Ex libris : 01/04 (Spring 1978)

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Ex Libris

JOURNAL OF THE USF LIBRARY ASSOCIATES

SPRING, 1978
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Ex Libris
Vol. 1, No. 4 Spring, 1978

Ex Libris is published quarterly by the USF Library Associates, University of South Florida, Tampa, Florida.

Please address suggestions and comments to J. B. Dobkin, Executive Secretary, USF Library Associates, USF Library, Tampa, Fla. 33620.

Cover: Picture postcard view of Tampa's Ybor City, postmarked March 14, 1912.

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IN TAMPA, a city populated by a rich mixture of ethnic groups, blacks have been a forgotten minority. Accounts of Americans of Spanish, Cuban and Italian descent heroically appear in the pages of "Cigar City" history books. However, Afro-Americans are scarcely mentioned in these chronicles, and when they receive attention it, is in a separate and unequal fashion. This is not surprising, because historians often reflect the social mores in their environment. Thus, it is easier to comprehend why Negroes generally have been deprived of a place in Tampa's annals by recalling that until the middle of the 1960's blacks were excluded from marching in the Gasparilla Day Parade, the annual celebration that draws notice of the city's Latin background.

As times have changed and racial barriers have tumbled, there has emerged an interest in discovering the black experience. The civil rights revolution heightened in blacks a consciousness of pride in their heritage and also aroused in whites feelings of guilt for virtually having ignored it. The wide appeal of Alex Haley's *Roots* dramatically emphasized the presence of this phenomenon. Manuscripts recently donated to the Florida Collection of the University of South Florida Library reveal a significant period of Tampa's past in which Afro-Americans played an important role. The records of Cody Fowler, Robert Thomas, Robert Saunders, and the Greater Tampa Merchants Association depict the interracial struggles in the 1960's to end discrimination and extend equal opportunity without bloodshed. At stake was not only the expansion of freedom, but also the progress of growth and development of the entire city.

In 1960, Tampa faithfully followed the color line in maintaining Jim Crow; but, within the segment of its population that was 20 percent black, preparations were underway to assault the walls of segregation. Direction came from various officials of black fraternal and labor associations, the NAACP, and the Young Adults for Progressive Action, a nonpartisan organization composed mainly of black teachers and professionals. Most of these leaders were under forty years old and had received a degree from a southern black college; some had served in the armed forces during World War II or the Korean War; nearly all had spent time outside of the South; and a majority were either self-employed, worked for a black-owned enterprise, or taught in the school system. Part of the black bourgeoisie, these spokesmen considered racial separation in and exclusion from public accommodations as an affront to them and a deprivation of their rights as taxpaying citizens. They stressed that full equality depended upon obtaining jobs previously denied on the basis of race.

To facilitate contacts between black and white civic leaders, in the fall of 1959, Mayor Julian Lane had created a twelve-member, interracial advisory committee. The mayor hoped that the group would encourage conciliation and foster a peaceful climate that would boost plans for conversion of the "Cigar City" into a major economic and cultural center in the New South. The six black appointees included respected business, labor, and religious leaders, as well as the president of the Florida NAACP, the Reverend A. Leon Lowry. Among the six recruited from the white side were Robert Thomas, an industrial developer, and Cody Fowler, one of Tampa's most prominent attorneys, who presided as chairman. Convinced that Florida could not avoid integration for very long, Fowler wanted the committee to pave the way for changes to occur slowly and
bloodlessly, controlled by common sense instead of emotionalism. Several of the members had already cooperated on another interracial venture, the construction of Progress Village for black homeowners displaced by urban renewal.

DEMONSTRATIONS to integrate Tampa’s department store lunch counters furnished a major test of the committee's ability to solve potentially explosive problems temperately. Inspired by sit-in protests in Greensboro, North Carolina, in early February, 1960, Clarence Fort, a 20-year-old barber and president of the NAACP Youth Council, made arrangements to bring similar activities to Tampa. He questioned why blacks were refused service at a lunch counter, but were invited to purchase items in the rest of the store. Intending to demonstrate this injustice, young Fort planned with older NAACP officials to conduct a direct action drive. Well briefed by Robert Saunders, the state field director of the NAACP, and accompanied by the Reverend Mr. Lowry, on February 29, Fort and about fifty black high school students tried twice to integrate the lunch counter at Woolworth's downtown store. Denied service each time, the protesters quietly remained seated on the counter stools for nearly two hours until closing time when they departed.

The next day, racial tempers flared, and the NAACP acted quickly to restore order. Approximately one hundred black youths, not associated with the NAACP, marched for two hours through the downtown area, where they were refused service at nine stores. However, unlike the events of the first day, a few incidents occurred, including a well publicized fracas at the Greyhound Bus Terminal restaurant between a black demonstrator and an unsympathetic white customer. In addition, newspapers disclosed that the apparent leader of these efforts had a lengthy juvenile police record. Upset by the unfavorable publicity, the NAACP quickly repudiated the "rebels" and moved to reassert control. The following afternoon, on March 2, Clarence Fort returned with some eighty Negroes wearing identification tags with the inscription "I Am An American, Youth Council, NAACP," and staged an orderly but unsuccessful half-hour sit-in at the Woolworth and Kress stores.

During the next few weeks trouble brewed, and the Bi-Racial Committee prepared to mediate the dispute. In the early morning hours of March 13, unknown assailants fired several shots into the home of the Reverend Mr. Lowry. The following day, the black minister invited representatives of the Merchants Association "to discuss intelligently and sensibly the present situation," or perhaps face the possibility of a boycott. Led by its executive vice-president, Colby Armstrong, the Association promised to participate in conferences to study how other cities approached the problem and to present recommendations. As a gesture of good faith, the NAACP declared a moratorium on sit-ins in order to give the Bi-Racial Committee a chance to work out a voluntary solution.

Negotiations took place on both the municipal and state levels. Near the end of March, Governor Leroy Collins (whose papers are also housed in the USF Library), lived up to his reputation as a racial moderate by appointing a bi-racial committee to settle the lunch counter issue fairly and harmoniously. Two of the six representatives lived in Tampa and sat concurrently on its bi-racial panel: Cody Fowler and Perry Harvey, Sr., the black president of the longshoremen's union local. Throughout the spring and summer, the state board chaired by Fowler met privately with Florida businessmen urging them to adopt new racial policies or suffer the consequences that prolonged resistance would bring. In typically coolheaded fashion, the Tampa attorney cautioned
businessmen that an "objective look at Little Rock will show us that such policies mean economic deterioration of a very substantial kind. It is our belief that thoughtful people do not want such a damaging effect on Florida's bright future."

Fowler and the Bi-Racial Committee also preached this message in Tampa. After several months of unpublicized deliberations, the Mayor's advisory group and the Merchants Association designed a plan to desegregate lunch counters. They agreed that on a prearranged date without prior public notice, pairs of carefully selected black young adults would be served. By acting uniformly to drop the eating restrictions, store managers hoped to lessen the chance that any one of their establishments would be singled out for reprisals by angry whites. They instructed waitresses to treat Negroes courteously, and those who balked were given the day off. The committee tried to reduce the possibility of racial tension even further by scheduling black couples to patronize the lunch counters at hours when there would be few white diners present. On September 14, 1960, 18 stores accommodated blacks without fanfare, according to the carefully constructed plan.

Over the next seven years, the "Tampa Technique" produced mixed results in promoting racial peace and justice. Segregation roadblocks gradually fell at municipal facilities and in public accommodations, and innovative job training projects were undertaken in cooperation with the Merchants Association and General Telephone Company to provide equal employment opportunities for qualified blacks. In 1964, Tampa created a Commission of Community Relations (CCR) to extend the work of the pioneering Bi-Racial Committee. Administered by James A. Hammond, a 35-year-old electrical contractor and a prominent civil rights activist, the Commission investigated complaints of discrimination and sponsored novel remedial programs, most notably in the field of compensatory pre-school education. Nevertheless, reports of the CCR's activities found in the files of Robert Thomas at USF suggest that by 1967 the Commission had many unresolved problems on its agenda. The most serious grievances concerned lingering bias in municipal employment, a lack of quality jobs available to blacks in private enterprise, inadequate low cost housing, a shortage of recreational facilities in black neighborhoods, and the poor character of police protection in the ghetto. Aware of these deplorable conditions, the Commission sought to remedy them.

Before the CCR could get very far, on June 11, 1967, a major riot exploded in the Central Avenue area adjacent to the downtown business district. Triggered by a white policeman's fatal shooting of an unarmed black robbery suspect, the disorder followed recent incidents involving charges of police brutality. Rioting first broke out in a section where 69 percent of families had an income under $3,000; the unemployment rate for black males was 10 percent, a figure double that for whites; 60 percent of the housing units were deteriorating or were dilapidated; and the median number of school years completed was 7.7.

In coping with the uprising, Tampa relied heavily on the channels of interracial communication built up over the years. Through four nights of burning; looting, and rock tossing, influential blacks and whites cooperated to restore tranquility. The CCR dispatched Jim Hammond and his staff into the riot zone where they joined popular
community leaders to try to "keep the cool." Finally on Wednesday morning, after round-the-clock meetings, Hammond and other peacemakers convinced law enforcement authorities to withdraw their troops and permit black youths to patrol the strife-ridden neighborhoods. Assembled into paramilitary units, wearing white helmets, and accompanied by adult Negro advisors, squads of blacks, including some who had previously participated in the rioting, walked the streets and contained additional violence. By Thursday, June 15, as a result of tireless negotiations and alert vigilance on the part of the CCR staff, government officials, the "white hats," and adult black civic leaders, the riots had ended.

After the smoke cleared, Tampans searched for ways of relieving sources of black discontent. The city hired some of the "white hats" as troubleshooters, and it increased sorely needed recreational activities for ghetto youngsters. The CCR, along with the Merchants Association and General Telephone Company, resumed a series of employment clinics, and with the Chamber of Commerce they planned to institute a Young Adults Council, a program of accelerated academic instruction and on-the-job training. By virtue of these efforts and earlier ones in curbing the riots and encouraging sound race relations, in November, 1967, the Commission of Community Relations and the Bi-Racial Committee received national recognition when they won the annual $1,000 public service award of the Lane Bryant Corporation in New York City.

FROM sit-in to race riot, Tampa's civic and business elites endorsed racial moderation. They preferred rational persuasion, voluntarism, and gradualism instead of coercion, repression, and confrontation. A progressive biracial committee accepted the fact that the customs were about to change and attempted to encourage an orderly and peaceful transition. Cooperation came from merchants and businessmen who calculated that ugly racial incidents did not make good dollars and cents. Furthermore, the success of the "Tampa Technique" owed much to the nature of black leadership which blended militancy with restraint. Civil rights forces occasionally took to the streets and appealed to the federal government to redress grievances, but they usually chose to settle disputes locally around the conference table or quietly in the courts. This process did not benefit everyone, barely touching the lives of blacks trapped in the poverty of slums after centuries of educational and economic deprivation. From 1960 through 1967, the civil rights movement stormed the legal barricades of segregation, but it had only begun to attack the unofficial remnants of racism still embedded in economic, social, and political institutions. As one assault gave way to another in Tampa, the Commission of Community Relations aptly remarked, according to a document in the Cody Fowler files, "The end has not been reached, nor the beginning of the end, but perhaps the end of the beginning."
Radicals, Workers, and Immigrants in Tampa: Research Opportunities in Special Collections
Louis A. Perez, Jr., Ph.D.

Now that the pride of the sires receives charity,
Now that we're harmless and safe behind laws,
Now that my life is to be known as your heritage,
Now that even the graves have been robbed,
Now that our own chosen way is a novelty,
Hands on our hearts we salute you your victory.

-BUFFY SAINTE-MARIE

FORAYS INTO THE PAST are always hazardous undertakings. Historical literature often subsumes biases into affirmations of objectivity, rationalizes periodization as a function of time, and justifies omissions as requirements of space. The limitations of historical sources, methodological constraints, and the very social origins of the historian, moreover, constitute a powerful combination that intrudes directly into the very inquiry and determines the hues of the illuminated past. And while, to be sure, historians move competently, often elegantly, through the past,- it is equally evident that the past is studied selectively, much more remains unexamined, and the subject of inquiry often falls prey to biases of class, race, and sex. The singular inattention to blacks, chicanos, Indians, and women, to name but a few, traditional to American history texts constitutes an omission of no small significance.

All by way of noting that the recent surge of interest in local history either by coincidence or design-has chosen to emphasize those aspects of Tampa's past that serve to flatter the community's present collective self-concept. To be sure, Tampa's desire to retrieve and preserve a history resting in large measure on immigrant antecedents is laudable and in itself noteworthy. The danger lies, however, in reconstructing a past that evokes the imagery of idyllic immigrant communities made up of rum-drinking, domino-playing workers waiting patiently if not indolently in line to take a plunge into the bubbling melting pot. Too many popularized versions of Tampa's past have gained widespread credance among too many people. Too many local histories, too many after-dinner speeches, and too many tourist tracts appeal to stereotypes, caricatures, and images of tarantella-dancing Italians and siesta-prone Cubans. Indeed, it is emerging as an article of faith locally that the immigrant experience in Tampa was on the whole a felicitious one. Local residents take considerable pride in directing attention to the success of Cubans, Italians, and Spaniards as affirmation of the solvency of the American dream-a pride that is in part no doubt justified. The impact of immigrants on Tampa architecture, restaurants, street names, and the very food items sold in neighborhood supermarkets are seized as evidence of the contribution made to local culture by the "ethnics." Lest anyone be lulled into accepting these protestations too uncritically, it would be well to note that the presence of frijoles negros, platanos, and yuca in the frozen food section of Kash 'N Karry is as much a function of the market system as it is a tribute to the impact of the Cuban presence.

It is, in short, necessary to call a moratorium on self-indulgent flights into the Tampa past that have no function other than appealing to local vanity. Simply stated, the
The historical experience of Cubans, Italians, and Spaniards in Tampa was not pleasant. Cubans, Italians, and Spaniards were not entirely welcomed. Indeed, for the first thirty years of this century, social tensions, labor disputes, and political turmoil characterized much of the immigrant experience in Tampa. Cuban socialists, Italian anarchists, and Spanish syndicalists emerged as the most articulate and forceful representatives of their respective communities to combat a system that sought to perpetuate exploitative relationships. To this day, old cigarworkers and their families recollect with some pride—if only among themselves—the successes of militant labor organizations of the 1910s, 1920s, and 1930s. The six major strikes between 1901 and 1931, and most especially the ten-month strike of 1919, serve as highlights of the local oral tradition among the surviving first generation immigrants and their families. Tampa was not then celebrating the contributions of "ethnics" with bronze plaques on Seventh Avenue or after-dinner speeches. On the contrary, the city responded with calculated terror, indiscriminate violence, and free-wielding vigilante squads. Ethnicity served to single the immigrant out for persecution—not praise.

The passage of time has apparently dulled these memories among all but the surviving participants. It is equally apparent that local historians are loath to remind the community of the grief it once visited upon its now celebrated "ethnics." A consensus view of Tampa's past has now emerged, one in which the infelicitous encounters between immigrants and Tampa have been minimized if not ignored altogether. Before historians complete the task of reconstructing Tampa's history, a history in which the inexpedient and troublesome facets of the immigrant experience fall victim to convenient if not conscious lapses of memory, it is necessary to re-examine in detail those turbulent years.

The holdings of the Special Collections division of the University of South Florida Library offer potentially important sources to arrest the development of "happy history." Nothing perhaps better illustrates one forgotten dimension of Tampa history than the small but impressive collection of Italian materials recently secured by Special Collections from the Italian Club in Ybor City. A casual perusal of these materials sheds considerable light on the orientation of one sector of the Italian community in Tampa. An inventory reveals such titles as Michele Bakounine, Dio e Lo Stato (1903), Pietro Kropotkine, La Scienza Moderna e L'Anarchia (1913), Errico Malatesta, L'Anarchia (n.d.), and Luigi Galleani, Aneliti e Singulti (n.d.). Interspersed among these...

The vertical files of the Florida Historical Society also provide a rich source of materials relating to the development of the Cuban, Italian, and Spanish communities in Ybor City and West Tampa. A copy of an unpublished manuscript titled "Diary of a Tampa Cigarworker" (ca. 1911) offers a vivid, day-by-day first-person account of workers' struggles in Ybor City. Set largely between 1911 and 1932, the diary includes some moving accounts of the major labor disputes of the period.

Two files on Ybor City consist largely of material prepared by the Federal Writers Project during the 1930s and 1940s. This collection contains unpublished manuscripts of varying lengths, uneven in quality but all useful for research on the immigrant antecedents of Tampa. The titles include "Ybor City: Tampa's Latin Colony," "History of Ybor City," "Social-Ethnic Study of Ybor City," "Folklore: Ybor City," "Witchcraft in Cuba," and "Superstition in Ybor City." One of the outstanding manuscripts in this series is entitled "Ybor City: Historical Data." This manuscript contains some twelve "life histories," largely transcribed reminiscences, that offer a remarkable if only fragmentary socio-economic profile of cigarworkers and their family.

The vertical files also contain a miscellaneous assortment of newspaper clippings that deal generally with various historical aspects of Ybor City and West Tampa.

ADDITIONAL material compiled by the Federal Writers Project is located in the Hillsborough County entry of the vertical files. Relevant manuscripts include "Study of the Church in Ybor City," "Fifty Years of Group Medicine in Tampa, Florida," and "A Study of the Latin Press in Ybor City."

The catalogued materials in Special Collections represent modest but important holdings. There are a number of key books that warrant careful examination. First and foremost is Jose Rivero Muniz, *Los cubanos en Tampa* (1958).

Rivero Muniz's study represents that most ambitious attempt to examine in a systematic manner the presence of Cubans in Tampa between 1513 and 1954. One of the outstanding Cuban labor historians, Rivero Muniz constructs an account of cigarworkers, strikes, and labor organizations in Tampa's immigrant communities that is unparalleled in the literature. An excellent bibliography provides additional avenues of inquiry.

A book published locally, *Yo fui uno de los fundadores de Ybor City* (1950), by Emilio del Rio, contains useful insights into the founding and growth of Ybor City through the turn of the century. Used judiciously in conjunction with Rivero Muniz, del Rio's work provides a personal narrative that when set in a larger context acquires considerable significance. The book also contains remarkable photographs of life in Ybor City and West Tampa between the 1880s and 1890s.

Photographic material is the strength of Charles E. Harner, *A Pictorial History of*
Ybor City (1975). Much of the descriptive narrative that accompanies the photographs can be found elsewhere. The strength of the booklet, however, lies in the visual chronological construction of Ybor City, photographs that could serve an indispensable function for the researcher seeking images.

An excellent Cuban traveler's account of Ybor City and West Tampa can be found in Juan J. Pumariega, *Impresiones de un viaje a Tampa* (1909). Set largely in Tampa around the first decade of the 20th Century, Pumariega offers one of the best personal accounts of the city's Latin communities.

THERE EXISTS, further, a volume entitled America Guide Series: Florida, also prepared by the Federal Writers Project. This collection offers historical vignettes of the cigar industry, Ybor City, and West Tampa. There is material here that is unavailable in the other Federal Writers Project manuscripts.

An unpublished M.A. thesis in history, Joan Marie Steffy, "The Cuban Immigrants of Tampa, Florida, 1886-1898," offers an excellent point of departure for any research involving the Cuban community. With a heavy emphasis on Cuban political and labor activity, the thesis provides outstanding notes and bibliography.

The pamphlet collection of the Florida Historical Society contains useful if limited material dealing with the Latin community. These pamphlets yield information on the Centro Asturiano, Spaniards in Tampa, and a history of Jose Marti Park.

The materials in Special Collections relating to Cubans, Italians, and Spaniards in Tampa is, to be sure, modest. The collection does offer, however, sufficient materials with which to make a start toward a balanced reconstruction of the past.

The chronicle of immigrants in the United States generally makes for sober reading. There is no reason to expect the Tampa past to depart significantly from the national experience. Whatever claim Tampa has to singularity lies in the success the residents of Ybor City and West Tampa enjoyed in preserving—not shedding-cultural traditions, social norms, and local institutions. The centros, casinos, the social clubs, and the mutual aid societies served to bind the community and arrest its dispersal.

The Latin community today confronts the loss of its individuality. Scattered, ageing, dying, and victims of educators, social workers, and the false prophets of urban renewal, the residents of Ybor City and West Tampa long ago lost control of their future; it is a short and perhaps inevitable step that an attempt be made to despoil them of their past.

*The Centro Espanol hospital—an example of the social services provided by Tampa's Latin community for its members. From a postcard view postmarked September 4, 1908.*
An Immigrant Library:  
The Tampa Italian Club Collection  
George E. Pozzetta, Ph.D.

AS MORE IS LEARNED about the immigrant experience in America, it becomes clear that a considerable amount of intellectual activity took place in immigrant communities. This knowledge has come as a surprise to some individuals. For years immigrants have labored under the uncomplimentary image of being ignorant, illiterate brutes who were only interested in expanding their limited economic horizons. In pursuing this goal, the conventional wisdom has told us, unthinking newcomers were willing to accept low pay, unsafe working conditions, and other forms of exploitation at the hands of employers. This stereotype, however, does not bear up under serious inquiry. As historian Rudolph Vecoli succinctly phrased it, "exploited they were, but unthinking they were not."

The acquisition of the Tampa Italian Club Library serves as another step in our continuing effort to understand the immigrant past in all its complexity. The collection provides valuable insights into the richness and diversity of the literary materials that occupied the minds of Tampa's Italian community. It consists of several hundred volumes and assorted pamphlets, journals, and articles. The volumes range from well-known works of literature, including plays, poetry, novels and short stories, to a handful of basic texts on English grammar, spelling, and mathematics. The works of many great literary masters such as Emile Zola, Victor Hugo, Maxim Gorki, and Miguel de Cervantes are presented in Italian language editions. A large number of these books deal with the proletarian themes that were favored by workers.

The most interesting and rare part of the library consists of a sizable collection of socialist and anarchist literature. Pamphlets, books, and articles covering a wide spectrum of radical ideologies are present. Included are Italian language editions of the world's most famous revolutionary propagandists-Peter Kropotkin, Michael Bakunin, Leo Tolstoy, and Pierre-Joseph Proudhon. A number of these writings are found in handsome (and expensive) leather-bound copies that are suggestive of the important place they occupied in the library's holdings. A particular favorite among the international masters was Kropotkin, who has five of his works...
present, including *Modern Science and Anarchy* (1913), and *Memories of a Revolutionary* (2 vols., 1911).

Italian socialists and anarchists, many of whom spent time in America, authored most of the items found in this section. Luigi Galleani, an acknowledged leader of Italian-American anarchism, is represented (*The End of Anarchism?*, 1924), as well as the great revolutionary Errico Malatesta (*Anarchism*, n.d., *Among the Peasants*, n.d., *New Man*, 1934, etc.). Both of these individuals visited Tampa in the early part of the present century and this may help to explain their popularity. Malatesta exerted an especially powerful hold on the reading interests of the community as is attested to by the large number of his writings included in the library. Other well-known Italian anarchists whose writings are found in the collection include Carlo Caifero, Pietro Gori (*In Defense of Life*, 1905), F. Saverio Merlino (*Why are We Anarchists?*, 1930), Armando Borghèi (*Errico Malatesta in Sixty Years of Anarchist Struggles*, 1933), and Luigi Fabbri (*The Modern Inquisition*, 1904). Among socialist writers, the most heavily represented are those of Sicilian background. The composition of Tampa's Italian colony, which was approximately 95 percent Sicilian, undoubtedly accounts for this fact. Edmondo de Amicis, co-founder of the newspaper *La Sicilia Socialista*, and Gaspare Nicoti, editor of the same journal, have several works present (*Impressions of a Trip to America*, 1928, and *Freedom for Italy!*, 1942).

The reading tastes of those Italians interested in radical philosophies extended beyond the writings of their countrymen. The French anarchists Charles Malato (*The Great Strike*, n.d.), and Jean Grave (*Society at the Eve of Revolution*, 1900) supplied works to the collection as did the German writers Max Nettlau (*Errico Malatesta: Life and Thoughts*, n.d.), and August Bebel (*Women and Socialism*, 1905). A local favorite, the Spanish anarchist, Pedro Esteve, also had his work represented on the shelves (*Socialism and Anarchism*, 1902).

Although the bulk of the collection consists of works in Italian, there are a
considerable number of Spanish language translations. Many of Tampa's Italians acquired communications skills in English, Italian, and Spanish because of the language diversity encountered in the city's cigar factories. Throughout the library, however, there are only two volumes printed in English and herein lies an interesting irony. One of these works is an early Horatio Alger novel (*Ben's Nugget*, 1888). How curious it is that amidst scores of volumes which advocate the destruction of capitalism rests the work of an author who perhaps did more than any other to glorify the opportunities and hopes of the capitalist system!

The preservation of such collections as this is a vitally important task. Not only does it rescue from oblivion an important part of our past, but it also provides us with significant insights into the nature of immigrant life. Far too little is yet known about the internal dynamics of how immigrants worked out for themselves their world-view. By learning more of this we can gain a deeper and more accurate understanding of the role that such ideologies as socialism and anarchism played in molding the lives of these people. At the very least an examination of the Italian club library dispels the notion that these immigrants were unenlightened drones merely worried about their daily wages. The issues and ideas that they debated, studied, and, at times, acted upon constituted a sophisticated bill-of-fare. Such a legacy should not be forgotten.
Major Acquisitions

THE MOST IMPORTANT acquisition made during the past quarter was the addition of a copy of the *Doves Press Bible* to the Library's rare book collection. A splendid specimen of the five-volume folio Bible was presented to the University by the Library Associates during the Special Collections Department open house on March 23.

Ranking with the Kelmscott Chaucer, the *Doves Bible* was one of the twin masterpieces of the British private press movement inspired by William Morris' Kelmscott Press. The Doves Press was established at Hammersmith by T. J. Cobden-Sanderson and Emery Walker in 1900. For use of the press, they created an austerely beautiful letter-form based on a roman type used in 1470 by renaissance printer Nicolaus Jenson. Doves books are characterized by a majestic, classical severity, strongly contrasting with the lavish ornamentation typical of the Kelmscott Press. Books produced by the Doves Press attain their excellence through faultless presswork, the beauty of their type, and the perfect design and balance of their pages. The *Doves Bible*, printed in the years 1903-05, was the culminating expression of the press's ideal of typographic excellence. It has been termed by bookmen perhaps the most beautifully conceived book ever printed.

Among other recent acquisitions in Special Collections have been several major works of general interest purchased by the Library. These include the original French edition of Victor Hugo's *Les Travailleurs de la Mer* (Toilers of the Sea) published in France in 1866 and signed by the author. Joining our first edition of Dickens' *Little Dorrit* in original parts is his *Our Mutual Friend*, 1864-65. Of great interest are the advertisements that appear in each of the parts and lend a special feeling of the period to this work.


These few titles are merely representative examples of some rare items received in the library recently. We have also continued to make substantial additions to the 19th Century American literature collection.

As always, we are finding early Florida material that adds lustre to our already fine collection available for research in this area.
Exhibits

EXHIBITS of rare and unusual items from the University's collection are displayed in the Library on a continuing basis. Display areas are located on the fourth floor of the main library building, both in the lobby and in the Special Collections reading room. Exhibits are changed quarterly.

Current Exhibit: "Florida in Pictures, 1876-1925." Drawn from the Library's collection of Florida photographs and picture postcards, this exhibit is a picture tour of a long vanished Florida. Most of the structures and views portrayed in the display either no longer exist or have changed beyond recognition. Including early views of Tampa, St. Petersburg, and other Bay area cities, the exhibit presents an unusual opportunity to see familiar places as they once were. Overall, it is a startling commentary on the rapid development of 20th Century Florida and the radical changes that have been wrought. The exhibit will be on display until June 7.

Quarter IV (June 19): "Thomas Bird Mosher and the Mosher Press, 1891-1923." The Library is fortunate in having an extensive collection of books published by the Mosher Press, perhaps the paramount private press in the history of American printing. Established in Portland, Maine, in 1891, for thirty years the Mosher Press produced "choice and limited editions" of books notable for their typographic excellence. In addition to producing beautiful examples of the typographer's art, Mosher played a major role in introducing the works of important British writers to Americans. The display will be on view from June 19 to September 1.

Quarter I, 1978: "The Dime Novel in America, 1860-1925." The dime novel, though often lacking in literary quality, was perhaps the most totally American fiction ever produced. The dime novel chronicled and celebrated the great westward movement and the rise of an urbanized, industrial America. To a great degree, dime novels created and popularized the romantic image of the American west. This exhibit will trace the development of the dime novel from its first appearance in 1860 to its demise in the 1920's, using original specimens drawn from USF's large dime novel collection. Beginning in September, this exhibit will provide an interesting view of a colorful, almost forgotten segment of America's literary heritage.
Special Collections Open House:
On the evening of March 23 a reception for members of the Associates and their guests was held in the Special Collections Department. In addition to socializing and refreshments in the department's reading room, visitors had an unprecedented opportunity for a behind-the-scenes examination of the department's facilities and the many interesting collections housed there. Guided tours of the non-public areas of the department were conducted, with staff members available to answer questions about the department and its resources.

In addition to the tours, a wide variety of rare and unusual items from the department's holdings were available for firsthand examinations. It was a splendid opportunity to see at close range such things as a 4,000-year-old Babylonian tablet, an Egyptian papyrus, and original letters signed by such famous persons as John F. Kennedy, Andrew Jackson, and Thomas Jefferson. Also to be seen were items like Mark Twain first editions, dime novels, early children's books, and a wide range of other fascinating things drawn from the Library's research collections.

The high point of the evening was the presentation to the Library of a superb copy of the Doves Bible by the Library Associates Board of Directors. Masterpiece of the famous Doves Press, the five-volume Doves Bible has been termed the most beautifully designed book ever printed. After the formal presentation, the Bible was available for inspection by interested guests. A truly major acquisition, our copy of the Doves Bible will be the star of the Library's extensive collection of fine private press books. This landmark publication in the history of typography is a truly significant acquisition for the USF Library and its community.
A Non-Professional's Guide to Book Values
(Continued from the Fall, 1977, issue.)

5. Provenance

The discussion of signed copies brings us to the question of provenance-. Provenance is, basically, the pedigree of a specific copy of a book. That is, who its previous owners were. Usually, marks of previous ownership (signatures, inscriptions, library markings, etc.) detract from a book's value. Books once owned by famous persons, however, may be of considerable value, even though the book itself is nothing special. For example, a 19th century Bible may be of minimal value of itself; however, if it were extensively annotated by Charles Darwin it would be a treasure indeed. We will discuss the effect of provenance on book values further in the section dealing with factors influencing prices.

To Summarize:

Where does all this lead us? Hopefully, to an understanding that it is easier to tell what is not valuable than what is. There are no easily spotted, foolproof marks for identifying valuable books. Age, edition, scarcity, associations, and so forth are all factors that may, either alone or in combination, make a book valuable. Having established this, we can proceed to more interesting matters; namely how to estimate book prices, which is our next chapter.

II

Value and Identification

NINETY PERCENT of the old books you are likely to encounter may be eliminated as possible rarities by consulting a few standard bibliographic works. It is the purpose of the following sections to tell you about a few bibliographic aids, what they do and how to make use of them.

Pricing Guides

It is impossible for any one source to list every book title, much less give current prices for each one. There are just too many books, and prices fluctuate too rapidly. However, there are a number of works that provide relatively recent prices for selected books.

There are two main types of price guides helpful in determining the possible value of books (notice that "possible"; it's important). The first lists prices paid at book auctions. Two examples are American Book Prices Current and its British counterpart, Book Auction Records. Both of these report sales at the important auction galleries in Britain and the United States, and their coverage overlaps. You are more likely to be able to locate a set of American Book Prices Current (known to librarians as "ABPC"), so we will discuss it rather than its British counterpart. Substantially, everything said about one is equally true of the other.

American Book Prices Current, like most tools of the book trade, is set up alphabetically by author. There are annual volumes issued, plus five-year cumulative index volumes. There is, however, time lag in getting the volumes out. Since the prices listed are those that were actually paid, ABPC is a good indicator of the market value of a given book provided the book being checked is identical to and in the same condition as the one sold. Before jumping to conclusions about your book, be sure to read the section below on "Condition." Another thing you must keep in mind when thinking about prices
listed in ABPC and others of its class is that they are *auction* prices. They may be higher or lower than the actual going rate, depending on how the bidding went at the particular auction. Basically, ABPC tells you that at a certain time someone wanted a given book badly enough to pay "x" dollars (or pounds) for it. This provides you with a pretty good idea as to what price range a given book falls in.

A second category of pricing aids are those compiled from the catalogs of antiquarian book dealers. One of the best known of this class is an annual listing called *Bookman's Price Index* (BPI). It is also set up by author and, as in the case of ABPC, there is an unavoidable lag in the appearance of its annual updates. The primary thing to keep in mind about prices obtained from BPI and similar tools is that the figures represent what specific dealers were *asking*, not what they got. Book dealers, like any other type of dealer, quite often suffer from delusions of grandeur when pricing their merchandise. When you find a price in BPI or its cousins, however, you know that a specific professional book dealer thought that a book like yours was worth "x." And, though not an absolute value, this figure will give you an idea as to price range.

A close relative of our friend BPI is a very helpful work known as *Used Book Price Guide*. This is really not a rare book pricing guide at all, but rather a *used* book guide, which is not quite the same thing. Most pricing guides do not take notice of books priced below 10 or 15 dollars; *Used Book Price Guide* does. In fact, most of the books listed are priced below $50. So if your book doesn't show up in the more aristocratic guides, you might find it comfortably ensconced in the pages of this work instead. You won't get rich on most of the items found in *Used Book Price Guide*, but you may be able to figuratively nickel-and-dime 'em to death. However, here, too, you must remember that you are not dealing with absolute values.

(To be continued)
Any person who wishes to help in furthering the goals of the USF Library Associates is eligible to become a member. Regular, sustaining, patron, corporate, and student memberships are available on an annual basis (September 1 to August 31). Student memberships are open only to regularly enrolled students of the University of South Florida, and are valid only so long as the member remains a regular USF student. Life memberships are also available to interested persons.

Membership in the Associates includes a subscription to *Ex Libris*, a journal of articles and news about Associates activities, library developments, and other topics likely to be of interest to Bay area bibliophiles. The member is also entitled to attend all Associates functions and, in addition, is eligible for book loan privileges at the University Library, subject to prevailing library regulations.

So, if you are interested in helping us to obtain a better library for the University and its community, and want to participate in the many services and activities offered to members by the Library Associates, please use the membership blank below and become one of us today.
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