



# Some of my best friends... The Parkes Library Newsletter

In offering you our second **Parkes Library Newsletter**, we hope that we have successfully focused not only on the themes handed to us by James Parkes himself but also on that wider panorama which has opened up as we have built on his legacy. James Parkes was a man of action, as many of those who owe their lives to his idealism and dedication have testified. He was also a man of study and reflection, one who clearly believed that intellectual formation was an essential key to his life's work in the service of others.

At the University of Southampton, we have a special opportunity and a responsibility to encourage study and reflection, and this issue of the Newsletter brings you eloquent testimony of that. We take pleasure and pride in the growing number of scholars who are working on our printed and manuscript holdings, not only those who have well established scholarly reputations, but also young researchers holding studentships here who will help to form academe's next generation working on these themes. Publications, public lectures and seminars all

have an essential place in this work. Professor Shapiro's outstanding and thought-provoking Third James Parkes Lecture still lives in the memory; but we can also look forward to further stimulating seminars in 1993 and to David Cesarani's Fourth Parkes Lecture on 18 March. Our Friends are very much in our minds as we take stock of our growing range of activities. Your benefactions are helping us to improve the stock of the Parkes Library (for example, through our recent purchase of books from the library of Neville Laski) and giving us confidence to develop our programme of work and events. We hope you find this Newsletter a helpful update on what we are doing. Perhaps you would like to pass it on to someone you know who would also be interested in our work and, maybe, in joining the Friends. It would give us even more pleasure to welcome you to our Friends Open Day on 18 March 1993, when you will also have the opportunity to hear David Cesarani's lecture. Let us know you are coming, if you can; but if not, just turn up on the day. You will be most welcome.

## Parkes Library Events, 1993

Events planned for the Spring and Summer Terms are listed. Friends will be notified of further events later.

### Thursday 21 January:

Dr Isabel Wollaston (University of Birmingham)  
*A War Against Memory: Primo Levi's Response to the Holocaust* (a Parkes Library/History Seminar)  
5.00 pm. Library Conference Room

### Wednesday 18 March:

Friends Open Day and the Fourth James Parkes Lecture: Dr David Cesarani (Director, Wiener Library)

*Reporting anti-Semitism: the Jewish Chronicle 1879-1979* 5.30 pm. John Hansard Gallery

### Tuesday 12 May:

Dr Sarah Kochav (Tel Aviv University and St Antony's College, Oxford)  
*The Rebuilding of the Primitive Hebrew-Christian Church in Nineteenth-Century Jerusalem* (a Parkes Library/History Seminar). 5.00 pm. Library Conference Room

## Recent accessions to the Parkes Library

We continue to acquire new publications in all the main subject areas of the Parkes Library, with one of the most important recent accessions being the 13 volume set *America and the Holocaust* by David S. Wyman (New York: Garland, 1990). We have also bought a number of older items on Anglo-Jewry, including *The Jewish Directory for 1874* compiled by Asher Myers (London: A. Myers, 1874), which predates the first issue of the *Jewish Yearbook* by over twenty years. Other items acquired include histories of the Shechita Boards of London and Manchester and some more general works on provincial Jewish communities.

*Central British Fund for World Jewish Relief*

A special grant from the University of Southampton Library has enabled the Parkes Library to acquire the microfilm collection of *The Archives of the Central British Fund for World*

*Jewish Relief 1933-60* (Reading: Research Publications, 1989). The CBF Archives are one of the most important sources for the study of Jewish refugees from Nazi Europe and complement the papers of Rabbi Solomon Schonfeld, executive director of the Chief Rabbi's Religious Emergency Council, already held at Southampton.

The Central British Fund for German Jewry (subsequently known as the Council for German Jewry, the Central Council for Jewish Refugees and the Central British Fund for Relief and Rehabilitation) was established in 1933 by leaders of the Anglo-Jewish community with the intention of providing emergency relief for those at risk of persecution following Hitler's rise to power. The deteriorating situation in Europe and the help given to groups of refugees from the early 1930s onwards, are recorded in correspondence, reports and minutes, as is the involvement of other relief organisations such as the American Jewish Joint Distribution Committee and the Christian Council for Refugees from Germany (some of the papers of which are among the archives of the Council of Christians and Jews at Southampton).

Items of particular significance from this period include the proceedings of an international conference for the relief of German Jewry held in London in 1933 and Norman Bentwich's report of his meeting with Adolf Eichmann in August 1939 at which the future of Jewish emigration was discussed. There are also papers relating to the financial crisis faced by the CBF in 1939 as a result of increased numbers of refugees and to the subsequent discussions with the British government concerning financial support.

From 1943 the CBF worked with the Council of British Societies for Relief Abroad to provide volunteers to care for concentration camp survivors. Their reports give a detailed account of conditions in Europe immediately following liberation. The CBF also joined with the Society of Friends to bring over 700 of the children who had survived the camps to the United Kingdom, this work being recorded in the papers of the Committee for the Care of the Children from the Camps.

Towards the end of the war the CBF became more heavily involved in the questions of restitution and compensation. It was instrumental in the creation of the Jewish Trust Corporation for Germany which identified and sold for the benefit of survivors Jewish

properties for which no heirs could be traced. The later records of the CBF show the continuing role of the organisation in the care of survivors and also the part it played in bringing groups of Jewish refugees from Hungary and Egypt to the United Kingdom following the Hungarian uprising of 1956 and the Suez Crisis.

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### Archive accessions

The Parkes Library has received a number of small collections of Jewish material over the year. These include genealogical papers of the Burton (Nathan) family of Bath and correspondence of the Lask family. Probably the most notable accession, however, is a group of papers for Chief Rabbi Sir Israel Brodie and Lady Brodie. Israel Brodie, who was knighted in 1969, was Chief Rabbi from 1948 to 1965. He had been a chaplain to the forces during the two world wars, involved in social work in the East End of London during the early 1920s, a rabbi in Melbourne, 1923-7, and a lecturer and tutor at Jews' College, London, 1939-48. The papers are almost entirely for the 1950s onwards, with the exception of a volume of newspaper cuttings, 1948-9, and a small quantity of correspondence and papers ranging from 1923-73. Of particular interest are the journals kept by Mrs Brodie during the Chief Rabbi's pastoral tours of Australia and New Zealand in 1951-2 and 1961-2.

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### Research round up

During the past year many students and researchers have made use of the facilities of the Parkes Library. We include here reports from some of those whose stay in Southampton has been extensive.

*Nick Crowson:* I am the second recipient of the University of Southampton Archive Research Studentship. Despite being a graduate of the University, it has only been since I commenced my research that I fully began to appreciate the value of the Parkes Library and its associated holdings. It has provided me with invaluable secondary material over the past twelve months for a thesis which considers the Conservative Party, particularly at constituency level, and attitudes to Germany, 1937-40, with specific reference to the persecution of the German Jews.

The very nature of my subject has required me to travel extensively throughout Britain, consulting the surviving minute books of local Conservative Associations, and the papers of

former Conservative MPs and peers. My plans for this year will hopefully prove less hectic and I am looking forward to ensconcing myself in the Anglo-Jewish Association's archives and other relevant material of the Manuscript Department.

**Susie Lloyd:** I am a graduate of the University of Southampton History Department and the third recipient of the University's Archive Research Studentship. My research topic is women in the Anglo-Jewish community c.1860-1939 and their role in communal philanthropy, using the wealth of material on Jewish charities held in the Parkes Library Archives.

**Joanne Reilly:** I am now entering my third and final year as a history postgraduate at Southampton. Over the last twelve months I have been very busy working on the University's manuscript collections—notably the Hertz and Schonfeld papers and material relating to the Central British Fund which the library holds on microfilm. I have also given a paper as part of the Parkes Lecture and Seminar series and I recently paid a visit to the Belsen Memorial in Germany. Although I have still some way to go in my research, I now feel able to begin formulating some firm conclusions and at the time of writing I am working on what will be the second chapter of my thesis.

In my doctorate as a whole I am exploring, through the prism of Bergen-Belsen, several themes which so far have been largely ignored by Holocaust scholars. First, the whole area of "liberation" and in particular the way in which the word is often interpreted: I hope to challenge the presumption that for the survivors of the Holocaust the liberation was always a wonderful event and one which automatically brought an end to their misery and suffering. Secondly, I want to look at the relationship generally between Britain and the Holocaust. Using the hypothesis, tested by other historians, that the British understanding of the Holocaust during the war was often confused and limited, I wish to examine whether the liberation of the camps in 1945, and the extensive press reporting which followed, brought the British people any closer to an understanding of the Holocaust on the European continent (it is emerging that in fact this was not the case). Finally, studying these two themes will allow me to examine in detail the role of the British government, the Press and, more challengingly, the role of Anglo-Jewry in the post-war period.

**Professor Bernard Steinberg, University of Cape Town:** My work on the archives in the Parkes Library during June and July 1992 was certainly an academically enriching experience. As an expatriate from England for the past twenty-five years, I have previously paid only three return visits. This time I stayed for a longer period of study and research. However, my work in Southampton also had interesting autobiographical connections.

I had the honour of meeting the Revd Dr James Parkes in August 1945, when I was a sixth former attending a summer school in Cambridge organised by the Jewish Youth Study Groups, an educational, social and cultural youth movement. As a break from our study programme, the summer school organisers arranged a coach trip to the surrounding countryside. We stopped at a village called Barley on the borders of Essex and Cambridgeshire, to enjoy the hospitality of Dr Parkes. His home was a beautiful cottage, in which all four walls of the main room were lined with books from floor to ceiling. Dr and Mrs Parkes were gracious and spontaneous hosts, even providing us with jugs of home made lemonade. Reluctantly we continued our coach trip.

A few weeks later I bought my first book by James Parkes—a Penguin edition of *Antisemitism: an enemy of the people*. Over the years it was followed by purchases of his other great works. And whenever possible, I did my utmost to attend his public lectures on whatever topic.

Between 1953 and 1963 I taught at a school founded by Rabbi Dr Solomon Schonfeld (1912-84), whose papers were the subject of my research in the Parkes Library. Schonfeld was the official Principal of the Jewish Secondary Schools Movement network. As such he took a personal interest in all his teachers and as many as possible of their pupils. When I embarked upon postgraduate studies and research, eventually specialising in the history and sociology of Jewish education, he allowed me access to his own papers.

The Schonfeld papers are now stored in some one thousand boxes in the Parkes Library. They comprise a wide range of primary source material, including official documents, correspondence, articles, newspaper cuttings, as well as minutes, records and reports of the communal bodies in which he was active. His prominence in public affairs spans half a century, and less than a decade since his death these papers confirm his place in

contemporary Anglo-Jewish history. They are also complemented by a wealth of mainly oral anecdotal material.

Solomon Schonfeld was the pioneer of modern Jewish day school education in Great Britain. In 1933, while still in his early twenties, he took over the independent school that his late father had established in North London. In the ensuing years under his leadership the school overcame many difficulties, including lack of material support as well as communal indifference and even discouragement. It was his conviction that Anglo-Jewry could survive as a viable community only if its inadequate part-time evening schooling system were to be enhanced by full-time Jewish day schools. After many years his viewpoint became more widely accepted, although his own contribution to the cause of Jewish education is still not fully acknowledged.

Solomon Schonfeld also inherited the congregation of which his father had been the rabbi. Under his dynamic leadership not only did the congregation continue to flourish, but it became the prototype for a number of similar sister congregations. Their binding ideology was in the practice of an orthodox form of Judaism stricter than that generally prevailing in the Jewish community. Thus for many years Solomon Schonfeld was Presiding Rabbi of the Union of Orthodox Hebrew Congregations, the network that he enlarged and consolidated. Today the Union forms a thriving independent ultra-orthodox dissenting sector within Anglo-Jewry.

The most fascinating items in the Schonfeld papers record his work on behalf of Jews in Nazi and postwar Europe. On the eve of World War Two he arranged with the Home Office to provide entry visas to several hundred refugee children as well as adults and entire families. During the war, through the Chief Rabbi's Religious Emergency Council, he took personal responsibility for the welfare of many of these refugees. When Europe was eventually liberated he undertook several dangerous missions to the continent, providing aid for Holocaust survivors and bringing to Britain several hundred orphans. Many of the "Schonfeld children" are today leading members of Anglo-Jewry and distinguished British citizens in many fields.

From a study of his papers Solomon Schonfeld emerges as an often controversial individualist of uncompromising principles. His energy and achievements were remarkable both in scope

and dimensions. His papers are surely an important legacy to the community at large.

*Susan Tananbaum, Bowdoin College, Maine, USA:* During this past summer I had the pleasure of working in the archives of and using materials from the James Parkes Library. In particular, I found rich materials in the Norwood Archives and the Archives of Jewish Care. I will utilise these sources as I complete a book on the Anglicisation of Jewish immigrant women and children in London's East End between 1880 and 1939.

I am delighted to note that I have already made use of materials I collected. At the recent meetings of the Western Conference on British Studies in Colorado, I delivered a paper "To make them worthy citizens: Anglicisation and ethnicity among London's Jewish immigrant children, 1880-1920s", that drew on materials from the Library.

As a result of my visit, I discovered additional materials that will be invaluable to my work, and I look forward to a return visit to the archives.

*Stephan Wendehorst, Munich and St John's College, Oxford:* Even the casual reader of works on Anglo-Jewish history is acquainted with the philanthropic work carried out by the Anglo-Jewish Association on behalf of less fortunate or persecuted Jewries abroad. It was in this context of Anglo-Jewish "foreign policy" that I began to explore the files of the Anglo-Jewish Association. Writing a thesis entitled "Anglo-Jewish responses to the establishment of the state of Israel, 1936-56", I was primarily interested in how the non-Zionist Anglo-Jewish Association perceived the Zionist enterprise and for what reasons it finally endorsed the notion of a Jewish state. Given its past record of activities in foreign affairs, it was to be expected that the Jewish national home occupied a place on the agenda of the Anglo-Jewish Association. It was more striking to see the Anglo-Jewish Association being also concerned with the internal affairs of the Anglo-Jewish community. It seems as though Zionist assertiveness had sparked off an activism hitherto unknown in the placid quarters of that body. It was in the late 1940s and 1950s that the Anglo-Jewish Association sought to broaden its membership, launched new periodicals, founded a youth branch and extended its organisation to the provinces.



*Professor James Shapiro of Columbia University delivering the Third Parkes Lecture*

### **The Third Parkes Lecture: Shakespeare and the Jews**

Almost everybody has heard of Shakespeare's play *The merchant of Venice*, and practically everyone knows of Shylock, the avaricious Jew who would have his pound of flesh from the defaulting Christian merchant, Antonio. But Professor James Shapiro of Columbia University took the audience of the 1992 Parkes Lecture deep into the ways in which the "pound of flesh" could have reverberated in the minds of the play's first audiences. This is my understanding of what he said.

At the centre of Professor Shapiro's reading was the link of circumcision. Identification of the pound of flesh, as originally requested by Shylock, with the male privy parts provided a connection to the widespread myth that Jews indulged in the ritual murder of Christian youths, an act preceded by circumcision. This was the fate which threatened Antonio. Even to contemplate doing such a thing would make the person concerned an outsider. Circumcision itself not only identified the Jewish male as such but also designated the social "outsider", repellent in his behaviour and person but at the same time endlessly fascinating.

Professor Shapiro set the obsession of Elizabethan England with both Jews and circumcision in the context of widening

exploration (with the discovery of new and strange peoples on the other side of the world) and of expanding trade, specifically trade with the alien world of the Muslim, Ottoman Empire in the Mediterranean. Muslims and other groups which the English met also practised circumcision; they were different and thus to be alternately feared and despised, just like the Jews. At the same time as they were finding new worlds in the geographical sense, the English were also exploring their own identity as a nation and finding their insecure notions challenged by the Jews in their midst (for despite the expulsion of 1290-1656, there were Jews in late sixteenth century London). The Jews were a nation in one sense—distinct, separate, with their own language—but not in another—no kingdom, speaking our tongue, living here but also in Constantinople. It was a period of social change and upheaval in England as well, where the integrity, even the survival of the state was uncertain and where behaviour which was seen as odd led to accusations (often of witchcraft), the magistrate's court, torture, and death. Also implicated was the debate between those Christians who believed in the true circumcision being that of the heart (picked up in Shylock's agreement to cut his pound of flesh from near Antonio's heart) and those who clung to a less Protestant version of the faith. It was a debate made sharper through the adoption, by some of the more extreme Puritan sects, of the Jewish ritual of circumcision, despite the teachings of the Apostle Paul on which so many of the reformers depended.

Whether all this was in the mind of Shakespeare when he wrote the play can never be known, as Professor Shapiro conceded. But it is in the nature of a great play to raise issues of current debate, continuing concern and lasting anxiety, to be produced and interpreted in a variety of ways which reflect the attitudes of the times. And there is perhaps nothing so uncomfortably challenging as the "other" in our midst, especially in a time of national crisis.

*Malcolm Wagstaff*

The Parkes Lectures are among the publications available from the Parkes Library.

### **Collections from the archives: the Hertz papers**

Joseph Herman Hertz (1872-1946) graduated from the Jewish Theological Seminary of America in 1894. He was briefly rabbi of two congregations in New York and then, for a

longer term, of Witwatersrand Old Hebrew Congregation, Johannesburg, before becoming Chief Rabbi of the British Empire in 1913. His private papers, which are now in the archive collections associated with the Parkes Library at Southampton, fill 130 boxes. They contain material reflecting Hertz's career and interests, together with papers of a more private nature.



Chief Rabbi J.H.Hertz (photo courtesy of J.Schonfield)

While there is an important range of material for Hertz's period in South Africa, including correspondence, newspaper cuttings, sermon notes, there is little for Hertz's two congregations in New York. The largest concentration of papers is from 1913 onwards. As well as a considerable amount of correspondence and papers, including material relating to Hertz's publications, there are papers relating to organisations including the United Synagogue, the Board of Shechita, Jews' College, Aria College and the Hebrew University of Jerusalem. From the pastoral tour Hertz undertook of his overseas dominions in 1920-1, there is an interesting collection of papers marking his progress across the various countries of the British Empire. These papers are of especial interest as Hertz is believed to be the first Chief Rabbi to undertake such a tour. The most complete category of material, however, is the collection of newspaper cuttings, which dates from 1883

to c.1946. It is composed not only of material on events such as Hertz's appointment as Chief Rabbi, but also relates to wider subjects of Jewish interest, including anti-Semitism, Zionism and the Balfour Declaration.

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### Conference on the archives of refugees, Wiener Library, 9 February 1992

The conference was intended to raise public awareness concerning the collection and preservation of archives of refugees. It was attended by around forty archivists, researchers and members of the public. It also obtained a good amount of publicity in the Jewish press and London's Jewish local radio station.

The event was organised by the Wiener Library in conjunction with the Parkes Library, University of Southampton. The subject was introduced by Bill Williams of Manchester Jewish Museum and Rickie Burman, curator of the London Museum of Jewish Life. Richard Samways of the Greater London Record Office discussed the records of the Central British Fund. Judith Hassan, who works with Shalvata, spoke about oral testimonies by survivors. In the afternoon the speakers were Philip Reed from the Imperial War Museum, Peter Barber of the British Library, Christa Wichmann, chief librarian of the Wiener Library, Chris Woolgar, the archivist at the University of Southampton, and Bill Connor from the West Yorkshire Archive Service at Leeds.

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### Exhibitions

Material from the Parkes Library is used in the series of exhibitions mounted within the Library throughout the year. This year saw the involvement of the Library in two outside exhibitions. Copies of papers from the archive of the Jewish Association for the Protection of Girls, Women and Children, dating from the 1880s and now part of the archives of Jewish Care, were contributed to the exhibition at the Manchester Jewish Museum (and touring venues) "Women of worth: Jewish women in Britain", May 1992-January 1993. The exhibition aimed at highlighting the roles that Jewish women have undertaken in the past and their differing experiences in the present day. An exhibition was also provided for the fiftieth anniversary conference of the Council of Christians and Jews, tracing its development over the last half century.



HRH the Queen Mother meeting members of the Council of Christians and Jews at a reception at St George's Chapel to celebrate the anniversary of the CCJ (photo courtesy of the CCJ)

### Recent publications

July 1992 saw the publication of **C.M. Woolgar and K. Robson** *A guide to the archive and manuscript collections of the Hartley Library MSS 1-200* (University of Southampton Library, occasional paper 11; 1992; ISBN 085432 448 8; ISSN 0306 9702. Price £7.50 + £1.50 postage and packing (US \$20 inclusive); £6 to Friends of the Parkes Library). This publication provides the first guide to the rapidly expanding archive collections held at the University of Southampton in association with the Parkes Library. The total manuscript holdings fill more than one and a half miles of shelving, more than a third of which is devoted to papers concerned with the Jews and their relations with other peoples. Through the collections of C.G. Montefiore, a president of the University College of Southampton, and through the library of Dr James Parkes, a special interest in papers in this area has been developed. The Parkes Library has had manuscript collections associated with it since the 1950s. Notable materials include James Parkes' own papers (MS 60), the papers of Revd Lewis Way, relating to the rights of the Jews in Russia and the adoption of a protocol in their favour at the Congress of Aix-la-Chapelle in 1818 (MS 85) and papers of Charles Singer, the historian of science, relating to Germany, anti-Semitism and Nazi views of race in the late 1930s and 1940s (MS 94). Further manuscript collections

have been added in recent years including such materials as the papers of the Council of Christians and Jews (MS 65), the papers of Captain A.C. Barclay, commanding the military escort on the *Runnymede Park* returning Jewish immigrants from Palestine to Hamburg in 1947 (MS 87), and the archives of Jewish Care, encompassing those of the Board of Guardians for the Relief of the Jewish Poor, the Jewish Association for the Protection of Girls, Women and Children, and the Jewish Blind Society (MS 173). Since 1989 the collections have been developed with a particular focus on the records of Anglo-Jewry, of national organisations, and in 1990 many of the records collected by Anglo-Jewish Archives were transferred to the library. The researcher now has a ready guide to the collections held at Southampton, supported by databases with more detailed descriptions. A series of more detailed lists of individual archives is in the course of preparation, the first of which is scheduled for publication in a new series in the spring of 1993.

*The Jewish heritage in British history: Englishness and Jewishness* ed. A. Kushner (London: Frank Cass, 1992) contains essays deriving from a conference sponsored by the Parkes Library in July 1990. The volume explores the way in which historians and manufacturers of the British "heritage" have represented the Jews and Jewish issues in the Middle Ages, early modern period and present day. The contributions reveal the importance of the Jews and Jewishness in Britain's multi-cultural society and history. All ten essays show, however, how this history has been distorted by neglect or prejudice. In turn, it has led to a defensive response from British Jewry when writing its own history and presenting its own exhibitions and museums.

In *The Jewish heritage in British history* for the first time a new generation of writers concerned with the Jewish past is able to write without being hindered by an air of apology. With this freedom, new important subjects such as the experience of Jewish women in the British past are explored, as is the crucial issue of heritage preservation and the ideological roots of synagogue building. Representations of Jewish life in the East End, Manchester and elsewhere are explored revealing the limitations of past approaches and the potential for future work.

Together these essays ask how the concept of "Englishness" has shaped the perception of Jewish history in the British past and present;

and how, in turn, the Jews in Britain, one of the longest established minorities, have responded by representing their own heritage. To further stimulate future work, the volume contains a directory of over 40 organisations and institutions containing Jewish historical and heritage resources relating to the United Kingdom and Ireland.

*Other recent publications based on the archive collections*

M. Braybrooke *Children of one God. A history of the Council of Christians and Jews* (London: Vallentine Mitchell, 1991)

S. Kadish *Bolsheviks and British Jews: the Anglo-Jewish community, Britain and the Russian revolution* (London: Frank Cass, 1992)

A.R.J. Kushner, "An alien occupation: Jewish refugees and domestic service in Britain, 1933-48" in *Second chance: two centuries of German-speaking Jews in the United Kingdom* ed. W. Mosse (Tübingen, 1991) pp. 553-78

A.R.J. Kushner, "The impact of the Holocaust on British society and culture", *Contemporary Record* 5 (1991) pp. 349-75

A.R.J. Kushner, "The social and cultural roots of contemporary antisemitism", *Patterns of Prejudice* 25 (1991) pp. 18-31

A.R.J. Kushner, "James Parkes, the Jews and conversionism: a model for multi-cultural Britain" in *Christianity and Judaism* ed. Diana Wood, (*Studies in Church History* 29; Oxford: Blackwells, 1992)

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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 £400 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, 34 Bassett Crescent East, Bassett, Southampton SO2 3FL (telephone (+44) 0703 760025).

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