



Shadows may be shadows, but they can, for all that, convey a powerful impression of the substance. I was privileged to meet James Parkes late in his life and early in my career as University Librarian. By then he was a shadow of the young man whose vision of justice and hope penetrated some of the darkest corners of the inter-war years. Still, there was about this shadow a kind of calm and confident certainty, perhaps born of an unshakeable conviction of the enduring value of the cause to which he had devoted his life.

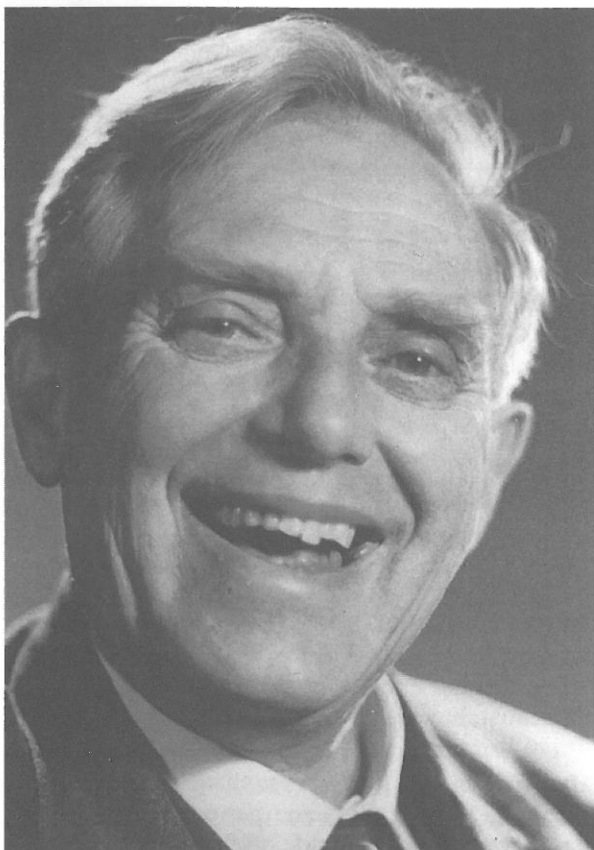
Alfred Wiener, on the other hand, I never met. But I visited and knew his library long before I ever came to Southampton. Personal libraries, like those of James Parkes and Alfred Wiener, also cast shadows. In some ways, the shadow cast by such a library is one of the fullest expressions of the person one could ever hope to come across. Every nuance of the original collection seems to enhance the detail of the portrait of the collector's mind. Just like the Wiener I never knew, even the Parkes I knew is still recreated for me in vivid detail by the books he assembled and gave us to be a legacy.

Sometimes, there are conversations you just wish you could have heard. The words shared by James Parkes and Alfred Wiener, and the friendship to which those words gave expression, must fall into that category. What their libraries tell us contains so much about the origins and the unfolding of some of the most terrible events of our time. Yet I am sure that their conversations must have been enriched by hope and by those inspirations of the human spirit which can be found even in the dark episodes which their libraries chronicle.

Our newsletter this time records and rejoices in the renewal and refreshment of our relations with the Wiener Library. James Parkes and Alfred Wiener are once again in close conversation, as no doubt they would have wished. We look forward to developing our friendship with our colleagues in the Wiener Library. I am sure our work will be enriched by their traditions and achievements and we hope in our turn to do the same for them.

Bernard Naylor

University Librarian



Revd Dr James Parkes

Events

1996 is the centenary of the birth of the Revd Dr James Parkes (1896-1981). In honour of his life and works an extensive programme of events has been compiled. Conferences, exhibitions and a Parkes Library Open Day have been arranged to complement the seminar and lecture series.

Further details of general events can be obtained by contacting the Parkes Centre, Department of History, University of Southampton, Southampton SO17 1BJ.

Parkes Library Open Day

The Parkes Library Open Day will be held on Sunday 23 June 1996. The programme will feature talks on recent developments at the Library together with reports of research in progress by those currently working on the collections. There will be opportunities to visit the archives and library and to see the work of the preservation staff. The database being constructed as a result of the Anglo-Jewish Archives Survey will be demonstrated and there will be an exhibition of items from the collections. Details of the Open Day will be distributed shortly and enquires should be addressed to Dr Chris Woolgar, Hartley Library, University of Southampton, Highfield, Southampton SO17 1BJ. Tel. (01703) 592989

Tolerance and Intolerance: an international conference to mark the centenary of James Parkes' birth

To mark this important occasion and to celebrate Parkes' work the newly established Centre for Jewish/non-Jewish Relations at the Parkes Library is organising a conference on *Tolerance and Intolerance* to take place at the University of Southampton, on 10-12 September 1996. The conference will also be used as an opportunity to launch the new Centre.

James Parkes was amongst the first in the western world to acknowledge the responsibility of Christianity in the development of anti-Semitism and worked to eradicate anti-Semitism in the modern world, whether intimately connected with religion or not. In terms of Jewish/non-Jewish relationships, he worked for a genuine dialogue between the major faiths where difference and the integrity of particular religions would be recognised and accepted. This international conference is designed to examine the broader themes of James Parkes' life-work in relation to tolerance and intolerance. Many of the themes raised by James Parkes' work, such as the nature of tolerance and intolerance, the definition of insiders and outsiders, and the intersection of religious, cultural and racial forms of intolerance, are pressing issues throughout the contemporary world.

Speakers will come from a variety of disciplines including anthropology, sociology, politics, Jewish studies, history, literary studies and theology, and will discuss the nature of tolerance and intolerance in many different historical periods. Specific sessions will deal with patterns of toleration in different societies; the legal definition of 'aliens'; the relationship between religion and tolerance and intolerance; and the practical implications of academic research in the fight against intolerance. Finally, there will be a keynote lecture by Professor Gavin Langmuir on 'The implications for tolerance of the conflict between historical knowledge and the theological belief in one transcendent monotheism'.

For further details concerning the conference please contact: Catherine Revell, Conference Secretary, Department of History, University of Southampton, Highfield, Southampton SO17 1BJ. Email: sj1@soton.ac.uk; Fax: (01703) 593458; Tel: (01703) 584154.

A Holocaust Museum for Britain?

This international conference, organised jointly by the Parkes Library and the Wiener Library, will be held in London on Sunday 30 June/Monday 1 July 1996. Further details are available from Dr Joanne Reilly, Institute of Contemporary History and Wiener Library Ltd.,

4 Devonshire Street,
London W1N 2BH.
Fax: (0171) 436 6428;
Tel: (0171) 636 7247

News

The Wiener Library

We are delighted to announce that the Parkes Library and Wiener Library are about to enter a new stage of co-operation. James Parkes and Alfred Wiener, creators of their respective libraries, were good friends who developed close relations in many of their activities. In 1960 a Parkes-Wiener Association was created to enable the two institutions to work together to ensure their future development. Several years later James Parkes donated his library to the University of Southampton and the Wiener Library, after considering links with various academic institutions, retained its independence.

More recently the Parkes and Wiener Libraries have worked together on conferences, seminars and publications. The new agreement with the Wiener Library will extend this co-operation much further. A new position has been created, the Parkes-Wiener Chair in Twentieth-Century Jewish History and Culture, which is to be based in the Department of History in the University of Southampton. The person appointed will also act as Director of the Wiener Library. Details of the appointment will appear in the next Newsletter. On the library and archive front, the University will offer its expertise and experience with regard to cataloguing, storage and conservation needs of the Wiener Library.

This is a very exciting and important development in the history of both libraries which together represent resources of truly international importance in terms of research and teaching opportunities. The early stages of this co-operation have proved to be harmonious and very constructive. We look forward to them developing further in the future in a similarly successful manner.

Ian Karten Fellowship

A new academic post in Jewish studies has been created by the Ian Karten Trust's endowment of a £300,000 fellowship in Jewish/non-Jewish relations at the University of Southampton.

The first Ian Karten Fellow is Dr Sarah Pearce, formerly a Parkes Fellow, who is a specialist in Jews in antiquity, and whose inaugural lecture is reported later in the Newsletter.

Ian Karten has built up his support of educational causes through a charitable trust established in the 1980s. Leaving Germany in 1938 to study at London University, Mr Karten, who held a Polish passport, later served in the Royal Air Force. His father, brother and sister did not survive the Holocaust, but his mother was later able to join him in Britain.

After the war Mr Karten rose through the ranks of Multitone Electronics, a company which manufactured hearing aids and pioneered radio pocket paging systems. By the time the company

was sold in 1993, he owned half of it and used the proceeds from the sale to establish the trust.

The Parkes Library on the World Wide Web

A series of web pages, describing the contents of the Parkes Library, both printed and manuscript, is available on the World Wide Web at the address (URL)

<http://www.soton.ac.uk/~papers1/collections/wwwintro.html>

The pages include a guide to sources for research within the Special Collections Division of the University Library and a guide to each collection of manuscripts. There is also a telnet link to the University Library's catalogue of printed books, which will include the entire printed holdings of the Parkes Library by the end of 1996.

Research round up



Dr Claire Jowitt

Dr Claire Jowitt, Hartley Institute Visiting Fellow: Whilst a Hartley Fellow at Southampton University I am working on a project 'Writing Jews and Jewishness in Revolutionary England'. This project offers the first comprehensive account of the diverse uses and appropriations of Jewish identities by

literary figures, political commentators, theologians, radicals and sectarians in this period. Focusing on texts written in England during the revolutionary decades this project examines the often bizarre representations of both Jews and Jewish culture as relections of the turbulent politics in England during the 1640s and 1650s. Jewish identity became in this period a key discourse within which to express a variety of other cultural and political concerns.

The project explores why the figure of 'the Jew' was subject to such varied and often contradictory meanings in Renaissance literature. Indeed, representations of Jewishness underwent significant modification during the seventeenth century. For example, Christian theologians and members of many religious denominations exhibited a new interest in Jewish peoples and culture in the light of the millenarian belief that Jewish conversion was a pre-requisite for the Last Judgement. Consequently stereotypical and anti-Semitic state representations of Jewish usurers produced in the early seventeenth century were modified as the figure of the Jew was increasingly represented as the harbinger of the apocalypse. I will be exploring three avenues of study in particular. Firstly, this project explores contemporary attitudes to practising Jews, particularly Cromwell's scheme to readmit Jews in England which culminated in the Whitehall conference of 1655. It also focuses on the

appropriation of notions about the Hebrew people and the Israelite nation as expressions of the situation of the English nation during the revolutionary and Republican decades. Finally the project looks at the imposition of Jewish identities, particularly in the search for the Lost Tribes, as a strategy of English colonialism.

Dr Sarah Pearce, Ian Karten Fellow: While continuing my primary work as a Parkes Research Fellow in 1995, working on issues relating to the study of early Jewish law, I have been involved in a number of other activities related to the Parkes Centre and its concerns. These have included the presentation of several papers on the relation between anti-Semitism and Christian tradition, and a short series of lectures on the history of the Jewish people and the Jewish faith for the Southampton University of the Third Age. Since the beginning of this year I have had the privilege to become the first Ian Karten Fellow, and in December 1995 delivered my inaugural lecture on hostile attitudes towards Jews in Christian Bible interpretation. I have continued to teach a course in early Jewish history at the University and it has been gratifying that some undergraduate students have chosen to write their final year dissertations on subjects in this area. This makes very good use of the Parkes Library, which has now built up a very fine collection for the study of Jewish history in the Graeco-Roman period.

Further afield, I have recently been appointed to the Roman Catholic Bishops' Committee for Catholic-Jewish Relations, which aims to help Catholics to understand the Jewish roots of Christianity, and the continuing validity of Judaism, particularly by promoting the correct teaching of Judaism and the Bible, and by heightening awareness of anti-Semitism and the Holocaust. I hope my work on the Committee will help to represent the values and concerns of the Parkes Centre. Nearer to home I am working on the Committee for the Anne Frank in the World Exhibition, Southampton, which is bringing the exhibition to Southampton later this year.

Dr Andrea Reiter, Senior Research Fellow in German Literature: Last July my book 'Auf daß sie entsteigen der Dunkelheit': die literarische Bewältigung von KZ-Erfahrung ('So that they come out of the darkness': coping with concentration-camp experience through literature) was published by Locker in Vienna. This monograph on concentration-camp memoirs, predominately of Jewish survivors, investigates how literature and language helped the victims cope with their experience, while they were still in the camps, but principally after they had regained their freedom.

I have consulted over 130 texts published between 1934 and 1990. The early ones I found in the Wiener Library (London), at the Parkes Library (Southampton), and at the Deutsche Bibliothek (Frankfurt). I also looked at some archival material

at the Leo Baeck Institute in New York. The vast majority of these texts were written by complete literary amateurs: only a handful of professional writers were both interned and wrote about their experience. The most well-known ones, at least in this country, are the Italian Primo Levi, and the Frenchman of Austrian extraction Jean Amery.

As a literary scholar I was not so much interested in the historical facts themselves as in the way they are presented in these texts. Hence my book offers a detailed study of genres, metaphors and associative ideas.

Among my recent publications I should also like to mention several articles on the Austrian writer Ilse Aichinger and one on German writers in exile in Great Britain. I am currently preparing papers on two other exile writers, Hans Sahl and Theodor Kramer, to be delivered at two conferences in London later this year and next year, respectively. Moreover, I am engaged in a research project on the literary manifestations of the traumatisation of the so-called 'second generation', that is the children of Holocaust survivors, and another one on Jewish anti-modernists at the turn of the century.



Catherine Revell

Catherine Revell: My journey to postgraduate study in history at Southampton has been non-traditional. After several years in my graduate field of Geology, working in jobs ranging from developing new brick types to 'mudlogging' on North Sea oil rigs, I decided to develop my adult

education interest in Modern Jewish History in a more formalised way.

With the aid of a Skirball scholarship, I completed a postgraduate diploma in Hebrew and Jewish Studies at the Oxford Centre for Hebrew and Jewish Studies and wrote a dissertation on the attitudes and actions of British institutions to the crisis of European Jewry during the 1930s and 1940s.

This provided a basis for my current research at the University, which highlights the varied response of non-Jewish voluntary organisations to the plight of European Jewish refugees throughout the thirties. There is already an expanding literature on the work of Jewish refugee organisations and Jewish communal aid to refugees, but little research has been completed on Jewish-Christian co-operation and even less on separate Christian and secular group responses. To this end I will be utilising primary documents in the Anglo-Jewish Archives and material in the Parkes Library to develop greater understanding of this period in British social history, Anglo-Jewish history and Jewish-Christian relations.

Susie Taylor: I have just completed my Ph.D. thesis on the role of Jewish women in Jewish charities in Britain from the 1880s to 1945. This project has been funded by a University Archives Studentship and the archives of several Jewish charities held here in Southampton have formed a significant part of my research. The aim of the thesis was to explore the unique aspects of Jewish women's experience of philanthropic work, and to determine to what extent issues of gender, faith and ethnicity affected this work. I began the project by looking at the records of several Jewish women's organisations which are held in the archives of Anglo-Jewry at Southampton, chiefly the Jewish Association for the Protection of Girls and Women and the Union of Jewish Women. The preliminary research was supplemented by the records of other Anglo-Jewish and non-Jewish charities held here, and elsewhere, and by more general source material on Anglo-Jewry and gender history.

From these varied sources I hoped to be able to paint a fuller picture of Jewish women's experience of philanthropic work, and, by extending the chronology of the study to cover almost 65 years, I intended to explore more fully the development of Jewish women's role in philanthropy and the subsequent effects experienced by Jewish women in other aspects of their lives. It has emerged that Jewish women, although constrained by domesticity in the earlier years of this study, played a dramatic and significant role in communal philanthropy. Furthermore, their success in philanthropic fields led them to play a fuller part in many other aspects of Anglo-Jewish life, including the male preserves of religion and communal politics. This in turn serves to refute the continuing marginalisation of Jewish women by historians. It is to be hoped that these preliminary findings will prompt further research into the lives and work of Jewish women in Britain over the last century, for which Southampton University Archives and the Parkes Library represent an invaluable resource.

Professor John Solomos: Cultural Mechanisms of Racist Expression Project

Dr Les Back and Dr Michael Keith of the Department of Sociology at Goldsmiths College and Professor John Solomos, of the Department of Sociology and Social Policy at the University of Southampton, are currently conducting a study on *The Cultural Mechanisms of Racist Expression: A Study of Racism and Anti-Semitism in Graffiti, Pamphlets, Style and Body Symbolism*. The study is funded by the Harry Frank Guggenheim Foundation and is based at the Centre for Urban and Community Research at Goldsmiths College.

The research has focused initially on the changing forms of racist and anti-Semitic discourses found in printed forms (including pamphlets, journals and newspapers) and on the use of the Internet by extreme right-wing and neo-fascist networks for the dissemination of racist ideas and as a means

of communication. In the next phase of the research we shall be exploring the role of graffiti in contemporary racist cultures and conducting ethnographic research among supporters of racist groups. All four components of this project aim to uncover the specific mechanisms through which racist and anti-Semitic ideas are expressed in the contemporary environment. Among the questions to be explored in this project are: How are racist cultures in Britain connected with other types of racist cultures in the United States and continental Europe? What forms of communicative resources are being used and to what extent and has this lead to the internationalisation of racist cultures? How are new technological innovations aiding the proliferation of racist slogans, images and materials? What is the relationship between race, sexuality and gender within racist and neo-fascist discourses?

Lectures

The First Ian Karten Fellowship Lecture — Attitudes of Contempt

The first Ian Karten Fellowship lecture on 12 December, 1995 was a *tour de force*. Sarah Pearce, first holder of the recently created Fellowship, showed her considerable scholarship as well as great tenacity in pursuing her subject to its bitter end. Her basic thesis was that the style of polemic developed in Judaism around the time of Jesus was carried over into Christian polemic and, in time, came to be seen by later Christians as a sustained attack on Jews.

Dr Pearce argued that the strain of anti-Judaism in early Christianity did not derive from the cultural elitism of the ancient Greeks and Romans who had found Judaic food taboos and practices like circumcision distasteful. Rather it developed within Judaism itself. Jewish sects became adept at attacking each other in the most virulent terms and at attributing all manner of abuses to their opponents. The first Christians were Jews themselves and simply took over the well-used language of family quarrels. The Gospels, which have been interpreted by some as anti-Judaic, were written by Jews and they simply used the rhetorical devices at hand to attack their opponents.

All this changed when Christianity became the dominant religion in the Roman Empire. Not only were the privileges of Judaism withdrawn, like those of other religions, but Judaism was seen as being superseded by Christianity. In biblical exegesis the Jews lost their status as the Chosen People. They were represented as having failed to understand their own scriptures. They had not recognised Jesus as Messiah. In so doing, they had rejected God. Accordingly, anti-Judaic language moved from the realm of family quarrels to outright attack by those who succeeded the Jews as the People of God. The Jews were allowed to exist only so that their fall from grace and their constant punishment, human and divine, could show contemporaries how God punished those

who committed the ultimate sin and betrayed him. Dr Pearce suggested that 'the Jews' became a kind of collective symbol for all of this. Verbal attacks, then, became a means of attacking deviant Christians rather than assault upon actual or real Jews. The tragedy, as Dr Pearce reminded us, is that the context for the polemics of the early church fathers was forgotten, as was the Judaic origin of Christianity. Thus the Fathers and the New Testament were available to support anti-Semitism, itself the later product of 'scientific' theories about race. Christians became so used to reading the texts at first hand, to hearing them as part of the Liturgy, that they took the rhetorical device for the message. Anti-Judaism became passive anti-Semitism.

Dr Pearce was able to expose the developing tragedy with great skill and clarity. Without admitting it, she challenged the everyday complacency of her audience, Jew and Christian alike. As a result, I reflect that all of us need to be wary about the arguments we use and the rhetorical games that we play. What works at the moment can easily be decontextualised and so perverted. Death — not seriously intended by the opponents — can be the result. 'Think on', as my Yorkshire grandmother used to say.

Professor Malcolm Wagstaff



Dr Sarah Pearce with Mr and Mrs Karten

The 1996 Montefiore Lecture — The Last of the English Eccentrics?

This was part of the title of the 1996 Montefiore Lecture given by Dr Nicholas de Lange on 22 January 1996. Now Reader in Hebrew and Jewish Studies at Cambridge University, Dr de Lange was a Parkes Fellow at the University of Southampton between 1969 and 1971. It was fitting, then, that in the year when we celebrate the birth of James Parkes he should lecture about the man and his work. What we were given was a delightful blend of personal reminiscence, biography and careful scholarship.

Parkes was eccentric in various ways, Dr de Lange argued. He talked all the time, in a 'soft purring voice', did tapestry and was an expert on English brass candlesticks. Eccentric enough? There was more. After graduation Parkes went off to Geneva and worked for the Student Christian Movement and then the International Student Movement. It was through his work that Parkes came into contact with anti-Semitism during the rise of Nazism. This was odd, too, because most of Parkes' contemporaries came to realise the existence of anti-Semitism through their contacts and friendships with Jews. But Parkes was really eccentric, off-centre, when he started to investigate the roots of anti-Semitism and to publish the result. Relatively few people in Britain were interested in the subject. He was even more off-centre in arguing that anti-Semitism was not only deeply embedded in Christian culture but also that it was perpetuated unwittingly generation after generation by the liturgy itself, the Bible readings used in services and the recollections of the passion and crucifixion of Jesus through the appropriate texts. The New Testament itself contained much that was anti-Judaic. By contrast, the prevailing view in Britain when Parkes started to write was that anti-Semitism had arisen either because the Jews had always been hated (it was natural to hate them) or because they were introverted, exclusive, not part of wider society. Parkes' views, then, were deeply shocking when they were first published, the more so since he expressed them forcefully and vividly. As a result he did not gain the preferment in the church which he might have expected.

Over time, Dr de Lange argued, Parkes' views have been accepted by the world of scholarship and they have become 'institutionalised' to the extent that he is no longer automatically quoted as the source. We can see them, I think, as ultimately lying behind the argument developed by Sarah Pearce in the first Ian Karten Lecture with which the Parkes centenary celebrations started. It is a remarkable achievement.

This was the burden of the lecture, but Dr de Lange packed much more in. Reference was made, for example, to the Christian Mission to the Jews, and Parkes' view that Jews and Christians have part of the truth and need each other; to Parkes' involvement with the Council of Christians and Jews; to his profound sympathy for Zionism, whilst being critical of the secular element within it; to his friendships (not uncritical) with Jews; and his lack of Hebrew. The legacies of James Parkes, Dr de Lange concluded, were the concrete one of the Parkes Library and the less tangible one of a vision of bridge-building, mutual understanding and friendship between Jews and Gentiles. I would like to finish this review, though, with one comment Dr de Lange made: Parkes was the model of a Christian to whom a Jew could relate.

Professor Malcolm Wagstaff

Allan Merson (1916-1995)

We are very sorry to report the death of Allan Merson in October 1995. The following appreciation of his work and also of the collection of books and periodicals on communist resistance to Nazism which he presented to Southampton University Library in 1994 has been provided by Professor Dr Karl Heinz Jahnke of Rostock.

Allan Merson worked as an historian at the University of Southampton for 32 years, from 1946 to 1978. Educated at the Royal Grammar School in Newcastle, he studied History at Balliol College, Oxford, also devoting time to the French and German languages. In 1937-38 he spent a year working as an exchange teacher in Würzburg in Germany and this was followed by further courses in Munich and Paris.

His later career as an historian was marked by experiences during the Second World War, in which he was engaged as a member of the British Forces in Iceland, France, Belgium and Germany. From May 1945 to June 1946 he worked as a press officer of the British occupation administration in North-Rhine-Westphalia and in Berlin. Among other things, he played an important part in the publication of the newspapers *The Berliner* and the *Neue Westfälische Zeitung*.

Major Allan Merson ended his military service on 18 June 1946 and took up a post as Lecturer at the University of Southampton. His initial concerns in research and teaching were 16th and 17th century English history and the history of the Southampton region, to which were added in the 1960s the history of the Nazi regime and of anti-Fascist resistance. On the latter topic, Allan Merson gave numerous seminars and lectures. At the same time he began work on what has been his most important academic work, the book *Communist Resistance in Germany* (London, 1985). This remains the best researched and most judicious account of the communist resistance to the National Socialist dictatorship in Germany between 1933 and 1945. Allan Merson devoted over 20 years of high endeavour to this book, including comprehensive studies in archives and libraries in West and East Germany, in addition to which, he carried out numerous interviews with participants in anti-Fascist resistance.

In 1994 he donated his personal library to the University of Southampton. Most of the books were connected with his main research concerns from the beginning of the 1960s to 1985, together with a small, very valuable collection of books published in English and German between 1935 and 1948.

The main collection contains almost all of the literature to appear, in both German states, between 1960 and 1980 on the emergence of National Socialism and its 12 year period of rule, and on the various directions of resistance and opposition to the Hitler regime. The same is true for literature on this topic published during roughly the same period in Britain and the USA.

I am not aware of any collection of this scope and comprehensiveness in Germany and it is probably unique in Great Britain.

While Allan Merson lived in Würzburg and Munich in 1937-38, he also purchased a number of books by Gerhard Hauptmann, Rainer-Maria Rilke and Adalbert Stifter. There is the London edition of the *Brown Book of the Hitler Terror and the Burning of the Reichstag*, and the British editions of the prison letters of Ernst Toller and Georgi Dimitroff.

Several titles deal with events in Spain, international efforts to prevent the Second World War and anti-Fascist resistance. A number of the books deal with the Nazi ideology and the coming to power of the NSDAP, including James Murphy's translation of Hitler's *Mein Kampf* which appeared in London in 1939.

Books published during the war include titles by R. Palme Dutt *Britain in the World Front* (London, 1942), Ramos Oliveira *A People's History of Germany* (London, 1942) and William A. Robson *Labour under Nazi Rule* (Oxford, 1940). The 1943 London edition of Eugene Tarle's book *Napoleon's Invasion of Russia 1812*, deserves special mention.

A number of the books deal with the immediate post-war period, particularly in Germany.

The literature Allan Merson collected with much effort and deep understanding for the history of the twentieth century makes a valuable contribution to the better understanding of the situation in Germany between 1933 and 1945.

This is especially true for the history of the social exclusion, persecution and annihilation of the Jews in the 'Third Reich'. It should be noted, finally, that the collection includes the few titles on the history of the Jews in the Nazi period to appear in Germany after 1945. A particular gem of this personal library is a copy of the first English-language edition of Magnus Hirschfeld's standard work *Racism*, which appeared in 1938.

The Archive of Revd Dr James Parkes

Revd Dr James William Parkes was born on 22 December 1896 on the Island of Guernsey. He was educated at Elizabeth College, Guernsey, and between 1919 and 1923, at Hertford College, Oxford. Whilst a student at Oxford, Parkes became interested in the Student Christian Movement, but his main activity centred on the League of Nations Union. Parkes graduated with a degree in theology in 1923; in the same year he was ordained a deacon and in 1926 was ordained a priest. Parkes was never to work as a parish priest, although he was attached to various organisations throughout his career, for example the Student Christian Movement and the International Student Service, Geneva.

Parkes dedicated the greater part of his life to combating anti-Semitism, which he first encountered in European universities whilst



Sketch of buildings in Lisieux by Revd Dr James Parkes 1920s

working for the International Student Service. His University of Oxford D.Phil. thesis, published as *The conflict of the church and the synagogue: a study in the origins of antisemitism* (London, 1934), established him as a specialist in the fields of Jewish-Christian relations and the history of anti-Semitism. He wrote extensively on Judaism, Christianity and anti-Semitism both under his own name and under the pseudonym of John Hadham.

The archive contains a mixture of material relating to Parkes' work, personal papers and material for the Parkes Library. It includes correspondence and working papers relating to publications; broadcasts; sermons; articles and reviews; files of special subjects papers; correspondence with organisations and individuals; photographs and family correspondence; and papers relating to the administration of the Parkes Library. Amongst the special subjects files is material relating to Missions to the Jews, 1930-61; fascism in the East End of London, 1936-7; the refugee problem, 1938-9; a projected Jewish-Christian group, 1940; and the Second Vatican Council, 1960-3. Organisations with whom Parkes corresponded included the American Jewish Committee, the Board of Deputies, the Council of Christians and Jews, the Jewish People's Council against Fascism and Anti-Semitism, the Royal Institute of International Affairs (Chatham House), the Zionist Federation and the Hebrew University, Jerusalem.

The archive provides an invaluable source for the study of anti-Semitism and interfaith relations as well as for the writings and life work of James Parkes.

A catalogue of the archive will be published in 1996, to coincide with the centenary celebrations.

Recent publications

- Crowson, N.J., 'The British Conservative Party and the Jews during the late 1930s' in *Patterns of Prejudice* vol. 29, no. 2-3 (Apr-Jul 1995), pp. 15-32
- Kushner, A.J.R., 'Wrong War, Mate' in *Patterns of Prejudice* vol. 29, no. 2-3 (Apr-Jul 1995) pp. 3-14
- Livingstone, Rodney, 'Germans and Jews since 1945' in *Patterns of Prejudice* vol. 29, no. 2-3 (Apr-Jul 1995) pp. 45-60
- Reilly, Joanne, 'With Waving Flags': Bergen-Belsen and the Myth of Liberation' in *Patterns of Prejudice* vol. 29, no. 2-3 (Apr-Jul 1995) pp. 61-74
- Reiter, Andrea, 'Narrating the Holocaust: Communicating the End or the End of Communication?' in *Patterns of Prejudice* vol. 29, no. 2-3 (Apr-Jul 1995) pp. 75-88
- Reiter, Andrea, 'Auf daß sie entsteigen der Dunkelheit': die literarische Bewältigung von KZ-Erfahrung (Vienna, 1995)
- Shapiro, J., *Shakespeare and the Jews* (New York: Columbia University Press, 1996)

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 life-work 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-deductible 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.