

# *Scotland's Jews*

## A GUIDE TO THE HISTORY AND COMMUNITY OF THE JEWS IN SCOTLAND

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SECOND EDITION

Dr Kenneth E Collins

with Ephraim Borowski and Leah Granat



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**Scottish Council of Jewish Communities**

**[www.scojec.org](http://www.scojec.org)**

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# Introduction

This second edition of *Scotland's Jews* includes an updated history of the Jews in Scotland and an account of the lively contemporary Jewish community. Amongst the new material in this edition are an overview of the demography of the Community, and an outline of Jewish concerns about health, employment and contemporary antisemitism. There is also a newly written overview of Jewish beliefs and practices, and an imaginative introduction to Jewish customs through an explanatory account of John K Clark's spectacular stained-glass windows, originally created for Queens Park Synagogue, and now housed in Giffnock and Newlands Synagogue.

The Jewish encounter with Scotland is essentially a product of the past two centuries, and during this time there has been considerable reflection on the questions of Jewish identity in Scotland and the Scottish identity of its Jewish citizens. A new short essay on this subject is accompanied by a number of extracts from books by well-known Jewish Scots.

This edition has been published by the Scottish Council of Jewish Communities, with the aid of a grant from the Scottish Government. The Council is the umbrella organisation representing the Glasgow, Edinburgh, Aberdeen, and Dundee communities, as well as the Jewish Network of Argyll and the Highlands, and Jewish students studying in Scotland. The Council has actively engaged in the many issues that Scotland has addressed since the establishment of the Parliament and devolved government at Holyrood, and has had much success in ensuring that Jewish concerns are understood in a positive manner. Much of the credit for this success is due to the Council's Director, Ephraim Borowski, whose vision for the Council was rewarded with the recent award of an MBE. His work is ably supported by the Council's Public Affairs Officer, Leah Granat, whose drive, energy, and attention to detail have ensured Jewish input into all the vital areas of contemporary concern.

DR KENNETH COLLINS



SCoJeC delegation meets Church of Scotland Moderator Sheilagh Kesting, 2007

# office of the CHIEF RABBI

ב"ה

I have long been impressed by the Jewish communities of Scotland. They have combined strong loyalty to our Jewish faith and way of life, with a deep attachment to Scottish culture and identity. They have honoured the classic principle set out twenty-six centuries ago by the prophet Jeremiah, to 'seek the peace of the city to which you have travelled and pray to God on its behalf, for in its peace you will find peace'. That combination of integration without assimilation has been the delicate balance Jews have striven to achieve, and Scottish Jewry has done just that.

It is an enthralling story to read of how Jews came to Scotland, settled and built communities around synagogues, welfare institutions and educational facilities. The first arrivals and successive waves of newcomers had to struggle against great difficulties, learning the language, finding jobs, and braving sometimes hostile attitudes. They were able to do so not least because of the way Jews helped one another, through friendly societies, welfare boards and other communal institutions. The principle of *kol Yisrael areivin zeh be-zeh*, collective Jewish responsibility, made a real difference to people's lives, easing the inevitable pains of adjustment.

This latest edition of the by now classic Guide to the history of Jews in Scotland is a wonderful, informative introduction to a community that has had outstanding spiritual leaders, lay people who have achieved distinction in many fields, and synagogues of great architectural beauty and human warmth.

Scotland's Jews have written a notable chapter in the history of our people. May they, and the institutions they have built, continue to flourish, and may the Divine Presence continue to bless all you do.

In admiration and with my warmest good wishes,

Jonathan Sacks

CHIEF RABBI SIR JONATHAN SACKS

Chief Rabbi Sir Jonathan Sacks meets the then First Minister Jack McConnell on a visit to the Scottish Parliament, 2007





## Rt Hon Alex Salmond MSP First Minister of Scotland

I am delighted to introduce this timely new edition of *Scotland's Jews*. The story of how Scotland's Jewish population succeeded in establishing communities across the country is a fascinating part of the rich tapestry of Scottish history. It is a helpful illustration of how Scotland truly has been, and remains, a country of many cultures, faiths and beliefs.

But this book does far more than look to the past, it also provides practical information about Judaism and the issues affecting Scotland's Jewish communities today, which I am sure will prove highly useful to local authorities, schools, hospitals, other public bodies and the wider public who may not be aware of the contribution Scottish Jews have made to the development of our nation.

Scotland is a rich mix of people of diverse backgrounds, and everyone has their part to play in weaving the tartan of Scottish society. As the Declaration of Arbroath famously states *cum non sit Pondus nec distinctio Judei et Greci, Scoti aut Anglici*, which translates as 'there is neither bias nor difference between Jew or Greek, Scot or English', a sentiment which demonstrates our shared past and provides inspiration for the future for all of Scotland's communities.

One of the founding principles of my Government is the resolute belief in a One Scotland of many cultures, faiths and beliefs – a belief that all of us, regardless of background, have our pride in being Scottish woven into the complex make up of our individual identities. *Scotland's Jews* will undoubtedly help to reinforce this important message. It will also help us to understand the need to achieve a Scotland where diversity is celebrated and seen as a strength not a weakness.

I am confident that Scottish Jews will continue to build on the foundations of this impressive legacy of which they, and our nation, can be rightly proud.

Alex Salmond

First Minister Alex Salmond  
learns about Chanukah during  
a visit to Calderwood Lodge  
Jewish Primary School, 2007



# Jewish Identity in Scotland

## INTRODUCTION

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David Daiches once commented that many of his readers misunderstood the title of his stirring evocation of an Edinburgh Jewish childhood. He pointed out that his book is entitled *Two Worlds*, and not *Between Two Worlds* – he never considered that there was any dichotomy between the Jewish and Scottish. Indeed he felt that his family, led by his father's life-long search for a synthesis of the best of Jewish and Scottish thought and practice, inhabited both worlds simultaneously.

That synthesis was assisted by the fact that Jews and Scots share many of their attitudes to life: a strong belief in education, a reverence for the Hebrew Bible, and the struggle to maintain distinctiveness in a sometimes unfriendly world. As a result the Jewish contribution to the professional and cultural life of Scotland has been widely admired and appreciated.

Scotland has eschewed the American model of the melting pot in its approach to the assimilation of its minorities. In a melting pot all diversity is stirred away; pattern becomes sludge; everything becomes the same, as all difference is dissolved. Often the only alternative suggested is a society of segregated communities, isolated and ghettoised minorities each incommunicado in its own silo, as they are aptly termed, fermenting resentment.

That is the model of multiculturalism that the Chief Rabbi suggests in his latest book, *The Home We Build Together*, may well have run its course. Policies that regard all beliefs as of equal validity and so immune from criticism cause harm by dissolving the glue that creates society. Scotland has adopted a different and more durable model of multiculturalism, and its diverse communities have joined with politicians of all parties in uniting behind the campaign for *One Scotland – Many Cultures*.

That is what is increasingly recognised as the Scottish model – the tartan, with its intersecting pattern, each thread visible as itself against the background, but all holding together, not despite their intersections, but because of those intersections. A tartan is a design made with two or more alternating bands of colour that combine, vertically and horizontally, to form a chequered pattern. It is the very design of the tartan, with its divergence, difference, even disagreement, that holds it together, enabling the different colours and different directions to combine to form a single whole. A cloth of parallel threads, by contrast, is no cloth; it simply falls apart.

During Glasgow's year as European City of Culture in 1990 the local community mounted a very ambitious Festival of Jewish Culture. In our *Jewish Arts Anthology*, we attempted to examine what is Jewish about Jewish culture in a Scottish context, and concluded that there could be no simple definition. There is only a polychromatic mosaic of which the Jewish



community is as much a part as any other. For example, the Glasgow Jewish Lads and Girls Brigade has long been proud to have the world's only Jewish bagpipe band, and the late Dr Arthur Shenkin, a well-known and respected psychiatrist, committed his own somewhat heterodox 'Arthurised Version' of the Bible to broad Scots:

*'Ye see, Goad wis a novice when She mak't oor heaven,  
She'd contracted tae finish and rest on day seven;  
Fur a start it wis dark and got Her a' worried –  
It wisnae a job that wis meant to be hurried.'*

Thus have Scotland's Jews been proud to adopt Scottish themes as their own.

The Jewish Lads and Girls Brigade  
Pipe Band leading the annual  
Jewish ex-servicemen's parade,  
Armistice Day, 2007



Expatriate Scottish Jews in Israel host an annual Burns Supper complete with the toast to the (kosher) haggis, accompanied by copious quantities of Irn Bru, which the *Jerusalem Post* solemnly assured its readers a few years ago was a kind of Scottish champagne! Jews in Israel are also very aware of the Scottish presence in the Holy Land, though aware too of the reasons why that presence began – in a usually futile attempt to convert the Jews.

The Jewish presence in Scotland has never been great in numerical terms, always less than half of one percent of the population, and although individual Jews have lived in Scotland for a little over three hundred years the largest Jewish communities in Edinburgh and Glasgow are less than two hundred years old. Now the community is aging, and with few younger people around, the problems of providing a Jewish environment for those still here will become acute. The key issue today for Jews in Scotland is the maintenance of Jewish identity in an open society where antisemitism has rarely been a feature of Scottish life.

The Scottish encounter with Judaism has had many points of contact. Mission was at the heart of the earlier relationship between Scots and Jews, and missionaries at home and abroad attempted to use the Jewish desire for medical care and a modern education to evangelise and proselytise. While unsuccessful as a project, this missionary activity created a belief in the Jewish community that Scottish Christians were attacking the very core of Jewish identity, the glue that had held together a people scattered through generations of diaspora.

Nonetheless, Jews and Scots have both gained from their interaction during the past two centuries. Out of our many shared traditions have come tolerance and mutual respect, and the years have brought each a better

understanding of the sensitivities of the other. One remarkable achievement of the Jews is in maintaining a distinctive identity and vision of the future, surviving as a people scattered across many countries, with their common language, Hebrew, used mainly in prayer.

The Jewish time line has been remarkably persistent, and Jews in Scotland have good cause to be proud of the twin strands of their identity – the mosaic in the tartan!

## DAVID DAICHES

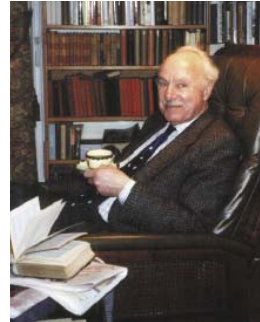
DAVID DAICHES'S MEMOIR OF HIS FATHER, RABBI  
SALIS DAICHES, RABBI OF THE EDINBURGH  
HEBREW CONGREGATION, 1919-1945

He was, however, a Scottish rabbi, more and more regarded as the Scottish rabbi, and his loyalty to Edinburgh was part of a larger feeling for Scotland. He knew the Fife coast from his annual summer holiday there; he knew about the cities because of his lecturing there. But what about the Highlands and Islands? He once recited to his children Tchernichowsky's Hebrew version of

*My heart's in the Highlands, my heart is not here,  
My heart's in the Highlands a-chasing the deer,*

and finally, in 1934, he decided that the family should take their annual summer holiday in the Highlands instead of the East Neuk of Fife. So they rented a cottage just north of Kyle of Lochalsh, from where they visited Skye. And the following year they took a small house in Glenluig, almost inaccessible except by boat up Loch Ailort into the Sound of Arisaig and Glenluig Bay or by walking a seven-mile path (there was no road then) from Lochailort station. Here the rabbi would sit by the romantic western shore and watch the sunset; or he would walk up the glen with a book in his hand so that he could sit on the grass or on a rock when he felt tired and read. On the Sabbath he would sit by the water and read that day's portion of the Law from his Hebrew Bible, and as the sun set, sing quietly to himself a Hebrew song about Elijah the prophet returning one day to his people, a traditional song to accompany the end of the Sabbath on Saturday night. For some years henceforth the rabbi and his family were annual visitors to the Highlands. Somehow the Highlands scenery and Jewish feeling came together in his mind easily and spontaneously. His feeling for Edinburgh derived originally from his student researches into David Hume and the Scottish Enlightenment. For the Highlands he had no such literary preparation. But he did buy a tartan-bound copy of *The Lady of the Lake* on a visit to the Trossachs in 1921 and read it aloud to his children. He liked poetry with a strong and regular metrical beat and firm lines.

So the rabbi who was to give his name to Daiches Braes had trodden the Road to the Isles. It is strange perhaps to think that David



David  
Daiches

Hume and his fellow thinkers of the Scottish Enlightenment had no interest in the Highlands and considered the Gaels to be a wild and primitive people (although one of them, Adam Ferguson, was himself a Gaelic speaker). This view, however, was modified by Macpherson's *Ossian*, regarded as genuine by some if not all the Edinburgh literati, who believed it showed the simple nobility of a primitive people. The rabbi probably took an Ossianic view of the Highlanders. His personal experience of them was limited to brief practical conversations with shopkeepers and boatmen but his European education had left an Ossianic residue. He was rather taken aback to discover in a remote corner of Wester Ross a Jewish tailor who catered to the needs of the locals, and spoke Yiddish and Gaelic with virtually no English. This represented a synthesis he had never bargained for. No solitary Jew living apart from a Jewish community could lead a full Jewish religious life, so this was not really an example of *Torah im derech erez* [the synthesis of Judaism with everyday life]. And the repudiated ghetto language preserved in Gaelic-speaking Scotland! He told the story as an amusing oddity.

From the essay 'Promised Lands' in *Two Worlds*, Canongate Classics, Edinburgh, second edition, 1997.

David Daiches (1912 - 2005) was a Scottish literary historian and literary critic, scholar and writer. He founded the English Department at Sussex University, and from 1980-1986 was Director of the Institute for Advanced Studies in the Humanities at Edinburgh University.

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## RALPH GLASSER

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Escape from being a Jew was of course an immature idea. Identity was in the marrow, in the veins. I refused to believe it. Flight from it was to seek a special anaesthesia of the spirit, an erasure of sensibility, a kind of death. No wonder many traditional Jews believed that, if a son or daughter married out, the mourner's prayer, Kaddish, would be said. I would understand that in later years when I had begun the road back.

For that return journey I would have to learn a special understanding all over again – and learn it differently. In ritual or observance almost every word, every symbol, would be deeply interfused, and are so still, with bitter-sweet memories of childhood days when I clung to my mother's long black apron – even now my fingers remember the feel of the shiny worn cotton, warmed by her body, wrestling with the darkness of life, with shadows that prefigured the menace of the future; sadness that would not be put to rest. I still remember father telling me, his voice full of pride mixed with sorrow, how at the first Seder, or Passover feast, after my birth, when I was only a few weeks old, he laid me on a pillow beside the table, so that I should absorb the atmosphere – the food scents, the brilliant starlight of the candles, the prayers and the chanting, the family united in dedication. Slowly I would learn to placate memory, allow it to come and go, lessen its grasp.

Bits of the Gorbals were forgotten, truths it had taught me, which would have made life easier, or less likely to hurt, if I had taken them to heart.

They returned in unexpected form and caught me unawares. Since, in the Gorbals, everyone I knew lived on the insecure margin between sufficiency and starvation, no-one possessed anything worth coveting, or even noticing, so the only thing of value a person possessed was himself. You had to value him for his qualities – there being nothing else – and that ‘value’, the proper respect for himself alone, was his due. Foolishly, I had forgotten, or chosen not to notice, that this new world did judge you by your possessions.

Here, self enquiry has taken me deeper than I ever imagined, to show me that nothing, no perception, no vision, be the light however powerful and the images hard-edged and seemingly unambiguous, will ever answer the questions that possessed me when I left the Gorbals to cycle to Oxford long ago. Yet the ineluctable pursuit remains in command, intransigent as always, and of course no settlement, no halting place will ever be found. And Gorbals works on the spirit implacably – how could it be otherwise? – still kneading the original clay, continuing its questioning, the Sphinx constantly changing the terms of the riddle, never to be solved. The temptation grows – more dangerous than all the others – to create my own, and usurp her sovereignty once and for all.

Ralph Glasser was born and grew up in the Gorbals in Glasgow. As a psychologist and economist he campaigned against the destruction of traditional communities. His Gorbals trilogy tells of his flight from its constraints; his search for the values it represents is described in the final volume, *Gorbals Voices, Siren Songs* (Chatto & Windus, 1990).

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## CANTOR ERNEST LEVY OBE

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Over the past few years mankind has made great steps towards international peace. Yet a lot more needs to be done. In modern society we continue to witness xenophobia – that unfounded fear and resentment of the stranger and the minorities that live among us. This fear arises from the fact that the stranger challenges our supremacy. His hard work brings success of which we are envious, resentful of the fact that his existence challenges our status.

Minorities are not completely blameless. Sometimes they do not easily integrate into society; my own family in Bratislava was guilty of that. Self-segregation enforces unfounded fears and hostility within the greater community. Each person must be part of society, without giving up his identity, values and traditions. And each person must recognise the validity of each other’s beliefs and religions. There is a fundamental human right to be as different from each other as we please – each human being is unique. Instead of seeking conformity, we must turn the whole thing upside down and recognise that differences can be wonderful in adding colour and spice to our lives.

Diversity should be the norm. If you want a rich and full society, then everyone should have the right to their own little peculiarities. The more colour there is, the more beautiful the world becomes. Different people learn from each other, and their lives are enriched. In Glasgow I have learned many things from

the Scots, and I hope that they have learned something from me. Only together can we build a brighter and safer world. Bratislava was a diverse community but the differences were feared, not celebrated. Instead of being enriched, it was degraded and people became bestial.

In the middle of July 1961, I arrived at Glasgow Central Station. For a moment, when I saw Glasgow with its grey, low-flying clouds, I thought I had made a mistake. But as we drove into Giffnock suburb I fell in love with the entire area something here had clicked, I liked the people and the city. For the first time it looked as though I had a good and secure future ahead of me. I had found a 'home' and settled in Scotland for good.



*The Single Light* – launch of Rev Ernest Levy's memoirs at the Scottish Parliament, 2007

I am still in love with Scotland and its people. Scotland is like a sleeping beauty: there is little openly

expressed prejudice here compared to other places, and the people lack cynicism and sarcasm – a trait from which other Europeans suffer an overdose. I once read somewhere that happiness can be measured by the number of friends one acquires. Making friends is not always easy, but here in Scotland it seems easier and on the basis of the number we have, our happiness is well secured.

From *Just One More Dance*, Mainstream Press, Edinburgh, 1998.

Ernest Levy (b.1925) is a survivor of Birkenau, Bergen-Belsen, and other extermination and labour camps. He is the Emeritus Cantor of Giffnock and Newlands Hebrew Congregation in East Renfrewshire, and was awarded an OBE for services to Holocaust education in Scotland.

## CHAIM BERMANT

Scotland and Israel are both about the same size with about the same population. Although there is much to be said for being small, both have seen in their smallness something like a proof of excellence, and, as if it is not sufficient proof, both point to the Diaspora behind them to show that they are less small than is generally believed. 'Wha's like us?' the Scots will ask. In Israel they don't even ask; they already have the answer. What is often maddening to outsiders is that the good conceit which both have of themselves is not entirely unjustified.

I was born in a part of Lithuania which was then Poland and is now Russia. When I was three my family moved to Latvia; when I was five I was sent to school in Poland; at eight we all moved to Scotland; at twenty I first

went to Israel. In Latvia I was known as a Polack, in Poland as a Lett, and in Scotland as foreigner. In Israel, however, I was known as a Scot. In a sense I had come home.

During my first year in Scotland I was in Glasgow but not quite of it. Outside of school hours I divided much of my time between home and synagogue, and was perhaps more in the latter than the former, possibly because I found comfort in what I thought of as God's presence, but mainly, I suspect, because the synagogue, though a modern and stately edifice, provided lingering echoes of the old country, and it was, I suppose, a way of escaping Glasgow.

Our first address was the Gorbals where Father had lodgings with distant relatives, and the Gorbals, somehow, was less intimidating than other parts of town, for it reminded me vaguely of Dvinsk. There were Yiddish posters on the hoardings, Hebrew lettering on the shops, Jewish names, Jewish faces, Jewish butchers, Jewish bakers with Jewish bread, and Jewish grocers with barrels of herring in the doorway. The herrings in particular brought a strong whiff of home. One heard Yiddish in the streets – more so, in fact, than English – and one encountered figures who would not have been out of place in Barovke. It was only when we moved into our flat in Battlefield Gardens that I began to feel my exile, for Battlefield – the area was named after the Battle of Langside – was certainly, in the late 1930s, posh, even elegant. In the Gorbals one ascended to one's flat up a dark stairway smelling of urine. In Battlefield all was light and cleanliness with a slight touch of Dettol in the air.

Chaim Bermant was a journalist, novelist and shrewd commentator on Jewish issues, both within Glasgow and beyond. These extracts are taken from his memoir *Coming Home*, George Allen & Unwin, 1976.

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## CHIEF RABBI CYRIL HARRIS

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LATE CHIEF RABBI OF SOUTH AFRICA

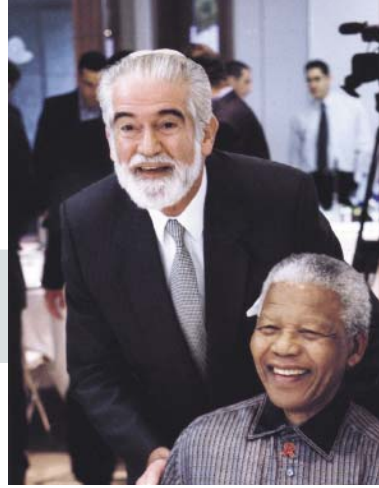
My bris, circumcision, was in the synagogue on Yom Kippur, and the *Beth Din* allowed my non-Jewish nurse to carry me to the synagogue for the ceremony. I was born in Camphill Avenue in the district of Langside in Glasgow – the business magnate, Sir Isaac Wolfson, at the halfway stage of his illustrious career, lived next door at the time – and I was to be named after my grandfather who had died the year before, and who had been the spiritual leader of the Langside Hebrew Congregation.

As Yom Kippur is a fast day and as the benedictions at a circumcision are always recited over a cup of wine, there is of course a problem: who is supposed to drink the wine? Answer: the baby! I have it on the good authority of several persons who were present that when I was given the wine to drink, I took my week-old arm and pushed the cup aside, as if to remonstrate at the very idea of expecting me to drink on a fast day. 'One day this boy will be a rabbi' one of the onlookers joked.

Our family are direct descendents of the famous Vilna Gaon. Of course every *Litvak* [Lithuanian Jew] claims this honour, but unlike most of

them we can prove it. My mother's maiden name was Bloch and our family is descended from the Gaon's youngest daughter, Tova. Incidentally, we, the Scottish branch of the family, are known to our cousins in other climes as 'the Blochs from the lochs'.

Chief Rabbi Cyril Harris with  
South African President  
Nelson Mandela



In Primary 3 (in Ayr) every Friday afternoon before school finished for the week, our teacher would tell us a long and exciting story. He was a marvellous raconteur and made the content, whether cops and robbers or cowboys and Indians, come to life. In the Scottish winter, *Shabbat* begins before school finishes, and I still remember having to put up my hand in the middle of the story to ask permission to go home. I used to wonder how those stories ended. My little mind thought how wonderful it would be if only there could be Jewish schools one day – at my school there were only three Jewish pupils out of 170 – so that we did not have to interrupt the routine and would not have to miss the end of a good story.

Chief Rabbi Harris was born in Glasgow and grew up in Ayr and Glasgow, before embarking on a distinguished rabbinic career in London and subsequently as Chief Rabbi of South Africa from 1988. His criticism of apartheid and his support for the white population's participation in the transformed South Africa enabled him to build bridges with the new leadership under Nelson Mandela. This extract is from his memoirs *For Heaven's Sake*, published by Vallentine Mitchell, 2001.

# Jewish History in Scotland

## JEWISH IMMIGRATION

The first Jews in Scotland came from Germany and Holland, but gradually, from the 1860s, Jews from Russia and Poland predominated as more Jews from Eastern Europe passed through Scotland on their way to America. Besides the growing merchant element there were the first Jewish professionals: Louis Ashenheim in Edinburgh and Asher Asher in Glasgow, the first Scottish-born Jewish university graduates. However, while some Jews were attaining prosperity, others, who had left Russia fleeing from poverty and antisemitism, formed a poorer section of the community.

Jewish Immigrant Family  
in Glasgow, c1900



In the middle of the nineteenth century, the Jewish communities in Edinburgh and Glasgow were of equal size, but gradually the growing commercial economy of Glasgow attracted more Jewish traders and merchants.

The burgeoning industries of Victorian Glasgow provided workplaces for the Jewish newcomers, and Jewish efforts aided the rapid development of production particularly in the manufacture of clothing, furniture, and cigarettes. The concentration of Jews in the tailoring trade from the 1880s led to accusations of sweated labour, charges which community spokesmen were able to rebut. Significant numbers of Jews from both Glasgow and Edinburgh were involved in peddling, selling goods to the mining communities within easy travelling distance.

From early in the nineteenth century, many Jewish companies in Hamburg with an interest in textiles, set up offices in Dundee; a community was established in 1874, and for a short time supported two synagogues. In Aberdeen the new Jewish community was the centre of national attention just weeks after its founding in 1893, when it successfully defended a case brought against *shechitah* by the local branch of the Society for the Prevention of Cruelty to Animals.

The growth in the communities was reflected first by the opening of new synagogues. In Glasgow an imposing synagogue was opened at Garnethill in 1879, when there were barely a thousand Jews in the city. This



synagogue replaced the smaller George Street Synagogue opened some 20 years earlier with room for 200 worshippers. Though most of Glasgow's Jews lived in and around the city centre, the beginnings of a Yiddish-speaking community in the Gorbals, just south of the River Clyde, could already be seen. In Edinburgh, the synagogue in Park Place near Edinburgh University, dating from 1868, was replaced by a converted chapel in Graham Street that was opened in 1898. The Graham Street Synagogue was enlarged in 1913 and remained the main Edinburgh synagogue until the present synagogue in Salisbury Road was opened in 1932. A smaller but separate community existed for some years in the Dalry district of Edinburgh, where a group of Jewish waterproofers had settled in 1880.

Migration to Scotland in significant numbers did not really get under way until the 1890s. There were about 2000 Jews in Glasgow in 1891, and this number increased to about 7000 a decade later. Scottish shipping companies became increasingly involved with transporting emigrants from Europe across Scotland to America from the 1890s. Travelling conditions could be difficult; migrants passing through Leith were sometimes unfit for onward travel, and many travellers decided to end their journey in Scotland, joining family and friends already settled here. Some sick travellers also had to remain in Glasgow until they were able to meet American health requirements, and poor and sick Jews became a charge on local Jewish and parish welfare. Although the 1905 Aliens Act limited the number of poorer immigrants, more Jews continued to arrive in Scotland in the years before the First World War. About 10000 Jews passed through Glasgow in 1908 alone on their way to America, and by 1914 there were about 12000 Jews in Glasgow and about 1500 in Edinburgh.

Some Jews arrived from other parts of Britain, often from London, attracted by local employment prospects or by official attempts to reduce the numbers settling in the capital. The London Jewish Board of Guardians returned some 50000 Jews to Eastern Europe between 1880 and 1914 to try to reduce tensions produced by the immigration. In Glasgow repatriation was seen as controversial, and was only arranged in a few instances in order to reunite families divided during the upheavals of mass migration.

Outside the four major Scottish cities, smaller Jewish communities were also formed in Greenock (1894), a port city on the transmigration route to North America, and later also in such regional centres as Ayr (1904), Falkirk, Inverness (both 1905), and Dunfermline (1908).

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## HEALTH AND WELFARE

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- **Jewish Welfare and Self-help**

The Jewish response to the arrival of poor and sick newcomers was the formation of a network of charitable and welfare institutions. The established community saw it as their duty to cater for specifically Jewish needs such as the observance of *Shabbat* and other holy days and the requirement for kosher food. Familiarity with Jewish customs and the close-knit nature of the community

made it easier, and more appropriate, for welfare provision to be provided by the Jews themselves. Philanthropy was seen as an important activity in Victorian times and it was felt that decreasing Jewish reliance on parish relief would reduce any potential antisemitism.

The first Jewish welfare charity in Scotland was founded in Edinburgh in 1838, and a Glasgow welfare body was in existence soon afterwards. The Glasgow Hebrew Philanthropic Society was already functioning, with its own medical officer, in 1858. The increasing number of Jews settling led to a considerable increase in charitable activity, much of it led by the immigrants themselves. Self-help societies such as the Glasgow Hebrew Benevolent Loan Society (1888) were founded by the weekly penny subscriptions of their members, and provided benefits in times of need.

Self-help was also promoted by the Jewish friendly societies in Glasgow and Edinburgh. These served a social purpose, as well as providing visitors for the sick, medical and welfare services, and financial benefits during times of illness, bereavement, and unemployment. Medical and welfare facilities that met religious and ethnic needs were further enhanced when Jewish refugee shelters were opened in Glasgow (1897) and Edinburgh to provide temporary accommodation for newcomers, and to provide hostel facilities for onward travellers.

As the number of Jews increased, the local authorities made efforts to welcome the newcomers. In Glasgow they provided English language classes and supported a *mikvah* within the Gorbals Bathhouse when it opened in 1886. Local Jewish welfare provision also increased. The Edinburgh Jewish Board of Guardians was reconstituted in 1899 to co-ordinate and give support to the various Jewish welfare bodies in the city, and similar bodies were also formed in Dundee and Aberdeen. In Glasgow the Jewish Board of Guardians, still based at Garnethill, provided medical and social support in the paternalistic fashion of the day. Despite the need for a welfare centre in the Gorbals, where the Board clients were concentrated, it did not move south until 1911. This encouraged the proliferation of many small Gorbals-based charities. In 1891 and 1892, the level of immigration swamped local resources, and, although the considerable sum of £2432 had been raised in Glasgow alone, money had to be sought from the Russian Jewish Relief Fund in London.

Jewish welfare provision was a valuable addition to the sums provided by the local authorities. However, welfare was not the only call on Jewish communal resources as synagogue building, Jewish education, purchase of burial grounds, and the supply of kosher food also had to be funded. With many new charities being formed, there was always a concern at the Board of Guardians that their precarious income would be affected. There was also concern that wider Jewish considerations, such as support for the Zionist movement and for distressed Jews abroad, whether in Russia or elsewhere, might hinder local welfare efforts. Welfare provision for disadvantaged Jews has always been seen as a community priority, and although in the smaller communities support was usually confined to temporary financial assistance, by the early 1960s the Jewish welfare services in Glasgow covered such areas as housing and comprehensive residential care for the elderly and learning disabled.

- **Christian Missionaries**

Paradoxically, one of the stimuli to the better provision of Jewish welfare services was the activity of Christian missionary groups. Many Jewish social and welfare organisations were formed to provide direct competition for missionary facilities targeted at vulnerable newcomers. There was much Jewish poverty, misery and disease, and the missionaries dangled the carrot of financial support and medical aid to entice needy Jews into the mission halls. Christian groups devoted considerable sums to Jewish medical relief, providing well-equipped dispensaries and Yiddish speaking apostate doctors throughout the 1930s. Missionaries blamed their lack of success with conversions on the Jewish attitude to Christianity brought over from Russia. However, they remained determined to persist in their work despite the distress and hostility that their activities provoked. In Edinburgh, the Medical Mission to the Jews was run by the apostate Leon Levison whose attempts to pose as a benefactor to the Jews caused considerable resentment, and his award of a knighthood for services to Russian Jewish relief was widely condemned.

In Glasgow, the Jewish Hospital Fund and Sick Visiting Association was founded in 1899, countering missionary efforts, providing money for Jews requiring hospital care, and maintaining community links with poor isolated Jews in institutions. A Jewish Dispensary opened in the Gorbals in 1910, offering free medicines to counter similar missionary provision. It was popular from the start, quickly attracting 500 members who paid a weekly penny contribution.

- **Jews and the Hospitals**

Despite the poverty of the Jewish immigrants there were very few Jews in the local authority poorhouses. In 1908 there were only 75 Jews receiving statutory poor relief in all of Scotland.

Visiting hours in hospital were strictly enforced before the First World War, and relatives were not allowed to bring in food. This caused problems for the many observant Jewish patients who required kosher food and were unfamiliar with the Scottish diet. They felt that eating non-kosher food would be a hindrance to their convalescence and resented the restriction on their religious observance.

The Victoria Infirmary and the Merryflatts Poorhouse, on the South Side of Glasgow, dealt with the majority of Scotland's hospitalised Jews. In 1910 the Victoria Infirmary turned down a request to provide kosher food, because they did not want to establish a precedent which might commit them to offering additional facilities to the Jewish or other communities in the future. However, Merryflatts, now the Southern General Hospital, run by the Glasgow Corporation, agreed to the opening of a kosher kitchen in 1914 which functioned for many years.

The provision of hospital kosher meals has continued to remain a Jewish communal priority.

- ## Jewish Institutional Care

Given the small size of most Scottish communities, it was only in Glasgow that residential Jewish institutional care was a possibility. The first to be established was the Gertrude Jacobson Orphanage, which opened in 1913 with support from the Glasgow and Govan parish councils. Some parents had died young from diseases like tuberculosis, and there were inevitable family disruptions during the upheavals of immigration. There was therefore a need for a home for Jewish children where kosher food would be provided, and the children could take their part in the life of the community. After the First World War, the Orphanage moved to larger premises in the Battlefield area, housing refugee children from Belgium and Hungary, as well as local Jewish children. Increasing numbers from Europe necessitated the opening of a children's hostel beside Garnethill Synagogue in 1938, and a Farm School at Whittinghame on the Balfour Estate for 160 children in 1939. In 1945, hostels were run at Cardross in Dunbartonshire, and at Polton House in Midlothian, to provide rehabilitation for a group of teenage boys who had survived the horrors of Nazi concentration camps.

A small home for the elderly was opened in 1913 in a rented Gorbals apartment, but it did not survive the war years. Another unsuccessful attempt to set up a Jewish old age home was made in Dixon Avenue in 1929. It was not until 1949 that the Jewish Old Age Home for Scotland, later known as Newark Lodge, was opened in Pollokshields, serving all the Jewish communities of Scotland. A Jewish convalescent home, primarily for tuberculosis sufferers, supported by the Jewish friendly societies in Edinburgh and Glasgow, operated during the 1920s at Slamannan, near Falkirk. In recent years further developments in sheltered housing and supported care have augmented the Jewish residential and hospital care provision.

- ## Housing and Health

The slow pace and relatively small numbers of Jewish immigration, and its concentration only in the heavily populated Gorbals area in Glasgow, did not provoke the same popular clamour for alien immigration control in Scotland as happened in other areas of Britain. However, the Jewish community was upset by reports that exaggerated their numbers and gave false information about Jewish housing and health matters. There were concerns in the early part of the twentieth century that frankly antisemitic attitudes were noticeable in the rented housing market, but Jewish leaders maintained that there was no evidence of Jewish overcrowding and that Jewish housing conditions were better than those of their neighbours.

In Glasgow the traditional small overcrowded tenement flat was blamed for the city's poor record with tuberculosis. However, it was noted in immigrant areas throughout Britain that the incidence of TB and other contagious disease was lower in the Jewish population. Even so, the cost of regular grants to TB sufferers was a heavy burden on the Jewish community, and the Glasgow Jewish Board of Guardians launched an ambitious Jubilee Fund appeal in 1916. It was hoped to raise funds to send sufferers and their

dependents to countries like Australia and South Africa, where the climate might help effect a cure, or to pay for treatment for patients at home or in sanatoria in England.

In the 1960s the Glasgow Jewish Housing Association was established to improve the accommodation of Jews affected by slum clearance from the Gorbals by buying good tenement property near Jewish facilities, and it has extended its activities in recent years to provide sheltered housing and supported care to an ageing Jewish population.

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## RELIGIOUS LIFE

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- ### The Synagogues

The opening of the Garnethill Synagogue in Glasgow and the Graham Street Synagogue in Edinburgh did not end the need for synagogue provision in the two major Scottish cities. Shortly after the opening of Garnethill Synagogue in September 1879, the first small Gorbals synagogue opened in a converted workshop in Commerce Street. This move had become inevitable given the distance from the Gorbals to Garnethill. Further small prayer-houses opened in the Gorbals during the 1880s, but communal unity was preserved by a synagogue union in 1886 between Garnethill and the Gorbals.

The early Gorbals synagogues were small, informal prayer-houses, but major places of worship were opened in a hall in Main Street, Gorbals in 1887, and in a converted Baptist church at the corner of Oxford Street and Buchan Street in 1897. Despite a major extension to the Main Street Synagogue in 1891, the growth of Gorbals Jewry required a larger building, and the Great Synagogue was opened in South Portland Street in 1901.

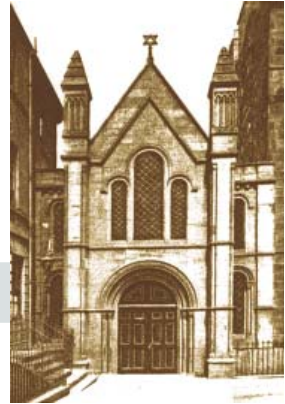
The Great Synagogue was the largest in Glasgow and housed many of the city's religious institutions, including the *yeshivah* and *mikvah*. This was the last Jewish building to remain in the Gorbals, and closed in 1974. Other Gorbals congregations came into being in the first years of the twentieth century as the result of various schisms in the Oxford Street Synagogue. There were also a couple of Chassidic prayer houses, while other synagogues reflected the places of origin of the newcomers.

The synagogue union of 1886, and the formation of the United Synagogue of Glasgow in 1898, gave effective leadership of the community to Garnethill, despite its only having a small proportion of the total synagogue membership. The United Synagogue broke up in 1906 with disputes about *shechitah* and the cost of burials for poor immigrants. Gorbals Jewry appointed Rabbi Samuel Hillman, from Russia, as community rabbi in 1908, and his traditional stance balanced the more moderate style exemplified by Garnethill and its minister, the Rev. E.P. Phillips. In the interwar years, traditional religious leadership was provided through a Glasgow *Beth Din* by Rabbi Lurie and Rabbi Atlas. Phillips, minister from 1879 until 1929, had acted as the spiritual leader for all of Glasgow Jewry and was involved in many of the new welfare bodies. He took a high personal profile in the Oscar

Slater case, when a foreign Jew was falsely convicted of murder, subsequently reprieved, and eventually pardoned. Phillips also represented the community with regard to Sunday trading, an important issue for Jewish traders whose religious convictions prevented them opening on *Shabbat* (from Friday evening until Saturday night).

In Edinburgh too the immigrant period was marked by the formation of a number of small synagogues, in Richmond Street, Roxburgh Place, and South Clerk Street, where the newcomers could feel more comfortable than in the Graham Street Synagogue where the more assimilated community members prayed. When Rabbi Salis Daiches answered a call in 1918 from the various synagogues, his aim, achieved in 1932, was to unite all of Edinburgh Jewry within the new synagogue in Salisbury Road in the Newington district.

Former synagogue in Graham Street, Edinburgh



The Garnethill membership gradually grew as Jews moved from the Gorbals and settled in the Garnethill and Hillhead areas. Garnethill maintained its leading position for many years, although new synagogues were being formed in areas to the south of the Gorbals where Jews were settling in much larger numbers. Queens Park Synagogue was founded in 1906, and moved to a substantial new building in Falloch Road in 1926. About the same time, Langside Synagogue, originally founded in 1915, moved to Niddrie Road. In later years synagogues were established in Pollokshields (1929), Giffnock and Newlands (1934), Netherlee and Clarkston (1940) and Newton Mearns (1954). A Reform synagogue opened in Pollokshields in 1931, and later moved to Newton Mearns. A short-lived community was also established in Hillington, Mosspark and Cardonald (1937). Queens Park eventually closed in 2002, but Langside will be retained within a new housing development (2008).

In the post-war years the Edinburgh community consolidated its activities within the large synagogue in Salisbury Road although the community dispersed round the city, while in Glasgow population movements led to the concentration of the bulk of the community on the south side of the city. The last of the Gorbals synagogues, in South Portland Street, closed in 1974, by which time the largest communities in the Glasgow area were based in Giffnock and Newton Mearns.

Gradually, levels of religious commitment declined, often due to pressures of work and society, and the declining influence of the immigrant

generation. Some regarded emigration to Scotland as their escape, not just from persecution and economic hardship, but from Judaism itself.

- **Burial Grounds**

The provision of Jewish burial grounds was always a major concern. The first Jewish burial grounds in Scotland were in Edinburgh, where the eighteenth century dentist Heyman Lion purchased the first plots for himself and his wife on Calton Hill in 1793, and a cemetery at Braid Place, Causewayside, was opened in 1820. During the main period of immigration, the community's cemetery was at Echo Bank, and when this was closed before the First World War, the present grounds at Piershill were inaugurated and operated by an independent Burial Society.

The first Jewish cemetery in Glasgow, with room for about 50 plots, was opened in 1831 in a small but picturesque corner of the Glasgow Necropolis, near the Cathedral. A further cemetery was opened in Janefield near Celtic Park, and in 1895 Garnethill Synagogue purchased burial grounds at Maryhill that were later shared with some of the Gorbals synagogues. During the nineteenth century and early twentieth century, the Jewish communities in Dundee, Greenock, Inverness, and Aberdeen established their own cemeteries.

Consecration of a  
memorial bench in Dundee  
Jewish Cemetery, 2007



When the first Gorbals synagogue was formed in 1880, a burial ground was obtained in Craigton, and South Portland Street Synagogue opened its own cemetery in Riddrie in 1909. There were, however, continuing problems with the costs of pauper burials. With adult poverty and the large number of infant and child deaths, there were many who could not afford the funeral expenses, and communal institutions such as the synagogues, the *shechitah* bodies, and the Board of Guardians were often asked to help. The Glasgow Hebrew Burial Society was formed in 1907 as a mutual aid society whose members contributed a regular sum to meet the cost of funerals for themselves and their families. At first they obtained a small cemetery at Sandymount in Shettleston, and in the 1930s bought a substantial 10 acre plot at nearby Glenduffhill. By 1937 the Society had 1700 members and its growth continued in the post-war years.

The Reform Synagogue established its own burial grounds in Cardonald. A cemetery in the Cathcart area was established by Queens Park

Synagogue in 1927, and supported by Pollokshields Synagogue. When these synagogues eventually closed arrangements were made for the Cathcart Hebrew Cemetery to continue to function through an independent trust.

## JEWISH EDUCATION

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The first Hebrew classes began in the early years of the nineteenth century within the Glasgow and Edinburgh synagogues. As the communities grew, additional provision had to be made. While the Garnethill Synagogue had its own religion classes meeting two or three times a week, gradually the Gorbals synagogues made their own arrangements. The main provider of Jewish education in Glasgow was the Talmud Torah, founded in Clyde Terrace in 1895. At first the boys and girls were taught separately, with Yiddish as the language of instruction. These classes met at first for 3 hours every evening, except on Friday, and also on Saturday and Sunday. By 1899 there were 400 pupils at the Talmud Torah, and classes were accommodated at the Glasgow Corporation school in Buchan Street.

The language of teaching in the Talmud Torah was changed from Yiddish to English in about 1908, indicating how successfully the community had integrated. During the First World War, the hours of instruction were reduced to two hours nightly. With many children attending classes for upwards of 12 hours weekly, many of the new generation grew up familiar with the Jewish way of life, Hebrew language, and the sacred texts. This was usually reinforced by the traditional pattern of religious home life. As time went by the number of children committing so much time to Jewish education dropped, and by 1914 it was estimated that only half of Glasgow's Jewish children were receiving any Jewish education. The Talmud Torah with over 700 pupils moved to its own premises in Turriff Street in 1918, and in 1922 a Hebrew College for teenagers was established by Dr Nathan Morris, an acknowledged expert in teaching Hebrew. This provided its pupils with Hebrew language and Jewish culture, and encouraged them to become Hebrew teachers themselves. Despite competition from synagogue Hebrew classes, the Talmud Torah maintained its leading position in Jewish education in Glasgow well after the Second World War.

For some boys the regular Hebrew classes were supplemented with attendance later in the evening at the Glasgow Yeshivah. This was founded in 1908 to provide a more intensive learning pattern along the lines found in Eastern Europe, with an emphasis on teaching of the Talmud. With the high concentration of children in just a few Gorbals schools, it was suggested in 1909 that a Jewish school could be established. Another suggestion was that Jewish pupils begin their school day at 9am with an hour of religious instruction, while Christian children had their religious studies. An attempt by Glasgow Zionists to found their own Hebrew language school in 1911 foundered because of problems of funding and accommodation.

The Glasgow Jewish Representative Council took the lead, soon after its founding in 1914, in attempts to establish a Jewish school. Its aim



was to provide Jewish tuition during school hours, and to extend Jewish teaching to all the children in the community. However, negotiations with the Glasgow School Board broke down, as did further negotiations in the 1920s and 1930s, over the Board's insistence that Jewish and Hebrew teaching be limited to one hour a day.

Jewish education was clearly a priority if a new generation was to resist assimilatory trends, and grow up sharing the customs and mores of their parents and grandparents. Unfortunately, in the early years, some of the Hebrew tuition was unsatisfactory because teachers had an imperfect grasp of English. Thus Jewish education was compared unfavourably with the standard of secular teaching in the local schools. Some parents were happy with their children's exposure to traditional Eastern European teachers, but many children were alienated by the experience.

A Jewish primary school, Calderwood Lodge, was finally established in Glasgow in 1962, under the joint auspices of the Glasgow Zionist Organisation and the Glasgow Board of Jewish Education. This was intended to improve standards in the provision of Jewish education, integrate the teaching of Hebrew and Judaism into the curriculum, and provide the basis for further Jewish learning in the teenage years and beyond.

The opening of a Jewish day school in Glasgow and the gradual concentration of the community's children there, as well as demographic changes, led to the gradual weakening of the synagogue Hebrew classes through the 1970s. There was competition also from Lubavitch, an outreach based Chassidic movement, which had recently established itself in Glasgow, and their Sunday morning Hebrew Classes eventually became the main source for out-of-school Jewish education in Glasgow. The synagogues in Newton Mearns, both Orthodox and Reform, however, continued to maintain their own education classes.

In Edinburgh, the main classes were held in the basement of the Graham Street Synagogue until 1914, and subsequently moved to Sciennes School, where they continued to meet for 2 hours daily. When the synagogue moved to Salisbury Road, classes operated there. Similar classes could be found in the smaller communities such as Dundee and Aberdeen.

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## POLITICS

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The community was active in the political sphere. A number of Jewish immigrants had been active in the Bund, the Jewish trade union in Russia, and many were strongly committed to socialism, carrying on Bundist activity in Scotland. There were Jewish trade unions in the Glasgow tailoring and cabinet-making industries, and many Jews took part in wider union activities. Jews were also active in local politics, and Michael Simons, a leading member of the Garnethill community and director of a major fruit importing business, was elected a Bailie in the 1880s. It was widely believed that Simons's prominent position within the Glasgow Council had assisted in the acceptance of the Jewish community in the city. Another early Glasgow

Jewish Town Councillor was Manny Shinwell, then local secretary of the British Seafarer's Union, first co-opted as a member of the Fairfield Ward in Govan in 1916. He later was elected Independent Labour MP for Linlithgow, held ministerial posts under Ramsey Macdonald and Clement Attlee, and was created Baron Shinwell in 1970.

Jews were to be found in all the political parties, and there were even a few in the Communist Party and in a small anarchist group in the West End of Glasgow. A few Jews returned to Russia after the Revolution in 1917, although greater numbers left to settle in the United States. However, it was the Labour Party that received most of the community's political support in the interwar years, especially with the rise of fascism in the 1930s.

The major political activity, particularly after the Nazis seized power in Germany in 1933, was aiding Jewish refugees and organising a boycott of German goods. The republican movement in Spain also attracted some active support in the 1930s. During the 1930s there were Jewish socialist societies and left wing Jewish friendly societies, such as the Unity Lodge and Workers' Circle in Glasgow, with both a political and welfare message. In the post-war period Jewish political activity centred mainly round support for Israel, but Jews were still also active in the main political parties. The traditional Jewish prominence in the Labour Party was balanced by growing involvement with the Conservatives and the Liberals. Sir Myer (later Lord) Galpern, the first Jewish Lord Provost of Glasgow, and Maurice Miller were elected as Labour MPs in the 1960s and 1970s, by which time Malcolm Rifkind had become Conservative MP for Edinburgh Pentlands. At one time Secretary of State for Scotland, he later served as Defence and then Foreign Secretary in Conservative administrations in the 1990s.

## • **Zionism**

The 1890s saw the beginnings of Zionist activities in Scotland, and this eventually developed into the dominant Jewish political ideology. Branches of *Chovevei Zion* ('Lovers of Zion') were formed in Edinburgh (1890) and Glasgow (1891) to help Jewish settlers in Palestine. There were delegates from Scotland at the Second Zionist Congress in Basel in 1898, and political and fund-raising activities quickly followed in both cities.

Zionist groups organised social and sporting activities to improve the physical condition of the Jewish community. Meetings in Glasgow regularly attracted audiences of over 1000, and new Zionist groups catering for women and youth were founded. Zionist reading rooms provided a place for the community to meet, to learn about the early pioneers, and to study the Hebrew language.

Pogroms in Russia that left a trail of death and destruction, especially a particularly brutal one in Kishinev in 1905, gave a considerable impetus to Zionist efforts. However, some Jews, impatient with the difficulties in organising instant mass settlement in Palestine, supported the idea of finding another territory where the Jews could form a national majority. A heated debate followed, lasting for many years, with the traditional Zionists, who saw Palestine as the only natural Jewish homeland, ultimately emerging successful.

Zionist groups also founded a network of friendly and self-help societies. In 1909 a co-operative society was founded aiming to settle Glasgow Jews on the land, showing the importance placed on practical Zionism. The Balfour Declaration of November 1917, indicating British Government support for a Jewish homeland in Palestine, was greeted with much enthusiasm in Scotland. This gave considerable impetus to Zionist political activities, especially in Glasgow, but also in Edinburgh, Dundee and Ayr, and to increasingly successful fund-raising for Jewish settlement in Palestine.

The founding of the State of Israel, and Israel's victory in the 1967 War channelled the enthusiasm of most of the community, and there was a small but significant trickle of immigrants to the Jewish state. Fundraising for Israeli institutions, whether welfare, religious, educational, or environmental, was an important communal priority, and many of these funding bodies became some of the largest and most successful communal groups, attracting a dedicated and effective leadership. The women's organisations, Emunah, and especially the Women's International Zionist Organisation (WIZO), were involved in continual fundraising activity, WIZO established many different groups, mainly in Glasgow but also in Edinburgh and the other communities.

During the 1970s and 1980s, Dr Albert Jacob led the Dundee community's response to local outbreaks of antisemitism, some of which related to the anti-Israel policies of local politicians who had twinned the city with Nablus.

## BUSINESS AND PROFESSIONS

Much of the early economic activity of members of the Jewish communities in Scotland was based on production and merchandising of goods. New Jewish entrepreneurs set up businesses manufacturing a wide range of clothing, including the ubiquitous cloth cap. They were also active in warehousing, entertainments, and whisky. Most of the working members of Scottish Jewry were heavily concentrated in just a few trades and industries, such as shop-keeping, tailoring, shoe and slipper making, and the manufacture and distribution of furniture and picture frames.

Callendar's Jewish Bakery, Glasgow Gorbals, c1930

In the years before the First World War, many Jews began their businesses peddling to mining communities. Jews travelled from Glasgow to Ayrshire and Lanarkshire, from Edinburgh into Fife, and from Falkirk to Stirlingshire. Eventually, many of these new immigrants set up



successful businesses of their own, often aided by loans and credit from the Hebrew Benevolent Loan societies. However, despite the success of some individuals, much of the Jewish community, especially those in the Gorbals in Glasgow, remained trapped in poverty, and there was a continual call on the funds of the Jewish Boards of Guardians for relief. In the 1930s it was not uncommon for over 10% of the community to be receiving such aid.

Despite financial difficulties, the opportunities offered by the Scottish educational system, supported by Carnegie grants to university students, proved increasingly attractive. Encouraged by parents who hoped to see their sons attain educational standards and financial security which they themselves would never achieve, increasing numbers of Jews entered the universities of Glasgow and Edinburgh, especially in the years after the First World War. Higher education was for many the means of escape from the old ghetto trades. Medicine was the most popular career choice, offering status and income. Prof Sir Abraham Goldberg became a respected and world-renowned figure. Many Jews also went into teaching, but law was less popular as it was hard for Jews to break into the conservative Scottish legal profession. Nonetheless, there have been three High Court Judges, Lord Kissen, Lord Caplan, and Lady Cosgrove, who was the first woman to be appointed to the High Court, and later to the Inner House of the Court of Session, and Prof Sir Gerald Gordon is recognised as the leading expert on Scottish criminal law.

Hazel Cosgrove wearing the robes of a Senator of the College of Justice



A considerable number of foreign Jewish medical students studied medicine in Scotland in the 1920s and 1930s. Many Jewish Americans came to Glasgow, Edinburgh, Dundee and St. Andrews, having been denied medical school places in the United States because of discriminatory entry quotas. Many German Jewish physicians found the Scottish qualification regulations much simpler than those in England, and studied in Glasgow and Edinburgh in preparation for examinations prior to British medical practice.

After the war, the most popular subjects for Jewish students were medicine, dentistry, teaching, law, and accountancy, but gradually media studies, computing, and information technology changed the form of Jewish

professional life, and the economic base of the community widened to include many new professions while the traditional businesses in furniture and clothing manufacture declined.

## SOCIAL AND CULTURAL ACTIVITIES

The development of the cultural life of the community was considerably enhanced by the newcomers. Jewish Literary Societies were formed in Edinburgh (1888) and in Glasgow (1893), and these kept their members informed on a wide variety of Jewish and general topics. They sponsored English language classes and helped the newcomers to adjust to their new life. The Edinburgh Society, still active today, continues to provide a platform for matters of Jewish interest and also attracts members not affiliated to the synagogue.

Choral and dramatic societies were formed in Glasgow and Edinburgh, and the Zionist groups had a wide range of cultural and social activities. The friendly societies also had an important social function. Masonic Lodges were formed in Glasgow (Lodge Montefiore, 1888) and in Edinburgh (Lodge Solomon). Jewish drama flowered in Scotland with the arrival of Avrom Greenbaum in the 1920s, and with the formation of the Glasgow Jewish Institute Players in 1936 new standards in local Jewish dramatic art were set. Greenbaum wrote many of the plays himself, reflecting his preoccupation with man's fight for freedom.



Benno Schotz with the sculpture of his wife Milly

In the visual arts Benno Schotz and Hannah Frank were major Jewish figures. Schotz arrived in Glasgow from Estonia in 1912 and his outstanding talent was rewarded by his appointment as the Queen's Sculptor-in-Ordinary in Scotland. Frank's Art Nouveau sculptures and drawings have delighted generations of admirers over her long lifetime. Glasgow was also briefly home to such distinguished refugee artists as Josef Herman and Yankel Adler.



Illustration by Hannah Frank, c1928

Yiddish newspapers appeared irregularly in Glasgow around the turn of the century, but serious Jewish journalism did not begin until Zevi Golombok started the *Glasgow Jewish Evening Times* in 1914, and later a Yiddish monthly, the *Yiddishe Shtimme* (Jewish Voice). In 1928, recognising the local decline in Yiddish, he founded the English language *Jewish Echo*, which was published every Friday in Glasgow and served all the Jewish communities of Scotland. After the paper closed in June 1992, the *Manchester Jewish Telegraph* set up a Scottish edition.

Youth groups were formed from the first years of the twentieth century with youth sections of Zionist and Jewish literary groups, as well as Scouts and the Jewish Lads' Brigade. The Brigade, based on the Boys' Brigade, aimed to make loyal British citizens out of the immigrants, and its Glasgow branch dates back to 1903. Later it accepted girls as members and now boasts the only Jewish bagpipe band in the world. The first Jewish sports club, the Bar Kochba, was set up in the Talmud Torah building in 1933 and formed the precursor of the successful Glasgow Maccabi. Zionist youth groups such as Habonim and Bnei Akiva, which linked Jewish education, love of Israel, and youth club activities, also prospered in the post war era.

Jewish Institutes were established in Glasgow and Edinburgh from the turn of the century, with regular social and cultural events in the winter and sporting activities in the summer. The Glasgow Jewish Institute achieved its greatest success as a community centre when it moved into premises in South Portland Street, next door to the synagogue, in the 1930s. The Institute supported a theatre which was home to the Jewish Institute Players, later the Avrom Greenbaum Players.

Boys' Choir,  
South Portland Street Synagogue,  
Glasgow Gorbals, c1961



## REPRESENTATIVE BODIES

Jewish Representative Councils were formed in Glasgow in 1914, and a year later in Edinburgh, to act as a unifying force in the community and to provide representation on matters of national and international importance. The Glasgow Council grew out of the committee set up to protest about the false accusations in the Beilis 'blood libel' case in Kiev. There had been

no single community-wide structure in Glasgow since the collapse of the United Synagogue in 1906, and leadership had been provided mainly by the Garnethill Synagogue.

In Edinburgh, the first concerns of the Representative Council were with alien Jews interned under wartime regulations. In Glasgow too, support for alien Jews was a priority, and affidavits were provided for all the 2000 foreign Jews in the city. After the War, the Edinburgh community gradually centralised its activities within the synagogue, and all the representative functions were assumed by the Edinburgh Hebrew Congregation.

In Glasgow, the Council involved itself in trying to provide a communal structure for *shechitah*, supporting moves for a Jewish school, and co-ordinating Jewish support for the war effort. To illustrate to the wider community the presence of Glasgow Jews in the armed forces and to show the community's support for them, a major service was held in the South Portland Street Synagogue in October 1916.

During the 1930s, the Council continued to act to protect and represent the Jews of Glasgow, to fight antisemitism, and to support the economic boycott against Nazi Germany. While there were no clashes with fascists as happened in London, the Council had to steer a cautious role while mounting defensive action against anti-Jewish activities. In the post-war years the Council became the leading Jewish body in Scotland, dealing with civic and religious bodies, and providing a lively debating forum for community issues, as well as resolving issues arising within the local community. The Council took the lead in interfaith dialogue, beginning with the Church of Scotland, in order to promote Christian understanding of Jewish sensitivities. It also worked closely with the new ethnic and religious communities, mainly from the Indian sub-continent, which settled in Glasgow after the War.

In 1982, the Glasgow Representative Council and the Edinburgh Hebrew Congregation, with the communities in Dundee and Aberdeen and the informal grouping in Argyll and Bute, formed the Scottish Jewish Standing Committee, to provide a formal link between the Jewish communities of Scotland and to co-ordinate policy in its dealings with the wider Scottish society. With the establishment of a Scottish Parliament after the devolution referendum of 1998, this was renamed the Scottish Council of Jewish Communities, and it has been this Council which has linked the scattered Jewish communities of Scotland while providing an effective and comprehensive representative body widely recognised by Government and civic bodies.

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## CONCLUSION

While the growth of the Scottish Jewish community had been considerable, its numbers at its peak between 1935 and 1960 never exceeded 20 000. It was estimated that there were about 15 000 Jews

in Glasgow in 1939, and over 2000 in Edinburgh following the influx of Jewish refugees from Nazi terror. However, the strength of Scottish Jewry derives in the main from those Jews who arrived in the country in the two decades leading up to 1914.

Glasgow in the twentieth century has been one of the major Jewish communities in Britain, exceeded in size only by London, Manchester, and Leeds. Its Gorbals community was still at its peak in 1945, but the movement of Jews south to the suburbs was accelerating. While some Jews moved to the West End, and reinforced the membership at Garnethill, most Jews were settling in areas such as Govanhill, Battlefield, Langside, and Shawlands, whilst many moved further south to Giffnock and beyond. This population shift was accompanied by a move of some of the institutions out of the Gorbals, beginning with the Zionist Centre to Queen Square. However, the Jewish Institute, the Jewish Board of Guardians, the majority of the synagogues, kosher butchers, bakers, and grocery shops remained in the Gorbals, which was still the centre of the community. Here also, Geneen's Hotel, run by the legendary Sophie Geneen, dispensed charity as well as food.

The opening of the synagogue in Salisbury Road gave Edinburgh Jewry a cohesion which made it the envy of many larger communities. With its scholarly rabbi, Salis Daiches, they attempted a synthesis of the best of Jewish and Scottish life, but had to accept a drift from traditional observance while showing a Jewish vitality which belied their numerical strength. The smaller Jewish communities around Scotland declined in numbers as their members migrated to Glasgow and Edinburgh, where the Jewish facilities were concentrated. In essence Scottish Jewry became a 'tale of two cities'.

In the immediate post-war period Jewish communities throughout Scotland were at a numerical peak, but numbers began to decline from the 1960s as increasingly well-educated young people left for careers in London. Others settled in Manchester or left for Israel, North America or Australia, while assimilation and intermarriage also reduced the size of the religious community, and continue to pose serious demographic questions for the future.

The challenge to Scottish Jewry was to survive beyond the immigrant generation and to establish new institutions to foster communal cohesion and to maintain Jewish identity. These years showed considerable economic and educational advance, and there was little serious antisemitism. Jews had become an established part of the Scottish scene with achievements in many areas of community, local and national life.



# The Contemporary Community

From their first beginnings, the Jewish communities in Scotland have built up a network of organisations to cater for their needs. These cover the area of communal provision for religious, welfare, educational and social activities within a structure adapted both to the modern community and contemporary Jewish life.

## REPRESENTATIVE BODIES

All the Jewish communities of Scotland are represented on the Scottish Council of Jewish Communities (SCoJeC), which was formed in 1998 as a democratic umbrella body in the wake of the establishment of a devolved Parliament and administration. During the past ten years, SCoJeC has taken the lead in identifying Jewish concerns, flagging up incidents of antisemitism, co-operating with other faith and ethnic communities in promoting good relations, and defending the rights of members of the Jewish community. It was successful in obtaining legislation at Holyrood to ensure that Jewish requirements are taken into account when a couple have a civil divorce, and has provided the Jewish voice on a wide range of issues, not just those with a specific religious interest. The Council also organises activities for the smaller communities and isolated individuals living outwith any formal community, and maintains an Enquiry Desk to help callers make contact with Jewish organisations and answer questions about Judaism. SCoJeC has been praised by senior members of successive Scottish administrations as an example for other communities of how to engage effectively with the civic and political process.

Rabbi Moshe Rubin and  
Cardinal Keith O'Brien plant a tree  
on the 40th anniversary of  
Nostra Aetate, Edinburgh, 2006



The Jews of Edinburgh are represented by the Edinburgh Hebrew Congregation which is Orthodox, and the smaller Liberal community Sukkat Shalom, while in Glasgow the Jewish Representative Council co-ordinates the activities of almost 50 Jewish organisations. The Council has taken an active role in defending the rights of Jews to observe their religion and in fighting discrimination, working closely

with local religious and civic bodies in Glasgow and East Renfrewshire. The Representative Council, like SCoJeC and the synagogues in Edinburgh and Glasgow, is affiliated to the Board of Deputies of British Jews. The Council has often taken a lead in interfaith and anti-racist activities and has played a major role in developing Christian-Jewish understanding. It aims to promote greater awareness of contemporary Jewish issues, organises annual meetings for *Yom HaShoah*, and supports Armistice Day commemorations. It also provides speakers for any organisation about Judaism, organises synagogue visits, and gives presentations to school groups and other interested bodies.

## RELIGIOUS ACTIVITIES

There are about ten synagogues in Scotland. Edinburgh has an Orthodox synagogue, and a Liberal community which does not have its own building. There are small synagogues in Aberdeen and Dundee, while in Glasgow there are five Orthodox synagogues, organised in a Council of Synagogues, and one Reform synagogue, while Lubavitch provides regular religious services in one of the community care homes. *Shabbat* and Festival services are held in all the main synagogues with a smaller number holding the traditional thrice daily prayers. The synagogues provide a wide range of social, educational and cultural activities expanding the religious life of their congregations. Some synagogues have ladies' groups, Friendship Clubs for their older members, and mother and toddler groups.

A wedding in the recently restored Victorian Garnethill Synagogue



Garnethill Synagogue, built in 1879, is a listed building, and its fine Victorian architecture has recently been beautifully restored. The Giffnock and Newlands Synagogue, the largest in Scotland, has a *mikvah*, a *kollel* for advanced rabbinical studies, and a Community Centre within its complex, the latter providing a wide range of Jewish educational facilities for the youth and adults of the community. When Queens Park Synagogue closed in 2002, its magnificent set of modern stained glass windows, designed by John K Clark and rich in colour and symbolism, were relocated in the Giffnock Synagogue.

In Edinburgh the synagogue was reconstructed in 1981 to provide a community centre as well as 500 seats for religious services. The building is the focus for a wide range of social, cultural and educational activities. The Aberdeen Synagogue is located in a Georgian listed building and provides accommodation for both religious services and community activities, as does the purpose-built synagogue in Dundee erected after the previous building was demolished in the 1970s to make way for the Tay Bridge approaches.

Many of the synagogues have their own burial grounds. In Glasgow and Edinburgh there are Hebrew Burial Societies, but, despite close links with the local synagogues, they remain independent of them. In Glasgow there is also a Kashrut Commission which supervises the local kosher facilities including a restaurant, bakers, caterers and East Renfrewshire Council catering facilities at Calderwood Lodge and Jewish Care, while in Edinburgh the rabbi approves a number of local establishments, including a vegetarian Indian restaurant, as being kosher.

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## EDUCATION AND CULTURE

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In Glasgow there is a Jewish day school, Calderwood Lodge, founded in 1962, which caters for the majority of Jewish primary schoolchildren. Initially an independent school, Calderwood Lodge was taken into the state system in 1982. The school is now run by East Renfrewshire Council, though Jewish studies at the school are funded and managed by Calderwood Jewish Education. The Edinburgh communities and the Glasgow Reform Synagogue have their own congregational Hebrew classes.

Within the last few years the United Jewish Israel Appeal (UJIA) has developed a Renewal Division which aims to renew Jewish life in Scotland. From its base at the Jewish Community Centre in Giffnock, it organises Jewish Assemblies in schools with a significant number of Jewish pupils. It maintains a Resource Centre with a library of Jewish books and videos and provides lectures and discussion groups as well as courses in Hebrew and understanding Judaism. UJIA Renewal also supports Jewish youth activities and has built up close links with Jews in Edinburgh.

Educational activities are enhanced by a *kollel* with around 10 postgraduate rabbinical students, which runs classes of a more traditional nature for children and adults. So too does Lubavitch which also aims to reach out to Jews who have become estranged from their faith, organising a variety of religious and social programmes. Jewish students in Scotland have the support of the Northern Region Jewish Chaplaincy Board, which encourages student educational and religious activities and provides a Jewish student chaplain who is available to provide individual counselling for Jewish students in the various universities and colleges throughout Scotland. Adult education meetings are provided by a wide range of communal organisations, including the religious bodies, the Jewish Archives Centre and the Glasgow Jewish Educational Forum.

The Scottish Jewish Archives Centre, based in Garnethill Synagogue, preserves, catalogues, and displays the records of the history of all the Jewish

communities of Scotland. Its growing collection is on display within the synagogue building, in a recently redesigned visitor centre. This incorporates a timeline of Scottish Jewish history, and an exhibition on immigration entitled *A New Life in Scotland*. The Glasgow Friends of Yiddish hold regular classes and meetings to learn the language and to preserve Yiddish culture. There are a number of organisations that seek to provide meetings of a cultural or political nature, often bringing speakers to Glasgow from England or Israel. In Edinburgh this function continues to be provided by the Jewish Literary Society, and the *Edinburgh Star* magazine is published quarterly with articles of general and local interest and community activity listings.

There have also been Jewish choirs. Over the years Jewish Choral Society concerts have raised many thousands of pounds for Scottish charities. The Glasgow Jewish Singers perform regularly at synagogue services and weddings, and at concerts both within and outwith the community. The Edinburgh Synagogue male voice choir also performs regularly at services and weddings.

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## ISRAEL

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The Jews of Scotland have traditionally had strong ties with Israel, and these are fostered by a network of organisations based mainly in Glasgow but also in Edinburgh. Fund-raising groups collect money for universities in Jerusalem and Tel Aviv, and for Israeli medical services. A number of women's groups affiliated to WIZO collect funds to provide facilities for disadvantaged women and children of all races and religions in Israel, and also support some local social and cultural activities. Similar activities are offered by Child and Youth Aliya and the religious women's group Emunah.

The United Jewish Israel Appeal (UJIA) raises funds to rescue Jews from countries of distress, such as in the former Soviet Union, and bring them to Israel, as well as to improve the Israeli social fabric. The Jewish National Fund, (in Hebrew *Keren Kayemet LeYisrael* or KKL), raises funds for specific projects related to the environment and social welfare in Israel.

Support for Israel has generally been steady and loyal, and the community holds an annual event to mark Israel's Independence Day. However, its support is not always uncritical. Organisations such as the Glasgow Zionist Federation and the Scottish Friends of Israel hold different views, and arrange public meetings addressed by Israeli and other speakers. Glasgow Friends of Peace Now maintain close contact with the Israeli peace movement and have held regular meetings with Palestinian representatives and the Israeli left.

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## WELFARE

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During the past two decades there has been a complete transformation in Jewish welfare services in Scotland as agencies have become more professional and institutions have moved to be nearer their client groups. Jewish Care

Scotland works in partnership with East Renfrewshire Council as a recognised care provider, delivering care and support to members of the Jewish community according to the religious and ethnic needs of its members. It also co-ordinates a remarkable number of welfare activities from its centre at the Maccabi complex in Giffnock where it operates in conjunction with other bodies such as the Jewish Blind Society and Cosgrove Care.

The Glasgow Jewish Sick Visiting Association has a group of voluntary workers who visit Jewish patients and residents in long stay hospitals and residential institutions throughout the West of Scotland, and the League of Jewish Women assists with hospital transport and home visiting, and runs a small club for the elderly.

The Jewish Housing Association, now called Arklet Housing, has become a major social housing provider. It provides sheltered housing and augmented care for the Jewish elderly on two sites within the Giffnock area. Cosgrove Care, which looks after Jews with learning disabilities, has also considerably expanded its client base, and has moved its residential and support services to Giffnock. Newark Care, founded in 1949 as the Jewish Old Age Home for Scotland, has relocated from Pollokshields and now provides residential and nursing home facilities in Giffnock and Newton Mearns.

## YOUTH

There are Jewish youth organisations operating in both Glasgow and Edinburgh, and there are links between the youth groups in the two cities. In Glasgow there is an informal Jewish Youth Forum, supported by a youth worker based at the Jewish Community Centre, who seeks to co-ordinate activities and run special events. Most of the youth groups receive financial and operational support and professional assistance from UJIA Renewal.

Most of the Jewish youth groups have regular weekly meetings often supplemented by additional activities around the time of the Jewish festivals. Thus the Jewish youth movements have a strong educational and cultural influence on the life of the community. Bnei Akiva is a religious Zionist youth movement adhering to Jewish religious tradition with a strong Israeli orientation. Habonim-Dror is a Zionist youth movement with close links to the Israeli kibbutz and labour movement, while the Federation of Zionist Youth runs regular educational meetings for teenagers. RSY/Netzer is the Zionist youth group of the Reform Synagogue movement. There are also Jewish Brownie and Guide packs, and the Jewish Lads and Girls Brigade encourages disciplined participation in sport, drill, crafts, and social activities.

Glasgow Maccabi, whose aims include providing a Jewish environment and fostering Jewish identity and an awareness of Israel, provides youth, cultural, and sporting activities at its complex in Giffnock, which also houses communal welfare and other facilities.

# Judaism: A Brief Account

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## PHILOSOPHY

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The earliest of the three major monotheistic religions, Judaism believes in an incorporeal God who is the universal creator of all that exists. Orthodox Judaism believes that God revealed both the text and the oral interpretation of the *Torah*, the first five books of the Bible, to Moses, and has communicated with the Jewish people through inspired prophets, as recorded in the Hebrew Scriptures. Judaism does not distinguish between the status of ethical and ritual obligations, seeing both as mandated by God, and actions are regarded as being more important than personal beliefs. Judaism believes in a force of evil, generally conceived as an individual's 'evil inclination', but also that people have freedom of choice, and will be rewarded or punished by God according to the manner in which they exercise it. Unlike Christianity, Judaism does not believe in original sin.

The *Torah* tells of the Divine promise to the Jewish people of the land of Israel, and the restoration of Jewish sovereignty and the ingathering of the exiles to Zion are central to Jewish prayer. The modern political philosophy that underpinned the re-establishment of a Jewish state in its ancient homeland is known as Zionism.

Although not mentioned in the *Torah*, canonical Jewish belief includes an 'end time' or Messianic Age, when a Messiah will establish an era of global peace, and bring about the return of Jewish exiles to Israel and the resurrection of the dead.

Judaism accepts but does not seek converts, believing that non-Jews should follow their own path. Tradition identifies 613 commandments in the *Torah* for Jews to follow, of which only seven, including obligations relating to social justice, sexual morality, and animal welfare, are regarded as applying to non-Jews

## TEXTS

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The Bible, written in Hebrew, consists of three parts of which the *Torah*, the Five Books of Moses, is the most important. The others are the *Prophets*, and the *Holy Writings*. The word '*Tanach*' is an acronym for the Hebrew names of these three. It is obviously inappropriate to refer to the *Tanach* as the 'Old Testament' since this suggests that it is seen not in its own right, but merely in the context of the Christian 'New Testament'. (Jewish perception of Jesus varies: some think of him as a great teacher, and others view him as one of many false claimants to be the Messiah, but there his no disagreement that his teachings are not included in the Jewish Bible).

The *Talmud*, which was compiled in its present form between 100 and 400 CE in Babylon and Israel, is in many ways the central text of Judaism, as it is based on oral traditions ascribed to Moses. It is mainly a

record of rabbinic debates on Jewish law and the interpretation of the bible, and forms the basis of traditional Jewish law. The *Shulkhan Aruch* is the main codification of this law, dating from the 16th century.

## HISTORY

Jewish tradition counts dates from the Creation, so that 2008 CE is the year 5768. Since we cannot know the length of the 'days' of the creation described in Genesis, many regard this as being compatible with modern science.

As described in the *Torah*, Abraham left his family in Mesopotamia, and settled in Canaan, modern Israel, which he was promised in perpetuity by God. Abraham, his son Isaac, and grandson Jacob (also called Israel), are referred to as the Fathers of Judaism, and their wives, Sarah, Rebecca, Rachel, and Leah as the Mothers. The descendants of Jacob's twelve sons became the twelve tribes of Israel.

One of Jacob's sons, Joseph, was abducted to Egypt, and subsequently rose to the position of Viceroy. Jacob took the rest of his family to Egypt to escape famine in Canaan, but the Israelites were later enslaved by the Egyptians for 210 years, before being led to freedom by Moses. After receiving the *Torah* from God on Mount Sinai, Moses led them on a 40-year journey through the wilderness to the borders of the Promised Land of Israel. They then crossed the River Jordan under his successor, Joshua, who divided the land amongst the twelve tribes.

During the subsequent 300 years the Israelites were led by a succession of judges and prophets. These included Deborah, who defeated the Philistines, and Samuel, who anointed Saul, and later David, as king. David established his capital in Hebron. Later, some 3000 years ago, he moved it to Jerusalem, and it was here that his son, Solomon, built the Temple. After Solomon's death, the northern tribes seceded, establishing the kingdom of Israel with its capital at Shechem, while Jerusalem remained capital of the southern kingdom of Judea. Israel was overrun by the Assyrians in 722 BCE and the people were sent into exile. Judea survived a further 135 years until Jerusalem was captured and the Temple destroyed by the Babylonians in 586 BCE.

After the fall of Babylon a group of exiles led by Ezra and Nehemiah returned to join the small Jewish community that had remained in Judea. They built the second Temple, which survived until the Romans destroyed Jerusalem in 70 CE. To eradicate even the memory of the Jewish kingdom, the Romans renamed Judea 'Palestine' and dispersed the Jews around their empire. Large Jewish communities grew up in North Africa, Mesopotamia, Italy, and Central Europe, although significant numbers remained, especially in the Galilee.

Mediaeval Jewish communities in Europe suffered greatly during the murderous antisemitism of the Crusades and the Inquisition; Jews were expelled from England in 1290, France in 1306, and even from Spain in 1492, where an earlier 'Golden Age' had yielded many literary and scientific masterpieces. Some found refuge in Italy, the Ottoman Empire, and the Netherlands, from whence a few eventually came to Britain when Jews were formally re-admitted by Cromwell. However, most of the British Jewish community came from Germany or the

Russian ‘Pale of Settlement’ to escape the economic privations and pogroms of the late 19th and early 20th century, or fleeing the Holocaust during the Nazi era of 1933-45, in which six million Jews perished.

Small Jewish communities have always remained in Israel, principally in Tiberias, Safed, Jaffa, and Jerusalem, since pious Jews have always sought to end their days there. However political Zionism was only born in 1897, when the First Zionist Congress at Basle endorsed the proposal of the Viennese journalist Theodore Herzl for a state in the biblical Promised Land in which Jews could escape persecution and achieve self-determination. After the First World War, Britain was given the League of Nations Mandate for Palestine and, following the United Nations resolution in November 1947, which called for its partition into Jewish and Arab states, the modern State of Israel was founded when Britain withdrew in May 1948.

## GROUPS

**Despite their shared belief, the ethnic origins of Jews are diverse, and there are three principal groupings:**

- **Sephardim** – properly of Iberian origin, although the term is often used to include those of other Mediterranean, Arabian and North African origin. Ladino is a Hispanic language with Hebrew admixtures which was common to many Sephardim especially from the Balkans and Turkey.
- **Eastern Communities** – sometimes also loosely referred to as Sephardim, with origins in Asia or the Arabian Peninsula and including smaller groups such as the Jews of Ethiopia, and the Bnei Israel and Cochin Jews of India.
- **Ashkenazim** – whose ancestry is in Central and Eastern Europe and Russia. Yiddish is a Germanic language with Slavic and Hebrew admixtures which was widely spoken by Eastern European Jews.

Although there are more Sephardic than Ashkenazi Jews in Israel, the reverse is the case worldwide, as the Jewish communities of the USA, Canada, and the UK are substantially Ashkenazi.

**Cutting across these ethnic groups there are distinct denominations that have different understandings of the status of the Torah and of Jewish law:**

- **Orthodox** – The principles of Orthodox Judaism have not changed significantly since Biblical times, since they presuppose that the *Torah* as interpreted in the Talmud was given directly by God. Within Orthodox Judaism there are two main groupings: the *Charedim*, or so-called ‘Strictly Orthodox’, and the Modern Orthodox. The latter participate more in secular activities than do *Charedi* Jews, but are nevertheless faithful to traditional religious practices. The *Charedim* are one of the largest and most conservative movements, with several subsections including various groups of *Chassidim*. They tend to reject many aspects of modern life, and, for example, generally wear traditional clothing, whereas the Modern Orthodox engage more with the modern world, for example by entering secular employment.



- **Reform** – The Reform movement rejects much of Orthodox practice while retaining many of the underlying teachings of Judaism. Unlike Orthodox movements it allows women to be ordained as rabbis, permits men and women to sit together in the synagogue, and regards cremation as acceptable.
- **Conservative** – known in Britain as Masorti (Traditional): This movement began as a reaction to Reform Judaism in the United States, and although based on a more Liberal understanding of traditional texts, it still retains many Orthodox practices.
- **Liberal** – Liberal Judaism views the *Torah* as a product of its time rather than as the literal word of God, and therefore subject to change. Liberal Jews do not attach great significance to traditional codes for dress and diet but regard them as a matter of choice.

In addition there are a number of Jews who regard Judaism as having less to do with faith than with cultural identity, but many of these still identify very closely with the Jewish community and observe its cultural traditions.

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## SHABBAT AND FESTIVALS

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- **Shabbat – the Sabbath** is the weekly day of rest, beginning at dusk on Friday and lasting until it is completely dark on Saturday night. It commemorates the fact that God rested on the seventh day of creation, which Judaism regards as part of creation itself, and is observed with varying degrees of strictness by the different Jewish denominations.

In traditional Judaism there is a clear code that determines which activities are permitted and which are forbidden on *Shabbat*. Generally, creative work is prohibited, so that the Sabbath is a family and home based festival, free from mundane concerns. The prohibition on making fire includes turning on any electrical apparatus, such as lights, television, and telephone. The prohibition on cooking means that *Shabbat* meals are prepared beforehand and kept warm from Friday afternoon. Carrying, travelling, and writing are also prohibited. It is not permitted to ask a non-Jew to do anything one could not do oneself, except in an emergency, when any prohibition must be set aside if life is in danger. As individual levels of Sabbath observance vary, it is always wise to ask people individually, in order to determine their needs.

**The principal festivals are also observed from dusk to nightfall, and are generally subject to the same rules as *Shabbat*. They are:**

- **Rosh Hashanah – New Year** is a two-day festival (usually in September). This begins a ten-day period of contemplation and repentance culminating in Yom Kippur. The centerpiece of the synagogue service is the blowing of the ram's horn (*shofar*).
- **Yom Kippur – the Day of Atonement** is marked by an entire day spent in worship, contemplation, and fasting.

- **Sukkot – Tabernacles** is an autumn festival, five days after Yom Kippur, that, together with Shemini Atseret and Simchat Torah, lasts eight days (seven in Israel and for non-Orthodox groups). Orthodox Jews build a sukkah or tabernacle, a temporary hut roofed with vegetation, and eat in it during the festival, to commemorate the nomadic lives of the Israelites after leaving Egypt.
- **Shemini Atseret – the Eighth Day** and **Simchat Torah – Celebration of the Torah** are the days after Sukkot, when the annual cycle of readings from the *Torah* is concluded and immediately recommenced.

Passover Seder in Aberdeen Synagogue, 1950s



- **Pesach – Passover** commemorates the Exodus from Egypt. The calendar is adjusted to ensure that it falls in spring (March-April), and it lasts eight days (seven in Israel and for non-Orthodox groups). The

ceremonial Seder meal eaten in the home on the first two nights includes many elements symbolising the escape from slavery and the foundation of the Jewish Nation. Matzah replaces bread for the entire week, and many Jews are more than usually meticulous about avoiding prohibited foods. Seven weeks, known as the Omer, are counted from the second night of Pesach leading up to Shavuot.

- **Shavuot – ‘Weeks’ or Pentecost** lasts two days in June (one in Israel and for non-Orthodox groups) and commemorates the giving of the *Torah* on Mount Sinai. Observances include studying throughout the night.

**Other festivals on which the prohibitions of *Shabbat* do not apply include:**

- **Chanukah** – festival of lights in December, commemorating the rededication of the Temple in Jerusalem by the Maccabees, following its desecration by the Greeks. It is marked by some by the exchange of gifts.



Chanukah lights in the Dundee Synagogue, 2004

- **Tu b'Shvat – New Year for Trees** is the beginning of the growing season in Israel (February) once the start of the tithing year, now often observed by eating fruit dishes.
- **Purim** is in early spring, and marks the deliverance of the Jews in ancient Persia following the intervention of Queen Esther; celebrations include fancy dress, charitable giving, and exchange of gifts.
- **Yom HaShoah – Holocaust Day** is observed a week after Pesach.
- **Yom HaAtzmaut – Israel Independence Day** and **Yom Yerushalayim – Jerusalem Day** – these are now established as festivals marking the anniversaries of these important events in modern Jewish history, in May 1948 and June 1967 respectively.
- **La'G b'Omer – the 33rd day of the Omer** marks the date when the plague that killed most of Rabbi Akiva's students, who are mourned between Pesach and Shavuot, ended. It is a popular date for weddings, and is marked by bonfire parties.
- **Tisha b'Av** – a mid-summer fast day commemorating the destruction of both Temples in Jerusalem, the first by the Babylonians in 586 BCE, and the second by the Romans in 70 CE.

In addition, there are several minor fast days each year commemorating significant historical events.

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## WORSHIP

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Synagogue practice depends on the denomination of the worshipper. In Orthodox synagogues traditional dress code is observed and men and women sit separately, whereas in Reform and Liberal synagogues they may sit together. *Shabbat* services involve prayers, reading from the *Torah*, and generally a sermon. Orthodox Jews pray in Hebrew (with some Aramaic – the language of the Talmud), while Reform and Liberal Jews use varying amounts of English. The synagogue also operates as a community and education centre, and one of its roles is generally the teaching of Hebrew and *Torah* studies to children.

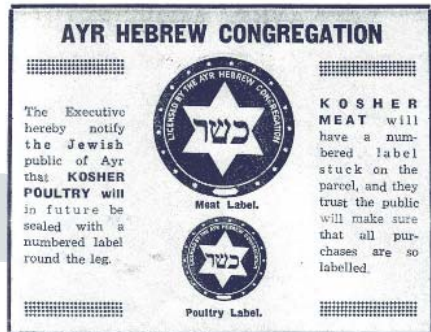
Home and family are central to Jewish life and are frequently regarded as being more significant than the synagogue. Traditionally women play an important role in raising children, giving them a religious education and creating a kosher domestic environment, but they often also have responsibility outside the home in both community activities and paid employment. Orthodox Jews place a *mezuzah*, a small scroll containing passages of the Bible, on all doorways (except the bathroom and toilet) in fulfilment of a biblical command, whilst others place them only on their front door.

Men are required to pray three times daily – morning, afternoon, and at night, but the obligation on women is more flexible. More generally, women are exempt from most obligations for which there is a fixed time.

## DIET

Jewish dietary laws, *kashrut*, dictate what constitutes kosher food. There is a popular misconception that the production of kosher food requires the performance of some ‘ritual’. This is false. Kosher food is simply food that is supervised by someone competent to ensure that it complies with Jewish religious law. Neither is kosher food ‘blessed by a rabbi’, as is sometimes thought. According to the *Torah*, meat is only kosher if it is from an animal that chews the cud and has cloven hooves. Domestic poultry and fish with fins and scales are also permitted. Meat and poultry must be killed in accordance with the Jewish Laws of *shechitah*. This is carried out by a skilled and ordained *Shochet*, who has an obligation to cause the animal the least possible distress. The consumption of blood is prohibited, and this is removed during *shechitah* and the subsequent process of salting and washing.

Notice issued by the Kashrut Board of the Ayr Hebrew Congregation, 1941



Other animal by-products are permitted provided they come from a kosher animal.

Foods prepared for the general market, such as cheese made with animal rennet, cakes, jellies and puddings made with gelatine, and biscuits made with animal margarines are obviously not kosher. Some people may find vegetarian versions of these more acceptable in that the animal component is left out, but the more Orthodox will only eat food prepared under supervision since that is the only means of being certain that it is, in fact, kosher.

Meat and milk products are not eaten in the same meal, or even directly after one another. In Britain most Orthodox people wait three hours after a meat meal before taking dairy products, although the strictly Orthodox wait six. As meat and dairy products may not be cooked or prepared together, kitchens have separate preparation areas, utensils, towels, and cutlery for each.

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## LIFECYCLE

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Jewish boys are circumcised at eight days of age. This is regarded by almost all Jews as a central assertion of their identity, and is almost universally observed.

Jewish girls become responsible for their own religious lives at the age of twelve and boys at thirteen. In all denominations, a boy's *Bar Mitzvah* is a time of celebration when he is called up in the synagogue to read from the *Torah* for the first time. Modern Orthodox, Reform, and Liberal Jews also celebrate a girl's *Bat Mitzvah*, and for Reform and Liberal Jews the ceremony takes the same form as a *Bar Mitzvah*.

Jewish Marriage is a voluntary contract between the parties, and need not be solemnised by a rabbi, although it generally is. It is marked by the husband giving the wife a ring, and undertaking to provide for her needs by accepting a formal contract, the *ketubah*. The ceremony takes place under a canopy, *chuppah*, representing a symbolic home, and concludes with the breaking of a glass to symbolise that no celebration can be completely joyful since the destruction of the Temple. In the UK and most other western countries, a Jewish marriage is recognised as simultaneously constituting a civil marriage.

Divorce is also a contractual matter between the parties, although it is supervised by a *Beth Din* because of the seriousness with which remarriage without divorce is viewed. In the absence of agreement between the parties, however, no court can impose a divorce, with the result that they are unable to remarry under Orthodox auspices. Consequently even after a civil divorce, a separate religious divorce or *get* is required. The Family Law (Scotland) Act 2006 recognises this necessity, and permits the civil courts to delay the completion of the civil divorce until after the religious divorce has taken place. Reform and Liberal communities have relaxed these rules to enable marriages to be dissolved and one party to remarry without the consent of the other.

Burial should take place as soon as possible after death, generally within 24 hours where possible. The human body must be treated with utmost respect, and most Jews do not permit cremation. Following the funeral, the parents, children and siblings of the deceased observe a week of formal mourning ('sitting *shiva*') during which they do not go out and prayers are held in the home. They say special prayers (*kaddish*, which is often described as a memorial prayer, but is in fact a hymn of praise to God) for the rest of that year and on the anniversary thereafter.

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## DRESS

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Traditionally girls and women behave and dress modestly, and Orthodox women wear sleeves covering the elbows and skirts reaching well below the knees. Nudity may be an issue for Orthodox and Conservative

Jews, for example where public changing and showering is required, and some Jews do not approve of mixed swimming, or of revealing swimming costumes. Tattoos and piercing are regarded as desecrations of the human body, although many women wear earrings.

Orthodox men wear a square garment (*tallit*) with fringes (*tzitzit*) under their shirt, as well as a skullcap (*kippah* or *yarmulke*). *Charedim* generally wear rather formal clothes, including hats. The *Magen David* (Star of David) has no particular religious significance but has been associated with Judaism for more than 2000 years, and is often worn as jewellery as a statement of an individual's identity.

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## NAMES

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A child is Jewish if his or her mother is Jewish, but the name used in most religious contexts is the individual's Hebrew name, followed by 'daughter/son of' and the father's name. Naming customs do, however, vary, and a less traditional family may choose to include the mother's name as well. Many Jews also have an 'English' name, which they use at school or work.

More about Judaism is available on the Scottish Council of Jewish Communities website at [www.scojec.org/resources/resources.html](http://www.scojec.org/resources/resources.html)

# Jewish Concerns

## INTERFAITH ACTIVITY

The Jewish community has been very active in the area of interfaith activity, and supportive of the many efforts in Scotland and elsewhere to further dialogue and understanding, while remaining cautious about some of its manifestations.

At the lowest level, interfaith activity serves a positive purpose in breaking down barriers and forming friendships. Even more important are symbolic or ceremonial public events that bring lay and religious leaders together. And yet such events, as well as meetings to exchange agreement on broad generalities about peace and love and the restricted pursuit of happiness, may give none of us any real understanding of the other's view of the world. And neither, unfortunately, does the simple fact of our meeting!

It is all too easy to agree on words without regard to their meaning. The same may be true of our readiness to sign up to a single prayer for peace, without probing what others understand by 'peace'. On the contrary, we need to embrace diversity, even while recognising that that diversity is set against a particular background. True dialogue, such as the conversations between the Church of Scotland and the Jewish community two decades ago, requires us to share and probe our disagreements, and not merely express our superficial agreements.



Joint Jewish Muslim dinner  
at Giffnock Synagogue,  
Scottish Interfaith Week, 2006

At some interfaith events, such as the launch of the Chief Rabbi's book, *The Dignity of Difference*, and the Respect project in Scotland, the provision of kosher vegetarian food enabled those of all faiths to eat together. At others, however, a table labelled 'Jewish food' has been set up in a corner. Inclusion is a better model for fostering cohesion!

The interfaith enterprise is fraught with difficulty because each of us, deep down, believes that the other is fundamentally, metaphysically, and perhaps even mortally wrong. Indeed, we cannot begin to understand one another's faith unless we understand that. To say that is not to say that we can only treat each other with contempt or disrespect; nor does it mean that our only interaction can be to seek to convince one another of our own unwavering view of the truth. But it does mean that we have to accept each other's scepticism, antagonism, and incomprehension. Not to do so is to be dishonest to ourselves, as well as disrespectful to others – dishonest to ourselves, because

it would require self-deception about the uniqueness and exclusivity of our own belief system, and disrespectful to others because it would treat their views as mere re-expressions of our own.

Jews have no problem in recognising that Scotland is predominantly Christian in its history and perhaps its origin, and even today in its culture, but that does not oblige us to see it through Christian eyes. Moreover, we would expect that where the Jewish view is expressed, it must be our own voice expressing it. We have had too much experience of those who cull material from Jewish sources, but lack the Jewish knowledge or sensitivity to interpret the information correctly. Having learned the hard way that those who should know better sometimes put words in our mouths, we are jealous of our right to speak for ourselves.

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## DISCRIMINATION AND ANTISEMITISM

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The Jewish community is understandably sensitive about the Holocaust, and is constantly vigilant about threats, particularly from right wing extremists and others who use antisemitism as part of their political armoury. While there are relatively few serious antisemitic incidents, there is increasingly a climate of hostility created in large part by the demonisation of Israel. Criticism of Jews collectively on grounds that are not applied to others is a form of antisemitism just as much as individual discrimination, and this provides fertile ground for more pernicious forms of antisemitism. The onus is on politicians, the media, trades unions, and churches to take action to counter this evil, and the Community Security Trust (CST) works closely with the police, local councils, and other authorities, to ensure that communal activities can take place safely and securely. In addition, the communal representative bodies work with other communities to promote good community relations and to enable people to practice their faith whilst playing a full part in Scottish society.

- **Behaviour which may offend Jewish people:**

- reference to stereotypes of Jews as greedy, mean or dishonest
- inappropriate use of terms such as 'Holocaust' and associated images
- erecting obstacles to religious observance
- emphasis on the alleged ritualism of Judaism while ignoring Jewish ethical teachings
- failing to consult the Jewish community when devising policies or compiling material which impact upon it
- expecting everyone to conform to a secular norm by, for example, failing to provide kosher food or scheduling events on *Shabbat*
- describing Judaism in Christian terms by, e.g. calling the *Torah* the 'Old Testament', or using 'AD' and 'BC' instead of 'CE' (Common or Christian Era) and 'BCE' (Before the Common or Christian Era)



Naming ceremony for Segal Place, in memory of Dunfermline Synagogue's last Minister, 2005



- **Good practice**

The Jewish community welcomes opportunities to explain its special needs to those involved in providing educational, employment, social or care facilities. It expects that employers, carers, teachers, and work colleagues will be sensitive to the needs of Jewish people, and accord them the opportunity to maintain their traditions while playing their full part in society. It welcomes initiatives to produce appropriately sourced material about Judaism and Jews in Scotland to further understanding of the Jewish community and its needs and concerns.

- **Antisemitism in Scotland**

There are fortunately fewer antisemitic incidents in Scotland than in the rest of the UK. It has, however, been documented that any media reporting of the Middle East, not just Israel or Palestine, results in an increase in the number of antisemitic incidents and, in turn, in Jewish people's perception of being threatened. The Scottish Jewish community has not curtailed its communal activities as a result of this perception, but significant numbers say they do feel more apprehensive about attending events at known Jewish locations and in particular about appearing visibly Jewish (for example, by wearing a skullcap). While the perception of attack is higher than the actual risk, the reality is that antisemitic incidents are increasing, and Jewish organisations in Scotland have been advised by the police to take measures to improve security.

Although most incidents are minor, for example, verbal abuse against visibly Jewish people, they do contribute to an increasing perception that Scottish society is becoming more antisemitic. Jewish students have reported that they feel persecuted and insecure on campuses, as they feel that criticism of the actions of Israel can be taken as criticism of Jewish people. The situation has worsened in recent years, for example, during the Glasgow University rectorial election in 2004, when supporters of the Israeli dissident Mordechai Vanunu were reported to have chanted 'Israelis are evil. Jews are evil.'

The horror of the Holocaust has inevitably shaped the way many Jewish people relate to the world. Many members of the Scottish Jewish community lost family members in the Holocaust, and many are themselves first- or second-generation refugees who may as a result feel more vulnerable and thus more sensitive to antisemitism when it occurs.

Inter-Christian sectarianism has been the most prevalent religious hatred in Scotland. However, the use of the term ‘sectarianism’ as a blanket term for religious hatred is unhelpful as all religious hatred cannot be subsumed into inter-Christian sectarianism.

- **Antisemitism and the State of Israel**

In common with Jewish people across the UK, members of the Scottish Jewish community hold a wide variety of views about current Israeli politics, from far right to far left and every position in between. Criticism of Israel as a state and of any particular Israeli government is entirely legitimate – as is criticism of the US, the UK or any other state. However, depending on the context, criticism of Israel may sometimes be antisemitic. For example, whereas criticism of UK government policy is not taken to imply criticism of the existence of the UK, that is often not the case with regard to Israel, and when Israel is criticised on grounds that equally apply to other states, that also raises suspicions of an antisemitic motive.

Graffiti outside  
Garnethill synagogue during  
Lebanon War, 2006



Antisemitism does not consist only in violence, harassment or discrimination against individual Jews, but in treating Jews differently from others, whether as individuals or collectively. When Israel is singled out in this way and the only thing that distinguishes its conduct or activities from other states is that it is Jewish state, then that is an example of political antisemitism.

There is clear documented evidence of this in Scotland when ‘Israel’ and ‘Jewish’ are conflated and used inter-changeably, so that what purports to be criticism of Israel becomes antisemitism, for example a man convicted in Kilmarnock Sheriff Court of painting Nazi graffiti and shouting anti-Jewish abuse claimed in mitigation that he was motivated by ‘umbrage against Israel’ (January 2005).

- **Combating antisemitism**

There is no simple answer to how antisemitism can be combated, and additional resources are needed to raise awareness, and develop appropriate responses, and promote religious equality. Antisemitism, Islamophobia, and sectarianism should be recognised as different facets of the same phenomenon, and should all be included by name when any one of them is being condemned.

Additional security is required for many communal buildings, which places a strain on the already overburdened resources of Jewish organisations.

Education is clearly a key contributor to preventing antisemitism but can only be successful if teaching staff have received adequate training and all materials employed are accurate and appropriate. It is essential that these should be prepared in co-operation with the Jewish community to ensure that they do not unwittingly introduce or preserve falsehoods or perpetuate myths.

It is vital that individuals have the confidence to report antisemitic incidents, but this will only happen if they see that reports are taken seriously and acted upon by the appropriate authorities. Legislating against religious hatred would send a strong message that it will not be tolerated and would enable the courts to respond more effectively than they are able to do at present.

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## JEWISH ISSUES IN HEALTH CARE

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The *Torah* and other books of the Bible, together with the Talmud and its commentaries form the foundation for the codes which guide Jews in their religious and ethical behaviour to this day. One important Jewish custom is visiting the sick, and Jewish patients in hospital expect to be visited by family, friends, and representatives of the Jewish community. This may be the local rabbi, members of the synagogue, or, in the Glasgow area, the Jewish Sick Visiting Association, which has carried out this task for more than a hundred years.

Since the Jewish community in Scotland encompasses a wide range of Jewish observance and practice, religious and secular, Orthodox and Reform, Ashkenazi and Sephardi, Chassidic and non-Chassidic, all with differing outlooks and world-views, it is important that healthcare staff do not make assumptions, but ask individual patients about their own requirements. For example, whilst it is essential to accommodate the religious observances of Jewish patients, it may offend secular Jews to be expected to conform to a religious norm that they do not follow. However, staff should be still be alert to sensitivities on the part of secular Jews, many of whom regard Jewish health issues as imperatives, albeit ethnic rather than religious.

- **Shabbat** which commences at dusk each Friday and ends at nightfall on Saturday night, is the most important of all the Jewish Festivals. It is a day of complete rest from the normal working week; restrictions on writing, cooking, and travel enhance the unique character of the day and religious Jewish patients expect to be able to follow these observances. This would include, for example, not signing documents, attending an outpatient clinic, or being discharged from hospital and being expected to travel home. Areas of direct patient care may also be affected and, where possible, these should be explored sensitively in advance. Most of the same restrictions also

apply to the other Jewish festivals. However, *Halachah* (Jewish Law) mandates that restrictions must be set aside whenever there is a risk to life, and patients may need medical guidance, for example, on their ability to undertake the fast of Yom Kippur.

- **Kosher food** is usually an important concern for Jewish hospital patients, and the Jewish community works closely with hospital dietary and catering provision to ensure the availability of meals prepared under rabbinic supervision. Many hospitals, such as the Southern General Hospital and Victoria Infirmary in Glasgow, which frequently treat Jewish patients, keep a stock of kosher meals, and other hospitals can easily obtain these on request. While vegetarian food may be broadly acceptable to some Jewish patients where no kosher facilities exist, not all vegetarian food meets kosher dietary rules. Guides to foodstuffs available to the general market which meet most kosher standards can be found in the *Kashrut Guide* produced annually by the Kashrut Division of the London Beth Din (the Court of the Chief Rabbi), and hospitals are advised to make a copy of this available to staff.

- **Women's issues** may require a particularly sensitive approach to understand matters from the Jewish patient's perspective. The attitude of religious Jewish women may often be very different from that found in contemporary sexual behaviour, pre-marital sex is frowned on, and abortion and contraception may be restricted. Many gynaecological procedures which affect menstruation could have an effect on traditional observances, especially those relating to monthly immersion in the *mikvah*, and although only a minority of Scottish Jewish women adhere to all these those who do should be able to expect understanding for their requirements. Again, attitudes to proposed procedures should always be discussed sensitively, where possible in advance, to avoid later misunderstandings.

- **Genetic Diseases**, such as Tay-Sachs and some other genetic disorders are much more common in the Ashkenazi Jewish community than in the wider Scottish population. Careful screening, support and counselling in recent years have reduced the incidence of such diseases but provision for ongoing screening and counselling is greatly valued.

- **Circumcision** of baby boys is normally carried out on the eighth day after birth, unless the baby is ill, and, despite campaigns against the practice, its observance within the Jewish community is virtually universal. It is carried out by a *mohel*, a trained circumcising practitioner who is often a doctor or a rabbi, licensed, supervised, monitored, and audited by the Jewish Initiation Society in London. This Society takes great care to ensure the high standards of all their *mohelim* both with regard to carrying out the procedure, and the safety and hygiene of instruments and dressings.

- **End of Life issues** are important in Judaism. Euthanasia is not permitted, but neither does Judaism condone extending the dying process in the final stage, and all measures to treat pain and suffering are permitted. Thus, families may welcome open discussion of these situations and their

implications, and some may wish to involve their rabbi in the discussions. Living wills have been widely reviewed in Jewish law, and, to be religiously acceptable, these should include nomination of a proxy, usually a relative who understands both the family dynamics and Jewish law, to act for the patient when he or she is no longer able to make decisions.

- **Death** has its own customs in Judaism. Some Jews will wish to sit with the deceased until burial has taken place, and, where possible, a room where family may be present should be made available. The expectation is that the body should be buried intact and that no organs will be retained without due reason, information, and prior consent. Jewish funerals are held speedily, usually on the same or following day after death. No impediment should be put in the way of these arrangements as the formal week of mourning only begins with the burial, and delay can cause anguish for the family.

Organ donation is permitted but the complexities of the *Halachah* mean that families may wish to consult a rabbi before giving consent.

When there are clear clinical indications for a post-mortem, these should be discussed with the family and their rabbi, but in general these should only be done for legal reasons or where compelling medical reasons pertain, because of the imperative to bury the body intact. In some places the medical and legal authorities have approved non-invasive post-mortems using scanning technologies that are preferred by the Jewish community.

*Caring for Jewish Patients*, Joseph Spitzer, Radcliffe Medical Press, Oxford, 2003 provides a comprehensive account of how health issues may impact on Jews as patients, and its detailed bibliography suggests further reading. Every hospital library should ensure that a copy is available to staff.

More information is also available on the Scottish Council of Jewish Communities website at [www.scojec.org/resources/resources.html](http://www.scojec.org/resources/resources.html)

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## JEWISH ISSUES IN EMPLOYMENT

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Jewish people work in every area and at all levels of industry, trades and professions, whilst still fully observing Judaism. However, since religious observance varies amongst Jews of different affiliations, employers should not make assumptions about the requirements of Jewish employees, but should discuss each staff member's needs on an individual basis.

Many employers, especially in the public sector, have adopted codes of practice providing that no employee can be refused leave on religious grounds. Since the introduction of the Employment Equality (Religion or Belief) Regulations in 2003 [referred to here as the R&B Regulations], all employers should have reviewed their policies and procedures in this area.

The law affords various types of aid to Jews who suffer discrimination because of their ethnicity or religion. The Race Relations Act 1976 defines race as 'colour, race, nationality and ethnic or national

origins' and prohibits discrimination on these grounds. Although the Commission for Racial Equality (CRE) Code of Practice for the Elimination of Racial Discrimination and the Promotion of Equality of Opportunity in Employment (1984) is not legally binding, it is admissible in evidence in proceedings before an Employment Tribunal. This provides (para. I.24) that employers should consider whether it is reasonably practicable to vary or adapt their work requirements to enable cultural or religious needs to be met. In 1976 the European Court of Human Rights held that the requirements of a practising Jew 'may not be deliberately or wantonly ignored', and that they 'should be accommodated unless there are overriding reasons to the contrary'.

Under the Human Rights Act 1998, all legislation must be interpreted in accordance with the European Convention on Human Rights, which must be taken into account by the UK courts, together with decisions of the European Court of Human Rights. The Scotland Act 1998, which established the Scottish Parliament, also effectively incorporates the Convention into the law of Scotland. Article 9 of the Convention provides that 'everyone has the right to freedom of thought, conscience and religion, includ[ing] public or private worship, teaching, practice, or observance, ... subject only to such limitations as are prescribed by law and are necessary in a democratic society.' This is a very high standard, and puts the onus on the employer to show that any limitation is necessary 'in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedom of others'.

In October 2000 a Framework Discrimination Directive was agreed by the EU Council of Ministers to combat discrimination on grounds of sex, racial or ethnic origin, religious belief, age or sexual orientation. In 2003, the R&B Regulations made it unlawful to discriminate on grounds of religion or belief in employment and vocational training. An employer may only offer or refuse employment to a person on grounds of his or her religion where being of a particular religion is a genuine occupational requirement, or where the organisation has a particular religious ethos. Otherwise, the Regulations prohibit direct and indirect discrimination, victimisation, and harassment in the employment field, by reason of any religion, religious belief, or similar philosophical belief. ACAS has produced a very detailed guide to the application of the Regulations, and this and the CRE code should be followed in all cases. Employers should be aware that under the R&B Regulations any policy to refuse time off for religious observance might amount to unlawful discrimination.

*Shabbat* and festival observance (see previous section) falls within the ambit of the R&B Regulations. As well as not working on Saturdays and festivals, this may involve leaving work early on some winter Friday afternoons in order to be home in good time before dusk. However, it is extremely unusual for all the major festivals to fall on weekdays, and some

often coincide with bank holidays (see page 78-79 for ten year calendar). These absences can be accommodated within the 20 days paid holiday required by the Working Time Regulations 1998, and in some cases, it may even be to the employer's advantage for a Jewish employee to make up hours on Sundays, or to cover colleagues' holiday periods, e.g. over Christmas.

While the importance of *Shabbat* and festivals cannot be overemphasised, some leniencies apply where life is at risk, such as in the health and emergency services. Health workers may wish to consult a Rabbi about which parts of their work may be carried out on these days, and they may ask for assistance with tasks not directly contributing to saving life, such as taking notes.

Interviewers should not ask personal questions, including about religious affiliation, unless these are relevant to the duties of the job. Prospective employers should be prepared to reschedule interviews scheduled for Friday afternoon, Saturday, on festivals, or on the afternoon before Festivals if requested by an observant Jew. Employers should make clear to all applicants what a job entails and what hours are required, to enable both parties to ascertain whether the applicant is able to meet the needs of the employer's business. The applicant should raise all relevant matters at the interview stage to permit constructive discussion as to whether it is reasonably practicable to vary existing working practices, and to prevent any later misunderstanding. Under no circumstances should an employee be expected to enter into a contract of employment containing terms that are inconsistent with his or her religious observance, nor should an employee sign such a contract. Failure to take into account the employee's requirements will result in either breach of contract, or a breach of religious obligations; clearly neither option is acceptable.

There are occasional instances when someone who has not been offered a job, or has been refused promotion, feels that he or she has been treated unfairly because of his or her religious requirements and beliefs. If such a person thinks he or she has been discriminated against when applying for a job, or in the course of employment, specialist advice should be sought promptly.

In general an employer should seek ways of being sufficiently sensitive and flexible to accommodate these needs of the employee. These might include wearing a skullcap (*kippah*) by Orthodox Jewish men and hair covering and modest dress by observant Jewish women. A restrictive dress code, not required for health and safety reasons, would amount to an act of racial discrimination, a breach of the Human Rights Act, and discrimination under the R&B Regulations, for which the observant employee can obtain redress in an Employment Tribunal. A prudent Jewish employee will check the availability of kosher food in advance of business lunches or other such occasions.

Since a Jewish funeral must take place as soon as possible following the death, if possible on the actual day of the death, Jewish employees may need to attend a funeral at short notice; a reasonable employer will treat attendance at a funeral and the Shiva (week of mourning for close relatives) as compassionate leave.

Employers should also take any necessary measures to facilitate the religious requirements of a newly observant employee, and refusal to do so could also amount to unlawful discrimination. In this situation the employer and employee should consider together how to adapt working practices to enable the new needs of the employee to be met.

If a person thinks he or she is being discriminated against, or being harassed or victimised by his or her employer or fellow employees, because of being Jewish, the employer has a duty to act to prevent or stop it. An employer is responsible generally for the actions of his or her employees whilst at work, and where an employer does not have a contractual grievance procedure, the employee should use provisions of the Employment Act 2002 (Dispute Resolution) Regulations 2004 in the first instance.

- **Further Information**

An extended version of this guidance can be found on the website of the Scottish Council of Jewish Communities at [www.scojec.org/resources/resources.html](http://www.scojec.org/resources/resources.html).

For further information or advice contact the Scottish Council of Jewish Communities, the Board of Deputies Trades Advisory Section, a solicitor, and/or Trades Union Official.

ACAS has a booklet that gives a detailed explanation of the Employment Equality (Religion or Belief) Regulations 2003. This may be found on their website, [www.acas.org.uk](http://www.acas.org.uk) or telephone 08702 429090.

The Commission for Racial Equality (CRE) has been replaced by the Equality and Human Rights Commission (EHRC), which can be contacted at The Optima Building, 58 Robertson Street, Glasgow, G2 8DU, 0141-228 5910, [scotland@equalityhumanrights.com](mailto:scotland@equalityhumanrights.com)  
The CRE Code of Practice is available on the EHRC website at [www.equalityhumanrights.com/en/publicationsandresources/Race/Pages/Publicsector.aspx](http://www.equalityhumanrights.com/en/publicationsandresources/Race/Pages/Publicsector.aspx)



# Jews in Scotland

## THE 2001 CENSUS

MARLENA SCHMOOL

The Scottish census of 2001 for the first time included questions on religion, and, uniquely, these questions were voluntary. The Scottish census was more sophisticated than that of England and Wales as it asked not only 'what religion do you belong to?'<sup>1</sup> but also 'what religion were you brought up in?'

The Jewish community debated whether or not to support the questions. Some sections of the Jewish community were unhappy about including a religion question on the census, but supporters pointed to the utility of the data for communal social and educational planning and exhorted Jews to answer the question. Surveys of Jews in London and Leeds indicated that more than 80 percent of respondents chose 'Jewish' as their census reply.<sup>2</sup>

- **Response rates and census totals**

In the event, in Scotland, 5.5 per cent of the total population ignored the question and a further 27.6 per cent responded that they had no religion.<sup>3</sup> From the viewpoint of communal institutions, the totals for all religious groups were therefore considered to be undercounts. Moreover, general comment and discussion prior to the census had made it clear that there would be Jews who regarded themselves as ethnically but not religiously Jewish.<sup>4</sup> These people are excluded from a population defined according to religion, and consequently from these analyses.

The census therefore enumerated only those who self-identified as Jews by religion and/or as having a Jewish upbringing: 6580 identified as currently Jewish<sup>5</sup> – where 48% were men and 52% women. They accounted for 0.13% of the Scottish population, and 7% of the non-Christian religious population. This represented 87% of the 7446 people (0.15% of the total population) who said they were brought up Jewish. Of these, 49% were men and 51% women. There were 5661 people who were recorded as both currently Jewish and brought up Jewish, 787 people who were currently

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1. The question in England and Wales was simply 'What is your religion?'

2. Graham, D., M Schmoool and S Waterman (2007) *Jews in Britain: a snapshot from the 2001 Census* (London, JPR)

3. Analysis of Religion in the 2001 Census: Summary Report 2005 (Scottish Executive). Data following are also drawn from General Register Office for Scotland (2003) Census Theme Tables on Current Religion (T25) and Religion of upbringing (T26).

4. See Patterns of Prejudice, (1998) Vol. 32, No.2, (London: Sage Publications).

5. Analysis of Religion in the 2001 Census: Summary Report 2005 (Scottish Executive.)

Jewish but brought up in some other or no religion, and 1785 people who were brought up Jewish but now had no (774) or another (620) religion or did not answer the current religion question (391).

- **Ethnicity and birthplace**

The census did not provide a pre-coded box for Jews to tick in order to class themselves ethnically as Jewish, and overwhelmingly (97%) Scottish Jews described themselves as white: 70% were born in Scotland and 16% in England; 3% each were from the USA and the Middle East, just under 2% came from EU countries, and slightly more than 1% were born in Eastern Europe. Scottish Jews are no longer an immigrant community and have recently been a community of emigrants (the census of England and Wales recorded 2782 Jews by religion who were born in Scotland).

- **Presence, location and housing**

The Jews of Scotland are concentrated (81%) in large urban areas. About half (49%) lived in East Renfrewshire, where they made up 3.5% of the population, and a further 17% of Jews were in Glasgow City, and 12% in the City of Edinburgh. The majority (6191) lived in a household where the Household Reference Person (HRP) was Jewish. A further 284 people were in a medical, care or other establishment, such as a student hostel. The Jewish group had the highest proportion of all religious groups (2.5%) living in medical and care establishments, reflecting its older age profile.

In the main, Jews live in unshared accommodation: 62% lived in a house or bungalow, and 38% in a flat, maisonette or apartment; 19% were in single-person households, and 71% lived in single-family households. These homes accommodated 1719 Jewish families, of which 37% (636 families) had dependent children. 42% of families with children had one dependent child, 43% had two children, and 15% had three or more. Lone parent families accounted for 15% of families with dependent children. Jewish homes are predominantly owner-occupied (77%), with 9% living in privately-rented homes, and 8% in local authority or other social-rented housing. This compared with national patterns of 67% owner occupation and 33% renting. Households with a Jewish HRP have the lowest level of overcrowding, with 70% of those households having an Occupancy Rating of +1 or more, and only 9% of Jewish households were below the occupancy rating standard.<sup>6</sup>

- **Marriage**

Of the 5615 Jews aged 16 years and over, 27% had never married, 45% were in a first marriage, and 6% were remarried. 2% were separated, 7% divorced, and 13% widowed. Of all religious groups, Jews were most likely to be widowed. For 55% of the 1807 married couples in which at least one partner was Jewish, the other partner was also Jewish – the lowest proportion

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6. Occupancy rating relates the number of rooms in a house to the quantity required for the number of people in the household, taking into account their ages and relationships.

of endogamy for any non-Christian religious group. In 23% of marriages the non-Jewish partner was Christian<sup>7</sup>, and in 13% the partner had no religion. The religion of 7% of partners was not given.

There were additionally 234 opposite-sex cohabiting couples in which at least one partner was Jewish. Fewer than one in ten (8%) were between two Jews, and for 32% the other partner was Church of Scotland. In 30% of these cohabiting couples, the non-Jewish partner had no religion. This high proportion where one partner does not have any current faith is found consistently for mixed partnerships in all religious groups. Jewish couples reported religion for 822 children, with 94% described as Jewish.

- **Age**

While some 19% of the total Scottish population was of pensionable age, 30% of Jews were in this age group. For those aged 75 and over, the national proportion was 7%, as against 16% for Jews. There were 19% of Jewish women aged 75 and over, compared with 12% of Jewish men. The Scottish Jewish profile is more aged than British Jewry, where 12% of all Jews by religion were aged 75 and over, partly a result of Jewish emigration from Scotland over the past three decades. In contrast, only 23% of the Scottish Jewish population was aged 24 and under, compared with 31% nationally.

- **Education and occupation**

71% of Scottish Jews (4593) were in the working age population, compared with 74% of the total population. Of this Jewish working population, 57% were economically active, i.e. working or looking for work whether full- or part- time, 13% were students<sup>8</sup>, and 29% were economically inactive. This last group were predominantly retired persons (49%), permanently sick or disabled (20%), or those at home looking after a home and family (18%); 78% of men were economically active, compared with 63% of women. Jews had the lowest unemployment rate at 5%, compared with the national rate of 7%.

Of those working, 27% were self-employed either full- or part-time, compared with a national proportion of 11%, contributing to the 13% of all Jewish males aged 16–64 years who were small employers or workers on their own account. 36% of Jewish men and 17% of Jewish women in employment were self-employed, and of these 22% worked part-time and 78% were full-time. Of the Jewish self-employed, 46% did not have any employees, and 60% of Jews in employment work in organisations with fewer than 25 employees.

While 13% of Jews aged 16 to 74 were students, the national proportion is 7%. 33% of the national total population aged 16 to 74 had no qualifications, but the proportion fell to 23% for Jews. 51% of Jews in the oldest age-group (pensionable age to age 74) had no qualifications, falling to 9% of Jews aged 16–29. Conversely, 21% of the older group had graduate qualifications, rising to 48% of those aged 30–49 years: nationally only 24%

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7. 11% of partners were Church of Scotland, 6% each were Roman Catholic and Other Christian.

of 30–49 year olds had these highest level qualifications. 51% of employed Jews aged 16–74 were in higher managerial and professional occupations (compared with 23% nationally), 16% were in associate professional occupations (nationally 14%). Favoured industries were wholesale and retail trade and repairs (21%), real estate, renting and business activities (19%), health and social work (12%), education (11%), and manufacturing (10%).

- **General health**

For Jews of all ages, 64% assessed their health as ‘good’ and 23% felt it was ‘fairly good’; 89% of Jewish men and 87% of Jewish women felt their health was ‘good or fairly good’ compared to the national figures of 71% of men and 68% of women. The levels of disability rose for both men and women through all age groups, so that 61% of Jewish men and 67% of Jewish women aged 75 and over had some disability or long-term illness, but these rates were still slightly lower than the national levels. 11% of Jews said they provided at least some form of care, with 7% providing between 1 and 19 hours per week, 1% giving 20 to 49 hours a week, and 2% providing 50 hours or more.

- **How many Jews in Scotland?**

Establishing that the number of Jews in Scotland differs from that given in the census must be based on assumptions that give rise to a range of estimates. Data from the Leeds community, which in age-profile and history is very similar to Scotland, indicated that 13% in Leeds did not self-identify as Jewish. If a similar proportion did not self-identify in Scotland, a Jewish population of some 7450 would be indicated.

A cross-tabulation of the two Scottish Census religion questions shows that 10% of those brought up as Jews said they currently had no religion, 8% had another religion, and 5% did not indicate their current religion. If those who were brought up Jewish but currently had no or another religion (1785) and those who did not answer the religion question (391) are added to the 6580 who identify as currently Jewish, then the Jewish population of Scotland would be 8756.

Editorial note: Other assumptions yield higher estimates: applying the finding of the Canadian Census that 27.6% more people described themselves as Jewish by ethnicity than by religion would give a maximum figure of 10 673; and the analysis of the Jewish Policy Research Institute (Times 5 Sept 2003) results in a figure of 10 791.

A fuller version of this study, with supporting tables and references, can be found on the website of the Scottish Council of Jewish Communities at [www.scojec.org/resources/resources.html](http://www.scojec.org/resources/resources.html).

# The 'Queens Park' Windows

CREATED BY JOHN K CLARK

One of the most significant works of art ever commissioned by the Jewish community in Scotland must be the Queens Park Synagogue Windows, now housed in the Giffnock and Newlands Synagogue.

John K Clark was already well known as one of Scotland's best contemporary artists, but this commission, to produce a series of 22 stained glass windows that would depict all the Festivals of the Jewish year, was to be one of the defining commissions of his career.

After a year of extensive study and research, it took him two more years to complete the project, and his willingness to consult religious authorities and sensitivity to the depth of Jewish tradition, although he is not Jewish, are unmistakable. He worked alone to design, cut, etch, stain, paint, lead, and install the windows. At every one of these stages, each window undergoes dramatic transformations, and it is only the will of the artist, expressed through his knowledge of the subject and facility with the materials, that brings the project to life.

The windows provided colour and illumination that had been lacking in the synagogue, and the magnitude of the commission provided the artist with a unique opportunity, to produce a large and harmonious scheme. The windows are significant, not only in terms of their scale and artistry, but also in terms of the scope of their educational merit, and their sensitivity to Jewish tradition. This is reflected in recurring themes: scales appear in a number of the windows, reflecting the Talmudic tradition that the world is judged at four different periods of the year, and hands are used to denote human agency while complying with the prohibition on depicting the human form.

John Clark's windows have attracted much positive critical acclaim and have been compared with Marc Chagall's windows of the twelve tribes at the Hadassah Hospital in Jerusalem. The style is abstract, but symbolically representational in that nothing is included for mere embellishment. As Linda Cannon wrote:

*'hands and doves break free out of a pure white border in the Day of Judgement window; the Tree of Knowledge dances about a stormy sea; and the scales of justice are balanced precariously against a new moon. And why not? Why should an eagle not fly majestically over a golden city? Why should one tree not contain the fruit of many others? In stained glass, all things are possible.'*

The windows were commissioned by Queens Park Synagogue in 1987 and completed in time to form part of the Jewish Community's contribution to Glasgow's year as European City of Culture in 1990. The project was proposed by George Barlow, and generously funded by members of the Congregation. When the synagogue closed in 2002, the windows were moved, with the assistance of Lottery funding, to Giffnock and Newlands Synagogue, where they can be viewed by arrangement. Contact 0141-577 8250 for information.

## SHABBAT AND CREATION WINDOWS

The first window to be designed was the Shabbat triptych, which represents the Biblical narrative of Creation. This is now on the eastern wall of Giffnock Synagogue, above the Ark containing the sacred scrolls of the *Torah*. The left-hand window depicts the first light and the separation of the waters on first two days of Creation, and the right-hand window shows the creation of vegetation on the third day, and of the sun, moon and stars on the fourth.



The large and dramatic central window is divided into three sections; the creation of birds and fish on the fifth day are depicted outside the circle, alongside symbols of the Exodus, which took place on a Thursday; the creation of animals and humanity on the sixth day is depicted inside the circle but outside the *Magen David*; and, in the border, God's first covenant with mankind after the Flood is represented by a rainbow and hands releasing a dove with an olive branch, which can also be understood as the dove of peace. Other hands shield the Shabbat candles, depict the blessing that parents give their children on the eve of Shabbat, wash before eating bread, and hold the candle for *havdalah*; hands also pick fruit in the presence of the serpent in the Garden of Eden, and catch fish to symbolise human dominion over animals. Shabbat ceremonies are represented inside each of the six points of the *Magen David*. These include wine being poured into a cup for *kiddush*, the two plaited loaves eaten at Shabbat and festival meals to commemorate the double portion of *manna* that fell before Shabbat during the forty years that the Israelites wandered in the desert after the Exodus, and an overflowing cup of wine, spices, and the braided *havdalah* candle mark the departure of Shabbat. Finally, the central panel shows three important symbols: the *menorah*, the seven branched candelabrum from the Temple; the *Magen David*, and the *Torah* scroll.

## ROSH HASHANAH (NEW YEAR) SERIES

The first of these three windows depicts Rosh Hashanah as **Yom Teruah**, the day on which the *shofar* (ram's horn) is blown at the dramatic climax of the festival prayers as a call to faith and returning to God. This recalls the ram that was sacrificed in place of Isaac in the biblical account of the *Akedah* (the binding of Isaac). This story, which is central to Judaism as the final test of Abraham's faith in God, is read during the Rosh Hashanah service, and is represented in the window by two bound hands and a hand above holding a knife.

The second window shows Rosh Hashanah as the **Day of Remembrance**. The imagery, of a crown surrounded by darkness at the very top of the window symbolises the kingship of God, and comes directly from the *Machzor*, the festival prayer book. Since Rosh Hashanah is the anniversary of Creation, this is represented as in the Creation Window, by the separation of darkness from light. Once again the *Akedah* is depicted by a hand holding a knife, and other hands release a dove carrying an olive branch, as a symbol both of peace and of God's covenant with Noah. The window also refers to the Exodus from Egypt in its representation of the parting of the Red Sea.

The third window in this series depicts Rosh Hashanah as the **Day of Judgement**, when Jewish people examine their deeds of the previous year and resolve to improve in the year ahead. The scales of justice feature prominently, as do the heavenly books in which, according to tradition, the fate of mankind is inscribed. Other traditional symbols included in this window are apple and honey, which symbolise the hope for a sweet year ahead, and fish, which represent the *Tashlich* (literally 'casting') ceremony that takes place on the first day of Rosh Hashanah, when sins are symbolically cast into a body of running water. As the eyes of fish never close this is also seen as a reminder of God's eternal and merciful watchfulness. White birds represent prayers rising to heaven in purity.



## YOM KIPPUR (DAY OF ATONEMENT) WINDOW

This solemn 25 hour fast takes place on the tenth day of the year. Yom Kippur is seen as the holiest day of the year, and much of the liturgy deals with repentance, introspection, and self-improvement, but also includes a detailed description of the service that used to take place in the Temple. The principal purpose of Yom Kippur is repentance, and the windows reflect this mood. White is used as a symbol of purity, reflecting the traditional white covers on the *Torah* scrolls and synagogue furniture, and the white *kittel* (robe) worn by some men during the synagogue service. The window depicts the Temple sacrifice and the scapegoat, which represents atonement for sin, both individual and national. As in the Rosh Hashanah window, birds are used to represent prayers, and the Book of Life and the *shofar*, blown once at the end of the day, also reappear.



## PESACH (PASSOVER) SERIES

The first of these three windows represents **Pesach and the Spring Season** in the Land of Israel. This window shows nature coming back to life after winter, with new growth on the trees and from the earth under a hazy sun. As the Bible says in The Song of Songs. 'For Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come'. In the three agricultural pilgrim festivals of Pesach, Shavuot, and Sukkot, the seven types of agricultural produce of the Land of Israel – wheat, barley, grapes, figs, pomegranates, dates, and olives – are shown in different stages of development. Here they are blossoming and showing new growth, while in the Shavuot window they bear fruit. The focal point of this window is a composite fig, olive and pomegranate tree. The window also shows the *etrog* (citron), palm, and willow, that are used on Sukkot.

The onset of spring also symbolises dawn of national freedom: 'for the winter of bondage is passed, the deluge of suffering is over and gone.' (Song of Songs 2:11). So the second window represents Pesach as the **Season of Freedom**, when the liberation of Israel from Egypt marked its birth as a nation. This window depicts the flight from slavery in Egypt, represented by the parting of the Red Sea at the base and the eagle at the top. This



represents the Angel of Death that passed over the homes of the Israelites on its way to destroy the Egyptian first-born in the last, and most devastating, of the ten plagues. But it also represents the liberation itself: 'You have seen ... how I bore you on eagles wings and brought you to me' (Exodus 19:4). This deliverance is a recurring theme throughout all the windows as it is in Jewish writings and prayers: 'He brought us forth from bondage to freedom, from sorrow to joy, from mourning to festivity, from darkness to bright light, and from servitude to redemption' (*Haggadah*). This theme is reflected in the chains of bondage round the border of the window, with the twelve stars and the twelve gateways through the sea representing the twelve tribes of Israel.

The third window in this series represents Pesach as the **Festival of Matzot** (unleavened bread): 'For seven days you shall eat *matzah*, as I commanded you, at the appointed time in the month of *Aviv* (spring) – for in it you came out of Egypt' (Exodus 23:15). This window represents the highly symbolic *Seder* meal, which takes place on each of the first two evenings of Pesach, during which the *Haggadah*, the story and songs relating to Israel's deliverance and freedom, is recited.

The symbolism begins at the base of the window with the ritual burning of any leaven left over in the house before the festival begins, and the methods used for cleaning utensils for Pesach use; fire and boiling water. Above this is the ceremonial *Seder* Plate, on which are three *matzot*, a roasted shank bone and an egg as reminders of the sacrifices that were offered in the Temple, a vegetable that is dipped into the salt water that represents tears, bitter herbs as a token of the bitterness of slavery, and *charoset*, a paste of apples, nuts and cinnamon, that symbolises the mortar used by the slaves. Round these symbols are the four cups of wine drunk during the *Seder* to represent the four expressions of redemption in the book of Exodus.

A fifth, golden, cup of wine is also shown. This is known as the cup of Elijah, and is designated for the prophet who will inaugurate the messianic age.



The *Leviathan* (great fish) and *Behomot* (great red ox) appear in both the Pesach and Sukkot windows, and also represent the messianic age. The scales in this window represent judgement for grain, and some barley has been added to the border of this window as an allusion to the counting of the seven weeks of the *Omer* till the harvest festival of Shavuot.

## SHAVUOT (PENTECOST) SERIES

The first window focuses on Shavuot as the **Festival of the Giving of the Torah**, the climactic event on Mount Sinai when God taught Moses the *Torah* and all of Jewish tradition. This occurred exactly seven weeks after the escape from Egypt and is considered the fulfilment of the Exodus. The central image is the tablets of stone on which the Ten Commandments were written. The *Torah* records the Revelation on Sinai as being accompanied by the sounding of horns blowing, the flashing of lightning, and the sound of thunder. Tradition also records that mountainside flowered.

At the base of the window is the burning bush where Moses first encountered God, and was told by Him to lead the Jewish people out of Egypt. Above, surrounded by darkness, is the golden calf, the sin that condemned the Children of Israel to spend forty years in the wilderness of Sinai.

The other windows in this series show Shavuot as the **Harvest Festival**. Shavuot is the summer pilgrimage festival when people brought the first produce of the fields to the Temple in Jerusalem as thanksgiving. 'The choicest first fruits of thy land you shall bring into the house of the Lord your God.' (Exodus 23:19). This is represented by a palm tree and the seven biblical species, again growing on a single tree, but this time in fruit, and by scales representing judgment for the fruit of the trees. A sickle cutting wheat provides a link to the next window which depicts the **Wheat Harvest**.

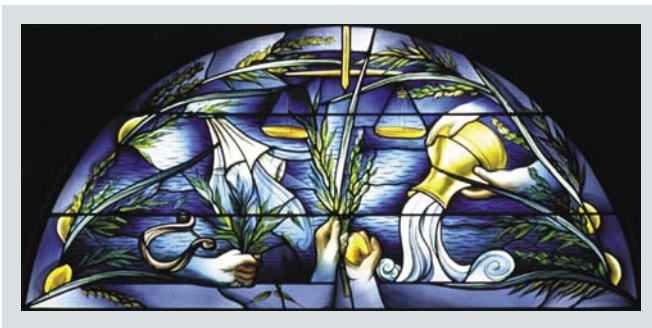


This illustrates the story of Ruth, depicted here by a hand gleaning behind the sickle. Ruth is a daughter of a Moabite who returns to Israel with her mother-in-law Naomi after her husband dies, to be part of the Jewish people. This story is read on Shavuot as Ruth's acceptance of Judaism echoes that of the Jewish people at Sinai. At the top of this window, on either side, there is a representation of the festival sacrifices that would have been offered at the Temple in Jerusalem.

## SUKKOT (TABERNACLES) SERIES

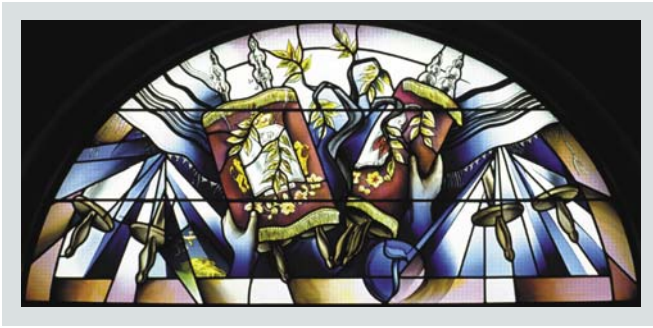
This festival is especially rich in religious symbolism, and it is represented by no fewer than four windows. The first reflects the main name of the Festival, **Sukkot**, the temporary dwellings that the Israelites lived in during their 40 years in the desert, and that are commemorated by eating, and in warmer climates, sleeping in decorated huts roofed with vegetation.

The arch of this window contains two palm branches that represent the roof of the *Sukkah*, while in the border area golden vine leaves symbolise the Temple where a great golden vine surrounded one of the doors. As the leaves move upwards they become the stars seen through the roof of the *Sukkah*. The Leviathan and Behemoth are represented here in the hope of a share in the great feast in the *Sukkah* in a future messianic age. The next window in this series shows Sukkot as the time of the **Ingathering of Crops**: 'on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the Lord seven days' (Leviticus 23:39). The arched area of this panel shows another interpretation of the *Sukkah*, as the Clouds of Glory, cloud by day and fire by night, that accompanied the Children of Israel in the desert and gave them continual Divine protection. The window also includes a reminder of the Exodus in the form of the parting of the sea. Again the seven types of produce appear, as throughout the agricultural windows, now harvested and put in storage. Sukkot was considered the most joyful of the festivals, and was sometimes therefore called simply **The Festival**.



The third window is dominated by one of the main symbols of Sukkot, the *Arba Minim*, the four species – willow, palm, *etrog* (citron) and myrtle – that

are taken together and shaken in all directions during prayers on the first seven days of the Festival. This window also represents *Hoshannah Rabah*, the seventh day of Sukkot, when the Temple ritual reached a climax with prayers for water, and a libation ceremony at the Altar accompanied by music on trumpets and harps, flutes and cymbals. In the synagogue the congregation circles the *bimah* (prayer desk) seven times with the four species before these are put aside and a bundle of willow twigs is beaten to symbolise expiation of sins.



The final window in this series depicts **Shemini Atzeret**, the Eighth Day of Assembly, when prayers are said for winter rainfall, and **Simchat Torah** (Celebration of the Torah) when the annual cycle of the reading of the *Torah* is completed and immediately recommenced. This theme is symbolised in the window, which focuses on the *Torah* – a Jewish community's most treasured possession: 'Let us be glad and rejoice with the *Torah*, for it is strength and light for us'. The *Torah* scrolls are adorned with silver ornaments and kept inside velvet covers, and are rolled toward their centre on two wooden staves, which are known as Trees of Life, also another symbolic name for the *Torah*. At opposite sides of the window, with the Tree of Knowledge between, are symbols of the first and last books of the *Torah*: the physical separation of light from darkness, and the light of wisdom.

The large *tallit* (prayer shawl) in this window represents the tradition of holding a *tallit* as a canopy over those who are called up to read the last and first portions of the *Torah*, and of calling up boys under *bar mitzvah* age. At the centre of this window is the Hebrew symbol for the number seven in a circle, to represent the seven times the *Torah* scrolls circle the synagogue in procession.

## MINOR FESTIVALS SERIES

**Chanukah**, the Festival of Lights, commemorates the victory of the Maccabees over Syrian Greek rule in 175 BCE. The Greeks had defiled the Temple, and the Maccabean victory led to the rededication of the Temple and the kindling of the *menorah*, the Temple Candelabrum. Only a single small jar of undefiled oil could be found, but that miraculously burned for eight days until more could be produced.



To commemorate this miracle one more candle is lit in the Chanukah *menorah* each day, and the window alludes to this by depicting each flame in a different shade. Palm branches represent the victory over Hellenism, a laurel wreath in the darkness at the base of this window indicates the end of Greek rule, and once again golden vine leaves provide a reminder of the Temple. The window also shows a *dreidel*, a small spinning top used in a traditional Chanukah game.

**La'G b'Omer** is a joyous festival during the solemn period of the Omer between Pesach and Shavuot. In Israel many make a pilgrimage to Rabbi Shimon bar Yochai's grave in the Galilee. It is marked by bonfires and is a popular date for weddings, and it is traditional for young boys to have their first haircut on this day. The central image of the window is a bonfire, and there are also a chuppah (wedding canopy) and scissors for hair cutting. Above is the eagle from a Pesach window, and at each side is a sheaf, one of barley and one of wheat, representing the period between the two harvest festivals.

**Tu b'Shevat**, the New Year for Trees, is a time for planting and celebrating agricultural produce. At this time of the year, almond trees begin to blossom and birds return from their winter migration. The window reflects this and the tradition in the town of Tzefat of drinking white and red wine, signifying the coolness of winter and the awakening spring and regrowth. Since it is the day of judgment for trees, the window shows a set of scales.

**Purim** commemorates the Biblical story of Esther, when the Jews in Persia were saved from the hands of Haman who had plotted their destruction.



'Purim' literally means 'lottery', as lots were drawn to determine on which day the Jews would be killed. The window shows a silver-cased scroll of Esther, handwritten on parchment, which is read in the synagogue, the traditional triangular shaped cake, filled with poppy seed and honey, called *Hamantaschen*, and a Purim plate to symbolise the tradition of giving money to the poor and sending food gifts to friends.

Two circular windows depict **Rosh Chodesh**, the New Moon, which is important because the dating of Jewish festivals depends on lunar months. However, because Pesach is referred to in the *Torah* as the Spring Festival, the lunar calendar is adjusted by adding additional months when necessary to keep in step with the solar year. The first window depicts the new moon together with symbols of Rosh Hashanah (crown), Pesach (parting of the sea), Sukkot (palm) and Shavuot (fire).

The second Rosh Chodesh Window refers to the **Blessing of the New Moon**, which takes place in the synagogue on the preceding *Shabbat*. In the days of the Temple, the new month was declared when witnesses reported seeing the first sign of a new moon, and signals were then sent across Israel using hilltop bonfires. The window shows the moon surrounded by stars, and a bonfire, with the golden vine leaves, seen also in other windows, symbolic of the Temple.



Acknowledgments : This article draws on material in the *Giffnock and Newlands Synagogue Bulletin* of Passover 2005, from John K Clark's own website ([www.glasspainter.com/synagogue/](http://www.glasspainter.com/synagogue/)), and the article 'The Queens Park Windows – an appreciation' by Linda Cannon, Conservator of Stained Glass at the Burrell Collection, published in *The Jewish Arts Anthology*, 1990.

# Scottish Jewish Resources & Services

- **Scottish Council of Jewish Communities**

**222 Fenwick Road, Giffnock, Glasgow G46 6UE**

**Tel: 0141-638 6411 Fax: 0141-577 8202**

**e-mail: [scojec@scojec.org](mailto:scojec@scojec.org) [www.scojec.org](http://www.scojec.org)**

This website contains information about all the Jewish communities in Scotland, and a Guide to Jewish Facilities in Scotland, as well as copies of the Council's newsletter Four Corners. The Scottish Council of Jewish Communities is the democratic representative body of all the Jewish communities in Scotland. It advances public understanding about the Jewish religion, culture and community, and develops and provides information and assistance to educational, health, and welfare organisations. It also works in partnership with other organisations and stakeholders to promote good relations and understanding among community groups and to promote equality. In pursuit of these purposes, it represents the Jewish community in Scotland to government and other statutory and official bodies, monitors the Scottish Parliament, and liaises with MSPs and others on matters affecting the Jewish community. It also supports the smaller Scottish Jewish communities with meetings, publications and events.

- **Aberdeen**

**Synagogue: 74 Dee Street, Aberdeen AB1 2DS**

**[www.aberdeenhebrew.org.uk](http://www.aberdeenhebrew.org.uk)**

**[info@aberdeenhebrew.org.uk](mailto:info@aberdeenhebrew.org.uk)**

- **Dundee**

**Synagogue: St Mary's Place, Dundee DD1 5RB**

**[www.scojec.org/communities/dundee/index.html](http://www.scojec.org/communities/dundee/index.html)**

**[dundeehc@googlegmail.com](mailto:dundeehc@googlegmail.com)**

- **Edinburgh**

**Edinburgh Hebrew Congregation**

**4 Salisbury Road, Edinburgh EH16 5AB**

**[www.ehcong.com](http://www.ehcong.com)**

**[secretary@ehcong.com](mailto:secretary@ehcong.com)**

**Edinburgh Liberal Jewish Community (Sukkat Shalom)**

**[www.eljc.org](http://www.eljc.org)**

**0131-777 8024**

- **Jewish Network of Argyll & the Highlands (JNAH)**

**Frank House: [house.frank@gmail.com](mailto:house.frank@gmail.com)**

- **Glasgow**

For all information about the Glasgow Jewish community, contact

**Glasgow Jewish Representative Council**  
**222 Fenwick Road, Giffnock, Glasgow G46 6UE**  
**Tel: 0141-577 8200. Fax: 0141-577 8202**  
**[www.glasgowjewishrepCouncil.org](http://www.glasgowjewishrepCouncil.org)**  
**[jrepCouncil@aol.com](mailto:jrepCouncil@aol.com)**

The Council was founded in 1914 to speak on behalf of the Jewish community of Glasgow and West of Scotland. It fosters good relations between the community and other local religious and civic bodies and provides a democratic forum for almost fifty organisations including synagogues, and welfare, educational, social and cultural organisations.

- **Welfare Services**

A full range of welfare services, including day care and residential facilities, is available in Glasgow. A more limited range of services is available throughout Scotland; for information contact

**Jewish Care Scotland**  
**Maccabi Centre, May Terrace, Giffnock, Glasgow G46 6LD**  
**Tel: 0141-620 1800 [www.jcarescot.org.uk](http://www.jcarescot.org.uk)**

- **Universities**

University Jewish Societies can be found on campuses all over Scotland. For details on Jewish students in Scotland contact the

**Chaplain, Rabbi Dovid Cohen 07801-491 386**  
**[dovid@mobilechaplain.com](mailto:dovid@mobilechaplain.com)**

**Union of Jewish Students: [ujes@ujes.org.uk](mailto:ujes@ujes.org.uk)**

**Scottish Council of Jewish Communities 0141-638 6411**  
**[scojec@scojec.org](mailto:scojec@scojec.org)**

- **Guide to Jewish Facilities in Scotland**

Detailed information about Jewish facilities in Scotland is available on the SCoJeC website at

**[www.scojec.org/communities/guidebook.pdf](http://www.scojec.org/communities/guidebook.pdf)**



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## THE SCOTTISH JEWISH ARCHIVES CENTRE

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The Scottish Jewish Archives Centre was founded 1987, in the historic **Garnethill Synagogue, 129 Hill Street, Glasgow G3 6UB**, which opened in 1879. This listed building was the first purpose-built synagogue in Scotland and is the oldest Scottish synagogue still functioning. The Centre collects, preserves, catalogues and documents material relating to the Jewish experience in Scotland – religious, organisational, social, economic, political, cultural activity and family life. It also seeks to encourage the study of Jews in Scotland, publishing books and articles, providing a study centre for research using the Centre's large oral history collections as well as photographs, books, and articles and the magazines, journals and brochures of synagogues and other organisations. It has a full set of the Jewish Echo newspaper and copies of other newspapers. It also holds works of art by Benno Schotz, Hannah Frank, Joseph Ancill, and Hilda Goldwag, and has hundreds of religious and ceremonial artefacts from Jewish communities around Scotland.

The Centre has a **Historical Database of Scottish Jewry** with information on over 30 000 Jews who once lived in Scotland as well as cross-references to over 70 cemetery lists, synagogue registers, charity subscription lists and census records. This forms the most important starting point for those tracing their family history in Scottish Jewish community. The Centre handles family history enquiries from around the world and supports school projects, and undergraduate and postgraduate dissertations, and responds also to writers and the media.

**A Life in Scotland**, opened in 2008, is a new professionally designed display and historical timeline housed at the Centre. It is a unique educational and cultural resource for the Scottish Jewish and wider community, depicting the highlights of two hundred years of Jewish experience in Scotland, including various topics of Jewish religious, social, cultural, and political life, the Jewish contribution to Scottish life, etc.

**Website:** [www.sjac.org.uk](http://www.sjac.org.uk)

**Contact:** 0141-332 4911 [info@sjac.org.uk](mailto:info@sjac.org.uk)

# Glossary

Note: because there is no standard transliteration from Hebrew, many of the terms listed have alternative spellings in English.

Names of festivals etc have not been included as they are explained on pp 40-42.

- Aggadah:** the narrative or homiletic part of the **Talmud** and other rabbinic texts.
- Amidah:** prayer recited standing and in silence as the central part of each of the three daily prayer services.
- Bar Mitzvah:** Jewish males are responsible for religious duties from 13 years. This is usually marked by being called to the reading of the Torah in the synagogue.
- Bat Mitzvah:** Jewish females are responsible for religious duties from the age of 12 years. This may be celebrated at a ceremony in the synagogue.
- Berachah:** (literally: blessing) any of a number of short prayers said on various occasions, such as thanksgiving before and after eating.
- Beit HaKnesset:** literally, house of assembly. A synagogue.
- Beit HaMidrash:** religious study and prayer house or room in a larger synagogue.
- Beth Din:** Jewish law court. It usually deals with matters of kashrut or personal status, eg religious divorces (**Gittin**).
- Birkat Cohanim:** traditional priestly blessing recited at weddings, by parents over children on Friday night, and by a **Cohen**, a Jew of priestly descent, on Festivals.
- Birkat HaMazon** or (Yiddish) **bentsching:** grace after meals.
- Brit Milah:** the circumcision of baby boys at eight days old.
- Chag:** a Jewish festival. The autumn festivals of Rosh HaShanah, Yom Kippur and Sukkot are sometimes collectively called the **Chaggim**.
- Chazan:** cantor or leader of the synagogue services.
- Cheder:** "Hebrew school". Religious elementary education classes.
- Chesed shel Emes** or **Chevrah Kadishah:** Jewish burial society. (Lit. "true kindness" or "holy society", as the care of the dead is done without thought of reward.)
- Chuppah:** wedding canopy: Jewish wedding ceremonies are conducted under the Chuppah either in the synagogue or in the open air.
- Dayan:** a Jewish judge, a member of a **Beth Din**.
- Gemara:** the debates amongst rabbis, from 3rd to 6th centuries, recorded in the **Talmud**.

- Get:** Jewish religious (bill of) divorce. (plural: **Gittin**)
- Halachah:** Jewish religious law in general, or a legal ruling.
- Havdalah:** the ceremony at the end of Shabbat, recited over wine, spices, and a candle.
- Hechsher:** a certificate from a recognised authority, usually that food is kosher.
- Kaddish:** prayer of praise of God recited during synagogue services, and by mourners during the year after the death of a parent and on their **Yahrzeit**.
- Ketubah:** Jewish religious marriage contract.
- Kiddush:** the ceremony at the beginning of Shabbat and festivals, recited over wine.
- Kippah:** skullcap worn by men at prayer and by the Orthodox at all times. (also **Yarmulke** or **Kappel**)
- Kollel:** college of advanced rabbinic studies (c.f. **Yeshivah**).
- Kosher:** prepared in accordance with Jewish religious laws, especially of **shechitah** and the separation of milk and meat products. Kosher products often have a **hechsher** from a kashrut authority on the packaging.
- Ma'ariv** or **Arvit:** the evening prayer service.
- Matzah:** unleavened bread eaten on Pesach.
- Mezuzah:** small parchment with the text of the **Shema** fixed to the doorpost of every room except the bathroom in a Jewish house.
- Mikvah:** ritual bath used monthly by married women, by converts to Judaism on their acceptance into the faith, and by Orthodox men before Shabbat and Festivals.
- Minchah:** the afternoon prayer service.
- Minyan:** prayer quorum of 10 males over **bar mitzvah** age.
- Mishnah:** the central text of Rabbinic Judaism compiled by Rabbi Yehudah the Prince in the 2nd century CE. See **Talmud**.
- Mohel:** skilled religious official who performs **brit milah**.
- Mussaf:** the additional morning service on Shabbat and festivals.
- Pikuach nefesh:** literally saving of life. Because life is so precious, all religious observances, except the prohibitions against murder, apostasy, and immorality, must be set aside when life is threatened.
- Rabbi:** teacher and spiritual leader of the community. The rabbi answers questions on Jewish law, gives sermons, and performs the duties of a minister of religion. "**Rav**" is the preferred title of Orthodox rabbis, with religious rather than pastoral connotations.

**Seder:** the ceremonial meal eaten on the first nights of Pesach.

**Sefer Torah:** scroll containing Torah, hand written by a scribe, and read in weekly portions on an annual cycle on Shabbat, as well as on Mondays, Thursdays, Festivals, and Fast Days.

**Shacharit:** the morning prayer service.

**Shechitah:** Jewish method for the rapid and painless killing of animals for food, carried out by an ordained **shochet**.

**Shema:** declaration of faith. "Hear, O Israel, the Lord is your God, the Lord is One" (Deuteronomy, Ch. 5) recited during the morning and evening prayers, on retiring at night, and on one's deathbed.

**Shiva:** (literally: "seven") the week of intense mourning and prayer at home after the death of a close relative. Family and friends visit to comfort the mourners.

**Shochet:** highly skilled ordained religious official who carries out **shechitah**.

**Shofar:** ram's horn blown during the morning service on Rosh Hashanah.

**Shul** (Yiddish), **synagogue;** a building used primarily for Jewish prayers, often also housing other communal facilities.

**Shulchan Arukh:** one of the most definitive codes of Jewish law, governing every aspect of Jewish life. Compiled in Safed, Israel in the 16th century.

**Tallit:** shawl with fringes (**tsitsit**) worn by men during prayers; the **tallit katan** (small tallit) is worn as an undergarment during the day.

**Talmud:** the main authoritative source of Rabbinic Judaism, compiled in 6th century CE, based on oral traditions, some dating back to Moses. Consists of the **Mishnah** and its commentary, the **Gemara**.

**Tanach:** abbreviation for Torah (Five Books of Moses), **Nevi'im** (the Prophets), and **Ketuvim** ("Writings", including Proverbs and Psalms), which together make up the Hebrew Bible.

**Tefillin:** small leather boxes containing the **Shema** and other biblical passages, worn by men above the forehead and on the arm during morning prayers.

**Torah:** the Five Books of Moses (Pentateuch), and by extension the entire body of Jewish religious tradition.

**Tsitsit:** the fringes on a **tallit**.

**Yahrzeit** (Yiddish): the anniversary of a death, when close relatives say kaddish.

**Yarmulke** (Yiddish): skullcap. See **Kippah**.

**Yeshivah:** religious school, often full-time for boys beyond the age of bar mitzvah. Those who qualify as rabbis often continue postgraduate study in a **Kollel**.

**Yom Tov** or **Chag:** a Jewish festival.

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## ART

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The Holocaust Artworks of Marianne Grant* GLASGOW 2002

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## FICTION

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A number of fictional works are set in the Jewish communities of Scotland, mostly in Glasgow.

Bermant, Chaim:	<i>Jericho Sleep Alone</i>	LONDON 1964
	<i>Ben Preserve Us</i>	LONDON 1965
	<i>The Second Mrs Whitberg</i>	LONDON 1976
	<i>The Patriarch</i>	LONDON 1981
Cowan, Evelyn :	<i>Portrait of Alice</i>	NEW YORK 1976
Taylor, CP:	<i>Bread &amp; Butter</i>	1967
	<i>Walter</i>	EDINBURGH 1992
Ronder, Jack:	<i>The Lost Tribe,</i>	LONDON 1978
	Set in Dundee and Edinburgh, and serialised on television.	

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## GENERAL

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Gilbert, Martin:	<i>The Holocaust: the Jewish Tragedy</i>	1986
	<i>Israel: a History</i>	1998
	<i>The Routledge Jewish History Atlas</i>	1995
Jacobs, Louis :	<i>The Jewish Religion</i>	1995
<i>Jewish Year Book:</i>	Produced annually by the <i>Jewish Chronicle</i>	
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Chief Rabbi Sir Jonathan Sacks:	<i>Faith in the Future</i>	1995
	<i>The Dignity of Difference</i>	2003
	<i>The House we Build Together – Recreating Society</i>	2007

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## USEFUL WEBSITES

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- [library.thinkquest.org/28505/judaism/intro.htm](http://library.thinkquest.org/28505/judaism/intro.htm)

General information site on Judaism.

- [www.icteachers.co.uk/resources/resources\\_re.htm#Judaism](http://www.icteachers.co.uk/resources/resources_re.htm#Judaism)

A range of resources developed by teachers to teach Jewish Festivals through drama, assemblies and other activities.

- [www.Holocaust-trc.org](http://www.Holocaust-trc.org)

One of many sites dedicated to teaching the Holocaust, with lesson plans etc.

- [www.scojec.org](http://www.scojec.org)

Information about the Jewish Communities of Scotland, and the work of the Scottish Council of Jewish Communities.

# Calendar 2008–2012

	2008	2009	2010	2011	2012
	5768	5769	5770	5771	5772
<i>Purim</i>	FRI 21 MARCH	TUE 10 MARCH	SUN 28 FEBRUARY	SUN 20 MARCH	THU 8 MARCH
<i>Pesach</i> Passover	SUN/MON 20/21 APRIL	THU/FRI 9/10 APRIL	TUE/WED 30/31 MARCH	TUE/WED 19/20 APRIL	SAT/SUN 7/8 APRIL
<i>Pesach</i> Passover (Conclusion)	SAT/SUN 26/27 APRIL	WED/THU 15/16 APRIL	MON/TUE 5/6 APRIL	MON/TUE 25/26 APRIL	FRI/SAT 13/14 APRIL
<i>Shavuot</i> Pentecost	MON/TUE 9/10 JUNE	FRI/SAT 29/30 MAY	WED/THU 19/20 MAY	WED/THU 8/9 JUNE	SUN/MON 27/28 MAY
<i>Tisha B'Av</i>	SUN 10 AUGUST	THU 30 JULY	TUE 20 JULY	TUE 9 AUGUST	SUN 29 JULY
	5769	5770	5771	5772	5773
<i>Rosh Hashanah</i> New Year	TUE/WED 30 SEP/1 OCTOBER	SAT/SUN 19/20 SEPTEMBER	THU/FRI 9/10 SEPTEMBER	THU/FRI 29/30 SEPTEMBER	MON/TUE 17/18 SEPTEMBER
<i>Yom Kippur</i>	THU 9 OCTOBER	MON 28 SEPTEMBER	SAT 18 SEPTEMBER	SAT 8 OCTOBER	WED 26 SEPTEMBER
<i>Succot</i> Tabernacles	TUE/WED 14/15 OCTOBER	SAT/SUN 3/4 OCTOBER	THU/FRI 23/24 SEPTEMBER	THU/FRI 13/14 OCTOBER	MON/TUE 1/2 OCTOBER
<i>Simchat Torah</i>	TUE/WED 21/22 OCTOBER	SAT/SUN 10/11 OCTOBER	THU/FRI 30 SEPT/1 OCTOBER	THU/FRI 20/21 OCTOBER	MON/TUE 8/9 OCTOBER
<i>Chanukah</i>	MON-MON 22-29 DECEMBER	SAT-SAT 12-19 DECEMBER	THU-THU 2-9 DECEMBER	WED-WED 21-28 DECEMBER	SUN-SUN 9-16 DECEMBER

# Calendar 2013–2017

	2013	2014	2015	2016	2017
	<b>5773</b>	<b>5774</b>	<b>5775</b>	<b>5776</b>	<b>5777</b>
<i><b>Purim</b></i>	SUN 24 FEBRUARY	SUN 16 MARCH	THU 5 MARCH	THU 24 MARCH	SUN 12 MARCH
<i><b>Pesach</b></i> Passover	TUE/WED 26/27 MARCH	TUE/WED 15/16 APRIL	SAT/SUN 4/5 APRIL	SAT/SUN 23/24 APRIL	TUE/WED 11/12 APRIL
<i><b>Pesach</b></i> Passover (Conclusion)	MON/TUE 1/2 APRIL	MON/TUE 21/22 APRIL	FRI/SAT 10/11 APRIL	FRI/SAT 29/30 APRIL	MON/TUE 17/18 APRIL
<i><b>Shavuot</b></i> Pentecost	WED/THU 15/16 MAY	WED/THU 4/5 JUNE	SUN/MON 24/25 MAY	SUN/MON 12/13 JUNE	WED/THU 31 MAY/1 JUNE
<i><b>Tisha B'Av</b></i>	TUE 16 JULY	TUE 5 AUGUST	SUN 26 JULY	SUN 14 AUGUST	TUE 1 AUGUST
	<b>5774</b>	<b>5775</b>	<b>5776</b>	<b>5777</b>	<b>5778</b>
<i><b>Rosh Hashanah</b></i> New Year	THU/FRI 5/6 SEPTEMBER	THU/FRI 25/26 SEPTEMBER	MON/TUE 14/15 SEPTEMBER	MON/TUE 3/4 OCTOBER	THU/FRI 21/22 SEPTEMBER
<i><b>Yom Kippur</b></i>	SAT 14 SEPTEMBER	SAT 4 OCTOBER	WED 23 SEPTEMBER	WED 12 OCTOBER	SAT 30 SEPTEMBER
<i><b>Succot</b></i> Tabernacles	THU/FRI 19/20 SEPTEMBER	THU/FRI 9/10 OCTOBER	MON/TUE 28/29 SEPTEMBER	MON/TUE 17/18 OCTOBER	THU/FRI 5/6 OCTOBER
<i><b>Simchat Torah</b></i>	THU/FRI 26/27 SEPTEMBER	THU/FRI 16/17 OCTOBER	MON/TUE 5/6 OCTOBER	MON/TUE 24/25 OCTOBER	THU/FRI 12/13 OCTOBER
<i><b>Chanukah</b></i>	THU-THU 28 NOV-5 DECEMBER	WED-WED 17-24 DECEMBER	MON-MON 7-14 DECEMBER	SUN-SUN 25-31 DECEMBER	WED-WED 13-20 DECEMBER



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The Shabbat triptych from the Queens Park windows by John K Clark in their new location above the Ark in Giffnock Synagogue (see pp 60–61)



# Scotland's Jews

- Jewish & Scottish Identity
- Brief History of the Jews in Scotland
- The Contemporary Jewish Community
- Summary of Jewish Beliefs & Practice
- Antisemitism in Scotland
- Issues in Health & Employment
- Scotland's Jews in the 2001 Census
- John Clark's Synagogue Windows
- Sources and Resources
- Bibliography
- Jewish Calendar 2008–2017

“I have long been impressed by how the Jewish communities of Scotland combine loyalty to our Jewish way of life with Scottish identity – integration without assimilation. This classic guide to the history of Jews in Scotland is a wonderful informative introduction to a community that has written a notable chapter in the history of our people.”

CHIEF RABBI SIR JONATHAN SACKS

“This book provides highly useful information about Judaism and issues affecting Scotland's Jewish communities, [and] will help reinforce the resolute belief in One Scotland of many cultures and faiths – a belief that all of us have our part to play in weaving the tartan of Scottish society.”

FIRST MINISTER ALEX SALMOND

**Scottish Council of Jewish Communities: [www.scojec.org](http://www.scojec.org)**



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