

END OF FUNDING PERIOD REPORT
LAUC Statewide Grants, Research & Professional Development Committee

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Title of Project: LAUC-UC Presentation Grant
Time Period of Grant: June 21-24, 2011
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Original Abstract as Submitted:

PAPER PROPOSAL for: RBMS Preconference, " In the Eye of the Hurricane: Challenges of Collecting in the Twenty-First Century", Baton Rouge, June 21-24. Short Paper Session "Shifting Boundaries".

John Sherlock, UC Davis Rare Books and Special Collections Librarian.

Proposed Paper Title: "Shifting Boundaries: Collecting Madmen and Crazy Ladies, or, Building Collections on Social Issues and Political Movements at UC Davis Special Collections".

The University of California at Davis Special Collections has been among the forefront of those University-based Special Collections Departments that have been involved in making significant shifts in the direction and focus of their collection development over the last few decades. While the initial goal among the newer, emerging UC campuses, as well as many other newer American campuses as well, had been to try to rapidly build, over a period of decades, traditional rare book collections that would be modeled after the large rare book collections that had been by the leading universities of Europe and America over a period of centuries. Both - the desirability and feasibility, as well as the continuing relevance, of this goal has come to be questioned by many. Already by 1966, the same year as first formal establishment as a separate department, the UC Davis Special Collections had began the process of breaking out of its earlier mode, and shifting the boundaries of its collection development to include new collecting areas intended to serve the needs of the twentieth and twenty-first centuries scholars and researchers.

The objective of the proposed paper is to discuss the efforts of one university special collection department to create a 21st century version of a rare book collection development plan that would seek to document, preserve, and make accessible to current and future scholars the record of words and works of individuals and organizations both at the forefront and at the extremes of political and social discourse from the Nineteenth in the brave new world of the twenty-first century. To allow scholars to access to the frequently ephemera, and sometime highly fugitive, ramblings of those radical thinkers who wish to free enslaved Africans (in a nation that once largely thought them well-enslaved); to grant a female the right to vote, and to be schooled, and aspire to something else beside being the property of her husband (in a nation that who thought they knew the place of a woman and that she should know it too). Equally, so as not to deprive the storytellers of the stories of the other side to we have sought also to gather together examples of relevant right-leaning political discourse as 21st century pamphlets explaining to the under-informed the need to kill homosexuals in order to fulfill God's will, or book explaining how the Jews were behind the bombing of the World Trade Tower (when they weren't fabricating

imaginary stories about an fake holocaust), All these "choice" bits of political propaganda, which other rationally-oriented librarians and libraries have excluded - in block - from their collections, we have collected -- in mass. The present paper will give the specific reasons WHY we choose do so, an explanation of exactly HOW we went about (when was the last time you got your library to buy publications directly you got your library to buy publications directly from the Klu Klux Klan or the Montana Militia? -- we can tell you a few stories about our experiences), as well as - most important - what has been the RESULT of our effort, and has it been all worth it.

Refer all questions (but not hate mail) to: John Sherlock
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I. ACCOMPLISHMENTS and EVALUATION

Scholarly Paper was presented at the 2011 Conference of the Rare Books and Manuscripts Section of the ACRL "**In the Eye of the Hurricane: Challenges of Collecting in the Twenty-First Century**", held in Baton Rouge on June 21-24, 2011.

The paper was presented and was very favorably received at a well attended paper session.

II. IS YOUR PROJECT COMPLETED? Yes

III. FINANCIAL STATEMENT

Airfare	\$467.80
Lodging	\$471.21
Registration	\$255.00

The funds were spent to cover part of the travel expenses involved in attending the RBMS Conference, and combination with other local funding, i.e. LAUC-D travel funds.

IV. SHARING YOUR PRODUCT/RESULTS

What are your plans for disseminating the results of your work? If it will be a web page or product, or published article or book, when will it be available to the public? Include citations/URLs if known.

Paper was presented at Conference. I have no immediate plans to publish it. I have attached a copy of it to this report.

PAPER

**52nd Annual Rare Books and Manuscripts Section of the ACRL Conference,
Baton Rouge, LA, June 21-24, 2011.**

**"In the Eye of the Hurricane: Challenges of Collecting in the Twenty-First Century",
Case Study Session: "Collecting in the Twenty-First Century".**

Paper Title: **"Collecting Madmen and Crazy Ladies, or, Building Collections
on Social Issues and Political Movements at UC Davis Special Collections".**
John Sherlock. Rare Books and Special Collections Librarian, UC Davis.

The University of California at Davis Special Collections has been among the forefront of those university-based Special Collections Departments that have been involved in making significant shifts in the direction and focus of their collection development over the last few decades. While the initial goal among the newer, emerging UC campuses, as well as many other newer American campuses as well, had been to try to rapidly build, over a period of decades, traditional rare book collections that would be modeled after the large rare book collections that had been built by the leading universities of Europe and America over a period of centuries: both - the desirability and feasibility, as well as the continuing relevance, of this goal has come to be questioned by at least some of us. Already by 1966, the same year as its first formal establishment as a separate department, the UC Davis Special Collections had begun the process of breaking out of its earlier mode, and shifting the boundaries of its collection development to include new collecting areas intended to serve the needs of the twentieth and twenty-first centuries scholars and researchers.

The title of this paper is "Collecting Madmen and Crazy Ladies, or, Building Collections on Social Issues and Political Movements at UC Davis Special Collections". The objective of the paper is to discuss the efforts of one university special collection department, to refocus a portion of its collecting mission so as to better meet the evolving needs of twenty-first century research. To look at, specifically, how it has sought to document, preserve, and make accessible to current and future scholars the record of the words and works of individuals and organizations both at the forefront, and at the extremes, of political and social discourse from the Nineteenth century on into the brave new world of the twenty-first century. The paper looks at how UC Davis Special Collections Department worked to make it possible for students and scholars to access to the frequently ephemeral, and sometime highly fugitive, ramblings of such radical thinkers, such as those who wished to free enslaved Africans (in a nation that once largely thought them well-enslaved); or the ravings of those radicals who thought to grant females the right to vote, and to be schooled, and aspire to something else beside being the property of her husband (in a nation that once thought they knew the place of a woman - and that she should know it too). Equally, the paper seeks to tell the story of how the Special Collections Department became involved in a major effort to document the words and works of radicals of a far different nature. The paper show how and why we came to become involved in collecting such 20th century pamphlets as those explaining to the under-informed the need to kill homosexuals in order to fulfill God's will, or books explaining how the Jews were behind the bombing of the World Trade Tower (when they weren't fabricating imaginary stories about a fake holocaust). All these "choice" bits of political discourse of an extreme nature, which other rationally-

oriented librarians and libraries have excluded - in block - from their collections, we have collected -- in mass. The present paper will give the specific reasons why we choose do so, an explanation of how we went about it, as well as - most important - what has been the result of our efforts, and has it been all worth it.

Before beginning to discuss of the main collection development project upon which this paper is founded, the story of which I will take up in a few minutes, I wish to say a few words about the earlier development of our collections. At UC Davis, the Special Collections Department was first established as a formal department in 1966. While the department followed most of the normal steps in the development of special collections and rare book collections, it is significant that the department was born in the midst of an era of turbulent political and social change. Thus, it perhaps not entirely a surprise that then-UC Davis University Librarian Richard Blanchard, established a "radical pamphlet collection" in Special Collections in its very first year as a formal department. A year later, Blanchard, and the library's other collection development librarians, went on to establish the department's African American History Collection. Blanchard, and other UC Davis librarians, recognized early on the importance of collecting and preserving a record of the political and social history, recorded in the contemporary and often ephemeral publications of groups and individuals protesting and advocating, reforming and revolting, supporting and opposing social and political causes. Their initial effort in this regard was to take the relatively unusual step of the buying some collections in block from book dealers and collectors. This done, hundreds of scarce and unusual pamphlets were foldered, and boxed, and preserved in cool dark quarters. However, if truth be told, for a very long time (three decades to be exact) the presence of these collections was little known, and their usefulness - of little use.

It was into situation I found myself thrust some fifteen years ago, when I joined the department as Rare Books and Special Collections Librarian. I was very fortunate to arrive in the department at a time when the collection development efforts of the library were being lead by the dynamic and academically gifted, Clinton Howard, then Associate University Librarian for Collections. We immediately set to work, and with his considerable help and crucial support, these "hidden collections" began to be cataloged -- years before the Association of Research Libraries report, and the subsequent conferences that followed it, brought so much new attention to the need to address our country's hidden collections. And these collections began a period of substantial growth - both in size and scope.

Our work was focused on two objections. The first major goal was to build on the strength of these collections by adding materials which would serve to further diversify the focus of these collections. Where the initial African History Collection had contained a wealth of pamphlets and ephemeral materials documenting the wide range of the historical record, from the publications of the abolitionist movement and anti-slavery groups, up through the early civil rights movement of the early and mid-Twentieth Century, we build on the existing collection, fill in it gaps, added more California and West Coast examples, and brought the whole collection up to date. A bigger task than it might at first seem, since we grew the collection from an initial collection of 839 volumes to a collection that now has more than 3,900 volumes.

Starting from the example of the African American History Collection, we saw a "beginning", rather than an "end". Inherent in the story of the African's struggle in America, was the seeds of a much larger story. Indeed the single greatest story of our nation, that of the evolution of freedom and equality in America, a tale that could be told in the stories of many individuals and groups across the span of American history from its earliest beginnings up to the present moment. Taking these theme as our inspiration, we turned to building a series of other parallel collections that would help to document the lives and stories, struggles and successes, of other ethnic and cultural groups seeking their place in the American sun.

So, for example, we built a collection on women's history starting with the idea that it was important to document the changing moral views about "the proper place and role" of women in America as told in the contemporaneous publications reflected in different generations of thought over a period of three centuries. We followed this effort, with an effort to specifically document the story of the fight of women to win the right to vote and participate as full citizens in society, as presented in the, often quite ephemeral, publications of the periods involved. I remember the delight I felt when I located a copy of a pamphlet written by Selina Solomon, titled "How We Won the Vote in California: A True Story of the Campaign of 1911, which had been published a year after the successful California 1911 referendum on woman's suffrage. Interestingly, the book was published by a press calling itself the "The New Woman Publishing Company". Likewise, it was wonderful to find a copy of the 1902 Constitution and By-Laws of the California Woman Suffrage Association, which documents one of the main groups involved in this campaign.

One of my principal inspirations for wanting to be involved in collecting and documenting American social and political history were women such as these. Crazy ladies, who actually thought that they should get to vote! (- - and, by the way, lets remember they achieved this right on the national stage only 91 years ago). These crazy women, these wild women, who refused to accept their place in life, but sought instead to make their place , in society, and in their nation. These suffragists, and suffragettes, were not my first exposure to crazy ladies in American history however. I had encountered them earlier in the history of the American Antislavery Movement, were women played an pivotal role in the fight for the human rights of others, even while lacking political and social equality themselves. I had also found them in my own personal efforts to document the history of gays and lesbians. I was inspired by such pioneering women as Jeanette Foster, the librarian who self-published the first scholarly book on lesbian literature, when after the editor of university press who had accepted her book unexpectedly died, and the new editor refused to publish so "controversial" a title, she used her life savings to publish the her book herself. As well as Marion Zimmer Bradley, who published the first attempt at a bibliography of lesbian and gay literature with the use of mimeograph machine while living in rural West Texas, or Barbara Grier who bibliographic work in field soon followed, and set a new standard for all such efforts. These women served as my mentors, even though we never meet, and my inspiration. Following their path, some years later, I was pleased to be able to track down the product of another these crazy women, who, operating under the pen-name of "Lisa Ben", published the first lesbian serial in America, a publication called "Vice Versa" which was produced on her typewriter, using carbon copies, in an edition of roughly ten copies. UC

Davis now owns a copy of first issue of first volume of this publication, published in Los Angeles, California in June 1947, and I count it among our treasures.

The second major goal of this period was to make these collections, which a number of us had spent so much time and effort acquiring, actually available, by getting them cataloged. By this point the collections included not only the Radical Pamphlets and African History Collections previously mentioned, but also more newly developed collections focused on women, gays and lesbians, Asian Americans, Chicanos, Native Americans, and others. We believed, (and we believed this well before the various Hidden Collections projects were initiated at the national level), that if these collections, some of which had had set largely unused for decades, were cataloged they would in fact prove to be of considerable value and interest to our students and our faculty, as well as to the academic research community at large. Thus, it is highly significant that during the course the last fifteen years, the UC Davis Library has cataloged more than 30,000 pamphlets relating to political movements and social issues. For quite a large number of these pamphlets, UC Davis contributed the original cataloging to OCLC and holds the only cataloged copy, if not the only "known" copy. In many of the other cases where we don't hold the only copy, we hold one of only two or three copies held in the country. This huge group of pamphlets, in conjunction with the thousands of additional related books, serials, and audio and videotapes we hold, represents an important distinct research-oriented collection and resource of national significance. And all of this was done at same period the cataloging team was also cataloging some 19,000 volumes of the Harrison Western Research Center collections as well more 40,000 other volumes covering everything from rare books to wine pamphlets, from play-scripts to poetry chapbooks, to books on the history of tractors, to books of all aspects of the history of science and agriculture.

Thus, you can see up to this point in the paper, we can point to a lot that has been accomplished that has been worthwhile - with a good deal of it of being a very stuff of light and brightness. But now it is time to turn to darker chapters in America's social and political history. As noted previously, the Special Collections Department has sought, since its establishment as a department in 1966, to support research on many of the major political and social issues and conflicts of the twentieth century by collecting the often fugitive literature of protest, dissent and rebellion. As part of this broader mission, the Department has also made an attempt to document the development of the political extremism in America. One part of this task has been our efforts to document the American Far Right, including the published record of a number of groups on the extremes of political, social, cultural and religious discourse.

The development of the rightwing component of the UC Davis Special Collections Department's collections took on a new meaning and significance to the Library staff when, in 1999, during a period that has come to be called the "Summer of Hate", two Central Valley brothers, Matthew and Tyler Williams, firebombed three synagogues in Sacramento, including the destruction of the library of the oldest synagogue in the West, which had contained thousands of historic books and documents. This was followed a few weeks later by the brothers' murder of a gay couple, Gary Matson (a UC Davis alumnus in Environmental Horticulture) and his partner Winfield Mowder, in the town of Redding, California. When the brothers were captured, the police found in their

possession, (in addition to their hit list of further potential murder targets in the Sacramento area), a collection of pamphlets published by various extreme rightwing religious groups, including those of the World Church of the Creator, Aryans Nations, and the Christian Identity Movement. A search we did at the time revealed that these publications were virtually unattainable in libraries anywhere in the country, meaning that there was no ready means of access for scholars and researchers to study this material. These incidents were followed a few weeks later by the shooting in Los Angeles of four children and staff members in a child care facility run by the North Valley Jewish Center in the San Fernando Valley. When the shooter, Buford Furrow (a follower and former employee of the Aryans Nations), was captured, the police discovered in his van, a copy of white supremacist Ben Kassen's book *The White Man's Bible* advocating a "racial holy war" in the United States, among a number of similar publications. Again, a search was done at the time and it was found that at that point in time, a copy of 1981 book was not available in research libraries, and neither was the other titles noted as being in his possession. This resulted in a renewed emphasis on acquiring examples of the publications of these groups and individuals whose words had inspired so much hate and violence, yet whose works were largely unavailable for study.

In tracing the complicated and twisted intellectual pathways that the Williams Brothers and Buford Furrow followed in arriving at their justifications from their acts of violence, we entered a strange world indeed. While everyone here has heard of the Ku Klux Klan, and many of their ilk in the world of white separatists, anti-semitics, and bigots in general, the width and depth of the various fringe movement is far more substantial than most people know about.

As part of plumbing these depths, we have learned more than we ever wanted to know about some of these views. Such views as, for example, the religious doctrine called the "two seed theory" that teaches us that Adam and Eve begat not the "human race", but rather the - "white human race". Whereas, on the other hand, an entirely separate line of descent can be traced back to the unholy union of Satan and Eve (or in some versions of the story - Satan and the daughters of Cain), and this separate line of descent accounts for all of the non-white races of the World. Another of these groups religious dogmas states that colored races are not races at all, but non-human beings called "mud people" or "beasts", who like other species of animals lacked souls. Trust me, this must all be true, as we have now at least several dozen documents in our collections stating it as fact, and seeking to provide the "evidence". If I can use the word "evidence" in this sentence without the Webster Dictionary on my shelf breaking out in tears.

You can further trace the roots of these ideas back to little-known nineteenth century doctrine called "Anglo-Israelism" which purports to tell us that the Nordic Race is the direct descendant of the Lost Tribes of Israel. Later twentieth authors bent the theory even further to suggest that the Nordic race was the only remaining descendants of the Tribes of Israel, and that the people calling themselves "Jews" in the contemporary world are actually descendants of -- yes, you guessed it -- of that other line of descent involving Satan and his bed-mates.

For some interesting reading to help illustrate some of these points, you will find in our collection such books as Arthur Abernethy's "The Jew a Negro: Being the Study of

Jewish Ancestry. From an Impartial Standpoint", published in 1910 by the Dixie Publishing Company. Or, for the black man himself, there are such works as an 1867 book written under the pen-name Ariel, titled "The Negro, What is his ethnological status? Is he progeny of Ham? Is he the descendant of Adam and Eve? Has he a soul? Or is he a beast in God's nomenclature? What is his status as fixed by God in creation? What is his relation to the white race?". To which, Ariel's text, after his rather long subtitle, concludes that yes indeed Africans are -- soulless animals. If one's feelings were hurt by Ariel's cruel remarks, you might reconcile yourself with the much more sympathetically titled 1868 work, written by "M.S.", titled "The Adamic Race: reply to 'Ariel', Drs. Young and Blackie., on the negro: the Negro does belong to the Adamic species, he is not the descendant of Adam and Eve, he is not the offspring of Ham, he is not a beast, he is a human being, he has an immortal soul, but not after the image of God and every attempt to civilize him after our form has resulted in his speedy and certain destruction" [Oh my, I guess the author didn't trust you to read his entire 70 page book, so he thought it necessary to put his "entire" thesis in his subtitle].

Such older works as these, of which we have quite a number, could be considered a "hoot" and written off as merely "antique curiosities" except that the ideas inherent in them have never gone away, and you find them all resurrected in the works of such twentieth-century rightwing extremists as Wesley Swift, Bertrand Comparet, William Potter Gale, Peter J. Peters, Dan Gayman, and many others.

Thus we can follow the theme forward into the twentieth century, with such illuminating titles from our collection as the 1966 pamphlet titled "Negro, animal or human?" (sound familiar?), purported to have been written by someone with the name of - Adam White. My personal favorite title among this genre of 20th racism is the civil rights era pamphlet titled "The Myth of Equality and the March of the Monkey-men" which was published in the 1960s by a group going under the name of "The Right Brigade". [I find that, at least occasionally, laughing at the ridiculousness of some these works is a necessary antidote - if one is to continue to acquire them for research purposes].

While perhaps not as colorful, even more characteristic publications of these groups are such works as Gordon Mohr's 1980s pamphlet "Exploding the "Chosen People" Myth", which is one of a seemingly impossibly large number of the works in our collections touching on one or another aspects of anti-Semitism. Mohr also published a pamphlet titled "Race Mixing: a social and spiritual disaster" treating a theme that is returned to over and over again in the works of these groups, that crossing racial lines is not only a "sin", but a crime against one's race of the highest order - adding "race traitors" to the wide number of groups needing to be hated. Other telling works in the collection include Peter J. Peters' pamphlet "Martin Luther King, Jr.: his dream, our nightmare", as well his 1992 pamphlet pleasantly titled "Death Penalty for Homosexuals is Prescribed in the Bible".

Again, we might think that, as with the earlier 19th century examples, these 20th century examples of hate literature don't really matter - they are extremist works by extremist people, and nobody needs to pay any attention to them. But, as noted before, some people do pay attention to them. Not a few of these works can be documented to have had a direct impact of individuals who have acted out, and acted on, these ideas. Works

such as "The White Man's Bible" and others which call for a "racial holy war" in America, (and in some cases, specifically for the murder and mass-extirpation of all blacks, Jews, Gays, and other non-Aryan groups), have directly inspired terror and terrorism. Buford Furrow was inspired by these group's doctrines to murder racial and religious minorities, and, as he stated at the time, his actions were intended to help trigger what he hoped would be the beginning of the "holy war" specifically called for in these publications. And, he is only one of many whose actions can be directly traced back to the works of these extreme groups.

Another case in point, Matthew Williams, while in prison waiting his upcoming murder trial wrote back to a reporter, who had written him to ask for an interview, asking the reporter what his race was. After stating his own race as being Aryan-Adamic Saxon, he ask the reporter what race he was, explaining he needed to know even though he "would conduct the interview regardless of your race, even if you happen to be yid or negro-chaya". Terms which you won't find defined in Encyclopedia Britannica, although you will find the definitions in some books in our collections. It is notable that the brothers were ultimately caught when they used the stolen credit card of their murder victims to order twenty-two hundred dollars of ammunition from a mail-order gun-dealer in Scottsdale Arizona. It is thus somewhat chilling when later Matthew Williams is found to have mailed a credit card application from his Sacramento prison cell including in the form his handwritten statement that "My brother and I were captured by occupation storm troopers while on a supply mission. We are now incarcerated for our work in cleansing a sick society". Words and sentiments that could have been ripped whole-cloth from the books and pamphlets found in their possession at the time of their arrest.

And thus, we felt we had the reason, and the need, to build these collections - following the path where ever it leads us, be it to white supremacists, klansmen, skinheads, neo-nazis, fascists, religious extremists, domestic terrorists, cultists, or just your garden-variety haters. These efforts led to the Library building over a period of several years a collection of over 2,000 pamphlets from extreme right groups, as well as the acquisitions of some hundreds of books, and a number of video and audiotapes produced by these groups. For a significant number of these publications, UC Davis is the only library in the United States to own a copy, or at least to be the only library that has cataloged them. Taken as a whole, the UC Davis collection is one of only a few such collections in the country, and offers a rare window into the world of political, cultural, and religious extremism in America.

It is important to remember that political and religious extremism has had a significant impact on American history from the days of the Salem witch trials, to the years of Klan lynchings, to the more recent bombings of the Oklahoma City Federal Building and the destruction of the World Trade Towers, with its resultant killing of thousands of innocent people. In order for students and scholars to understand these darker chapters in human history it is necessary from them to have access to the works and words that have inspired these actions. It is for this purpose that Special Collections houses such collections.

This said, let me turn next in this paper to providing a few examples of some of the practical experiences UC Davis has had our attempts to build collections in the area of social issues and political movement. To lighten the mood a little, from the dark clouds and dark words addressed earlier, I will include some of the lighter as well as darker moments of our collecting.

The first example of our collecting on the fringe I will give, I will place under the heading of "collecting local madmen". I regard it as among the "first principles" of any Special Collections Department - to collect your local region. Apart for any specific topic, I regard, and I suspect most of us regard, the collecting of publications documenting local history and culture is of utmost importance. It was in doing my duties in this respect that I came across one of the more unusual examples of political and/or pseudo-political discourse I have encountered. Searching relentlessly under every rock for works documenting the history of Yolo County, and of the Sacramento Valley in general, I

came across and was able to buy for the Library a copy of a previously unknown and unrecorded memoir by Peter Sullivan titled "A California Conspiracy". Peter Sullivan was a lawyer that settled in Yolo County in 1879, and subsequently claimed to be the target of a vast conspiracy, including Sacramento politicians, and no less than the Yolo County sheriff, who were all plotting to murder him -- or so he says. Fleeing this real, or imagined, murder plot, he fled to upstate New York, where he proceeded to write down his perilous tale, respite with photographs, illustrations, and detailed descriptions of the people and places of Yolo and Sacramento Counties, which he then went on to privately publish in the year 1900. More than a 100 years later we were able to track down a copy of this book from a book dealer on the east coast, who had himself found this copy of the book in -- Scotland - - although how it found its way to Scotland we do not know, and can't begin to say. In any case, the book now resides in Davis, where it has returned to the "scene of the crime" -- so to speak, and we are glad to have it. Although what, if any, "historic fact" will emerge from it is unclear - perhaps it will instead be primarily helpful for the documentation of one of the earlier cases of mental illness in California. Only time will tell.

Another example of creative collection development is one I will place under the label of "buying books on Davis street corners". This incident came about as a result of reading the Davis Enterprise newspaper while eating lunch - not an automatic occurrence given that I live in Sacramento and don't always read the local Davis paper. But on this day - I did, and in doing so I came across an article about David Breaux (I believe a homeless man -- although the article didn't say so), who, for nearly two years, would return again and again to stand on the corner of Third and C Streets in downtown Davis with a pen and paper, asking passersby to write down their definition of "compassion". After gathering definitions of "compassion" from more than 3,000 people, he, with the help of other Davis community members, self-published his results as a book titled "Compassion Davis, CA". The newspaper article ended by noting that the book could be purchased from the author at the same location where it was compiled. After finishing lunch, I figured out where the street corner being referred to was, then I walk over to it, and was fortunate enough to find the author there (although he was about to leave), I opened up my wallet, forked over the fifteen bucks and bought the book. And now the University of

California at Davis owns a copy of the book, even though no other library does, or perhaps ever will.

Or yet another example of our sophisticated acquisition processes, which I will categorize under the label of "sidewalk radical wares", was when, a few years back, I came across a Eastern European emigrant from one of the former Soviet bloc countries who had liberated a stash of Communist posters following the downfall of the Soviet Union, and was selling them on the sidewalk in front of the UC Davis Student Union. After conferring briefly with our AUL for Collections about this "unusual" sales opportunity, I took a quick trip to my ATM, then plopped myself down on the sidewalk next to this "purveyor of posters", and negotiated the purchase of a few examples of these well-traveled political publications.

Perhaps an ever more interesting example of our creative collecting enterprises can be categorized as an example of the "if you can't buy it - steal it" school of acquisition. This is a technique that is highly recommended for all University Special Collections Departments, and should be required as an essential task and duty of all campus archivists. What I am referring is the delicate art of grabbing copies, off the wall if necessary, of political fliers and posters documenting the political and social issues and concerns of the campus community. The trick of this is to try to time it so that you interfere as little possible with the "posting rights" - or wrongs - of the individual or group posting the little bit of "paper rebelliousness", but at same time you grab it before the campus authorities remove it from sight. I will offer just one example of this. Ten years ago a library staff member brought in a flier titled "We at the Davis Knights of the Ku Klux Klan feel it is time we are heard on the controversy in the ASUCD elections". While the attribution to a clearly fictional Davis chapter of the KKK was unreal, the satire, or one may say more accurately - the ridicule, of multiculturalism in campus elections was very real. Just a few months ago the flier was at last cataloged, and the cataloger brought it forth just in time for it to be considered for inclusion in a major new campus exhibit on the subject of "civility" [although, I would hasten to add that this specific flier has more to do with civility's brother - "incivility", rather "civility" herself].

But all these examples of somewhat "creative" and "home-grown" collection development methods pale by comparison to some of the interesting challenges which have faced us in collecting some of the publications of the more extreme political groups that we have endeavored to acquire. While collecting pseudo-KKK fliers is one thing, imagine buying publications directly from the Klan itself. When we did this, as part of our greater efforts to document some of the extreme political movements of the past century, we didn't run into problems getting the Ku Klux Klan to sell us their publications, although we likely will never know what their reaction was to receiving a book order from a university library, what we do know is that the University of California, at least in the person of our accounting office, didn't like it at all. There was this little issue of not wanting to have a University of California check issued with the Ku Klux Klan's name written on it. Thus we regrouped and through the effort of our acquisition staff we manage to arrange to cover the costs of the purchase (actually quite modest costs at that) through the use of petty cash funds, without needing to write a check with UC's name on it.

Sometime later, we had a similarly awkward acquisition challenge when we ordered some publications directly from the Montana Militia (an organization rather more extreme in their views, and in their actions, than their patriotic-sounding name might indicate). On this occasion, our accounting staff didn't seem to feel uncomfortable writing a check to a militia group, the problem was at the other end. It turns out that the Montana Militia doesn't believe in banks or the banking system, and wouldn't accept a check in payment for the order. They did however believe in the U.S. post office. So, they were willing to accept our order when our acquisitions staff sent them a U.S. Post Office money order. This done, we are now the proud owners of videotapes telling us all about the New World Order's take over of the world, as well as the "true" story about the Oklahoma bombings of Timothy McVeigh, and of the government role in, as they would call it, the "Ruby Creek Massacre".

On other occasions, however, the acquisition processes were far simpler, but the choices not - necessarily easy, or actions taken - without hesitation. Just a few weeks ago, for example, I came across a reference while researching on the Internet that Terry Jones had published in 2010 a book titled "Islam is of the Devil", that purported to present his rationale for his extreme views on Islam. I am sure that most of you will remember that Terry Jones is the highly controversial Florida preacher who had a plan to sponsor a "International Burn a Koran Day", and had amassed a pile of some 200 Korans which he planned to set ablaze in bonfire in front of his front of his Florida church. He was initially persuaded not to carry out his this outrageous act, but several months later he and his small congregation did burn a single copy of Koran at a ceremony at their church. News of this event set off a storm of outrage across the Islamic world, not to mention the rest of the civilized world as well, and led to protests in Afghanistan, which became violent and ended in deaths of nine people, and the injuries of ninety others. I did hesitate - - but, in the end, I knew we needed to buy a copy of this book. It wasn't difficult to do so. We simply ordered a copy from an online vendor, via Amazon.com. It cost all of ten dollars (and it was a hardback at that). However, I note that as today at least, a copy of book is only held by us, the Library of Congress and the University of Michigan. I have no interest at all in promoting its further sales. However, I also would have to point out that its relative lack of availability, points to the need to have at least a few specialized research collections in the country to preserve and to make available these extreme views for the purposes of serious academic research.

As might be expected, buying extremist publications can cause concerns in a number of quarters, at least until the meaning and purpose of such orders is explained. We were fully expecting that someone, at some time, to stumble across some isolated part of our collections and draw the wrong conclusion. We fully expected that somebody might find some absolutely hateful and hate-driven piece of political or social dogma in Special Collection, and draw the conclusion that there was a nest of neo-Nazis in the Special Collections Department involved in a mad conspiracy to pollute the minds of Cal Aggies and turn them all into the reincarnation of Adolf Hitler (Sorry Adolf -- no such luck). But what happen was a little less expected. No student, faculty member, or outside academic researcher, that we have ever interacted with has ever shown any signs of not fully, and easily, understanding the value, purpose, and intention of having a collection of extreme political, social, and religious publications housed in the University's Special

Collections Department. However, we surprised on a couple of occasions by the attention we received from outside groups. For example, following the establishment of Special Collections Department's subscriptions to several racist and anti-semitic organizations journals and newsletters, the University Librarian received a letter from one of the leading hate group monitoring organizations warning her that the UC Davis Library was subscribing to the publication of a hate group, and suggesting by implication that we shouldn't be. We were warned that the group was boasting in its newsletter of having achieved big-time respectability by having a University (in this case UC Davis) subscribing to its publication. Since, as it happens, these subscriptions were placed by the then-Associate University Librarian for Collections, a national leader in the area of collection development, as well as former Rhodes Scholar, the letter suggesting we were ignorant in our choices was interesting, but ultimately not persuasive.

While we have few difficulties with people actually using the collections, we did have one other interesting incident. Following shortly after the publication of an article on the collection in the UC Davis campus student newspaper, [the student reporter who wrote the article seemed to somehow miss the point of what we were doing, although he did accurately report that we were collecting extremist literature], we receive a visit from the F.B.I. While it might seem odd to have the local FBI agent drop by to use your collection, I took it -- as I think most Special Collections Librarians would take it, -- as an opportunity to give a tour of our collections and to promote the value of such collection for research. Unfortunately, so far, neither he, nor his colleagues, have come back to use the collection - at least yet - so I fear that we have more work to do. In any case, I must say that, I think the word has probably leaked out that Special Collections is not operating as a terrorist cell -- but that, we might, in fact, be a half decent place for those people interested in researching the operations of a terrorist cell, either now or sometime in the future -- at least after a bit more work on our parts.

Lastly, I would like to address the final question in this paper, which is "what has been the result of our efforts and has it all been worth it".

The result of our building of these collections, and, equally important, our cataloging and making accessible these collections has been a significant increase in the use of UC Davis Special Collections by both our own students and our faculty. Also as befits a ARL member library we have seen a significant increase in the use of our collections by researchers both nationally and internationally. Indeed, materials held in the several collections relating to social and political issues are among the heaviest used portions of our collections. In just the last few years, as the presence of these collections has started to become more known, a number of our professors have incorporated the use of our collections into their classes and seminars. History Professor Katherine Olmsted (author of a recent book of American conspiracy theories published by Oxford University Press) has brought her students from her seminar she teaches on "Conspiracy Theories in Twentieth Century America" into the department a number of times over the last several years. Religious Studies Professor Flagg Miller (in the news of late for his involvement in the translation of videotapes captured several years ago in a previous compound of Osama Ben Laden) brought in his undergraduate Honor's Challenge Class on the topic on Religious Fundamentalism, and made the Special Collections Department a focal point for his students' research projects. Also, History and Religious Studies Professor David

Biale has sent students in study documents shedding light on the long history of anti-Semitism, as well as some of its newer phases, such the works of holocaust denial dogma [regretfully some of key proponents of which live in our own home state of California]. Additionally, the students of History Professor Clarence Walker (an expert in the area African American history) have come in to study various of the works in our collections that shed light on place of race and racism in American history. The list could go on - but you get the point. The more important point is that we see this as only the beginning. As these collections become more known, as we do more to make them known, they will become a important source for research and education in some of the most of significant, if at times quite troubling, social, political and cultural issues of our day. And thus, we look forward to continuing the challenges of "collecting in the twentieth-first century".

As for that last, final, question - has it all been worth it? In a word - yes.

And thus