

Email Exchange Carol English

8/10/16

Hello, Sam.

Virginia told me that she had given someone my name so that he could contact me. So here we are, communicating.

It's a surprise to learn that my name appears in the archive at Drew University. Are you referring to letters I would send to the Methodist Mission Board which would be sent to churches in the Florida-Cuba Conference? I believe that I kept some of those. I put them into a photo album that I gave to a small Cuban museum in Miami maybe three or four years ago. If you should be interested, there is an album kept of my early experiences in Cuba at the Escuela Agricola e Industrial Evangelica which was near Preston and Mayari in the far-eastern province of Oriente. I believe that I removed from that album the pictures having to do with my later experience in Marianao in the Habana province, and donated them separately to the same museum. The museum is called the Museo Historico Cubano at 3127 Coral Way in Coral Gables, Florida 33145. The telephone number is [\(305\) 567-3131](tel:3055673131). The founder and curator of it is Julian Valdez.

I also published a memoir of my time in Habana at the Methodist Colegio Buenavista girls' school where I experienced the time of most intense activity of the Castro revolution. The book is called FIVE YEARS IN REVOLUTIONARY CUBA, a small paperback which I sell for \$15, plus postage. But you can also get it off the internet, and possibly they charge less for it there. It is based on a diary I kept when the revolution was at its height. It contains some 20 photographs that I selected from among the album I made. It seems to me that reading the book would answer many of your questions. It is not erudite or complicated. Just a book sharing incidences that occurred to me and others during that period.

Virginia was one of the girls who boarded at Colegio Buenavista while she went to school there. Some of us missionary teachers at the time also lived upstairs on the same floor as where the boarding girls and their chaperon stayed. We lived somewhat like a family.

When I returned to the States in 1959 and went to seminary, I came back with no addresses of anybody from Buenavista. The elder missionaries either retired soon after that time or passed away, so I had no means of staying in touch with anyone there at the school--though I've always stayed in touch to some degree with the students and faculty of the agricultural school. A great many of the students and faculty of both schools have already died by now.

Fifty-odd years after my leaving Buenavista and Cuba, another of the boarding-school girls organized several reunions of Colegio Buenavista and Candler College in Miami. Somehow she and those who were working with her found my memoir on the internet and got in touch with me, inviting me to the reunion. Since I seemed to be the only Buenavista teaching missionary left alive at the time, the organizers asked me if I would give the invocation at the reunion. Bless their hearts, they somehow collected over \$400 to contribute to my transportation fund to get from northern Illinois to southernmost Florida. The reunion was a huge effort, and former students came from all over this country and others to attend. One of those attending was a former 5th-grade student of mine who after that, became a good friend of Virginia's, and we have stayed in close touch ever since. I am so fond of both of them!

Of course I will be glad to do anything I can to support your work. You have my E-mail address, and my telephone number is [815-256-2243](tel:8152562243). I prefer the E-mailing, because I can write

my answers at whatever hour I may have to sit down and write, but of course I'm willing to talk briefly with you if you feel the need to call.

I'm still in touch with a former teacher at the agricultural school in Oriente, in case you might like me to ask him if you could correspond with him. (However, his daughter just died of cancer, so you might want to wait a while before communicating with him.) His name is Ed Nesman and he lives in Florida. I'll ask him if he would be available to communicate with you. Another is a woman who was a young missionary at the same time that I first went to Cuba. We both worked in the same province but at different stations. We have remained fast friends for all these years. She is losing strength (had polio as a child), but is intelligent and mentally alert. Her name is Harriet Luebke Simmons and lives in Atlanta. While she might really enjoy sharing her experiences with you, she may not have the time to devote to corresponding, since her husband is failing mentally, in addition to losing her own physical strength. But I can approach her about corresponding with you if you would like. Maybe if I sent your contact information to Ed and Harriet, they could decide whether and when they might like to be in touch with you. Would that be all right with you?

8/16/16

Ms. English,

I hope this email finds you well and in good spirits. I have reread your letters from Cuba and have compiled a list of questions. Feel free to refer me to your book if any of the questions are answered in there. I would still like to purchase *Five Years in Revolutionary Cuba* from you directly and would appreciate instructions on how to proceed with that purchase. Finally, I know I've thrown a lot of questions at you, so I urge you to navigate this list as you see fit. Please do not feel obligated to answer all of these questions. I hope that this will prove an enjoyable exercise for you, as opposed to a burdensome one. I cannot thank you enough for your insights!!! You are greatly enhancing my project!

1) How separated was your experience from other elements of the American/British/Canadian Colony in both Havana and Preston? When you lived in Preston what sort of relationships did you develop with employees from the United Fruit Company? Was it mostly a financial relationship between the Methodist Church and the United Fruit Company or did members of the Methodist mission socialize with the U.S. employees of the UFCO? If yes, in what settings? Were you able to get a sense of how you were viewed by Cubans in comparison to other Americans living in Preston? Were there other denomination in Preston besides the Methodists?

1a) What sort of Cubans joined the Methodist Church in Preston and Havana? Was it professionals? *campesinos*? Both?

2) What were the goals of the school in Preston and how did they differ from the goals and curriculum of schools like Candler/Buenavista, Eliza Bowman, Irene Toland or Pinson? Also, I'd love to hear more about the lives of your students and their families in Preston and at Buenavista.

3) Was there pressure to not get involved in the social justice aspects of missionary work and focus solely on the spiritual? Did the Social Gospel play a role in the Methodist work in Cuba?

4) I know there was some interdenominational cooperation between the Presbyterians, Episcopalians, American Baptists and the Methodists, among others in the creation of the interdenominational seminary. Also I know there was limited support by other denominations for the Methodist University in Cuba, the first Protestant university on the island. However, what was absent from the archival records is how the different denominations thought of each other. How did the balance between competing for membership with these other traditions and working to bring Protestantism to the island play out? Was there antagonism between the mainline protestant traditions? How were more autonomous sects like the Southern Baptists or Pentecostals viewed by Cubans and Americans who belonged to the Methodist Church in Cuba?

5) I'm trying to wrap my head around the phenomena of strong women like you, Eulalia Cook, Christine Garnett (Baptist), Ione Clay, Joyce Hill, leaving somewhat traditional backgrounds in the 1940s and 1950s to boldly pursue their independence through the church. How did people react to you choosing to do this work? What do you think drew yourself and these women to missionary work as opposed to working for the church in their home communities?

6) In your letters you often referred to a "clean" atmosphere in Candler/Buenavista. What did you mean by that and how was Candler/Buenavista different from other educational institutions for in Havana? What was the relationship of Candler and Buenavista to other U.S. run institutions like Ruston and Lafayette?

7) You seem to be dealing a lot with race in your letters from the mid-1950s. While you seem very open to ideas of racial inclusiveness, were there other elements of the missionary community that were less so? How did those missionaries who remained convinced of a racial/ethnic/cultural hierarchies differ in their goals for the island from people like you?

8) After the revolution many missionaries like Morrell Robinson (Who I would love to learn more about if you knew him personally) seemed to question to role of U.S. missions in foreign lands. In a letter to James Ellis from May 5, 1960 Mr. Robinson wrote...

"Quite frankly aside from present nationalism I doubt that the Cuba church needs what we can offer it. To put it another way, I feel that a missionary, in order to warrant his presence in another country, must be able to contribute something that possibly no other national might contribute at that particular time...Unless he can do this he is competing with national pastors with the cards

stacked against them, for their salary is much lower and he often does not have access to funds from the states."

How prominent was this way of thinking after the revolution? In what ways did the revolution make missionaries reexamine the place and purpose of foreign missions both in Cuba and more generally throughout the world?

I also have a few missing details that I thought you could perhaps fill in for me.

A) Did you have a typewriter to correspond with?

B) After the Southern Methodist merged into the United-Methodist in the late 1930s, did the Cuban mission maintain its Southern character? If yes, in what ways?

C) There seems to have been some problems with a teacher named Ms. Chalmers at Buenavista. I was unable to find the whole story in the archive and I was hoping you could share some details with me.

D) How widely read was the work of John Merle Davis among missionaries in Cuba?

E) Do you remember anything about the 6 week training course you attended before heading to Cuba? It was run by the Division of Foreign Missions of the National Council of Churches.

I'd also love to know anything you can share with me about the following people who, like you, are becoming key characters in my dissertation...

Victor Rankin

Ira Sherman

Ione Clay

Morrell Robinson

Elizabeth Earnest

J. Lloyd Knox

Joyce Hill

The Strouds

Bishop Branscomb

Bishop Short

Again, anything you can share with me concerning the above will prove extremely valuable. Please do not feel obligated to thoroughly answer each of these questions.

I cannot express to you how appreciative I am for your assistance!!!!

All the best,

8/16/16

Nice to hear back from you, Samuel. I was wondering if I might have displeased you in some way--or overwhelmed you, etc. I will insert comments in your text below. In the future, it would help me if you increased the size of your script. I don't see very small letters very well. Thank you. Carroll

On Tue, Aug 16, 2016 at 1:23 PM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,

I hope this email finds you well and in good spirits. I have reread your letters from Cuba and have compiled a list of questions. Feel free to refer me to your book if any of the questions are answered in there. I would still like to purchase *Five Years in Revolutionary Cuba* from you directly and would appreciate instructions on how to proceed with that purchase.

If I can get your mailing address, I'll just send it a.s.a.p.

Finally, I know I've thrown a lot of questions at you, so I urge you to navigate this list as you see fit. Please do not feel obligated to answer all of these questions. I hope that this will prove an enjoyable exercise for you, as opposed to a burdensome one.

I'm sure I will enjoy it.  
I cannot thank you enough for your insights!!! You are greatly enhancing my project!  
You've already thanked me more than necessary. ;-)

1) How separated was your experience from other elements of the American/British/Canadian Colony in both Havana and Preston?

In Preston, the American personnel of the United Fruit and Sugar Co. were very outgoing and gracious with us on the rare occasions that our paths crossed. I remember the wife of the sugar-mill administrator inviting me to spend a day with her in Preston for horseback riding. We probably did other things that day, but all I remember was how painful my legs and buttocks were after sitting astride a horse for hours. She also encouraged me to enter flower arrangements in an annual flower show that the women put on.

The Americans from the mill recognized me and greeted me when I took to Preston on the "gascar" for a field trip of walking around town and seeing the sights my young students of the "batey school", which they never would have seen before, otherwise. "Batey" means "cane-cutters' village." I taught them in the afternoons after my classes in the agricultural school were finished.

I wrote a few poems of these experiences in my book of poetry. I'm not sure whether I mentioned that to you. (\$17 for 55 years worth of poetry, including a chapter of poems written in Cuba.) I suppose I could make copies of the Cuban pages and send them to you if you didn't want to get the whole book.

Now I'm not sure I can recount anything to you of mixing with the English-speaking groups in Habana. I coached girls' intramural sports

at Colegio Buenavista for the three years I was there. Our team competed with girls' teams of other English-speaking and Spanish-speaking schools of the city. But we didn't hob-knob with them--just played against them and then went home.

I remember quieting the girls down after an especially competitive game, as they could be "out for blood" if they were offended by the outcome of the game. It didn't seem appropriate to me for young ladies who were attending such a fine and Christian school as ours to be rabid about anything like a mere school competition--when in a few years they would have totally forgotten about something so trivial, when seen in the course of their whole lives. The reason I recall this is that one of the girls (now mature women entering retirement) whom I saw at the reunion in Miami of Candler College and Colegio Buenavista over 50 years later, commented favorably on my taming the after-game ruckus. ;-)

We missionaries at Buenavista were pretty much our entire socialization cohorts for each other. We just lived at home in the big, elegant, marble-floored former mansion, eating in the dining hall together each meal--though at lunch, some of the students ate with us if they lived too far away from home to go home for lunch. Virtually our only outings (maybe I mentioned?) were to share an elegant Chinese meal in Chinatown on the harbor to celebrate together the birthday of each lady missionary when it came around. The restaurant was on the top floor of a tall building, overlooking the harbor and city. And we never told the waiters in advance that since we didn't drink alcohol, they need not bring us the complementary shot glass of a liqueur with cream, which was their special gift to diners, served at the end of the meal. So when they proudly brought us the golden liqueur treat as the culmination of the meal, the head missionary would disdainfully tell them that we didn't drink alcohol. It always greatly embarrassed me!

Of course, we were free to go shopping if we liked. And another young female missionary my age and I sometimes walked to a movie theater a couple of blocks away to see a show, from time to time. And since I drove the missionary car to take others to destinations they needed to get to, I got out a lot more than the others. One of our teachers had a child who had been born with a brain injury who had to be taken often to see a specialist down in inner Habana, so at least twice a week, she and I went with the tot to the doctor's office.

When you lived in Preston what sort of relationships did you develop with employees from the United Fruit Company?

This was answer above.

Was it mostly a financial relationship between the Methodist Church and the United Fruit Company or did members of the Methodist mission socialize with the U.S. employees of the UFCO?

You probably consider that this was answered above. Our agricultural school was on worn-out land on which sugar cane had been grown for many years. I think the land was leased to the school for a lengthy period--like maybe 50 years. Of course, since the school raised animals, the land was well-restored through the use of animal manures.

If yes, in what settings? Were you able to get a sense of how you were viewed by Cubans in comparison to other Americans living in Preston?

Yes, I always felt that we missionaries were loved, respected, and trusted by native Cubans.

Were there other denomination in Preston besides the Methodists?

I feel sure that there were. There were bound to be Roman Catholic churches, and it seems to me possible that there might have been another denomination, such as Baptist. The one who can tell you about this, probably, is Ed Nesman, whose address I sent you earlier. He remained there throughout the revolution, after which he was transferred to churches in Central America, I believe. However, he has gone back to the island many times through his work in the Florida-Cuban Conference. He knows the details about churches there now. I would say, from things I've heard, that the Methodist is much more fundamentalistic currently than it was back when we were there. But Ed can fill you in on that.

1a) What sort of Cubans joined the Methodist Church in Preston and Havana? Was it professionals? *campesinos*? Both?

In Mayari, a small city equi-distant from the ag school as Preston, there has been an active church from the beginning. In my Cuban memoir book, I tell about a lovely elderly Jamaican minister in Preston that maintained a Protestant presence there through a ministry that was not conventional, perhaps, but surely must have been effective. I never attended his little chapel,

because I hardly ever went to Preston. When he was having services, we were simultaneously having our own services in the agricultural school. The minister was Mr. Richard Milk, the director of the school.

In fact, the school was quite self-sufficient. We grew most of our own food, had our own dairy, made our own bread, ate together in a central dining room daily (except for the director's family, who ate in their own home), etc.

2) What were the goals of the school in Preston and how did they differ from the goals and curriculum of schools like Candler/Buenavista, Eliza Bowman, Irene Toland or Pinson? Also, I'd love to hear more about the lives of your students and their families in Preston and at Buenavista.

The school was not in Preston, but was maybe 15-20 miles out in the country. This unique and wonderful school was entirely devoted to teaching the youths of rural eastern Cuba the secrets of farming, family-rearing, good nutrition, creativity, and skills useful in homes and fields. There were scheduled recreational activities, worship services, work on the farm, etc.

The girls cooked the food and cleaned. The boys fed and raised the animals, harvested the crops, etc. There was such a warm, friendly atmosphere that we all--faculty as well as students--enjoyed each others' company daily throughout our time there. And we've held a number of reunions in Miami of those who came to this country to live--which would be the majority, I feel sure. We're all scattered around this country, but there was for many years an active grapevine that passed news around among us all. By this time, unfortunately, many, many have passed on, of both the faculty and the student body. (It's sixty years, at least, since the school was taken over by the Castro regime.)

The other schools you named were located in cities and were outstanding city schools of excellent reputation. Actually, I've never visited any of them when they were in session. All we missionaries just lived in our assigned quarters and pretty much tended to stay there, for the most part. Now that you're asking me about this, I realize that I would have greatly enjoyed visiting those other schools. If I had, I could speak more intelligently on them.

Hmmm. The lives of our students? Those of the agricultural school were often recommended by their local churches to come to our school. Perhaps the most outstanding boy was Gerardo Martinez--the illegitimate son of some serving woman who lived on a plantation or large farm when the owner rode through his fields on horseback one day and laid her, which resulted in Gerardo's birth. (At least that is the story I heard some 60 years ago.) He was recommended to come to the ag school by a most humane and wonderful physician, Dr. Santiago Bueno, who covered on horseback a huge area without roads or infrastructure in Oriente province. He was often roused in the night by somebody banging on his door to come attend some person who had become seriously ill. (I experienced that midnight arousal myself when I would visit the couple.) He was a Cuban of aristocratic birth, a graduate of the Sorbonne in France, who spoke eruditely at least English, French, and Spanish. He married an American lady, and they devoted their lives to attending the indigent folk of the Cuban countryside around Guisa, Oriente.

Now Gerardo met at the ESAINEVA (ag school) a girl, Teresa, who was possibly the most or certainly one of the most outstanding of the female students, and they married.

A  
fter serving as pastors of



a

remote rural church for some years  
in Oriente, they went into

exile and were sent by the Methodist Mission Board to various places in Latin America to teach agriculture and home arts, etc., as well as to preach the Gospel. At some point in later years, they retired to preach in Florida. Their five children are all professional or semi-professional in the field of medicine and live in Florida. Gerardo died some years ago, alas, but Teresa lives in central Florida, surrounded by all her children and grandchildren. Gerardo, besides being an excellent minister in every way, was a veritable stand-up comedian! He kept his listeners rolling in the aisles with laughter.

Samuel, I just heard thunder, and I think that I must soon get off this electronic device! Besides, I can't devote more time to this tonight. How about if I pick up tomorrow or some other time from where I'm leaving off?

It's quite an experience for me, answering these questions. I'm speaking on things that I haven't thought of in many decades!

Stopping for tonight.      Regards,      Carroll

8/16/16

**Ms. English,**

**This incredible detail will prove extremely valuable to my project! I know I'm not supposed to thank you anymore, but I just can't help myself! I would also love to read both your book of poetry and your memoir. The address you can send them to is 191 Cooper Ave. Montclair, NJ, 07043. I will send \$32 plus postage (is that the right amount?) for the two works to the return address unless there is another method payment you'd prefer.**

**I look forward to reading more of your reflections in the coming days/weeks. I am traveling all day today, but will resend my questions in larger font either tonight or tomorrow.**

**Many thanks,  
Sam**

8/17/16

Good to hear back from you so quickly, Samuel. It's good to hear that you may be able to find some value in my musings that I send you last night. I apologize for a typographical error that I noted after I sent my response. I'll post your books a.s.a.p.

Oh, so you live in New Jersey. My mother married a New Jersey man her second time at marriage and moved there with her husband after he was discharged from the army (Second World War). I lived a year with her there in ninth grade--and then went back to south Florida to

live with my father after he returned from the war. I seem to remember attending a Methodist Youth Rally in Montclair at least once. My memories of teenagerhood growing up in the Methodist Church, especially in N.J., are rich. We did a lot of folk dancing, which I recall with much pleasure. Also in our home church in Tom's River, the pastor and his wife engaged us in deep philosophical discussion on Sunday nights. Those activities seemed so valuable and enriching to our developing awareness as youth. It saddens me to see the Methodist Churches that I am aware of becoming more fundamentalistic. Fundamentalism of every type seems to make for rigid and self-centered thinking, and in some cases, leads to war, as we are so well aware these days, with Islam.

Well, I may be displeasing you with such personal comments. I'm just yakking here.

Good-bye for now. Carroll English

8/17/16

On Tue, Aug 16, 2016 at 1:23 PM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,

I hope this email finds you well and in good spirits. I have reread your letters from Cuba and have compiled a list of questions. Feel free to refer me to your book if any of the questions are answered in there. I would still like to purchase *Five Years in Revolutionary Cuba* from you directly and would appreciate instructions on how to proceed with that purchase. Finally, I know I've thrown a lot of questions at you, so I urge you to navigate this list as you see fit. Please do not feel obligated to answer all of these questions. I hope that this will prove an enjoyable exercise for you, as opposed to a burdensome one. I cannot thank you enough for your insights!!! You are greatly enhancing my project!

1) How separated was your experience from other elements of the American/British/Canadian Colony in both Havana and Preston? When you lived in Preston what sort of relationships did you develop with employees from the United Fruit Company? Was it mostly a financial relationship between the Methodist Church and the United Fruit Company or did members of the Methodist mission socialize with the U.S. employees of the UFCO? If yes, in what settings? Were you able to get a sense of how you were viewed by Cubans in comparison to other Americans living in Preston? Were there other denomination in Preston besides the Methodists?

1a) What sort of Cubans joined the Methodist Church in Preston and Havana? Was it professionals? *campesinos*? Both?

In our church in Marianao (Habana), I think that they were a mix of city people--some professionals at some level, some government workers, small-shop owners, etc. In order to attend our private school, parents would have had a source of income that allowed the tuition. The school also gave scholarships (*becas*) and partial scholarships. Some students were children of cane-mill executives from down the island and had to live with us in our boarding department in order to attend such a high-caliber school. There were hundreds of thousands of Jews in Cuba, who fled from the war in Europe--and often Jews seem adaptive to conditions and

seem to make sufficient moneys for their needs. We had a number of Jewish students in Buenavista.

2) What were the goals of the school in Preston and how did they differ from the goals and curriculum of schools like Candler/Buenavista, Eliza Bowman, Irene Toland or Pinson? Also, I'd love to hear more about the lives of your students and their families in Preston and at Buenavista.

3) Was there pressure to not get involved in the social justice aspects of missionary work and focus solely on the spiritual? Did the Social Gospel play a role in the Methodist work in Cuba?

I think I wasn't aware of any expectations to do other than be kind to the students and give them the best education I could. We saw ourselves as educators, not evangelists--though I remember having conversations with people on the street of an evangelistic flavor--introducing them (educating them) to what there might be available to know about Christ and His Work.

Oh-oh. It's time for me to go to my egg-washing job. Excuse me.

By the way, do you speak Spanish? What inclined you to become interested in the subject of your investigation? Carroll

8/17/16

Ms. English,

I really appreciate you taking some much time for this project! I'm very interested in your answer to question three. I'm curious of what was seen as the overall motivation for American missionaries to be in Cuba? Also, I was hoping you could be more specific with what you saw as your role in educating Cubans? What were you trying to accomplish or to prepare them for? In your letters to the Methodist Mission Board that I found at Drew University you talked a bit about attempting to make stronger citizens with students at the school outside of Preston. At Buenavista, as you were dealing with a different socioeconomic class of Cubans, did the aims of their education change?

I think I read in you file your mother moved to NJ, but you returned to Florida. That's incredible that you were in Montclair! I'd be interested to hear what it was like during WWII.

As to your questions.. I do speak Spanish, but read it better than I speak it. And I've always been interested in U.S. relations with other nations -- especially Cuba. After reading about Cuba -- specifically the works of Ruby Hart Phillips -- I became curious about how U.S. citizens who lived in Cuba culturally and economically influenced the island. The sort of questions I'm asking is...How did this community influence Cuban society? I also want to complicate this story by understanding the various - and at times contradictory - goals and motivations held by different groups of Americans living in Cuba. I'm also curious about how Americans in Cuba were influenced by the Cubans they interacted with? How do individual members of this community explain emergence of the revolution? Further, how do they explain the rise of anti-American sentiment on the island after the revolution?

I hope this does a bit to clear up my project for you. I very much look forward to hear from you soon!

All the best,  
Sam

8/19/16

Hi, Samuel. I have a few minutes before I need to go to an appointment, so will answer questions as able, here. See below.

On Wed, Aug 17, 2016 at 10:03 PM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,

I really appreciate you taking some much time for this project! I'm very interested in your answer to question three. I'm curious of what was seen as the overall motivation for American missionaries to be in Cuba?

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I'd say that the overall mission was to take the Good News to Indigenous people living in a semi-Catholic country quite influenced by African spiritism brought over with the enslaved peoples from Africa. Religious ideas were worked into the atmosphere of Buenavista and la Escuela Agricola e Industrial Evangelica by regular worship services. At the breakfast table at Buenavista, the director read the UPPER ROOM meditation for the day to us missionaries and the boarding=student girls. There was a weekly (or maybe it was monthly) chapel service in the auditorium for the whole school, with the various faculty members taking turns in giving the homily and leading the service.

I can remember using biblical references when counseling a problem student who seemed to "take a shine" to me. Others of the faculty didn't seem willing to "take her on," and she and I talked together frequently, but I never preached to her. More, just counseled her. All she really wanted, I'm sure, was attention.

In general, the students were expected by their parents to respect the teachers and be obedient to whatever the teachers indicated. Besides, girls in Cuba at that time were reared to be so feminine, gentle, and "servicial" that I don't believe that they were ever pressured to "be obedient." For this reason, it was such a joy to teach in Cuba--in contrast to modern-day classroom problems that began surfacing in this country as time has gone by.

At the agricultural school, there was a morning devotional of the whole school, generally led by Mr. Milk, the director.

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Also, I was hoping you could be more specific with what you saw as your role in educating Cubans? What were you trying to accomplish or to prepare them for?

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Well, frankly, we probably took it for granted that we were preparing them for a more civilized life--such as we were used to in the States. As a teacher, I always just taught them as many of the interesting things in the world as I could, following the lead of the text books we used. I often planted a garden with my fifth graders, kept weather data, taught them a wide variety of songs (accompanied by my autoharp), taught them folk dances (from Europe) that I had learned as a teenager in the Methodist Church, and things of that nature. It was so gratifying to hear back some of my former students' memories of our classes when I finally got in touch with them after 53 years of separation! Frankly, I had forgotten many of the things they brought up, having had such a varied and engrossing life over these subsequent years. I was also asked to direct a choir of the girls for chapel services, and organize intramural sports, as I mentioned previously. Blatant competition does not seem to me to be of special value, but since schools' reputations depend on their status in the sports world, I viewed it as a necessary extra pressure to jam into our lives. I noted at the reunion I went to in Miami that the girls who had played on the teams were proud of their participation in the sports. Of course, the world of today goes wild and crazy about sports.

In terms of "motivation," I'm sure that the basic thrust was to teach the students about Christ and His love for the world. People seemed to pick this up, maybe inspired by our evangelizing spirit.

At this point in my life, I know SO much more about Christ and His sacrifices for the people of Earth, I wish I could talk to the whole world about Him and the coming Kingdom of God (See Revelation in the Bible). I learned so much from THE ULTIMATE FRONTIER by Eklal Kueshana, 1982! That book could only be published in a small window of time--which may be closing soon. So much information about Christ, the Kingdom of God, what it takes to reach the KOG, etc., has been kept secret, as it got to the point in history that so many of the Prophets, Saints of the Holy Spirit, et al, were maimed, crucified, hung on crosses and martyred that much significant information had to be kept secret. Starting in the 1920s and '30s, up to the present was the first time in thousands of years that many of these truths could be spoken of openly--though, alas, while they COULD be spoken of openly, they have hardly been spoken of at all! I'd better leave this topic at this point so that we can address the information that you are looking for.

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In your letters to the Methodist Mission Board that I found at Drew University you talked a bit about attempting to make stronger citizens with students at the school outside of Preston. At Buenavista, as you were dealing with a different socioeconomic class of Cubans, did the aims of their education change?

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I don't think that the aims were different, but the fact that the ag students were unlettered "guajiros" ("hill billies"), our approaches may have been different. And the character of the directors probably had a lot to do with the differences of approach. Mr. Milk saw himself as the local minister for the students. He operated in a patriarchal manner, we might say--whereas the female directors of Buenavista (Miss Lorraine Buck and Miss Juanita Kelly) were more matriarchal. They saw themselves as "mothering" the girls of the school and tenderly caring for many of them who needed special attention.

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I  
think I

read in you file your mother moved to NJ, but you returned to Florida. That's incredible that you were in Montclair! I'd be interested to hear what it was like during WWII.

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By the time I got to N.J., WW II was over. In 9th grade I lived in Beachwood and went to school in Tom's River, N.J. Or were you interested in how the whole culture was impacted by so many military bases all over the country during the war? Near my hometown in Florida (I was in 8th and 10th grades in Alva-- a very small town/village twenty miles east of Fort Myers, Florida, where I attended 7th grade) there were two military bases, one an air base, and the other was an army base. My mother met and fell in love with an army sargent from New Jersey, gave birth to my baby brother, and moved to Beachwood with them. Also my brother near my same age went with them.

Since I don't understand what information you wanted to hear about, I'm rambling here.

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As to your questions.. I do speak Spanish, but read it better than I speak it. And I've always been interested in U.S. relations with other nations -- especially Cuba. After reading about Cuba -- specifically the works of Ruby Hart Phillips -- I became curious about how U.S. citizens who lived in Cuba culturally and economically influenced the island. The sort of questions I'm asking is...How did this community influence Cuban society?

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I'd say that Americans in Cuba influenced the culture a lot. Cubans liked Americans and wanted to emulate them. They appreciated the fact that the Methodists brought the gift of education with them, in addition to the Gospel. The agricultural students all learned trades and skills which made them competent citizens wherever they went in both Cuba and the U.S.A. And the Buenavistenas and Candeleros never cease to speak appreciatingly of all that they learned in those schools.

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I also want to complicate this story by understanding the various - and at times contradictory - goals and motivations held by different groups of Americans living in Cuba.

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As far as I can tell, we missionaries were always motivated by wanting to share ourselves with Cubans--in the same way that teachers want to share themselves with their students to help

them add to their skills and grow up into persons of value in whatever culture or setting they find themselves in.

Of course there were foreigners in Cuba to make and sell sugar around the world, since it has always been the sugar bowl of the Western World. Habana in the '50s was like the Paris of the Caribbean. There are many videos of Havana in those days which city Cubans are usually very proud to look at and pass on. I've seen many of them, but since I don't know how to file them correctly, I just send them on to everybody I know that might be interested in them and then let them go into the infinity of cyber space. Somewhere in a picture file I have are some pictures of Colegio Buenavista "then and now." If I can get somebody to help me send them to you, I will.

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I'm also curious about how Americans in Cuba were influenced by the Cubans they interacted with?

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I'd say that we were completely enthralled with all of them. We were there to serve them. They liked to get the things that we offered. My life, certainly, has forever since been most positively affected by my five years there! I, along with all Cubans, are proud to have been a part of Cuba during the period when we were still there, loving our life there, enjoying the food and music and dancing, etc. (Of course, we missionaries couldn't reveal that we may have loved dancing--but I could get away with teaching my students many European folk dances.) When there was an annual "recital" of whatever we could show off of the skills we were teaching the students, my students sang folk songs and danced folk dances. They were all colorful, energetic, and beautiful, as they were costumed when they performed.

And most Cubans have been so hopeful that something good for them is going to come out of the recent attempt at interrelations between the U.S. and Cuba.

In my view, it is doomed to accomplish little, given that the Castro brothers own most of the properties, industries, farms, etc., that were left when Cubans had to flee their homeland, leaving those goods to the avaricious clutches of Fidel and Raul. Anything that this country might give to Cuba in U.S. Aid is going to go directly into the pockets of the Castros and their children and grandchildren--who live luxuriously in Cuba and Europe.

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How do individual members of this community explain emergence of the revolution? Further, how do they explain the rise of anti-American sentiment on the island after the revolution?

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In my Cuban memoir, I tell quite a bit that may answer these questions. We were all excited when the revolution was being fought. There was great hope that Cuba would have a democratic nation, founded on the principles in the U.S. Constitution. That was what Fidel kept mouthing to the world through the press and in speeches he made before thousands. And for a long time after Batista flew from his homeland and the revolution took over, we were still questioning: Is

this what we hoped for? And unfortunately, little by little, it became obvious that this was indeed a Communist regime and we were stuck with it.

The anti-American sentiment was created entirely by Fidel. When he couldn't get funds that he had hoped to get from the U.S.A. after the revolution, he had to turn to Russia--and when Russia couldn't keep Cuba afloat anymore, then the Chinese tried for a while. And all that Fidel has ever since been able to say about the U.S. has been as bad as his verbiage has been able to make it sound.

He is very clever with words, emotions, dramatic gestures, etc. Cubans know that they are stuck with the situation that they have been stuck with for at least 55 years, but they've always been very polite and tolerant, so just live there in the circumstances--in utter destitution (unless they are working for the government--in which case, they do very well for themselves!) but always with their characteristic sense of humor.

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I hope this does a bit to clear up my project for you. I very much look forward to hear from you soon!

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All the best,

Well, I have GOT to stop! It's way past my bedtime and I haven't been able to exercise yet. I think that you're stuck with an informant who is

Sam

as big a spouter of verbiage as Fidel!

Carroll

8/19/16

Samuel, thank you for re-formatting what was left of your unanswered correspondence.

Certainly, if you find any value in anything I may say, you may use it in any way that you deem worthwhile. Remember that they may be just my perspective and not "holy writ."

It seems good that you'll be meeting with Ed Nesman, as he is a treasure trove of information and experience on Cuba.

Now I will drop below to the remaining questions. I don't know how to make a sufficiently distinguishing script using G-mail, unfortunately--though I know that there must be some way to do that. I will write in capital letters, as it seems easy to write and easy to read. I am not expressing the alleged anger that all capitals are reputed to denote.

On Fri, Aug 19, 2016 at 9:56 AM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,



Your last entry was extremely useful for my project! I'm curious if you would be comfortable with me adding this correspondence to a collection of Oral Histories I'm collecting to donate to Wilson Library at the University of North Carolina? Not to worry if you're uncomfortable with this, however, I believe your level of detail in describing your experiences and insights would be a special gem in this collection. It has already proven extremely valuable for my dissertation!

Further, I want to thank you for putting me in contact with Dr. Nesman! He has reached out and I will be meeting with him in Tampa next week.

Below I have added the rest of the questions that I would like answered. Let me know if you need me to do anything else with the formatting.

Many Thanks,

Sam

SAM, I FEEL LIKE I'VE SPENT MOST OF THE DAY HERE ANSWERING QUESTIONS! I HAVEN'T PROOFREAD ALL THAT I'VE WRITTEN, BUT FEEL LIKE I MUST GO OUT AND DO OTHER WORK! I HOPE YOU CAN UNDERSTAND WHAT I'VE WRITTEN (WITHOUT THE BENEFIT OF PROOFREADING) AND THAT YOU CAN FORGIVE ANY ERRORS OR PROBLEMS. CARROLL

4) I know there was some interdenominational cooperation between the Presbyterians, Episcopalians, American Baptists and the Methodists, among others in the creation of the interdenominational seminary. Also I know there was limited support by other denominations for the Methodist University in Cuba, the first Protestant university on the island. However, what was absent from the archival records is how the different denominations thought of each other. How did the balance between competing for membership with these other traditions and working to bring Protestantism to the island play out? Was there antagonism between the mainline protestant traditions? How were more autonomous sects like the Southern Baptists or Pentecostals viewed by Cubans and Americans who belonged to the Methodist Church in Cuba?

SAMUEL, I WAS SUCH A LOWLY PLEBEIAN IN THE ENTERPRISE THAT

I HAD NO OCCASION TO REALLY HOB-KNOB WITH THE ADMINISTRATORS WHO PARTICIPATED IN THE CONVERSATIONS ABOUT THE FORMATION OF THE UNIVERSITY. IT SEEMS LIKELY THAT SOME OF THE STUDENTS WHO WERE HOPING TO ENTER THE UNIVERSITY MIGHT RETAIN KNOWLEDGE OF THESE NEGOTIATIONS. I'LL SEE WHAT I CAN DISCOVER ABOUT THIS TOPIC THROUGH SOME OF MY FORMER STUDENTS. MAY I GIVE THEM YOUR E-MAIL ADDRESS?

I PERSONALLY WAS NOT AWARE OF ANTAGONISM BETWEEN THE VARIOUS DENOMINATIONS. I SEEM TO RECALL SOME CLOSE COOPERATION BETWEEN VARIOUS RELIGIOUS GROUPS TO SUPPLY NEEDED FOOD AND OTHER GOODS TO THE NEEDY DURING THE REVOLUTIONARY ACTIVITY. I WOULD SAY THAT, IN GENERAL, WE WERE ALL SO FOCUSED ON OUR OWN DAILY WORK THAT WE HAD

LITTLE AWARENESS OF WHAT THE OTHER GROUPS WERE ENGAGING IN. PERHAPS THERE MAY BE A FEW SPARSE REFERENCES TO OTHER DENOMINATIONS IN MY MEMOIR BOOK WHICH I RECENTLY MAILED TO YOU.

I HAVE TO ADMIT THAT I'VE NEVER FELT MUCH AFFINITY WITH PENTECOSTALS OR SOUTHERN BAPTISTS. AND NOW THAT I'VE READ *The Ultimate Frontier* SO CLOSELY IN THE LAST COUPLE OF YEARS, I CAN RECOGNIZE EVEN GREATER DISCREPANCIES BETWEEN THEIR THEOLOGY AND WHAT I NOW BELIEVE AS TRUTHFUL INFORMATION GARNERED FROM T.U.F. OR WHAT I BELIEVED AT THE TIME FROM MY METHODIST HERITAGE.

5) I'm trying to wrap my head around the phenomena of strong women like you, Eulalia Cook, Christine Garnett (Baptist), Ione Clay, Joyce Hill, leaving somewhat traditional backgrounds in the 1940s and 1950s to boldly pursue their independence through the church. How did people react to you choosing to do this work?

I REMEMBER MY GREAT AUNT REMARKING IN A LETTER TO MY MOTHER OR GRANDMOTHER THAT IT SEEMED "A SHAME" THAT CARROLL WAS INVOLVING HERSELF DOWN THERE "WITH THE BROWN SKINS!" THAT SURPRISED ME BECAUSE WE HAD ALL GROWN UP IN THE METHODIST CHURCH, WITH MY MATERNAL GRANDFATHER'S FOREBEARS BEING MINISTERS AND HIS HAVING GROWN UP IN PARSONAGES IN SOUTH CAROLINA THROUGHOUT HIS YOUTH. BUT HAVING SPOKEN IN SO MANY U.S. CHURCHES ON VACATIONS AND AFTER I RETURNED AND WENT TO SEMINARY, THE AMERICAN CHURCHES SEEMED TO ALWAYS BE GLAD OF THE INSPIRATION AND ENTERTAINMENT VALUE THAT MY MISSIONARY TALKS SEEMED TO OFFER--OR THOSE OF ANY MISSIONARY.

EULALIA COOK WAS IN CHARGE OF THE CHURCH IN BAGUANOS NOT FAR AWAY FROM THE AGRICULTURAL SCHOOL IN ORIENTE. I MAY HAVE MENTIONED THAT I BECAME LIFELONG FRIENDS WITH A YOUNG MISSIONARY (HARRIET LUEBKE) THAT WAS SENT TO SUPPORT EULALIA'S WORK THERE. WE VISITED EACH OTHER IN OUR RESPECTIVE PLACES WHILE IN CUBA AND HAVE VISITED EACH OTHER FROM TIME TO TIME OVER THE YEARS BACK IN THIS COUNTRY AND MAINTAIN CORRESPONDENCE WITH EACH OTHER STILL TODAY. SHE CAN LIKELY TELL YOU MUCH MORE ABOUT EULALIA THAN I CAN. ALL OF US WHO KNEW EULALIA CAN TESTIFY TO HER STRENGTH OF CHARACTER AND TOTAL DEDICATION TO CHRIST'S WORK! ED NESMAN CAN PROBABLY ADD MORE TO ANYTHING THAT WE MIGHT SAY, ALSO. SHE WAS ALWAYS DEVOTED TO EACH PERSON IN HER CHURCH AND OUT-LYING CHARGES, KNOWING THEM ALL BY NAME AND KNOWING ANY CHALLENGES THAT THEY FACED, ETC.

WHEN EULALIA WAS NEARING HER END, I VISITED HER IN A HOME FOR THE RETIRED IN MIAMI (OUR LAST MEETING). SHE BEGGED ME TO TAKE ALL OF HER PAPERS OF ALL OF THOSE YEARS AND WRITE A SUMMARY OF THE WORK SHE HAD DONE. AT THE TIME, I WAS IN NO POSITION TO DEVOTE MYSELF TO SUCH

AN ENCOMPASSING TASK. I FELT SO SORRY TO NOT FEEL ABLE TO SUBMIT TO HER REQUEST! I FEEL SURE THAT SOMEONE, SOMEWHERE WOULD HAVE BEEN HONORED TO TAKE ON THAT NOBLE WORK, AND I HOPE THAT SOMEONE DID. BY THAT TIME, I ACTUALLY NO LONGER CONSIDERED MYSELF AS AN ACTIVE METHODIST. I MAY HAVE SUGGESTED HARRIET LUEBKE (NEE SIMMONS) AS AN APPROPRIATE PERSON TO AUTHOR THAT BOOK, BUT IF SHE HAD ACCEPTED THE JOB, I WOULD HAVE LEARNED OF IT SOMEWHERE ALONG THE LINE. SHE SOON MARRIED AFTER SHE RETURNED TO THE STATES AND WAS OCCUPIED WITH A BABY. I FEEL LIKE I NEED TO ASK HER IF SHE WOULD ACCEPT THE OPPORTUNITY TO CORRESPOND WITH YOU. SHE (AS I MAY HAVE MENTIONED EARLIER) HAS HAD POLIO ALL HER LIFE AND IS NOW QUITE WEAKENED WITH IT. IN ADDITION, HER HUSBAND SEEMS TO BE SUCCUMBING TO ALZHEIMER'S DISEASE.

What do you think drew yourself and these women to missionary work as opposed to working for the church in their home communities?

I CAN ONLY REALLY SPEAK FOR MYSELF. THE METHODIST CHURCH WAS OPENING UP ITS "L.A.-3" PROGRAM JUST AS I WAS GRADUATING FROM COLLEGE. I DIDN'T HAVE ANY GREAT PASSION OR VISION OF WHAT I WANTED TO DO WHEN I GRADUATED (WITH A DEGREE IN EDUCATION), AND IT WAS EASY FOR ME TO BE PERFECTLY HAPPY WITH THE OPPORTUNITY TO GO AS A TEACHING MISSIONARY TO SOME PLACE IN LATIN AMERICA, SO I SIGNED UP AND WAS SENT TO CUBA. SINCE I HAD GROWN UP IN SOUTH FLORIDA, LISTENING TO CUBA ON THE RADIO MY WHOLE LIFE, THIS WAS A PERFECT MATCH.

HAVING LISTENED TO CUBAN DANZON MUSIC IN CHILDHOOD DURING THE 1930s WHEN IT WAS AT ITS HEIGHT OF POPULARITY, TO HEAR IT AGAIN WHEN I WAS SENT THERE TO WORK HAD A GREAT NOSTALGIC FLAVOR FOR ME. I GREATLY ENJOYED LISTENING TO THE GENTLE BEAT USED FOR DANZON AND STILL WOULD IF THERE WERE CHANCES TO HEAR IT STILL

SO, FRANKLY, I WAS MUCH ATTRACTED TO THE ADVENTURE OF GOING TO A FOREIGN LAND AND CONTINUING WITH THE SPANISH THAT I HAD LEARNED AND ALSO MAKING A CONTRIBUTION THROUGH TEACHING. I'VE ALWAYS ENJOYED TRAVEL AND LEARNING ABOUT THE WORLD THROUGH EXPERIENCE.

(I VISITED EUROPE TWICE DURING THE SUMMER VACATION FROM THE SCHOOLS WHERE I TAUGHT IN CUBA. ALSO WENT TO MEXICO AND SOUTH AMERICA ON VACATIONS FROM PUBLIC SCHOOLS WHERE I TAUGHT IN ILLINOIS, AND TO THE ORIENT IN 1968 TO BE OPERATED ON BY THE "WONDER HEALERS OF THE PHILIPPINES." HAVE DRIVEN ACROSS AMERICA, MANY TIMES TO THE EAST COAST AND TO FLORIDA, AS WELL AS ON A THREE-YEAR SOJOURN TO THE WEST COAST AND BACK TO ILLINOIS, 1989-92.)

BUT I ALSO L-O-V-E TEACHING AND HAVE TAUGHT IN SO MANY SITUATIONS OVER THE YEARS, "IN THIS COUNTRY AND ABROAD, IN ENGLISH AND SPANISH,

IN PUBLIC SCHOOLS AND PRIVATE," AS I SOMETIMES TELL PEOPLE. HAVE PARTICIPATED IN WORK CAMPS DURING THE SUMMERS IN PLACES SUCH AS CUBA (AFTER I WAS ASSIGNED THERE), THE TEXAS-MEXICAN BORDER DURING THE SUMMER BETWEEN HIGH SCHOOL AND COLLEGE, AND IN NORTHERN EUROPE IN A TRAVEL AND STUDY SEMINAR WHILE I WAS STILL IN CUBA. I STUDIED IN SPAIN ONE SUMMER WHILE I WAS STILL IN CUBA, I BELIEVE.

PLEASE EXCUSE ALL THIS GOING ON ABOUT TRAVEL. BUT TRAVEL DOES ADD A LOT TO ONE'S EDUCATIONAL BASE!

6) In your letters you often referred to a "clean" atmosphere in Candler/Buenavista. What did you mean by that and how was Candler/Buenavista different from other educational institutions for in Havana?

AT THIS POINT, I'M NO LONGER SURE. I MAY HAVE REFERRED TO THE RESPECTABLE YOUNG MEN AND WOMEN THAT WE WERE TURNING OUT IN OUR SCHOOLS. ALL OF THE TEACHERS WERE LOVELY CHURCH-ATTENDING MEN AND WOMEN. NO FOUL LANGUAGE WAS EVER HEARD. MOST OF THE STUDENTS WERE FROM CHRISTIAN HOMES OR PRACTICING JEWISH HOMES WITH A FEW CHINESE CHRISTIANS, AS WELL. SOME OF THE OTHER SCHOOLS THAT TAUGHT AT OUR LEVEL HAD NO RELIGIOUS AFFILIATION, AND SOME HAD RELIGIOUS AFFILIATIONS THAT WERE DIFFERENT FROM OURS. I HAVE NO KNOWLEDGE OF HOW THEIR EDUCATIONAL PROGRAMS COMPARED TO OURS, BECAUSE I HAD NO OPPORTUNITY TO CROSS PATHS WITH THEIR STUDENTS, OTHER THAN ON THE BALL FIELDS. ALSO, AT BUENAVISTA, WE HAD A CADRE OF WORKERS (MOSTLY FROM SPAIN) WHO KEPT OUR GROUNDS AND BUILDINGS IMMACULATE AND WELL KEMPT.

What was the relationship of Candler and Buenavista to other U.S. run institutions like Ruston and Lafayette?

THIS WAS ANSWERED IMMEDIATELY ABOVE.

7) You seem to be dealing a lot with race in your letters from the mid-1950s. While you seem very open to ideas of racial inclusiveness, were there other elements of the missionary community that were less so? How did those missionaries who remained convinced of a racial/ethnic/cultural hierarchies differ in their goals for the island from people like you?

I DON'T THINK THAT I REMEMBER MEETING ANY OTHER MISSIONARIES WHO WERE NOT TOLERANT AND KINDLY TOWARD ALL. DID SOMETHING I SAID SEEM TO INDICATE SOMETHING DIFFERENT? IN FACT, MY RECOLLECTIONS OF CUBANS ARE THAT THEY TENDED TO BE RESPECTFUL OF ALL, DESPITE COLOR OR CULTURAL DIFFERENCES. BUT, AS USUAL, THE LIGHTER ONE'S SKIN WAS, THE HIGHER ONE COULD CLIMB, SOMEHOW--THE PRODUCT OF BIRTH AND OPPORTUNITY. THE VERY DARK-SKINNED HAD NOT HAD A GREAT DEAL OF OPPORTUNITY TO CLIMB EDUCATIONALLY, HAVING BEEN IMPOVERISHED IN CITY GHETTOS FROM THE DAYS OF SLAVERY, FOR THE MOST PART. THE MAJORITY OF GUAJIROS (COUNTRY PEOPLE) TENDED TO BE A MIXTURE OF THE ORIGINAL INDIAN POPULATION AND SPANIARDS WHO CAME WITH THE ORIGINAL "CONQUISTADORES." OFTEN, NEGROID HAIR AND OTHER FEATURES HAD BECOME A PART OF THE RACIAL MIXTURE IN SOME SPOTS IN THE COUNTRYSIDE.

8) After the revolution many missionaries like Morrell Robinson (Who I would love to learn more about if you knew him personally) seemed to question to role of U.S. missions in foreign lands.

I DID MEET MORRELL ROBINSON MAYBE ONCE OR TWICE, BUT HAVE NO KNOWLEDGE OF ANYTHING TO CONTRIBUTE TO YOUR WORK.

REMEMBER, I RETURNED IN 1959 TO THE STATES. I DID NOT PERSONALLY EXPERIENCE EVENTS AFTER THAT TIME. I CAN AGREE WITH MORRELL'S STATEMENTS BELOW, AS BY THAT TIME, THERE WERE MANY PRETTY WELL EDUCATED CUBAN PASTORS. SO MANY OF THEM CAME TO THE STATES, HOWEVER, WITH THE INFLUX OF CUBAN NATIONALS INTO EXILE HERE.

I WOULD SAY THAT IT SEEMED THAT WE MISSIONARIES HAD TO RE-EXAMINE OUR PLACEMENT THERE, AS THE MOOD OF THE POST-REVOLUTIONARY TIME WAS TO GET FOREIGN INFLUENCE OUT. THAT INCLUDED THE MAFIA THAT HAD PROFITED SO GREATLY IN THE NIGHT CLUBS IN THE HABANA AREA, AND MISSIONARIES AND OTHER FOREIGNERS WHO SEEMED TO BE WANTING TO BE A PART OF THE ACTION, NOW THAT BATISTA AND HIS PARTISANS WERE GONE. AT THIS POINT, I THINK THAT THE CASTROS WANTED TO CONTROL EVERYTHING TO THEIR OWN SELF-ENRICHING ADVANTAGE, SO MOVING OUT COMPETITORS WOULD SEEM IN LINE WITH THAT IMPULSE.

In a letter to James Ellis from May 5, 1960 Mr. Robinson wrote...

"Quite frankly aside from present nationalism I doubt that the Cuba church needs what we can offer it. To put it another way, I feel that a missionary, in order to warrant his presence in another country, must be able to contribute something that possibly no other national might contribute at

that particular time...Unless he can do this he is competing with national pastors with the cards stacked against them, for their salary is much lower and he often does not have access to funds from the states."

YES, MAYBE THE LOCAL PASTORS OF CUBA SAW THE POSSIBILITY OF MAKING BETTER SALARIES IN THE STATES THAN HAVING TO LIVE ON THE MEAGER DOLES THAT WERE AVAILABLE TO THEM AS LOCAL PASTORS IN CUBA. BUT ALSO, IN ALL FAIRNESS, THEY PROBABLY PERCEIVED THAT THEY WOULD HAVE TO BE VERY CAREFUL IN ALL THAT THEY SAID IN SERMONS AND IN DAILY LIFE, IF THEY STAYED THERE WHERE IT WAS QUICKLY OBSERVED THAT IT WAS INDEED A COMMUNIST REGIME AND THAT LIBERTY OF SPEECH WOULD BECOME MORE AND MORE LIMITED.

How prominent was this way of thinking after the revolution? In what ways did the revolution make missionaries reexamine the place and purpose of foreign missions both in Cuba and more generally throughout the world?

I'M NOT AWARE OF THE ATMOSPHERE THAT HAS PREVAILED IN OTHER COUNTRIES OF THE WORLD, OTHER THAN THAT OF VENEZUELA AND COUNTRIES THAT HAVE SUFFERED FROM POLITICAL UNREST. CERTAINLY AFRICA AND THE MIDDLE EAST ARE COMING INTO VERY GRAVE DANGER AS ISLAM CLOSES IN ON THEM.

I also have a few missing details that I thought you could perhaps fill in for me.

A) Did you have a typewriter to correspond with?

AT THE AGRICULTURAL SCHOOL THERE WAS A TYPEWRITER IN THE LITTLE BUILDING WHERE MY OFFICE WAS LOCATED. I HAD BARELY LEARNED THE PLACEMENT OF THE FINGERS ON THE KEYBOARD DURING A CLASS I AUDITED DURING MY LAST SEMESTER IN COLLEGE, SO WHEN I NEEDED TO WRITE LETTERS DURING MY FIRST TWO YEARS IN CUBA, I USED THAT LITTLE TYPEWRITER TO PRACTICE ON--UNTIL I BECAME PRETTY PROFICIENT AT TYPING.

B) After the Southern Methodist merged into the United-Methodist in the late 1930s, did the Cuban mission maintain its Southern character? If yes, in what ways?

I DON'T KNOW THAT I KNOW ENOUGH ABOUT HOW SOUTHERN METHODISTS THOUGHT AND ACTED, AS COMPARED WITH THE UNITED METHODISTS IN ORDER TO MAKE A STATEMENT ON THIS. I WAS BORN IN 1932. I VAGUELY REMEMBER THE UNIFICATION, BUT I THOUGHT THAT IT WAS CONSIDERABLY LATER WHEN IT OCCURRED.

C) There seems to have been some problems with a teacher named Ms. Chalmers at Buenavista. I was unable to find the whole story in the archive and I was hoping you could share some details with me.

I DID NOT KNOW HER, SAM, THOUGH I THINK THAT I HEARD HER NAME.

D) How widely read was the work of John Merle Davis among missionaries in Cuba?

I DON'T KNOW. I NEVER RAN INTO HIM OR HIS WORK.

E) Do you remember anything about the 6 week training course you attended before heading to Cuba? It was run by the Division of Foreign Missions of the National Council of Churches.

YES, I HAVE SOME FAIRLY CLEAR IMPRESSIONS OF THAT TRAINING. I REMEMBER THAT THE WHOLE GROUP LAUGHED WHEN THEY HEARD OF MY ASSIGNMENT TO CUBA, AS IT WAS CONSIDERED SUCH A VACATION SPOT THAT SERIOUS CONSIDERATION COULD HARDLY BE GIVEN TO SOMEONE GOING THERE TO DO THE DOWN-AND-DIRTY WORK OF MISSIONARYING!

THE TRAINING WAS HELD IN A BEAUTIFUL MOUNTAINOUS AND WOODED AREA IN THE ALLEGHENY MOUNTAINS. THERE WAS A TRULY ECUMENICAL COMBINATION OF MANY PROTESTANT GROUPS TAKING PART IN THE TRAINING. I'M STILL IN TOUCH WITH A COUPLE FROM ANOTHER DENOMINATION (I DON'T REMEMBER WHICH ONE!) WHO WERE SENT TO ECUADOR, WHERE THEY HAVE LIVED ALL THESE YEARS AND HAVE NOW RETIRED.

I THINK THAT THERE WAS A SPLENDID VARIETY OF EXCITING SPEAKERS AND MUSICAL ENRICHMENT TO SPICE UP THE TRAINING.

I'd also love to know anything you can share with me about the following people who, like you, are becoming key characters in my dissertation...

Victor Rankin

Ira Sherman

Ione Clay

Morrell Robinson

I MET ALL OF THOSE ABOVE BUT DID NOT BECOME WELL ACQUAINTED WITH THEM.

Elizabeth Earnest

SHE WAS THE NURSE FOR ALL THE YEARS THAT THE AGRICULTURAL SCHOOL LASTED. I THINK THAT SHE APPRECIATED HER POSITION THERE AND THE FACT THAT SHE COULD MAKE A CONTRIBUTION TO THE PROGRAM THERE. I THINK THAT SHE WENT TO THE HOME FOR LADY MISSIONARIES IN ASHLY, N.C., WHEN THE AG SCHOOL WAS TAKEN OVER BY THE CASTRO REGIME. ALSO, MISS JUANITA KELLY FROM BUENAVISTA ALSO RETIRED TO THAT HOME, AS WELL AS A NUMBER OF OTHERS FROM CUBA. THERE ARE LIKELY NONE OF THEM STILL ALIVE, BUT IF ANY REMAIN, THEY MIGHT BE A SOURCE OF INFORMATION FOR YOU.

J. Lloyd Knox

I HEARD HIS NAME BUT DO NOT REMEMBER MEETING HIM.



Joyce Hill

I MET HER SEVERAL TIMES. I THINK I MENTION IN MY MEMOIR BEING WITH HER BRIEFLY AFTER THE REVOLUTION TRIUMPHED. SHE WAS SPUNKY AND PLEASANT. I'VE KNOWN A WOMAN IN STELLE FOR TWENTY-ODD YEARS THAT REMINDS ME OF HER IN BODY TYPE, PLEASANT DEMEANOR, AND SPUNKINESS.

The Strouds

I MET THEM A COUPLE OF TIMES, BUT THEY WERE AHEAD OF MY TIME AS A GREENHORN MISSIONARY AT THE AGRICULTURAL SCHOOL

Bishop Branscomb

IS HE THE ONE THAT DIED IN A CAR ACCIDENT? I MET HIM SEVERAL TIMES OVER THE FEW YEARS THAT HE WAS BISHOP AND I WAS MISSIONARYING. MY IMPRESSION OF HIM WAS THAT HE WAS VERY INTERESTED IN THE CUBAN PART OF THE CONFERENCE HE PRESIDED OVER. I REMEMBER HIM AS CHEERFUL AND PLEASANT.

I REMEMBER LEARNING LATER THAT THE CAR THAT HIT HEAD-ON THE CAR IN WHICH HE WAS KILLED, WAS DRIVING WITH ITS PARKING LIGHTS ON, WHICH MAKES IT CONFUSING FOR DRIVERS OF ON-COMING CARS. THUS, IT MAKES ME ANXIOUS EVER SINCE WHEN I SEE DRIVERS DRIVING WITH THEIR PARKING LIGHTS ON!

Bishop Short

I DIDN'T REALLY KNOW HIM.

SAMUEL, MANY OF MY ANSWERS HERE TODAY ARE PROBABLY QUITE DISAPPOINTING TO YOU.  
IF SO, I'M SORRY

--

BUT WHAT IS, IS WHAT IS. I CAN'T MAKE UP THE ANSWERS TO KEEP YOU ENTERTAINED! ;-)

CARROLL

8/20/16

Sam, just ran across my diaries kept in Cuba during the revolution. They are composed of two Buenavista "copy books" written in longhand--and often in small letters. It is full of my musings to myself about mission work, the revolution, conversations I was having with students, etc. I would never ask anybody to wade through so much verbiage, but I thought that they might be contributed to some cause associated with Cuban mission work--in case you would have any interest in them or feel that they might have any value as historical documents. I never read them anymore. I took some of "the goody" out of them to write my memoir with. While I don't have time to stop and read them, maybe you could find some answers to some of your questions in there among them. If you're interested, let me know.                    Regards,        Carroll English

8/20/16

Sam, not having heard back from you on this matter, I wrote tonight to a couple of people that I think would make good informants for you, if you wished to ask them questions about their experience in Cuba during the time period you're focusing on.

One was Harriet Luebke Simmons who worked as a young woman under Eulalia Cook. I gave her your E-mail address, and if she is willing and feels that she can serve your dissertation, she can write to you.

Another was Miguel Eugenio Sanfiel, an outstanding student of the agricultural school. He speaks and writes good English and has served over the years as an organizer of the community that developed at the ag school. Living in Miami for many years, he has written a newsletter from time to time to try to keep us all together. He gathered and shared the addresses of all the former students of "la granja" (ag school) among all concerned so that we might communicate with each other. I think I have an early copy of this. He also wrote a book--which I think I have a copy of. I need to find it and look at it again. I seem to recall that it may be a collection of essays and/or poetry. Miguel is superior in academic skills to most of the other former students. He has been the one who has organized several reunions of the students and faculty of the agricultural school in Miami. He is committed to re-organizing the ESAINEVA (ag school) if something should happen that the Castros are no longer in control of the island. Alas, time is slipping by, however. More and more of those who attended the ag school and carried on the preaching ministry that many of the students entered into are now passing on. It was such an ideal school! After living there for my first two years in Cuba, I always wanted to be part of a community such as we had there.

For this reason, I joined the efforts of the forming group that built this little village 40-some years ago, dedicated to Christ and His Kingdom. It was to have become a large city, maybe I mentioned, of some 250,000. But alas, it did not come into realization in the way envisioned for it, either.

But I'm getting off subject now. And it's after midnight. Good night!                    Carroll

8/21/16

Sam, I may be driving you crazy--but I keep thinking of people who might be able to contribute to your study. Got to thinking that if you were going to Tampa to see Ed Nesman, you would be very close to Teresa Martinez, wife of Gerardo Martinez, whom I described to you before as one of the most outstanding graduates of the agricultural school. Teresa was certainly one of the

most outstanding women to graduate from ESAINEVA, if not THE most outstanding. She lives in Lakeland, very close to Tampa. Have you already had your interview with Ed? If not, you could interview both of them in the same day or on subsequent days, very easily. Did I already give you her address?---822 Osceola St., Lakeland, Fla. 33801-5560. Her phone is [863-683-7309](tel:863-683-7309). I'm waiting to speak with her by phone to describe to her your work and how she might be able to contribute. We are presently missing each other and speaking to the answering devices.

Oh, she just called and said that she won't be available this week (having carpet put down in her house, so she will be staying with her son until the week after next.) So she probably won't be available to interview until the following week. But she has a computer (at home) and does E-mail. Her address is [teresamartinez88@yahoo.com](mailto:teresamartinez88@yahoo.com). She is so widely experienced and is still mentally very "together" that she surely will be able to give you information which you can use. I think that she is looking forward to serving as your informant. She grew up in Baguanos, so grew up under Eulalia Cook's influence. Eulalia is sure to have recommended Teresa to the ag. school. Most of the students were sent recommended by local pastors all over the eastern end of Cuba.

Well, I guess this is it for now. Until the next letter.

8/23/16

Sam, I might also mention that Miguel Sanfiel has made several trips to Cuba over the years and visited the agricultural school each time. After the various visits, he would report to us what he had found. The Castro government soon took the school over after the revolution triumphed and tried to make it into a successful government school, mimicking what had been created there by the Milks and the Methodist Church. Then later, he would report that their efforts were not organized in such a way that it was even approaching what was once such a beautiful and lively place, bursting with life and the stimulating community life we enjoyed, The buildings had not been maintained and were falling apart. (Most had been made of concrete blocks with thatched roofs or wooden poles with thatch. And then, the last time Miguel went there, he returned, sadly saying that all that remained where the school had been located was a thicket of thorn trees. The buildings were gone--perhaps the materials having been stolen by destitute people of the area, seeking something to build or repair their own shanties with--or perhaps having been blown away by the several hurricanes that have hit that part of the island over recent years. There had been no thorn trees there at the time I was there.

It seems to me that this illustrates how men's conscious minds are what protect and maintain the works of their hands. Here on the Illinois prairie, when a farmhouse used to become abandoned by death of the residents or owners, or for whatever reason, the windows soon fall out the first year or so, then the wooden parts absorb water and begin to rot. Vermin of various kinds move in. The roof falters--and so on. In fact, these days farmers don't any longer wait for all this deterioration to occur, and they quickly burn it to the ground, pushing all the residual parts into a pit and covering it over. This process has just opened up for them a bit more ground upon which they can grow corn and beans.

Carroll

8/23/16

Good to hear from you, Sam, as I was growing so accustomed to rapid-fire responses to my mailings, that I was accustomed to putting off personal things that needed attention (like yard

work, personal correspondence, the food preparations that I need to make for myself, etc). So now, I'm a bit--well, somewhat caught up (though there can probably never be a state of really being caught up as long as one is living on the physical plane!)

Will continue answering below as I read what you have written.

On Sun, Aug 21, 2016 at 9:02 PM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,

Your answers were not at all disappointing, in fact quite the opposite! I have been copying and pasting this conversation to a word document for my files and we are already over 50 pages!

MY GOODNESS!

The care and attention you given to this project is absolutely unbelievable!

I would be very interested to hear what forces (economic, political, cultural) you feel contributed to the revolution. Did the presence of Americans matter at all in the development of the revolution?

**AMERICANS WERE OFTEN TIED IN TO THE SUGAR INDUSTRY, WHICH WAS THE PRINCIPAL ONE RELATED TO FOREIGN SOURCES OF MONEYS AND CAPITAL. AND THERE WERE PLENTY OF THOSE. PRESIDENT BATISTA PROTECTED THOSE INTERESTS TO KEEP HIMSELF IN POWER, AND TO KEEP THE COMPANIES HAPPY TO BE THERE. CAPITALISTS FROM A NUMBER OF COUNTRIES ALSO HAD SUGAR MILLS THERE, SUCH AS SPAIN AND OTHERS WHICH I DON'T SPECIFICALLY REMEMBER NOW. AS LONG AS CAPITALISM CAN RAPE THE FORESTS AND SOILS AND WATERS OF THE WORLD, THEN INDIGENOUS PEOPLES WILL FOREVER BE OBLIGED TO TOIL TO SERVE THEIR MONEY-MAKING INTERESTS WITHOUT SUFFICIENT COMPENSATION TO THE PEOPLE OF THE LAND. THEIR EXPERIENCE IS OF BEING OPPRESSED WITH LITTLE OR NO OPPORTUNITY TO SHARE IN THE WEALTH THAT CAPITALISM CREATES. THIS FEELING OF BEING SUPPRESSED MAKES FOR REVOLUTION.**

AT THAT POINT, ALL YOU NEED IS A PERSON WHO WANTS TO FEEL IMPORTANT AND GET WHAT THE FOREIGNERS ARE KEEPING HIM FROM HAVING, AND HE WILL PLAY THAT CARD TO THE HIGHEST LEVEL. I. E., YOU CREATE A FIDEL CASTRO. (AND I ALREADY MENTIONED PREVIOUSLY HIS PRESENT STATE OF WEALTH AND POWER OVER HIS PEOPLE.)

Also, I would love to hear more about the curriculum you taught students both in Oriente and at Buenavista.

**AT THE AGRICULTURAL SCHOOL, WE TAUGHT OUR TEEN-AGED STUDENTS PRACTICAL SKILLS (FARMING TECHNIQUES, FOOD PRODUCTION**

**AND PREPARATION, PLANTING AND CARING FOR GARDENS AND PLANTS, ANIMAL HUSBANDRY, SOME DAIRYING, CANNING AND BAKING, ETC.)-- THOUGH ED NESMAN CAN TELL YOU MUCH MORE ABOUT THIS THAN I, WHO TAUGHT BIBLE, ENGLISH, AND A COURSE CALLED *Understanding Myself* [WHICH FILLED IN WITH GENERAL PRACTICES OF MAINTAINING IN ORDER ONE'S SPACE IN THE DORMITORY, HOW TO PLAN AN OUTING FOR A GROUP, WRITING SKILLS, SOME SIMPLE CRAFTS, ETC.].) i THINK THAT THE SCHOOL JUST LET ME MAKE UP WHATEVER I THOUGHT THAT THESE YOUNGSTERS FROM FIELDS AND WOODS COULD USE TO ADD VARIETY AND KNOWLEDGE TO THEIR SIMPLE LIVES.**

I ALSO REMEMBER THE WHOLE SCHOOL PITCHING IN ANNUALLY TO CAN PINEAPPLES FOR THE YEAR'S TABLE SUPPLY. WE THEN TOOK ALL THE PINEAPPLE PEELINGS AND BOILED THEM DOWN INTO A SYRUP, WHICH WAS USED ON PANCAKES OR OVER ICE CREAM (WHICH WE MADE FROM OUR DAIRY'S MILK), AND SINCE STUDENTS AND FACULTY ALL TOOK PART IN THIS CANNING PROCESS TOGETHER, IT WAS PART OF WHAT WAS SO SPECIAL ABOUT LIVING IN A SOMEWHAT SELF-SUFFICIENT EDUCATIONAL COMMUNITY IN THE DEEP COUNTRYSIDE OF AN UNDER-EDUCATED ISLAND NATION. TO ME, IT WAS AN IDEAL THAT WOULD HAVE MADE COMMUNITY OUT OF ANY GROUP OF PEOPLE THAT WAS STRUCTURED IN THE WAY THAT THE AGRICULTURAL SCHOOL WAS. THE CAMARADERIE THAT WE ALL FELT AMONG OURSELVES, ADDED TO THE ENJOYMENT OF THE CUBAN WAY OF LIFE THAT WE WERE SURROUNDED WITH AT THAT TIME--DESPITE THE POVERTY THAT ALSO SURROUNDED US! THERE WAS, BACK THEN, A UNIQUE AND DELIGHTFUL SENSE OF HUMOR THAT ALL CUBANS HAD THAT MADE EVERY DAY AT "LA GRANJA" (AG SCHOOL) A DELIGHT AND PLEASURE! SURELY, A SIMPLE THEME IN THE SPIRIT OF THE SCHOOL WAS THE FACT THAT IT WAS DEDICATED TO SPREADING THE LOVE OF CHRIST, WHOSE MISSION WAS TO ENRICH THE WORLD AND TEACH US ALL TO LOVE ONE ANOTHER AS HE HAD LOVED US.

OH-OH, MUST STOP FOR NOW. TIME TO GO WASH EGGS. HOPEFULLY, I CAN SOMETIME SOON FINISH ANSWERING THIS LETTER. I CAN SAY MUCH MORE, I THINK, TO MORE FULLY ANSWER YOUR FIRST QUESTION ON THIS PAGE, TOO.

8/25/16

Sam, I tried to go back and finish answering your questions, but G-mail doesn't allow me to do that--or at least I don't know how to get it to let me edit previous material. There is still quite a bit of unfinished business in this chain of letters. If you have a way of reformatting what remains to be worked with, I can carry on. I still want to write to some of my former students who may have tried to get into the developing Methodist University to see if they can respond to your questions on it. Stopping for now. Carroll

Ms. English,

I have re-posted the questions below in bold, while also providing your answers in case you wanted to expand. I was particularly taken with your response to number 1 and would love it if you wanted to get into more detail.

**SAM, THE DETAIL THAT COULD BE GOTTEN INTO WOULD BE NAMES OF PEOPLE AND THE COUNTRIES THEY WERE FROM. BUT WE HAVE GROWN UP SWIMMING AROUND IN CAPITALISM AND DON'T SEEM TO NOTICE ITS IMPACT ON CULTURES, GROUPS, ETC. WE CAN'T SEE THE DAMAGE THAT UNRESTRICTED CAPITALISM WREAKS BECAUSE WE ARE LIKE FISH IN WATER. WE DON'T NOTICE THE WATER, AS IT WERE. THE GOVERNMENT IN THIS COUNTRY PROTECTED THE CAPITALISTS, SUCH AS CARNEGIE, WHEN THEY WOULD NOT ALLOW THE WORKERS TO STRIKE (AGAINST THE ABUSES OF CARNEGIE'S AND OTHERS' POWER AND EXCESSES), THE ANGRY WORKERS WERE OFTEN SHOT DOWN BY THE CAPITALISTS' GOONS (POLICE), WHO WERE WELL-PAID FOR FORCING THE WORKERS TO WORK AGAINST THEIR WILL SO THAT THE CAPITALISTS COULD CONTINUE TO RAKE IN THE PROFITS. THAT IS THE MAIN OFFENSE OF CAPITALISM--THAT THERE ARE NO RESTRICTIONS OR GUIDELINES, ONCE REPUBLICANS GET BACK INTO POWER. IT HAS BEEN HARDER IN THIS COUNTRY TO MISTREAT WORKERS, AS THOUGH THEY WERE WORK ANIMALS, NOT FELLOW HUMAN BEINGS, BECAUSE EVEN THE LOWLIEST EMPLOYEE IN AMERICA BELIEVES IN THE HOPES OF DEMOCRACY AND EQUALITY FOR ALL, ETC.**

**HAVE YOU SEEN THAT GREAT RECENT MOVIE MADE BY MICHAEL MOORE CALLED "WHERE TO INVADE NEXT?" HE SHOWS THAT COUNTRIES AROUND THE WORLD HAVE BEEN PAYING ATTENTION FOR AT LEAST TWO CENTURIES TO WHAT OUR CONSTITUTION SAYS--AND DECLARES TO PROTECT FROM ABUSES THE PEOPLE. YOU WILL BE MUCH INSPIRED BY THIS MOVIE! WHILE THE CONSTITUTION WANTS ONLY THE BEST FOR ALL THE CITIZENS, THERE ARE THOSE WHO WILL NOT BE DENIED THE ABUSES THAT THEY WANT TO INFLICT ON THE COMMON PEOPLE TO THEIR OWN ADVANTAGE! THE LOVE OF CHRIST INSPIRED THE FOUNDING FATHERS TO WRITE THE CONSTITUTION, BUT MANKIND HAS CONTINUED TO SNATCH FREEDOM AND EQUALITY FROM THE MASSES OF HUMANITY AS THOUGH THOSE GREAT AND NOBLE ASPIRATIONS FOR THE CITIZENS DON'T COUNT FOR ANYTHING IN THE HANDS OF THE POWERFUL. IN FIDEL CASTRO'S YOUTH, HE USED TO MOUTH THESE VALUES THAT COMMON PEOPLE EVERYWHERE WOULD LIKE TO ENJOY. BUT WHEN HE GOT INTO THE SEAT OF POWER, HE FORGOT ABOUT THEM BECAUSE HE COULD THEN SO READILY TAKE OVER THE LANDS, BUSINESSES, INDUSTRIES, FORESTS, AND WATERS THAT WERE THERE FOR THE TAKING WHEN THE LEGAL OWNERS AND USERS FLED THE COUNTRY.**

Your answers also inspired a question 4...I hope that's okay. Your insights continue to prove spectacular additions to my project. Please do not feel that there is any rush at all! I know your time is valuable; I really appreciate you lending so much of it to my work!

**1) I would be very interested to hear what forces (economic, political, cultural) you feel contributed to the revolution. Did the presence of Americans matter at all in the development of the revolution?**

AMERICANS WERE OFTEN TIED IN TO THE SUGAR INDUSTRY, WHICH WAS THE PRINCIPAL ONE RELATED TO FOREIGN SOURCES OF MONEYS AND CAPITAL.

AND THERE WERE PLENTY OF THOSE. PRESIDENT BATISTA PROTECTED THOSE INTERESTS TO KEEP HIMSELF IN POWER, AND TO KEEP THE COMPANIES HAPPY TO BE THERE. CAPITALISTS FROM A NUMBER OF COUNTRIES ALSO HAD SUGAR MILLS THERE, SUCH AS SPAIN AND OTHERS WHICH I DON'T SPECIFICALLY REMEMBER NOW. AS LONG AS CAPITALISM CAN RAPE THE FORESTS AND SOILS AND WATERS OF THE WORLD, THEN INDIGENOUS PEOPLES WILL FOREVER BE OBLIGED TO TOIL TO SERVE THEIR MONEY-MAKING INTERESTS WITHOUT SUFFICIENT COMPENSATION TO THE PEOPLE OF THE LAND. THEIR EXPERIENCE IS OF BEING OPPRESSED WITH LITTLE OR NO OPPORTUNITY TO SHARE IN THE WEALTH THAT CAPITALISM CREATES. THIS FEELING OF BEING SUPPRESSED MAKES FOR REVOLUTION.

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**2) Also, I would love to hear more about the curriculum you taught students both in Oriente and at Buenavista.**

AT THE AGRICULTURAL SCHOOL, WE TAUGHT OUR TEEN-AGED STUDENTS PRACTICAL SKILLS (FARMING TECHNIQUES, FOOD PRODUCTION AND PREPARATION, PLANTING AND CARING FOR GARDENS AND PLANTS, ANIMAL HUSBANDRY, SOME DAIRYING, CANNING AND BAKING, ETC.)--THOUGH ED NESMAN CAN TELL YOU MUCH MORE ABOUT THIS THAN I, WHO TAUGHT BIBLE, ENGLISH, AND A COURSE CALLED Understanding Myself [WHICH FILLED IN WITH GENERAL PRACTICES OF MAINTAINING IN ORDER ONE'S SPACE IN THE DORMITORY, HOW TO PLAN AN OUTING FOR A GROUP, WRITING SKILLS, SOME SIMPLE CRAFTS, ETC.].) i THINK THAT THE SCHOOL JUST LET ME MAKE UP WHATEVER I THOUGHT THAT THESE YOUNGSTERS FROM FIELDS AND WOODS COULD USE TO ADD VARIETY AND KNOWLEDGE TO THEIR SIMPLE LIVES.

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IDEAL THAT WOULD HAVE MADE COMMUNITY OUT OF ANY GROUP OF PEOPLE THAT WAS STRUCTURED IN THE WAY THAT THE AGRICULTURAL SCHOOL WAS. THE CAMARADERIE THAT WE ALL FELT AMONG OURSELVES, ADDED TO THE ENJOYMENT OF THE CUBAN WAY OF LIFE THAT WE WERE SURROUNDED WITH AT THAT TIME--DESPITE THE POVERTY THAT ALSO SURROUNDED US! THERE WAS, BACK THEN, A UNIQUE AND DELIGHTFUL SENSE OF HUMOR THAT ALL CUBANS HAD THAT MADE EVERY DAY AT "LA GRANJA" (AG SCHOOL) A DELIGHT AND PLEASURE! SURELY, A SIMPLE THEME IN THE SPIRIT OF THE SCHOOL WAS THE FACT THAT IT WAS DEDICATED TO SPREADING THE LOVE OF CHRIST, WHOSE MISSION WAS TO ENRICH THE WORLD AND TEACH US ALL TO LOVE ONE ANOTHER AS HE HAD LOVED US.

WHAT I TAUGHT THE CHILDREN OF THE ONE-ROOM SCHOOL IN THE BATEY (CANE-CUTTERS' VILLAGE) A QUARTER OF A MILE AWAY WAS READING, WRITING, AND ARITHMETIC. WE ALSO PLANTED CORN TO WATCH IT GROW UP AND SHOW HOW WE CAN PRODUCE OUR OWN FOOD.

I OFTEN TOOK DICTATION FROM THE YOUNGSTERS IF THEY HAD A STORY THAT THEY COULD TELL ABOUT SOMETHING THAT HAD HAPPENED IN THEIR LIFE.

SOME OF THESE STORIES I INCLUDED IN THE PHOTO ALBUM I MADE OF THE AGRICULTURAL SCHOOL (WHICH MIGUEL SANFIEL KEPT IN HIS POSSESSION).

AT COLEGIO BUENAVISTA, THERE WAS AN ESTABLISHED CURRICULUM AND TEXTS THAT THE TEACHERS USED TO TEACH THEIR PUPILS. BUT TEXTS OFTEN SUGGEST INTERESTING PROJECTS THAT MAY BE DONE TO MAKE THE TEXTS COME ALIVE FOR THE STUDENTS. I'VE MENTIONED SOME OF THESE PROJECTS SOMEWHERE ELSE AMONG MY MUSINGS IN RESPONSE TO YOUR QUESTIONS.

**3) Finally, I would like to hear about your life after the revolution. Why did you retire from your missionary work after returning to the United States?**

IT SOON BECAME APPARENT THAT THE CASTRO REGIME DID NOT WANT

US FOREIGNERS "INTERFERING" IN ITS DOMAIN. I HAD ALREADY STAYED AN EXTRA TWO YEARS IN CUBA AFTER MY THREE-YEAR ASSIGNMENT WAS OVER, SO THAT I COULD FILL POSITIONS OPENED UP AS PERSONNEL IN THE FIELD RETURNED TO THE STATES. BUT AFTER FIVE YEARS OF MY SERVICE, THE MISSION BOARD INSISTED THAT I RETURN FOR MY YEAR OF REST AND STUDY. THUS, I ENROLLED IN AND ATTENDED GARRETT BIBLICAL INSTITUTE ON THE CAMPUS OF NORTHWESTERN UNIVERSITY IN EVANSTON, ILLINOIS. AND SINCE CUBA WAS NOT INVITING US BACK WITH OPEN ARMS ANY MORE, I JUST REMAINED AT SEMINARY UNTIL I GOT MY MASTER'S DEGREE IN RELIGIOUS EDUCATION.

HOWEVER, SINCE I HAD BORROWED MONEY TO FINISH THE DEGREE, I CHOSE TO STAY IN THE EVANSTON, ILLINOIS, AREA TO TEACH UNTIL I COULD PAY OFF MY DEBT. NEVERTHELESS, I HAD, SINCE TEEN-AGER-HOOD, BEEN PRESSED BY AN INNER DESIRE TO KNOW WHAT THE KINGDOM OF GOD WAS. WHAT WAS



IT? WHERE WAS IT? WAS THE CHURCH IT? WAS THE MISSION FIELD IT? AFTER MY TIME IN THE MISSION FIELD, I STILL DIDN'T FEEL THAT I HAD BECOME ANY MORE KNOWLEDGEABLE ABOUT WHAT THE KINGDOM OF GOD WAS AND WHETHER I MIGHT BE ABLE TO BE IN IT. IN FACT, I COULDN'T SEE ANY POINT IN CONTINUING MY LIFE'S JOURNEY IF I COULDN'T FIND OUT THE ANSWER TO MY QUESTIONS ON THIS THEME.

AT THE TIME, I WAS GOING TO A COUNSELOR, HOPING THAT I COULD FIGURE OUT WHAT TO DO WITH MY LIFE NOW, SINCE I WOULDN'T BE GOING BACK TO CUBA, WHICH I WAS SO FOND OF, AND I DIDN'T KNOW WHERE THE KINGDOM OF GOD WAS. FINALLY, MY VERY "CLIENT-CENTERED" COUNSELOR JUST OUTRIGHT TOLD ME TO GET A HOLD OF A BOOK THAT TO HIM SEEMED LIKE IT MIGHT SUPPORT ME IN DISCOVERING WHAT I WAS LOOKING FOR. IT WAS CALLED *The Ultimate Frontier* BY EKLAL KUESHANA, PUBLISHED IN 1963. THIS, I DID. IT WAS WRITTEN AS A RALLYING CRY TO PERSONS OF GREAT AND GOOD CHARACTER ALL OVER AMERICA TO JOIN AN ENTERPRISE THAT WOULD EVENTUALLY BUILD THE KINGDOM OF GOD ON THIS EARTH--AND IN OUR LIFETIME! THE BOOK SPOKE OF PROPHECIES ABOUT THE FUTURE--AND THEY WERE NOT AT ALL IN CONFLICT WITH THOSE IN THE BIBLE ABOUT PROPHECIED COMING EVENTS! IN FACT, THEY WERE ENTIRELY PARALLEL. THIS BOOK DESCRIBED THE HIDDEN YEARS OF THE BOY--AND LATER THE MAN JESUS--AS HE TRAVELED THROUGHOUT THE ORIENT, AND AFTER THE RESURRECTION, TO ALL OTHER PARTS OF THE WORLD, TEACHING AND HEALING TRIBES AND INDIGENOUS PEOPLES. SO MANY THINGS LIKE THIS WERE VERY EXCITING TO ME, WERE THINGS I DIDN'T DREAM WE COULD EVER LEARN ABOUT IN THIS LIFETIME. AND IT SAID THAT THE SO-CALLED "MYSTERIES OF GOD" WHICH WE WOULD NEVER LEARN IN THIS LIFE, WERE ALL SUBJECT TO BEING DISPOSED OF AS WE LEARNED THE TRUTH THAT CHRIST SAID WOULD MAKE US FREE!

I IMMEDIATELY JOINED A SMALL GROUP OF INTERESTED PERSONS THAT MET MONTHLY IN A STORE-FRONT MEETING HALL ON MONTROSE AVENUE IN CHICAGO. THE AUTHOR OF *The Ultimate Frontier* SPOKE FOR AN HOUR OR TWO EACH TIME, ANSWERING QUESTIONS FROM THE AUDIENCE--AND REVEALING KNOWLEDGE THAT HE HAD BEEN EXPOSED TO SINCE THE AGE OF TWELVE BY MEN OF GREATNESS WHO HAD SPOKEN TO HIM FROM TIME TO TIME, TO GUIDE AND COUNSEL HIM--AND HOPEFULLY TO KEEP HIM ON THE RIGHT TRACK TOWARD THE GOAL THAT HE WAS BEING TRAINED TO ACCOMPLISH--TO BUILD THE KINGDOM OF GOD WHEN THE TIME CAME.

TRUTHFULLY, NOTHING COULD HAVE BEEN MORE WONDERFUL AND EXCITING TO US AS THE GROUP BEGAN TO ENLARGE AND PLAN HOW IT WOULD BUILD A GREAT AND BEAUTIFUL CITY IN ILLINOIS WITHIN A 60-MILE RADIUS OF CHICAGO, AND LATER A UNIVERSITY CITY ON AN ISLAND IN THE PACIFIC, AND, ULTIMATELY, TO CONSTRUCT THE VERY KINGDOM OF GOD ITSELF UPON THE ANCIENT CONTINENT OF LEMURIA WHEN IT SHOULD ARISE FROM THE DEPTHS OF THE PACIFIC OCEAN AFTER THE PREDICTED DESTRUCTIVE CATAclysm, SOON TO COME. IN FACT, THE SOUTHERN PACIFIC OCEAN BASIN HAS BEEN HEATING UP FOR SOME DECADES NOW, VOLCANIC ACTION ON THE OCEAN FLOOR THROWING OUT HEATED AIR WHICH HAS BEEN CAUSING THE "EL NINO"

WEATHER PATTERNS AND CONDITIONS, AND THEN LATER, WHAT THEY CALL "LA NINA" PATTERNS.

WE PURCHASED A PARCEL OF LAND 60 MILES SOUTH OF CHICAGO AND BEGAN BUILDING A SUBURBAN VILLAGE. WORKING SHOULDER-TO-SHOULDER WITH EACH OTHER TO CONSTRUCT A FACTORY, STREETS, HOUSES, A SCHOOL, WE ABSOLUTELY FELL IN LOVE WITH EACH OTHER AND WHAT WE WERE BUILDING! THE SCHOOL AND THE WORK WITH INFANTS AND CHILDREN BECAME THE ALL-CONSUMING FOCUS OF MOTHERS AND TEACHERS. THE GREAT MEN WHO HAD SPOKEN TO THE FOUNDER AS A YOUTH HAD INSTRUCTED HIM THAT WE SHOULD TEACH CHILDREN TO READ BY THREE YEARS OF AGE AND TO WRITE BY FOUR AND THAT EDUCATION SHOULD BE ALMOST THE FULL-TIME ACTIVITY OF MOTHERS AND THEIR CHILDREN. THIS WAY, THEY WOULD DEVELOP SUPERIOR INTELLIGENCE AND KNOWLEDGE-- WHICH WAS GERMANE TO DEVELOPING THE PERSONAL ADVANCEMENT THAT WAS NECESSARY AS A FOUNDATION FOR LEARNING "ALL THERE IS TO KNOW," WHICH WAS THE ESSENTIAL PURPOSE FOR EXISTENCE! AS A LIFELONG TEACHER, THIS SYSTEM WE WERE DEVELOPING WAS MOST EXCITING AND CALLED ON ALL OUR CREATIVE ABILITIES TO "GROW OURSELVES" AND "GROW OUR CHILDREN."

BUT IN TODAY'S WORLD, IT IS HARD TO STAY THE COURSE ON SUCH AN IDEALISTIC PATH. THIS PATH WAS/IS SO VERY WORTHY OF OUR ATTENTION AND EFFORTS! THE CHILDREN HAD SUCH A STIMULATING PROGRAM--ALL INDIVIDUALIZED AND DESIGNED BY MOTHERS, TEACHERS, AND THE CHILD IN CONJUNCTION WITH EACH OTHER IN MONTHLY PLANNING SESSIONS. THE WHOLE SCHOOL WENT ON WEEKLY FIELD TRIPS TO FACTORIES, FARMS, MUSEUMS, MANUFACTURING FACILITIES, CONSERVATORIES, ARCHAEOLOGICAL DIGS, OBSERVATORIES, FINE RESTAURANTS, ETC., ETC. WE ADULTS LEARNED MUCH AS WE ACCOMPANIED THE CHILDREN AND HELPED THEM EXTRACT MAXIMAL LEARNING FROM EACH PLACE VISITED. AT ONE POINT, THE CHILDREN ALL BEGAN TO LEARN TO PLAY MUSICAL INSTRUMENTS BY THE SUZUKI METHODOLOGY.

AN EXCELLENT RITE-OF-PASSAGE PROGRAM WAS DESIGNED FOR THE TEEN-AGERS, PER THE INSTRUCTIONS OF THE GREAT MEN WHO GUIDED THE FOUNDER OF THE COMMUNITY. FOR A YEAR OR TWO, THE YOUNG PEOPLE'S PROGRAMS WERE BASED ON SCOUT MANUALS AND SKILL INSTRUCTION. ALL OF THEM HAD TO GO ON AN OVERNIGHT BICYCLE RIDE AND CAMP OUT IN A LOVELY SPOT IN NATURE, AND GET BACK HOME SAFELY THE NEXT DAY. (THIS MIGHT NOT SEEM SAFE THESE DAYS, THE WAY THINGS ARE.)

THERE WAS A GRADUATION CELEBRATION FOR EACH YOUNG MAN OR WOMAN WHEN THEY SUCCESSFULLY COMPLETED THEIR PROGRAM--MENTORED AND TUTORED THROUGHOUT BY SKILLED ADULTS IN THE COMMUNITY. AT THE CELEBRATION, THE YOUTHS DID A READING OF POETRY OR AN ESSAY IN THE HEARING OF THE COMMUNITY. BOYS WERE GIVEN A TOOL BOX WITH THE BASIC TOOLS THAT THEY HAD LEARNED TO EMPLOY IN MEN'S WORK, AND GIRLS WERE GIVEN A QUILT MADE BY THE WOMEN OF THE COMMUNITY ON SOME THEME OF INTEREST TO EACH GIRL. BOTH BOYS AND GIRLS HAD

LEARNED COOKING AND CHILD-CARE SKILLS, AND BOTH COULD DO MINOR HOUSEHOLD REPAIRS AND DECORATION.

WELL, THE BOTTOM LINE IS THAT DESPITE OUR ENTHUSIASM FOR THIS LIFE WE WERE CREATING, WE DID NOT HAVE THE WISDOM TO PRESERVE AND ADVANCE IT THAT WAS CALLED FOR. OVER TIME, SORROWFULLY, THE COMMUNITY FELL APART. THERE REMAIN TWO SMALL COMMUNITIES (STELLE, ILLINOIS, AND ADELPHI, TEXAS) THAT CANNOT BE SAID TO STILL BE IN HARMONY WITH THE PHILOSOPHY OUTLINED IN *The Ultimate Frontier*, THOUGH THERE MAY BE SOME MEMORY OF THE ORIGINAL INTENT IN EACH PLACE. THE FOUNDER HAS DIED, NOT HAVING ACCOMPLISHED ANY OF THE CITIES AND THE KINGDOM THAT WERE TO HAVE BEEN BUILT.

HOPEFULLY, THE KINGDOM OF GOD WILL INDEED BE BUILT BY THE ADEPTS WHO ARE MUCH FARTHER ALONG THAN WE OF STELLE AND ADELPHI WERE BECAUSE THEY HAD THE ADVANTAGE OF LIVING IN ANCIENT LEMURIA BEFORE IT SANK TO THE BOTTOM OF THE OCEAN, WHERE CHRIST HIMSELF RULED FOR A THOUSAND YEARS, ESTABLISHING THE BASIC LAWS THAT MADE LEMURIA INTO THE GREATEST CIVILIZATION THAT HAS EVER EXISTED ON PLANET EARTH. THAT CIVILIZATION WAS ESTABLISHED SOME 70,000 YEARS AGO (REMAINS OF STONE ROADS AND BUILDINGS FROM IT CAN STILL BE SEEN ON THE ISLANDS OF THE PACIFIC.) IT LASTED FOR 52,000 YEARS IN PERFECT ECONOMIC BALANCE, WITHOUT DEPRESSIONS OR INFLATIONARY PERIODS, ETC.

CHRIST CAME AGAIN AND RULED IN "ATLANTIS" FOR 1,000 YEARS TO SUPPORT THOSE OF THAT CIVILIZATION (THE POSEID EMPIRE) TO AGAIN CREATE A CIVILIZATION THAT WOULD BE THE ENVIRONMENT IN WHICH THE CITIZENS COULD ADVANCE TOWARD PERFECTION OR MASTERSHIP. HOWEVER, AT SOME POINT, IT SANK INTO THE ATLANTIC OCEAN, AND DID NOT REACH THE SAME PERFECTION THAT ANCIENT LEMURIA HAD. CHRIST AGAIN CAME TO THE OSIRIAN EMPIRE WHICH ULTIMATELY SANK TO THE BOTTOM OF THE MEDITERRANEAN SEA, AND AGAIN RULED FOR 1,000 YEARS IN AN EFFORT TO SUPPORT THAT CIVILIZATION TO RISE TO GREATER HEIGHTS. AND AS THE BIBLE FORETELLS, HE WILL COME AGAIN TO RULE IN THE KINGDOM OF GOD FOR A MILLENNIUM IN AN EFFORT TO SUPPORT SOME PERSONS OF THIS PLANET TO REACH MASTERSHIP BEFORE THE COLLAPSE OF THE WHOLE UNIVERSE IN SOME 7,000 YEARS. PERSONS SUCH AS JESUS AND JOHN-THE-BAPTIST ARE MASTERS ALREADY. THERE ARE MANY WHO HAVE REACHED THIS LEVEL OF PERFECTION. WE ARE ALL ON THE PATH TO MASTERSHIP, BUT THOSE GREAT ONES HAVE DISCIPLINED THEMSELVES TO ACCOMPLISH THAT WHICH IS NECESSARY TO HAVE REACHED IT.

SAM, IT IS AFTER ONE IN THE MORNING. I MUST GET SOME REST. I DON'T KNOW IF THIS GMAIL PROGRAM WILL LET ME CONTINUE TO ANSWER QUESTIONS. I DON'T EVEN KNOW IF YOU ARE STILL WITH ME AFTER THE ANSWER ABOVE THIS! IT IS SO FAR OUT THAT I'M NOT ASKING YOU OR ANYBODY ELSE TO BELIEVE IT. BUT AT THIS POINT, I FEEL THAT IT IS SELF-EVIDENTLY TRUE. BUT THAT IS WHAT I AM CHOOSING TO BELIEVE. YOU CAN, TOO, IF YOU WISH. OR NOT, AS YOU DESIRE.

Sam, I see small editings which should be made to what I wrote last night. It likely sounds like delirious babblings to you, but trying to include so many pages of history in a few paragraphs can make it hard to inspire acceptance.

Maybe I mentioned that I have a visitor for the weekend, so I may not have time to continue writing to answer your questions--though if you know how to reformat them again so that I can continue to answer them, I can continue with answers if time permits.

If you wish to share your impressions on the part above about how I came to leave the mission field, feel free to do so. The early life of the community of Stelle was so exciting! To feel like you were working toward reaching the very Kingdom of God in this lifetime invigorated us all. And to have now lived 30-odd years in the void that was created when it all fell apart has been a great loss! It seems like we could muster ourselves and re-create the project if we be-stirred ourselves, but it would take a lot of be-stirring!

Need to keep moving here. Enjoy yourself; it's later than you think! Carroll

8/26/16

Sam, it's always nice to hear back from you as to your contacts with other people that I'm acquainted with. Comments continued below.

On Thu, Aug 25, 2016 at 7:20 PM, Samuel Finesurrey <[finesurrey@gmail.com](mailto:finesurrey@gmail.com)> wrote:  
Ms. English,

I hope all is well.

YES, THANK YOU. TONIGHT WE CELEBRATED "THANKFUL THURSDAY" TO ACKNOWLEDGE THE VOLUNTARY WORK THAT PEOPLE IN THE COMMUNITY DO TO MAINTAIN THE COMMUNITY. THERE IS STILL A STOUT CORPS OF PEOPLE WHO CARE FOR THE TREES, THE STREETS AND INFRASTRUCTURE, THE

WATER AND SEWAGE TREATMENT PLANTS, ETC.

I just completed a wonderful interview with Dr. Nesman! Thank you so much for putting me in contact with him.

SO GLAD THAT IT WENT WELL AND TO YOUR SATISFACTION. HE HAS ALWAYS REMAINED DEDICATED TO THE WORK OF THE CUBAN CHURCH.

I will also be talking to the son of Victor Rankin - who worked at Pinson - because Dr. Nesman gave me his email address.

THAT'S GREAT. I DIDN'T REALIZE THAT HE IS STILL IN CUBA AND WORKING FOR THE CHURCH.

Your last email was fascinating. I've always been extremely interested in the formation of deliberate communities. Stelle sounds like it was a wonderful place for some time!

IT WAS, INDEED. WE MET HERE THE MOST WONDERFUL, THE MOST INTELLIGENT PEOPLE THAT WE HAVE PROBABLY EVER KNOWN. AND 40-ODD YEARS LATER, MOST PEOPLE PROBABLY STAY IN TOUCH WITH SOME OF THEIR GOOD FRIENDS OF THOSE EARLY DAYS AND ALWAYS ARE INTERESTED IN LEARNING ABOUT EARLY STELLE PARTICIPANTS' WHEREABOUTS AND ACTIVITIES. I EDITED A NEWSLETTER FOR SOME EIGHT YEARS (1982-90) TO ATTEMPT TO "KEEP THE FAMILY TOGETHER" IN THE HOPE OF ATTRACTING SOME OR ALL OF THEM TO COME BACK AND PICK UP FROM WHERE WE HAD LEFT OFF. HOWEVER, AFTER SO MANY YEARS, MOST WERE ENGAGED IN REARING FAMILIES, HAD ESTABLISHED THEMSELVES IN LOCALE AND EMPLOYMENT IN WIDELY SCATTERED AND DISTANT PLACES, ETC. AND SOME WERE EMBITTERED WITH DISAPPOINTMENT, ETC. THE CHANCES OF DRAWING PEOPLE BACK TOGETHER WHO WERE ALREADY SO ENTRENCHED IN FARAWAY PLACES TURNED OUT TO BE NIL. IT IS ASKING A LOT OF PEOPLE TO PULL UP STAKES WHERE THEY HAVE BECOME ESTABLISHED AND COME BACK TO A PLACE THAT HAD NEVER PROVIDED SUFFICIENT RESOURCES TO LIVE COMFORTABLY.

I STILL HAVE A NUMBER OF OLD COPIES OF THESE NEWSLETTERS. I'M SO RELUCTANT TO JUST THROW THEM AWAY. EACH ISSUE TOOK SO MUCH TIME AND EFFORT THAT HAD TO BE DONE AT NIGHT AND ON THE WEEKENDS WHILE I WORKED FULL TIME. AND FORMER PARTICIPANTS OFTEN LOVED RECEIVING THEM SO THAT THEY COULD KEEP IN TOUCH WITH FRIENDS MADE HERE. IF THEY COULDN'T PAY FOR SUBSCRIPTIONS, I OFTEN JUST GAVE THEM AWAY.

The final question I asked the other day is pasted below. I look forward to hearing your thoughts. Again, I want to emphasize there is no rush at all!

#### **4) Where were you on 1/1/59?**

THAT DAY WAS DESCRIBED IN MY DIARY--AND THEREFORE, IN MY MEMOIR. IT MIGHT BE EASIER TO JUST READ IT THERE. I WILL FOREVER REMEMBER IT IN DETAIL (AS DESCRIBED IN THE BOOK).

#### **What did you hope for in the revolution?**

WE ALL HAD HEARD FIDEL'S RHETORIC AS HE SPOKE DAILY VIA RADIO TO THE ENTIRE NATION FROM HIS HIDEOUT IN ORIENTE PROVINCE, PUMPING UP PEOPLE'S HOPES FOR A DEMOCRATIC NEW GOVERNMENT, TO A LIFE WHERE THE COMMON AND "LITTLE" PEOPLE WOULD BE RECOGNIZED, TAKEN CARE OF IN THE WAY THAT THEY "DESERVED" TO BE TREATED.

I'LL HAVE TO SAY THAT I, AND PROBABLY MOST EDUCATED AMERICANS, WONDERED AT THE TIME WHETHER A TRUE DEMOCRACY COULD BE BUILT ON

CHAOS AND REVOLUTION. A STABLE NATION, RULED BY A STABLE GOVERNMENT, REQUIRES TENDER AND CAREFUL DEVELOPMENT, THOUGHTFUL CONSIDERATION, PLANNING AND STEP-BY-STEP FOLLOW-THROUGH. IT CAN'T JUST BE WHIPPED TOGETHER

ON WHIM OR BY SIMPLE BELIEF IN A LEADER'S EMOTIONAL CLAIMS.

**OF COURSE WE ALL HOPED FOR EDUCATION FOR ALL, A STABLE ECONOMY, PARTICIPATION IN GOVERNANCE BY ALL, PEOPLE'S BASIC NEEDS BEING MET, UNIVERSAL EMPLOYMENT, AND IDEALS OF THIS CHARACTER. BUT OF COURSE, AS THE DAYS PASSED BY, IT WAS OBVIOUS THAT THESE THINGS COULDN'T BE CREATED BY GOOD INTENTIONS. WE COULD SEE THAT FOR ALL THEIR TIME IN THE "MONTE" DURING THE FIGHTING, THE REVOLUTIONARY LEADERS DIDN'T HAVE MUCH OF A WELL-CONSIDERED PLAN THAT THEY WERE PREPARED TO SET UP, NOR WERE THERE FUNDS TO SUPPORT THEIR IDEALIZED PROGRAMS.**

IT SEEMED THAT WHEN CASTRO AND HIS REBELS MARCHED INTO HABANA AFTER THEIR TRIUMPHAL PASSAGE FROM ORIENTE PROVINCE IN THE EAST TO THE CAPITAL CITY IN THE WEST, THEY WERE TIRED AND HUNGRY--A RAG-TAG ARMY LIVING ON THEIR HEROISM AND LOYALTY TO FIDEL. FIDEL, AS I RECALL, HOPED THAT THE UNITED STATES WOULD IMMEDIATELY BEFRIEND HIM AND FUND HIS PROGRAMS, IN WHICH CASE, ALL WOULD GO WELL FOR CUBA AND U.S. RELATIONS. HOWEVER, THE U.S. DIDN'T QUITE KNOW WHAT TO EXPECT FROM HIM AND WANTED HIM TO SHOW HIS COLORS THROUGH ACTIONS BEFORE THEY STARTED ASSUMING THINGS. PRESIDENT DWIGHT EISENHOWER WAS A CONSERVATIVE REPUBLICAN AND WAS NOT OF A MIND TO HAND OUT ENORMOUS FAVORS WITHOUT KNOWING MORE ABOUT WHAT TO EXPECT FROM THIS MAN WHO SEEMED LIKE AN EMOTIONAL DEMAGOGUE.

THE BIG QUESTION WAS, WAS HE OF COMMUNISTIC LEANINGS? MUCH OF HIS RHETORIC COULD BE ASSOCIATED WITH THEM.

AND VERY SOON, OTHER LEADERS OF THE REVOLUTION BEGAN DISAPPEARING FROM THE SCENE. CAMILO CIENFUEGOS, I THINK, DIED FIRST--MYSTERIOUSLY, IN A PLANE CRASH. HE HAD BEEN MUCH BELOVED BY ALL. THEN OTHERS DISAPPEARED IN OTHER "ACCIDENTAL" TRAGEDIES. ULTIMATELY, CHE GUEVARA WAS SENT TO BOLIVIA TO LEAD REVOLUTIONARY ACTIVITY THERE AND WAS KILLED BY THE C.I.A. IN OTHER WORDS, VERY SOON ONLY THE CASTRO BROTHERS WERE LEFT IN LEADERSHIP POSITIONS. IT LOOKED DELIBERATE AND BY THE CASTROS' DESIGN TO UTTERLY CONTROL EVERYTHING. AND THIS THEY HAVE DONE FROM THE BEGINNING.

THE PUBLIC, WHICH HAD BEEN SO ENTHUSIASTIC ABOUT THE NEW WAY OF LIFE THAT THE COUNTRY WOULD BE ENJOYING, AT FIRST PUT UP SIGNS AND BUMPER STICKERS EVERYWHERE SAYING, "GRACIAS, FIDEL!" THANKS FOR BRINGING US A NEW WAY OF LIFE. HOWEVER, AS THE OTHER TOP MEN IN THE REVOLUTION SOON FELL OUT OF SIGHT THROUGH VIOLENT DEATHS, THE PUBLIC WOULD HAVE LIKED TO TAKE THE SIGNS DOWN--BUT BY THEN, THEY

DIDN'T DARE TO, BECAUSE THEY MIGHT THEMSELVES BECOME A TARGET OF A CONTROLLING, AUTOCRATIC GOVERNMENT.

SOON DAILY FIRING SQUADS GOT RID OF FORMER PRESIDENT BATISTA'S COMBATANTS LEFT IN CUBA WHEN HE HAD FLED AND LEFT THEM EXPOSED TO SUCH TREATMENT BY THE NEW REGIME. THESE FIRING SQUADS--WITHOUT TRIAL BY JURY--REALLY UPSET THE AMERICAN GOVERNMENT AND PUBLIC. AND ONCE THE POLITICAL COLORS BECAME OBVIOUS, RUSSIA BEGAN TO COURT THE CASTRO REGIME, POURING OUT GIFTS OF MONEY, MACHINES, WEAPONS, EDUCATIONAL PROGRAMS IN RUSSIA FOR YOUNG UP-AND-COMING MILITIA AND OTHER INTELLIGENT YOUTH.

WELL, I SOON GOT OFF THE QUESTION OF WHAT DID I HOPE FOR THE REVOLUTION. I JUST COULD NOT SEE A LOT OF GOOD BEING ABLE TO COME FROM SUCH VIOLENT AND SPURIOUS BEGINNINGS. SO, WHILE WE ALL WANTED TO HOPE FOR GREAT THINGS FOR CUBA, HOW COULD THEY GROW OUT OF SUCH UNPRINCIPLED MEANS?

**In what ways did the revolutions fall short of the aspirations you held for it? In what ways did it meet your expectations? When did you begin to grow disillusioned, and why?**

I GREW DISILLUSIONED PRETTY EARLY ON. IN THE BEGINNING OF THE "NEW LIFE," NOTICE OF MEETINGS WERE POSTED ON TELEPHONE POLES AND AROUND THE NEIGHBORHOODS, IN NEWSPAPERS, AND BY SUCH MEANS. I COULD DISCERN FROM THE CHARACTER OF THE NOTICES THE TURNS THAT THINGS WERE TAKING. IN FACT, I MADE A COLLECTION OF THESE NOTICES JUST TO SEE WHAT THERE WAS TO BE SEEN BY SO DOING OR IN CASE I MIGHT EVER HAVE OCCASION TO WRITE ABOUT THE EXPERIENCE OF BEING THERE DURING THAT PERIOD. AS I TELL IN MY BOOK, WHEN IT CAME TIME FOR ME TO RETURN TO THE UNITED STATES TO STUDY, I LEFT WITH THE LOCAL MINISTER AND HIS FAMILY THIS COLLECTION OF HAND BILLS IN A BOX OF PERSONAL BELONGINGS THAT I COULDN'T TAKE WITH ME ON THE PLANE.

AT SOME POINT IN THE DETERIORATION OF THE POLITICAL CLIMATE, THE POLICE WOULD OFTEN BANG ON SOME SUSPECT'S DOOR IN THE WEE-SMALL HOURS OF THE MORNING AND TAKE THEM AWAY TO PRISON OR JAIL. THE MINISTER AND HIS WIFE BEGAN WONDERING WHETHER ANY OF THE MISSIONARY GOODS THAT HAD BEEN LEFT THERE MIGHT JEOPARDIZE THEIR LIVES, SO OPENED THE BOX OF MY THINGS AND WERE ALARMED WHEN THEY SAW THE HAND BILLS. WHO KNEW HOW THE POLICE MIGHT INTERPRET THEM IF THEY SHOULD FIND THEM?! SO THEY WENT INTO THEIR BATHROOM AT NIGHT AND BURNED THEM ONE-BY-ONE, FLUSHING THE ASHES DOWN THE TOILET. THEY HAD TO CLOSE THE WOODEN SHUTTERS OVER THEIR WINDOWS SO THAT THE SMELL OF BURNING PAPER WOULD NOT BE DETECTED--AND THEY ALMOST ASPHYXIATED THEMSELVES IN THE PROCESS! I FELT SO BAD FOR THEIR HAVING TO SUFFER FOR MY INNOCENT CARELESSNESS!

SAM, DON'T KNOW IF YOU CAN USE ANY OF THESE REMEMBERINGS. IF I CAN BE OF FURTHER SERVICE, JUST ASK. I WISH YOU WELL WITH YOUR WORK. I THINK THAT I SHOULD WRITE TO MIGUEL SANFIEL AND SEE IF HE WOULD LEND YOU THE PHOTO ALBUM OF THE PICTURES I TOOK AT THE AG SCHOOL--THOUGH

IT SEEMS LIKE A PITILESS THING TO DO TO A MAN WHO IS SO DISTRAUGHT AS HE PRESENTLY SEEMS TO BE ON ACCOUNT OF HIS WIFE'S CONDITION OF HEALTH.

GOOD NIGHT.

REGARDS, CARROLL

8/26/16

Sam, it is good to hear back from you, as I've grown accustomed to our back-and-forth correspondence that has brought up so many good memories for me. In response to your question at the bottom of your letter as to whether I would be amenable to further correspondence, I say to you that I absolutely would. Having been separated from thinking and talking about Cuba very much for over 5 decades now, I feel like I've gotten a breath of fresh air from Cuba suddenly. Of course I've taught Spanish and spoken it sporadically during this time, but it wasn't like connecting again with the excitement, experience, and love of Cuba that was so intense for me as soon as I graduated from college and began my experience of living in the world at large in that place. Thus, you can see that my five years there did indeed impact my life (an answer to a question you asked me).

I was just sitting down here a minute ago to tell you excitedly that I found the book on the shelf that I got from Miguel Sanfiel in (maybe) 1998 or so, that he had written. I am amazed to see that I must have immediately put it on the shelf for some reason and never gotten back to it. It is the most complete history of the ESAINEVA that could have been written by anybody! He includes articles, histories, letters, and pictures from throughout the entire acquisition, formation, development, and ending of the school. Now I know why Miguel insisted that I leave my picture album with him, rather than deposit it in a museum--because he collected in his book most of the pictures in it. (He only omitted the few pictures I took of my young students in the batey school.) I feel so bad that he is in such a depressed state at this time, due to his wife's condition. But at least I don't need to feel that I should try to get him to send you the album itself. Of course, the photographs on the pages of Miguel's history of ESAINEVA are of poor quality, but they are of great psychological significance to every former student and faculty member of the school, in the same way that the ones taken at Buenavista have been shown and used over and over by those urban students, who have put them on their Facebook pages and such.

I feel like I must send you this book of ESAINEVA history--unless you have already seen it archived somewhere along the line. But I don't think it wise to mail it until I know for sure where you would like it directed to.

It seems appropriate that you will now spend some time in Miami (the "home of the Mafia," as some Cubans who live a more normal American life in other parts of the nation call those who live in Miami). ;-) You will be in what used to be called "Little Habana," though there has surely been a lot of assimilation that has taken place over the decades. I can't even recognize a Marco Rubio or a Ted Cruz as being descended from native Cubans! These men are so over-assimilated into American Republicanism (the opposite of the political stance that Cubans back in Cuba used to espouse) that it is hard for me to think of them as being of Cuban descent. The money-generating (for THEM) stance of Republicans seems to me so far from the welfare-of-the-people stance that existed in Cuba, even during the revolution--and was what Fidel spent



hours putting forth during the hours of his diatribes on radio and in public squares before thousands. Batista politically represented the Republican position.

I MUST stop thinking up stuff to yak about and go wash eggs! Excuse me! Carroll

8/27/16

O.k., Sam, I'll be glad to forward to you at your N.J. address the ESAINEVA book. I don't know where other copies of it are preserved, but it would seem well that it be deposited in germane locales, since it could serve as the best possible model for establishing other Christian agricultural schools all over the world--except that frankly, it doesn't seem to me personally that such expansive opportunities still exist to a great degree in the world. Just reading in this book all the steps that were taken by the inspired people who participated in the unfoldment of la ESAINEVA will serve as a guide and an inspiration to all who read it. You will see the names among them of some of the early missionaries in Cuba that you originally asked about, including a time line of the life of Eulalia Cook.

Surely you also perceive that one of the principal tasks of every human being in the world is to leave the world a better place than we found it. And as we forward the quality of our own character, intelligence, knowledge, wisdom, and legacy, we are growing in the grace and goodness that the New Testament talks about as our appropriate work in the world. We seem to have allowed shallow, crass qualities such as fame, wealth to be spent on ourselves, and other such self-aggrandizing ones to crowd out nobler and more life-enhancing ways--in attunement with Christ's example. It seems to me, in keeping with THE ULTIMATE FRONTIER like these things need to be taught in the church with greater intention and effort.

And the best to you, Sam, as you write your dissertation and create your legacy in the world! Do come to visit Stelle and me when you are in the Midwest! Or just come for a visit, even from another part of the country!

Sincerely, Carroll

8/28/16

I did have one more question that I was hoping you could answer. After meeting with Dr. Nesman and Dr. Rankin, I'm curious if you were ever frustrated with some of the other Americans living in Cuba? Was the behavior of some of the business people or the tourists something that irritated missionaries like yourself?

I really didn't have that much contact with other Americans. Most of my contacts were with fellow missionaries. I had an impression on a couple of occasions that Mr. Milk thought I was perhaps too young and inexperienced a person to be so far from home, working in his mission field. ;-). But his wife Juliet was so gentle, loving, and kind that she made up for any lacks there might have ever been in her husband. Nowadays, I understand that he was a typical American male who had been reared under patriarchal conditions, causing him to have little sense of his own feelings and how they affected others, or how to be sensitive to those of others. But of course, I have long since forgotten about any little hurts that I may have thought that I felt under his authority. You'll probably recognize the poem I wrote in the Cuban chapter of my poetry book that related to an incident with Mr. Milk.

I had no contact with tourists, really. Or business people either, for that matter. Being so fresh out of college, I was too small a being to be taken very seriously by the older missionaries--though none of the ladies I worked under were anything but considerate and kindly to me.

Also, it likely won't be until next summer, but I would love to meet you in person. I'll do my best to make it happen!

Oh, great, Sam. Am looking forward to that!

Warmest regards,

And my warmest ones to you, too. Carroll

9/12

Dear Buenavistenas,

May you and those you love all be well and prospering!

Recently my life was invigorated when a young man was referred to me who is writing his dissertation on Methodist mission work in Cuba, starting in the 1920s. I relived my years in Cuba by answering his questions to me as a possible informant.

He asked me a question which I don't know the answer to or have forgotten what I once knew about it. His name is the last one in the list above of persons from Buenavista whose E-mail addresses I have.

Samuel Finesurrey is his name. He lives in New Jersey but has been traveling through the South, interviewing people who have been referred to him. It seems probable that he has already left Florida by this time, but if you E-mail him with your contact information, maybe you can speak by telephone or communicate by E-mail if you can discuss what happened to the proposed Methodist University which was being worked on after the revolution.

I'm wishing you all the best!

Much love,. Carroll English

**Berta Bull** <berta.bull@gmail.com> Sep 13 (2 days ago)

to **Alina, Juan**, Carroll, Virginia, Julia, Mibrian, Lidia, estherfrancesca, Berta, rparilla13, Elena, vigade13, Mary, Ruth, mariamargolles, me

Maybe Alina Diaz, Mercy Abreu or Mary Ramos (which I added to your list) knows about the Methodist University.

They stayed in Cuba a little longer than me.....



**ALINA ENTRALGO** <alina.entralgo@gmail.com> Sep 13 (2 days ago)

to Berta, Carroll, Virginia, Julia, Mibrian, Lidia, estherfrancesca, Berta, rparilla13, Elena, vigade13, Mary, Ruth, Maria, me, Juan

Candler University was inaugurated in 1957 and I had the privilege of being a student of Filosofia y Letras. Other careers offered were Education and Business. The university level classes were offered at the Gregg Building.

I completed two semesters and then came the debacle of 1959. What happened then was that the regime decided that the courses taken at private universities (Villanueva and Candler) were not valid because the University of Havana had been closed during that time. I had to start again my career at the University of Havana and graduated in 1962. Of course, all private schools and universities were "nationalized" in 1961.

Warm regards to all,

Alina Diaz Entralgo

**Berta Bull** <berta.bull@gmail.com> Sep 13 (2 days ago)

to ALINA, Carroll, Virginia, Julia, Mibrian, Lidia, estherfrancesca, Berta, rparilla13, Elena, vigade13, Mary, Ruth, Maria, me, Juan

Thank you Alina, I had an idea, but not in details (dates/courses offered etc).

Sent from my iPhone

**Carroll English** Sep 13 (2 days ago)

to Berta, me

Hi, dear Berta.

Thank you for your response. I also thought that maybe Mary Ramos was among those attempting to enroll in the university. I remember people of Candler and Buenavista wanting to enroll in it. And I remember that somehow the attempt failed. But I don't know why. People like Miss Buck and Miss Kelly, who were aware of the efforts being made are no longer alive, so those important resources are no longer with us.

God bless you! Love, Carroll English,

**Carroll English** Sep 13 (2 days ago)

to ALINA, me

Dear Alina,

Thank you for your clear answer to the question about what happened to the attempt to found Candler University! I'm including Samuel Finesurrey in this letter, as he is the one who is writing the history of the Methodist Church in Cuba and asked the question about what

happened to it. Your answer is very clear and informative. Now that you mention all that, I recognize that that is what happened. Since I wasn't at all associated with the effort, I only had vague awareness of the efforts that were being made to establish it. If you are willing to discuss it further with Samuel, would you be willing to contact him (he is at the head of this letter) so that he can write you any further questions? I very much appreciate your responding,  
Alina! God bless you!

With love, Carroll English

**Carroll English** Sep 14 (1 day ago)

to me

Sam, here is a very clear explanation of what happened to the Methodist University, that it didn't materialize. I'll attempt to translate it for you below, in case you may need translation--and excuse me if you could have read it by yourself! Skip my reply to the student writer immediately below where I'm writing now, to look for her explanation. I'll write the translation in capital letters, as I don't know how to distinguish between her writing and mine, otherwise.            Regards,            Carroll

On Wed, Sep 14, 2016 at 12:57 PM, Carroll English <[carroll.at.stelle@gmail.com](mailto:carroll.at.stelle@gmail.com)> wrote:  
Querida Mercy:

Gracias por tu explicacion clara sobre como se fallo el establecimiento de la Universidad Metodista en Cuba. Ahora que me lo explicas tan claramente, me acuerdo bien como se fue el asunto.

Y ?como andan las cosas contigo y tu familia? Todo va bien aca, menos los contratiempos del tiempo--como Apocalipsis lo predijo. Creo que el "final de la edad" se nos esta acercando de un dia al otro.

¡Dios te bendiga--y todo de tu familia!            Un tremendo abrazo de            Carroll English

On Wed, Sep 14, 2016 at 12:03 PM, Mercy Abreu de Armengol <[juanmerc@hotmail.com](mailto:juanmerc@hotmail.com)> wrote:

Querida Miss English, me alegra comunicarme de nuevo con usted. Espero que se encuentre tan bien como la vimos en la reunión hace ya cuatro años.

Con respecto a la inquietud de su amigo le remito a algo que escribí en 2012 acerca de a Universidad Candler y está publicado en los álbumes de fotos que encontramos en la página de facebook de Candler y Buenavista.

WITH RESPECT TO THE INTEREST OF YOUR FRIEND, I'LL SEND YOU SOMETHING THAT I WROTE IN 2012 ABOUT CANDLER UNIVERSITY, AND IT IS

PUBLISHED IN THE ALBUMS OF PHOTOGRAPHS THAT MAY BE FOUND ON THE FACEBOOK PAGE OF CANDLER AND BUENAVISTA.

Yo tuve la oportunidad de comenzar a estudiar Filosofía y Letras, una de las carreras que ofrecía la Univesidad cuando me gradué de Bachillerato en 1958. Sólo alcancé a estudiar allí un semestre, pues cuando reabrieron la Universidad de la Habana (estuvo cerrada desde 1956) en febrero de 1959, como muchos otros estudiantes, preferí cambiarme. En la Universidad Candler había pocos estudiantes y no sé cuántos continuaron en algunas de las carreras hasta mayo de 1961, cuando se nacionalizó toda la educación privada en el país. Hay que reconocer que la U de la Habana y su profesorado tenían mucho prestigio y las universidades privadas florecieron en parte debido a su cierre por la situación política que atravesábamos..

I HAD THE OPPORTUNITY TO BEGIN TO STUDY PHILOSOPHY AND LETTERS, ONE OF THE CAREER PATHS THAT THE UNIVERSITY OFFERED WHEN I GRADUATED FROM HIGH SCHOOL IN 1958. I ONLY GOT TO STUDY THERE FOR ONE SEMESTER BEFORE THEY OPENED THE UNIVERSITY OF HABANA IN FEBRUARY OF 1958) (WHICH HAD BEEN CLOSED FROM 1956, DUE TO THE REVOLUTION), LIKE MANY OTHER STUDENTS, I PREFERRED TO SWITCH. VERY FEW STUDENTS REMAINED AT THE CANDLER UNIVERSITY, AND I DON'T KNOW HOW MANY STUDENTS CONTINUED UNTIL MAY OF 1961 (WHEN THEY NATIONALIZED ALL THE PRIVATE EDUCATION IN THE COUNTRY).

WE MUST RECOGNIZE THAT THE UNIVERSITY OF HABANA AND ITS FACULTY HAD A LOT OF PRESTIGE, AND THE PRIVATE UNIVERSITIES HAD FLOURISHED PARTLY ON ACCOUNT OF THE CLOSING OF THE NATIONAL SYSTEM (DUE TO THE POLITICAL SYSTEM THAT SURROUNDED US).

Muchos cariños,

Mercy

12/30/16

While I'm still organizing my information, I have become very interested in the contradictions of the Anglo-American Colony. For instance, missionaries like you, Betty Campbell Whitehurst, the Milks, the Robinsons and the Nesmans were there to teach useful academic skills or agriculture techniques to Cubans. By contrast companies like United Fruit -- who helped finance the Agricultural School -- refused to allow cane workers to take those abilities and grow their own crops. Yet still UFC would point to institutions like the Agricultural School to frame their presence as benevolent.

Sam, my recollection is that UFSC (United Fruit and Sugar Co. it was called when I was there) allowed cane cutters to plant food plants in the strips of land not planted with sugar cane. These strips had to be left between the fields in case fire got started in a field, so that it wouldn't spread so rapidly--as I THINK I recall. But I don't remember the cutters taking much advantage of that ground. They were probably too tired after working long, hard days in the cane fields. They probably got home at dark, so that would cut down their time for

working. And where were they going to get the seeds, roots, etc.? There were no seed catalogs or stores.

But this just underlines how unobservant "superior" people are of the lives of "inferior" people.

Since neither group has experience of the lives of the "other," huge perception problems arise between them, which muddies or prevents communication between them.

The Americans, British and Canadians who worked in the U.S. corporations based in Havana largely operated in a bubble. Their exposure to Cubans seems restricted, for the most part, to their maids and elements of the Cuban upper crust. Their visions of conditions in the cane fields and sugar mills of the Cuban countryside largely derived from their experiences visiting Hershey. Thus, they had limited understanding of the economic impetus for revolution. Still they almost all celebrated on January 1, 1959 -- largely for the democratic goals harbored by their wealthier Cuban acquaintances.

Yes, Sam. That's very well observed.

Anyway, these are the ideas that I'm currently playing with.

I'm working on a visit out to the Midwest. I think next Summer (July/August/September) would work best. My best friend is getting married in Minnesota and I was hoping to drive down to you afterwards. I would come out sooner, however, I will be traveling to Chile with my girlfriend (who is in love with your cat) for the semester. She got a major grant to study opposition to the Pinochet dictatorship! I will be teaching and writing my dissertation.

Wow, what a program you all have lined up! A trip to Chile sounds interesting. Your girlfriend will find much to report on regarding opposition to Pinochet, it seems sure! There's already a lot of documentation on this and (I believe) groups formed to expose that regime. How is it that she is in love with my cat? Did I meet your girlfriend? Did she meet my cat? But do come by Stelle to visit, Sam. How will you be able to teach and write your dissertation at the same time! I'm just trying to live my life and write this book on getting to the Kingdom of God--and I can hardly treat either theme adequately!

Stopping for now. Many regards, Carroll