

The
Origins of Glasgow Jewry

1812-1895

by

A. Levy

The Origins of Glasgow Jewry

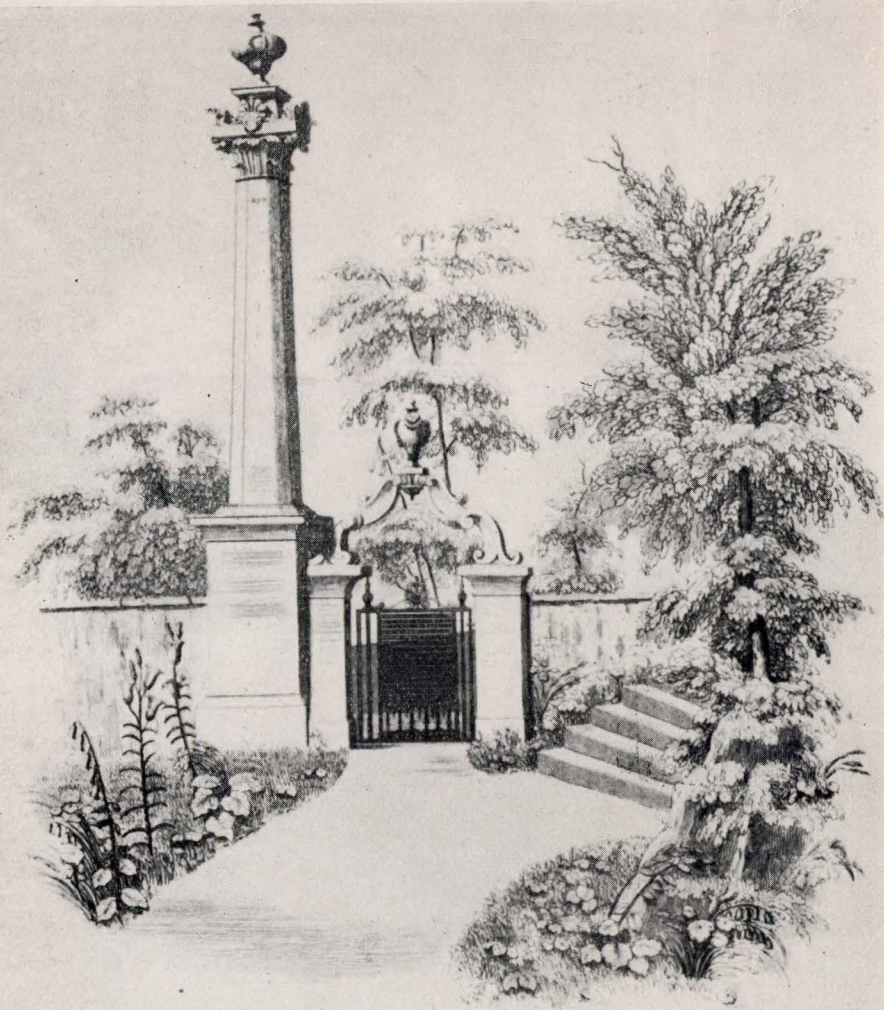
1812 - 1895

by

A. Levy

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2025

Printed by
A. J. MACFARLANE, LTD., 86 York Street, Glasgow, C.2



JEWS' BURYING PLACE.

1836

CONTENTS

<i>Chapter</i>	<i>Page</i>
I. First Synagogue, 1823—First and last Census in 1831 - - - - -	11
II. First Jewish Citizen, 1812—Pre-Victorian Community—Synagogue in Candleriggs in 1837—David Davis and James Michael -	15
III. First Jewish Cemetery in Glasgow Necropolis acquired in 1830 - - - - -	23
IV. Internments at Necropolis—Synagogue at Andersonian Institute, 1842—A communal litigation - - - - -	28
V. Synagogue in Howard Street, 1850—Janefield Cemetery purchased - - - - -	35
VI. Synagogue at corner of George Street and John Street consecrated in 1858 - -	38
VII. Unauthorised removal of bodies and tomb- stones from Cemetery at Necropolis. First visit of Chief Rabbi in 1871 - -	42
VIII. Consecration of Garnethill Synagogue in 1879—Western Necropolis acquired -	45
IX. United Synagogue of Glasgow—Consecration of South Portland Street Synagogue— Some Communal Organisations - -	49
X. Some Brief Biographies - - - - -	54
List of Office-Bearers of Glasgow Hebrew Congregation from 1823 to 1900 - -	62
Bibliography - - - - -	63

ILLUSTRATIONS

	<i>Page</i>
1. Gateway and Ornamental Pillar of Old Burial Ground at Necropolis - - -	<i>Frontispiece</i>
2. Burgess Certificate of Isaac Cohen dated 22nd September, 1812, inset at - - -	15
3. Advertisement in Glasgow Chronicle of 28th January, 1817, and entry in Directory of 1824-6 relating to P. Levy, Furrier - -	17
4. Benjamin Simons (1817-1891) - - -	36
5. Michael Simons, D.L., J.P. (1842-1925) - -	56
6. Asher Asher, M.D. (1837-1889) - - -	59

PREFACE

THIS volume is small in compass. By elaboration, and the introduction of matters of merely parochial concern it could have been considerably enlarged. It is hoped that the interest of the reader in what is here presented may compensate for its brevity.

I have to acknowledge the invaluable assistance which I have received from Dr. Ellis Bloch, my brother-in-law, in the course of gathering and collating the information contained in this small book. I have been collecting material on the origins of Glasgow Jewry for many years but Dr. Bloch, by his indefatigable research, brought to light sources of information unknown to me. For his encouragement and assistance I am deeply in his debt. For any errors and omissions I am alone responsible.

A. LEVY.

10 FALKLAND MANSIONS,
GLASGOW, W., *4th July*, 1949.

CHAPTER I

First Synagogue, 1823—First and last Census in 1831.

IN an attempt to re-construct, as far as possible, the story of the origins and early growth of Glasgow Jewry it has become an interesting pre-occupation to garner from many sources as much factual information as possible which, when assembled, presents a picture—incomplete as it must be—of the community in its early years. It is as if we had travelled back in time to meet the people, many of them undistinguished hardworking citizens, who were our communal predecessors, and to observe something of their activities as individuals and as a community. It is hoped that the readers of these pages will agree that what follows has something of interest for the present day community in the city. Glasgow Jewry is long established in this second City of the Empire, and its origins take us back to the early years of the nineteenth century. Certain it is that, as regards some of the facts and incidents here related, they would, but for this volume, have in time been lost in the darkness of the unrecorded past and this consideration, in itself, may justify the writing and publication of the Chapters which follow.

The Glasgow community, as we know it to-day, derives from a small group of Jews whose first place of communal worship was situated on the west side of the High Street on the first flat, six or seven doors from Trongate (then No. 43) and in a tenement of houses which stood on a site now occupied by a modern commercial building. The accommodation consisted of two rooms—one for male and the other for female worshippers—and it formed part of a dwelling house, the remainder of which was occupied by Moses Henry Lisenheim (who acted as Shochet and Reader) and his family. He died on 10th July, 1859, and was interred in Janefield Cemetery. This small meeting place was opened in the year 1823.

It is interesting to find that the first and last census of Glasgow Jewry was carried out in 1831 by James Cleland, LL.D. (1770-1840). He was Superintendent of Works of the Council and renowned as an eminent Statist. His name is perpetuated on the building at the South West corner of Buchanan Street and Sauchiehall Street, erected and presented to him by public subscription, on the masonry of which the words "The Cleland Testimonial" can still be seen. In the decennial national census of 1831 he was responsible for the census of Glasgow and in the same year he published a book entitled "Examination of the inhabitants of the City of Glasgow and County of Lanark for the Government Census of 1831." In the section relating to Religious Bodies (page 72) the following passage occurs :—

JEWS.

A Jews' Synagogue was opened in this city in September, 1823, Mr. Moses Lisenheim is their Priest, Hebrew Teacher, and Killer. The Feast of Tabernacles, which used to be celebrated by the Glasgow Jews in Edinburgh, is now observed in this City. A Burial Ground is about to be opened in Hutchesontown for the interment of the Seed of Abraham. Edward Davies, son of Mr. Edward Davies, Optician, was the first that was circumcised in Glasgow; the rite was performed by Mr. Michael on 18th July, 1824.

On page 73 he states that there is one place of Jewish worship in the city, and on page 188 (Note E in the Addenda) we have the record of the Census of the Jews of Glasgow in 1831 in these words :—

As the Jews resident in Glasgow are too small to be classified in themselves, they are included in the list of Sectarians. The Jews are 47 in number, viz., Males 28—Females 19;—above 20 years of age, 28—below do., 19. Born in the following countries, viz. :—In Prussian Poland, 11—in various parts of Germany 12—in Holland, 3—in London, 5—in Sheerness, 10—and in Glasgow, 6.

In a second edition of this book, published in 1832, the information quoted is rearranged but otherwise unaltered. There is a further reference, however, in Volume VI of The New Statistical Account of Scotland published in 1845 by Wm. Blackwood & Sons. Dr. Cleland had collaborated with the Rev. Duncan Macfarlan, D.D., Principal of the University, in an article on Glasgow, to which there is an Addendum, the Glasgow material being sub-dated July 1835. In the part of the addendum relating to the Glasgow Jewish community, Cleland's previous information is substantially repeated and there is this additional passage:—

The increase since 1831 is but trifling,

A burial ground has been made for the seed of Abraham at the north-west corner of the Necropolis. It is separated from the Christians' burying-ground by an ornamental screen, on which are inscribed the beautiful and appropriate words from Byron's Hebrew Melody, beginning, "Oh! weep for those that wept by Babel's stream."

One error of Cleland's in 1831—his reference to a burying-ground in Hutchesontown—is rectified in the article published in 1845, where it is correctly stated to be at the Necropolis, a full account of which will be found later in these pages. With regard to his reference to "Edward Davies, son of Mr. Edward Davies," it should be observed that the family name is usually spelled "Davis" and that Edward's father was named David Davis. In the chapters which follow the reader will learn something of David Davis, and his long communal leadership and of the philanthropy of his son, Edward Davis, whose name is to be found displayed in two of Glasgow's leading Infirmaries. Notwithstanding these inaccuracies, however, James Cleland's reputation as a Statist is such that we need have no hesitation in accepting his census figures as being accurate.

Cleland's census of 1831 is the only one ever made of Glasgow Jewry as such. There is a project now on foot

for another Statistical Account of Scotland which, in due course, may discover accurate statistics of the present Jewish population of the city. A rough estimate places the figure at between 15,000 and 20,000.

It should be noted that there is no record of the certification of Moses (Henry) Lisenheim, as "Priest, Hebrew Teacher, and Killer." The full name of Mr. Michael referred to by Cleland may have been Michael Michael, who was a qualified shochet, and there was a third shochet in the years prior to 1831 named Solomon Sternburgh. Both Michael Michael and Solomon Sternburgh received their authority from Rabbi Solomon Hirschel (1761-1842) of the Great Synagogue, London. From the position of his name in the Rabbi's list we learn that Michael was authorised in December 1825 or January 1826. Sternburgh's authorisation was dated several months later in 1826.

The reader will be interested to know that it has been found possible to trace each succeeding place of worship from 1823 down to Garnethill Synagogue erected and consecrated in 1879.

Now I protest before God, that I worship and believe with my heart the true Religion, presently proposed
within this Realm, and authorised by the Laws thereof. I shall abide thereof, and defend the same to my
life's end, renouncing the Roman Religion called Popery. I shall be true and true to our Sovereign Lord
the King's Majesty, and to the Lord & Bailiffs of this Burgh. I shall obey the Officers thereof, forty, forty, forty,
maintain and defend them in the execution of their Office with my body and goods. I shall not colour
unlawfulness goods under colour of my own. In all contentious, watchings and wardings, to be laid upon
the burgh, I shall willingly bear my part thereof as I am commanded thereof by the Magistrates;
I shall not purchase nor give exemptions, but for the benefit of the same for ever.
I shall do nothing hurtful to the Liberties, common well of this Burgh. I shall not brew, nor
cause brew, any malt but such as is granted at the Town's mills, and shall grind no other
corns, except wheat, pease, rye and beans, but at the same alternately. And how often I shall
happen to break any part of this my oath, I charge me to pay, to the common officers of this burgh
the sum of One hundred pound, Scots money, and shall remain in ward while the same be
paid. So help me God.

I shall give the best curial I can, and conceal the curial shown to me. I shall not
consent to dispense the common goods of this burgh, but for a common cause, and an common
profit. I shall make concord, where discord is, to the utmost of my power. In all licitations,
and neighbourhoods, I shall give my best and true judgment, but price, prayer, or reward.
So help me God.

At Glasgow the twenty second day of September Eighteen hundred
and Twelve Years Daniel MacKenzie Esq. Dean of Guild.

Beathren of his Council, being in Judgment, A. Isaac Boshaw Haller
is appointed Burgh Treasurer, and Brother of Burgh, to have the
at far hand and given his oaths as now is

Rich. Henderson

CHAPTER II

First Jewish Citizen, 1812—Pre-Victorian Community— Synagogue in Candleriggs in 1837—David Davis and Jonas Michael.

The disturbed state of affairs on the Continent towards the end of the eighteenth century was followed by a settlement of continental Jews in Scotland. Since these landed mostly on the east coast it is natural to find, as we do, that the Edinburgh Congregation was established before that of Glasgow. There is evidence of the nucleus of a community in Edinburgh in the years following 1780, but it was not formally constituted until 1816, when the first Synagogue was opened in a lane off Nicolson Street and the first cemetery consecrated in Braid Place, Causeyside. At that time the Edinburgh community numbered about 100 souls, and it may be suggested that the majority of them consisted of immigrants from the Continent following the upheaval created by Napoleon and the unsettled conditions after his final defeat.

As we have seen, it was about seven years later before the Jewish residents in Glasgow formed themselves into a Congregation. The earliest record of a Jewish settler in Glasgow, so far as discovered by the writer, relates to Isaac Cohen. He was admitted a Freeman of the City in 1812 and a copy of his Burgess Certificate "at far hand" is reproduced in these pages. Isaac Cohen was a hatter by trade; he is believed to have come to Glasgow from Manchester, and to have introduced the silk hat to Scotland. His grandson, Emmanuel Cohen, who carried on business as a lithographic printer and engraver in the City, served for many years on the Council of the Synagogue, then situated at the corner of George Street and John Street, Glasgow, and was at one time its Treasurer. He died on 30th January 1890, aged 73, and is interred in Janefield Cemetery. Several direct descendants of Isaac Cohen

(including Reginald Lévy, his sister Desireé Lévy, and his cousin, Mrs. Beryl Lévy) still reside in the City, and this family are by many years the oldest Jewish family in Glasgow, tracing back, as they do, to the earliest Jewish settler of whom there is a definite and reliable record.

In a local newspaper, the "Glasgow Chronicle," dated 28th January 1817 we find the advertisement of P. Levy who tells the world about his stock of furs and describes himself as "the only fur manufacturer in Scotland," and in several of the Glasgow Directories in the eighteenth-twenties he is described as "Furrier to His Majesty"—that is, to George IV. It is possible that he was related to Woolf Levy, who died in November 1845.

One naturally turns to the Glasgow Directories of the period for authentic information regarding some, although certainly not all, of the individual members of the community engaged in business in the city in those early years. It can be assumed that some of them settled in Glasgow a year or two before they were sufficiently established to justify an entry in the City Directory. The first such entry appears in McFeat's Directory published in 1819 and relates to the firm of M. H. Schwabe & Gobert, Merchants, 76 Brunswick Street. The Schwabes were a family of prosperous merchants who ultimately assimilated and the name re-appears in a curious connection in a later page. In later pre-Victorian Directories, there appear the names of two other members of this family—H. M. Schwabe residing at 54 West Nile Street and L. Schwabe who lived at 8 Blythswood Square. A. F. Schwab and Adolphus Schwab (the name being spelled without the final "e") who are also listed were probably members of the same family.

In the Directory of 1822 there first appears the name Michael which, in different records we find spelled variously as "Michael," "Michaels," "Micheal," and "Micheals." The entry relates to the firm of J. & H. Michael, "Agents, Auctioneers and Furniture Warehouse," 12 Candleriggs.

The

Glasgow

Chronicle.

TUESDAY, JANUARY 28th, 1817.

LES 124

LIN

Leslie, Reid and Co. warehousemen, Virginia place
 Leslie, Robt. boot and shoe maker, 118, Barrack street
 Leslie, —, biscuit baker, 19, Trongate
 Lethem, James, & Co. manufacturers, Manhattan builds.
 Lethem and Robertson, manufacturers, 23, Virginia street
 Lethem, James, and Co. manufact. 7, S. Hanover street
 Levy P. and Co. furriers to his Majesty, 98, Hutch. str.
 Lewis, George, grocer, 29, Blackfriars street
 Ley, George, mason, house, 17, Charlotte street
 Liddell, Niven and Co. drapers, 307 and 309, High street

ARD OF
 GUINEAS.

a CRIEFF, PERTH-
 evening the 25th January
 T. Farmer, Gorthby. He is
 it 7 inches high, grey haired,
 d, considerably deformed in
 egs a good deal in his pocket.
 shire, and speaks that dialect.
 a bice great coat with metal
 l vest, light coloured breeches,
 cloth.
 or cause to be apprehended,
 receive the above Reward, by
 est, writer, Edinburgh; Mr.
 Perth; or the agent for the
 id, Glasgow.
 leavoursing to leave this king-
 a of money.

nt Tuesday,
 LOWING DAYS.

AUCTION,

Watches James Watson

POSITIVELY THE LAST WEEK'S SALE
 OF THAT
 EXTENSIVE STOCK OF FURS,
At No. 90,
 HUTCHESON STREET,
 BY P. LEVY,
 THE ONLY FUR MANUFACTURER IN SCOTLAND.
Great Bargains may be Expected.

Villa of Prospecthill,
 FOR SALE.

Upset Price Reduced to £1300.
 To be Sold, by Public Sale, within the Auction Rooms
 of Wm MUDIE and SON, opposite the Exchange, on
 Friday the 31st of January next, at two o'clock afternoon,
THE HOUSE, GARDENS, GROUNDS
AND OFFICES OF PROSPECTHILL being part of
 the Sequestered Estate of JAMES CORNERT, Agent, si-
 tuated immediately to the east end of Mount Flordon, in
 the parish of Cathcart, about two miles south of Glasgow,
 and commanding an extensive view of the vale of Clyde
 and surrounding country.

Jonas Michael was the head of this family which included no doubt among others, Samuel, Henry, David and Michael Michael, who were probably sons of Jonas, although it is only with regard to his relationship to Michael Michael that we can be definite. Members of this family appear in the Directories down to 1836, after which the name disappears, although it re-appears in Synagogue affairs in the Eighteen-Sixties. Michael died in 1833. David appears for two years as a Glue and Size Merchant. Samuel and Henry appear almost continuously in partnership until 1832 when Henry's name drops out. They were at various times Auctioneers, Cabinet-makers, Wood Merchants, Mahogany and Veneer Merchants and Muslin and Shawl Commission Merchants. Samuel Henry Michaels was, on 24th July 1823, through the Incorporation of Hammermen, admitted a Burgess of the City and Guild Brother. As we shall see Jonas Michael and his kin were a family who could not be ignored in the affairs of the small community.

In 1824 we find the first Directory entry relating to P. Levy & Co., "Furriers to His Majesty," already mentioned, their address being 98 Hutcheson Street, and in 1828 there is the first reference to Joseph Levi, Quill Merchant, 10 Guildry Court, Bridgegate, and Moses Benjamin, Furrier, 68 George Street. In 1829 the name of Woolf Levy, above mentioned, is recorded for the first time. He was a furrier at 8 Hutcheson Street and 42 Argyll Arcade and resided at 29 Hutcheson Street. He was possibly a son of P. Levy. Woolf Levy was one of the leading members of the community of his day and on 20th November 1828, through the Incorporation of Skinners, he became a Burgess and Guild Brother. It will be seen that a number of the community in pre-Victorian days were engaged in business as Furriers and another one appears in the Directory for 1829 in the person of H. Prince, 37 Argyll Arcade.

Although David Davis had settled in Glasgow at the latest in 1823 it is not until 1831 that his name is first found

in the Post Office Directory, where he is described as an Optical and Mathematical Instrument Maker, 98 Trongate, house 96 Trongate. The following year there appears the firm name of D. & J. Davis, Jewellers, 132 Trongate. There is no information as to the identity of J. Davis. The firm carried on business for many decades, became one of the leading Jewellers in Glasgow, and was ultimately absorbed by a company still trading as Jewellers and Silversmiths in the city.

In the Directory for 1838 there appears for the first time the names of Philip Asher, Stationer and General Agent, and Mrs. P. Asher, Furrier, both at 5 King Street. Both names appear the following year. Thereafter for many years (until 1895) the name of Mrs. Asher appears alone. Philip and Hannah Asher were the parents of Dr. Asher Asher, a distinguished son of Glasgow Jewry, whose services to that community, and to Jewry in general, are referred to in later chapters. Both Philip Asher and his wife lie in Janefield Cemetery. Philip died on 8th July 1862, aged 72, and his widow, Hannah Asher, so late as 23rd February 1901, at the advanced age of 96. Other pre-Victorian Directory names are those of Lehman Lesser, General Merchant, 25 East Clyde Street; Simon Prince, Quill Merchant, 7 Nelson Street; G. T. Ascher, "French Fancy Goods," 46 Arcade; and Moses Henry Lisenheim, already mentioned, whose name is first listed in the Directory of 1834. From other records relating to the period we know of Morris Lyons, Artificial Flower Manufacturer; Salis Schwabe, who was admitted a member of the Merchants' House in 1832, described as a son of E. H. Schwabe, Merchant, Oldenburgh; Samuel Davis, J. S. Rubinstein and Mr. Crown.

As will be seen from the Statistical Account quoted in the previous chapter the total male population of the community in 1831 was 28 and there was little increase for several years thereafter. Those below twenty years of age,

male and female, numbered 19. It may be fairly claimed that this chapter contains the names of the majority of those families forming the community from 1823 until say the year 1840.

These were some of the people forming the resident Jewish Community, but a notice relating to an interesting visit to the City appeared in the "Glasgow Herald" of 25th August 1831 in the following terms:—"It will be seen by the advertisement of Messrs. Crawcour, the eminent Dentists, that they are now on a Professional visit to this City. They have just completed a set of Pearl teeth for the Emperor of Persia which they invite the nobility, gentry and gentlemen of the faculty to inspect previous to its being sent off for the Persian Monarch. We believe this is the only set of teeth ever made in Europe for the same illustrious personage." One of those visitors was Barnett Crawcour, whose daughter Hannah became the second wife of Benjamin Simons, to whom reference is made hereafter, and one of Barnett Crawcour's grandchildren was Phillip Barnett Simons, Solicitor, Glasgow, who survived until November 1948.

When in 1823 the first Synagogue was opened at 43 High Street, as already related, there would probably be less than forty Jewish souls in the City all told. It will thus be seen that the community, as we know it to-day, had very small beginnings indeed in the early years of the last century.

Until the last decade of the nineteenth century or thereabouts the Glasgow Community worshipped in a succession of Synagogues, but (except for two short periods of communal disagreement) in only one at a time. It is not intended in what follows to cover the first half of the present century, during which time the community has grown not only in numbers, but in the extent and intensity of its many and varied communal activities, and the history of which is still within living memory. The purpose of the

present volume is to fill in the years between 1823 and, say, 1895 so far as that is now possible. As there was only one congregation in the City until the late eighteen-nineties, it so happens that the history of the community throughout that period is very largely the history of the congregation which now worships in Garnethill Synagogue. That Congregation was known for many decades as The Glasgow Hebrew Congregation and it was not until about the beginning of the present century that its name was altered to the Garnethill Hebrew Congregation. Nevertheless that Congregation can be traced through each of its succeeding places of worship from the early meeting place at 43 High Street to the present Synagogue in Hill Street. Thus when the Garnethill Hebrew Congregation celebrates in September 1949 the 70th anniversary of the consecration of its Synagogue, it likewise celebrates the 126th anniversary of its foundation as a Hebrew Congregation. There is printed as an Appendix to these pages a list of the Office-Bearers of the Congregation from 1823 to 1900.

The Congregation in time moved from the expedient of a private dwelling house to a small Synagogue accommodated in leased premises situated in what was known as Post Office Court, at the southwest corner of Candleriggs where it joins Trongate. There is doubt as to the exact date of this removal. From the Glasgow Directories of the time, it appears that Moses Henry Lisenheim removed from 43 High Street to King Street in 1837 or 1838. The opening date was probably in the year 1837 or the following year. This Synagogue formed the back premises of a building which at one time had been the Glasgow Post Office, and afterwards the office of the "Glasgow Herald." What remains of it can still be seen if approached through No. 114 Trongate. There is no record of its capacity, but at this time the Jewish population of Glasgow numbered about fifty souls. David Davis was the first person to hold the office of President in the community, and he appears to have occupied that position from some time in the Eighteen-

twenties and for over twenty years thereafter. David Davis, Samuel Davis, Woolf Levy and Henry Prince were the leading members of the Congregation, which included Jonas Michael, whose name has already been mentioned and who carried on business as a Furniture Dealer in Candleriggs. In a letter to a Glasgow newspaper in 1894, we catch some brief but intimate glimpses of the community in the early thirties and it gives an account of a rivalry which existed between David Davis and Jonas Michael. Jonas Michael and the male members of his family mustered eight for *minyán* (the minimum number of ten duly confirmed Hebrews who may meet for public worship as distinct from individual devotions). Where the difficulty of procuring the necessary complement of ten males, all duly confirmed, for the holding of services must at times have been acute, Jonas Michael occupied a position of strategic importance in the affairs of the community. He had his differences—the almost inevitable differences—with the Davis party, seceded from the Congregation, and in the early Eighteenth-thirties organised Divine Service in his own home. He was a man of liberal hospitality, and all those attending his Services were entertained to supper on Sabbath (Friday) evenings and to breakfast after the Synagogue Service on the Sabbath (Saturday) forenoons. He never lacked a *minyán* and one can imagine that he was the centre of a good deal of communal gossip and controversy in his day, and a thorn in the side of the “Government” represented by David Davis and his followers. It is on record that the Michael section were refused facilities for obtaining kosher meat in the city and had recourse to Edinburgh for their supplies but, as the result no doubt of representations made by David Davis, that source of supply was stopped. Michael Michael, a son of Jonas Michael, had been licensed as a Shochet in 1826 and he was able to supply the Michael faction with all the kosher meat they required, much to the discomfiture, as we must assume, of the Davis administration. Unfortunately, Michael Michael died in October 1833. In the meantime, as narrated in the following chapter,

David Davis and his Council, on behalf of the Congregation, had acquired a piece of ground in the Glasgow Necropolis for use as a cemetery. Jonas Michael applied for permission to inter his son in this cemetery, which was duly granted, but only on payment of a sum of money large enough to impress upon him that it was not advisable to fall out with the powers that be. Over thirty years later the name Michael re-appears, borne by active members of the Synagogue then situated at 240 George Street. It may be that they were sons of Jonas Michael, but of Jonas himself there is no further trace.

CHAPTER III

First Jewish Cemetery at Glasgow Necropolis acquired in 1830.

The first land-marks of a community of Jews are a Synagogue and a cemetery. Something of the story of the first Synagogue has been related, and we now turn our attention to the first Jewish cemetery in the City, adjacent to Glasgow Cathedral and forming part of the great burial ground known as Glasgow Necropolis. Prior to 1832, it was the practice of the earliest Jewish residents in Glasgow to convey the remains of their deceased relatives and friends by road—there were, of course, no railways at that time—to Edinburgh. As already stated, the Edinburgh community was constituted some years before that of Glasgow and the first Jewish burial ground in the Scottish Capital—and indeed in Scotland—was situated at Braid Street, Causey-side. There is no evidence from the Tombstone inscriptions in the old Edinburgh cemetery of any Glasgow Jews being buried there, nor is there any record of the names of all those who were laid to rest in this ground. The Tombstones cover little more than one half of the area of the cemetery and it is certain that many lie there who have been denied even that faint claim on the attention of posterity provided by a weathered and decaying epitaph. Nevertheless, the number of burials from Glasgow in the sixteen years which elapsed before the Glasgow community had its own consecrated ground must have been few, having regard to the small number of people who formed the community.

Having established a Synagogue, the small Glasgow community proceeded to acquire a piece of ground for their own requirements. As it so happened, the Merchants' House of Glasgow, which possessed extensive lands east of the Cathedral, had resolved in 1829 to convert what was then known as the Fir Park into a large cemetery, which

became known as the Glasgow Necropolis, to be planned and laid out after the model of the famous Père la Chaise Cemetery in Paris. Before the Merchants' House had completed their plans and authorised the disposal of space in the cemetery proper, they were approached by the leaders of the Synagogue for accommodation, and the account of the transaction is thus referred to in the First Annual Report of the Glasgow Necropolis :—" The Chief of the Synagogue sent, offering to purchase possession of a burial-place before any arrangements were completed or prices fixed, stating frankly that they had a specific sum raised and laid aside for the purpose, and their desire to have such accommodation as could be given for it. There was a corner with a few trees in the end of the park next the burn, where free-stone had been wrought, and which seemed peculiarly adapted for the purpose, and least likely to interfere with any future operations. The request was accordingly complied with, although the price, when calculated, according to what has afterwards been obtained from others, has proved a trifle under the average. The payment of tribute upon interments was considered inconsistent with their religious ideas; and their mode of interment being peculiar, and such as the Committee would certainly wish to see generally introduced, of preserving the spot where any remains have ever been deposited from being used again, the fees which were not then fixed were also agreed to be given up in their case." The reference in the above quotation to the " burn " is to the Molendinar which, at the time of the purchase of this ground, flowed a few yards to the west but which has disappeared underground on the construction of a roadway (Wishart Street) skirting part of the west boundary of the Necropolis.

The purchase was completed in 1830 at the price of One Hundred Guineas and, in the Certificate of Sale, the ground was declared " to be for a possession of a burying place

for the burial of the dead of the said Synagogue in Glasgow forever." When it is said that the area of the ground is approximately 125 square yards and that, after the lapse of nineteen years, the whole available space had being occupied as the result of fifty-one interments, it may be suggested that the use of the word " forever " in the Certificate was somewhat optimistic. The Committee of Management who carried the matter through on behalf of the Synagogue consisted of Samuel Davis, Woolf Levy, Henry Prince and David Davis, and the members of the Synagogue raised the purchase fund amongst themselves.

It was a condition of the purchase that the Merchants' House should erect a monumental column and gateway at the entrance to the small enclosure, and this was duly carried out from designs by John Bryce, Architect. The masonry work was executed by John Park, Anderston Walk, Glasgow, the stone used coming from Stirling's Quarry at Kenmure, and the iron gate, bearing the after-mentioned quotations, was cast by Thomas Edington & Son of the Phoenix Iron Works, Glasgow.

The full story of this cemetery and of the ornamental pillar and gateway will be found in George Blair's " Sketches of the Necropolis " published in 1857. It is there recorded that on the front of the column, as forming a piece of fret-work, and immediately under the Capital, are the Hebrew initial letters of the words " Mi Kamoka Baalim Jehova " (" Who among the Mighty is like unto thee, Jehova "), and Blair suggests that Judas Maccabeus adopted this as his motto and from the initials M.K.B.I., in their Hebrew equivalent, he acquired the name Maccabeus. These Hebrew initials are still decipherable near the top of the column.

The pedestal of the column was engraved with the following lines by Byron :

" Oh ! Weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream ;
Weep for the harp of Judah's broken shell,
Mourn, where her God hath dwelt, the godless dwell.

" Oh ! where shall Israel lave her bleeding feet,
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice,
The hearts that leapt before its heavenly voice ?

" Tribes of the wandering foot and weary breast,
Where shall ye flee away and be at rest?—
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave."

It would be interesting to know what Byron would have written had he been alive to-day, but one can be certain that the Poet who fought for the integrity of Greece would have been a passionate supporter of the new State of Israel.

Further down the column appeared the following words :

" Leave thy fatherless children, I will preserve
thee alive, and let thy widows trust in me."

On one of the gate posts the inscription is :

" A voice was heard in Ramah, lamentation and bitter
weeping ;
Rachel weeping for her children refused to be
comforted for her children, because they were not.
Thus saith the Lord, Refrain thy voice from
weeping, and thine eyes from tears : for thy
work shall be rewarded, saith the Lord ; and
they shall come again from the land of the enemy.
And there is hope in thine end, saith the Lord,
that thy children shall come again to their own
border."

and on the opposite post :

" How hath the Lord covered the daughter of Zion
with a cloud in his anger, and cast down from
heaven unto the earth the beauty of Israel,
and remembered not his footstool in the day of
his anger !
But though he cause grief, yet will he have
compassion according to the multitude of his
mercies.
For he doth not afflict willingly, nor grieve
the children of men."

The approach to this old cemetery is across the bridge (which spanned the old Molendinar Burn and now crosses the road which covers the Burn flowing underground) leading in to the Necropolis. Thereafter the pathway forming the first turning to the left will lead downhill to the ornamental pillar and gateway, which gave access to the burial ground. Some of the verses quoted above and engraved on stone are showing signs of age. The gate is in bad repair and some of the lines, cast as part of the gate, have broken off and disappeared. The pillar, which is an artistic and imposing ornament, and the gate posts, are still in excellent repair apart from some weathering of the verses on the pillar. The entrance is bricked up, but access can be had over the wall which is easily scaled. The cemetery lies on a slope and altogether bears to-day a somewhat lonely and dejected appearance, long as it is since it was closed. There are no grave stones standing upright, as they once did, but several of them may be seen on the surface embedded in the soil, and there are, no doubt, tombstones buried immediately below the surface of the ground. The cemetery has long been thickly planted with shrubs. This is the earliest surviving landmark of the Jewish community in the City.

It is interesting to know that, as far back as 1866, the Congregation considered the state of this cemetery, then out of use, and resolved to restore some fallen tombstones and plant the ground with shrubs and flowers. It would be appropriate that the Executive of Garnethill Synagogue, or of some other representative body, should make a practice of paying an annual visit to the site to ensure that at least the pillar and gateway will be preserved against the further ravages of time and weather, so far as that may now be possible. Forlorn as it is, and forgotten by all but a few, this old burial place seems to accept its neglect with humility. It will, in time, fall into complete decay and be obliterated unless steps are taken to ensure that the duties of its preservation and maintenance are accepted and faithfully discharged by some responsible body of Jews.

CHAPTER IV

Interments at Necropolis—Synagogue at Andersonian Institute, 1842—A communal litigation.

On completion of the pillar and gateway referred to in the last Chapter and the provision of facilities for washing the bodies of the deceased, the ground was duly consecrated, although no record of that ceremony survives. The Clerk of the Merchants' House has kindly furnished the writer with the following complete list of all those buried in the cemetery with their ages and dates of interment :

LIST OF INTERMENTS IN THE JEWS BURIAL PLACE

ALPHA No. 1 AND NO. 1A

1. 12- 9-1832 Joseph Levi—age 62 years.
2. 23-10-1833 Micheal Micheals, son of Junis Micheals
—age 28 years.
3. 18- 3-1836 Emma Angus Schwabe.
4. 14- 1-1837 Samuel Hieam—age 50 years.
5. 9- 6-1837 George Sigma—age 34 years.
6. 3-11-1837 George Herman Schwabe—age 1 year
5 months.
7. 11- 1-1838 Edward Cowan—age 26 years.
8. 17- 1-1838 Alfred Hermann Schwabe—age 5½ years.
9. 5- 4-1838 Fraidol Isaacs—age 82 years.
10. 3- 7-1838 Semion Phillipa Burns—age 2 years
8 months.
11. 16- 2-1839 Mariann Lessier—age 1½ years.
12. 21- 3-1840 Julia Philipa Burn—age 1 year.
13. 23- 3-1840 Stillborn son of Philip Burn.
14. 7- 9-1840 Solomon Hart—age 54 years.
15. 15- 9-1841 Stillborn son of William Bergson.
16. 22- 2-1842 Gulnis, daughter of H. J. Rosenbaun—
age 3 years.
17. 19- 4-1842 Louisa Bergson—age 6 years.
18. 25- 7-1842 Stillborn child of Wolf Burgson.
19. 9- 8-1842 Stillborn son of M. Schwabe.

20. 16- 9-1842 Elizabeth Frazer—Age 9 months.
21. 14- 4-1843 Noah Joseph Lipman—age 6 years.
22. 28- 6-1843 Stillborn child of A. Cohen.
23. 2-10-1843 Solomon Davies—age 72 years.
24. 29-10-1843 Mrs. Sarah Davis—age 78 years.
25. 26- 2-1844 John, son of Abraham Harris—age 1
year 10 months.
26. 13- 6-1844 Samuel Davis—age 25 years.
27. 16- 8-1844 Eve, daughter of Lehmen—age 5 months
28. 31- 7-1845 Lazarus Frinkle—age 73 years.
29. 11- 9-1845 Mordecai, son of Abraham Cohen—age
1 year 5 months.
30. 11-11-1845 Woolf Levi—age 65 years.
31. 9- 1-1846 Flora, daughter of M. Philips Burn—
age 8 months.
32. 24- 4-1846 Samuel Tannenbaun—age 60 years.
33. 4- 5-1846 Sarah, daughter of M. Lipman—age
6 years.
34. 11- 6-1846 Infant daughter of M. A. Lazarus—age
2 weeks.
35. 5- 1 1848 Woolf Bergson.
36. 29- 3-1848 George Lippstubs—age 40 years.
37. 14- 5-1848 Philip Philipsburn—age 42 years.
38. 5- 7-1848. Solomon, son of Solomon Barnet—age
7 weeks.
39. 4- 9-1848 Fanny Cohen, daughter of Joseph Cohen
—age 1 year 7 months.
40. 15-12-1848 Mrs. Rosie Jacobs—age 76 years.
41. 22- 5-1849 Jacob Lessenhun—age 60 years.
42. 30- 8-1849 Deborah Jacobs—age 3 years 9 months.
43. 6- 1-1850 Elizabeth, daughter of D. Davis—age
7 years.
44. 7- 2-1850 Mary Ann Rosenbaun—age 4 years
6 months.
45. 16- 5-1850 Morris Lesenhiun—age 22 years.
46. 23- 9-1850 Frederick, son of Frederick Davis—
age 11 years 10 months.
47. 11- 3-1851 David Cohen—age 66 years.
48. 21- 7-1851 Avon Jacob—age 74 years.

- 49. 10- 9-1851 Solomon Goulberg—age 60 years.
- 50. 12-11-1851 Tod, son of Abraham—age 14 days.
- 51. 19-12-1851 Jacob Tobias—age 47 years.

Burials in Alpha No. 1a.

Outside Wall of Jews Burial Place Alpha No. 1.

- 52. 9- 8-1847 Mrs. Ascherson—age 46 years.
- 53. 1-12-1851 Morris Isaac Rubens—age 52 years.

A study of this list, related to information derived from other sources, will prove of interest. Whilst the list is printed as received from the Clerk to the Merchants' House, some of the names suggest errors of spelling, although the names, as given, are as they appear in the official records.

The ground having been acquired in 1830 the first interment—that of Joseph Levi (otherwise known as Levy) previously mentioned—was made on 12th September 1832. In the meantime, the Merchants' House were proceeding with their arrangements for using the Glasgow Necropolis, but these were not completed until 12th March 1833. Accordingly, the interment of Joseph Levi was the first to take place not only in the Jewish cemetery, but in the Necropolis as a whole. He died of cholera, of which an epidemic was raging in Glasgow at that time. In an article which appeared in the "Glasgow Evening Citizen" for 1st March 1894 it is related that this interment in 1832 was carried out by two men and a boy—no other mourners were present as the community was small in number, some could not absent themselves from their business duties, and others were afraid of the infection which was taking heavy toll of the citizens. Much lime and water were placed in the coffin before the lid was screwed down, and a watch had to be kept on the grave for some time after the burial as a protection against grave riflers. The Burke and Hare Trials in 1829 were still fresh in the memory of the people. It is not clear whether the lime and water were thought to hasten the process of decomposition, and thus render the remains valueless to thieves, or were intended as a protection against infection—probably the latter.

This old cemetery figured in some acute communal differences in the eighteen forties, which ended up in the Glasgow Sheriff Court, and the facts, so far as now ascertainable, are of interest. At a meeting of the members of the Congregation, then worshipping in the Old Post Office Court in Candleriggs, held on 10th April 1842 it was resolved by a majority vote to remove from these premises to what was regarded as more suitable accommodation available on lease and forming part of Andersonian University or Institute, then situated at 204 George Street, Glasgow. This Synagogue was consecrated on the eve of Sabbath, the Ninth of Ab. The minority, headed by Woolf Levy, declined to accept the majority vote on the ground, it is understood, that the Andersonian Institute was a Medical College, possessing a dissecting room, and that it was contrary to the principles of Orthodox Judaism to hold religious services under the same roof as covered the dissection of human bodies. The result was that the majority, headed by David Davis, moved to 204 George Street, and the minority remained to worship in Candleriggs. It was not long before the community faced an acute controversy—the majority claiming to have the sole rights in the burial ground in accordance with the terms of the original grant from the Merchants' House, and refusing rights of burial to the minority. The controversy reached a crisis on 2nd October 1843 when the minority proceeded to carry out the burial of Solomon Davies, whose name will be found in the List of Interments printed above, and who had died the previous day. This interment was carried out in the face of the protests of David Davis and his supporters. Apart from the difference in the spelling of their names, it is certain, therefore, that there was no kinship between the deceased and David Davis. An action was raised by David Davis, Henry Prince and Samuel Davis, Pursuers, as representing the majority then worshipping in the Andersonian Institute to interdict from the use of the cemetery Woolf Levy and Morris Lyons, Defenders, as representing the minority still holding services in the Candleriggs. The

majority claimed on democratic principles that they were the true Synagogue of the City in sole right of the burial ground; the minority pleading that the majority were acting contrary to Jewish law in choosing such a site for a Synagogue, and further that they still remained in the old original Synagogue which the Pursuers had left, and that they, the Defenders were accordingly to be regarded as representing the true Synagogue of Glasgow. Sheriff Glassford Bell ultimately decided in favour of the majority, his final Interlocutor being dated 29th September 1845. The Candleriggs party appealed this decision to Sheriff-Principal Allison (an erudite lawyer and a well-known historian, whose "History of Europe" brought him an international reputation) who upheld Sheriff Glassford Bell. The claim by David Davis and his followers was accordingly vindicated. One can express no opinion on the merits of this controversy without a perusal of the written Pleadings and Judgment in the action, which cannot be traced. The possibility of the cemetery being made available to members of both factions suggests itself, but Sheriff Glassford Bell and, in an even greater degree, Sheriff Allison were sound lawyers and, as they both arrived at the same decision, one must assume that their Judgment was well founded, and that justice was done.

It is recorded that, in 1844, at the time of the election of Nathan Marcus Adler as Chief Rabbi, both the "old" and the "new" Congregations exercised a vote. The differences which brought about this division were ultimately resolved and the feeling engendered abated in course of time. The reluctant minority left Candleriggs and joined the majority, but whether at the Andersonian Institute, where Services were held until about 1850, or at the next Synagogue in Howard Street is uncertain. George Blair in "Sketches of the Glasgow Necropolis" suggests that the Union took place at the Andersonian Institute. It would appear that the removal from the Andersonian Institute was not unconnected with the causes which brought peace

and restored unity to the small community. It will be noted from the List of Interments that Woolf Levy, who had been one of the original Committee which completed the purchase of the cemetery, and was the first called Defender representing the minority, was interred in the cemetery on 11th November 1845. This was only two months after Sheriff Glassford Bell's decision adverse to him and his colleagues, and a considerable time before the matter was finally pronounced upon by Sheriff-Principal Allison. One may speculate as to why this interment was not resisted. In view of the Appeal, it is improbable that the majority, resting satisfied with a legal victory, had withdrawn their objections to the use of the cemetery by the minority so soon after the decision in their favour. It may be that an exception was made in the case of Woolf Levy out of regard for his services to the community, or perhaps the fact that he was one of the Trustees in whose favour the original grant had been made induced those holding the Judgment to permit the interment.

It will be observed from the List that there are two interments *outside* the wall of the cemetery and adjacent to the gateway and, unlike the stones inside the cemetery, those marking these two graves are still standing upright, although showing signs of weathering. One of the stones is to the memory of Morris Isaac Rubens, whose burial on 1st December 1851 was the last but one at this cemetery and who is said to have been refused interment inside because he had married out of the faith. The other stone erected to the memory of Mrs. Deborah Ascherson, interred on 9th August 1847, marks the last resting place of a lady whose burial inside the wall was prevented by reason of some communal disagreement. This almost certainly refers to the controversy above related. If that be so, it indicates that the two sections of the community had not yet at that date re-united, although, as already stated, the re-union did take place about or shortly before the time when the Congregation left the Andersonian Institute to worship at the corner of Howard Street and Jamaica Street in or after the year 1850.

It will be seen that, including the two outside the wall, fifty-three Jews were interred in this first cemetery over a period of nineteen years. Even an expert statistician might have difficulty in estimating, from those figures, the approximate population of Glasgow Jewry over those years, but their numbers must still have been comparatively few. Of those fifty-three souls, twenty—more than one-third—consisted of children of seven years or under, and six had passed the allotted span of seventy years. To-day's statistics show a much lower infant mortality rate and a greater degree of longevity. There, in the meantime, we must leave this interesting landmark of Glasgow Jewry until, in a later Chapter, reference is made to a somewhat unusual incident connected with this cemetery in the year 1860.

CHAPTER V

Synagogue in Howard Street, 1850—Janefield Cemetery purchased.

As already indicated the Congregation in 1850 or thereabouts moved from the Andersonian Institute in George Street to a Synagogue accommodated in top flat rooms approached through the first entry on the south side of Howard Street east of Jamaica Street. David Davis was still President of the Congregation, having occupied that office for over twenty years. Rabbi Sholum was the spiritual leader of the Congregation at this time. There is no record of his appointment, but in 1858, when the Congregation moved into the Synagogue at 240 George Street, he was superannuated at his full salary, from which it may be inferred that he had led the Congregation in spiritual matters for many years. The Rev. Joseph Cohen, who officiated as Reader, ultimately left the Ministry and founded a firm of Wholesale Tobacconists, the successor of which still exists in the City. The three Samuel Brothers (Samuel, Julius and Joseph) all now deceased and all well known for their communal work during the present century were sons of Henry Samuel (who more than a century ago founded one of the leading firms of Furriers, in the City) and, therefore, grandsons of Joseph Cohen, who was Henry Samuel's father-in-law. Another grandson of Joseph Cohen was the late Councillor Frank I. Cohen, who was a member of the Glasgow Town Council a generation ago and who, although popular with all classes and parties, frequently expressed his disappointment at being passed over when the annual nominations to the Magistrates Bench were being made.

In January 1853 the Glasgow Hebrew Congregation, then worshipping in Howard Street, purchased from the Glasgow Eastern Necropolis Company the ground in the Gallowgate to be afterwards known as Janefield Cemetery. The area was 900 square yards and the price something under £250.

The first interment in this cemetery—that of Joseph Nathan—was on 23rd February 1856, something over four years after the last interment at the Necropolis. There is no reliable record, so far as the present writer is aware, of any other ground being in use during that hiatus of four years. There is a suggestion, for which no evidence in confirmation is available, that in the Eighteen-seventies some Jewish bones were removed from a burial ground on the site now occupied by College Goods Station in High Street to Craigton Cemetery. There is no record of any Jewish Cemetery in High Street. On the other hand it is not improbable that a burial ground had been acquired by the minority during the period of the controversy related in the previous chapter and it does seem highly improbable that over four years could elapse without a death in the community, or that there was no consecrated ground available from 1851 to 1853 when Janefield was purchased. No authentic explanation can be offered to account for this hiatus, but it may be that there was a small Jewish burial ground in the High Street, of which no records have survived.

Of the tombstones which stand in Janefield to-day brief reference may be made to those of Philip and Hannah Asher, their two daughters Kate (died 20th August 1913) and Rosetta (died aged 78 on 31st July 1921); Benjamin Simons (born 27th July 1817, died aged 74 on 10th May 1891) and his first wife (died 19th March 1859); Eliza Davis wife of Henry Davis who died aged 28 on 25th March 1863; Joseph Cohen (died aged 70 on 27th July 1878); Emmanuel Cohen (died aged 73 on 30th January 1890); Samuel Morris (died aged 72 on 4th March 1895); Hannah Crawcour second wife of Benjamin Simons (died 14th June 1920 aged 93); and Abraham Goodman who died aged 50 on 31st May 1897. Abraham Goodman served the Congregation as Shochet and Teacher from 1875 until his death, and his funeral was the occasion of a remarkable tribute of respect from the whole community. In this cemetery



Benjamin Simons (1817-1891)

will also be found the remains of those whose descendants have assimilated and ceased to have any affiliations with the Community but who, if they desire to pay respect to the memory of their kinsmen who have passed on in years gone by, must return to this ground consecrated to the ancient people of Israel.

The Congregation worshipped in Howard Street for about eight years and, although there are few records for this period, a perusal of those available shows that David Davis had ceased to be active in the community subsequent and probably prior to 1858. The date of his death is not known, but in June 1860 David Davis applied for permission to celebrate the marriage of his daughter in the Synagogue and if this refers to the ex-President, as it no doubt does, he was still alive at that date. He ultimately retired to London leaving his two sons in control of his business. The Davis family are discussed in a later Chapter, but we owe something to the memory of David Davis who for the first twenty years and more of the Community's activities held the reins of office and devoted himself to the welfare of his co-religionists.

In this period a new name appears on the scene—that of Benjamin Simons who was Treasurer of the Congregation in, and no doubt prior to, 1857; he held office until October 1862 and, as will be seen, he continued his interest in the affairs of the community until his death, aged 74, on 10th May 1891. He was the father of Michael Simons, a Magistrate of Glasgow and a Deputy Lieutenant of the County of the City of Glasgow, who gave outstanding services not only to the City, but no less so to his own religious community. Another of his sons was Philip Barnett Simons, a Solicitor by profession already mentioned, who passed away at the advanced age of 87 on 29th November 1848 and who, throughout a long life, took a deep and active interest in the affairs of the Synagogue.

CHAPTER VI

Synagogue at Corner of George Street and John Street consecrated in 1858.

In 1857 the Council of the Synagogue was contemplating a further move, which ultimately took place the following year, to 240 George Street. It is recorded that, at this time, the Community consisted of twenty-six families only. This may be an understatement, but it was slowly increasing in numbers and, allowing for the presence of occasional strangers, the premises in Howard Street on High Festivals were inadequate to the needs of the Community. The premises at 240 George Street were situated at the north east corner of John Street and consisted of two flats converted into a Synagogue with a Ladies' Gallery. The property had been purchased at a cost of £1,500 and the Title, which was recorded on 26th November 1857, was taken in names of "Abram Harris, Wholesale Watch Manufacturer, Glasgow; Benjamin Simons, Fruit Merchant there; Henry Levy of the Shakespeare Saloon, Saltmarket there; Samuel Levenston, Medical Student there; and Samuel Morris, Commission Merchant there" in Trust for the Congregation. £1,000 was borrowed on mortgage at the time of the purchase. About three years later a second mortgage for £400 was raised. This mortgage was granted by Abram Harris, Benjamin Simons, Henry Levy (now described as "Spirit Merchant London Street, Gallowgate and Saltmarket there") and Samuel Morris as Trustees, and was in favour of the Trustee "for David Harris and Henry Harris, presently residing in Rogasen County Posen, Prussia, children of Joseph Levi Harris sometime Jeweller Dublin." It is believed that Abram Harris and Joseph Levi Harris were brothers.

On the south wall of the Synagogue there were five large windows the full height of the Synagogue and in front of the Ark, which was, of course, to the east, there stood

a Canopy supported by columns and itself supporting a representation of the two Tablets of Stone. The Synagogue measured forty feet by thirty feet and had accommodation for 200 male worshippers on the floor of the Synagogue and for 60 ladies in the Gallery.

The Synagogue was consecrated early in September 1858. The Service, which commenced at two p.m. and occupied two hours, was conducted by the Rev. Dr. Mayer who was the Minister of the Congregation at that time. He preached a Sermon in English in which he alluded to the then recent decision which enabled Baron Lionel de Rothschild to take his seat in the House of Commons on a form of oath acceptable to a professing Jew. An Ode in Hebrew, specially written for the occasion by Mr. M. Badt a former Reader of the Congregation, was recited, and the Scrolls of the Law, after being carried with due ceremony seven times round the Synagogue, were deposited in the Ark. The Service terminated with the recital of a list of the subscribers to the Building Fund, which then amounted to the sum of £800, and which included such names as Sir Moses Montefiore, the Rothschilds, and the Goldsmids, as also of course of many members of the Congregation, several of whom were prosperous and well established in the City.

At the time of the consecration of this Synagogue the President was Solomon Themans, a Cigar Merchant, about whom nothing else is known except that he resigned in October 1859. The Treasurer was Benjamin Simons and the Honorary Secretary was I. Solomon.

In the twenty years during which the Congregation worshipped at 240 George Street, the affairs of the Synagogue followed a familiar pattern—the engagement of officials; the differences between them and the Executive and Council; complaints regarding the prices charged for kosher meat; the holding of unauthorised religious services, a practice against the Laws of the Synagogue, as it is to-day, and which was strongly discouraged as liable to undermine the position of the Synagogue. The Minutes for this period are complete and make interesting reading.

Although Benjamin Simons resigned office in 1862, he was active in the Eighteen-seventies in the execution of the proposals to complete the present beautiful Synagogue which stands on the highest point of Hill Street, Garnethill, and which has been aptly termed the Cathedral Synagogue of Scotland, just as he had been largely instrumental twenty years earlier in the transfer of the Synagogue from Howard Street to 240 George Street. Samuel Morris was elected a member of the Council on 5th July 1895 and in the following year (7th October 1860) he was elected President. From the latter date, with the exception of a short interval of a few months in 1866-7, Samuel Morris occupied the position of President until his death in 1895—the long period of thirty-five years of faithful and devoted service which has not yet been forgotten by the Congregation. On his death the Congregation received a legacy of £3,000 from his estate. Asher Asher, M.D., the first Jewish physician to obtain the professional qualification of Glasgow University was Honorary Secretary from 1860 to 1862. A Memorial Tablet to his memory was erected in the Vestibule of Garnethill Synagogue and it was unveiled by Michael Simons on 26th January 1890 when an address was delivered by the Rev. E. P. Phillips.

Edward Davis and Henry Davis, sons of David Davis, were members of the Synagogue at 240 George Street, but it is believed that they abandoned their membership in or about the year 1870 and ultimately assimilated. Henry Davis was still resident in Belhaven Terrace in the west end of Glasgow with his daughter, Miss Alice Davis, as late as 1911. The writer met Henry Davis about that time—nearly forty years ago. Henry Davis had severed his connection with the Synagogue and the community about forty years earlier. He was then over eighty years of age, short of stature, but somewhat patriarchal in appearance. He recalled that when he became *Barmitsvah* there was much rejoicing as it meant one more for *Minyan*. He related an incident which occurred when proceeding to a funeral in the Burial Ground at the Necropolis in the

Eighteen-forties. He was travelling in the same carriage as the Rabbi and, as they passed the Cathedral, Henry Davis remarked that he had been there the previous Sunday to hear a Sermon by a famous Christian Preacher. The Rabbi immediately stopped the carriage, dismounted and proceeded to the Cemetery on foot refusing to ride further with young Davis. We live in more enlightened times when the present Minister of Garnethill Synagogue (the Rev. Dr. I. K. Cosgrove) has occupied a Church Pulpit with the full approval of the community. Reference is made in Chapter X to the bequests to the Royal, Victoria and Western Infirmaries of Glasgow from the estate of Edward Davis, another son of David Davis, who died at Cheltenham on 26th August 1911. Another family name, which became familiar and prominent in the affairs of the Congregation and the community in later years, appears for the first time in October 1871 when David Heilbron was elected a member of the Congregation.

After the removal to 240 George Street, the Rev. Marks Alperovich was, on 6th December 1859, engaged as Reader, and he held office until his retiral in 1877 when he was succeeded by the Rev. Isaac Levine, who had been appointed Assistant Reader in 1875, and who officiated until his death in October 1921. The Rev. E. P. Phillips was elected as Minister on 17th November 1878 and served the Synagogue for 50 years. In 1929 he retired to enjoy his well earned leisure until his death on 12th October 1943.

Biographies in brief of many of these individuals will be found in a later Chapter.

CHAPTER VII

Unauthorised removal of bodies and tombstones from Cemetery at Necropolis—First Visit of Chief Rabbi in 1871.

An occurrence which must be unique is recorded in the Synagogue Minutes for July 1860. The President reported that Mr. Schwabe had removed the bodies of his children from the old Burial Ground (presumably for interment elsewhere) and he asked for instructions in the matter. It will be seen from the List of Interments that there were some children of that name interred in the Cemetery at the Necropolis. The President, Mr. A. Harris, and Mr. Benjamin Simons, the Treasurer, were authorised to wait upon the Procurator Fiscal, inform him that the Schwabes had acted without the consent of the Congregation, and place the matter in his hands, unless the bodies were returned the following day. There is no record of what transpired, but a few days later on 12th July, it is minuted that it was agreed to inform the Superintendent of the Necropolis that the Council desired the remains of the Schwabe children *together with the tombstones* returned to the Cemetery. There this curious story ends so far as the Minutes are concerned, but the writer recalls that Henry Davis informed him that the Schwabes decided to cut themselves off from the community and emigrate to America and, desiring to remove all traces of their Jewish affiliations, had the family name obliterated from the tombstones in the old cemetery near the Cathedral. From the reliable evidence available, it is clear that the Schwabe family took even more drastic steps in pursuit of their objective than remained in the recollection of Henry Davis. Whether the matter was forced to an issue or not cannot now be ascertained, and these facts are all that is known of a unique and curious episode.

As already stated, the Jewish population about 1860 is said to have consisted of twenty-six families. No further

information is available as to the actual numbers this represented but, in examining the old records of the Synagogue at this time and for the following twenty years, one is again impressed with the comparatively large number of children who died in infancy or childhood. It was the custom in these days to record every interment in the Minutes and a very large percentage of these consisted of very young children. The infant mortality figures for Glasgow are much lower than they were eighty or ninety years ago.

An interesting sidelight into the educational work among the children of the community is obtained from a full report by the Rev. Marks Alperovich on the Hebrew School at 240 George Street. There were in 1862 only eight pupils, whose names are given as follows:—Hertz Asher, Kate Asher, Henry Cohen, Jacob Cohen, Sarah Cohen, Hyman Cohen, Israel Levy and Rosetta Levy. The two Asher children were a brother and sister of Dr. Asher Asher and children of Philip and Hannah Asher. The four Cohen children were great grand-children of Isaac Cohen, who had settled in the City in 1812. Henry Cohen was Choir Master in the early days of Garnethill Synagogue, and Sarah Cohen in time became Mrs. Victor Levy and the mother of Reginald and Desiree Levy mentioned in an earlier Chapter. It may be some indication of the growth of the community that in 1875 the number of children at the Hebrew School had grown to thirty-eight.

In 1870 a number of the Seatholders of the Congregation (as distinct from Members) seceded and formed themselves into the "Glasgow New Hebrew Congregation." They applied to the Rev. Dr. Nathan Marcus Adler then the Chief Rabbi, for recognition and he referred the matter to the Council of the Synagogue. The application was opposed in a well reasoned statement, but arising out of this incident the Chief Rabbi visited Glasgow in 1871, accompanied by his son, Dr. Hermann Adler, who ultimately succeeded to the Chief Rabbinate. This was the first official visit of a

Chief Rabbi to the city. Special preparations were made on this occasion to receive the distinguished visitors with appropriate ceremony. The Synagogue and its furnishings were renovated, a special address on vellum prepared, and the occasion was regarded as an event of some importance. As a result of a conference attended by the Chief Rabbi and his son the differences were smoothed over and the Glasgow New Hebrew Congregation was dissolved. The Synagogue as part of the arrangements agreed to take over the Cemetery but the records do not disclose where this cemetery was situated. Reference is made elsewhere in these pages to Craigton Cemetery which, according to its well kept records was opened, for Jewish burials, in 1881. It is certain, however, that a small burial ground was consecrated about 1870 by the seceding minority and it is possible that this cemetery is to be found at Craigton. The latter date is consistent not only with the re-union effected by the Chief Rabbi in 1871, but also with the unauthenticated story already referred to in these pages that in the Eighteen-seventies some Jewish Bones were removed from a Cemetery in the High Street and re-interred at Craigton. All that we know for certain is that Craigton Cemetery was opened for Jewish burials in 1881. At the time of the Chief Rabbi's visit the community was said to number forty families, from which it may be inferred that it comprised less than two hundred souls.

CHAPTER VIII

Consecration of Garnethill Synagogue in 1879—

Western Necropolis acquired.

There is evidence that about 1870 the Synagogue at 240 George Street could not accommodate all those desiring to worship there, partly because at High Festivals numbers of worshippers came to Glasgow from outside the City. Indeed, consideration was given to the position of Jewish families residing outwith Glasgow who enjoyed the facilities provided by the community without contributing towards the cost. It will be appreciated that, at this time, there were only two Synagogues in the whole of Scotland—one in Edinburgh and one in Glasgow. One result of this was that private individuals occasionally organised religious services in their own homes and, as already shown, these were always discouraged by the Synagogue Council. It became evident during the next year or two that increased accommodation was imperative. Supplementary services had to be arranged by the Council at the time of the High Festivals and it is on record that, for instance, in 1873 these were held in Benjamin Simon's "own building" in George Street.

The urgent need for a larger Synagogue was ultimately considered by a special General Meeting of the Congregation held on 17th October 1875 attended by the following Members:—Samuel Morris, President; Julius Frankenburg, Treasurer; Michael Simons, Secretary; Henry Samuel, Benjamin Simons, A. Jacob, M. Stremer, David Heilbron, H. Alperovich, L. Bloom, Isidor Morris, D. D'Albert, E. Cohen, H. Cohen, M. T. Cohen, S. Woolf, W. Kuttner, J. Lewis, S. L. Abrahamson and N. Solomon. The Meeting unanimously resolved that "In view of the recent and rapid increase of the Hebrew community in Glasgow and the consequent present inadequate Synagogue accommodation the providing of a new and suitable place of worship has become a necessity and that this Meeting considers the erection of such a Synagogue with school accommodation, etc., attached an imperative duty deserving the most earnest

support of the entire community."

Samuel Morris, Julius Frankenburg and Benjamin Simons were appointed as a Committee to report as to a desirable site and, finally, the Congregation fixed on the present position at the corner of Hill Street and Garnet (then Thistle) Street, Garnethill. The site, which consisted of a rectangular piece of ground containing 2,009 square yards, with a self-contained dwelling house still standing at the north east corner was ultimately purchased at the price of £3,500 and the Conveyance was completed in 1878 in favour of "Benjamin Simons, Fruit Broker in Glasgow, Michael Simons, Fruit Broker there, Samuel Morris, Commission Merchant there, Julius Frankenburg, Manufacturer there, and Samuel Levenston, Physician there" as Trustees for the Congregation. Samuel Levenston's name appeared as one of the Trustees when in 1857 the Synagogue property at 240 George Street was purchased and he was then described as a Medical Student. He graduated M.D. at Glasgow University in 1859, practised in Glasgow for many years and died in 1914 aged 93 as witnessed by his epitaph in the Western Necropolis. The Synagogue in George Street was sold for £5,000 and the proceeds placed to the cost of the new building which, including the cost of the site, involved an expenditure of between £13,000 and £14,000. The site in George Street is now incorporated in the Royal Technical College. Pending completion of the new Synagogue, Services were for a time held in the Albert Hall in Bath Street.

The foundation stone of Garnethill was laid by Benjamin Simons in or about March 1877, and the new Synagogue completed in 1879. The consecration was solemnised on 9th September 1879; the Service was conducted by the Reverend E. P. Phillips, who had been appointed Minister to the Congregation shortly beforehand and the Reverend I. Levine, and the Choir was under the direction of Mr. D. Hartog. The Reverend Doctor Harmann Adler, then Minister of Bayswater Synagogue, London, preached the Consecration Sermon. In the evening a conversazione was held in the Queen's Rooms. The Speakers on this occasion were Dr. Adler, Samuel Morris,

the President, Julius Frankenburgh, the Treasurer, Michael Simons, the Secretary, Benjamin Simons, Dr. Asher Asher, Nathan Solomon and Morris T. Cohen. A ball terminated a red letter day in the history of the Congregation and the community.

The size of the community at this time is estimated by one commentator at "upwards of 700" and by another as "about 2,000." It is, of course, impossible now to obtain accurate information on this question, but the capacity of the Synagogue was 267 seats in the Area and 178 seats in the Ladies' Gallery (excluding the accommodation for the Choir)—a total of 445. At this time Garnethill was the only Synagogue in the City and the probability is that the number of the community in 1879 was less than 1,000 and the estimate of "upwards of 700" may be nearer the true figure.

The Synagogue proper is approached through the main entrance from Hill Street, and is described as being Romanesque in its style of architecture with a Byzantine feeling introduced in the detail. At the time of its Consecration, it was recognised to be one of the finest Synagogues in the country and it is certain that, even at this date, there are few which surpass it in dignity and beauty. Apart from the Synagogue itself, there is ample accommodation and Committee rooms, school rooms and other facilities are provided. Since the Synagogue was built on the slope of a hill, it was possible to provide a commodious basement. The stained glass windows are a feature of the Synagogue and they enhance an otherwise handsome and imposing building. It is a point of interest that there is inserted into the wall in the Ladies' Gallery behind the present Choir Box in Garnethill Synagogue a piece of stained glass bearing the inscription "AM.5619"—the year (1858) of the Consecration of the old Synagogue at 240 George Street and removed from there when Garnethill Synagogue was erected.

The Architect of Garnethill Synagogue was John McLeod of Glasgow, who prepared the plans in consultation with Mr. N. S. Joseph, a well known Jewish Architect of London, who had to his credit the erection of several

Synagogues including the New West End, Central and Bayswater Synagogues in London, as well as others there and in the provinces.

Towards the end of the nineteenth century the burial place at Janefield, which had served the needs of the community since 1853, was all but fully occupied and it became necessary to make further provision for cemetery ground. In 1895 the present ground at the Western Necropolis was acquired, and consecrated shortly afterwards. A recommendation was made by the Synagogue Council "that there be deposited in a cavity in the foundation stone of the mortuary at the Western Necropolis, records containing the approximate date of the establishment of the Congregation, of the locations of Jewish cemeteries in the City, and the dates of the first and last burials therein, the names of the past and present officers of the Congregation, and other reliable data and information." There is no record of whether, in fact, this recommendation was carried out. The Western Necropolis is used to-day by the Garnethill Congregation as also by the Oxford Street Synagogue and the space available there should serve for many years to come. Reference has already been made to Craigton Cemetery, Govan, in which 216 interments were made before it was closed down in 1895. In the meantime, several other Jewish cemeteries have, during the last fifty years been opened throughout the City, but these do not fall within the period covered by these pages.

Towards the end of the Nineteenth Century the Glasgow Hebrew Congregation ceased to be the only congregation of Jews in the city. The development of other independent congregations was inevitable. It did not arise from any fundamental discord but simply as part of the logical sequence of events. The increase in the Jewish population and its distribution made additional Synagogue accommodation a necessity and these new groups naturally desired control over their own affairs. In the succeeding chapter the story of the commencement of this development of the community into sections is briefly indicated. With this chapter is concluded the story of the origins of Glasgow Jewry, commencing with Isaac Cohen in 1812, and terminating at or about the year 1895.

CHAPTER IX

United Synagogue of Glasgow—Consecration of South Portland Street Synagogue—Some Communal Organisations.

The site chosen for Garnethill Synagogue did not meet with quite unanimous approval. Apart from the stiff climb to reach it there were Jewish colonies growing up south of the river who found the distance inconvenient, and, not long after its consecration, there are indications of the movement which gathered strength and culminated in the opening of the South Portland Street Synagogue (now known as the Great Synagogue) about the end of the Century. As has been seen there had been in 1870 a secession from the Congregation which was reunited during the Chief Rabbi's visit to the City. There may have been occasional attempts during the next decade to set up independent congregations but no record of these survive until December 1884 when it is recorded that the Glasgow Hebrew Congregation was petitioned to take over the South Side *minyan*. This Petition was granted and in January 1885 what was described as the Auxiliary Synagogue came under the wing of the main Congregation. Although there is no absolute evidence as to the place of worship of this small congregation there is reason to believe that it was situated at 2 Commerce Street. It disappeared from the Glasgow Directory as at that address after 1887. Nevertheless the demand for synagogue accommodation on the South side of the River was insistent, which is easily explained by the gradual increase in the number of Jewish Settlers in the Gorbals Area and the distance from there to Garnethill. A conference was held on 30th May 1886, presided over by the Reverend Dr. Hermann Adler, described as the Delegate Chief Rabbi and it was then resolved to establish the South Side Branch of the Glasgow Congregation. It was agreed that the members and seat holders of the South Side Synagogue—presumably that then meeting in Com-

merce Street—should be entitled to burial in Craigton Cemetery. The Reverend Mr. Bridge was engaged. The congregation appear to have occupied rooms in Rutherglen Road for a brief period, but a lease was taken of the Standard Halls, which were situated in Main Street and this Branch Synagogue of the Parent Congregation meeting at Garnethill was consecrated on 11th September 1887. Each synagogue had its own office-bearers but both were administered by the Council of the parent congregation. In 1892 the Standard Halls on the expiry of the Lease were purchased and re-consecrated on 11th September in that year. Mr. Samuel Morris performed the opening ceremony, the Rev. S. Singer the ceremony of consecration and the service was rendered by the Rev. I. Levine, assisted by a Choir conducted by Henry Cohen—a great grandson of Isaac Cohen who, as related earlier, had become a Burgess of the City in 1812. The first Wardens of the re-Consecrated Synagogue were Mr. Jacob Samuel and Mr. Barnett Phillips. The Rev. Mr. Cantor was appointed Minister to the Branch Synagogue in 1896.

The South-Side Congregation continued to grow in numbers as did most of the Jewish communities in the country during the last decade of the Nineteenth Century; largely as the result of persecutions in Russia. They required larger Synagogue accommodation and there was a demand for a Synagogue specially designed and built for the purpose. There was also a growing desire for full control over their own affairs. On 3rd April 1898 the two Congregations agreed each to be responsible for their own financial affairs and they formed themselves into the United Synagogue of Glasgow which continued to function until 1906 with Mr. Philip B. Simons as Secretary. The First Senior and Junior Wardens of the South Side Branch of the United Synagogue were respectively Mr. Em. Cohen and Mr. E. Hyman. In 1899, the year after the constitution of the United Synagogue, a site was purchased in South Portland Street at the cost of £2450. The Glasgow

Hebrew Congregation, as the Community were still known, joined in the efforts to raise a Building Fund.

A successful Bazaar was organised in which the whole community participated and which was the outstanding communal event of the year. Building operations were commenced and, in 1901, the present imposing Synagogue in South Portland Street was consecrated. In 1899 the Oxford Street Congregation had erected their own Synagogue at the corner of Buchan Street and Oxford Street. In later years there were erected in the Langside district of the City the Queen's Park Synagogue regarded as one of the leading Congregations, as also the Synagogue in Niddrie Road. Since the story related in these chapters does not go beyond the end of the nineteenth century it must be held sufficient simply to refer to these latter congregations which arose and with several others exercised a considerable influence on the development of the Glasgow Community.

Glasgow is to-day (1949) a strong centre of Zionism which has seen its greatest expansion in the present Century. It is interesting to note however that in April 1891 there took place what may have been the beginning of practical Zionism so far as Glasgow is concerned. The Rev. Z. A. Maccoby addressed two meetings in Glasgow—one in Garnethill Synagogue and the other in the Standard Hall, Main Street—with a view to establishing a Glasgow branch of the "Society for Colonising Palestine by Jewish Emigrants." There is no record of this Branch or its activities but towards the end of the century Zionism began to attract notice and after the First World War it became a powerful movement in Glasgow Jewry.

Something must be said regarding the body known to-day as The Glasgow Jewish Board of Guardians, which takes care of those in distress. This Organisation is traced back to The Glasgow Hebrew Philanthropic Society, which existed as far back as 1858 and almost certainly earlier. Until 1875, charity was dispensed both by The Philanthropic Society and the Synagogue Council. This must

have led to overlapping and some confusion, and in 1875 the Synagogue agreed to amalgamate its charity work with the Association, which thereafter took the whole responsibility for the relief of the poor, with representation from the Synagogue on its Council. Its headquarters at that time were the Synagogue Buildings at 280 George Street and later at Hill Street, Garnethill. The growth of the community ultimately brought about the removal of the Philanthropic Association to the south of the River, where most of those having a claim on its funds resided and where it carries on its great work of relief to-day, in its own building, situated in Thistle Street. In the early days this body dispensed a pound or two per week in meagre sums which did not exceed £200 a year, and its accumulated funds were very small. The office of Treasurer was about thirty years ago accepted by Sir (then Mr.) Maurice Bloch, at which time its accumulated funds amounted to less than £1,000. To-day the Glasgow Jewish Board of Guardians controls several funds aggregating in amount over £40,000.

The Glasgow Talmud Torah and Board of Education had its origins in 1895 when it first met at 13 Clyde Terrace. The Director of Education Dr. M. Friedlander has recently published a History of this School from which it is learned that in 1899 it moved to Gorbals Public School in Buchan Street. Benjamin Lewis, Lazarus Ognall and Lazarus Matthews were leading members of the Committee at its inception. Lazarus Ognall was the maternal grandfather of Mr. Albert Sharman, of Glasgow, one of Scotland's leading Specialists with a widespread reputation in gynaecological practice and research. In 1897 there were approximately 130 children on the roll, the corresponding figure for 1949 being 550. This institution and its great influence on the community through its youth, has had its growth and development in the Twentieth Century and many conscientious and esteemed members of the community have given devoted service to its vital work during the last fifty years.

It must be left to some future historian to write the

history of the community from the beginning of the twentieth century and do justice to the many institutions, organisations and societies which emerged as the expression of the religious, philanthropic, national and social aspirations of all sections of the community. The columns of the Jewish Chronicle, and in later years of that excellent local journal, the "Jewish Echo," will prove a fruitful source of information to any writer who perhaps fifty years hence takes up the story of the Glasgow Jewish community at the point at which we now leave it.

CHAPTER X

Some Brief Biographies.

By way of conclusion it may prove of interest to offer some brief biographical notes on these families and individuals who have originated from or left their mark on the community during its early years.

DAVIS FAMILY

As we have seen, David Davis settled in Glasgow in 1823 and led the small congregation as President for over twenty years. He built up a prosperous business, which traded in its early days as D. & J. Davis. The successor of this firm carries on in Glasgow to-day the business founded by David Davis over 120 years ago, although it is doubtful if any representatives of the Davis family are interested in the modern firm. David Davis remained resident in the City for many years, but it is believed that he ultimately retired to London where he died. He had two sons, Edward and Henry, who carried on the Glasgow business for a considerable period after their father's retiral. The children of David Davis ultimately drifted away from the community although Henry Davis continued to reside in the west end of Glasgow until an advanced age. His daughter, Alice Davis, a lady of much culture was well known in musical and literary circles in the west end of Glasgow in the early years of the present century. Edward Davis, who died in the year 1911, left out of an Estate of £145,000 a Bequest Fund of £50,000 to be divided amongst Scottish Hospitals. The allocation of this Bequest was in the hands of the deceased's niece and nephew, Alice Davis, already mentioned, and her brother, Alfred Davis. The Royal Infirmary Glasgow received £16,000 for its general purposes, the Western Infirmary Glasgow £16,000 to endow the Edward Davis Admission Hall and Receiving Room, and the Edward Davis Operating Theatres, the Victoria Infirmary Glasgow £10,000 to endow the Edward Davis

Ward, the Royal Infirmary Edinburgh £2,000 and the Royal Infirmary Dundee £1,600. Miss Alice Davis received a Golden Key from the Managers of the Victoria Infirmary as a memento of the occasion. There is a stone in Jane-field Cemetery to the memory of the wife of Henry Davis, who died aged 28 in 1863. The last resting places of the other members of this family are unknown to the writer.

ISIDORE G. ASCHER

This member of the Canadian Bar and a Minor Poet is quite unknown to the present generation but he had a not undistinguished career and lived to be ninety-six years of age. He was born in Glasgow in 1837 his father being G. T. Ascher who himself was born in Naugard, Prussia, in 1795. G. T. Ascher ultimately settled in Montreal and was President of the Congregation of Spanish & Portuguese Jews there for thirty years. Isidore G. Ascher, who was a graduate of McGill University spent the later years of his life in London and was a minor poet of some distinction. He was a regular contributor to the Poet's Corner of leading London Newspapers and his Sonnets were published in book form. The writer met him in London in 1912 and again in 1923. He was not in any way related to Dr. Asher Asher, mentioned later in this Chapter.

SIMONS FAMILY

So far as Glasgow is concerned, this family was founded by Benjamin Simons who came to Glasgow via Newcastle and Edinburgh in the eighteen-forties. It is said that he left London with a view to commencing business in the provinces. He passed through Newcastle to Edinburgh, which did not appeal to him because "the grass was growing in the streets" and he ultimately reached Glasgow where, not later than 1849, he founded the firm of Fruit Brokers, now known as Simons & Company Limited, probably the largest firm of Fruit Brokers in the world, with establishments in Glasgow, Liverpool, London, Southampton and New York. Two great grandsons of Benjamin Simons—Michael and Willie Simons—are Directors of the

Company to-day and in charge of the Glasgow Branch. Benjamin Simons was twice married and two of his sons became prominent in the service of the community—Michael Simons, the issue of his first marriage, and his half-brother, Philip Barnett Simons. Michael Simons was born in London in 1842 and came to Glasgow as a child when his father settled in the City. He had a distinguished career of public service. He served on Glasgow Town Council for many years, was Chairman of the Glasgow Royal Institute of the Fine Arts, and took a prominent part in the organisations of the Glasgow Exhibitions of 1898 and 1901, and in connection with the latter visited President McKinlay of the United States of America. He declined the office of Lord Provost. He was a Magistrate of the City and in 1905 was appointed a Deputy Lieutenant of the County of the City of Glasgow. He was thrice entertained by the citizens of Glasgow and being a polished orator, broadminded in his sympathies, and a man of distinguished presence, he was rightly regarded as one of the first citizens of the City. Notwithstanding the demands of his municipal and public work, Michael Simons found time to discharge the duties of Secretary of the Glasgow Hebrew Congregation (as Garnethill was then known) for twenty-four years, and to the end of his days he took an active interest in the affairs of the community. He amply deserved the respect in which he was held and to his own community he was known affectionately as "The Bailie." He died in Glasgow on 20th November 1925 and lies in the Western Necropolis. The other son with whom we are concerned, Mr. Philip Barnett Simons, died on 29th November 1948 at the advanced age of 87. He was at the date of his death the oldest member of the Garnethill Congregation, and had been present as a Choir Boy at its Consecration in 1879—exactly 69 years before his death. In his younger days he was active in the affairs of the Congregation, and occupied the position of Honorary Secretary of the United Synagogue of Glasgow from 1898 to 1906.



Michael Simons, D.L., J.P. (1842-1925).

HEILBRON FAMILY

David Heilbron, who was a well known Glasgow Wine Merchant, became a member of the Synagogue at 240 George Street as a young man in 1871, and from that time until his death on 24th February 1929 he took an active interest in the affairs of the Synagogue and the community. His eldest son, Bertie (Albert Nathaniel) Heilbron, was Treasurer of Garnethill Synagogue from 1908 until 1912. When he took office in 1908, the Synagogue finances were in bad shape, but, as the result of his work of re-organisation, he left the Synagogue in the sound financial condition which it has retained ever since. He left Glasgow in 1922 for London, and he died in California in 1945 leaving an Estate, subject to Duties, of over £50,000, the residue of which will in due course be divided equally between the Glasgow Jewish Board of Guardians, the London Jewish Board of Guardians and King Edward's Hospital Fund, London. Although he executed his Will many years after leaving Glasgow, he still remembered the needs of his poorer co-religionists in his native City. Another son of David Heilbron—Professor Sir Ian M. Heilbron—is the most distinguished son of the Glasgow Jewish community. Commencing his training in the profession of Chemistry at the Royal Technical College, Glasgow, he completed his studies at Leipzig University and returned home in time to serve in the war 1914/18. He received the D.S.O. and was thrice mentioned in Despatches. He has held Professorships of Chemistry at the Royal Technical College, Glasgow, and at the Universities of Liverpool and Manchester, and is at present Professor of Organic Chemistry at London University. He was Scientific Adviser to many Government Departments during the Great War and his services to the country, and his professional distinction, were recognised by the honour of Knighthood which he received in 1946. Both Glasgow and Edinburgh Universities have conferred upon him the Honorary Degree of LL.D. Another son of David Heilbron—Mr. Granville Heilbron—is to-day (1949) the Honorary President of the Garnethill Hebrew Congre-

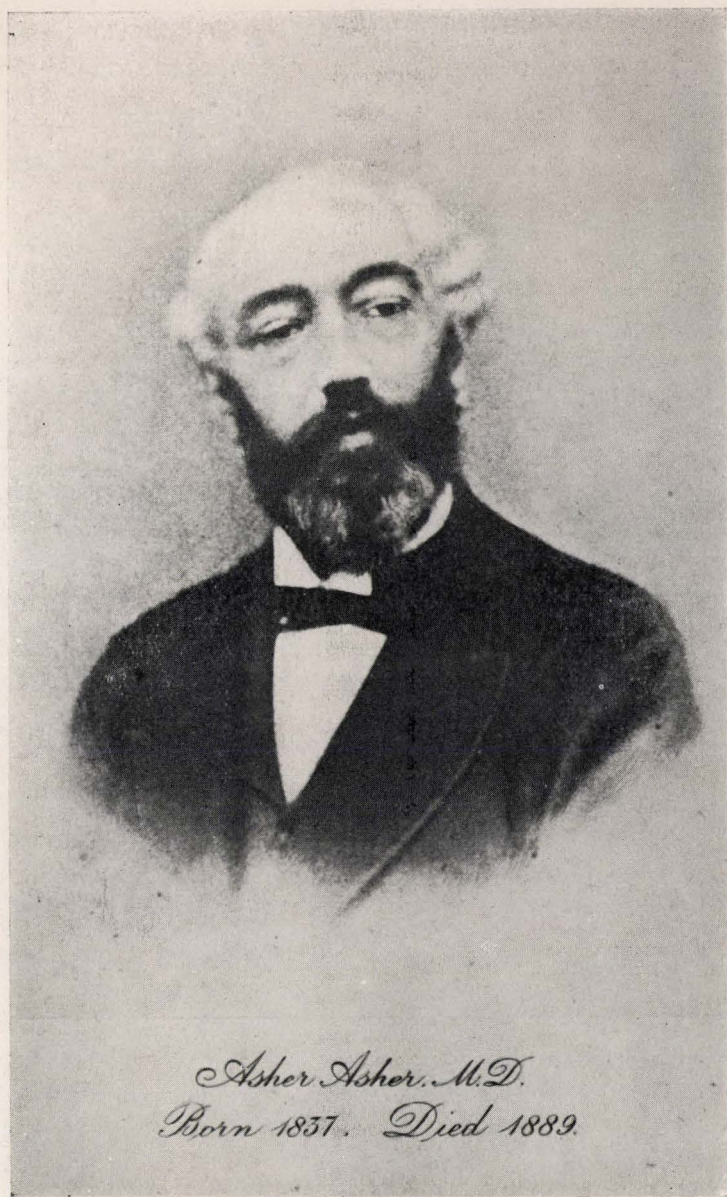
gation, and one of its staunchest supporters.

SAMUEL MORRIS

Samuel Morris led the Garnethill Congregation for the long period of 35 years—from 1860 until 1895. He was a well known merchant in the City; he was a man of great integrity of character and the community has not yet forgotten the life-long service he gave to its affairs. The Garnethill Hebrew Congregation received a legacy of £3,000 from his Estate.

DR ASHER ASHER, M.D.

Asher Asher was born in Glasgow in 1837 and, after attending St. Enoch's Parish School, he proceeded to Glasgow University where he graduated Doctor of Medicine (M.D.) in 1856. He was the first Jew to do so, and probably the first Jewish student to take classes at that University. He was also a Licentiate of the Royal College of Surgeons of Edinburgh (L.R.C.S. Edinburgh). He was a son of Philip and Hannah Asher and a great grandson of Rabbi Zeev Wolf of Lublin in Poland, and he started life without the advantages of wealth or position. It is said that in his youth one or two of the prosperous Jewish Merchants in Glasgow were impressed with Asher Asher's character and promise, and they undertook the expense of his University training. His first medical appointment was at Bishopbriggs and later he practised in Glasgow. For a short period he was Secretary of the Glasgow Hebrew Congregation then meeting at 240 George Street. In 1862 he went to London where he practised until his appointment in 1866 as Secretary of the Great Synagogue. He devoted all his ability and energies to the promotion of the Act of Parliament which founded the United Synagogue of which in 1871, he became the first Secretary; a post which he filled with distinction until his death aged 52, in 1889. Accompanied by Samuel Montagu, M.P. (later Lord Swaythling), he visited Jerusalem, following on which the Lionel de Rothschild School was established there, and, with the same travelling companion, he went to Galicia,



*Asher Asher, M.D.
Born 1837. Died 1889.*

Russia and America in connection with Public efforts to ameliorate the condition of his persecuted brethren in Russia and Galicia. He had a profound knowledge of Hebrew and Rabbinical Literature and was a man of great intellectual distinction. He acted as Almoner of the Rothschilds in the extensive philanthropic activities of that family. Many tributes were paid to his character and achievements on his death. Among the more personal of these Mrs. Lynn Linton wrote, "His character struck me as one of the most upright, the most conscientious, the most earnestly and deeply religious of any I have met in these later years." The Rev. Dr. Alexander MacLeod related that Asher Asher had been a friend of his son-in-law Hugh Brown at Glasgow and the two remained friends to the end. When Hugh Brown lay dying in Scotland Dr. Asher left his work in London and came to the bedside of his friend to give him the benefit of his services and show his sympathy as a friend. The whole of Anglo-Jewry joined to mourn his passing and his name is still a memory with some alive to-day. A Tablet to his memory was erected in the Vestibule of Garnethill Synagogue. His son, Mr. Samuel G. Asher presented to Glasgow University a Gold Medal in the Class of Diseases of the Throat and Nose in memory of his father and a Benevolent Fund for the benefit of Fellows of the Royal Faculty of Physicians and Surgeons, their widows and children, was also instituted in his memory.

REV. E. P. PHILLIPS

The Rev. E. P. Phillips was born in Adelaide, Australia, on 3rd May 1855. He became Minister of what was then known as the Glasgow Hebrew Congregation as a young man in 1879 shortly before the Consecration of Garnethill Synagogue and served the Congregation for fifty years until his retiral in 1929. His manner commanded respect and he exercised a great influence on the succeeding generations which received their Hebrew training and education under his care. On his retiral he went to London

with his wife but, on her death, he returned to Glasgow where he died on 12th October 1943 in his eighty-eighth year. A Tablet to his memory is about to be erected in the Vestibule of Garnethill Synagogue.

LEVINE FAMILY

The Rev. I. Levine, who became Assistant Reader of the Synagogue at 240 George Street in 1875, and shortly afterwards Reader, served the community in full harness until his death in 1921. He was a man of devout character and a profound student of Jewish ethics and ecclesiastical literature. He had a family who have distinguished themselves in varied directions. His eldest son, Abraham Levine, who died in February 1949, aged 78, had a distinguished career at Glasgow and Cambridge (Jesus) Universities. He was a Wrangler in the Mathematics Tripos and a Fellow of his College. He was for many years Chief Actuary and later Manager of the Alliance Assurance Company Limited, and in 1928 he attained the head of his profession as President of the Actuarial Society of London. Another son, the Rev. Ephraim Levine, entered the Jewish Ministry and has for many years occupied the position of Minister to the New West End Synagogue, London, one of the leading Synagogues in the Metropolis. The Rev. I. Levine's youngest son, Professor Israel Levine, who graduated Master of Arts at Glasgow University with First Class Honours in Classics and Philosophy, has been on the Staff of Exeter College for many years and has recently been appointed to the Chair of Moral Philosophy at that University; he is the author of various works dealing with philosophical and other subjects. Another son, Mr. Jack Levine, who has spent his life in his native City has this year (1949) completed twenty-six years as an active Office-Bearer of the Garnethill Hebrew Congregation, for many years of which he occupied the position of Senior Warden. A Tablet to the memory of the Rev. I. Levine was erected in the Vestibule of Garnethill Synagogue some years ago.

JULIUS FRANKENBURGH

Julius Frankенburgh, born in March 1844, took an active interest in the affairs of the community as a young man and maintained it throughout his life. He was Hon. Treasurer of the Glasgow Hebrew Congregation for twenty-five years—1870 to 1895—and from 1879 he held at the same time the office of Junior Warden. He succeeded Samuel Morris as Senior Warden in 1895. He died, aged 73, on 19th December 1917.

LIST OF OFFICE-BEARERS OF GLASGOW HEBREW CONGREGATION
FROM 1823 to 1900.

<i>President or Senior Warden</i>		<i>Junior Warden</i>	<i>Hon. Treasurer</i>	<i>Hon. Secretary</i>
David Davis	1823-1857	Julius Frankenhurgh	Benjamin Simons	I. Solomon 1858-1860
S. Themans	1857-1859	1879-1895	1857-1862	Dr. Asher Asher
A. Harris	1859-1860	A. Schoenfeld	A. Eskell 1862-1863	1860-1862
Samuel Morris	1860-1895	1895-1900	L. Lefferman 1863-1869	M. T. Cohen 1862-1863
Julius Frankenhurgh	1895-1902		Emmanuel Cohen	L. Lefferman 1863-1869
			1869-1870	Rev. M. Alperovitch
			Julius Frankenhurgh	1869-1872
			1870-1895	Michael Simons
			A. Schoenfeld	1872-1896
			1895-1900	Julius Pinto
				1896-1900

BIBLIOGRAPHY

- "Glasgow Chronicle," 28/1/1817.
- "Glasgow Herald," 25/8/1831, 8/9/1858, 28/9/1911.
- "Glasgow Courier," 9/9/1858.
- "Glasgow Evening Citizen," 12/2/1894, 1/3/1894; "Jewish Notes" by A. L., Oct. 1910, Oct. 1911, and Jan., Feb. and Oct. 1912 (Mondays).
- "Voice of Jacob," London, 19/8/1842, 6/12/1844.
- "Jewish Chronicle," 12/9/1879.
- Professor Cecil Roth in "Jewish Monthly," October 1948.
- "Cheltenham Looker-on," 2/9/1911.
- W. McFeat's Glasgow Directories of publication dates 1819-1828.
- Post Office Glasgow Directories of publication dates from 1828.
- Churchill's Medical Directory (Scottish Section), 1862.
- The Burgesses and Guild Brethren of Glasgow, 1751-1846 :
Ed. by Jas. R. Anderson, Scottish Record Society,
Edinburgh, 1935.
- A Roll of the Graduates of the University of Glasgow, 1727-1897, compiled by W. I. Addison, Glasgow, 1898.
- "Who's Who in Glasgow in 1909" by George Eyre-Todd.
- "Who's Who" (pp. 1265, 1644), A. & C. Black, London, 1949.
- First Annual Report of the Committee of the Cemetery to the Merchants' House, Glasgow, 9/6/1835.
- "A Companion to the Necropolis," No. 1, printed at the University Press, Glasgow, 1836.
- "Sketches of Glasgow Necropolis" by George Blair, M.A., Glasgow, 1857.
- "View of the Merchants' House," presented to the House by Archibald Orr Ewing, Glasgow, 1866.
- "Enumeration of the Inhabitants of the City of Glasgow and County of Lanark for the Government Census of 1831" by James Cleland, LL.D., Glasgow, 1831.
- "New Statistical Account of Scotland," Vol. VI, Blackwood & Sons, Edinburgh and London, 1845 (Addenda to the Glasgow article, the whole being subdated July, 1835).

- "The Religious Denominations of Glasgow" by James Brown of the Andersonian University, Vol. I, Glasgow, 1860 ("An Account of the Jews in Glasgow City," 11/9/1858).
- "Glasgow Past and Present," edited by James Pagan, 3 vols., Glasgow, 1884 (Contributions by Robert Reid styled Senex: Vol. I, "Jottings Anent Candleriggs," 1849; Vol. III, "Candleriggs St. in 1760," 1864).
- "History of the Jews in Great Britain" by the Rev. Moses Margoliouth, Vol. III, London, 1851.
- Some Notes and Articles by the late Asher Asher, M.D., Wertheimer, Lea & Co., London, 1916.
- Supplement to the Volume of the Collected Writings of the late Asher Asher, M.D.
- The Rabbinate of the Great Synagogue, London, from 1756-1842, by Dr. C. Duschinsky, Oxford University Press, 1921.
- Minutes of Glasgow Hebrew Congregation, 1858-1900.
- Particular Register of Sasines (Glasgow), H.M. Register House, Edinburgh, 26/11/1857, 23/7/1860.
- "The Jew in Scotland" by Rabbi Salis Daiches, A.M., Ph.D.; "Records of The Scottish Church History Society," Vol. III, 1929.
- Glasgow Talmud Torah Jubilee Brochure by M. Friedlander, M.A., Ph.D., 1949.