, describing all the Baptist work as doing well. Each station was asking for better schools, more teachers, more seats and larger houses. Many other doors were open to the Baptists also. Cova had received invitations from a number of towns to come and preach. There were some undenominational evangelistic workers in Cuba, and they had urged Cova to come and speak to their converts. Cova felt that the Baptists would have even more opportunities under the Republic. Many of the members of the Baptist churches were offering their lives for the Lord's work but the leaders were afraid to encourage them at the time as the Board did not have the means to support them.⁹⁹

Through their work in Cuba the Baptists were reaching at least some of the American soldiers. The Havana Post reported in 1902 the story of a Private Anderson who had been converted and baptized into the Baptist faith while on duty in Cuba. He planned to begin training for the ministry as soon as he returned to the United States. Private Anderson preached his first sermon at the Calvary Baptist Church in Havana.¹⁰⁰

By the fall of 1902 both Miss Taylor and Miss Branham had to return again to the United States because of sickness. The Board thought that because of their health they should not again be sent to Cuba but should be employed by the Board in the United States.¹⁰¹

⁹⁹Cova to Christian Index, n.d., Christian Index, LXXXII (June 19, 1902), 4.

¹⁰⁰Havana Post, April 5, 1902, 1.

¹⁰¹Minutes, November 4, 1902.

The Board faced a property problem of a different nature in December of 1902. The house on the Buenos Aires property in Havana was condemned by the authorities and would either have to be repaired or torn down. The necessary repairs would probably cost \$1500.¹⁰²

In December of 1902 J. G. Chastain, a Baptist missionary from Mexico, was visiting in Cuba and gave his observations of the Baptist work there. He felt Daniel was a wise, aggressive leader and was using methods that would succeed. Chastain visited Guanabacoa with Daniel where he attended a service with Calejo in charge. The church had over forty members. Visiting at Matanzas, Chastain was impressed with the reverent and devout spirit which pervaded Cova's large congregation. Forty to fifty pupils attended a day school taught by Cova's daughter. Chastain reported that Cova had succeeded in gathering into his church some of the best people in that city of forty thousand. In Cienfuegos O'Halloran greeted Chastain with a packed house. O'Halloran impressed him as being very active, having two congregations and two schools in the city, as well as making plans to organize a new church at Ranchuelo fifteen miles away. Chastain was especially pleased that O'Halloran had taken steps toward self support. Summarizing, Chastain reported that the Board had a total of ten native men employed in Cuba, eight churches with a membership of five hundred, thirteen Sunday schools, and nine day schools.¹⁰³

¹⁰²Minutes, December 9, 1902.

¹⁰³J. G. Chastain to Christian Index, December 5, 1902, Christian Index, LXXXIII (December 25, 1902), 5.

CHAPTER VII

PROPERTY DISPUTE TAKEN TO COURT, 1903-1904

The Board's property interests in Cuba suffered a setback early in 1903 when it lost the services of its excellent lawyer in Havana, Dr. Emilio Ferrer y Picabia, who had been appointed Secretary of the Cuban Legation in Paris. In a resolution, the Board expressed its regret at losing the services of this one whose "learning, fidelity, and ability" had endeared him to the Board. He had worked with the Board since the close of the Spanish-American War when as an exile in Atlanta he gave Porter King much help in working out the Board's legal problems in Cuba.¹

At its January meeting the Board decided to send to Cuba a committee, including Hillyer and McConnell, to deal with certain matters that required personal attention. These included the selection of a lawyer to serve the Board in Havana, and the employment of Miss Gertrude Joerg as treasurer of the Board. In addition the committee was to decide what to do about the Buenos Aires property which had been condemned and to consider the advisability of selling both the Jané and Buenos Aires properties and using the

¹"A Friend in Havana," Christian Index, LXXXIII (January 8, 1903), 6; Minutes, Home Mission Board of the Southern Baptist Convention, January 8, 1903 (in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

proceeds to build chapels in Havana and elsewhere in the island.²

This committee arrived in Cuba Thursday, January 14, 1903, and stayed until the following Tuesday. Most of its time was spent in Havana and vicinity, with one trip being made to Matanzas, sixty miles away. While in Havana the committee visited the mission stations, schools, and cemetery. The Board's committee had several interviews with the committee from the Gethsemane Church discussing such topics as the resolution passed by the church the year before, differences as to ownership of property, and Díaz's back salary. Contrary to the advice of the committee that had visited Cuba the preceding year, Díaz had done nothing to relieve the Gethsemane Church of his claim of back salary. The prospects of harmonious relations between Díaz and the other missionaries were as remote as ever. However, the committee of the Board suggested a plan for adjustment of differences between the Gethsemane Church, Díaz, and the Board along the lines of the sixth chapter of First Corinthians, which McConnell read to the church committee and Díaz.³ This Scripture advocates that disputes between Christians be decided by other Christians and not be taken before law courts of unbelievers.⁴ After a day of consideration, the Cuban committee rejected these overtures. The Cuban church still maintained that they had a claim to the Jané property as some who contributed toward its purchase desired that a Havana church have it. The Gethsemane Church was

²Minutes, January 8, 1903.

³Report of committee that visited Cuba in January, 1903, Minutes, February 3, 1903.

⁴I Corinthians 6:1-8.

the only one in the Board's history who had tried to wrest either the title or use of property away from the Board.⁵

When the Board's committee visited the cemetery it found fifty-eight newly opened graves for interments and the committee was informed by Pérez Bueno, the man in charge of the management of the cemetery, that the interments averaged four or five per day. The committee counted nine that had evidently been made within the past two days. Pérez Bueno gave the price charged as \$4.25 for each adult and \$2.50 for each child. The expenses for the cemetery were his own salary, thirty dollars per month, and that of two laborers at twenty dollars a month. The committee estimated that the cemetery had an income of fifteen to twenty dollars per day, or approximately four hundred dollars a month with an expense of seventy dollars per month, leaving a net income after every liberal allowance of three hundred dollars per month.⁶ A check with the sanitation department revealed that there had been 577 interments during the past year, nearly twelve per week.⁷ The committee could not say where the money was going as the records were in the hands of the church and there had been no report to the Board since 1899. This violated the agreement that all surplus would go toward the payment of the mortgage that Díaz had placed on the Jané property. Díaz claimed that the interments were less

⁵Report of committee that visited Cuba in January, 1903, Minutes, February 3, 1903.

⁶Ibid.

⁷A penciled note in files of Home Mission Board, Atlanta.

than stated, being only three per week, and that the cemetery operated at a monthly loss of about ten dollars. When the Board had turned over the cemetery temporarily to the church in February, 1899, it was represented that only one and a half acres of ground were left for interments. However, the committee visiting Cuba estimated that there remained space for many thousand graves. As Díaz's claim against the Gethsemane Church for back salary could allow him to gain possession of the cemetery individually if the church had title to the property, the committee visiting Cuba felt the Home Mission Board should take appropriate steps to assert its title to the cemetery and begin administering it.⁸

The committee arranged for Miss Gertrude Joerg, a member of the Calvary Baptist Church in Havana, who had served as agent during and after the war, to become treasurer and bookkeeper for the operations of the Board in Cuba, as Ferrer had been serving as treasurer. Miss Joerg also agreed to serve as a missionary, giving at least half her time in that service.⁹

With Major Ducker, a competent real estate agent in Havana, the committee made an inspection of the Buenos Aires property. The walls were of wooden structure, stuccoed inside and out. In a number of places where the stucco had fallen off, the timber had rotted and the building was generally in bad condition. The location was too far out for any useful purpose in the Baptist work. As the cost of repairing the building was prohibitive, the committee

⁸Report of committee that visited Cuba in January, 1903, Minutes, February 3, 1903.

⁹Ibid.

placed this property for sale in the hands of Major Ducker to get as much as he could for it, but fixed the minimum price at seven thousand dollars American money. The committee was able to get all the fines on the condemned building remitted but something had to be done quickly. Therefore, the committee instructed Major Ducker that in case he failed to sell the whole property, he should sell the building separately at not less than four hundred dollars.¹⁰

An attempt was made by the committee to locate the Board's property at San Miguel and Guanabacoa. Being questioned by the committee, Díaz explained he had built a house at San Miguel before the war with the Board's money but that the house was burned during the war and now there was nothing there. The house at San Miguel was said to have cost about one thousand dollars. Díaz maintained that he had bought with four hundred dollars of the Board's money a cemetery at Guanabacoa, but McConnell could find no trace of it. The committee felt it was a pity these investments had not been made with better business methods.¹¹

In Matanzas the committee attended one of the night meetings of Cova's church. They reported of this work: "From what we saw of Bro. Cova and his work in that fine city, we had cause to thank God and take courage."¹²

In the past year the Home Mission Board had discussed the new situations facing the Baptist schools in Cuba. The government

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

had inaugurated an elaborate system of free public schools. The Board felt it might be wise to begin charging a moderate and reasonable tuition instead of operating free schools. There were many people especially in the cities who were able to pay tuition and who were unwilling to send their children to free schools. Some of the other denominations had already established schools of that character which were then self-sustaining and were showing an encouraging degree of success.¹³ With this in view, the committee visited a number of schools in Havana. Among these were the Baptist schools, one of the public schools, and the Methodist pay school. The committee was convinced that it was unwise to have free secular schools competing with the public schools. They felt the best policy for the Baptists was to have a system of graded pay schools. The committee believed that the Jané building, with suitable alterations, would be well suited for school purposes, with ample space reserved for chapel and public worship.¹⁴

Upon its return, the committee made certain recommendations to the Board. They recommended that P. J. Franqui be employed as an assistant to Daniel in Havana; that funds be provided to open the mission at Ranchuelo; and that Daniel be authorized to visit the Isle of Pines to see the possibilities of work there.¹⁵

¹³Minutes, April 23, 1902.

¹⁴Report of committee that visited Cuba in January, 1903, Minutes, February 3, 1903.

¹⁵Ibid.

While in Cuba the committee had collected the legal forms and data for notices to end the relations of the Board with missionaries that Díaz was claiming. During the past year various publications had appeared in some of the Baptist denominational papers putting Díaz as aligned against the Board's work. Some of these papers had been sympathetic to Díaz.¹⁶ An example was The Arkansas Baptist which had articles critical of the Board's policy in breaking its relations with Díaz.¹⁷ In addition, some of these papers had carried statements purported to have come from Díaz claiming five of the teachers and missionaries the Board was supporting as being "Gospel Missioners" within Díaz's independent mission organization. Díaz appealed for support of these "Gospel Missioners" in his organization and even published circulars to that effect. The Committee on Cuba felt it would be unjust to continue them in the employ of the Board, thereby giving them double support.¹⁸

In the spring of 1903 Daniel gave an optimistic report of the Baptist work in Cuba. On February 18, Daniel helped O'Halloran organize a church at Ranchuelo near Cienfuegos where O'Halloran was located. Although a town of about four thousand, until a year earlier it had never had a church of any description. Then O'Halloran, who Daniel described as "our incomparably active missionary" decided

¹⁶ Ibid.

¹⁷ Copy of article from The Arkansas Baptist, Havana Post, March 2, 1902, 3.

¹⁸ Report of committee that visited Cuba in January, 1903, Minutes, February 3, 1902.

to begin work there preaching on week nights. Large congregations assembled to hear him and many conversions were the result of his efforts. Six of the teachers of the public schools, the mayor's daughter, and several other prominent persons had joined the church and it looked as if the town might become Baptist. A Roman Catholic priest began visiting the place as soon as O'Halloran opened the mission but Daniel felt "he had waited about 300 years too long." There were many other places in Cuba that had been similarly neglected by the Catholic church which Daniel believed were "ripe unto harvest" for the Baptist work. Daniel was of the opinion that it was important to occupy these areas immediately while Cuba was in a formative process. He felt that the Baptists should open at least fourteen new places within the next three months. The work throughout the island was progressing despite the unfortunate dispute in Havana. At all of the preaching places congregations were large, interest was good, and the baptisms were frequent.¹⁹

When the Calvary Baptist Church in Havana was organized a year earlier it was composed mostly of Americans. There had been no effort to reach the Cubans through it as the Board and Daniel had hoped that Díaz's church would change some of its views. They had given up by 1903, however, and began to work among the Cubans. Daniel and his helpers began to visit from house to house, preaching and holding prayer meetings in private homes. Great congregations flocked into these places where services were held and listened to the sermons. Daniel reported that

¹⁹Daniel, report on the work in Cuba, Christian Index, LXXXIII (March 19, 1903), 4.

within a three-week period eighteen men and women had professed faith in Christ. He believed there would soon be several Baptist churches in Havana for, Daniel said, "The Cubans are intelligent and liberty loving; fine Baptist material when regenerated." Franqui received Daniel's particular praise for his help in the work in Havana. He had become a member of the Calvary Church about a year earlier when baptized by Daniel, coming to the Baptists from another denomination. Daniel stated that Franqui had been faithful in the cause of Christ from the day of his baptism and had become one of the best Baptist missionaries. Without the help of this constant worker, Daniel felt he could have done little in Havana, for many means had been used there to prejudice the Cubans against the American Baptist workers. Franqui had helped to break down that prejudice. Eventually several who had been members of the Gethsemane Church came into the membership of the Calvary Baptist Church.²¹

Cova, Cabrera, and O'Halloran attended the Southern Baptist Convention meeting in Savannah in the spring of 1903.²² The Home Mission Board report to the convention was optimistic. Three missionaries had been added to the force in Cuba. Rev. Y. E. Barredo was helping Dr. Rodríguez, the self-supported missionary at Sagua la Grande. Franqui was assisting Daniel in Havana. Tom Neely,

²⁰Ibid.

²¹Una Roberts Lawrence, Cuba for Christ (Atlanta, 1926), 18.

²²Minutes, June 30, 1903.

an American who had been living in Havana learning Spanish at his own expense, had also been appointed as missionary.²³

Three new fields had been entered during the year and churches organized there. These were at Colón where Carbonell had begun work, Guanabacoa where Calejo was working, and Ranchuelo where O'Halloran had organized a new church. On the other hand five missionaries associated with Díaz in Havana were discontinued because they were listed as independent missionaries. These included Alberto Díaz's mother, his sister Miss Minnie Díaz, Mrs. Hernández, Pablo Valdés, and Miss Lozano. The Board felt it should increase its preaching force in Cuba by at least five new men but there was an even greater need for the means to build houses of worship for the churches in Cuba.²⁴

By request Daniel visited the Isle of Pines in March, 1903. He reported good prospects for work there. Many Americans were buying land and settling in the island as it was thought to be a healthful climate. Daniel was the first preacher to visit the island and received assurances of hearty cooperation in opening and maintaining a mission if the Board decided to initiate work there.²⁵

The statistics in the annual report of the spring of 1903 showed thirty-three missionaries working in Cuba, twenty-two of

²³"Fifty-Eighth Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1903, 163. Hereinafter as Annual, followed by the year.

²⁴Ibid., 163-164.

²⁵Ibid., 164.

whom were teachers and the other eleven ordained ministers, consisting of two Americans and nine Cubans. They were working in twenty-two churches and stations. In the past year there had been 217 baptisms and twenty-two received by letter or restored fellowship for 239 total additions. Nine Sunday schools had been organized. The Board had expended fifteen thousand dollars in Cuba during the year. The missionaries were listed thus: In Havana working with the Calvary Baptist Church, Rev. C. D. Daniel, Rev. Tom Neely, and Rev. P. J. Franqui. At Matanzas was Rev. J. V. Cova; at Colón, Rev. E. V. Carbonell; at Cienfuegos, Rev. J. R. O'Halloran; at Santa Clara, Rev. A. U. Cabrera; at Sagua la Grande, Dr. E. F. Rodríguez and Rev. Y. E. Barredo; at Guanabacoa, Rev. M. M. Calejo; and at Pinar del Rio, Rev. Gaspar de Cárdenas. The following women were also either teaching or doing mission work: Miss Gertrude Joerg, Miss Pura Cova, Mrs. José O'Halloran, and Miss Concepción Rodríguez.²⁶

In the spring of 1903 the Home Mission Board received information that Díaz had changed the inscription over the entrance of the Jané building from "Baptist Church" to "Gethsemane Baptist Church" and was about to begin painting the building inside and out.²⁷ The Board was also informed that Díaz and some members of his family, as well as some school teachers working with him, had moved into the auditorium of the Jané building. They had opened schools in the auditorium and some of the teachers were

²⁶ Ibid., 155, 163-164.

²⁷ Minutes, March 3, 1903.

sleeping in the building. These seem to have been the missionaries discontinued by the Board because Díaz was reporting them as independent missionaries.²⁸

As under Cuban law actual physical possession was an important point in property disputes,²⁹ the Board sent instructions to Daniel and its new attorney in Havana, Ernest Lee Conant, to have this use of the building discontinued. They were to take steps at once to stop the teaching of a school in the auditorium, and the use of certain rooms as lodging for the teachers. They were also to restore the original sign or inscription over the main entrance of the building. The Board desired that the use of the building be restricted to those who had such permission from the Board. All intruders were to be ejected and all work or repairs on the property other than those authorized by the Board were to be prevented. In addition, Conant was to give notice to the Gethsemane Church and its pastor that the Board would need the entire building for its use and thus their use of the auditorium permitted by the Board would end January 1, 1904.³⁰

On April 29, 1903, the Havana Post printed the news that the financial board of the Gethsemane Church had filed suit with the proper judge April 28, claiming the Jané and Buenos Aires property on grounds that the money contributed in the United States

²⁸ Home Mission Board of the Southern Baptist Convention, Statement on the Situation in Cuba (Atlanta, 1903), 30-31. Hereinafter cited as Statement on Cuba.

²⁹ Ibid.

³⁰ Minutes, March 14 and April 23, 1903.

had not been for the Board but for their church.³¹ Learning this, the Board cabled Conant that Díaz and his church were to cease using the Jané property at once. The Board filed a counter suit to remove all intruders from its property.³² The Havana Post shortly retracted its article of April 29 and declared that the suit had not actually been filed. It stated that the article had been written on authority of a signed statement by Díaz. Since then Díaz had explained to the Post that the committee of the Gethsemane Church had placed all the information and evidence in the hands of a lawyer who was filing them to be shown in court. Some of the members of the committee had informed Díaz that the suit was to begin and he had misunderstood him to say that it had begun.³³ The Gethsemane Church did soon file its suit, however.³⁴

The Havana Post of May 17, 1903, carried a story describing the bad conditions at the Baptist cemetery in Havana which Díaz and his church were operating. A note published in another Havana paper that the Baptist cemetery was being used as a grazing ground for cattle prompted the Post to send a reporter to investigate. He was to ascertain the facts in the case. The following story resulted:

³¹Copy of article from the Havana Post, April 29, 1903, in the files of the Home Mission Board, Atlanta.

³²Minutes, April 30, 1903; Statement on Cuba, 2, 29.

³³Copy of article from the Havana Post, May 7, 1903, in the files of the Home Mission Board, Atlanta.

³⁴Statement on Cuba, 2.

When the Post reporter rode up to the cemetery gate he found it wide open and no one there to watch it. On riding in the first thing that caught his eye was a mule hitched to one of the monuments of a grave. The mule scared at the approach of the reporter and it looked as if it would tear the monument down, and probably would have done so had not the Post reporter stopped before riding around him.

Again the Post reporter looked for the sexton, but there was none to be found. Inquiry at a little house nearby showed that the only occupants were two children who did not know who [sic] their father was, or when he would return.

A look around the cemetery showed a very bad state of affairs. Thirteen cows were grazing over the graves of the dead and absolute neglect was to be seen everywhere. If any flowers had ever been the lot of this cemetery they have all gone to feed those cattle. Chickens, probably the property of the missing sexton, were scratching all over the graves. Monuments which loved ones have placed over the graves to mark them have been knocked down by the cows and have been allowed to stay down.

This cemetery is the famous Baptist cemetery where nearly all of the Americans, who have died in Cuba, have been buried. The cemetery is the one founded by a good man from Boston, whose memorial services were held at the Baptist Church in this city only a few days ago. Money has also been contributed to the Church for the cemetery from other sources for its enlargement and beautification.³⁵

As the Board had already demanded the cemetery property from Díaz and the Gethsemane Church and this possession had been refused, the Board decided to bring suit for the cemetery property as well. It then planned to eliminate all the complaints of abuses and irregularities.³⁶ With this in mind the Board sent its attorney in Havana all the deeds and title papers relating to the Jané, Buenos Aires, and cemetery properties. The Board also sent an

³⁵Copy of article from the Havana Post, May 17, 1903, in the files of the Home Mission Board, Atlanta.

³⁶Statement of the Home Mission Board about the cemetery, in the files of the Board, Atlanta.

explanation and carefully prepared history of the property titles.³⁷

In the summer of 1903 while the legal battle was going on over the property in Havana, the Board's lawyers Conant and Page wrote that the Jané building was having water problems. The water pressure in Havana was deficient especially in the parts of the city of great elevation. Thus the Jané building had practically no water above the ground floor, and the service on the ground floor was insufficient, causing great inconvenience to the tenants. Because of this the sanitary department had served notice that a fine of one hundred dollars would be imposed on the building because of a lack of water. The Board authorized their attorneys to install a steam ram and one thousand gallon tank with other fixtures to provide water for the Jané building at a cost of \$344.³⁸

In the Court of First Instance a judgment was made in favor of the Board in regard to the Jané property. Díaz and those associated with him were to vacate within eight days all of the Jané property and end its use for any purpose. If he did not leave he was to be ejected.³⁹ Díaz appealed this decision to a higher court. Again the court decided fully in favor of the Board. Díaz, however, still did not give up and the court had to eject him forcefully from the property, putting the Board's attorneys in possession of the building.⁴⁰ Referring to this incident the

³⁷Minutes, May 29, 1903.

³⁸Minutes, July 27 and September 10, 1903.

³⁹Statement on Cuba, 29-30.

⁴⁰Ibid., 30.

Havana Post in its issue of September 5, 1903, stated:

The ejectment proceedings brought by the Home Mission Board against Rev. Alberto J. Diaz, of which the Post foretold yesterday morning, took place on time. About 8 o'clock the Judge and his assistant appeared as well as the "procurador" representing the law firm of Ernest Lee Conant. Attorney Durant of the said law firms was also present.

At about nine o'clock the house was opened by the janitor and Rev. Diaz and a number of the members of his Church gathered within. The official representing the Judge entered the building, and on seeing the people gathered there, asked if they wanted to pray, because otherwise he would commence at once his ejectment proceedings. Dr. Diaz asked for a few minutes, but as there was no motion made towards the holding of the services, the Judge proceeded to remove the property from the Church.

This was the signal for general weeping among the women present, and hot words from the male representatives of the Church and those representing the Court, and some bad words were exchanged, most of them anything but complimentary.

Everything which was not considered personal property of the Board or Dr. Diaz was put into the Street, with the exception of the Church Bible and the communion service, which out of feeling of respect was left within the Church. Rev. Diaz piled his goods up in the Street in anything but an artistic way and then had pictures taken with those of the weeping women, so as to make an altogether dramatic effect. Many people attracted by the unusual scene stopped and watched the proceedings and were taken in the picture also.⁴¹

After this Díaz held services on the street at the corner of Dragones and Zulueta streets, where the Jané building was located.⁴²

When the Board gained possession of the Jané building it was found that some of the gas fixtures had been damaged and some removed by Díaz. He was also attempting to claim the generator used for lighting in the Jané building. The roof leaked from long

⁴¹Copy of article from the Havana Post [September 5, 1903], in Statement on Cuba, 30.

⁴²Havana Post, November 15, 1903, 1.

neglect and some timbers had rotted. The floors urgently needed repairs. The auditorium and yard were found in very unsanitary condition, having been condemned by the health authorities of Havana. The Board's attorneys took immediate steps to provide for these repairs and comply with the law.⁴³

A statement on the situation in Cuba, published by the Home Mission Board in September, 1903, explained and defended the Board's actions in regard to its property in Havana. The statement pointed out that if mission church or missionary, when for whatever reason it became separated from the Board, were permitted to claim the property previously entrusted to it, this would destroy any permanent plan of missions. Prudent persons would hardly contribute funds if they understood their Boards had no control over the funds or the property purchased with them. Precisely to the contrary, the statement continued, it is for the Board to control the conveyance of property, with mission churches using the houses at the pleasure of the Board, subject to the authority of the Convention.⁴⁴

The closing of the published statement expressed the feeling of the Board toward their unfortunate experiences in Havana. It read as follows:

That all this has been painful to the Board is freely admitted. Disagreeable certainly, because the Board, composed as it is of busy men whose time is valuable, but who freely give it and their means to the work of the denomination and of the Master, and have for years

⁴³Minutes, September 22 and November 3, 1903.

⁴⁴Statement on Cuba, 26.

past, should have to meet, grapple with and thwart an attack like this on mission property and work, and demanding the time and effort to protect the unoffending masses of our denomination from the wrong which would follow if it were to succeed. But the Board knows the Southern Baptist people, knows their courage, their loyalty, their intelligence, and their constancy. The Board has a great faith that their work in Cuba is God's work, and that God will take care of it. When our people come to fully understand how utterly and absolutely without foundation is the claim to the title set up in the manner stated, how through all this the Board has not given way to passion, has not recriminated one solitary word, either verbal or written, to Dr. Diaz, or about him, the great Baptist masses will themselves come to the front. The Board has felt since Dr. Diaz left our employ, nearly two years ago, that the question of responsibility for his character and motives did not rest upon it, and forbears now to discuss either the one or the other, and has at all times tried to maintain a dignified and Christian spirit. The result, as we hope and pray, may be that instead of diminishing our resources and contributions, the brethren will administer the needed rebuke by sustaining the work more largely and more liberally than they have ever done before.

The truth is the work of the Board in Cuba is already more prosperous and promising than ever before. And we do not believe that it is in the power of Dr. Diaz or any other human agency to break it down, or even to materially cripple it.⁴⁵

The case involving the cemetery was tried by the Judge of Vedado since the graveyard was in his jurisdiction. The judge declared in favor of the Board and Díaz then appealed his decision to the Court of First Instance. The judge of this court issued a decision October 31, 1903, in favor of the Home Mission Board, giving it charge of the cemetery. The judge further deemed that the contest of Díaz was made in bad faith.⁴⁶ From this court Díaz appealed to the Supreme Court of Cuba. November 13, the

⁴⁵Ibid., 31.

⁴⁶Havana Post, November 1, 1903, 1.

Supreme Court stated that the appeal had been thrown out because of lack of ground for making it.⁴⁷

A new suit was filed in regard to the cemetery by Alfredo Díaz, Alberto's brother, as guardian of the children of Mr. Lozano, claiming eighty cents royalty on each grave in the cemetery from the year 1896 to the present. The Board thought this suit was groundless because it had the deed conveying the property from Lozano to the agent of the Board, Alberto J. Díaz, in 1894 for three thousand dollars.⁴⁸ It was found, however, that there was a deed duly registered from the original seller of the cemetery property to Lozano giving Lozano an eighty cents royalty on each grave. The deed conveying the property from Lozano to the Home Mission Board two days later had not been registered.⁴⁹ This case continued until September, 1904, when the Lozano heirs dropped the suit against the Home Mission Board.⁵⁰

During 1903 the Corresponding Secretary of the Board, F. C. McConnell, resigned to accept the pastorate of the Calvary Baptist Church in Kansas City, Missouri. B. D. Gray, President of Georgetown College in Kentucky, was elected to succeed him. Gray, who became Secretary in September, 1903, served for twenty-five

⁴⁷Havana Post, November 14, 1903, 1.

⁴⁸Minutes, January 5, 1904.

⁴⁹Report of committee that visited Cuba in January, 1904, Minutes, February 11, 1904.

⁵⁰Minutes, October 4, 1904.

years.⁵¹ In January, 1904, he made the first of his annual trips to Cuba to survey the work.⁵²

In its annual report to the Southern Baptist Convention in May, 1904, the Home Mission Board reported thirty missionaries and teachers working in nineteen churches and stations. There had been 152 baptisms and twenty-eight received by letter for total additions of 180. The Board had spent almost nineteen thousand dollars in its work in Cuba.⁵³

In May of 1904 the work in Havana was continuing to improve. Daniel was serving as pastor of the Calvary Church with Calejo, who had been in Guanabacoa, as his helper. Calejo had replaced Franqui who had gone to work in Cienfuegos.⁵⁴ Guanabacoa being just across the bay from Havana, Calejo was also continuing to work there. There was a fine spiritual life in the Calvary Church and it was having frequent additions.⁵⁵ By 1904 ninety-two persons had been added to the membership.⁵⁶ The Calvary Church was holding services in English at 11 a.m. on Sundays and in

⁵¹J. B. Lawrence, History of the Home Mission Board (Nashville, 1958), 86.

⁵²B. D. Gray, A Trip to Cuba (Atlanta, 1904), 1. A pamphlet in the files of the Board, Atlanta.

⁵³"Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 145.

⁵⁴Ibid.

⁵⁵Ibid., 169-170.

⁵⁶C. D. Daniel, Cuba and Home Mission Work (Atlanta, 1903-04), 3. A pamphlet in the files of the Board, Atlanta.

Spanish at 7:30 p.m. Mrs. Hernández and Miss Carmen were also working in Havana under the supervision of Daniel. During the year the Rev. Tom Neely and his wife, because of poor health, had been forced to give up their work in Havana.⁵⁷ Díaz was holding meetings on the corner of the street diagonally across from the Jané building on Sunday nights. Representatives of the Board visiting in Cuba in January, 1904, were told that Díaz often spoke in abusive language towards the Home Mission Board and Americans generally. The Board was considering borrowing fifty thousand dollars on the Jané property at four and a half to five per cent interest to invest in sites and build chapels. With this amount the Board could provide a building for each church already organized with the local church raising about half the expenses of the building.⁵⁸ The Board was also interested in establishing in Havana a good school which could be expanded into a college. This the Board felt would be a great aid in training a native ministry for the future.⁵⁹

By the spring of 1904 O'Halloran had moved from Cienfuegos to Ranchuelo to work with the church there. Though only a little over a year old, it already had between eighty-five and one hundred members.⁶⁰ Among these members was the ex-mayor of the town. The

⁵⁷ "Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁵⁸ Report of committee that visited Cuba in January, 1904, Minutes, February 11, 1904.

⁵⁹ "Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 171.

⁶⁰ Ibid., 169.

Baptist church was the only one of any kind in the city.⁶¹ O'Halloran was also to open work in Santo Domingo and Cruces with the assistance of Daniel.⁶² In Cienfuegos Franqui was carrying on the Baptist work left by O'Halloran. The previous August this church had ordained four deacons.⁶³ One of the brightest of these was thinking of going into the ministry. The people of Cienfuegos were especially elated over the building of the Panama Canal as the port there was the nearest to Panama of any of the island and they felt they would greatly profit by the construction of the canal.⁶⁴

The work at Santa Clara was doing exceptionally well with both the church and school prospering. There were frequent baptisms and the Board felt with a new church building the work would move rapidly forward.⁶⁵ The Methodists had bought property there and were doing well. After his trip to Cuba in January of 1904, Gray described the pastor at Santa Clara, A. U. Cabrera, as "a man of culture, a graduate of the University of Havana, a hymn-writer, a musician who furnished music to his own hymns, a man of God, devout and energetic, who has a spirit of revival in his church."⁶⁶ Cabrera described his struggle to develop a music program in his

⁶¹Gray, A Trip to Cuba, 4.

⁶²"Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁶³Report from Daniel, Christian Index, LXXXIII (September 17, 1903), 4.

⁶⁴Gray, A Trip to Cuba, 4.

⁶⁵"Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁶⁶Gray, A Trip to Cuba, 5.

church. When he went to Santa Clara there were few Christians and no one to play the organ or teach hymns unless the congregation paid for it. An unconverted man was playing the organ for a salary. He died a few days after he was converted. Then Cabrera's wife studied for months until she could play. After this a twelve-year old girl told Cabrera she wanted to work for her Lord by learning music so the Sunday school could hold its services with an organ. In a year she was playing hymns so well that she was elected official organist of the Church.⁶⁷

Gray declared that on his trip to Cuba the most beautiful town he saw was Sagua la Grande. Dr. Rodríguez was continuing to do a good job as nominal pastor, though giving most of his time to his medical practice. Rev. Y. E. Barredo was his missionary assistant and virtual pastor.⁶⁸ The church was making monthly contributions of twenty-five dollars to the building fund,⁶⁹ and had nearly one thousand dollars set aside for a building. They hoped to be self-supporting after they built a church.⁷⁰

At Matanzas plans were being made to establish two missions in other parts of the city.⁷¹ Methodists, Congregationalists,

⁶⁷ Report from Cabrera, Christian Index, LXXXIII (September 17, 1903), 4.

⁶⁸ "Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁶⁹ Gray, A Trip to Cuba, 6.

⁷⁰ "Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁷¹ Ibid.

and other Protestant denominations were working in Matanzas also.⁷² The young church at Colón where Carbonell was working was continuing to prosper. However, rent was costly and a good house to meet in was hard to secure.⁷³ The Methodists had a chapel there.⁷⁴ The church at Pinar del Rio was making steady progress and had nearly two hundred dollars in the bank for a building fund.⁷⁵ The committee that visited Cuba heard a number of the children in the Baptist school at Pinar del Rio quote long chapters from the Bible and Gray felt the atmosphere of the school was "distinctly religious." Pinar del Rio, the capital of the province by the same name, had recently been made a bishopric by the Catholics. There were no Protestants other than Baptists, however.⁷⁶ A building was badly needed and property values were high and rising. The committee visiting there early in 1904 had carefully surveyed the property looking toward a purchase of a site on which to build.⁷⁷

In the spring of 1904 Díaz ran for the provincial assembly. Even though he put up posters over the entire district from which he was running and campaigned every day of the week, he lost the

⁷²Gray, A Trip to Cuba, 7.

⁷³"Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 170.

⁷⁴Gray, A Trip to Cuba, 6.

⁷⁵"Fifty-Ninth Annual Report of the Home Mission Board," Annual, 1904, 169.

⁷⁶Gray, A Trip to Cuba, 3.

⁷⁷Report of committee that visited Cuba in January, 1904, Minutes, February 11, 1904.

election, receiving only two votes in the ward where he lived.⁷⁸

Díaz revived the suit for cancellation of the Board's title to the Jané property in 1904.⁷⁹ After taking this action he attempted to bargain with the Board for the withdrawal of the suit making the following proposals. The Gethsemane Church would withdraw its claim to the ownership of the Jané property if the Board would turn the cemetery property over to the heirs of Lozano, who, as members of the church, would turn the cemetery over to the Gethsemane Baptist Church. Each party would then pay its own legal expenses. Until the Gethsemane Church erected its own building the Board would permit its members to hold services in the Jané auditorium. If the Board sold the Jané building to build various church buildings throughout Cuba, the Gethsemane Church was to receive ten to twelve thousand dollars for the erection of a church building. The Board refused to enter into any negotiations of this kind, saying that the Gethsemane Church had already disclaimed any right to the property of the Board in Havana.⁸⁰ Díaz then filed affidavits seeking to show that the money used to purchase the Jané building was contributed in the United States by persons who intended the property for Díaz. This caused some apprehension among the Board's attorneys for a time.⁸¹

⁷⁸Copy of article, Havana Post, February 25, 1904, in Christian Index, LXXXIV (April 7, 1904), 6.

⁷⁹Minutes, July 5, 1904.

⁸⁰Minutes, August 2, 1904.

⁸¹Minutes, December 13, 1904.

The Home Mission Board became very interested in 1904 in buying lots on which to build churches in the towns where it had work. Daniel gave five reasons why the Board should buy lots for permanent centers as soon as possible. The first reason was economy. The house rents were unreasonably high, out of all proportion with the market value of the property. The mission rents averaged twenty-five dollars per month each. Chapels could be erected at an average of five thousand dollars each. Second, the people could not be easily induced to attend religious services constantly in rented halls connected to private dwellings. The Baptists in the summer of 1904 were preaching to about one thousand persons weekly. Daniel felt the number would increase to two thousand if there were suitable chapels. A third reason was that owning property gave an appearance of permanency inspiring confidence in the Baptists. Daniel said in this regard:

In Cuba it is exceedingly difficult to reach the influential without chapels to invite them to. One can not realize the weight of this argument until he has labored on the field and had it thrown in his face that Baptists are simply squatters, or renters, whose work is transient. Such threats are especially harmful when it is remembered that, after the Episcopalians, Baptists were first on the field and that others have recently come in and built chapels by the side of our rented preaching halls.⁸²

Fourth, Cuba was making great strides forward as a republic and with this progress the value of property would advance. Finally, some unforeseen national calamity might befall the United States as the Civil War had earlier and the mission work would have to cease. The Cuban work might then disappear as the Cuban churches could

⁸²C. D. Daniel, "Church Buildings for Cuba," Christian Index, LXXXIV (July 21, 1904), 2.

not possibly pay rents and press their work. But with chapels of their own they could perpetuate the work without assistance from Baptists in the United States. Daniel felt that no unhoused church could be regarded as a permanent institution.⁸³

Cova also felt it was important to build houses of worship in Cuba. This would give the work more respectability in the sight of the people as well as more permanence. The other denominations understood this and were building churches. The building of churches would show the people that there was a powerful body behind the missionary caring for the Cubans and showing an interest in this work. It would also show that the Baptists meant business and were resolved to continue their work by all means. These buildings would attract better classes of people to hear the gospel and unite with the churches, giving the work more respectability and power. Cova felt a church built in Matanzas would give the Baptists there much greater opportunities of reaching the people.⁸⁴

In March of 1904 the Board set aside five thousand dollars for securing options on eligible sites in Matanzas, Vedado, Ranchuelo, Sagua la Grande, Santa Clara, Pinar del Rio, Guanabacoa, Trinidad, or other localities where proper sites were available.⁸⁵ In Matanzas the Board purchased a well located lot eighty-five by 120 feet for \$2500 Spanish money.⁸⁶ A suitable lot was obtained

⁸³Ibid.

⁸⁴Letter from Cova, n.d., Christian Index, LXXXIV (September 29, 1904), 4.

⁸⁵Minutes, March 14, 1904.

⁸⁶Minutes, May 19, 1904.

at Sagua la Grande for \$1500 Spanish gold.⁸⁷ The Board also purchased a lot in Vedado, one of the suburbs of Havana.⁸⁸

In the summer of 1904 the Board had a disagreement with O'Halloran. He refused to accept chairs purchased by Daniel for the use of the mission at Cruces, alleging that he needed other things worse, and the chairs were not suitable. O'Halloran would not undertake the work at Cruces until he had all that was needed to outfit the mission there according to his ideas. In addition, he planned to make his home in Cienfuegos temporarily because of the necessity to change the climate for Mrs. O'Halloran's health. The Board decided that Mrs. O'Halloran could have a month's vacation in Cienfuegos if needed, but O'Halloran was to reside at either Ranchuelo, Santo Domingo, or Cruces, the places he had been assigned to work when he was moved from Cienfuegos. O'Halloran was to use the chairs at Cruces and to open work there immediately.⁸⁹ This controversy ended in O'Halloran resigning from the Board's employ.⁹⁰

Cova wrote in the fall of 1904 that in spite of the defectiveness of some of the men employed by the Board there were many conversions. The situation had changed on the mission field in Cuba. The time was past when a gospel missionary in a place was a new and sensational event. He provoked no special emotions any

⁸⁷Minutes, November 1, 1904.

⁸⁸Minutes, February 17, 1905.

⁸⁹Minutes, August 2, 1904.

⁹⁰Minutes, February 17, 1905.

longer. However the ones who came through faith and repentance were standing much firmer than those who had come earlier and might have had other motives which also influenced their decision. New places were being occupied and the Scripture distributed everywhere. The Baptists were distributing thousands of tracts every week and two Baptist papers in Spanish had been started which were self-supporting. One was Light and Truth edited by Cabrera and Cova and the other The Messenger of which Cova was also an associate editor.⁹¹

In speaking of the Protestants dealing with the Catholics in Cuba, Cova mentioned special problems. After the American occupation ended the Catholics represented the Baptists and others as serving the political views of the United States government for Cuba. The Catholics were pointing out that all the Americans left their country after the intervention except the Protestant missionaries who had remained. They further stated that the mission of these missionaries was to Americanize the Cubans so that they would desire and then ask for annexation to the United States. They pointed out that the most sure means that a country would adopt the views of another country was by inducing it to change its religion for the religion of the other. The Cubans were also told by the Catholic Church that they must preserve the sacred heritage their parents left them: their race, language, and religion. Cova reported the Jesuits, who were rich and powerful in Cuba, as being the leaders in this type of campaign so that

⁹¹Letter, Cova, n.d., Christian Index, LXXXIV (September 29, 1904), 4.

the Cubans would mistrust and stay away from the Protestants. Cova felt it would take time to break down these ideas and for the Protestants to justify themselves before the people. Furthermore many of these people felt no need for what the Protestants had to offer. Cova said of this situation:

The preaching here must assume more and more a special character, in harmony with the idiosyncrasy of the Cubans. They believe they are Christians on account of their infant baptism in the Church of Rome, of their having studied the Catholic catechism in school, and of going now and then to some of their churches. The missionary has, accordingly, to be very prudent to avoid a deplorable friction with them from the first moment. He must employ a special tact for bringing the people to conviction of sin, and for presenting them salvation through faith and not by works. It is no doubt very singular to invite coming to Christ to a people who think to be in Him without knowing Him but by name.⁹²

⁹²Ibid.

CHAPTER VIII

A NEW ERA--THE COMING OF McCALL AND THE FOUNDING OF A CONVENTION, 1905-1906

Daniel spent much of the summer of 1904 in the United States preaching and regaining his health. During this time he did improve, but the Board feared that they might lose his services in the very near future because of his ill health.¹

When Dr. B. D. Gray spoke to the Georgia Baptist Convention at Columbus in the fall of 1904, he made a passionate appeal for some young man to go to Cuba and take up the work of the Home Mission Board there. In that audience was the young pastor of the First Baptist Church at Dalton, Georgia, Rev. M. N. McCall.² He came from a long line of Baptist leaders, including an uncle who had been secretary of the Georgia Baptist Convention and the Southern Baptist Convention. McCall had attended Mercer University, a Baptist institution in Georgia, and had graduated from Denison University in Ohio.³ After teaching in other towns, McCall became principal of the public school at Iyerly, Georgia. There he felt

¹Minutes, Home Mission Board of the Southern Baptist Convention, September 13, 1904 (in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

²Louie D. Newton, Amazing Grace, the Life of M. N. McCall, Missionary to Cuba (Atlanta, 1948), 17. Hereinafter cited as Newton, Amazing Grace.

³Ibid., 9-12.

God was leading him into the ministry, and thus he was ordained to the gospel ministry by the Lyerly Baptist Church in January of 1900. McCall then attended the Southern Baptist Theological Seminary at Louisville, Kentucky, from which he had received his degree in 1902. He then went to Dalton as pastor.⁴ While in the second year of his pastorate at Dalton, McCall had volunteered for work in Brazil, but his wife's foster father, who was also McCall's uncle, strongly opposed this separation. Meanwhile McCall, hearing Dr. Gray's plea, was so deeply moved that he went forward at the close of the service and offered himself for the work in Cuba. Mrs. McCall's father did not oppose this decision as he was now pastor in Tampa, Florida.⁵ McCall appeared before the Board at its meeting January 3, 1905. After an interview the Board voted to accept him for the work in Cuba at a salary of \$1500 per year and the necessary moving expenses for himself and his family from his home in Georgia to Havana.⁶ Thus was the missionary appointed who was to lead the Baptist work in western Cuba for forty-two years until his death in 1947.⁷

In the latter part of January, 1905, Dr. Gray made his second trip to Cuba as Corresponding Secretary of the Home Mission Board to survey the work there. On the way he visited the work

⁴Ibid., 17-18.

⁵M. N. McCall, A Baptist Generation in Cuba (Atlanta, 1942), 25-26.

⁶Minutes, January 3, 1905.

⁷Newton, Amazing Grace, 88.

of the Board among the Cubans living in Florida. Miss Branham and Miss Taylor, formerly in Cuba, had worked among the Cubans in Florida. Miss Taylor, however, had found it necessary to resign because of ill health. Gray felt a stronger work was needed in Florida among the Cubans.⁸

Gray had corresponded with Daniel about the formation of an association of the Board's churches in Cuba. This was to take place during the Secretary's visit to Cuba, and Daniel had made the necessary preparations. On February 6, an organization was formed called a Convention of the Baptist Churches of the Four Occidental Provinces in cooperation with the Home Mission Board of the Southern Baptist Convention. All the churches were represented by messenger except the Sagua la Grande Church, which was represented by letter. The meeting was harmonious, and Gray felt the formation of the Convention would result in much good for the work in Cuba.⁹ Daniel was elected president and Cova secretary. The Convention adjourned to meet at Matanzas in 1906.¹⁰

Gray used this occasion for conferences with all the missionaries about the work, thus saving the time and expense of visiting all the missions and churches. Cárdenas reported the church at Pinar del Rio as being in good condition, with a number of candidates awaiting baptism. Gray felt the pastor, Cárdenas, was one of the

⁸B. D. Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

⁹Ibid.

¹⁰"Sixtieth Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1905, 192. Hereinafter cited as Annual, followed by the date.

best men on the island. A lot and chapel were necessary for this church. Almost five hundred dollars had been given by a Mississippi church toward purchasing a lot but more was needed. The women of the southern United States were contributing toward a chapel fund for Pinar del Rio. An American company had formed a colony and built a town at Herradura in Pinar del Rio Province and there were many Americans living in that area. Gray felt a mission should be established at Herradura and other points in the province. He also favored sending an American missionary to help in the work of Pinar del Rio Province as it was growing in importance.¹¹

Cova's church at Matanzas was also in good condition. The Board had purchased there an admirable lot worth more than it had cost. A chapel was needed in Matanzas which would cost not less than \$7500. Of this amount the church and people of Matanzas would be asked to raise two thousand dollars. A chapel would greatly reduce expenses. There was a need to establish other missions in the city and the surrounding towns. Miss Pura Cova was still doing good work in Matanzas.¹²

At Sagua la Grande the Board had purchased a valuable lot at a reasonable price. Rodríguez was still nominal pastor with Barredo, his assistant, responsible for most of the duties. Barredo was slack in some of his work and Gray felt a change might be necessary in the future. The church at Sagua la Grande needed a chapel

¹¹Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

¹²Ibid.

immediately to cost from three to five thousand dollars. It was Gray's opinion that the church and town should be asked to give two thousand dollars if the building cost five thousand. Daniel felt at least three missions should be started in the neighboring towns to Sagua la Grande. Gray favored suspending the day school there, but both Rodríguez and Barredo thought it should be continued. The change would have to be made with caution.¹³

At Santa Clara pastor Cabrera's health was very poor. Gray felt he should be shifted for three or four months to Havana where he and his wife could get medical attention while he carried a lighter work load. Young Eugenio Calejo should take Cabrera's place temporarily at Santa Clara.¹⁴ Eugenio Calejo had been converted and baptized at Key West in 1897 and then ordained to the ministry just a short time before, September 23, 1904, in the Calvary Church in Havana.¹⁵ Gray recommended buying a house in Santa Clara to save the large rents, which were forty-two dollars a month, as well as make the work more permanent. The property occupied by the church could be bought for five thousand dollars which Gray thought was a reasonable price. Both Daniel and Cabrera agreed that the school at Santa Clara should be suspended April 1, 1905, and the expense of this school be spent in evangelistic work and opening up new stations around Santa Clara. Gray noted that possibly outside of Havana this was the most spiritually minded

¹³Ibid.

¹⁴Ibid.

¹⁵A. López Muñoz, Apóstol Bautista en la Perla Antillana, (Havana, 1945), 54.

church in the Baptist work. Cabrera was a splendid man but because of his poor health Gray was afraid he might not be able to work much longer. As Cabrera had been supplying Ranchuelo since the resignation of O'Halloran, Eugenio Calejo was to continue this.¹⁶

Much prudence was needed in managing the situation at Ranchuelo. O'Halloran's resignation had hurt the Baptist work there and many of the members had gone with him. O'Halloran was anxious to be re-employed by the Board. Cova and Cabrera advised his re-employment as it would prevent his opposition. Since he had been humiliated, they felt O'Halloran would do better work than ever. Daniel argued in favor of reappointment that O'Halloran, if he really was a Christian, could be extremely useful. On the other hand Gray listed several reasons he felt O'Halloran should not be reappointed. He was a constant disturber and had steadily outraged the authority of the superintendent and the Board. O'Halloran also had been shady in some of his business dealings with the Board and was constantly doing hot-headed foolish things. He was ready to go to other denominations if he was not kept by the Baptist Board. A final argument in the mind of Gray was that O'Halloran was rather free and indiscreet in his deportment with women. Gray therefore recommended that O'Halloran not be re-employed at least for the present. A lot and house were needed in Ranchuelo and a church in Atlanta had already furnished money for a lot which

¹⁶Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

was to be bought immediately. A modest chapel was needed here, costing one thousand to 1500 dollars.¹⁷

The church at Cienfuegos had also been hurt by O'Halloran's resignation. Franqui reported that the O'Halloran partisans had left the church and were attending the Congregational Church. There were sixty-eight members in the church with thirty-six pupils and three teachers in the Sunday school. Franqui was serving as pastor and preaching Monday and Saturday nights at mission stations and Sunday afternoon in the jail and hospital. Seventeen candidates were awaiting baptism. Gray recommended that the day school at Cienfuegos be closed March 1, saving the salary of two women and the rental expense. Franqui's salary was to be raised from fifty to fifty-five dollars a month. Gray further recommended that the Board employ W. H. Díaz, the leading teacher in the day school at Cienfuegos, who was a licensed preacher, to preach at Cruces, Santo Domingo, and Palmira, at a salary of thirty dollars a month. Gray also proposed that the Board employ a country evangelist, Primo Navarro, at a salary of fifteen dollars a month, allowing ten dollars for the support of his horse. Both these workers were to be under the supervision of the pastor at Cienfuegos.¹⁸ Daniel was to visit Trinidad and open a mission at once to be operated from Cienfuegos temporarily until a man could be found to work there. Trinidad was in the mountains near the coast thirty miles southeast of Cienfuegos. It had a population of fourteen thousand and was

¹⁷Ibid.

¹⁸Ibid.

expecting soon to have a railroad connection. Rents there were cheap and Gray felt it was a good time to buy property.¹⁹

Carbonell, having been involved in a moral incident, had recently resigned as pastor at Colón and returned to Tampa.²⁰ Gray recommended that a lot and building be purchased immediately at Colón. F. J. Páez was to be placed there as missionary, receiving help from Daniel. Missions were also to be established in the surrounding area.²¹

Because of its unstable population, Guanabacoa was a hard town in which to do mission work. It had a floating population of fifteen thousand, largely made up of people engaged in work in Havana. Gray felt M. M. Calejo could be transferred to another point, leaving Guanabacoa under the direction of the Havana pastor. As a result a less expensive house could be secured in Guanabacoa.²²

Gray also recommended that mission work be begun as soon as possible on the Isle of Pines. The Board was to secure a lot and build a modest chapel. McCall or Daniel was to begin visiting the island occasionally holding preaching services.²³

As Havana was the capital and commercial center of Cuba, Gray felt the Baptist work should be reinforced there for it would

¹⁹Ibid.

²⁰Ibid.; McCall, A Baptist Generation in Cuba, 29.

²¹Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

²²Ibid.

²³Ibid.

strengthen the whole island. The Calvary Church was in good condition, having a large attendance at its Cuban services at night and a fair attendance at the English-speaking services in the morning. Gray preached at the morning and evening services both Sundays he was in Havana. On the first Sunday night after the services five deacons were ordained and several candidates were baptized. The following Sunday night F. J. Páez was ordained for the ministry, as he was to work at Colón. The Church was also holding weekly prayer meetings and a Sunday school on Sunday morning. Probably the largest Cuban congregation on the island, the Calvary Church was having frequent baptisms and was growing in influence. There were three other mission stations in Havana where the Baptists were holding meetings.²⁴

Gray felt Daniel was doing a good job as superintendent of the work, and pastor of the Calvary Church. When McCall arrived and had time to learn Spanish he was to take over Daniel's pastoral duties. Both McCall and Daniel were to help Miss Myrtle Morris who was working among the deaf mutes in Havana.²⁵ A graduate of the Institute for Deaf Mutes, Cave Springs, Georgia, she was a deaf mute herself, whom the Board described as "a woman of rare intelligence and consecration." She was the first missionary sent by any board to Cuba to do this sort of work. The Board felt that

²⁴Ibid.

²⁵Ibid.

through her work it would have an open door to certain groups it could not otherwise reach.²⁶ McCall, soon to arrive in Cuba, was to preach in English at the morning services at the Jané building and in the evenings at Vedado. He was also to give instruction in Bible and Baptist doctrines to the young men who had been licensed for the ministry. Daniel was to do as much evangelistic work as possible and to lead in opening new work in various parts of the island.²⁷

Gray made a number of recommendations in regard to the work at Havana. The cemetery should immediately be put in good shape. A lot was needed in Vedado. As soon as the law suit was settled, Gray recommended selling the Jané property. Otherwise heavy and costly improvements would soon be necessary.²⁸ As there had been incidences of alcoholic beverages being sold by those who had rented the commercial area of the Jané property,²⁹ Gray recommended that when the existing lease expired, the Board require in every future lease that no liquors of any kind be sold on the premises. This was also to be included in all subleases. Gray further recommended that Daniel open missions in any new areas of Havana where it seemed desirable and that the Board purchase property with a view to permanent locations of missions in strategic

²⁶ "Sixtieth Annual Report of the Home Mission Board," Annual, 1905, 191-192.

²⁷ Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

²⁸ Ibid.

²⁹ Minutes, September 13, 1904, and January 3, 1905.

parts of Havana. He also felt the Board should open the long discussed college by the fall of 1905, as Havana contained one-sixth of Cuba's population and was growing rapidly.³⁰

After spending two weeks in Cuba, Gray felt that the mission work was in better condition than ever before. Although the Jané property was still in litigation and legal matters proceeded slowly in Cuba, the attorneys of the Board believed the final decision would come soon and be in the Board's favor. In regard to the work as a whole Gray proposed that the Cuban workers be engaged by the year, thus eliminating embarrassment in case a change was desirable. In addition, the Board needed at least one American for each province.³¹

Many of the recommendations made by Gray were approved at the Board's April meeting. Franqui was moved from Cienfuegos to be in charge of the work at Trinidad. M. M. Calejo was to take Franqui's place at Cienfuegos while Eugenio Calejo, his younger brother, was to serve at Santa Clara. Cabrera was put in charge at Havana while he attempted to regain his health, and A. S. Rodríguez, a man M. M. Calejo had won, was to serve as assistant missionary at Havana, serving Guanabacoa also. W. H. Díaz was placed in charge of the work at Santo Domingo, Cruces, and Palmira. The Board hired Primo Navarro to work as an evangelist in the rural areas around Cienfuegos. As recommended by Gray,

³⁰Gray, report on trip to Cuba, January and February, 1905, in Minutes, February 17, 1905.

³¹Ibid.

the Board decided to begin hiring its missionaries in Cuba for one year instead of for indefinite appointments as before.³² The Board provided for Gray to open negotiations with the Rev. K. M. Dedrick who was working on the Isle of Pines. At its May meeting the Board voted to hire Dedrick as a missionary in the Isle of Pines, purchasing the property he owned there valued at one thousand dollars to be used for mission purposes.³³

In the early morning of February 15, Dr. M. N. McCall, who was to give his life to Baptist mission work in Cuba, saw the country for the first time. On shore C. D. Daniel and D. A. Wilson, a missionary of American Baptists working in the eastern part of the island, welcomed McCall. Daniel first took him to the home of the Joerg family,³⁴ where he was residing.³⁵

McCall had left his wife and three small children in Tampa with some friends until he found a house. He was then to return to bring them to Cuba. Daniel helped McCall search for a house. Available houses were not advertised, except for an occasional placard on the front door. Having no alternative, McCall and Daniel would start out walking and looking, asking an occasional passer-by on the street if he knew of a vacant house. They would also inquire at corner groceries where owners of nearby vacant houses left their keys. The grocer was glad to act as agent free

³²Minutes, April 4, 1905.

³³Minutes, May 2, 1905.

³⁴McCall, A Baptist Generation in Cuba, 9-10.

³⁵Ibid., 12.

of charge as he hoped to gain a new customer. Many times people would walk blocks out of the way to show a vacant house. After a two-week search, McCall and Daniel finally located a house, the rent for which was a third of McCall's salary.³⁶

During his first two weeks in Cuba McCall attended two mission Sunday schools in Havana. About twenty were in attendance at each one of these. There were also mid-week preaching services at these two places and a Cuban lady had a small day school at one of them. McCall also went to Guanabacoa with Daniel. The small church there had disbanded when M. M. Calejo was needed in Cienfuegos and had become a mission of the Havana church. A young Cuban went with Daniel and McCall to do the preaching. The only congregation was a deacon, his wife and his two daughters. McCall and Daniel went by train to Pinar del Rio to survey the work there. With third class tickets they rode the 125 miles on seats formed by one board to sit on and another on which to lean back. Almost everything was on the train as baggage, including numerous fighting cocks, each in his little bag with holes cut for ventilation.³⁷

McCall preached in the English services of the Calvary Church in Havana held at the Jané building. He described the Jané building, called the Baptist Temple, as being in bad repair. Awaiting the outcome of the law suit involving it, the Board had made only necessary repairs. Termites had eaten the wooden floor leaving

³⁶Ibid., 12-13.

³⁷Ibid., 16-17.

it full of holes. Some of the cast iron legs of the ancient opera chairs in the auditorium were tied up with wire. The overhead ceiling that had been made of canvas and painted blue was water stained by many leaks in the roof, and was hanging in tatters. There was not enough plumbing in the building and no sewerage connection of any kind.³⁸

After two weeks in Cuba McCall returned to Florida for his family. They arrived in Havana March 15 with no one to meet them, as Daniel was in Santa Clara Province. McCall took his wife and children to the rented house, which was vacant except for a few things McCall had purchased from the Joergs. The Joergs, however, lent them some furnishings until the McCalls' furniture arrived a month later.³⁹

When Daniel returned to Havana a few days later he was disturbed for two reasons. He had had another hemorrhage while in the interior and therefore was disturbed about his health. Another reason for his concern was the political campaign being waged. Daniel found it very heated in some places with anti-American sentiment. Listening to a political meeting at Trinidad, Daniel had heard one speaker say, "They tell us if we do not re-elect Estrada Palma the Americans will come back to Cuba. Let them come, we will meet them at the sea shore with our machetes and they will be sorry they came." As Daniel was the only American in that isolated place at the time, he spent a sleepless night and before going to bed tried to devise some way of escape in case

³⁸Ibid., 14-15.

³⁹Ibid., 20.

they should come for him. His fears, however, proved to be unfounded.⁴⁰

Being settled in Cuba, McCall immediately set out to learn Spanish. As A. U. Cabrera had been brought from Santa Clara to Havana for a few months' rest, he, along with Miss Gertrude Joerg, began to teach McCall Spanish. McCall had a class at seven in the morning with Miss Joerg and another at ten with Cabrera.⁴¹

In the first part of April, 1905, McCall wrote some of his impressions from Cuba. He felt it was practically a nation without a religion. He quoted a young American businessman who traveled widely in Cuba as saying, "Cuba is not Roman Catholic. The best of the Cubans, especially the men, have no confidence whatever in the priests. They have seen the gross inconsistencies of their lives and sneer at them openly. Cuba is a land without any religion."⁴²

The work seemed "exceedingly hopeful" to McCall. Cabrera, whom McCall described as "a man of culture and eloquence," had preached the preceding Sunday night to an audience of 150. This was only a fair congregation. During the six weeks that McCall had been in Havana the congregations had seldom fallen below that on Sunday nights, usually being nearer two hundred. The people

⁴⁰Ibid.

⁴¹Ibid., 21.

⁴²McCall to Christian Index, n.d., Christian Index, LXXV (April 13, 1905), 4.

listened with interest and there had been requests for prayer and applicants for baptism at nearly every service. McCall had seen during those weeks as many as seventy-five at the Friday night prayer meeting. On Sunday mornings McCall was preaching in English to audiences ranging from twenty-five to forty-five. The Baptists in Havana had recently organized an English-speaking Sunday school in the modern suburb, Vedado. A small number of Baptists from the United States formed the nucleus of this work.⁴³

McCall praised the work of Daniel who had labored under great difficulties in Cuba for five years. For Daniel it had been a period of sacrifice and self-denial. McCall expressed his esteem of Daniel when he said, "If, at the end of five years, the Lord shall have given to me the heart and ear of the Cuban people as Bro. Daniel has them to-day, I shall count it a cause for deepest gratitude."⁴⁴

In mid-April Daniel told McCall that he planned to propose him as pastor of the Calvary Baptist Church, Spanish-speaking. As McCall was just beginning the study of the language, he protested. Daniel was going away, however, and pointed out, "Our few Cuban preachers are good, but they are not perfect, and I am afraid of jealousies and rivalries if any one of them is asked to be pastor." Thus McCall became pastor in April, 1905, with a young Cuban candidate for the ministry as helper. McCall described their arrangement as follows: "I preached in English while he held down a chair

⁴³Ibid.

⁴⁴Ibid.

in the morning. He preached in Spanish while I held down a chair at night." McCall had three deacons in his new church, Cortiña, Yero, and Jiménez. Cortiña and Yero thought their principal duties were to move around in the congregation during the service, to chase cats that strayed in from the streets in numbers, and to go to the front door every few minutes to see if there were enemies outside.⁴⁵ Cortiña accepted McCall, but was not very happy over the pastoral change. Some months later when McCall had stumbled through his first sermon in Spanish, Cortiña asked to be allowed to lead in prayer, and prayed, "We thank thee, Oh Lord, that we have lived to hear our pastor speak to us in our own beautiful language."⁴⁶

One of McCall's early steps as new pastor was to organize a board of deacons. The meeting was called with Daniel present, who insisted that McCall preside and let him serve as interpreter. Yero asked to be allowed to read a paper. This was his resignation as deacon setting forth at great length the reasons that led him to take such a step. When the interpreter told McCall what it meant (as he later reflected) he was so new in Cuba that he thought things meant what they said. McCall replied that he was sorry but in view of the reasons presented, and as it seemed Yero had thought it all through, there seemed to be nothing to do but accept the resignation. Then Yero began to talk excitedly saying that when he wrote his resignation he did not know the church was going to have a board of deacons, but now that there were signs

⁴⁵McCall, A Baptist Generation in Cuba, 22.

⁴⁶Ibid., 23.

of new life in the church administration he was willing to withdraw his resignation. Daniel pointed out to McCall later than he was wise in his ignorance, as Yero did not mean to resign and it almost killed him when McCall suggested that his resignation be accepted.⁴⁷

The first of May, 1905, Daniel left for the Southern Baptist Convention in Kansas City. McCall was not cheered by Daniel's parting words, that he did not know whether he would return or not.⁴⁸

Daniel spoke to the Southern Baptist Convention bearing greetings from the Baptists in western Cuba. He emphasized the necessity of having Americans working with foreigners in the native field. He felt that neither alone were worth much. Daniel used the example of the practice prevalent in Cuba among the Baptist preachers of consecrating babies to the Lord. When the American preachers showed them in the Scriptures why Baptists did not do this, the practice was dropped. Daniel felt if the Americans had not been there the practice would have continued indefinitely.⁴⁹

In its annual report to the Convention the Board stated that there were thirty-three missionaries working in Cuba at thirty-one churches and stations. There had been ninety-four baptisms and twenty-three received by letter during the past year for 117 total additions. Just over twenty thousand dollars had

⁴⁷Ibid., 23-24.

⁴⁸Ibid., 24.

⁴⁹C. D. Daniel, Speech before the Southern Baptist Convention, Christian Index, LXXXV (May 18, 1905), 7.

been spent on the work.⁵⁰ The Calvary Church in Havana had grown to more than one hundred Cuban members with congregations on Sunday night from one hundred to 250. The English congregations were ranging from twenty to fifty.⁵¹

By the summer of 1905 Alberto Díaz's mother had severed her connection with the Landmark Gospel Mission Baptist Church of which Díaz was pastor. She had joined the Congregational Church of Havana. Quite a number of Díaz's members had joined other denominations.⁵²

McCall had a feeling of helplessness in the summer of 1905 when Daniel did not return.⁵³ In August McCall and his family returned to Florida where their fourth child was born.⁵⁴ There McCall went through a decisive experience. After three months on the Cuban field everything was so different from what he had expected. The matter of mere living presented so many problems and the task seemed so vast and impossible, that McCall hinted to his uncle that perhaps he had been hasty in offering himself for service outside his homeland, however sincere he had been in being willing to go where it seemed there was no one else ready to go. (McCall admitted that a call from a Florida church which had followed him to Cuba may have exerted some influence on his ideas.)

⁵⁰"Sixtieth Annual Report of the Home Mission Board," Annual, 1905, 158.

⁵¹Ibid., 193.

⁵²C. D. Daniel, article in Baptist Standard, reprinted in Christian Index, LXXXV (July 20, 1905), 5.

⁵³McCall, A Baptist Generation in Cuba, 24.

⁵⁴Ibid., 25; Minutes, August 1, 1905.

He received cold comfort from his uncle who hinted that after a man had put a mission board to the expense of transporting him to a distant field, the worker ought to stay at least five years. McCall decided to go back for five years.⁵⁵

Returning alone to Havana the last of August, all the passengers on McCall's ship were put into quarantine for a week. Yellow fever had broken out in New Orleans and Cuba had quarantined against Gulf ports. While in quarantine Daniel, who had just returned to Cuba, visited McCall. To McCall's disappointment he told him that he had decided to retire definitely from the Cuban work.⁵⁶ Daniel did not leave immediately, however.⁵⁷

An article by McCall in the Christian Index, September, 1905, described a typical Sunday in his life as a missionary:

The missionary goes at 9 a.m. to the church, where a Bible class is taught in the native tongue from 9 till 10. Before this is concluded his English-speaking congregation is coming in, and at 10 he preaches to them. He does not have an over-flowing house at this season, because the tourist tide has turned North instead of South now, and he knows beforehand, almost, who will be there, and that they will not be many. But he always preaches and always has an audience. As his home is two miles or more away, he has not time to reach it and return before his next service, so he must take his breakfast at some convenient restaurant. At 12:30 he is in a distant part of the city, helping in a Sunday-school, whose lady superintendent is one of the loyal members of Calvary church. From the close of this school till the opening of the next at 2 p.m., he barely has time to take the good long walk that separates them. Two o'clock finds him at another school, whose superintendent is another Cuban lady, who has her work well in hand and attracts a great many children. This school is possibly the best on the island. There

⁵⁵McCall, A Baptist Generation in Cuba, 25-26.

⁵⁶Ibid., 26-27.

⁵⁷Minutes, December 5, 1905.

are many bright-faced, well dressed boys and girls from six to fifteen years of age. Their brightness and respectful attention, and their diligence, not only in studying the current lesson, but in reciting publicly many portions of Scripture, are a constant joy to the workers. Many pupils are in for a while and move away, but there is consolation in the thought that they carry with them many precious gems of gospel truth in their minds, and we trust also in their hearts. But those who move away are outnumbered by the new ones who come in, and we praise God that He is helping us to get hold of some of the children. No man can look at this school and say that our work is in vain. From it we expect future workers in the evangelization of Cuba to come.

But the benediction is pronounced, and the missionary must hurry to get to his English speaking Sunday-school which meets in a distant suburb at 4 o'clock. This is a new departure, and as yet is small, but it is a "sure enough" Sunday-school. A part of the hour's work is by way of preparation for Children's Day, which they will observe in due time.

The concluding service of the day is at 8 o'clock in the central church. This is the one preaching service for the Cuban people on Sunday. There are three others, however, during the week, in as many different parts of the city. Here he finds a good congregation for Havana, and there is an excellent practical sermon by a cultured and consecrated Cuban preacher.

The missionary turns homeward, weary but not discouraged, at 9:30. His way leads him through Central Park, where he sees not less than 5,000 people, who will be there for an hour longer, listening to the usual Sunday-night concert. He is saddened at the thought that they have not heard a heavenly message that day, that they are "without God and without hope." But his life's purpose is strengthened, and he prays that to him may be honestly applied the words of the beautiful hymn he has quoted in the morning sermon:

"Not I, but Christ, in lowly silent labor;
Not I, but Christ in humble, earnest toil;
Christ, only Christ! no show, no ostentation;
Christ, none but Christ, the gatherer of the spoil."⁵⁸

Cabrera, having rested in Havana, returned to Santa Clara in the fall of 1905.⁵⁹ The Board had recently purchased property

⁵⁸M. N. McCall, "A Sunday's Work in Havana," Christian Index, LXXXV (September 21, 1905), 4.

⁵⁹Minutes, September 5, 1905.

at Santa Clara valued at five thousand dollars.⁶⁰ Eugenio Calejo returned to Havana to work there.⁶¹ Miss Morris had given up her school for deaf mutes in Havana as a result of her marriage.⁶² In October the Board terminated the services of W. H. Díaz of Cienfuegos as he had fallen into habits of intemperance.⁶³ By December the Board had received Daniel's resignation which they accepted with regret.⁶⁴

A new move was undertaken by the Board in October when plans were made for the establishment of a seminary under McCall's direction. He was to give instruction to five young men who desired to begin studying in a formal way in preparation for the ministry. The Board voted to employ these five to do mission work and prosecute their studies at the same time, paying them twenty-five dollars per month. The Board also took steps toward opening the long-discussed pay school in Havana. To aid in this work the Board appointed Miss Hattie Moody, a teacher from Memphis,⁶⁵ and Dr. L. T. Mays from Houston, Texas,⁶⁶ who had a Th.D. degree.⁶⁷

⁶⁰Minutes, June 24, 1905.

⁶¹Minutes, September 5, 1905.

⁶²Minutes, June 24, 1905.

⁶³Minutes, October 3, 1905.

⁶⁴Minutes, December 5, 1905.

⁶⁵Minutes, October 3, 1905.

⁶⁶Minutes, December 5, 1905.

⁶⁷L. T. Mays, Cuban-American College (Atlanta, n.d.), 1.
(A pamphlet in the files of the Home Mission Board, Atlanta.)

In January of 1906 Gray, accompanied by his wife, made his annual visit to Cuba.⁶⁸ On January 29 McCall and the Grays traveled from Havana to Matanzas to attend the first meeting after its organization of the West Cuba Baptist Convention. After three hours of travel by train third class, a delegation of Baptists met them at the depot and conducted them to the home of the pastor, Cova, where they were entertained during the meeting.⁶⁹ Mrs. Gray afterward spoke highly of Cova's daughter, Pura, who had been educated at Judson College in Alabama, and of Mrs. Cova, whom she described as "a model preacher's wife."⁷⁰ Cova had reached some of the well-to-do class in Matanzas. Doña Mercedes Cabarrocas, wife of a wealthy citizen of Matanzas, was converted early in the history of the mission. The Torres family was a large family of the better class that were faithful members in this church also.⁷¹

All the Baptist pastors in Cuba attended the convention except Franqui of Trinidad.⁷² The mayor of Matanzas gave the welcoming address.⁷³ Early in the meeting the delegates elected McCall president of the convention, succeeding Daniel who had

⁶⁸McCall, A Baptist Generation in Cuba, 28.

⁶⁹M. N. McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁷⁰Mrs. B. D. Gray, "A Visit to Cuba," Our Home Field, XVII (March, 1906), 1, 3.

⁷¹McCall, A Baptist Generation in Cuba, 52.

⁷²B. D. Gray, "Cuba," Our Home Field, XVII (April, 1906), 3-4.

⁷³McCall, A Baptist Generation in Cuba, 52.

recently resigned as missionary.⁷⁴ McCall had considerable difficulty presiding over the meeting when the articles of a constitution for the convention were presented. There were often long discussions when McCall was uncertain what was being said, having studied Spanish for less than a year. As Cova, who was secretary of the convention, spoke English, he assisted McCall through the meeting and the constitution was adopted.⁷⁵

In commenting on the success of this meeting McCall stated, "What a wonderful promoter of life and liberty is the gospel of Jesus Christ! And how admirable Baptist polity adapts itself to any people, anywhere." At the convention meeting the churches reported encouraging progress made during the year. The Havana church reported the most baptisms, having baptized forty during the past year. A missionary spirit was evident at the gathering with many expressing a desire to reach out to the regions surrounding their fields. Several of the delegates made addresses on doctrinal and practical subjects which McCall described as being of "a high order."⁷⁶ The convention, in addition, took steps toward the founding of a denominational paper.⁷⁷ Santa Clara was designated to host the convention the following year.⁷⁸

⁷⁴McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁷⁵McCall, A Baptist Generation in Cuba, 28-29.

⁷⁶McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁷⁷McCall, A Baptist Generation in Cuba, 29.

⁷⁸Gray, "Cuba," Our Home Field, XVII (April, 1906), 3-4.

After the convention McCall with Dr. and Mrs. Gray visited the mission work in Colón, Sagua la Grande, Santo Domingo, and Cienfuegos.⁷⁹ At Colón a small congregation had been disrupted by an incident involving their former pastor.⁸⁰ They were beginning to recover under the leadership of their new pastor, F. J. Páez,⁸¹ a young lawyer,⁸² who had been on the field less than a year.

At Cienfuegos M. M. Calejo had been serving as pastor for a year and had baptized a number of converts. He was preaching at several points in the city and also doing evangelistic work in the adjoining cities of Cruces and Palmira.⁸³ More than any of the others, Calejo had the gift of inspiring young men to service. Four young men Calejo helped reach who became outstanding Baptist leaders were A. S. Rodríguez, A. T. Bequer, Edelmiro Becerra, and Miguel Angel Calliero.⁸⁴ McCall described Calejo as a theologian. In his library he had the best books, and was familiar with them.⁸⁵ Gray noted that the church at Cienfuegos was in good condition with bright prospects for the future.⁸⁶ While in Cienfuegos McCall

⁷⁹McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁸⁰Above, 204.

⁸¹McCall, A Baptist Generation in Cuba, 29.

⁸²McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁸³Gray, "Cuba," Our Home Field, XVII (April, 1906), 3-4.

⁸⁴Una Roberts Lawrence, Cuba for Christ (Atlanta, 1926), 163.

⁸⁵McCall, A Baptist Generation in Cuba, 29-30.

⁸⁶Gray, "Cuba," Our Home Field, XVII (April, 1906), 3-4.

and the Grays saw the country evangelist Primo Navarro, who was going through the country areas preaching and distributing tracts. McCall said of him, "He sleeps often in the woods and fields, washes his own clothes in the rivers, and endures many hardships for Jesus Christ He seems to have but one aim and that is to preach Jesus to the country and village people." McCall likened Navarro's consecration and singleness of purpose to that of the Apostle Paul.⁸⁷

At Sagua la Grande McCall and the Grays were guests in the home of the prominent physician Dr. Francisco Rodríguez, who served as pastor without salary.⁸⁸ The Baptists had a beautiful lot there and badly needed a house of worship.⁸⁹ Concepción Rodríguez, the pastor's daughter, was a great help in the work at Sagua la Grande. She was a graduate of the Havana Conservatory of Music and used her talents in the church, especially working with the children's choir. She also helped direct the Sunday school, often translating lesson helps from English to Spanish.⁹⁰

At Santo Domingo the Baptists had a mission but no church. Gray felt a worker was needed here and that the American colonies located nearby would lend assistance.⁹¹

⁸⁷McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁸⁸McCall, A Baptist Generation in Cuba, 29-30.

⁸⁹McCall, "Baptists in Cuba," Christian Index, LXXXVI (March 8, 1906), 5.

⁹⁰Mrs. Gray, "A Visit to Cuba," Our Home Field, XVII (March, 1906), 2.

⁹¹Gray, "Cuba," Our Home Field, XVII (April, 1906), 3-4.

Miss Hattie May Moody, appointed by the Board to teach in Havana's new Baptist school, arrived in Havana January 23, 1906.⁹² Miss Moody described some interesting experiences of a Sunday soon after she arrived in Cuba. A large number of tourists attended the English services of the Calvary Church. A woman guest from Florida pledged one hundred dollars to repair the pulpit and the organ. After the service Miss Moody noticed a Cuban couple who were apparently troubled about something. They wanted to get married but did not have enough money to pay the priest. McCall agreed to perform the ceremony for them the following day. Miss Moody rode in a street car to a Cuban Sunday school held in the home of a young woman who gave her parlor to be used for the Sunday school. Miss Moody described the room thus: "This room contains but one picture, a map of Cuba, the chairs and a home-made table on which is a cover made of a tow sack, the threads of which have been drawn and worked with red, blue, and yellow threads, but she gives her best room, her time and efforts to lead her own people from darkness into light." Miss Moody described the children at the school as clean, quiet, and interested. The Havana church had organized a Baptist Young People's Union which met at seven on Sunday night. This Union had about seventy-five in regular attendance. On this particular Sunday night McCall baptized Rafael Fraguera who was to become an outstanding Baptist preacher in Cuba.⁹³

⁹²"Two New Workers for Cuba," Our Home Field, XVII (March, 1906), 2.

⁹³Hattie May Moody, "A Sunday in Havana," Our Home Field, XVII (April, 1906), 4.

By the spring of 1906 the premium on American money had greatly decreased making the salaries of the missionaries nearly twenty-five per cent less in purchasing power. The Board decided to increase the salaries of the Cuban missionaries to compensate for this loss and according to the need in different areas.⁹⁴

Mr. Van Vranken of Michigan, who was living at Santo Domingo, Cuba, had proposed that he together with other American residents would undertake to contribute \$250 toward the support of a missionary to work at Santo Domingo and adjacent towns. The Board accepted this proposition and instructed McCall to send one of the missionaries there at once to labor until some permanent appointment could be made.⁹⁵ Another request came from a Dr. W. A. Haley of Houston, Texas, who was a graduate of Chicago Medical College and Tulane Medical College, and a professor of histology, bacteriology, and pathology in the Texas Dental College. He desired to go to Havana as a medical missionary and establish a hospital in connection with the College the Baptists were about to open. If appointed he would turn over to the Board four thousand dollars at eight per cent interest to be used toward the establishment of such a hospital on condition that the hospital be established and maintained and that he be put in charge as physician in chief. The Board felt this work would be a great service in Havana⁹⁶ but in view of the financial pressure during the year

⁹⁴Minutes, April 3, 1906.

⁹⁵Minutes, March 6, 1906.

⁹⁶Minutes, April 3, 1906.

and the importance of building chapels in Cuba, it was not expedient to accept the offer.⁹⁷

The dispute with O'Halloran had hurt the work at Ranchuelo for a while, but the outlook had improved. However, the Catholics, who had not worked there until the Baptists began, were now working in Ranchuelo.⁹⁸ K. M. Dedrick was continuing the work on the Isle of Pines, and had gained the favor of the Cubans.⁹⁹ He had distributed two thousand tracts in Spanish and had ordered Spanish Testaments from the American Bible Society in Havana. He did not yet have a command of the Spanish language but with his Spanish commentary and the help of a Cuban friend did the best he could. Dedrick was on good terms with the two priests there, but they did tell their people not to attend the Protestant church. However, many attended anyway.¹⁰⁰

In the summer of 1906 McCall visited the mission work at Santa Clara and Trinidad. On the Sunday McCall attended the Santa Clara Church there were fifty children in the Sunday school even though it was a rainy day. There were several children who had not been absent a single Sunday for two years. Many whole families were members here, including father, mother, and all the

⁹⁷Minutes, June 16, 1906.

⁹⁸"Sixty-First Annual Report of the Home Mission Board," Annual, 1906, 188.

⁹⁹K. M. Dedrick to Home Mission Board, February 12, 1906, in ibid., 190.

¹⁰⁰Dedrick to Home Mission Board, March 18, 1906, "Sixty-First Annual Report of the Home Mission Board," Annual, 1906, 190.

young people.¹⁰¹ Among those McCall met at Santa Clara was a young lady teacher from the rural area near the city. Two years earlier she was converted when the pastor preached in a village near her home. She then began to witness among her family and friends. This made life hard for her, and her brother even had her put in jail on one occasion. However, she had won her mother, two sisters, and many of her neighbors.¹⁰²

McCall described Trinidad as one of the towns where the Roman Catholic Church was strongest in Cuba. Franqui had been working there a year and had a church of eight members and forty awaiting baptism. One of the deacons there was an outstanding speaker.¹⁰³

When Estrada Palma was re-elected President of Cuba in 1906 by the moderates, the liberals claimed the election had been stolen.¹⁰⁴ This touched off an uprising by the liberals against the Cuban government under Estrada Palma.¹⁰⁵ This revolt, begun in August, lasted until the United States under the Platt

¹⁰¹M. N. McCall, "From Cuba," Christian Index, LXXXVI (June 7, 1906), 5.

¹⁰²M. N. McCall, "In Cuba," Our Home Field, XVII (July, 1906), 4.

¹⁰³McCall, "From Cuba," Christian Index, LXXXVI (June 7, 1906), 5.

¹⁰⁴Graham H. Stuart, Latin America and the United States (4th ed., New York, 1943), 228.

¹⁰⁵Chargé Jacob Sleeper to Secretary of State, August 21, 1906, Papers Relating to the Foreign Relations of the United States, 1906, Part I, 454. Hereinafter cited as Foreign Relations.

Amendment set up a provisional government in Cuba, September 29, 1906.¹⁰⁶

Even though the Secretary of the Home Mission Board instructed the missionaries in Cuba not to participate in the revolution, the event did affect the mission work in some areas.¹⁰⁷ There was a great deal of destruction at Sagua la Grande, leaving assistant pastor Barredo and some of the members in a destitute condition. The Board gave special help to these.¹⁰⁸ Some stations had to be abandoned during the insurrection.¹⁰⁹ One of these was Santo Domingo where A. S. Rodríguez was forced to leave after doing good work for four months.¹¹⁰ There had been a lot of disturbances around Cienfuegos which affected the work there. A delay in the building of a chapel at Colón had been caused by the fighting.¹¹¹ The political troubles also caused set backs at Trinidad.¹¹² In Havana the political difficulties seemed to have little effect on the Baptist work.¹¹³ Neither had the mission work been interrupted

¹⁰⁶Report of Events that Led to the Establishment of the Provisional Government in Cuba, Foreign Relations, 1906, Part 1, 490.

¹⁰⁷Minutes, September 4, 1906.

¹⁰⁸Minutes, August 7, 1906.

¹⁰⁹"Sixty-Second Annual Report of the Home Mission Board," Annual, 1907, 185.

¹¹⁰Ibid., 187.

¹¹¹"The Cuban Work," Our Home Field, XVIII (November, 1906, 5-6.

¹¹²P. J. Franqui, "Trinidad, Cuba," Our Home Field, XVIII (March, 1907), 16.

¹¹³M. N. McCall, "From Cuba," Christian Index, LXXXVI (October 25, 1906), 5.

at Matanzas, as there were no rebel movements in the area. The meetings continued to be well attended and some new members had been added to the church. None of the members of Cova's church had suffered except in a business way because of the railway traffic being practically at a standstill as a result of the uprising. Cova felt with peace the work would continue to go forward but they still especially needed a new church building. The members were willing to do what they could toward this. On the lot the church owned there were stones, brick, and tile left from burned buildings which had been there. Cova felt this was sufficient material to build half the building. The city regulations would not permit wooden buildings inside the city limits.¹¹¹

¹¹¹J. V. Cova, "Conditions in Cuba," Our Home Field, XVIII (November, 1906), 17-18.

CHAPTER IX

OPENING OF SCHOOLS

AND BUILDING OF CHAPELS, 1906-1909

By the summer of 1906 Dr. L. T. Mays had arrived in Cuba¹ to begin the Baptist school for which the Board had planned the preceding fall. He would be principal of the school as well as take charge of the work among Americans and other English-speaking people in Havana.² As the government was requiring certain improvements in the plumbing and sidewalks of the Jané building, one of Mays's first acts was to obtain permission from the Board to make some major changes in order that the building would be more adequate for school use.³ Sidewalks were built, the apartment area enlarged with air shafts cut for ventilation, and school rooms were constructed.⁴ With these improvements McCall and Mays were provided apartments in the Jané building as well as extra room to rent.⁵ The Board set aside a few months'

¹Minutes, Home Mission Board of the Southern Baptist Convention, June 5, 1906 (in files of the Board, Atlanta). Hereinafter cited as Minutes, followed by the date.

²"Two New Workers for Cuba," Our Home Field, XVII (March, 1906), 2.

³Minutes, June 5, 1906.

⁴M. N. McCall, A Baptist Generation in Cuba (Atlanta, 1942), 34.

⁵Minutes, November 6, 1906.

rent money to be used for desks, blackboards, and other supplies for the school, as well as to furnish rooms for boarding students.⁶

The Baptist school opened September 22, 1906, as the Cuban-American College.⁷ By the time the school was two weeks old the enrollment had passed fifty. McCall reported that the Cuban people were anxious to have their children learn English and have the advantage of American education in general. Even though they might not like the Baptist religion they would put aside their prejudices to have the advantages offered by the school. The contacts through the school were especially advantageous at this time as many homes were closed to the preacher because of the American occupation.⁸ Dr. Mays, serving as principal, had besides Miss Moody five other teachers working with him in the school.⁹ There were more Americans enrolled in this school than any other in Havana.¹⁰

The Cuban-American College grew into a school with classes from kindergarten through the high school course and two years of college. It conformed to all the requirements of the Cuban Department of Education, its graduates being eligible to take the official

⁶Minutes, September 4, 1906.

⁷L. T. Mays, Cuban-American College (Atlanta, n.d.), 1.

⁸M. N. McCall, "From Cuba," Christian Index, LXXXVI (October 25, 1906), 5.

⁹"Sixty-Second Annual Report of the Home Mission Board," Annual of the Southern Baptist Convention, 1907, 186. Hereinafter cited as Annual, followed by the year.

¹⁰"Our Work in Cuba," Our Home Field, XVIII (April, 1907), 8.

examination leading to the A.B. degree, given by the National Institute of Cuba.¹¹ On one occasion after the national examinations were held Dr. Jorin, head of the English Department of the National Institute at Havana, stated that the greater per cent of the pupils coming up for these examinations were from the mission schools, and of these the strongest students were from the Cuban-American College.¹² The Cubans much admired the teaching methods of the schools of the United States and highly prized teachers from that country. Therefore, the mission schools with their foreign teachers or foreign-trained Cuban teachers were very popular.¹³ In addition, the public schools in Cuba were not able to take care of all the children.¹⁴ F. J. Páez, the Baptist missionary at Colón, declared that the public schools in Cuba under Estrada Palma had declined in both size and quality. The number of classrooms in his area had gone down from thirty-two during the American intervention after the Spanish-American War to sixteen. Only forty per cent of the school age children attended them. Although Páez may have had political opinions that colored his views, he went on to say:

¹¹History of Southern Baptist Convention Missions in Cuba (Birmingham, n.d.). A pamphlet in the files of the Home Mission Board, Atlanta.

¹²Una Roberts Lawrence, Cuba for Christ (Atlanta, 1926), 119-120.

¹³Ibid., 114.

¹⁴Ibid., 120.

Most of the teachers are unfit for the work for Mr. Palma's government cared more for its re-election than for public instruction, and for this reason the majority of those teachers obtained their position by political influences, and not for competence in the task. This would account for the ridiculous offering made by those teachers to the government, during the recent revolution, to organize themselves into soldiery to fight the insurgents. This would give the measure of a body of teachers that would confound their high calling with the material interests of a political party.¹⁵

Páez further complained that some of the teachers in the public schools were putting pressure on the children not to attend the Baptist Sunday schools.¹⁶

In connection with the college, McCall began the proposed seminary on a formal basis in 1906, though he had already been teaching some of the ministerial students.¹⁷ There were five young men in this part of the school,¹⁸ but the number soon grew to nine. These students lived with McCall's family in the Jané building and were employed by the Board as student missionaries.¹⁹

Some of the seminary students had very interesting backgrounds. One of these, Federico Rodríguez, had lived in the Canary Islands. His brother-in-law had made a trip to Puerto

¹⁵F. J. Páez, "Colón, Cuba," Our Home Field, XVIII (March, 1907), 14.

¹⁶Ibid.

¹⁷McCall, "From Cuba," Christian Index, LXXXVI (October 25, 1906), 5.

¹⁸Ibid.; McCall, "Havana Happenings," Our Home Field, XVIII (January, 1907), 18. McCall in his book A Baptist Generation in Cuba, 34, gives the beginning number as six but it would seem the accounts he wrote at the time of the opening of the seminary would be more accurate.

¹⁹McCall, A Baptist Generation in Cuba, 34.

Rico where someone had given him a Spanish New Testament. As he was not interested in the book he gave it to Federico, who was stirred by the reading of it and desired to have someone explain it to him. As it was published in the United States, he set out to go there, but had to stop in Cuba until he could earn enough money to continue his trip. While in Cuba his search for help took him to the door of the Jané building. After hearing his story, McCall counseled with him and invited him to the Baptist services. He soon was converted and baptized into the church.²⁰

Rafael Fraguera was a young man from Spain whose father had been a traveling merchant in Latin America. After years of prosperity he experienced failure in business and sent Rafael to Cuba to work. On his voyage to Cuba Rafael made friends with two young Spaniards who were members of a church in Marín, founded by English Baptists. They took Rafael to the Baptist church when they arrived in Havana and there he was converted.²¹

Another of the first students at the seminary was Abelardo T. Bequer. His grandfather, who spelled his name Baker, had gone to Trinidad, Cuba, from Philadelphia, married a Cuban girl, and become wealthy growing sugar. At Trinidad Baker built a huge mansion, covering almost an entire block. It was said that at some of Baker's parties the fountain in the patio was connected with a tank of wine on the roof and ran wine instead of water for days at a

²⁰McCall, A Baptist Generation in Cuba, 35; M. N. McCall, "The Calling of Federico Rodriguez," The Home Field, XXI (July, 1910), 11.

²¹McCall, A Baptist Generation in Cuba, 35-36.

time. The story was related to McCall that when Baker was building his house he asked permission from the king of Spain to floor his immense parlor with Spanish doubloons. The king granted permission on the condition that he would not expose the face of the king to trampling heels, thus turning them up sideways. Baker then decided to use Italian marble instead. Baker's sons ran through the fortune but the younger of his sons had been sent to school in Germany where he had come under the influence of the Baptists. As he missed out on the orgy of family spending, he returned home poor to live in Cienfuegos.²² There the Bequer family attended the Baptist Church where O'Halloran was pastor²³ and Abelardo attended the Baptist mission school opened by O'Halloran. He was converted in 1901. While practicing his trade of mechanic, Bequer felt called to preach under the ministry of M. M. Calejo and decided to enter the seminary.²⁴ He eventually earned the Doctor of Civil Law degree at the University of Havana.²⁵

Alfredo S. Rodríguez had gone to Key West as a boy with his family. There he attended school and college, mastering English. After the war he returned to Juba where he served as an interpreter for the Cuban leaders and North Americans.²⁶ He was converted

²²Ibid., 36-37.

²³A. Pereira Alves, Prominentes Evangélicos de Cuba (El Paso, 1936), 12.

²⁴Una Roberts Lawrence, Missionaries of the Home Mission Board (Atlanta, 1936), 7.

²⁵Alves, Prominentes Evangélicos de Cuba, 13.

²⁶Ibid., 100-101.

under the influence of his brother-in-law, M. M. Calejo,²⁷ and was licensed to preach on November 24, 1904, by the Baptist Church at Guanabacoa where Calejo was pastor. He became a student at the seminary under McCall. A prolific writer, he published more material in the Spanish language than any other evangelical writer.²⁸

Another one of the beginning students was Juan José Negrín, a barber by trade. As a young man he had served as an officer in the rebel forces fighting in the forests for Cuban independence. McCall described him as having a nimble tongue and an unusual gift of eloquence.²⁹

Reinaldo R. Machado was born in Santa Clara and educated in the public schools there. He was converted in 1899 under the preaching of A. U. Cabrera and entered the seminary class when it opened in 1906. Machado also took courses at the Cuban-American College and eventually received his B.A., M.A., and LL.D. degrees from the University of Havana.³⁰ He became well known as a lawyer, poet, author, hymn writer, newspaper columnist, and orator as well as preacher.³¹ At one time when the Board was short of funds Machado served the national government as legal counselor for the Department of the Treasury in addition to his missionary work so

²⁷McCall, A Baptist Generation in Cuba, 38.

²⁸Alves, Prominentes Evangélicos de Cuba, 102.

²⁹McCall, A Baptist Generation in Cuba, 38-39.

³⁰Lawrence, Missionaries of the Home Mission Board, 13.

³¹Ibid.; Alves, Prominentes Evangélicos de Cuba, 64.

that his usual salary could be used for the support of other workers.³²

Edelmiro Becerro was a Congregational preacher in Cienfuegos, where he came into contact with M. M. Calejo and Baptist teachings. Preferring these doctrines, he was baptized by Calejo and studied under him for a time. Later he attended the seminary in Havana, studying under McCall.³³ The others who made up the first nine seminary students were Rodríguez Ponce and Miguel Cabrera.³⁴

McCall used these young men to open mission stations in Havana and by October, 1906, they were holding services every night of the week.³⁵ The students also worked with McCall from time to time in such projects as painting, repairing and renovating the Jané building.³⁶

In the fall of 1906 the Calvary Church in Havana experienced a period of growth. McCall reported that the church received candidates for baptism almost every Sunday for a month. On one Sunday night five were received for baptism and two by letter. The recent improvements in the building had made it look more like a church than a theatre, thus increasing its appeal. Many who came to see the changes stayed to hear the message and the attendance had

³²Lawrence, Missionaries of the Home Mission Board, 13.

³³M. M. Calejo, "A New Church Organized," Our Home Field, XIX (October, 1907), 90-91.

³⁴Lawrence, Cuba for Christ, 232.

³⁵McCall, "From Cuba," Christian Index, LXXXVI (October 25, 1906), 5.

³⁶McCall, A Baptist Generation in Cuba, 39.

improved.³⁷ One of the new converts was a young physician with his degree from a New York college who had been working in the suburbs bringing in other converts.³⁸

At Cienfuegos M. M. Calejo reported that although the people were indifferent to religious matters, many of the families opened the doors of their houses that he might witness to them. He had talked to 275 families in this way. Calejo was being assisted by Manuel Rodríguez Ponce, a young man who had been converted under his ministry there. They were holding services twice a week in the Baptist Church, and at two mission stations, as well as preaching in the civil hospital every Sunday afternoon. Calejo also made missionary trips to Ranchuelo each Monday, Cruces on Tuesday, and Palmira on Friday where he preached at night. The pastor and his helper distributed every month over four thousand pages of tracts on "Baptist Principles and Teachings," written by Calejo, printed in Cienfuegos, and paid for by the church there. Calejo was teaching his church to contribute to the general work of the Board and it had thus given fifteen dollars for that purpose from March to July. As his people liked to read, Calejo felt a particular need for literature in Spanish.³⁹

³⁷McCall, "Havana Happenings," Our Home Field, XVIII (January, 1907), 18.

³⁸McCall, "From Cuba," Christian Index, LXXXVI (October 25, 1906), 5.

³⁹M. M. Calejo, "Condition of Cienfuegos and Several Other Places," Our Home Field, XVIII (January, 1907), 14.

At its August meeting in 1906 the Home Mission Board decided to appoint W. T. Rouse of Texas as missionary at Santa Clara if he passed a stiff physical examination.⁴⁰ In November, McCall felt Rev. K. M. Dedrick had accomplished all he could on the Isle of Pines and, as he had learned Spanish, the Board decided to move him to Cuba.⁴¹

The attorneys of the Home Mission Board sent word in January, 1907, that the suit over the Jané property had been decided in favor of the Board by the Supreme Court. This meant that a final decision had been made by the court of highest appeal in Cuba. As the case was decided on its merits and not on technicalities, there could be no further claims by the Gethsemane Church on the Board's property.⁴² The Board's reaction to this news recorded in the minutes was, "We are sure no news from Cuba could bring greater relief to our Board."⁴³ The suit had been very costly, amounting to six thousand dollars according to McCall.⁴⁴ However, soon after this settlement the Board was offered eighty thousand dollars, and later one hundred thousand dollars for the building, but it refused to sell.⁴⁵ The Cuban government planned

⁴⁰Minutes, August 7, 1906.

⁴¹Minutes, November 6, 1906.

⁴²Attorneys Conant and Wright to Home Mission Board, Havana, January 5, 1907, in Minutes, January 8, 1907.

⁴³Minutes, January 8, 1907.

⁴⁴McCall, A Baptist Generation in Cuba, 16.

⁴⁵"Sixty-Second Annual Report of the Home Mission Board," Annual, 1907, 186.

to build a half million dollar post office diagonally across the street from the Board's property.⁴⁶

In the latter part of January and early in February, 1907, Dr. B. D. Gray made his annual trip to Cuba.⁴⁷ He reported the work as being in a hopeful condition with many awaiting baptism. Nine persons were baptized into the Calvary Church the two Sunday evenings he was in Havana. Gray found some friction had arisen between Miss Moody and Dr. Mays in regard to the school work. It seemed that she was insubordinate to the principal and had been suspended a few days before his arrival. After a thorough investigation Gray endorsed the course of Mays and agreed for Miss Moody to retire from the work February 1, receiving her February salary.⁴⁸

The Cuban Baptists held their third annual convention in Santa Clara in the early part of 1907. Representatives were present from all the churches except Trinidad. Dr. E. F. Rodríguez, pastor at Sagua la Grande, preached the convention sermon.⁴⁹ At this meeting the Baptists decided to undertake the publication of a denominational paper without assistance from the Board. It was agreed that each worker would give a dollar a month and each mission would be asked to give the same amount. They would then seek subscriptions. The paper was to be a twelve-page semi-monthly

⁴⁶"Our Work in Cuba," Our Home Field, XVIII (April, 1907), 7.

⁴⁷Havana Post, February 3, 1907, 7.

⁴⁸Minutes, March 5, 1907.

⁴⁹"Our Work in Cuba," Our Home Field, XVIII (April, 1907), 7.

publication,⁵⁰ entitled *Sión*. J. V. Cova was elected editor with F. J. Páez, M. M. Calejo, and M. N. McCall as associate editors. Páez was to be business manager⁵¹ and McCall was to be in charge of the doctrinal page. The paper was successful from the beginning serving as a means of communication between the scattered churches and helping unify them into a denominational group. McCall said that Cova was "a writer of unusual ability as well as the 'old man eloquent' of the Cuban ministry."⁵² Cova wrote almost constantly and maintained relations with many intellectuals of Cuba and foreign countries. He translated a number of books, especially on religion, from English to Spanish. Because of his writings and many relations with Latin American intellectuals the "Ateneo de El Salvador" of Central America, an institution of literary character, honored Cova with the title of Socio Correspondiente en Cuba. Cova spoke with perfection English, Spanish, and French.⁵³

In the first part of 1907 Franqui reported some of the difficulties he was having in the work at Trinidad. He found it hard to deal with both the indifference of the intellectual classes and the "fanaticism of the ignorant classes." In addition there had been a depression which caused a great amount of suffering.

⁵⁰McCall, A Baptist Generation in Cuba, 57.

⁵¹"Sixty-Third Annual Report of the Home Mission Board," Annual, 1908, 214.

⁵²McCall, A Baptist Generation in Cuba, 57-58.

⁵³Alves, Prominentes Evangélicos de Cuba, 29-30.

As the Baptists owned no church building in Trinidad they were called "birds of passage." In spite of these problems, Franqui reported his church as making progress. There were twenty-three members in full communion with seventy-five candidates awaiting baptism. This total number of ninety-eight was equally divided between men and women. One thing that had hindered the baptisms was the intense cold. Franqui reported the temperatures dropping to ten and six degrees in places on the island, the coldest it had ever been in Cuba. He had preached in Rio Cana four miles from Trinidad by invitation and had had invitations to preach at El Condado, Caracusey, and San Pedro but had not been able to go as they were fifteen to twenty miles distant. Franqui desired to open work in Casilda, the port of Trinidad, and practically the city's only way of communication. In order to work in these places Franqui requested a horse,⁵⁴ which was soon furnished him by the Baptist women of South Carolina.⁵⁵

From Colón Páez voiced certain needs. Missionary ladies were especially needed to visit with the Cuban women in their homes as it was hard to reach them otherwise because of the customs in regard to women in Cuba. Páez was convinced that all the churches needed good music. It disposed the people to hear the gospel preached and also often attracted the passers-by in the street. Páez himself had been in a period of spiritual depression

⁵⁴p. J. Franqui, "Trinidad, Cuba," Our Home Field, XVIII (March, 1907), 16.

⁵⁵"Our Work in Cuba," Our Home Field, XVIII (April, 1907), 8.

one night when he had heard a hymn for the first time, entered the service, heard the gospel, believed, and been converted. Páez felt that hymns strengthened the believers as well. At Colón he needed an organist. As at other stations, Páez felt his church needed a building as they were accused of being temporary.⁵⁶

Páez also pointed out that Cuba was not Catholic as commonly believed in the United States. He stated that ninety per cent of the people were skeptics. In the region surrounding Colón forming a civil district there were 46,542 inhabitants according to the census of 1899. To care for this number of people there were four priests. Many places had no church houses, these having been destroyed by the war. Páez declared that it was this way in all of Cuba. He attributed this to the fact that the Catholic priests during the time Cuba was under Spain were Spaniards primarily and had used their pastorates as sources of great income. The religious side of their ministry was of little importance to them, and, according to Páez, the moral side of their lives was such a secondary thing that they were the "most perfect masters in impurity." Páez further stated that the ignorance of this priesthood was proverbial before independence and it had continued. This had turned many from the church.⁵⁷

From Pinar del Rio Cárdenas reported that there were 111 members of the Baptist Church there and thirty-eight candidates

⁵⁶F. J. Páez, "Colón, Cuba," Our Home Field, XVIII (March, 1907), 15.

⁵⁷Ibid., 14.

for baptism. There were two stations in the city and a Sunday school with an average attendance of thirty-five. The church used a rented house for services which would accommodate one hundred people. Cárdenas was preaching on occasion at Consolación del Sur, Puerta de Golpe, and Ovas. He hoped the Board would establish work at these places.⁵⁸

Calejo reported having a week's revival in his church in Cienfuegos early in 1907. Eleven persons were converted and the attendance was excellent during the meetings. Calejo had recently baptized six persons at Cruces where a congregation of eighty gathered for the service. He planned to baptize some candidates at Palmira soon. Calejo also reported the first ordination to the ministry held in Cienfuegos, that of the rural evangelist Primo F. Navarro. McCall and the new missionary to Santa Clara, W. T. Rouse, had assisted Calejo with the ordination service. Navarro was serving a rural area covering eight to ten places by means of a horse the Board had provided for him.⁵⁹

The Home Mission Board lost the services of three of its American missionaries early in 1907. In January the Board received word that W. T. Rouse had decided to give up the work at Santa Clara on account of the climate which seemed to affect his heart and lungs adversely. The Board was deeply disappointed, as it had received an unqualified commendation of Rouse's health from

⁵⁸Gaspar de Cárdenas, "Pinar del Rio," Our Home Field, XVIII (March, 1907), 16.

⁵⁹M. M. Calejo, "Cienfuegos," Our Home Field, XVIII (March, 1907), 17.

his family physician which had led the Board to believe he would spend years, if not the rest of his life, in the Cuban work. As the Board was left no alternative but to accept his retirement it made this statement: ". . . we sincerely trust his decision is according to the will of God and that it may be neither to his injury or that of the Board."⁶⁰ The Board did not pay Rouse's moving expenses back to the United States as it felt it could not be warranted under the circumstances.⁶¹

Rouse's retirement prompted the Home Mission Board to establish a set of rules regarding missionaries who went to serve in Cuba. They were to remain on their fields of service at least two years before returning to the United States, unless recalled by the Board, or the failure of health had been attested by the certificate of a reputable physician with the approval of the superintendent. After faithful service for two years the worker was to be entitled to a three months' vacation. They would be entitled to return to the United States for six months after five years of faithful service. During these approved vacations the missionaries would be entitled to traveling expenses from and to their fields, to half pay, or, if working for the Board during this time, full pay. Missionaries on the field would be entitled to one month's vacation on their fields at a time agreed upon between themselves, the Corresponding Secretary, and the superintendent in the field.

⁶⁰Minutes, January 8, 1907.

⁶¹Minutes, March 5, 1907.

These rules were to be read and accepted by the missionaries before their appointment.⁶²

At the end of February K. M. Dedrick who had earlier been transferred from the Isle of Pines to Cuba retired from the field to attend a sick brother in the United States.⁶³ In April, Mays asked to be allowed to spend May and June in the states on half salary. The Board felt it was important for Mays to remain at his post for the present, for the Board had suffered the loss by retirement of all the American force in Cuba except Mays and McCall. In addition, it had only been a few weeks since Mays was absent for two weeks on an approved visit to Texas with his family. McCall needed all the assistance possible in his administrative work which had been very burdensome. As the school at Havana had closed its year earlier than anticipated, the Board felt it important to make vigorous preparations for a larger and better school the following year, thus maintaining the school's splendid record. The members of the Board thus advised Mays that they thought it best for him to remain at his post for the present.⁶⁴ By June Mays also had withdrawn from the work and McCall was left with the complete responsibility of the work in Cuba.⁶⁵

A. S. Rodríguez was ordained into the ministry in the Santa Clara Church on March 31, 1907, to fill the vacancy left by Rouse.

⁶²Minutes, February 5, 1907.

⁶³Minutes, March 5, 1907.

⁶⁴Minutes, April 29, 1907.

⁶⁵Minutes, June 20, 1907.

McCall, Páez, Navarro, and M. M. Calejo made up the ordaining council with Calejo delivering the ordination sermon. Rodríguez had been baptized by Calejo and had studied with him at Guanabacoa. He had also served as McCall's assistant in Havana and had attended the seminary before going to Santa Clara. He was the youngest preacher employed by the Board in Cuba. Calejo stayed in Santa Clara after the ordination to preach a twelve day revival. The attendance was more than a hundred every night and there were fourteen conversions. Also during the revival Calejo preached to the lepers in the hospital at Santa Clara.⁶⁶

In April, 1907, A. U. Cabrera who had served for many years at Santa Clara, opened work at Cárdenas, a seaport city of twenty-five thousand located on the northern coast of Cuba east of Matanzas.⁶⁷ The Board was optimistic that the work would prosper here.⁶⁸

The Home Mission Board presented its annual report to the Southern Baptist Convention in May, 1907. It listed M. N. McCall as Superintendent of the work in Cuba and pastor of the Calvary Baptist Church in Havana. Eugenio Calejo was working there as McCall's assistant and Carmen García was city missionary. The ministerial students studying under McCall were Federico Rodríguez,

⁶⁶M. M. Calejo, "A New Minister and a Revival Week," Our Home Field, XVIII (July, 1907), 16-17.

⁶⁷McCall, "New Church in Cuba," Christian Index, LXXVII (September 19, 1907), 5.

⁶⁸"Our Work in Cuba," Our Home Field, XVIII (April, 1907), 8-9.

J. J. Negrín, M. R. Ponce, Reinaldo Machado, and José M. Cabrera. Calvary Church had both English and Spanish services and conducted two city missions as well as the college with 120 pupils.⁶⁹ The college had been almost self-sustaining.⁷⁰ The cemetery had been reopened and was ready for burials.⁷¹

In Santa Clara Province, Y. E. Barredo had been moved from Sagua la Grande to Cruces where a church had been organized. E. F. Rodríguez was continuing as nominal pastor at Sagua la Grande while the Rev. J. F. de Armas had replaced Barredo as assistant pastor. At Santa Clara A. S. Rodríguez was serving as temporary pastor. M. M. Calejo was pastor at Cienfuegos with Ponce assisting him part time. Calejo was also carrying on work at Palmira. Franqui was pastor in Trinidad where there was one church and three missions. With good results Primo Navarro was serving a country field of eight country towns.⁷²

In Matanzas Province, J. V. Cova was pastor at the church in Matanzas with his daughter, Miss Pura Cova, serving as teacher. At Cárdenas, Cabrera had begun the mission. F. J. Páez was pastor at Colón, where a new chapel and pastor's home had just been completed costing four thousand dollars.⁷³ This was a gift of the

⁶⁹"Sixty-Second Annual Report of the Home Mission Board," Annual, 1907, 186.

⁷⁰Minutes, March 5, 1907.

⁷¹"Sixty-Second Annual Report of the Home Mission Board," Annual, 1907, 186.

⁷²Ibid., 187.

⁷³Ibid.

Women's Missionary Union in the United States.⁷⁴

The first of the Baptist chapels constructed in western Cuba was dedicated at Colón on May 19, 1907. McCall gave a vivid account of the dedication. In the morning a Sunday school service was held in which the Methodists of the town also took part. After a musical program McCall brought the lesson for the day. As this was the anniversary of the death of José Martí, the famous Cuban patriot who died fighting for Cuban independence, after the service pastor Páez led the procession of a hundred children, and nearly as many adults, to the statue of the martyrs and deposited a wreath to the memory of Martí. Páez made an accompanying speech on the "apostle of liberty," as Martí was called, and how he would rejoice to see, if he were still among the Cuban people, the establishment of churches which should be "the forerunners of all that is best in real political liberty."⁷⁵

By eight o'clock that Sunday evening the new church as well as the street in front of it were filled. McCall gave a brief address setting forth the purposes of the Baptist missionary work in Cuba and formally offered the use of the building, not only to the congregation but to the town at large, assuring them that it was theirs for all religious purposes, "a place where they could worship God without priest or image, according to the Scriptures." Cova then brought the dedication message. McCall described the chapel as a wooden building sixty by thirty-two feet having a

⁷⁴Lawrence, Cuba for Christ, 198.

⁷⁵M. N. McCall, "Dedication of Colón Chapel," Christian Index, LXXXVII (June 20, 1907), 5.

seating capacity of 250 to three hundred. The building of the chapel had brought an increased interest in the Baptist work in Colón.⁷⁶

Some members of the Cienfuegos Church moved to Arriete eleven miles away. On invitation of these members Calejo of Cienfuegos, A. S. Rodríguez of Santa Clara, and Navarro in whose field Arriete was located, assisted them in organizing a church on June 15, 1907. A council composed of these three pastors read and explained the doctrines to the eighty persons present. The church covenant was also read and unanimously adopted. Calejo felt Navarro was doing an outstanding work in these rural areas.⁷⁷

In May of 1907 J. J. Negrín, a student in the seminary, reopened work in Nueva Gerona on the Isle of Pines. From the beginning Negrín had full houses and much sympathy in the work. After two months more than a hundred had professed conversion. McCall felt that the Catholic Church reached greater abuses in out of the way places such as the Isle of Pines and the people were more willing to accept other religious ideas. One of the new converts said to McCall, "I have for many years believed that there must be something besides the Catholic church, but I had never heard of it till recently." During these two months the people in Nueva Gerona delivered to Negrín more than four hundred statues of saints for when they were converted the people would either burn the statues or turn them over to the preacher to burn. On a Sunday afternoon

⁷⁶Ibid.

⁷⁷M. M. Calejo, "A New Church Organized," Our Home Field, XIX (October, 1907), 90.

in July three hundred people gathered on the banks of a river to witness for the first time a baptism by immersion. That night even though it was raining Páez preached to three hundred persons, on the text, "One thing I know, that whereas I was blind, now I see." The church was organized with twenty-six members, twenty-four of whom had been baptized that afternoon.⁷⁸ The other two members were two Chinese, Joe Wing and Charlie Song, who had been baptized earlier in a Baltimore church.⁷⁹ Land was donated for a cemetery at Nueva Gerona.⁸⁰

In the summer of 1907 the Home Mission Board appointed the Rev. W. H. Robinson to do mission work in Cuba with headquarters at Santa Clara. He was a graduate of Mercer University and the Southern Baptist Theological Seminary. As Cuba had been on his heart for some time, the Board looked for great success to attend his labors.⁸¹

The mission at Cárdenas where Cabrera had worked since April was formally organized into a church on September 5, 1907. Cova, Páez, and McCall assisted Cabrera in the organization. Cabrera had arranged an excellent program of music with the singers being accompanied by the local orchestra, some of whom were members

⁷⁸M. N. McCall, "The Gospel in a New Place," Christian Index, LXXXVII (August 1, 1907), 5.

⁷⁹Minutes, March 12, 1908.

⁸⁰Minutes, August 6, 1907.

⁸¹Our Home Field, XIX (October, 1907), 69.

of the church. Cabrera praised the church's seventeen members as seventeen missionaries.⁸²

Tragedy struck the Superintendent of the Baptist work on October 24, 1907, when Mrs. McCall, who had been seriously ill for weeks, died in Havana, leaving four motherless children,⁸³ the oldest of whom was eight.⁸⁴ The Board felt that the Baptist work in Cuba had sustained a great loss and said of Mrs. McCall and this tragedy:

Mrs. McCall was a woman of genuine culture, refined modesty, and sincere devotion to duty. The ornament of a meek and quiet spirit, along with firmness of conviction, made her pre-eminently congenial and helpful to her noble husband.

Her career of service in that great mission field was all too brief, as we see it, but the Master knows best and has taken her to the better land. The Home Mission Board has no nobler missionary in its employment than Brother McCall, and this great sorrow that has come upon him is shared by every individual member of the Board.⁸⁵

The Board had sent Miss Mable Lipscomb to Cuba in 1907 to teach in the Cuban-American College. She was a relative of Ruth Nelson McCall, Dr. McCall's wife, and a friend of the family. Miss Lipscomb was a tremendous help in this time of grief by taking complete charge of the care of the McCall children. Two years later, in June of 1909, Miss Lipscomb and Dr. McCall were

⁸²McCall, "New Church in Cuba," Christian Index, LXXXVII (September 19, 1907), 5.

⁸³"Death of Mrs. M. N. McCall, in Havana, Cuba," Our Home Field, XIX (December, 1907), 132.

⁸⁴A. López Muñoz, Apóstol Bautista en la Perla Antillana (Havana, 1945), 66.

⁸⁵"Death of Mrs. M. N. McCall, in Havana, Cuba," Our Home Field, XIX (December, 1907), 132.

married and she served with him during the remainder of his work in Cuba.⁸⁶

In the summer of 1907 the Home Mission Board received reports that Y. E. Barredo was neglecting his work at Cruces. Through McCall the Board advised Barredo that unless he showed complete faithfulness to his work he would be dismissed.⁸⁷ By October it was reported to the Board that Barredo had been so slack in the performance of his duties that the church members had asked that he be removed. The Home Mission Board agreed to take this action⁸⁸ and in January of 1908 appointed Domingo Ponce as missionary with his headquarters at Cruces. From there he was also to work at Ranchuelo, Santo Domingo, and Lajas.⁸⁹

Corresponding Secretary Gray made his annual trip to Cuba early in 1908 accompanied by Dr. J. F. Purser, president of the Board. While there he attended the Cuban Baptist Convention⁹⁰ held at Colón in the new Baptist chapel.⁹¹ The mayor of the town welcomed the group that attended as the mayors had done at the previous two convention meetings showing that public sentiment was not opposed to the Protestants.⁹² All of the Baptist churches

⁸⁶Muñoz, Apóstol Bautista en la Perla Antillana, 65-66.

⁸⁷Minutes, August 6, 1907.

⁸⁸Minutes, October 8, 1907.

⁸⁹Minutes, January 7, 1908.

⁹⁰Minutes, March 12, 1908.

⁹¹M. N. McCall, "West Cuba Baptist Convention," Christian Index, LXXXVIII (March 19, 1908), 5.

⁹²M. N. McCall, "The Outlook in Cuba," Christian Index, LXXXVIII (September 10, 1908), 5.

reported to the convention with each one showing increased membership and contributions. The total baptisms had doubled in the past year and there had been a twenty per cent increase in the membership of the churches. The convention received four new churches, making a total of thirteen organized churches. Ten new stations had been opened during the year for a total of thirty preaching stations besides churches. Several of these new stations were relieved from the expense of rentals by having halls and parlors loaned by sympathizers.⁹³ The convention expressed a strong tendency toward self-support. The average total contributions of each church was \$120. Before this time contributions had been needed mostly for incidental church expenditures but the combined churches made pledges for the support of one of the native missionaries during the next year.⁹⁴

In its annual report to the convention in May of 1908, the Home Mission Board expressed the opinion that the work was in a more permanent and satisfactory condition than ever before. A good spirit of harmony and unity existed among the Cuban Baptists.⁹⁵ The political problems in Cuba had in some instances interfered with the work but through these the Baptist churches were able to show that they were not political organizations.⁹⁶

⁹³ McCall, "West Cuba Baptist Convention," Christian Index, LXXXVIII (March 19, 1908), 5.

⁹⁴ Ibid.; Minutes, March 12, 1908.

⁹⁵ "Sixty-Third Annual Report of the Home Mission Board," Annual, 1908, 214.

⁹⁶ Annual, 1908, 18.

Gaspar de Cárdenas and Angelo Pinelo were the missionaries in Pinar del Rio Province. Besides the church in the city of Pinar del Rio, there were stations at San Luis, Consolación del Sur, Las Ovas, and San Juan. The Baptists had two Sunday schools and no day schools in the province. There had been twenty-four baptisms in the past year and a large number awaited baptism. The Board owned a lot eighty by 160 feet in Pinar del Rio. Percentage wise this province was growing in population faster than any of the other four western provinces.⁹⁷

In Havana Province were located the Calvary Church and five stations: Romay Street, Carmen Street, Jesus del Monte, Cádiz Street, and Gloria Street. Workers were McCall, Engenio Calejo, Carmen García, the sexton Manuel Calejo, and cemetery keeper José Castellanes. The student workers were Federico Rodríguez, M. R. Ponce, Abelardo Bequer, J. M. Cabrera, Rafael Fragueta, and R. R. Machado. The Jané property was valued at seventy-five thousand dollars from which the Board was receiving a monthly rental of \$221.50. The building furnished living quarters for Superintendent McCall and his family, teachers in the school, ministerial students, a few boarding pupils, and served as the assembly hall and classrooms for the college and the auditorium for the church. The cemetery was in use and the income from burials was from eight to ten dollars a month. The Board still owned the Buenos Aires property which was valued at eight thousand dollars.

⁹⁷"Sixty-Third Annual Report of the Home Mission Board," Annual, 1908, 214.

Miss Anna Joerg had contributed to the Board two town lots with a house on one at Santa María, twelve miles from Havana, to be used as a place for the missionaries to take vacations or for whatever use might be desired. There were six Sunday schools in the province, one conducted in both English and Spanish. The one day school was the Cuban-American College. McCall was serving as principal with J. M. Cabrera, Miss Nicol, Miss Lipscomb, Miss Granlees, Miss Vinas, and Miss Pons as teachers. The enrollment in this school was sixty-eight and the tuition income was forty-five dollars a month. A principal was needed to give complete time to the school.⁹⁸

In Matanzas Province a new chapel and pastor's home was almost completed in the city of Matanzas. Cova was pastor and his daughter Pura was working as helper. There was one Sunday school but the day school had been discontinued. At Cárdenas, A. U. Cabrera pastored the church which had a Sunday school. The Colón church had a Sunday school and a day school under the leadership of Páez. The new chapel and pastor's home had given the work in Colón an air of permanence and had strengthened it. Páez, however, was suffering with bad health.⁹⁹

Dr. E. F. Rodríguez was continuing as pastor at Sagua la Grande in Santa Clara Province without salary while J. F. de Armas served as assistant pastor. Besides the church there were two stations and a Sunday school, but no day school. The Baptists owned one of the best lots in Sagua la Grande and hoped to build

⁹⁸Ibid., 215-216.

⁹⁹Ibid., 214, 217.

in the near future. At Santo Domingo the mission had closed because of unsettled conditions during the revolution of 1906 and for lack of workers it had not reopened. W. H. Robinson and A. S. Rodríguez had worked most of the year in the city of Santa Clara, although Rodríguez had recently been transferred to Ybor City, near Tampa, Florida, to work among the Cubans there. The house and lot which the Board had purchased in Santa Clara earlier had greatly increased in value. The Santa Clara Church maintained a Sunday school. There were plans to reopen the mission at Ranchuelo which had closed temporarily because of the earlier disturbances. Domingo Ponce had taken over at Cruces where there was a church, a suburban station, and a Sunday school. M. M. Calejo was attending Palmira from Cienfuegos. In Cienfuegos under Calejo there was one church, one station, and a Sunday school. Franqui was pastor of the church at Trinidad with a station at Casilda and a Sunday school at Trinidad.¹⁰⁰

On Primo Navarro's country field a church had been organized at Cumanayagua during the past year. It did not have to pay rent for its meeting place. At Escarza a church had been organized in the past year and a chapel built, costing a little less than five hundred dollars. Congregations were worshipping in private homes at Ciego Montero and a church was to be organized there soon. A house was rented for the pastor and the mission for eight dollars a month at San Fernando de Camarones. Navarro occasionally visited

¹⁰⁰Ibid., 217.

other small towns and held worship services.¹⁰¹

J. J. Negrín was continuing the work on the Isle of Pines at Nueva Gerona where the church was located. There were also some country stations. The Board owned a house and lot there valued at \$1800. There was a Sunday school but no day school, although one was needed.¹⁰² The Board allowed the Methodists to use their property there for a day school during the week.¹⁰³ As the island was in a state of doubt as to whether the United States or Cuba was the owner, the work among both the natives and Americans had met with some interference.¹⁰⁴

In the summer of 1908 McCall took a well-earned three months' vacation in the United States. The Board commended him for having done the work of three men during the past year, despite the burden of the loss of his wife.¹⁰⁵ McCall returned from his rest to the work in Cuba September 1, 1908.¹⁰⁶

The chapel at Matanzas was dedicated Sunday, August 30, with both morning and evening services. The Matanzas church had furnished the chapel built by the Board with new furniture, carpets, lamps, and other items at a cost of some three hundred dollars.

¹⁰¹Ibid., 218.

¹⁰²Ibid., 219.

¹⁰³Minutes, May 5, 1908.

¹⁰⁴"Sixty-Third Annual Report of the Home Mission Board," Annual, 1908, 219.

¹⁰⁵Our Home Field, XIX (July, 1908), 355, 358.

¹⁰⁶Our Home Field, XX (September, 1908), 35.

The church was filled both morning and night with several official representatives from the city being present. Cova presided over the meetings. W. H. Robinson, pastor at Santa Clara, addressed the congregation representing the Board and greeted those present in the name of the two million Southern Baptists. The Matanzas newspaper El Moderado gave the following account:

Yesterday, Sunday, as we had already announced, the Baptists of this city inaugurated their magnificent building, erected on Independencia street, corner Zaragoza.

The morning service, held at 9:30, was marked by great solemnity. A large congregation filled the whole capacity of the church, observing most commendable order, while the program of the meeting was being fulfilled. The singing was splendid and imposing, accompanied by six men of the military band and the organ of the church.

A daughter of the pastor sang a beautiful solo of admirable melody and solemnity. After that, the pastor delivered an eloquent sermon, alluding to the occasion, and exulting the greatness of God and Christianity. The attendance left the chapel greatly pleased with the service.

At 7:30 p.m. the second service was held, with such a large attendance that both church and Sunday-school room proved to be insufficient to accomodate [sic] all who sought admission.

The music, of the most selected class, was even better than in the morning. A pretty choir of some very little girls sang a fine anthem, and the men of the band gave an inspired religious piece, after which the service began, with three ministers on the platform. Mrs. Maxwell charmed the audience with the magnificent song, "Jerusalem." Rev. Mr. Neblett, of the Methodist Church, sang, also a solemn and melodious piece.

The sermon, preached by Rev. Mr. Cova, was of the highest tones of spirituality, on the subject of the great personality of Christ and His work on earth.

The house exquisitely and simply decorated, gave the note of immaculate whiteness on its walls, ceiling and glasses. A vast profusion of natural flowers, and fine carpeting on the floor, made a magnificent show by the abundant electric lights of the building.

We cordially congratulate the Matanzas Baptist Church and our friend, Pastor Cova.¹⁰⁷

An engineer from Alabama made the plans for the buildings in Matanzas without charge, and another American who had worked on Cuban railroad construction erected the two buildings. The method employed by Baptists in Cuba to build these churches was to buy materials and employ a reliable man to direct the work. This saved them money and assured them that quality materials were used in the structures.¹⁰⁸

In 1908 the Board planned to build churches at other points on the Cuban field. The Women's Missionary Union of the Southern Baptist Convention offered to raise six thousand dollars for a chapel at Cárdenas through the Sunbeams, children's mission societies. The Board immediately began to make plans for such a building, as well as setting aside five thousand dollars for a building at Sagua la Grande.¹⁰⁹ Legal problems arose, however, over some of the property in 1908 and the early part of 1909. The Board had authorized the purchase of property at Cienfuegos for church purposes and a contract for purchase was entered into, subject to the approval of titles by the Board's attorneys. When the attorneys declined to approve titles because of defects, the Board refused to consummate the purchase. The owners of the

¹⁰⁷Article from El Moderado, Matanzas, Cuba, quoted in "Dedication of the Matanzas Baptist Church," Our Home Field, XX (October, 1908), 82-83.

¹⁰⁸McCall, A Baptist Generation in Cuba, 56.

¹⁰⁹Minutes, November 3, 1908.

property then instituted a suit for damages against the Board for alleged "captious objections" to the title to their property.¹¹⁰ The Board had offered to compromise but the prosecuting party refused to accept. The courts finally decided the case in the Board's favor.¹¹¹

The Board had purchased property at Pinar del Rio at a cost of \$4060 on the recommendation of its attorneys who declared its title correct. A suit was then instituted for the property, the claimants including minor heirs. McCall felt that though the Board would no doubt win in the suit, it might be protracted for a year or two, preventing the Board from building a suitable plant, and also that it might engender prejudice against the Board in the city if the property was not surrendered to the minor heirs when a proposition had been made to reimburse the Board for its expenditures. Upon this advice of McCall, the Board decided to return the property for the amount paid.¹¹²

When B. D. Gray was in Cuba in February, 1909, he found that the Board had been misled concerning the property in Pinar del Rio. There were no orphans involved but former claimants, who were relatives of a deceased wife of the party from whom the Board had made the purchase. Gray also discovered that the Board's property here had increased \$1500 to two thousand dollars in value

¹¹⁰Minutes, April 7, 1908.

¹¹¹Minutes, October 6, 1908.

¹¹²Minutes, February 2, 1909.

since their purchase. Therefore, as the title had been approved by its lawyers, the Board withdrew its proposition to return the property to the sellers for the price paid plus interest.¹¹³

The Board lost one of its outstanding missionaries in 1908 when F. J. Páez had to retire as pastor at Colón because of bad health.¹¹⁴ He was replaced by Eugenio Calejo.¹¹⁵

A new worker was employed at Trinidad in 1908. The Board designated Antonio Echevarría, of the Trinidad Church, to preach in the valley leading out from Trinidad especially at Condado which was favorable to the Baptist work and had requested work in the area. The deacon was to use Franqui's horse in this ministry.¹¹⁶ Echevarría was born in Trinidad, Cuba, in 1865 of an upper class family and was educated under private tutors and in private schools of Trinidad when it was a center of culture and wealth.¹¹⁷ A ship captain had given a Bible to Echevarría's father, who took it home and hid it away in the attic. As it was a forbidden object, the twelve-year old boy Antonio became acquainted with it to some extent. As a young man he moved to Manzanillo where he came into contact with a Baptist congregation. He was soon converted. When Echevarría returned to Trinidad he found that the Baptists had sent P. J. Franqui to open mission work. Echevarría was one of the charter members of the church which Franqui organized

¹¹³Minutes, March 2, 1909.

¹¹⁴Minutes, October 6, 1908.

¹¹⁵"Sixty-Fourth Annual Report of the Home Mission Board," Annual, 1909, 227.

¹¹⁶Minutes, November 3, 1908.

¹¹⁷Lawrence, Missionaries of the Home Mission Board, 8.

in Trinidad and began to witness to others. McCall described one of his trips with Eschevarría into the rural areas around Trinidad. They first went to Condado, a town of about a thousand, and held a service in the home of the mayor. The next night they were in Caracusey where the only lodging was in the barracks of the small rural guard post. The sergeant in charge let McCall have his bed. The third night McCall and Eschevarría visited San Pedro, a few miles from the coast, where most of the one thousand inhabitants lived in palm huts. The service was held in the storeroom of a local merchant with an audience of around a hundred sitting among the bags of rice and beans and stacked up layers of dried codfish. San Pedro was one of the most desolate and poverty stricken places McCall had ever seen. The only industry seemed to be the plaiting of ropes by hand from the fiber of a special kind of palm that grew in the vicinity. In time Eschevarría moved to the port Casilda in order to have a mission in his house. Here he won the respect of his neighbors. One day the post office caught fire and the postmaster gathered up his stamps and money into a sack and rushed to the house of Eschevarría, asking him to take care of them as he wished to save his furniture. When Eschevarría asked the man the next day why he had brought the sack to him, the postmaster replied, "You may think I do not know you, but I have been watching you ever since you came to town, and you were the only man I felt I could trust in this emergency. My judgment was right." Eschevarría was to still be preaching when he was seventy-four years old.¹¹⁸

¹¹⁸McCall, A Baptist Generation in Cuba, 49.

A new worker was also added in Pinar del Rio Province. Angelo Pinelo had been converted under the preaching of Gaspar de Cárdenas in 1905 and had studied under Cárdenas while helping him and working as a colporteur.¹¹⁹ The Home Mission Board employed Pinelo in 1908 as evangelist in the rural areas of Pinar del Rio Province. He established centers just outside Consolación del Sur, and in Viñales, San Andrés, Guane,¹²⁰ and La Palma.¹²¹ Because of his work penetrating the remote valleys of mountainous Pinar del Rio Province, Pinelo became known as "The Evangelist of the Horseback Trails."¹²² Often Pinelo met opposition in these remote areas. Early one morning he saw in front of the residence where he had spent the night in La Palma a coffin with a note attached telling him that if he did not leave town he would be taken away in the coffin. Pinelo got his horse and left the back way. When his work brought him back the next week the coffin was gone. He did not mention that he had seen it and it was never mentioned to him.¹²³

On another occasion when Pinelo was holding services he noticed two men he had not seen before come into the room. While the service was continuing they gradually eased toward the front

¹¹⁹Lawrence, Missionaries of the Home Mission Board, 16.

¹²⁰Lawrence, Cuba for Christ, 209.

¹²¹McCall, A Baptist Generation in Cuba, 47.

¹²²Lawrence, Missionaries of the Home Mission Board, 17.

¹²³McCall, A Baptist Generation in Cuba, 47.

of the crowded room. Then one whipped out a knife and lunged at Pinelo who was preaching. A dog belonging to the owner of the house had gone to sleep in front of the preacher, however, and suddenly raised up and attacked the man with the knife while the other one ran.¹²⁴ At one time while holding a series of services in La Palma a man called Pinelo into his house, telling him he wanted to show him something pretty. In a back room of the house the man showed Pinelo a beautiful altar with statues of the Virgin Mary, and the saints enshrined upon it. The man then told the preacher that if he preached against the "blessed Virgin" he would use his machete, which he then picked up, on him. Pinelo, however, continued to preach as usual and announced that at a particular service he was to preach on image worship. The man who had threatened him attended the service and the next day again invited Pinelo into his house. Fearful, Pinelo entered the house and followed the man to the back room. The man did pick up the knife, but instead of striking Pinelo began to cut up the altars and the statues. The man told Pinelo that he was convinced that Pinelo had been right and though he had been hired by the priest of the town to kill the Baptist preacher, instead he had been converted.¹²⁵

¹²⁴Ibid., 48. McCall states that these two men were sent by a man called the "healer" whose religion was a mixture of spiritism, witchcraft, and Roman Catholicism. This man will be described in the next account of opposition Pinelo faced. On the other hand, Lawrence says that these men were sent by the local priest and that there were six instead of two. Lawrence, Cuba for Christ, 195.

¹²⁵Lawrence, Cuba for Christ, 193-195.

The 1909 convention of Cuban Baptists met in Cienfuegos February 11 and 12. By this time the convention had become a period of annual feasting, rejoicing and spiritual refreshing. This year one of the workers spent a month's salary just to be able to attend. Meals were prepared by the local church, and a long table was set up in the yard of the pastor's home, where all ate.¹²⁶ The churches reported offerings during the year of \$2,336.38, whereas the year before they had only been \$1,568.92, an increase of forty-eight per cent in contributions.¹²⁷ A. U. Cabrera, treasurer of the convention, handed the Secretary of the Home Mission Board, Dr. Gray, who was attending the convention, a check for \$117 for the general work of the Board in Cuba, and almost five hundred dollars was pledged for the coming year.¹²⁸ The representatives discussed self help so that they could soon help others. After this discussion one of the young men present said he had little, but as soon as he got home he was going to set aside two hens, whose product would be an extra contribution to the Lord's cause during the year. One of the ladies present immediately handed him four dollars, asking that he buy that many more to use in the same way, and a little girl of twelve added another dollar for another missionary hen. During the year the

¹²⁶M. N. McCall, "Fifth Annual Convention in West Cuba," Christian Index, LXXXIX (March 11, 1909), 5.

¹²⁷Minutes, March 2, 1909.

¹²⁸B. D. Gray, "A Recent Trip to Cuba," Our Home Field, XX (April, 1909), 5. McCall reports this amount as \$221 but it would seem that Gray's account would be more accurate, as he received the money. McCall, "Fifth Annual Convention in West Cuba," Christian Index, LXXXIX (March 11, 1909), 5.

convention had received four new churches.¹²⁹ The baptisms reported for the year were 223, a forty-four per cent increase over the previous year's total of 154. The total church membership had increased from 854 to 1,057, a twenty-three per cent increase.¹³⁰ There were four schools with 225 pupils. The College in the Jané building had sixty-five pupils, six of whom were ministerial students. There were six teachers including a music teacher. The tuition of the school was three dollars a month.¹³¹

Rev. W. W. Barnes accompanied Gray to Cuba in 1909 to become principal of the Cuban-American College and pastor of the English-speaking congregation of the Calvary Church in Havana.¹³² Barnes was a graduate of Wake Forest¹³³ and had a master's degree from Southern Seminary.¹³⁴ The fact that Barnes had spent eight months in Cuba four years earlier helped him to get accustomed to living and working in Cuba.¹³⁵

Also accompanying Gray on his trip to Cuba was B. J. W. Graham, one of the editors of the Christian Index. Graham spent

¹²⁹McCall, "Fifth Annual Convention in West Cuba," Christian Index, LXXXIX (March 11, 1909), 5.

¹³⁰Minutes, March 2, 1909.

¹³¹B. J. W. Graham, "Editorial Correspondence," Christian Index, LXXXIX (March 18, 1909), 6.

¹³²Minutes, February 2, 1909.

¹³³Graham, "Editorial Correspondence," Christian Index, LXXXIX (March 18, 1909), 6.

¹³⁴Minutes, February 2, 1909.

¹³⁵Minutes, March 2, 1909.

two Sundays in Havana, attending the worship services of the Calvary Church where he felt a good spirit. On the second Sunday night McCall preached to a large congregation in Spanish, despite the carnival being held in the brightly decorated parks near the church which were full of people.¹³⁶

Graham had been among the Southern Baptists who favored selling the Jané building and using the money to build other chapels. He had written editorials along these lines. After seeing the building, however, his mind was changed completely. He pointed out that it was in the geographical center of the city half a block from the Prado, Havana's main street, and India and Colón parks. There was a fine view of the building from Central Park which was a block north. The auditorium was splendid, constructed in such a way as to be almost free from the noise of the streets. Besides the auditorium, school, pastor's home, and dormitory for the ministerial students, the rental from business places on the ground floor and from rooms above was bringing an income to the Board of two thousand dollars a year above expenses. Graham felt the property was easily worth \$125,000 and would bring that if put on the market. The Jané building was joined on the west by the Alcanza Hotel, which was among the best in the city. Graham believed the Board should change the corner of the building so as to give it the appearance of a church, and proposed the addition of a story on the roof, divided into living rooms, which

¹³⁶Graham, "Editorial Correspondence," Christian Index, LXXXIX (March 18, 1909), 6.

could be easily rented at fancy prices. He felt the increased income would pay these building expenses within two years.¹³⁷

Graham was lavish in his praise of McCall, feeling he could not be adequately commended for his work. Urging the Baptists of the south to give McCall their prayers and their support, he stated, "The task of winning Cuba to Christ is one that God alone can accomplish, but it is his plan to conquer through men." Graham thought the mission work in Cuba so important that the Board could spend its entire budget there without wasting a dollar.¹³⁸

The Board decided to allow McCall to take a two months' vacation from May 1 to July 1, 1909, because of his faithful and efficient work and the tremendous load which he bore in Cuba. McCall was to attend the Southern Baptist Convention as one of the representatives of the Board.¹³⁹

In an article for the April, 1909, issue of Our Home Field, McCall wrote describing one of the young people's fellowships in Havana. More than a hundred young people gathered in McCall's large dining room for the monthly social of the Young People's Union. There was singing of hymns, a Bible lesson, prayer, piano and violin music, pleasant conversation, and the serving of ice cream. The whole program was furnished by the young people themselves.¹⁴⁰

¹³⁷Ibid.

¹³⁸Ibid.

¹³⁹Minutes, March 2, 1909.

¹⁴⁰M. N. McCall, "Lights and Shadows in Cuban Work," Our Home Field, XX (April, 1909), 7.

McCall also described some of the sacrifices of the Cuban Baptists. One of the missionaries, Angelo Pinelo, had, for the last year, preached four times weekly in as many towns, organized two churches, and baptized forty-eight.¹⁴¹ Of Pinelo, McCall said, "The last time I saw him, his felt hat had several holes in it, his alpaca coat was sleek and brown and patched, but he was smiling and drinking coffee with his Cuban brethren, preaching to them salvation by faith, and righteousness through Christ only." In one of the Cuban Baptist churches a special collection was being taken to furnish the new building. One woman who was poor had lost her daughter, a young lady, only a few months before. The furniture used by the girl who had died was being tenderly kept by the mother in memory of her daughter. Having nothing else to give for the building, the mother sold the furniture and gave the price as a love-offering to Christ.¹⁴²

In 1909 a chapel was built at Sagua la Grande. The structure included a two story pastor's home and school room.¹⁴³ The building was constructed of reinforced concrete as moisture and termites were very hard on wood in Cuba.¹⁴⁴ A Scotch lady living in Sagua la Grande contributed an organ costing a thousand dollars for the new church.¹⁴⁵

¹⁴¹Chart I, Appendix, gives Pinelo's total baptisms during 1909 as forty-nine.

¹⁴²McCall, "Lights and Shadows in Cuban Work," Our Home Field, XX (April, 1909), 7-8.

¹⁴³Minutes, September 14, 1909.

¹⁴⁴McCall, A Baptist Generation in Cuba, 55.

¹⁴⁵Minutes, September 14, 1909.

McCall attended in 1909 the fourth anniversary of the organization of the work in Trinidad. As the chapel would not accommodate the many expected to attend, Franqui held the service in the open court of his Spanish home. The congregation was very comfortable here because of a soft breeze blowing off the Caribbean. Long before the services began every seat was taken and as many were standing during the exercises as sitting. On the program were recitations, special music, and brief talks by some of the young people. Work had started slowly in Trinidad with Franqui preaching the first four months to an audience made up of his wife, the servant of the family, and the servant's little boy. Arguing with an atheist in the street one day, Franqui was challenged to a formal debate as to the existence of God. He accepted, provided the debate should be public and conducted from the platform of his rented preaching hall, to which the challenger agreed. On the appointed night the hall was filled to overflowing by people who had come out of curiosity. Franqui scored with the audience, winning the sympathy of many of them as well as the permanent friendship of his opponent. A few of those who attended the debate returned to the next service and thus the work began to grow. At the anniversary meeting Franqui read a report of his four years' work. During that time there had been 220 professions of faith in Christ. Many of these had fallen away, and many had not yet been baptized for prudential reasons, but there was a body here of faithful, active church members as a result of these four years of work.¹⁴⁶

¹⁴⁶M. N. McCall, "Four Years in a Cuban Town," Our Home Field, XXI (November, 1909), 14.

J. J. Negrín, M. R. Ponce, and J. F. de Armas were ordained into the full work of the ministry in 1909. Negrín was serving as missionary on the Isle of Pines, and had studied in the seminary under McCall.¹⁴⁷ M. R. Ponce, who had also studied in the seminary, was serving at Sancti Spiritus.¹⁴⁸ J. F. de Armas had been working as assistant pastor at Sagua la Grande under Rodríguez.¹⁴⁹ De Armas was born in Santa Clara in 1865 and had grown up in Sagua la Grande. During a grave illness the Baptist physician Dr. Francisco Rodríguez ministered to him and they became close friends. In gratitude for what Dr. Rodríguez had done for him, de Armas began attending the Baptist Church there, where O'Halloran was then missionary of the Board. He was converted and baptized in 1900. He and his wife became earnest students of the Bible and active and capable volunteer workers.¹⁵⁰

As the work was continuing to grow in Havana,¹⁵¹ Federico Rodríguez was also ordained in 1909 and employed as McCall's assistant in Havana.¹⁵² At the time McCall did not have an assistant as Barnes had taken over some of his duties. There were then in Havana five Sunday schools and three preaching stations, plus two regular stations just outside the city which were expected to soon grow into churches. Rodríguez had been one of

¹⁴⁷Minutes, September 14, 1909.

¹⁴⁸Minutes, July 6, 1909.

¹⁴⁹Minutes, September 14, 1909.

¹⁵⁰Lawrence, Missionaries of the Home Mission Board, 6.

¹⁵¹Minutes, October 5, 1909.

¹⁵²Lawrence, Missionaries of the Home Mission Board, 18.

the finest students in the seminary.¹⁵³ The young man from the Canary Islands had a vision of the need for Christian education in Cuba as the public school system was inadequate. Rodríguez was a brick mason by trade and a man of great energy and unusual capacity for hard work. Later, without appointment from any mission board, he set about organizing a boarding school which won repeated recognition from the Cuban government for its outstanding contribution to education in the republic. At one time he had a school of some six hundred students, well located in Havana, organized as a self-support project in which the students did the work, even to the erection of the many buildings needed to house the student body. This school became the model for several such schools established by the government. Moreover, Rodríguez never ceased to be an active missionary and preacher, supporting himself and all the work that he did.¹⁵⁴

In the fall of 1909 a revival meeting was held in the Calvary Church in Havana which resulted in twenty-five to thirty baptisms. M. M. Calejo carried out a month's evangelistic campaign in Pinar del Rio. McCall was arranging similar type meetings in all the churches conducted by the various pastors and missionaries.¹⁵⁵

¹⁵³Minutes, October 5, 1909.

¹⁵⁴Lawrence, Missionaries of the Home Mission Board, 18.

¹⁵⁵Minutes, October 5, 1909.

CHAPTER X

BUILDING A DENOMINATIONAL ORGANIZATION, 1910-1916

The West Cuba Baptist Convention of 1910 met in Cárdenas where a chapel was being completed at the time.¹ It also included a pastor's home and schoolroom annex.² The buildings were constructed of a soft limestone quarried in the area. It was excellent for building, as it was cheap and could be sawed to any size with an ordinary carpenter's saw or chopped with a hatchet. The Cárdenas church was called the Sunbeam church because the Sunbeams of the southern United States had contributed five thousand dollars for its building. As the congregation wished to lay the cornerstone at the time of the convention meeting, they gathered old silver spoons from the members and had them cast into a small silver trowel with which to lay the mortar around the stone. Head of the Home Mission Board, Dr. B. D. Gray, attended the ceremony.³

¹M. N. McCall, A Baptist Generation in Cuba (Atlanta, 1942), 54.

²Minutes, March 1, 1910, Home Mission Board of the Southern Baptist Convention, Atlanta (MS in files of the Board). Hereinafter cited as Minutes, followed by the date; Una Roberts Lawrence, Cuba for Christ (Atlanta, 1926), 198. Lawrence has the date of the building of the chapel as 1909. Though it may have been begun in 1909, it was not completed until 1910.

³McCall, A Baptist Generation in Cuba, 54.

Fifty delegates attended this the sixth annual Baptist Convention of the western provinces which met February 9-11, 1910. The attendance was twenty more than the previous year and twenty-two churches were represented, whereas only eighteen had sent delegates the previous year. The baptisms reported were 237, compared with 223 the year before. Six native ministers had been ordained and sent out to fields during the year.⁴ The Cubans had given approximately three thousand dollars, an increase for the year of over six hundred dollars. The present membership was 1,315, a net gain for the year of more than twenty-two per cent.⁵

Dr. B. W. Spillman of the Baptist Sunday School Board in Nashville attended the convention with Gray and spoke to the group through an interpreter. He made valuable suggestions as to the general organization of the Cuban Sunday school work.⁶ The Cuban Baptists had been interested in forming a Sunday school association for sometime and a committee was appointed to report to the next convention on the advisability of such an association. One reason for their interest was that an interdenominational Sunday school association had been formed which the Baptists did not wish to join. They felt an organization of this type would stimulate

⁴M. N. McCall, "Sixth Cuban Baptist Convention," Christian Index, XC (March 10, 1910), 5.

⁵Victor I. Masters, "A Fine Year's Work in Cuba," Christian Index, XC (May 12, 1910), 5. Mr. Masters was Editorial Secretary of the Home Mission Board.

⁶McCall, "Sixth Cuban Baptist Convention," Christian Index, XC (March 10, 1910), 5.

better Sunday school work.⁷ The convention also made plans for the publication of booklets and Sunday school helps in Spanish for the benefit of this work. While Dr. Spillman was in Cuba he taught a class on the Sunday school normal manual to the theological class in Havana, which many of the pastors and missionaries from all over the island also attended.⁸

The Cuban missionaries had developed a system of training through which they were taking applicants for membership. This was an effort to make sure the Cubans understood what they were doing before they became church members. The editorial secretary of the Home Mission Board pointed out that this was necessary because the Cubans had a "volatile, impressionable nature" and there was a "dense ignorance" of the teachings of the New Testament among most of the converts. There were at this time 656 candidates for church membership.⁹

At Mariel on the northern coast of Cuba in Pinar del Rio Province a Baptist church had been established through the work of Miss Jennie L. Edwards. She had gone there twelve years earlier, soon after the Spanish-American War, to engage in mission work as an independent worker. Miss Edwards had established an orphan's home supported mainly by individual contributions. She asked that the Board provide a pastor for the Mariel congregation. In the first part of 1919 the Board appointed A. T. Bequer, who had been

⁷McCall, A Baptist Generation in Cuba, 62-63.

⁸Minutes, March 1, 1910; Lawrence, Cuba for Christ, 248.

⁹Masters, "A Fine Year's Work in Cuba," Christian Index, XC (May 12, 1910), 5.

studying in the seminary, to take this position.¹⁰ By 1910 R. R. Machado of that early seminary class was working as a missionary at San Luis in Pinar del Rio Province.¹¹ Rafael Fraguela, the Spanish member of the early seminary class, was sent to the country as his health was not good at the time.¹² He was working at Escarza, one of the fields that Navarro had developed.¹³ At Escarza he met and married Felina Peña, the youngest daughter of the Peña family whom Navarro had won.¹⁴

For a long time the Board had been trying to get a good lot in Cienfuegos. There had been some title disputes, however, on the property the Board had tried to purchase earlier. In 1910 the Board purchased an excellent lot located by McCall for eight thousand dollars.¹⁵ Meanwhile the law suit brought against the Pinar del Rio property was decided in the Board's favor in the Court of First Instance.¹⁶

In the fall of 1910 a destructive hurricane hit Cuba. There was a large loss of life in Pinar del Rio Province, but none of the Baptist workers were harmed. The Board's Havana

¹⁰Minutes, March 1, 1910.

¹¹Minutes, July 5, 1910.

¹²McCall, A Baptist Generation in Cuba, 60.

¹³Minutes, July 5, 1910.

¹⁴Una Roberts Lawrence, Missionaries of the Home Mission Board (Atlanta, 1936), 10, McCall, A Baptist Generation in Cuba, 60.

¹⁵Minutes, August 2, 1910, November 28, 1910, and January 3, 1911.

¹⁶Minutes, October 4, 1910.

property suffered slight damage causing a few leaks. In the city of Pinar del Rio approximately one hundred dollars' damage was done to the Baptist property. Great destruction befell Batabano, a seaport city on the southern side of Cuba. J. J. Negrín, who was working there and on the Isle of Pines at the time, suffered the loss of his household goods.¹⁷

By October of 1910 A. T. Bequer had been moved from Mariel to Consolación del Sur in Pinar del Rio Province. The church was moved into the town, leaving a station at the place where Pinelo had founded it. Bequer was only twenty-one when he went to Consolación del Sur and had a hard time at first. Impertinent men and boys would try to break up his meetings. On one occasion in the midst of a night service someone threw a paper bag of flour through the window into the middle of the rented hall causing everyone to begin coughing and sneezing. Bequer darted out the door and grabbed the culprit by the collar. Bequer then said to the man, "I am pastor of this church, but just at this moment I am plain Abelardo Bequer. If you ever repeat this I will beat you up." The incident never recurred and in the course of time the man, a cab driver, became one of the preacher's best friends and a member of the church.¹⁸ On November 11, 1910, Bequer married Florinda Gonzáles. She had received her education in the Cuban-American College, graduating in the commercial department. Through the influence of the school she had been converted in 1907.

¹⁷Minutes, November 1, 1910.

¹⁸McCall, A Baptist Generation in Cuba, 58-59.

She worked faithfully with her husband and they had seven children, all of whom were active Christian workers.¹⁹

The Baptists of western Cuba had their convention at Sagua la Grande in 1911. In a pre-meeting those present organized the West Cuba Baptist Sunday School Association.²⁰ At this convention the Cubans expressed their appreciation to the Board for the donation of two hundred dollars for the translation and publication in Spanish of the Sunday school book, Normal Handbook for Sunday School Workers.²¹ A. S. Rodríguez translated the book and A. U. Cabrera printed it on a hand press.²² Thus some of the methods which made the educational program in the Southern Baptist churches so effective were being carried to Cuba. At this time there were twenty-two Sunday schools reported with almost a thousand pupils enrolled.²³

The Cuban churches reported a membership of over 1,400 and offerings totaling \$3,039 for the year. Of these offerings \$324.25 was set aside to help with the salary of a worker who was designated as the missionary of the convention.²⁴ The Arriete congregation in Santa Clara Province was constructing a chapel costing

¹⁹Lawrence, Missionaries of the Home Mission Board, 7.

²⁰McCall, A Baptist Generation in Cuba, 62.

²¹Minutes, March 7, 1911.

²²McCall, A Baptist Generation in Cuba, 63.

²³Ibid., 55.

²⁴Ibid., 55-56.

about \$850, providing all the money themselves.²⁵ The Cuban-American College had had a good year with a total enrollment of ninety-six as contrasted with seventy-four the year before. The Board was more than ever persuaded of the importance of school work and felt that similar schools ought to be established in a number of the larger fields.²⁶ Barnes favored establishing a Baptist high school in each of the four western provinces.²⁷ Two hurricanes followed by long droughts had disrupted the work during the year. In addition there had been some political disturbances.²⁸

Some of the difficulties and needs of the Baptist mission work in Cuba in 1911 were presented by A. S. Rodríguez, one of the native Cuban missionaries, in an article for Our Home Field. The main difficulty was the indifference of the Cuban people toward religion. According to Rodríguez the "pernicious influence" of the Catholic Church and the "immorality of the Catholic priesthood" had caused this decline in religious feeling. As the Cubans believed that all religions were the same, they were not interested in the evangelical groups either. Rodríguez stated that the evangelicals were making some progress in their efforts to overcome this difficulty. He told of a conversation with a high

²⁵"Sixty-Sixth Annual Report of the Home Mission Board," Annual, 1911, 257.

²⁶"Report of Home Mission Board before the Southern Baptist Convention," Christian Index, XCI (May 25, 1911), 3.

²⁷W. W. Barnes, "Baptist Education in Cuba," The Home Field, XXII (September, 1911), 3-4.

²⁸"Sixty-Sixth Annual Report of the Home Mission Board," Annual, 1911, 257.

government official in Cuba who had said to Rodríguez, "Friend, the work that you Protestants are doing in Cuba is a fine work. It is the greatest work that could be done for Cuba. All your difficulties and sorrows will be repaid with its glorious results. I am not a Protestant, not even a religious man, but I am ready to confess this." Rodríguez felt the Baptist principles especially appealed to the Cuban sentiments and that they would be accepted more and more in the future. The country people were not as indifferent as the town people and Rodríguez was of the opinion that Baptists should do their principal work in the rural areas. Most of these people would with genuine frankness welcome the missionary that called on them. On one occasion when Rodríguez was missionary at Santo Domingo he called on a family to invite them to the Sunday evening preaching service. There he met a young man from the country about thirty years old whom Rodríguez also invited to the service. The young man promised to go, although he told Rodríguez that he did not believe in God nor in Christ nor in anything else. After the man attended the service Rodríguez asked to be allowed to preach at the man's house, as he lived ten miles out in the country. The man agreed, and also brought a horse on which Rodríguez could ride. Soon Rodríguez was preaching every week in this country house. Every Thursday the man would quit his work at eleven o'clock, saddle his horse, and invite everybody in his neighborhood to the preaching service in his house. After a while the man professed belief in Christ as his Savior, saying that he wanted to be baptized.²⁹

²⁹A. S. Rodríguez, "Our Cuban Work--Its Difficulties and Needs," The Home Field, XXII (May, 1911), 11-12.

Rodríguez believed that Baptists needed more well equipped, consecrated, missionaries acquainted with Cuban customs who could do this type work. There were many towns where the "tidings of salvation" had never been heard. Another great need according to Rodríguez was for Baptist literature in Spanish, for a tract or book could go where a missionary could never go. The first time Rodríguez preached at Ranchuelo he visited a family and found a converted lady who was anxious to be baptized. She said that she had never heard a sermon, but that she was converted by a tract that a niece of hers had left in her house. Often these tracts would be passed from hand to hand, having influence more than once. The literature could also be used to help explain Baptist doctrines and principles.³⁰

A new building was built for the Cienfuegos church in 1911. It was a two story brick structure, with the pastor's home below and the school above. By leaving out a partition in the pastor's home, the entire front was one large hall and was used temporarily for services until the chapel could be built at the side. The school had three large classrooms and an office and was designed to accommodate seventy-five pupils. McCall felt that more chapels and pastors' homes were needed as it was often difficult to secure a house of any kind in which to conduct services and the rents were high when one was secured.³¹ In every town where a chapel

³⁰Ibid., 12.

³¹M. N. McCall, "Progress in Cuba," The Home Field, XXII (September, 1911), 28.

had been built the interest in the work had increased and the building had served as a stimulus and encouragement.³²

A storm that hit Cuba in 1911 seriously damaged the tower of the chapel at Matanzas.³³ This hurricane also damaged the Board's property at Cárdenas and Sagua la Grande.³⁴ Following the 1911 storms, the church at Pinar del Rio distributed aid to the families that had suffered injury in their area and sent help to the churches in other parts of Cuba. During the five days when the hurricane ravaged Cuba, the Pinar del Rio Church gave refuge to fifty persons in the mission house and distributed rations valued at fifty dollars.³⁵

The principal of the Cuban-American College, W. W. Barnes, wrote that there were seventy-seven present the opening day in the fall of 1911. Barnes was optimistic about the prospects for the school year as the college had opened with only forty-three students the previous year.³⁶ Also in the fall of 1911 the Board made plans and bought furniture for opening a day school at Sancti Spiritus under the pastor M. R. Ponce.³⁷

The Baptist Sunday School Association met Tuesday, February 6, 1912, the day preceding the opening of the Cuban

³²Ibid.; M. N. McCall, "Church Buildings and Schools for Cuba," The Home Field, XXI (July, 1910), 6.

³³Minutes, October 6, 1911.

³⁴Minutes, January 2, 1912.

³⁵Gaspar de Cárdenas, "Home Mission Work in Pinar del Rio," The Home Field, XXIII (October, 1911), 29-30.

³⁶Minutes, October 3, 1911.

³⁷Minutes, November 7, 1911.

Baptist Convention in Havana.³⁸ C. D. Daniel, formerly superintendent of the Baptist mission work in Cuba, who was at the time holding a series of evangelistic meetings on the island,³⁹ discussed the "Place of the Sunday-school in Mission Work." Estella Pérez, a Cuban Baptist from Cienfuegos, stressed the "Responsibility of the Teacher in the Conversion of the Pupils in His Class." Dr. B. W. Spillman who had attended the previous convention and Dr. P. E. Burroughs of the Sunday School Board also spoke on Sunday school work. Diplomas were presented to several Cuban pastors and teachers who had completed the course of study in the Normal Handbook for Sunday School Workers which Rodríguez had translated. W. W. Barnes, head of the Cuban-American College, spoke on the study of this manual. Dr. E. C. Dargan's book Doctrines of Our Faith was soon to be published for study,⁴⁰ having been translated into Spanish by M. M. Galejo.⁴¹ Teacher training classes were being formed rapidly with hopes of many more leaders having finished courses by the following year.⁴² In the year since the Sunday School Association had been organized the Sunday schools of Cuba had

³⁸C. E. W. Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5; McCall, A Baptist Generation in Cuba, 63. Dobbs accompanied Gray to the 1912 convention.

³⁹Minutes, November 7, 1911.

⁴⁰Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

⁴¹McCall, A Baptist Generation in Cuba, 64.

⁴²Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

experienced a tremendous growth, almost doubling the previous enrollment. There were thirty-four Sunday schools, an increase of twelve over the preceding year, with seventy-nine teachers and 1,764 pupils enrolled.⁴³

The Cuban convention proper convened Wednesday morning and continued until Thursday night. McCall was again elected president and Cova secretary, with Cova preaching the convention sermon. There were discussions on "How to Increase the Offerings of the Churches," led by Domingo Ponce; "Denominational Integrity," by A. S. Rodríguez; "An Active Church--What Is It and How to Secure It," by P. F. Navarro. The Cubans were anxious to attain self support as soon as possible and an address was made on this subject by J. J. Negrín. McCall addressed the group on "How to Secure Unity of Judgment in the Interpretation of the New Testament by Our Workers." One of the most effective addresses was by R. R. Machado, a recent graduate of the Baptist College and Seminary, who had been ordained and was working as a missionary, on "The Moral Aspect of Baptism."⁴⁴

The twenty-four churches reported 1,563 members, an increase of more than a hundred over the previous year. There had been 151 baptisms during the year with 324 candidates for baptism. Seventy-eight

⁴³"Sixty-Seventh Annual Report of the Home Mission Board," Annual, 1912, 290. Dobbs, in his article "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5, gives slightly different figures, but it would seem the Annual Report should be more accurate, as it lists the figures of the individual Sunday schools.

⁴⁴Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

had been dismissed. The offerings had been \$3,909.17, an increase of over \$800. Two hundred and seventy were enrolled in the Baptist Young People's Union.⁴⁵ There were twenty-three ordained preachers working in Cuba, two of them being Americans and twenty-one native Cubans. The training class for ministers had been discontinued for the time being because of a lack of funds. There was a problem of not only the expense of their preparation but also the expense of opening new fields of labor for them. The Board hoped to renew the seminary as soon as the pressures had eased financially. Many worthy applicants had applied for study.⁴⁶ There were 115 enrolled in the Baptist college.⁴⁷

Several things had occurred to impede the progress of the work during the past year. The part of Cuba covered by the Board's work had been swept by two terrific hurricanes, followed by a long drought. In addition the political agitation had not been favorable to the work.⁴⁸ The Veteranist organization in Cuba demanded that the administration remove from office Cubans who had fought on the side of Spain in the war of 1898. After negotiations with the government over this question, the Veteranists threatened to

⁴⁵"Sixty-Seventh Annual Report of the Home Mission Board," Annual, 1912, 290.

⁴⁶Ibid., 288. Again these figures and the ones in the preceding footnote are slightly different from those given by Dobbs.

⁴⁷Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

⁴⁸Ibid.

revolt.⁴⁹ The United States warned Cuba that unless this dispute was settled intervention might be forthcoming under the Platt Amendment.⁵⁰ The Veterans eased their demands to some degree as they feared U.S. intervention, while President Gómez weeded out some of those against whom complaints had been made.⁵¹ C. E. W. Dobbs, who attended the 1912 convention with Gray, declared that he found almost universally among the Cubans a feeling of anxiety and resentment concerning the threatened intervention of the United States. An officer of the Cuban government said to Dobbs, "We fear no nation in the world except the United States; no other nation can interfere with us, for we are under your protection; but we do really fear intervention by your government, for we know that means the loss of our independence so dear to our hearts."⁵²

It was Dr. Gray's opinion in 1912 that the Baptists needed to develop what they had in Cuba both materially and spiritually rather than open new fields. More equipment was needed in the form of chapels and school buildings to strengthen the work in fields already occupied. This would equip them to reach out later to new fields without weakening the old. Gray spent most of his time

⁴⁹Raymond L. Buell, "Cuba and the Platt Amendment," Foreign Policy Reports, V (April 17, 1929), 51.

⁵⁰Knox to Beaupre, January 16, 1912, Foreign Relations, 1912, 240-241.

⁵¹Charles E. Chapman, A History of the Cuban Republic (New York, 1927), 307; Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

⁵²Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

when the convention was not in session in consultation with McCall and the missionaries planning for the future work and talking over matters vital to the mission work. Dobbs reported that the workers regarded Gray with respect.⁵³

The Board made a number of property changes in 1912. The Buenos Aires property in Havana was sold for ten thousand dollars with five thousand to be paid immediately. This with other funds was used to remodel the Jané building. The school had already outgrown the space allotted to it.⁵⁴ Both the living quarters and the school were enlarged. A tile floor was put in the auditorium replacing the wooden one.⁵⁵ The roof of the chapel at Matanzas was also repaired.⁵⁶ The Board sold its property on the Isle of Pines to the Methodists in 1912,⁵⁷ using the money from this sale to construct a building which the authorities required in the Baptist cemetery at Havana.⁵⁸

In the spring of 1912 W. W. Barnes, principal of the Cuban-American College, resigned. The Board commended Barnes for the satisfactory manner in which he had performed his duties in Cuba,⁵⁹

⁵³Dobbs, "The Cuban Baptists in Convention," Christian Index, XCII (February 29, 1912), 5.

⁵⁴Minutes, April 2, 1912.

⁵⁵Minutes, December 2, 1912; McCall, A Baptist Generation in Cuba, 69.

⁵⁶Minutes, December 2, 1912.

⁵⁷Minutes, April 2, 1912.

⁵⁸Minutes, March 3, 1913.

⁵⁹Minutes, May 10, 1912.

and employed the Rev. F. A. Gentry of Texas as principal of the Havana school.⁶⁰ Another new American missionary employed by the Board in 1912 was the Rev. David Cole. He had formerly served as a colporteur and Bible agent under the American Bible Society in Cuba.⁶¹

The Cuban missionary at Sancti Spiritus, M. R. Ponce, pointed out how the United States presidential election of 1912 became involved in the mission work in Cuba. Ponce declared that as Roosevelt and Taft were each trying to get votes by saying nice things about the Catholics, the Catholic priest in Sancti Spiritus printed some extracts from one of Roosevelt's speeches, commenting on them in this way, "Why are you Cubans running after these Protestants when the sanest part of the American nation is turning against them?" The Baptists then printed four thousand hand bills containing their reply and put one in every home in the town.⁶²

Ponce felt the priests were fighting for a lost cause, stating that the Catholic Church had lost much ground in Cuba. He pointed out that there were formerly six or seven Catholic churches in Sancti Spiritus whereas in 1912 there were only two. The Jesuits had had a big institute there, but when they withdrew the Presbyterians had calmly secured the building for a school. Ponce described a town near Sancti Spiritus which had

⁶⁰Minutes, May 10, 1912; Lawrence, Cuba for Christ, 243.

⁶¹Minutes, July 3, 1912.

⁶²M. R. Ponce, "Sowing and Reaping in Cuba," The Home Field, XXIII (December, 1912), 17.

from one to two thousand population but had no school or church and desired both. Every few months a priest visited the town to baptize the babies at four dollars each and perform marriages at twenty-five dollars each. When Ponce's helper, A. Pereira Alves, went there the people gave him an enthusiastic welcome and after several visits many of them wished to become Baptists. At Guasimal lived a man who had been a deacon in the Cienfuegos Baptist Church before the Cuban revolution. He had enlisted in the Cuban army and after the war settled at Guasimal and began to do Christian work among his neighbors. As a result, when Ponce and Alves made contact with this town, thirty-five expressed a desire to become members of the Baptist Church.⁶³

Alejandro Pereira Alves, who had been appointed by the Board to work at Sancti Spiritus in 1912, had an interesting background. He had been born in Brazil in 1888. His parents died in an epidemic when he was an infant, and he was reared by another family. He early became a wanderer, not having a real home, and picked up an education as he roamed the world. Although he called himself an athiest, he came into contact with the gospel while in a hospital in Buenos Aires and was converted in 1910. Going to Havana that year, he joined the Calvary Baptist Church, began to preach, and studied in the seminary. He was appointed to Sancti Spiritus in 1912. He later studied in the United States and became a prolific writer, serving as a correspondent for numerous newspapers and magazines, as well as writing pamphlets, tracts,

⁶³Ibid.

and books while continuing to serve as a missionary of the Home Mission Board.⁶⁴

The ninth session of the West Cuba Baptist Convention met in Pinar del Rio, February 11-13, 1913.⁶⁵ On Tuesday, the first night of the meeting, the new church and pastor's home were dedicated, with McCall bringing the dedication sermon. The chapel and pastorium were of colonial style brick, with concrete construction, on a central corner of the principal streets of the city. The chapel was thirty by sixty feet and the buildings had cost, including the lot, ten thousand dollars.⁶⁶ The program consisted of reports and discussions on such subjects as "Brotherly Love as Taught by Paul," "Practical Christianity According to Peter," "Protestantism and Liberty," and "The Need of the Holy Spirit."⁶⁷ At this convention a Cuban Woman's Missionary Union was organized in association with the convention through the aid of Mrs. H. C. Peelman, secretary of the Florida Woman's Missionary Union, who attended the convention. Miss Mabel Haynes, a teacher in the Baptist College, was elected president and Mrs. Mercedes Cole secretary.⁶⁸

⁶⁴Lawrence, Missionaries of the Home Mission Board, 15-16.

⁶⁵David Cole, "The Cuban Baptist Convention," The Home Field, XXIV (April, 1913), 15. Cole was one of the American missionaries in Cuba.

⁶⁶Ibid.; "West Cuban Baptist Convention," Christian Index, XCIII (April 24, 1913), 10.

⁶⁷"West Cuban Baptist Convention," Christian Index, XCIII (April 24, 1913), 10.

⁶⁸Cole, "The Cuban Baptist Convention," The Home Field, XXIV (April, 1913), 15.

The past year had been a trying one for the Baptist work in Cuba. In the early summer of 1912 the Negro uprising had interfered considerably with the missionary activity. On some of the Baptist fields the services were suspended for two months or more. Later the heat of the presidential campaign distracted the attention of the people. Therefore, the attendance at the Baptist services had been less than in recent years and the number of baptisms lower.⁶⁹ There were thirty missionaries working at forty-seven churches and stations. There had been 139 baptisms and sixty-two received by letter for 201 total additions.⁷⁰ The total membership was 1,676 and the Cuban Baptists had contributed \$3,800 through their churches.⁷¹ Three new Sunday schools and two new churches had been organized during the year.⁷² The two new churches were at Arriete and Sancti Spiritus in Santa Clara Province. Arriete was the first congregation to build its own meeting house, having put up their chapel on a lot donated by an American businessman who had interests in the community. One of the members mortgaged his oxen to secure twenty-five dollars for a pressing need during the building. Over forty had been baptized into the Baptist Church in Sancti Spiritus, a town of about

⁶⁹Ibid.; "Sixty-Eighth Annual Report of the Home Mission Board," Annual, 1913, 318.

⁷⁰"Sixty-Eighth Annual Report of the Home Mission Board," Annual, 1913, 318.

⁷¹Ibid., 319.

⁷²Ibid., 322.

fourteen thousand, during the past year.⁷³

One important advance during the year was the establishment of a number of primary schools among which were ones at Colón, Cruces, Consolación del Sur, Trinidad, Cárdenas, and Sancti Spiritus.⁷⁴ By 1913 besides the Cuban-American College the Baptists had nine mission day schools in Cuba. The Baptists were charging tuition which enabled many of them to be almost self-supporting. Plans were under way to open a school for girls of the same grade as the Baptist college in Havana. Rev. E. L. Barlow and his wife from Louisiana were in Cuba making preparations for this school.⁷⁵

Writing in 1913 McCall described the way missionaries had initiated the work in the almost fifty stations where weekly services were held:

. . . he will walk through the narrow streets of the town distributing tracts to whomsoever he meets, stopping for a word of conversation wherever the opportunity is presented. As he goes making known his mission he is almost sure to meet someone who will consent for the missionary to speak in his home that night. Then he will enter stores and knock at the doors of homes, leaving a tract and an invitation to the evening service. Occasionally a door will be closed in his face and he will be told that Protestants are not wanted, but there are so many to greet him cordially that he is not discouraged.

When night comes he finds present only about one in ten of those who told him they would "come out without fail," but there is a good attendance. The room is full to overflowing and there are many outside. For the most part they are respectful and attentive. He finds himself confronting those who

⁷³Ibid., 319.

⁷⁴Ibid., 321.

⁷⁵Masters, "Baptist Missions in Cuba," Christian Index, XCIV (June 25, 1914), 9-10.

have never heard a gospel song, and perhaps never heard a portion of the Scripture. They think of religion only as the compliance with so many rites and ceremonies

If the missionary is to continue his work in the town, it will be necessary for him to rent a house, for he cannot depend on the borrowed parlor for long. He will find many friendly and disposed to listen but hard to win.⁷⁶

McCall described the way the work had grown in one town over a five-year period. Ángel Pinelo had begun visiting Consolación del Sur weekly five years earlier in 1908 from his home twenty-five miles away. After the novelty of his first visits wore off, Catholic opposition set in and he did not have an easy time. A handful of earnest, interested people who lived outside the city on the tobacco plantations came regularly to all the services, but in the town he encountered only indifference or opposition. Boys would congregate outside the hall and be so noisy at times that it was difficult to continue the service. On two or three occasions paper bags filled with flour were thrown through a window in the midst of a service. Things looked discouraging and some suggested that the Baptists withdraw. However, in 1910 A. T. Bequer, who had attended the training class for ministers under McCall for three years, went to live and work in the town. He also met opposition at first, and on one occasion he told the would-be disturbers that if they came seeking trouble he would willingly take off his coat as soon as the service ended and accommodate them, thus putting an end to these disturbances.⁷⁷

⁷⁶M. N. McCall, "On the Task in Cuba," The Home Field, XXIV (December, 1913), 4.

⁷⁷Above, 277.

He soon had the sympathy of many. He won their confidence and a number of converts. By 1913 the rented hall was filled at any regular service, and sometimes overflowing. On Sunday Bequer preached three miles away in the morning, returned to his well-attended Sunday school at one o'clock, and preached at night. On Monday night he preached two miles away at another country mission. Wednesday night he held a mid-week service at his own church and on Saturday he would go seven miles in the country to preach to another farmhouse mission where there were several new converts. During the week a good day school was conducted under his supervision. In between times he distributed tracts and visited. Two young men under his influence had expressed a desire to enter the ministry. The year before the congregation had purchased a nice lot on a main street and presented it to the Board. Many of the people in the town would not attend the Baptist meetings but they had confidence in and respect for the pastor and said, "If you want your children to learn, send them to the Baptist school."⁷⁸

In describing the effect and influence the Baptist work had in Cuba, McCall stated that in one community if a man began to be irregular in attendance at the Sunday cock fight or the daily game table, his companions would taunt him and ask if he was turning Baptist. In another community a man said, "I would rather trust that Baptist preacher in a delicate matter involving the safety and honor of my family, than one of my own brothers."

⁷⁸McCall, "On the Task in Cuba," The Home Field, XXIV (December, 1913), 4.

Still another, the corner groceryman, said, "If all my customers were as honest as that Baptist priest, I would be happy." McCall praised the quality of the converts in Cuba. He lauded their "devoutness of life, constancy in activity and a disposition to sacrifice for the cause of Christ." He declared that on occasion they were bolder in speech than the foreign missionary himself would have been. Many times their gifts in proportion to their means and their brotherly kindness in time of need had been an inspiration.⁷⁹

The Baptist Convention of Western Cuba met in Lajas in Santa Clara Province in 1914.⁸⁰ The statistics for the year showed twenty-six churches and twenty-six mission stations served by twenty-five missionaries and six helpers.⁸¹ A new missionary, Renato T. Alfonso, was ordained January 31, 1914.⁸² During the year there had been 186 baptisms, an increase of forty-seven over the previous year. There had been forty-eight received by letter and 114 dismissed. The total membership was 1,818, compared with 1,676 the year before. The contributions for the year had been \$4,512 as opposed to \$3,800 the previous year. There were 224 members of the Baptist Young Peoples' Unions.⁸³

⁷⁹Ibid., 5-6.

⁸⁰A. Lopez Muñoz, Apóstol Bautista en la Perla Antillana (Havana, 1945), 152.

⁸¹"Sixty-Ninth Annual Report of the Home Mission Board," Annual, 1914, 315.

⁸²Muñoz, Apóstol Bautista en la Perla Antillana, 152.

⁸³"Sixty-Ninth Annual Report of the Home Mission Board," Annual, 1914, 315.

The Board had problems with sickness among its American workers in Cuba in 1914. F. A. Gentry, who had been serving as principal of the Cuban-American College for almost two years, was in Texas because of illness.⁸⁴ He died at his home on March 12, 1914. The Rev. V. B. Clark was appointed to take his place, heading the school work in Havana.⁸⁵ Clark had served as a missionary to Mexico under the Foreign Mission Board and had done some school work in Mexico.⁸⁶ Both Clark and his wife, who went to Cuba with him, were graduates of Southwestern Theological Seminary.⁸⁷

In the summer of 1914 Miss Mabel Haynes, one of the teachers in the Havana College, was forced to leave Cuba and enter Battle Creek Sanitarium because of ill health. Miss Haynes had been an excellent and capable worker and had stayed in Cuba longer than any female worker the Board had employed.⁸⁸ She was stenographer in both Spanish and English, a good bookkeeper, a splendid disciplinarian, and had a true missionary's heart. However, it was found that Miss Haynes had tuberculosis⁸⁹ and she had to resign effective January, 1915.⁹⁰

⁸⁴Minutes, March 13, 1914.

⁸⁵Minutes, April 2, 1914.

⁸⁶Minutes, March 13, 1914.

⁸⁷Lawrence, Cuba for Christ, 278.

⁸⁸Minutes, August 6, 1914.

⁸⁹Minutes, September 3, 1914.

⁹⁰Minutes, February 4, 1915.

By February, 1914, McCall's physician, because of his health, advised that he retire from the work for a while.⁹¹ In the fall McCall went to Battle Creek, Michigan, to have a medical examination. The doctors there assured him that his lungs, heart, and blood were in good condition, but that he had one or two serious conditions of the body which required at least two or three months of rest and care and possibly surgery. Clark was to act for McCall in Cuba in his absence.⁹²

While in the United States in the summer of 1913 on a vacation, McCall had attended for the first time the Moody Conferences at Northfield. He was so impressed by the general workers' conference that he desired to have something of this nature for the Cuban missionaries. McCall planned this conference for the summer of 1914.⁹³ He obtained permission from the Board to use the Jané building to provide lodging for the Cuban workers who attended.⁹⁴ As the Baptists had no money to pay the expenses of outside talent, they depended on their own leaders. A ten-day program was thus planned.⁹⁵ The Corresponding Secretary of the Home Mission Board, Dr. Gray, was able to attend some of this Minister's Bible Conference held in August, 1914, and to take

⁹¹Minutes, February 5, 1914.

⁹²Minutes, September 3, 1914.

⁹³McCall, A Baptist Generation in Cuba, 67.

⁹⁴Minutes, February 5, 1914.

⁹⁵McCall, A Baptist Generation in Cuba, 67.

part in lectures and personal conferences with the workers, all of whom were in attendance except one.⁹⁶ M. M. Calejo presented Dr. A. T. Robertson's book, The Divinity of Christ in the Gospel of John, which had just been published. A. S. Rodríguez presented The Seven Laws of Teaching.⁹⁷ For the ten days McCall gave daily lectures on Galatians; Cova on Baptist doctrines,⁹⁸ and Francisco Pais, a native Spaniard who had been employed by the Board for two years,⁹⁹ on Baptist heroes. Special subjects were handled by others, such as Liberty of Conscience, Separation of Church and State, the Inspiration of the Scriptures, the Deity of Jesus, and *Why We do not Pray for the Dead*. The morning sessions lasted three hours, the evening sessions two hours, and for three hours in the afternoon of each day the Secretary had personal conferences with the workers. The Institute closed with the conviction that the work was steadily growing and that the good seed being sown would soon be harvested.¹⁰⁰ So successful was the meeting that it became an annual affair.¹⁰¹

While in Cuba for this summer institute, Gray visited Santa Clara where he attended the dedication of the new chapel on August 16. He reported the prospects of the Baptist school at Santa Clara under

⁹⁶Minutes, September 3, 1914.

⁹⁷McCall, A Baptist Generation in Cuba, 67.

⁹⁸Minutes, September 3, 1914.

⁹⁹Minutes, April 2, 1914.

¹⁰⁰Minutes, September 3, 1914.

¹⁰¹McCall, A Baptist Generation in Cuba, 67.

the charge of E. L. Barlow and his wife were very encouraging. A petition from a committee of six representing a large suburb of Santa Clara called New Town was presented to the Secretary, asking that a Baptist mission be established in that vicinity on condition that the people of the community would donate a suitable lot to the Board and erect a building suitable for school and mission purposes. The committee stated that they had secured the promise of a lot twenty-eight by forty yards located in the best part of that section of the city and that the donor, Mr. José Zapatero, was ready to deed it to the Board. Gray, McCall, and Pastor Franqui, who had been transferred from Trinidad, visited that section and found the lot to be the most desirable in the community. The Board planned to accept this offer, donating material remaining from the building being demolished on the Baptist school property in Santa Clara. Franqui and the members of the Santa Clara Church were to conduct the mission in New Town.¹⁰²

The 1915 West Cuba Baptist Convention met at Matanzas. It was Gray's opinion that this convention surpassed any previous ones in the spirit and power of the meeting and in the plans made there for the future work. Gray felt the work was more solid and full of encouragement than at any time in the history of that mission. The Cubans were pressing the idea of self-support.¹⁰³ The reports showed there had been 178 baptisms in the previous

¹⁰²Minutes, September 3, 1914.

¹⁰³Gray, Report to the Southern Baptist Convention, Christian Index, XCV (May 20, 1915), 3.

year and 110 losses. There were 394 candidates for baptism. The total membership of the Cuban churches was 1,874, fifty-six more than in 1914. The contributions for the year had been \$4,875.19, an increase of more than \$300 over the previous year. The Cubans had made 14,068 religious visits.¹⁰⁴ In 1915 two new churches were organized, one at San Juan in Pinar del Rio Province, and another at Esperanza in Santa Clara Province.¹⁰⁵

When asked at the convention for the principal difficulties in the work, the missionaries gave these replies according to McCall: religious indifference and lack of interest in all things spiritual; the lack of any basis of religious appeal; instability of character; lack of public moral standards and of personal morality; the abundance of vicious literature and the lack of good literature; the fear of losing social cast; the people thinking they were already Christians and that the Baptists represented an American religion; the lack of a sense of sin; the environment being "a saturated Jesuitism;" the people having been deceived in former religious teachers, thus being afraid to trust the Baptist workers; the bad example set by resident and visiting Americans; the missionary failing to enter into the life of the people, working from a foreign standpoint; the men having been so badly deceived by former teachers they kept their wives and children away from the services.¹⁰⁶

¹⁰⁴"Seventieth Annual Report of the Home Mission Board," Annual, 1915, 289.

¹⁰⁵Muñoz, Apóstol Bautista en la Perla Antillana, 153.

¹⁰⁶"Seventieth Annual Report of the Home Mission Board," Annual, 1915, 289.

McCall also listed the following as helpful and encouraging things in the work: the clear conception of some of the native preachers of the difference between the spiritual of the gospel and the formality of Roman Catholicism; the willingness of the people to read and learn; the gradually changing atmosphere toward evangelical work; the accessibility of the children and the ease of approach to the parents through the children; the enthusiasm of the Cuban Christians, who were born propagandists; the willingness of parents to enter their children in Baptist day schools; the rapid development of character of some of the young Christians; the fact that a literature was being formed; the fact that young people were going out from Baptist schools to take their places in Cuban society, not all Christians, but friendly toward Baptists; the natural love of the people for singing; the quality of the native preachers, their zeal and faithfulness.¹⁰⁷

By January of 1915 the Rev. David Cole had resigned as pastor at Cienfuegos to accept a fulltime position with the American Bible Society.¹⁰⁸ He had been working as part time agent for the Bible Society while working for the Board since the spring of 1914.¹⁰⁹ In 1915 there was some friction at Santa Clara between E. L. Barlow who was in charge of the school there and P. J. Franqui, the pastor of the Santa Clara church. Against the wishes of the Board, Franqui

¹⁰⁷Ibid., 286-287.

¹⁰⁸Minutes, January 7, 1915.

¹⁰⁹Minutes, April 2, 1914.

presented his resignation.¹¹⁰

There was also fear that the Board might lose the services of McCall in 1915. While preparing for the return trip to Cuba after spending the summer vacation in North Carolina it was discovered that two of the McCall children had tuberculosis. Mrs. McCall was not well and as his family needed him, it looked as if McCall would have to give up the work in Cuba. Dr. Gray expressed his concern that McCall was even thinking of resigning. The Board was discouraged because of the large number of missionaries who had been forced to leave the work in Cuba and if McCall resigned the work would be severely damaged. Therefore, the McCalls put aside their personal concerns and Dr. McCall returned to Havana alone, leaving Mrs. McCall in the higher altitude of North Carolina with the sick children.¹¹¹ The Board did agree that McCall could return to visit with them at Christmas and in the spring at its expense.¹¹² The children recovered and his family was able eventually to return to Cuba.¹¹³

The West Cuba Baptist Convention met in Colón in 1916. Thirty years after the first Baptist church was organized in Cuba, the convention reported twenty-four churches¹¹⁴ with 1,896

¹¹⁰Minutes, September 2, 1915; January 6, 1916.

¹¹¹Lawrence, Cuba for Christ, 283-284.

¹¹²Minutes, November 4, 1915.

¹¹³Minutes, September 13, 1917.

¹¹⁴McCall, A Baptist Generation in Cuba, 69.

members.¹¹⁵ There had been 127 baptisms during the past year and thirty received by letter and restoration for 157 total additions to membership.¹¹⁶ There were forty-three Sunday schools with an enrollment of 2,507, five having been organized during the year.¹¹⁷ Twenty-seven missionaries had supplied forty-three churches and stations and delivered 1,924 sermons and addresses. There had been 1,075 prayer meetings held, 15,141 religious visits made, and 1,033 Bibles and Testaments and 267,315 tracts distributed.¹¹⁸ The Cuban Baptists had contributed \$4,065.82 to church work during the year with \$806 of this designated for missionaries' salaries.¹¹⁹ The Board appropriated \$35,000 to be spent in Cuba the following year.¹²⁰

The workers and places of work the year 1915-1916 were as follows: In Pinar del Rio Province, Rene Alfonso was working at Guane; A. Echevarría at San Juan and San Luis; A. S. Rodríguez at Pinar del Rio; Angelo Pinelo at Vinales; A. T. Bequer at Consolación del Sur. In Havana Province the main force of workers were at Havana, as follows: M. N. McCall, V. B. Clark, F. Rodríguez, Eugenio

¹¹⁵"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 47; Victor I. Masters, Christ for Cuba (Atlanta, n.d.), a pamphlet in the files of the Home Mission Board, Atlanta. McCall, A Baptist Generation in Cuba, gives the figure 1,876. It would seem, however, that the above sources written at the time would be more accurate.

¹¹⁶"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 47.

¹¹⁷Ibid.; McCall, A Baptist Generation in Cuba, 69.

¹¹⁸"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 47.

¹¹⁹McCall, A Baptist Generation in Cuba, 69.

¹²⁰Minutes, May 31 and June 1, 1916.

Calejo, Miss Bell, Carmen Pons, Pedro Ramos, Carmen García, M. Dominguez, José Castellano. J. J. Negrín was working at Batabano and M. M. Calejo at Guines. The workers in Matanzas Province were J. V. Cova at Matanzas, F. J. Páez at Colón, and Gaspar de Cárdenas at Cárdenas. Santa Clara Province had the largest number of workers outside Havana. J. F. de Armas was at Esperanza, A. U. Cabrera at Sagua la Grande, P. J. Franqui as pastor and E. L. Barlow as head of the school at Santa Clara, Francisco Pais at Sancti Spiritus, R. R. Machado at Cruces, M. R. Ponce at Lajas, Emilio Planos at Palmira, Rafael Fraguera at Cumanayagua, Alejandro Pereira at Arriete, Domingo Ponce at Cienfuegos, and Edelmira Becerra at Trinidad.¹²¹

By 1916 the Home Mission Board had spent \$242,250 on property in Cuba. These expenditures were twenty thousand dollars for a lot, church, and pastor's home at Pinar del Rio; \$250 for a lot at Consolación del Sur; \$120,000 for the Jané property and a vacant lot in Havana; twenty thousand dollars for a church and pastor's home at Matanzas; eighteen thousand dollars for a lot and church at Cárdenas; five thousand dollars for a church and pastor's home at Colón; fifteen thousand dollars for vacant lots and a church at Sagua la Grande; eighteen thousand dollars for a church, principal's resident, and school at Santa Clara; fourteen thousand dollars for a pastor's home and lot at Cienfuegos; four thousand dollars for a combination chapel and pastor's home at Lajas; \$1,500 for a vacant lot at Cruces; \$4,500 for a pastor's

¹²¹Minutes, August 5, 1915.

home and vacant lot at Trinidad; and two thousand dollars for a lot, pastor's home, and church at Arriete. These lots were centrally located and had been purchased at moderate prices. Their value had increased and probably would continue to do so.¹²²

The Cuban convention at Colón in 1916 passed a resolution to raise money for a printery. More than seven hundred dollars was subscribed, mostly by the Cuban workers. The convention decided to place the printery in the name of the Board with the Cuban convention appointing an administrative committee each year to supervise it. The Cuban Baptists purchased the printery during the year and installed it in a corner of the Jané building. Later it was enlarged.¹²³

Economic disturbances had made it difficult to increase the offerings during the past year, especially in the sections of the island that depended on the tobacco industry. Another difficulty had been the increased activity of the Roman Catholic Church. Hundreds of priests and nuns, driven out of Mexico, and compelled to leave Europe because of local difficulties, had found refuge in Cuba during the last few years. In many instances they brought their endowments with them and built churches and schools. They worked not only in the cities but in many of the small towns that never before had had churches or schools, thus making the Baptist work more difficult.¹²⁴

¹²²"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 44.

¹²³McCall, A Baptist Generation in Cuba, 69-70.

¹²⁴"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 45.

Cova, who had been in the service of the Board for twenty-five years, was troubled with a serious infection of the throat in 1916. His physicians said that he would be unable to preach for many months, and perhaps permanently. If Cova did not recover his voice the Board planned to use him in publicity work, editing the Baptist paper, preparing tracts, leaflets, and translating books into Spanish.¹²⁵ In the latter part of 1916 Mrs. J. V. Cova died. The Board expressed its deep sympathy to Cova and commented: "Mrs. Cova was probably the most cultured and capable pastor's wife among all our native preachers in Cuba and has served our cause nobly."¹²⁶

The Board secured three new missionaries in 1916 to work in Cuba. Miss Effie Chastain, daughter of J. G. Chastain, missionary to Mexico for more than twenty-five years under the Southern Baptist Foreign Mission Board, was appointed to do mission and school work in Havana. She spoke both Spanish and English and had had a year's training at the Woman's Missionary Training School at Louisville, Kentucky. Rev. and Mrs. W. B. Miller were also to work with the school in Havana and he was to preach for the English-speaking congregation there, as well as assist McCall. Miller, a native of Virginia, had received his B.A. degree from Richmond College in 1912 and his Th.M. from Southern Baptist Theological Seminary at Louisville in 1916. Mrs. Miller had her A.B. degree from Virginia Intermont College in Bristol, and had had one year of training at

¹²⁵Minutes, January 6, 1916.

¹²⁶Minutes, December 5, 1916.

the Woman's Missionary Training School at Louisville.¹²⁷

McCall observed in 1916 that Cuba had progressed and prospered materially but to a lesser degree spiritually.¹²⁸ Although there were 2,300,000 inhabitants of Cuba, McCall estimated that at least two million of them had never been reached by a gospel message of any kind, either spoken or printed.¹²⁹ However, the evangelicals in Cuba had had their effect. Stores were closed by law on Sundays. The prostitution district had been abolished. The president had prevented a prize fight the previous Easter Sunday on the petition of the evangelical ministers of Havana. Improvements had been made in the public school system, and normal schools were being opened to raise the standard of teachers.¹³⁰

By the end of 1916 there were approximately two thousand members of the Baptist churches of western Cuba. The actual number of converts had been much higher, with many having died or moved away, carrying their church letters.¹³¹ The Havana Church, for example, which had 456 members, nine stations, and a local budget of \$721 in 1916, had former members scattered all over the world as Havana was the crossroads of the Spanish-speaking world. They knew of members in Mexico, various parts of South America, New York,

¹²⁷Minutes, July 6, 1916.

¹²⁸M. N. McCall, "Progress in Cuba," Christian Index, XCVI (February 10, 1916), 10.

¹²⁹"Seventy-First Annual Report of the Home Mission Board," Annual, 1916, 45.

¹³⁰McCall, "Progress in Cuba," Christian Index, XCVI (February 10, 1916), 10.

¹³¹M. N. McCall, "Hopefulness of the Cuban Outlook," The Home Field, XXVII (October, 1916), 28-29.

and Spain. In this respect the Havana church was having a world-wide influence.¹³²

McCall reported the future of the work as very hopeful. The favorable attitude of the Cuban public toward the Baptists was an encouraging sign. As the Board met its obligations promptly it had a good name. People were glad to rent a house for mission purposes because they knew the rent would be faithfully paid. The Board's credit was almost unlimited with business houses with which it had had dealings. The Baptist preachers had been faithful in their example of Christian living. This consistent living for years had overcome much of the religious prejudice against them and thus the Baptists had proved their faith by their works. Another encouraging sign was the proportionately large number of young people of both sexes who had joined the Baptist churches and were eager to learn and to work. A class of six ministerial students was beginning in Havana and there were others who wished to study, for which there was no provision at the time. Others of the young people were seeking to fit themselves for greater usefulness as lay workers. The growing spirit of self help was also hopeful. The churches and missions were paying their incidental expenses and something toward pastoral support. Not only were the Cubans content to increase their support of the work in Cuba, but they desired to share their faith with the world. One of the young native pastors wrote, "Give me some definite object, outside of Cuba, that I can put before my people as calling

¹³²McCall, A Baptist Generation in Cuba, 70.

for their help, that their vision may be listed up to the needs of others, and they be brought into more direct touch with the movement of world evangelization."¹³³ On these encouraging notes the thirtieth year of Baptist mission work in Cuba drew to a close.

¹³³McCall, "Hopefulness of the Cuban Outlook," The Home Field, XXVII (October, 1916), 28-29.

CONCLUSION

Most of the major Protestant denominations in the United States began mission work in Cuba before the Spanish-American War, with others entering after the war. Southern Baptists had outstanding success before the war. A partial explanation for the large number of Cubans who espoused the Baptist religion were the close ties existing between the Catholic Church and the despised Spanish government. Many Cubans turned against the Catholic Church but did not join another. The purchase of the huge Jané theatre building in Havana in 1888 aided the prestige and promoted an attitude of permanency toward the Baptist work.

Immediately after the war the Cubans, grateful for the role of the United States in obtaining their independence, were ready to accept everything American. Thus the Cubans favorably received the Protestants and many wanted to be baptized who seemingly did not understand what it meant. Eventually the Protestants had to establish a period of candidacy for Cuban converts before their baptism. At first the Protestants were quite a novelty in many areas and this contributed to the interest in their work. With continued American occupation of the island, the Cubans' openness to Protestantism changed. Their resentment was especially strong after Cuba was forced to accept the Platt Amendment and the interventions under this amendment. The Protestant cause continued

to suffer with rumors circulating in the island that the Protestants were in Cuba to work secretly for its annexation to the United States. The Baptists' strong belief in the separation of church and state helped them to avoid these problems. The actions of some Americans in Cuba during the occupation hurt the Protestant cause. Though some of the early converts fell away, the consistent lives of the Protestants and their services and ministries through their churches and schools were able to overcome most of this adverse feeling. The building of chapels rather than using rented buildings for the churches created a much more favorable attitude toward Protestantism.

The Baptist work in Cuba before the Spanish-American War was begun and supervised by a native Cuban, Alberto J. Díaz. His fiery testimony aroused the support of Baptists in the United States for the Cuban mission work. He reported numerous converts before the war, but many of these were not found following the war. A dispute arose with Díaz in conflict with the Home Mission Board and the other Southern Baptist workers in Cuba which culminated in Díaz's resignation as missionary of the Board. There followed long law suits with Díaz claiming the property in Havana which the Board had purchased before the war. Although these episodes raised doubts as to the value of Díaz's work, the effects of his work were still evident. No doubt Díaz baptized as many as he stated, but probably with many of these it was patriotism rather than real spiritual religion. Many of his converts were genuine, however, and made valuable Baptist leaders, such as J. V. Cova

and M. M. Calejo. The Díaz controversy after the war was injurious to the Baptist work in Cuba.

Several factors had adverse effects upon the Board and the work of the Southern Baptists in Cuba. One was the Board's lack of experience in foreign fields; again, the Southern Baptists suffered from the lack of an American representative in Cuba before the war and immediately following it. Unlike most of the other Protestant groups, the Home Mission Board could not draw from experienced American missionaries serving in other Latin American countries, as Cuba was the only foreign field occupied by the Board. Although Southern Baptists had more native workers following the war, the first American on the field was C. D. Daniel who came in 1901. A second was M. N. McCall who came in 1905 and soon became superintendent of the work as Daniel's health forced his early retirement.

The Home Mission Board, too, had trouble keeping American workers in Cuba, especially because of health problems. Although most of the workers were Cubans, the Cuban churches were never able to be completely self-supporting. The Cubans, however, did make much progress in support of their churches.

Although the liberals supported the Baptists, the latter had some difficulties with the government and some opposition from the Catholic Church before the Spanish-American War, especially involving the Baptist cemetery in Havana. However, after the constitution was promulgated in 1901, which provided religious freedom and separation of church and state, the Baptists had no

problems with the government and only isolated cases of mild persecution from the Roman Catholic Church, such as noise outside the services, threats, and accusations that they were political agents of the United States.

Daniel was important in giving the Baptist work in Cuba guidance especially in the critical time of problems and disagreements with Díaz. He proved the need of missionaries from the United States to serve along with native Cubans. McCall became of inestimable value to the mission work in Cuba. He was the one American missionary the Home Mission Board could depend on to stay on the job in Cuba no matter what occurred. He remained even when his wife died and his children became ill with tuberculosis. McCall, too, was very valuable in training Cuban ministers in the seminary which he conducted in Havana.

During the years following the war until 1916 a strong Baptist denomination grew in western Cuba. A convention of the Baptist churches in western Cuba was formed in 1905, followed by the formation of a Sunday school association which promoted the use of methods proved successful by Southern Baptists in the United States. A woman's missionary society was founded during this period and annual Bible conferences for Cuban workers became traditional. The denomination began publishing its own newspaper and set up a printery.

Most of the Protestant groups in Cuba entered into agreements about their work, such as not entering towns of specified sizes where other Protestants were already at work. Southern

Baptists, however, never entered any of these agreements, although they cooperated with the other groups.

Important contributions were made by the Baptists and other Protestants in the field of education. The most important Baptist school was the Cuban-American College in Havana. They also maintained other primary schools. Some indirect results of Protestant work in Cuba found expression in a higher moral tone, purer civic atmosphere, improvement of hygiene and sanitation, increased number of marriages, and a stimulation of the Roman Catholic Church to give more adequate service.

APPENDIX

Chart I
RESUME OF WORK IN CUBA, 1909¹

<u>Churches</u>	<u>Pastors</u> ²	<u>No. of Members</u>	<u>Baptized during year</u>	<u>No. in Sunday Schools</u>	<u>Contributions</u>
San Juan	Angelo Pinelo	31	31	20	\$ 150.00
Pinar del Rio	G. de Cárdenas	105	11	76	136.55
Consolación	Angelo Pinelo	18	18	--	-----
Habana	M. N. McCall	212	19	208	431.15
Matanzas	J. V. Cova	114	13	115	501.10
Colón	Eugenio Calejo	68	6	41	228.58
Cárdenas	A. U. Cabrera	31	10	58	92.10
Santa Clara	W. H. Robinson	152	18	174	190.81
Cienfuegos	M. M. Calejo	99	11	30	230.30
Sagua la Grande	E. F. Rodriguez	63	21	53	66.98
Trinidad	P. J. Franqui	49	14	35	93.11
Cruces	A. S. Rodriguez	11	2	25	16.92
Lajas	Domingo Ponce	10	5	12	-----
Ranchuelo	A. S. Rodriguez	27	--	25	10.51
Escarza	P. F. Navarro	13	5	--	10.00
Cumanayagua	P. F. Navarro	16	--	--	15.00
Camarones	P. F. Navarro	10	10	40	.80
Nueva Gerona,					
Isle of Pines	J. J. Negrin	46	29	31	83.27
<u>Totals</u>		1,057	223	943	\$2,336.38

¹Sixty-Fourth Annual Report of the Home Mission Board, "Annual, 1909, 227.

²This list does not include pastors' assistants and teachers.

Chart II
 STATISTICAL REPORT OF WORK IN CUBA
 From February 1911 to February 1912

Churches	Number	Stations	Baptisms	Rec. by Letter	Candidates	Dismissed	Total Members	Pastors	Asst Pastors	Deacons	Collections	Visits	Members in B.Y.P.U.	Sunday Schools	No. of Pupils	No. of Teachers
S. Juan y Martinez	1	1	--	--	2	53	1	--	--	32	--	--	--	2	18	2
S. Luis	1	--	--	--	1	35	--	--	--	36	--	--	--	1	15	1
Consolación del Sur	1	2	11	1	12	30	1	--	--	708	2.72	--	--	1	51	2
Pinar del Rio	1	1	1	4	16	92	1	--	--	389	87.50	--	--	1	18	2
Habana	1	6	46	8	40	356	2	2	4	2,881	1,217.00	132	--	9	588	21
Matanzas	1	--	5	--	12	138	1	--	4	385	282.30	--	--	1	140	7
Colón	1	--	--	1	10	78	1	--	2	460	96.42	--	--	1	52	3
Cárdenas	1	1	7	2	39	47	1	--	5	2,920	385.67	32	--	2	167	7
Sagua la Grande	1	--	4	7	26	83	1	--	--	376	226.77	27	--	1	61	5
Cienfuegos	1	--	6	--	5	110	1	--	2	1,088	155.00	--	--	1	62	9
Santa Clara	1	--	35	3	18	211	1	--	2	175	402.91	51	--	1	92	4
Lajas	1	1	5	--	30	44	1	--	3	1,003	70.00	28	--	2	32	2
Cruces	1	--	2	3	9	23	1	--	1	576	153.76	--	--	1	73	4
Trinidad	1	1	5	--	11	68	1	--	2	494	211.47	--	--	2	84	3
Camarones	1	--	--	--	8	21	1	--	1	118	--	--	--	--	--	--
Cumanayagua	1	3	--	--	--	21	1	--	1	30	--	--	--	--	--	--
Escarza	1	1	2	--	22	40	1	--	2	479	446.91	--	--	1	45	2
Sancti Spiritus	1	--	--	--	13	2	1	--	--	187	--	--	--	2	54	2
N. Gerona	1	1	2	--	4	41	1	--	4	373	20.00	--	--	--	--	--
Batabano	1	1	2	--	9	15	1	--	--	522	46.88	--	--	2	112	1
Palmira	1	--	--	--	--	12	1	--	1	150	--	--	--	--	--	--
Vinales	1	1	18	--	18	30	1	--	3	931	27.00	--	--	1	15	2
Esperanza	1	--	--	--	19	--	1	--	--	395	--	--	--	1	54	2
Mision Betel	1	--	--	--	1	13	1	--	--	--	--	--	--	1	31	1
Totals	24	20	151	29	324	78	1,563	24	2	45	\$3,909.17	14,706	270	34	1,764	79

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