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Book Reviews

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Stetson University and Florida Baptists: A Documentary History of Relations between Stetson University and the Florida Baptist Convention. By Harry C. Garwood. Edited by Edward A. Holmes, Jr. (DeLand: Florida Baptist Historical Society, 1962. vii, 262 pp. Foreword, preface, notes, index. \$2.75.)

Dean Garwood was peculiarly qualified to produce this record of a controversy which began in 1883, and has continued off and on to the present time. He served as dean and professor of religion at Stetson University and was the curator of the Florida Baptist Historical Collection. For a time he was acting president of the university. During his long period of service he came to grips with the problems involving the relationship between the university and the Florida Baptist Convention.

The controversy had its origin in the fact that the Convention authorized the establishment of a Baptist college which it expected to support and control. A special committee was appointed to select a site and report its findings to the Convention. At that time H. A. DeLand offered the committee the DeLand Academy, a cash donation, certain lands, and a subscription from the citizens of DeLand. This offer was accepted by the Baptist State Mission Board which, under authority of the Convention, appointed a temporary board of trustees.

The trustees recommended that the Convention formally accept Mr. DeLand's offer and appoint fifteen trustees with instructions to secure incorporation through legislative enactment. Among other things, the charter provided that the board of trustees be constituted as a self-perpetuating body. Even so, it was generally understood by many Baptists that the college belonged to the Florida Baptist Convention.

Mr. DeLand, and later John B. Stetson, the principal benefactors of the college (later the university), maintained the position that Stetson belonged to the Baptist denomination but not to the Florida Baptist Convention. Apparently, the author of this volume accepted this point of view as, indeed, did the board of trustees and the administrative officers of the institution. This was confusing since the Baptist denomination is not a corporate entity and cannot really own anything. Herein lies the heart of the controversy which Dr. Garwood ably depicts, step by step, through the greater part of the history of Stetson University.

Time and again the leadership of the Convention and of Stetson endeavored to bring about better understanding and a closer working relationship. Such efforts enjoyed a measure of success only to deteriorate after a time when the question of ownership was again raised.

This historical study is thoroughly documented and is presented in a forceful, readable style. It constitutes a contribution to the history of an important institution of higher learning and a great religious denomination.

PRESIDENT EMERITUS DOAK S. CAMPBELL

Florida State University

A Wake in Ybor City. By Jose Yglesias. (New York: Holt, Rinehart and Winston, 1963. 284 pp. \$4.95.)

Ybor City, that section in the city of Tampa where Spaniards and Cubans concentrated for over a half century, distilling a way of life from the varied traditions they brought from their native lands, is the backdrop for Mr. Yglesias' family, who participate in a wake. The members of this family are Cuban, with only slight reference to the Spanish ancestor who is to be found in nearly every family in Ybor City.

Mr. Yglesias knows Ybor City's history, and for that matter Tampa's history, well-present and past. He refers to a great many of the salient dramas that pockmark its life as a community gathered into itself while serving as the money-making, industrial hub for its Anglo-Saxon neighbors. These Anglo-Saxons, familiarly known as "crackers" and "Americanos," and sketched by the author as viewed by the Cubans. He brings out the ill-feeling in the association of the two groups which existed in the past, but which is now disappearing.

The years have befuddled the traditions for the family in this book, as they have for most Spanish-Cuban families of Tampa because there has been no renewal of these traditions at their source nor formal training in the history and culture of their forefathers. The author brings out this befuddlement clearly when he has each of the three elderly, widowed sisters sustain traditions after her own fashion. The younger members of the family, except for one who changed her way of life by marrying a pre-Castro Cuban

official, and for the man who had lived in New York and married a New York girl, are representative of those Yborcitians who have not shaken off the old traditions nor are yet ready to create some of their own.

The infamous Charley Wall, who was found beaten to death in his home, is Wally Chase in Yglesias' book. In the story he is shot, but his murder provides a valid picture of the connection that many Cuban-Spanish men had with the gangsters who prospered from and quarrelled over the "bolita" quarters and dimes of the cigarworkers. Yglesias reveals that Cuban-Spaniards were neither very prominent nor particularly successful in the world of crime, but were often used as tools by underworld leaders.

Though Yglesias writes about an active three-day period in the lives of his group and avails himself of a great mass of colorful events that went into the development of the community, his people come out faceless. This reviewer could not visualize a single person who fitted the words that were being spoken by that particular character. He does succeed in making the reader know that Spanish is being spoken though read in English, but there is a loss of the Spanish flavor. Perhaps this is because Yglesias is writing a story while explaining a people whom he knows well. In any event, his characters are tinged with cruelty; their goodness is superficial and somewhat supercilious.

Yglesias's wake brings into focus changes which are taking place now in Ybor City and Tampa. He has written an entertaining book, one which taps a rich mine of Florida history, where lurid drama, heroic social protests, mutual-aid medicine, and customs from the old world have left their mark.

MAGDALEN M. PANDO

Tampa, Florida

Thomas Jefferson and the Development of American Public Education. By James B. Conant. (Berkeley: University of California Press, 1962. 164 pp. Preface, notes, bibliography, appendices, index. \$5.00.)

This book has not received the publicity associated with Conant's other recent works, *Slums and Suburbs* and *The Educa-*

tion of American Teachers, for the fairly obvious reason that it does not focus upon current, publicized problems of society and education. But the student of Jefferson and of his influence upon the establishment of free public education in this country will find in this work new and possibly conflicting ideas challenging the prosaic.

Jefferson made four major proposals during his lifetime regarding education. The first provided for free elementary schooling for all children. The second and third proposals provided for universities and the University of Virginia, in particular, at the public expense. It is his fourth proposal to require a certain level of achievement before entering the higher levels of elementary grades as well as the university that sounds "non-Jeffersonian." The rural world of his time required sufficient literacy of all persons for intelligent citizenship, but few of the demands for highly educated professional and industrial leaders. Emerging practices of selectivity in elementary and high schools reflect Jefferson's proposal.

Dr. Conant has added, by this work, information and understanding of Jefferson's role in furthering public education within this country. The inclusion of letters and portions of Jefferson's bills before the Virginia legislature for establishing schools prove a valuable addition.

ROBERT B. MYERS

University of Florida

The Confederate Constitution. By Charles Robert Lee, Jr. (Chapel Hill: University of North Carolina Press, 1963. viii, 225 pp. Preface, appendices, bibliography, index. \$6.00.)

Proposing to treat "the framing and adoption of the two Confederate constitutions," the author traces the calling of the Montgomery convention, describes its membership and organization, and then proceeds to analyze the making and meaning of the provisional and permanent constitutions. They are viewed in the context of being representative of the "constitutional philosophy of the 'Founding Fathers' of the New Nation" and a "milestone in United States constitutional development."

After devoting nearly a fourth of the book to the mechanics, politics, and personalities of the Montgomery convention, the author describes the views and contributions of the "principal architects" of the Confederate documents. Professor Lee lists as the most influential: Rhett and Memminger of South Carolina; Stephens, Howell Cobb, Toombs, T. R. R. Cobb, and Hill of Georgia; Smith, Curry, and Walker of Alabama; Harris of Mississippi; and Conrad of Louisiana. Robert Barnwell Rhett is described as the "spokesman for the extreme states rights view" and Alexander H. Stephens as the leader of the group as the "opposite end of the political spectrum." In tracing the principal contributions of each member of the committees on the constitution, the author attributes to Rhett the provisions prohibiting the protective tariff, restricting internal improvements, and stipulating a six year presidential term. Howell Cobb's skill in moderating the convention is also praised as a contribution to the making of the constitution.

Though the United States constitution was used as the basic pattern, the Confederates departed from the model in many places. These changes, according to Lee's interpretation, were intended to strengthen local autonomy and state rights, to extend minority rights, to reduce the spoils system, and to increase fiscal integrity in the government. The Confederate founders attempted to strengthen state rights and local autonomy by inserting a clause declaring that the new government was composed of sovereign states, by excluding the general welfare clause from the constitution, and by allowing state legislatures to impeach certain Confederate officials whose duties were performed within the confines of one state. The author maintains that a Confederate supreme court, though provided for, was never established because of the oppositon of a "sufficient number of congressmen espousing the states rights philosophy."

The Confederate constitutions required a two-thirds vote of both houses for approval of import duties and for appropriation of money. An amendment procedure which permitted three states to initiate changes in the constitution is viewed by Lee as a protection for minorities. Limitation on the president's appointive power and provision for an executive budget and item veto were reforms designed to promote fiscal integrity and to reduce the spoils system. A constitutional provision requiring that a bill deal

with one subject only, thereby preventing riders, anticipated the same reform later by several states. All of these changes lead the author to the conclusion that the Confederate constitutions represent the ultimate constitutional expression of the state rights philosophy and the state sovereignty concept in nineteenth century America.

The author has written an interesting and sympathetic account of the Confederate constitutions. His bibliography is complete, and original sources were consulted whenever possible. The book is a worthy contribution to Confederate constitutional history.

DURWARD LONG

Florida Southern College

Rebel Religion: The Story of the Confederate Chaplains. By Herman Norton. (St. Louis: The Bethany Press, 1961. 144 pp. Foreword, preface, prologue, illustrations, appendix, bibliography. \$2.75.)

There has been a great deal of superficial writing about religious activity in both armies during the Civil War. Little has ever been written in detail about the part that religion really played in the lives of the soldiers as well as in the lives of the people at home.

The author of this volume has rendered a valuable service in describing religion in the southern army and in the South as a whole. While the detailed portion of the study is devoted to Confederate chaplains, southern religious life comes in for ample observation.

The churches and church people were more involved in the Civil War than in any war of modern times. Since the church was an extremely important institution in the South, possibly more so than in the North, and probably in both sections more so than at the present time, it is a wonder that far more attention has not been given to a study of religion and the churches. The war was looked upon by church people of the North as very largely a moral and religious struggle and it appealed quite strongly to their religious zeal. The popular notion that in time of crisis people turn to the church did not prove true in the South. A

recent study points out that the churches in the South experienced no revival of religious excitement comparable in any manner to that experienced by the men in camps. Though numerous revivals were attempted there appears to have been a complete lack of religious enthusiasm, though there was a remarkable degree of interdenominational cooperation, especially among southern Protestant churches, during and immediately following the war.

Confederate chaplains were beset with special problems arising from lack of adequate official recognition and from inadequate pay. Religious activities were conducted far more frequently by men outside the chaplaincy than by those within it. Indeed, many itinerant preachers included visits to army camps in their regular schedules. The overall chaplaincy drop-out record was extremely high. Chaplains were given commissions but were allotted the rations of non-commissioned officers. While they were entitled to the quarters of a second lieutenant they were not permitted the second lieutenant's commissary privileges. The confused rank situation led to an even greater confusion in the dress of the chaplains. The author points out that the acceptable uniform seemed to be anything from "beaver hats to clerical regalia."

More than 600 different chaplains served the southern army throughout the war but the highest number present at any one time was 250. Pleas were frequently published in the church press noting vacancies in the chaplaincy and urging ministers to volunteer for this service.

While undoubtedly there were a number of unworthy men in the Confederate chaplaincy, the author concludes the volume by saying, "Many were self-denying, and those who measured up were more self-denying than not. They were the brave and faithful companions-comforting their men and pointing them toward eternal things, while walking on the road to Appomattox."

The volume deserves the attention of every student of southern history, especially those concerned with the Civil War period. The appendix contains a complete roster of all the Confederate chaplains and the bibliography is quite exhaustive.

CHARLES THRIFT

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