



## World Library and Information Congress: 70th IFLA General Conference and Council

**22-27 August 2004**  
**Buenos Aires, Argentina**

*Programme:* <http://www.ifla.org/IV/ifla70/prog04.htm>

---

**Code Number:** 125-E  
**Meeting:** 123. Library History  
**Simultaneous Interpretation:** -

### **The Hill of Hope: E. I. Mohr Library, River Plate University, Entre Ríos (Arg.)**

**Liliana Elena Velázquez**

Universidad Adventista del Plata / River Plate University,  
Entre Ríos, Argentina

---

*Translated into English by (National Public Translator) Marlise Schneider*

#### INTRODUCTION

Due to IFLA 2004, we have the opportunity to participate in the Library History Section, by submitting this paper based on an example of alphabetization related to socio-economic awareness and development. The purpose of this paper is to present a historical synopsis of the E. I. Mohr Library, which belongs to River Plate Adventist University. There are no research papers that keep a historical register of all the memorable happenings of this library. Therefore, we have compiled information from different sources in order to do this. We consulted bibliography from this library related to the history of the place, as well as filmed material, interviews to and testimonies from direct witnesses and their descendants. Old registers and inventories from the library were also consulted, as well as documents found on the Internet.

In the historical context of Argentina near the end of the Nineteenth Century, during the presidency of Julio A. Roca, and when Salvador Maciá was governor of the Province of Entre Ríos, the immigrant colonies felt the need to conserve and spread their beliefs, customs and culture, while at the same time adapting to the local reality. A group of men and women with dreams, hopes and yearning to give their children the best that they could, in spite of the economic difficulties, tried, in different ways, to contribute to the creation of educational communities with libraries in order to accomplish these objectives. This paper will talk about

a library found in the city of Libertador San Martin, Province of Entre Rios, Argentina. This library, E. I. Mohr, is a part of River Plate Adventist University.

### “COLINA DE LA ESPERANZA”: HILL OF HOPE

E.I. Mohr Library, which is part of River Plate University, is found within the university campus, situated in the city of Libertador San Martin, Province of Entre Rios, on National Road 131, between the cities of Crespo and Diamante.

The inhabitants of the area called this place “*Colina de la Esperanza*”, or “Hill of Hope,” because of the religious faith of most of the community, which was based on the promises expressed in the Bible, and because of its location on one of the hills in Entre Rios (Hartmann, 2001). The first settlers arrived motivated by a deep and solemn hope, which they expressed in their daily actions. They fervently believed that to be a Christian is to live Christianity the way the Bible teaches. There are still teachers in this place who teach not only in the classroom, but also through daily personal example. They still share with young people the certainty that the promises within the Bible come from God and will be fulfilled in due time. Therefore, this hope of truth, as we shall call it, still educates youth who find happiness in doing what is good, in serving others with the moral strength that society needs. This source of hope is also shared in other areas of life, with those who need to restore their health through community services offered by River Plate Adventist Hospital, which began in 1908, ten years after River Plate Adventist College was founded. Both institutions are based on the belief that the loss of bodily health is related to lack of hope (Pereyra, 1995), or to depression caused by spiritual illness, which can only be restored by the truths of the Gospel. There are unpublished partial statistics of expressions by thankful witnesses who say that they have been restored physically and spiritually in this community (Historia de Libertador San Martin, 2003).

### THE PLACE

Pedro Camarero colonized the territory East of Paraiso Spring, Diamante, Entre Rios. For this reason, the community was first called “Aldea Camarero” (Camarero Village). In 1917 the train station of Kilometer 22 was called “Puiggari,” probably after the scientist Miguel Puiggari, who was granted a gold medal of excellence during the presidency of Sarmiento. He was a doctor in mathematical sciences and pharmacy.

From 1925 the whole place was named Puiggari. In spite of later changes in the name, people still use this name, even though this may cause some confusion. (Historia de Libertador San Martin, 2003).

In 1950, a hundred years after the death of José de San Martin, the Argentine government declared the year of San Martin. The people of the community gladly accepted this, being that human freedom of religion, politics and thought constitute one of their ideals. For this reason they made arrangements with the government to name the community, which was then a small town, Libertador San Martin. (Hartmann, 2001) That year the national government declared that the name be changed to Libertador General San Martin. Through decree No. 5712 on November 8, 1954, Governor Felipe Texier and Minister Fernando Doval gave the town the name of Villa Libertador San Martin. A later change eliminated “Villa”, thus naming the place “Libertador San Martin” (Historia de Libertador San Martin, 2003).

The town reached the status of municipality in 1971, with the presence of Governor Ricardo Favre. The first mayor, Enrique Riffel, served from August 31, 1971, to May 25, 1973. Mayors after him were Ricardo Blanco (May 25, 1973, to March 25, 1976), Andres Coria (March 25, 1976, to July 27, 1976), Eduardo Schmidt (July 27, 1976, to December 11, 1983), Carlos Morales (December 11, 1983, to February 28, 1990), Renee Pissano (March 1, 1990, to December 10, 1991), Gabriel Chaij (December 12, 1991, to December 12, 1995), Ruben **Ordonez** (December 12, 1995, to December 10, 2003) and Emilio Vogel (December 12, 2003, up to the present). (Hartmann, 2001)

There are two big industries in this community; an educational institution and a health institution, River Plate Adventist University and River Plate Adventist Hospital respectively. Both institutions are the main sources of work for the community. Other sources are provided by the municipality and stores, which exploit the possibilities offered by the two greater institutions. (Historia de Libertador San Martin, 2003).

Neighbourhoods in Libertador San Martin are administered through a committee. The neighbourhoods include Camarero Neighbourhood, the first one in the community, which is north-east to the community, bordering National Road 131.

The historic neighbourhood, Estacion Puiggari (Puiggari Station) still conserves the old train station. Within this neighbourhood there are Catholic, Evangelical and Adventist congregations. This neighbourhood also possesses a school building for four educational levels (kindergarten, primary and high schools, as well as a college level offered by Salta Catholic University). Before this was the name that belonged to a small town, almost 4 kilometers from Libertador San Martin. This neighbourhood possesses distinctive characteristics. (Historia de Libertador San Martin, 2003). The most recent neighbourhoods are America and Los Tilos.

## POPULATION

There are no limitations for living in Libertador San Martin, since it is still the hill of hope. It is easy to recognize the people's identity due to the many visitors and students who come from different parts of the country and from abroad, the culture of the inhabitants of the place, their religious ways, or their respect for religion, life habits in which economic resources are not generally spent in tobacco, alcohol or gambling, and where health principles are respected. These characteristics have produced a distinctive community, a visible expression of the ideals of its inhabitants. (Historia de Libertador San Martin, 2003).

The community has a big migration movement, due to the two main institutions founded by the community.

The permanent population of Libertador San Martin grew slowly during the first fifty years of its existence, as the hospital and the university developed from the end of the Nineteenth Century.

In the decade of 1940, the town had approximately 30 houses and only 180 inhabitants. This place attracted people who wanted to educate their children or restore their health, and also for retired people. After its first fifty years, the town grew rapidly. Statistics say that in 1960 there were 809 inhabitants, while in 1970 there were 1863 inhabitants. In 1980 the number reached 3007, and in 1987 there were 3810 permanent residents. In 1991 the municipality of

Libertador San Martin had 4322 inhabitants, 485 of which live in the historic Estacion Puiggari. (Hartmann, 2001) Currently, the population slightly outnumbers 5000 inhabitants.

## ANTECEDENTS OF THE POPULATION

It was September, 1898, and a group of Adventist pioneers were gathered in this place, deciding what to do next. In the minds of many of these people there was the idea of building a Christian educational entity that would lodge thousands of young people who dreamed of receiving a Christian education. Ten years later, the need was felt to create a health institution, River Plate Adventist Hospital, according to the same principles that gave birth to the growing school.

In 1898 there were few inhabitants in Camarero, next to Paraiso Creek. Jorge Lust lived in this housing. He was the donor of the first 17 hectares that became the base of what today is called River Plate Adventist University.

The first building in this “hill of hope” was a simple house that became a school. In this building, children and youth would learn what would make them useful men and women to society and to themselves in this life. (Historia de Libertador San Martin, 2003).

In three different ways, independent and almost simultaneous, the hope of truth came to Argentina among people from three different nationalities. The first was an Italian man, Pedro Peverini, who lived in the interior of the northern part of Argentina, in a place called Las Garzas. He read in a foreign newspaper a comment that mocked baptism and those who believed in it in Neuchatel, Switzerland, and this gave him curiosity and conviction. He wrote to his relatives in Italy for them to communicate with “Adventists” in Switzerland and get the periodical that they published. The article he had read mentioned another periodical that was published in Switzerland in French. In this way the Peverini family received this periodical in French for three years, after which they decided to accept the hope of truth, in around 1889.

Around the same time, among the German-speaking population, Jorge Riffel had transferred to Argentina from the United States where he learned about the hope of truth and immediately thought of his neighbours in Argentina. In 1890 he returned to Argentina with three other families. They arrived to Diamante Port, Argentina, on a Friday. Richard Hetze welcomed them there. He was apparently there for another purpose, since he was a complete stranger to these families, but he was immediately interested in these disoriented travellers and invited them to his home. Upon hearing about the hope of truth, he decided to join them. He had recently arrived from Russia, almost convinced of the hope of truth.

The third case was among French-speaking people who lived in small colonies called Felicia and Grutly, in the Province of Santa Fe. They heard that a periodical was being published in Switzerland that talked about the hope of truth. As a result of receiving this periodical, they accepted the hope of truth.

F. H. Westphal came to Argentina in answer to the petitions of these new observers of the hope of truth, to conserve the truth and encourage the foundation of the first school in Argentina, also the first school of these characteristics that still exists in this continent.

There were other previous attempts to create and conserve these types of schools, but they did not last long.

For example, in 1896, in Racedo, province of Entre Rios, where there was also a community who searched for the hope of truth, Ana Saller (who later married Jorge Lust) opened a school in German, which lasted two or three years. Children attended during the day and adults at night. This community was some 8 kilometers from what is now River Plate Adventist University.

In 1897, Lionel Brooking organized another school in Las Garzas, North of the province of Santa Fe, with 14 students. Mrs. Westphal also taught for some time in Crespo, province of Entre Rios. (Peverini, 1988:106).

## THE BEGINNINGS OF THE COLLEGE

From September 15, 1898, F. H. Westphal was conducting a meeting in Crespo, Entre Rios. On the last day, Monday 26, just before starting the afternoon session, they saw a man approaching the place on foot, and they waited for him. He was Luis Ernst. He arrived with a Bible in one hand and a suitcase in another, to study in a preparatory school for missionaries, which did not exist.

Luis Ernst said that he had felt a firm calling from God to dedicate his life. In 1896, while he was waiting with his brother Julio for a party to start, he heard the words of Westphal at a neighbour's house, about the hope of truth and the soon coming of Jesus. Now he felt that he had to share this with others. For many nights he could not sleep. Then he decided to study in the school that he believed existed in Entre Rios.

He sold his farm and (Peverini, 1988:113) left his cheese factory to his brother. Now he was there, facing the fact that this school did not exist. They did not know what to do about this young man. He had left everything he had in order to attend the Adventist school, and he could not go back. He had come to study, and he had to do so.

“I offered him the opportunity to travel with me while I travelled from place to place. In return for lessons on German grammar, general history and Biblical topics, he would give me Spanish lessons and serve as interpreter when I needed to talk with Spanish-speaking audiences.” (Westphal, 1997:38)

Meanwhile the solution for the urgent need for a school was being developed.

Those who were meeting to study and promote the spreading of the hope of truth, added an important point, and decided to found as soon as possible a school to prepare missionaries. For this they began to gather funds for this project.

Jorge Lust donated almost 20 hectares of land in the hill where the university is now located. This donation was formalized the next February. Others offered cash or the product of part of their crops, and still others offered to work for free. All of this would undoubtedly contribute to encourage the desire and the hope of creating a school that would answer to the need to train missionaries.

Meanwhile the urgent necessity for a school was being attended to. To reach the objectives that had been established in the meetings, in 1899 Westphal asked Nelson Z. Town and his wife to settle in Las Tunas, province of Santa Fe, Argentina, to be principal and teacher in one of these schools. They had gotten an appropriate house with low rent. (Meyers, 193-?: 28).

The transfer was done from Buenos Aires on January 8, 1899, and the opening of the school was announced for January 20. Classes began with four young people, and two more joined them later. The first school period consisted of common subjects.

The students learned about the health reform, which included the vegetarian regimen and the exclusion of beverages that created addiction, such as “mate” and others.

At the end of this period the students went out to sell books until June 20, when the second ten-week school period began. This course was not only for people who sold books. Twenty-one boarding students and eight non-boarding students signed up, between the ages of seven and thirty. The school included a flourmill, but students had to provide their own beds, mattresses and bedding. Students did not eat meat products, and near the end of the school period the principal reported that most of them looked healthier than when they had first arrived.

During this period professor Learcy gave his services. High school for ten students was taught in the morning, while primary school, in the afternoon, was taught to the rest of the students. Classes were given in Spanish, but German, English and French was also taught. (Peverini, 1988:114).

After these ten weeks the booksellers returned to their work.

On July 22 and 23 general meetings were held in Las Tunas to decide whether to continue or not with the school. (Peverini, 1988:115).

The school was transferred shortly after to another location where it still holds an important place as the main Spanish-speaking institution of its type in the world. (Meyers, 193-?:8)

The first Adventist institution for high school and college was founded in Argentina in answer to an urgent need, according to what Lionel Brooking expressed in 1892, seconded by E. W. Zinder in early 1895, and fervently felt in 1898 by Luis Ernst, a young 24-year-old Uruguayan who decided to study in a school that would prepare him to be a missionary.

“Donations were requested to create such a school. Someone offered 40 hectares of land, others offered money and still others offered the product of two, three or four hectares of wheat. With this good start we were able to go to a brick-maker to order a certain amount of bricks that would be ready by the end of harvest time. Even though the bricks were made far from the location of the school, the brethren carried them to the site and piled them up, free of charge.”

“Locusts damaged much of the crops the year that our school campaign began, so donations were not as abundant as we had hoped. But we got enough to buy bricks, although the moment they we put in the building site, we were left penniless. So we began to do the building ourselves”.

One of the first needs was to build a well. A Frenchman who dug wells offered his services, and while he dug, Town and Westphal removed the mud. At 12 meters, the man did not dare to continue for fear that the wall might collapse on him (Westphal, 1997:39). In that moment Ernst arrived to inspect the building. We told him that the well digger had left, that the work was halted for the moment, since it was impossible to continue building without water. He

looked at the well, and then left us. A prayer was heard on the other side of the brick pile: "...Lord... if you protect me, I'll descend to the well and continue digging..." He dug for another 7 meters until he found water. Dirt from the well often fell at night, when he was not working, but none of the walls ever fell while he was inside the well, digging and covering the walls with bricks.

There was still no money for doors, windows or a roof, or to pay a constructor. An experienced constructor, from the province of Santa Fe, offered to direct the building free of charge, and another person suggested to gather funds through donations among the people involved with the school (Westphal, 1997:41) to complete the first stage of the school's infrastructure.

## THE BEGINNINGS OF THE LIBRARY

In the same way that the development of the community is closely related to the development of its institutions, so is the library.

Following is the nominee of presidents of the college previous to the founding of the library: Nelson Z. Town (1898-1901), Arturo Fulton (1902-1906), Roberto H. Habenicht (1907-1908) and Walton C. John (1908- 1912) (Wensell, 1993:114). The specified dates for each president indicate the school year in which they served. (Wensell, 1993:115)

It is evident that in the first decade, Camarero College did not have a proper library. Teachers and students had access to very few books. The Bible and the hymn book were the important books that the students possessed. The teachers had books in English, such as Patriarchs and Prophets by Ellen G. White, books by Dr. Kellog on health, and also textbooks in Spanish on arithmetic and geography.

There is no exact information regarding the foundation of the college's library. The library began in 1908 as a group of cupboards with donated books, when John was president of the school. He was weak in financial administration, but had a deep interest in improving education. With him, the library was started, classrooms received imported desks, electric light from the hospital was brought to the college, an organ filled the chapel with sound, and a bell added punctuality to the activities. (Wensell, 1993:120 p.)

## THE DEVELOPMENT OF THE LIBRARY

In March 1912 the South American Adventist Union, which administered the College, decided to establish a library there; that is, a definite place with a permanent number of books. With donations by teachers, students and friends, a collection was made which, in those times, could be called a library. The library was placed in a room that was also used as a classroom. Three or four cupboards with glass doors in room No. 8 of the building inaugurated in 1908 (today the School of Music or Ogden building) represented a challenge for culture and knowledge in this hill of Entre Rios.

In 1913 the administration of the Adventist Church in Argentina set apart four hundred pesos for the library and laboratory. In 1914 it was decided that all students fourteen years or older should pay two pesos, and 50% of that income would be used for the library. Since then, either a percentage of what the students paid to register or a specific amount was used for the library.

Until 1924 the modest library shared the room on the bottom floor of the building that is now used by the music department. Many books were in English and their usefulness to the students was questionable. In mid 1928 a new building was completed destined for “sciences,” and the library occupied one of its rooms until 1937. In mid 1937 the library returned to the building where it had begun, and this was an important improvement, because now it also occupied the meeting room. In this way the entire bottom floor was destined exclusively for the library, with a comfortable reading room.

The library was now official, directed by Professor E. I. Mohr, who organized it and directed it for many years from 1927, the year in which it was organized through modern librarian principles. The first book was catalogued on April 29, 1927, using the Dewey decimal classification since then, and applying Cutter-Sanborn tables, according to the cataloguing norms of the time, as well as a double-entry loan registry.

Since 1980 the library is named after its organizer.

The library received attention from the college once again in 1947. From August 17 to 23 “Book Week” was celebrated. More than 200 books were donated for the library then.

In February 1948 the German- speaking believers donated their chapel for the library. The library was transferred there on June 6, 1948.

As the years passed, it was necessary to transfer the library again, this time in 1967 it was transferred to the Museum room, where there was more space. A few years later, in 1974, there was an urgent need for more space now that the college administration gave more emphasis to the acquisition of books, due to the new college courses that were being started. After the gymnasium- auditorium was completed, the library occupied the former meeting hall. This building was completely modified and inaugurated on August 4, 1974. (Universidad Adventista del Plata, 2003) This building was emptied near the end of 1997 to modify it and build new classrooms for the School of Humanities. Maranatha, a group of international volunteers, did this.

## UNIVERSITY LIBRARY

In September 14, 1959, the Austral Union decided to create River Plate Adventist University. For this, technical evaluating committees were created, with negative results to start it then, but the idea was still present. (Wensell, 1993:129)

Only in 1990 the college was provisionally authorized to function as a university, until 2001 when River Plate Adventist University was permanently authorized during the presidency of Eduardo Duhalde.

This new stage implied many changes in all areas of the former River Plate Adventist College, including its library, which would reach the status of University Library.

The amount of bibliography and the number of students increased with time, so it was decided in 1992 to construct a new building. In mid 1994 they began to gather donations. (Universidad Adventista del Plata, 2003).

In 1996, although not all the resources were at hand, the construction of the new building of the central Library was begun, and it was inaugurated in September 1998 even though it was still not completed. (CONEAU, 1998:44) On Thursday, January 14, 1998, the Library began to transfer to the new building. On Friday, February 6, it was ready to be used.

The current building has three floors and a basement, totalling 2190 square meters. In the interior there are ample reading rooms, 3 rooms for group study, several research rooms, air conditioning and heating, and adequate furniture to store the growing number of books. There are computers for consultation in catalogue rooms as well as Internet facilities.

The library has open shelving, with an automatic service of circulation and loan. It also has sections for general reference, specialized reference, a newspaper and magazine library, local indexing and multimedia and photocopying services and cataloguing services in MARC21 and automatic technical processes, bookbinding services, and online cataloguing, which reflect the development of library services in Argentina through the years.

The library offers the educational community information resources, more than 650 titles of current periodic publications, 36,000 titles and 58,600 catalogued volumes, with professional staff and modern installments which occupy about 2200 square meters in the Fernando Chajj building. This building was expressly built with the needs of the library in mind, and is also shared with the White Investigation Center, the Educational Technology Center for Self-teaching, Raul Cesan auditorium and David Rhys Museum. (Universidad Adventista del Plata, 2003).

According to the accreditation report in 1998, there was a need for more staff, furniture, equipment and digital information resources with local access and via the Internet.

The assigned budget in 1998 for acquiring bibliographic material was US\$34,000, distributed in the following way: 22% for the School of Humanities, 26% for the School of Economic Sciences and Administration, 10% for the School of Theology, 5% for the School of Health Sciences, 4% for general expenses for the High School and Music Institutes, and 33% for general construction. In addition, the School of Health Sciences donated \$19,000 for the acquisition of specific volumes for the School of Medicine.

There is register, among others, of the following information sources for consulting in the library: Anuario Estadístico de la Republica Argentina (Statistics Yearbook of the Republic of Argentina), ISBN Libros Espanoles en Venta (ISBN Spanish Books on Sale), ISBN Libros Argentinos (ISBN Argentine Books), Dissertation Abstracts (Humanities), Libros en Venta (Books on Sale). There is also access to other sources of bibliographic information and other information, through the Internet. Among these, there are ERIC (in the area of education) and Medline (in the area of health sciences). The Library also participates in the following services or library organizations: SAIL (confessional), Amicus Net of private university libraries (sponsored by CRUP), the library group ASIT (Association of Theological Seminaries and Institutions) and its electronic discussion net RLIT.

The library increased its volumes at 8.65% in the last three years and receives 359 periodic publications. It had an Audio-visual Centre consisting of 20,136 pieces, including materials (transparencies, CD's, videos, etc.) and equipment (projectors, overhead projectors, television sets, etc.). This centre was divided in 2001, conserving the classroom teaching materials, and

the Multimedia section was created, which administers non-bibliographic materials and electronic resources.

According to August 1997 statistics, the library had a general circulation of 11,955 volumes for room consultation and 5865 loaned volumes. Up to that date, 18,364 people had used the library, with a daily circulation of approximately 1173 people. Note that this was when the library was still in the previous building, which had a capacity of 80 people seated in the room.

Until 1998 the director of the library was a librarian, had a Master's degree in Library Sciences, and was completing a Doctoral degree in Library Sciences in the University of Michigan, U.S.A. Four of his assistants had a bachelor's degree in Library Sciences.

It is interesting to note that during the inquiry carried out for the self-evaluation report, in all dimensions regarding "Client Attention" (human warmth, accessibility, time convenience and loan accessibility) the most favourable answers came from the School of Theology and the least favourable answers came from the School of Economic Sciences, both from students and from teachers. (CONEAU, 1998:45).

The School of Health Sciences of River Plate Adventist University also possesses a specialized and independent library, situated in River Plate Adventist Hospital. It possesses 3000 volumes and 50 subscriptions to scientific journals.

Some of the problems detected through the accreditation evaluation in 1998 were the following: bibliographic material, which although abundant, is not organized according to the different areas of each School and is mixed with bibliography that corresponds to other educational levels; in some areas (economy and other areas of humanities) there are insufficient subscriptions to relevant journals in the field. There is still more bibliography for high school and tertiary non- university levels. There is no systematized information regarding the amount of materials that the Audio- visual Centre possesses. The register of materials is usually done at a latter time, often near exam time, and this prevents students from using the materials fully. (CONEAU, 1998:46)

In the accrediting evaluation report it was suggested that the library increase subscriptions to specialized national and international journals in the different professional areas of the University, that the library systematize the application for bibliography by the teaching staff, and that the library accomplish more efficiency in incorporating that material in order for it to satisfy the needs of the students in time and manner. It was also suggested to classify university bibliography independently from high school and tertiary bibliography, and organizing it according to areas, so that there can be a system that allows quick access to the appropriate material.

It should be taken into account that until 2004 staff members took part in the creation, organization or counselling for libraries in other institutions, such as Juan Bautista Alberdi Adventist Institute in the city of Alem, province of Misiones, Argentina, the Adventist University of Montemorelos in Nueva Leon, Mexico, the Adventist School in Asuncion, Paraguay, the Adventist School in Uruguay, the Adventist University in Chillan, Chile, as well as the library of ACES, our Adventist publishing house in Buenos Aires, Argentina. They have also helped in other libraries of which no registers were kept.

Every year the library receives new assistant staffs that apply for work to pay for their studies. They often ask the University for certifications of these activities to complete their curriculum and find work in other libraries. In this library they learn from bookbinding to bibliographic registry. They receive specific training in each section that they work in.

The contribution of this library to its students has a worldwide reach, and influences each student for the rest of their lives. This library has contributed to local library science by creating qualified human resources who contribute to the organization and establishing of other school libraries in various provinces within Argentina. And it still offers courses and internships to train students free of charge.

#### BIBLIOGRAPHY

- Argentina. Ministerio de Cultura y Educación. Comisión Nacional de Evaluación y Acreditación. (1998), *Universitaria Informe final : evaluación externa de la Universidad Adventista del Plata*, Buenos Aires, CONEAU, 66 p.
- Brown, W. J. (1953), *A historical study of the Seventh-day Adventist Church in Austral South America*, California, Faculty of the Graduate School University of Southern California, 4 v.
- “Historia de Libertador San Martín” [en línea]. En: *Conozca Puiggari : el portal de la villa*. (2003) <http://www.conozcapuiggari.com.ar/historia.html> (Consulta: 31 mar. 2004)
- Gutierrez Raina, D. E. (1985), *Historia de la Escuela de enfermería del Colegio Adventista del Plata*, [S.l., s.n.], 31 p.
- Hartmann, L. M. (2001?) *Libertador San Martín* [en línea]. <<http://personales.com/argentina/parana/lorena/libertadorsanmartin.htm>> (Consulta: 31 mar. 2004)
- Meyers, E. H. (193-?), *Reseña de los comienzos de al obra en Sudamérica*, Buenos Aires, C.E.S., (193-?) 31 p.
- Peveini, H. J. (1988), *En las huellas de la Providencia*, Buenos Aires, A.C.E.S., 430 p.
- Universidad Adventista del Plata. (2003), *Historia de la Biblioteca E. I. Mohr*, [En línea]: Libertador San Martín, E.R. <[http://www.uapar.edu/?accion=mostrar\\_pagina&id=70&PHPSESSID=36515e562ec49b7aed8e0817f180cc99](http://www.uapar.edu/?accion=mostrar_pagina&id=70&PHPSESSID=36515e562ec49b7aed8e0817f180cc99)> (Consulta 31 de mar. 2004).
- Wensell, E. H. (1993), *El poder de una esperanza : que educa y sana*, Villa Libertador San Martín, Universidad Adventista del Plata, 356 p.
- \_\_\_\_\_. (1982), *River Plate College : An historical study of a missionary institution, 1898-1951*, [S.l., s.n.], 141 p.
- Westphal, F. H. (1927), *Pioneering in the Neglected Continent*, Nahville, TN., Southern Publishing Asociation, 148 p.
- \_\_\_\_\_. (1997), *Pionero en Sudamérica*, Libertador San Martín, E.R., Centro de Investigación White, 142 p.

28 July 2004