



*Towards the end of 1994, the Higher Education Funding Council for England (HEFCE) invited universities to bid for funds to carry out various kinds of curatorial work on their special library collections supporting research work in the humanities. Southampton University Library made a strong bid and it is now clear that we have done exceptionally well and secured substantial extra funding. More details of this are given elsewhere in this newsletter.*

*In support of our bid, we gave strong emphasis to the interdependence, as we see it, between high quality curatorial work and the encouragement of scholarly exploitation of our resources. Unless our collections, printed and manuscript, are properly catalogued, and carefully looked after, scholars may remain ignorant about the full riches of what we have or unable to use our collections because they are too fragile. Likewise, the best justification for our investment in curatorial tasks is the increasing volume of scholarly work produced by our own researchers and the visiting scholars who come to*

*Southampton in increasing numbers, partly with the help of our subvention of their work.*

*The main funding success we report this time lies squarely in the curatorial field. But we are constantly working to improve our resources for research as well and I can take this opportunity to report that the Ian Karten Trust has recently endowed a Fellowship in Jewish/non-Jewish Relations in the Christian Era, tenable in the Parkes Centre. More details about this Fellowship will appear in the next newsletter and Dr Sarah Pearce, the first to hold the Fellowship, will deliver a Karten Lecture in December 1995.*

*Nor will our efforts stop there. Good resourcing is essential for our work. We are pleased with our successes to date and hope you can share our pleasure. Our successes encourage us to redouble our efforts for the future, so that we can both expand our work and place our current activities on a surer footing.*

*Bernard Naylor*

*University Librarian*

### **Parkes Library Events 1995/1996**

As part of a strategy to keep news of events as up to date as possible, a full programme of all events and conferences arranged by the newly formed Parkes Centre will be distributed separately. Future plans include events in 1996 to commemorate the centenary of the birth of Revd James Parkes.

### **News**

#### **Funding:**

The Parkes Library has received a substantial grant from the Higher Education Funding Council as a result of the recent report by the Joint Funding Councils' Library Review Group (the Follett Report). The grant will support a project to computerise the Library's card catalogue. At present, although all periodicals are

listed in the automated catalogue, only books bought in the last fifteen years and older items, which have been recatalogued, are included. This means that many of the rarer items and most of the books collected by James Parkes, himself, can be traced only through the card catalogue. When the project has been completed it will be possible to search for any item held by the Library through the University of Southampton Library OPAC (Online Public Access Catalogue), which is available worldwide via the Internet.

Follett money is also financing a number of projects on the archives. This includes the recruitment of an extra archivist to work on a number of Jewish-related collections. The conservation section has also benefited from Follett funding. Its work on the Parkes Library rare book stock is described later in the *Newsletter*.

*Centre for the Study of Jewish/non-Jewish relations at the Parkes Library:* Dr Tony Kushner has been appointed as the first Director of the recently established Centre for the Study of Jewish/non-Jewish Relations at the Parkes Library.

The Centre's objectives will be to co-ordinate and expand activities linked to the Library and the associated Jewish archives. It will act as a regional, national and international centre for research in Jewish/non-Jewish relations and will also create and develop links with other institutions engaged in teaching and research in this area.

Work on the Parkes collections will be promoted by fostering both undergraduate and postgraduate teaching and the programme of publications will be expanded. One of the most important tasks of the Centre will be to promote interest in the the collections and the work undertaken upon them, through public lectures, adult education courses and international conferences and seminars.



*Dr Tony Kushner with his son Jack*

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### Accessions to the Parkes Library

The Library has recently acquired a number of volumes from the series *Archives of the Holocaust* edited by Henry Friedlander and Sybil Milton (New York: Garland, 1990-). Each volume, or set of volumes, reproduces in facsimile, a selection of documents from one of twenty archive collections in five countries. Papers from the Central Zionist Archives in Jerusalem, Israel State Archives, American Jewish Archives and the United Nations Archives are among those included in the series.

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### Archive accessions

The Library has secured the accession of a number of further collections since the beginning of the year. They include copies of correspondence of Sir Moses Montefiore; papers of the International Interfaith Organizing Co-ordinating Committee of 1993; and papers of the Anne Frank Educational Trust. The Montefiore

papers consist of copies, transcripts and translations of correspondence and papers to and from Sir Moses Montefiore, or on his behalf, 1793-1885. The papers of the Anne Frank Educational Trust relate to a childrens' letter writing competition which was held in October 1994.

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### News from Professor Mary Grey and La Sainte Union College, Southampton

As part of the Centre for Contemporary Theology's Lenten study programme 'The cost of discipleship' which centred on the legacy of Dietrich Bonhoeffer, Rabbi Dr Albert Friedlander gave a very moving talk 'Anti-Judaism in Christian theology'. The discussion which followed was very lively and focused partly on the difference between Jewish and Christian understanding and forgiveness.

The De Brabant lecture was given by Rabbi Dr Julia Neuberger on the theme of 'Reconciliation'. This was a very provocative talk: instead of stressing 'reconciliation' Rabbi Neuberger stressed the practical action which Jews, Christians and, for example, Muslims, should engage in together to build just relationships in society.

I am participating in a project convened by Professor John Bowker of Gresham College on 'Reconciliation and conflict resolution'. This brings together scholars from many world faiths and includes Rabbi Professor Dan Cohn-Sherbok.

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### News from the Hartley Institute

In the first full year of the Institute's fellowship programme, three visiting fellows have worked extensively on the collections of the Parkes Library, Dr Paolo Bernardini, Dr Graham Harvey and Stephan Wendehorst. Reports on their research follow. At the same time, the Institute has provided support towards a number of conferences and events linked with the Parkes Library, including the conference on 'Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period', organised by Dr Sarah Pearce and Dr Siân Jones, the current Parkes Fellows, and the conference on Belsen, held jointly by the Parkes and Wiener Libraries. Other notable events have included Paolo Bernardini's seminar on *The silent retreat of the Fathers: Jewish-Christian relations in the early eighteenth century* and Professor Geoff Eley's public lecture, *Watching Schindler's List: not the last word*. In 1995-6 visiting fellowships have been awarded to seven individuals, who will include Claire Jowitt, working on 'Radical identities? Writing Jews and Jewishness in revolutionary England'; Margaret

Katritzky, whose research focuses on 'Jewish and Gypsy musicians and actors in late renaissance theatre'; Rainer Liedtke, on 'Jewish charitable institutions in England and Germany'; and Yoram Mayorek, the Director of the Central Zionist Archives in Jerusalem, who will be continuing his researches on 'French Jewry and Palestine pre-World War I'. The Institute will also be supporting the Parkes centenary conference.

Dr Chris Woolgar

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### Research round-up

*Dr Paolo Bernardini:* During my 4 months tenure as a Visiting Fellow at the Hartley Institute my research has centred upon the Anglo-Jewish intellectual and social relationships and on the Biblical scholarship in the first half of the 18th century. I have attempted to encompass these two fields in the same perspective, and to consider in parallel the new acquaintance of the English people with the Jews and with their cultural and religious tenets at the beginning of the age of Enlightenment.

A first and preliminary presentation of the outcome, as well as of the scholarly framework of this research project, was discussed in the lecture I delivered at the Parkes Library on 8 March 1995. The research I have pursued is part of a more wide-ranging study which aims at demonstrating the role played by both the Oriental and Biblical studies and by the Anglo-Jewish learned community in English society before 1753. This was not only the year of the Jew Bill controversy, but also of the first pioneering works by Benjamin Kennicott and Robert Lowth, which were bound to innovate afresh the field of Biblical studies.

*Dr Graham Harvey:* The collections of the Parkes Library evidence the difficult relationship between Christians and Jews, Christianity and Judaism. A long history of animosity, denial and violence makes for sad reading. The fact that the Parkes Library and the Hartley Library's Archives also contain invaluable material on better relationships and dialogue between the two communities is a positive and hopeful sign. My research examines the relationships between Jews and Christians in contemporary Britain. The results of a questionnaire (distributed to a representative sample of Council of Christians and Jews (CCJ) members) in comparison to the CCJ archive collection already housed in the Library, give a clear picture of what is happening in the regional groups of the CCJ. Additionally, I have been able to interview a number of significant people within the leadership of the CCJ in order to clarify the picture.

The typical format of a CCJ meeting is a lecture followed by questions rather than a conversation or discussion. This format certainly encourages the increase of understanding between the communities about chosen topics. Many CCJ members comment, however, that real dialogue most often develops from mutual trust based on established friendships. Such friendships are made and encouraged more often either in the small committee groups which organise CCJ groups or in the brief informal part of CCJ meetings. Whilst such "tea party" episodes seem insignificant, my research suggests that it might be better for dialogue groups to make more of them and less of the lecture format. Sometimes the information imparted can be misunderstood as, for example, when *some* Christians mistake a demonstration of the contemporary Passover *seder* for a history lesson about Jesus' Last Supper.

My research project is concerned not only with these polite and friendly encounters but also in the wider views the two communities have of each other. I spent some time talking with "Jews for Jesus" and with other evangelical Christians about their views. One aspect of the research which still needs development is the attempt to find out how statements by Church leaders about the difficult texts concerning Jews in Christian scriptures have affected their actual usage in teaching and preaching.

*Stephan Wendehorst:* While there is already substantial scholarship on General and Socialist Zionism in this country, the history of other segments of the Jewish spectrum of opinion, such as the Religious Zionists and the non-Zionist Orthodox, has been neglected. Orthodox views of Jewish identity are partly overlapping with and partly diametrically opposed to the national interpretation of Jewish history. They provide intriguing alternative perspectives on the novel phenomenon of political-by and large secular-Zionism, the nationalist answer to the question of what it means to be a Jew in the modern world. Palestinocentric Jewish nationalism has provoked three distinct responses in the Orthodox world. While the Mizrachi, the Religious Zionists, have co-opted much of the national platform into their own programme, the response of the Agudath Israel has been one of pragmatic acceptance of facts and that of the ultra-Orthodox radicals of the Neturei Karta one of violent rejection. My stay at the Hartley Institute has given me an opportunity to complement my findings in Israeli archives, the Agudath Israel World Centre and the Mosad HaRav Kook, with the Schonfeld and Hertz papers and the latter's extensive publications.

In addition to my project on orthodox British Jewry and Zionism, my stay at the Hartley Institute has afforded me an opportunity to put the finishing touches on an article and a text edition—together with Franz Levi and Rainer Liedtke—on the early emancipatory legislation of the Duchy of Saxony-Meiningen, one of the Thuringian principalities, which will be published in the *Zeitschrift für Thüringische Landesgeschichte*; to initiate a comparative volume on the emancipation experience of religious minorities in nineteenth-century Europe; and to engage in explorative work for a study on legal cases brought by Jewish communities before the *Reichskammergericht* and the *Reichshofrat*, the two supreme courts of the Holy Roman Empire of the German Nation.

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### Conference reports

*The Liberation of Belsen*, sponsored jointly by the Parkes Library and the Wiener Library:

This important conference was held in London in April 1995, fifty years after the liberation by the British army of this notorious but much misunderstood Nazi concentration camp. It brought together survivors, liberators and historians over an intensive two day period in which many aspects of the history of Bergen Belsen, its liberation and role as a displaced persons camp were discussed. Although half a century has passed, the testimonies of those who had experienced the camp as inmates and those who had liberated it were immensely fresh, moving and frequently disturbing. In the first papers, historians **Christine Lattek** from Germany, **John Fox** from Britain and **Richard Breitman** from the United States outlined the place of Belsen in the Nazi concentration camp structure and its complex relationship to the murder of European Jewry. Moving towards the experience of Belsen's inmates, **Thomas Rahe** of the Belsen Memorial Museum talked about faith and survival in Belsen and **M.R.D. Foot** covered the presence of British prisoners in Belsen. **Alfred Garwood**, a survivor, related the neglected experiences of those who had been in the 'Star Camp' at Belsen since 1943 whilst **Esther Brunstein** and **Anita Lasker-Wallfisch**, both of whom had come to Belsen from Auschwitz, related the last horrible months of the camp under Nazi control.

The second day of the conference focused on the actual liberation of Belsen and its aftermath. The **Revd Leslie Hardman**, the first Jewish chaplain to enter Belsen, talked of the enormity of what he had seen and **Helen Bamber** recalled her work as a medical volunteer. Historian **Annette**

**Wievorka** from Paris related the experiences of French internees and their reaction to the British liberators whilst from the 'other' side **Paul Kemp** of the Imperial War Museum gave an overview of the British army and its role in the liberation process. The **Revd Isaac Levy**, the second Jewish chaplain to enter Belsen, told of his experiences in the weeks following liberation as did **Arnold Horwell**, a refugee who had joined the British army.

In the final sessions **Joanne Reilly** (Southampton) related how women had played a crucial but neglected role in the liberation of Belsen, while **Hagit Lavsky** of Jerusalem talked of Bergen Belsen as a Jewish centre after 1945 including its political and social aspects. **Tony Kushner** brought the story up to date with a paper on the memory of Belsen and **Rabbi Hugo Gryn** concluded the conference.

It was the purpose of the conference to combine a serious academic study of Belsen (remarkably the last and only major history of the camp was published in the early 1960s) with an act of commemoration. In both respects the conference was, for the most part, successful. Memory and history are not always compatible but the audience (mainly consisting of Holocaust survivors, liberators and students) and speakers learnt much from each other. It will be fitting, therefore, that the conference proceedings to be published by Frank Cass, will include, in addition to the academic papers, the testimonies of many who experienced Belsen as well as other documents relating to the camp's complicated history.

#### Dr Tony Kushner

*Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period* organised by Dr Sarah Pearce and Dr Siân Jones, Parkes Fellows:

This one-day conference sponsored by the Parkes Library in conjunction with the Hartley Institute was held on 28 March 1995. A group of distinguished scholars addressed the issue of Jewish self-understanding in relation to the non-Jewish world in antiquity, a central area in Jewish studies and one which was important in the work of the late Revd James Parkes. The speakers considered the evidence from the Graeco-Roman period for Jewish allegiance towards local places and peoples outside the land of Israel, alongside the expression of Jewish self-identity in those settings. This is a relatively unexplored question in Jewish studies, but one which is of considerable importance both for our understanding of Jewish culture and identity in the Graeco-Roman period, and for the comparative analysis of Jewish/non-Jewish relations across different historical periods.

Dr Siân Jones opened with a paper concerning the difficulties of determining what constitutes Jewish identity from archaeological remains. She was critical of the way in which historical sources have been used to provide a deterministic framework for the interpretation of archaeology and suggested an alternative approach to the archaeological remains drawing on anthropological theories of cultural identity. The following two papers considered the literary evidence in relation to two very different Jewish groups. Dr Martin Goodman of Oxford University offered a test-case for the question, 'Who is a Jew in the Graeco-Roman period?' He focused on the Idumaeans who were forcibly converted to Judaism, arguing that they subsequently maintained a strong sense of identification with the Jews of Judaea, whilst at the same time being considered as a distinct group, an 'other', within Judaism. Professor Joshua Schwartz of Bar Ilan University offered a study of Babylonian rabbis studying in Roman Palestine and the ambivalent role which patriotic attachments to Babylonia played in their claims to authority and status. Dr David Noy of the University of Wales concluded the proceedings with a review of the testimony of Jewish self-identification and attachment to the Land of Israel in funerary inscriptions from Europe. He argued that little unambiguous evidence remains for Jewish self-identification and there is only one very doubtful reference to the importance of the Land of Israel itself.

The papers stimulated lively debate both from the speakers and members of the audience. In particular, the methodological issues raised by the study of cultural and religious identity were considered, and, from their various perspectives, the contributors stressed that Jewish identity in the Graeco-Roman diaspora was far from homogeneous as has often been assumed in past studies. A publication is now being prepared based on the conference papers with some additional commissioned works. The book is to be published by Sheffield Academic Press and will be included in their Second Temple Series.

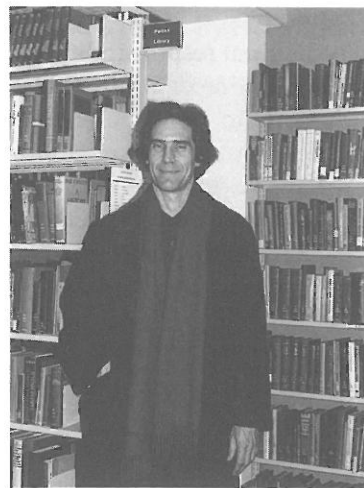
Dr Siân Jones

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### Sixth Parkes Lecture

Michael Ignatieff *Ethnic Conflict and the Narcissism of Minor Difference*

The Parkes Lecture this year was given by Michael Ignatieff, author, television presenter and self-confessed 'liberal cosmopolitan person'. He set himself the task of explaining how ethnic conflict comes about. In the first part of the



Michael Ignatieff in the Parkes Library

lecture he set about developing some theory. The second part saw its application to the continuing conflict in Yugoslavia.

For his theory Ignatieff turned to Freud, the Freud of the *Taboo of Virginity*, *Group Psychology* and *Civilisation and its Discontents*. Freud had pointed out that it was precisely in the minor differences between people that the source of hostility lies, and that we and our groups define ourselves, to some extent, in opposition to others. Difference implies criticism of the other by us. We feel it as such because of our regard for ourselves, that is our narcissism. The narcissist is not interested in other people. For this reason the intolerance shown to others is not accessible to objective argument. While this applies to individuals, it can also apply to nations. Nationalism is narcissistic. In our self-regard as nationals of one country rather than another we define the nation in terms of a glorious created past and an historic destiny. The aggression which the group, like the individual, may feel, is turned outwards against the other. Christians, the community of love, have turned suppressed self-hatred (their failure to live up to their own ideals) outwards against the Jews. The Jews of pre-Holocaust Europe were assimilated. The remaining differences from their neighbours were minor. Narcissism made them into major differences and the situation at the time allowed Hitler to turn them into major biological differences. Notions of purity and pollution come into play. Cleansing became necessary.

Ignatieff identified some of the weaknesses in his own theory. How are minor differences distinguished from major? it might have something to do with groups, he thought. Intolerant people stress the differences not between individuals but between groups. Hostility between individuals is absorbed by their group membership. Intolerant individuals

do not see themselves as individuals and refuse to take any individual responsibility for what they say or do. This line of argument led Ignatieff to introduce a point to which he kept returning. This was the importance of bourgeois individualism, the sovereignty of individual judgement, individuals who do not simply conform to the group. But if some nationalist societies become intolerant, Ignatieff pointed out, there are others which do not. The United States was argued to be one such society—friendly, nationalistic on the one hand, but determined to defend the constitutional and legal rights of the individual, on the other hand. France was another one.

Then we came to Yugoslavia. Under Tito's type of communism the peoples of Yugoslavia had become similar. Life-styles had converged. Religious observance had declined massively. All nationalities had shared in the benefits of modernisation and rising standards of living. Different nationalities had worked together as 'guest workers' in Germany. Inter-marriage was widespread. After Tito died, though, ethnicity was rediscovered. Minor differences became exaggerated. Separate glorious pasts were recreated, religious symbols recovered. Why? Ignatieff would have little to do with Gellner's widely accepted idea that the revival of nationalism (and the resurgence of religious 'fundamentalism', of course) is an attempt by people to redefine themselves as a reaction to the effects of modernisation. On the other hand, he thought there was some mileage in his theory of narcissism. Regard for the nation, and only one's own nation, allowed the other to be disregarded and the objective facts (such as state territory and national territory not happening to coincide) to be ignored. History could be fantasised in a most extraordinary fashion. The Serbs, for example, rediscovered their glorious past as tragic guardians of Christendom against the Muslim Turk; their premiership in liberation from the Ottoman yoke; their dream of unifying all Serbs in a single state, just as in the great days of the medieval Serbian Empire; the massacres in the Second World War at the hands of Croats, unregarded in the West obsessed with its own suffering.

But why did the narcissism develop at this particular time? Ignatieff explained this by the death of Tito. The mutual tolerance which had characterised Yugoslavia in his time was possible only because of the overarching authority and power of state. When Tito went, that went too. The feeling developed that the state could no longer provide protection to individuals. In a situation where civic society was little developed,

the only source of security was the group. The 'logic of fear', with all its irrationality, drove individuals to rediscover their group solidarity. Minor differences were inflated to become major. All the modernisation which Yugoslavia had experienced, simply made the resulting intolerance that much worse.

In his conclusion Ignatieff suggested that the only way in which such disaster can be avoided is through the exercise of legitimate, impartial state authority. The state in turn derives its authority from the consent of private individuals prepared to exercise their individual judgement in all situations. But, as Ignatieff made clear in responding to questions after the lecture, the concept of the juridical subject with his or her rights to impartial justice is also fundamental. Habits of intolerance, essential to civil society, derive from how people see themselves as individuals too, rather than as ciphers or abstractions. ('Identity is a repertoire, not a fate' he said at one point during questions.) The greatest enemy of blanket intolerance and hostility is the stubborn fact that other individuals are actually likeable. The Nazi camp commandant or the white slave owner was doomed if he responded to that.

Ignatieff's presentation was compelling, his performance enchanting. The audience loved the quiet voice, the hint of trans-Atlantic tones, the ascetic Bohemian appearance—the personality. But, if on more sober reflection, the argument does not entirely convince, there is surely something in it, and around the idea of narcissism he left much for us to think about. Just one such thought. Our situation in Britain may not be very similar to that of Yugoslavia, but isn't it odd how our present government is playing up the minor differences between the British and the Europeans, and stressing the superiority of our three hundred year old constitution? Are we becoming dangerously narcissistic too?

**Professor Malcolm Wagstaff**

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### **Parkes Seminar**

Dr Dan Bahat *Masada: emotive journeys and academic puzzles*

Masada ranks as one of the most emotive and symbolically significant archaeological sites in the world today. A fortress built on the top of a mountain in the Judaeen Desert probably by Herod the Great, Masada is now renowned as the site of the Zealots' last stand against the Romans during the Jewish Revolt of AD66-73. In his chronicle *The Wars of the Jews* Josephus describes how a group of Jewish people took refuge in

Masada, and came under siege from the Romans. Rather than be taken by the Romans, Josephus relates how the rebels decided to commit collective suicide and today their story has become a powerful symbol of Jewish resistance.

In his lecture on *Masada*, courtesy of the Anglo-Israel Archaeology Foundation, Dr Dan Bahat, from the Bar Ilan University in Israel, discussed both his personal emotive investment in the site, and the ways in which evidence gained from the excavation has contributed to debates over the history of the fortress. Initially he described the way in which the three years he spent excavating at Masada and living in the desert has been an important part in his life, resulting in a sense of comradeship that still survives today. For Bahat, Masada is not merely an abstract symbol of Jewish resistance, but a lived experience, a point which emerged time and again throughout the lecture.

Alongside this personalised account, Bahat discussed the ways in which the excavation of the site provided information about people's lives at Masada. For instance, he showed slides of the frescos and stucco walls which embellished Masada, the plan of the north palace, the storerooms, and the quarries on the side of the rock outcrop which provided stone for the construction of the fortress and were subsequently turned into water cisterns. The archaeological remains reveal the ingenuity of the people who built and lived at the site.

The excavations produced a considerable amount of information about the architectural and social history of the site. For instance, they provided evidence for the luxury of the buildings which Herod the Great constructed, and for signs of Jewish life during the later occupation by the Zealots, such as the conversion of the bath house into a ritual bath. Through such information archaeology provides a useful counterpart to historical sources relating to the site. Bahat discussed a range of often conflicting historical and archaeological information about who first constructed the fortress, Herod the Great or possibly the Maccabees. The evidence does not provide any conclusive answers and such puzzles will continue to be a focus of research. Nevertheless, his lecture demonstrated the important role of archaeology in providing information about daily life. This complements historical sources which mainly focus upon political events and conflicts.

**Dr Siân Jones**

## Preservation of the Parkes Library



*Buening's Itinerarium Sacrae Scripturae (1588) before treatment*

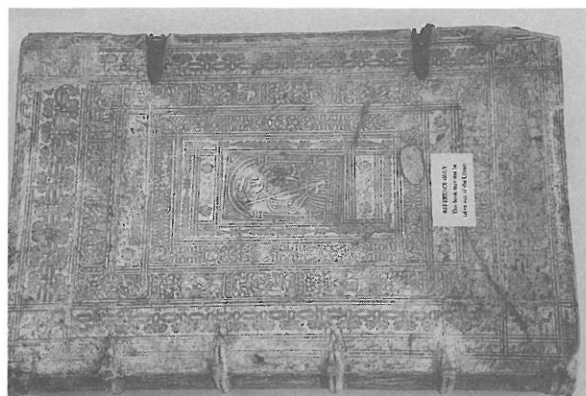
To ensure the optimum conditions for long-term preservation, the rare books in the Parkes Library are housed in environmentally controlled storage within the Special Collections Division. The Division has an overall preservation policy in which all books are ensured conservation treatment.

The books are cleaned by dusting the text and removing surface dirt from the bindings. If the books are leather-bound, a suitable leather dressing is applied to prevent further deterioration.

The books are then wrapped in M-tissue and are boxed in conservation grade book boxes padded with M-tissue to prevent movement. Wrapping books also protects them from dust.

The books are stored horizontally on shelves rather than standing vertically, thus reducing strain on the book spines. A treatment record is kept for each individual item.

**Anne-Marie Steel, Senior Preservation Officer**



*Itinerarium Sacrae Scripturae during treatment: showing the difference when surface dirt has been removed from half of the binding. This book is blind tooled on alum tawed pigskin.*

## Recent publications

I.Bennett *George Appleton: Reflections from a life of prayer* (London: SPCK, 1995)

Todd M.Endelman, 'The Frankaus of London: a study in radical assimilation, 1837-1967' *Jewish History* vol. 8 (1994) pp. 117-54

S.Kadish *A good Jew and a good Englishman: the Jewish Lads' and Girls' Brigade, 1895-1995* (London: Vallentine Mitchell, 1995)

A.J.Kershen *Uniting the tailors: trade unionism amongst the tailoring workers of London and Leeds 1870-1939* (London: Cass, 1995)

A.R.J.Kushner *The Holocaust and the liberal imagination* (Oxford: Blackwell, 1994)

H.Meirovich, 'Reclaiming Chief Rabbi Hertz as a Conservative Jew', *Conservative Judaism* (Summer, 1994) pp. 3-23

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## The Parkes Library: how you can help

The maintenance and expansion of the Parkes Library and positions linked to it have depended on a partnership between the University of Southampton and our valued sponsors. The result has been most successful. Further resources are required to help continue the lifework of James Parkes.

There are many ways of helping the Parkes Library:

\* By becoming a *Friend of the Parkes Library* (currently £15 per annum)

\* By *Deed of Covenant* (contributions from limited companies are especially advantageous)

\* By making a *Donation* (single gifts of £250 or more can be made at much greater benefit to the Library through the "Gift Aid" scheme)

\* By *Bequest and Legacy* (free of inheritance tax through our charitable status)

\* *US citizens* can also make tax-deductable donations

\* Through donations of relevant printed materials and documents

The Parkes Library has charitable status through the University of Southampton Development Trust, Registered Charity Number 295753. A leaflet 'How You Can Help', which provides more information about all these schemes, is available from the Development Trust Office, University of Southampton, Highfield, Southampton SO17 1BJ

(telephone (+44) 01703 594447).

All contributions should be made payable to the University of Southampton where they will be placed in the Parkes Library account and used for only that purpose.

The names of benefactors presenting gifts in excess of £250 are permanently recorded in the Library Benefactors Book.

**The Parkes Library Newsletter** is edited by Karen Robson and Jenny Ruthven and produced by the Parkes Library, University of Southampton, Highfield, Southampton SO17 1BJ. Further information about the Library and its publications can be obtained from this address or by telephoning Southampton (+44) (01703) 593335.