



Historic England

Post-Resettlement Anglo-Jewish Burial Grounds 1657-1950

Nicky Smith and Mike Williams

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POST-RESETTLEMENT ANGLO-JEWISH BURIAL GROUNDS (1657-1950)

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SUMMARY

This report was produced as part of Historic England's 'Assessment and Protection of Jewish Cemeteries' Project (4D2.301). It begins with a brief overview of Anglo-Jewish cemeteries. This is followed by more detailed accounts of a selection of the cemeteries examined during the project. A gazetteer of Anglo-Jewish cemeteries pre-dating the mid-20th century is included as an appendix.

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CONTENTS

INTRODUCTION	1
HISTORICAL BACKGROUND	2
ANGLO-JEWISH TRADITION IN DEATH AND BURIAL	4
CHARACTERISTICS OF ANGLO-JEWISH BURIAL GROUNDS	5
CHRONOLOGY	7
17th- and 18th-century burial grounds	7
Early-nineteenth century expansion	7
Victorian Anglo-Jewish cemeteries	8
Jewish sections in public cemeteries	10
The twentieth century	10
The present and future	11
THE CEMETERIES	13
Provincial cemeteries	13
London cemeteries	118
Manchester cemeteries	252
REFERENCES	313
APPENDIX	325

INTRODUCTION

Cemeteries contain important information about burial practices and attitudes towards death and the afterlife. They can provide evidence of demographic change and hold important genealogical information. Non-Christian cemeteries are an often over-looked part of the historic environment. They chart the arrival of non-Christian faith groups and demonstrate their settlement patterns over time. Individual monuments they contain are sometimes of high architectural significance and/or commemorate individuals who are of significance both to the non-Christian faith group and the wider population. The material evidence of the Jewish faith reflects the periods of Jewish presence in England and forms a notable part of the country's cultural heritage.

The National Heritage Protection Plan Framework identified burial grounds as a class of site under particular threat from vandalism, neglect and development pressure (English Heritage 2013, 20). The Framework also highlighted a lack of understanding of these sites, particularly those founded after 1500. All surviving Anglo-Jewish burial grounds post-date 1500 and these threats are exacerbated because the community they once served has often moved away or declined in number. Anglo-Jewish cemeteries are particularly significant because of their relative rarity compared to Christian cemeteries. In 2003, under the Monuments Protection Programme, selected examples were recommended for designation in the Monument Class Description for Jewish cemeteries and Jewish funerary monuments. Some of these have since been listed. More recently, a survey of Jewish heritage was undertaken by Jewish Heritage UK, supported by English Heritage. The results of the survey, including a list of cemetery sites, were published as *Jewish Heritage in England: An Architectural Guide* (Kadish 2006, revised edition 2015). Building upon these previous initiatives, this report provides a contextual overview of historic Jewish cemeteries in England and includes assessments of individual cemeteries, memorials and buildings, some of which have been recommended for listing. It forms part of a wider project to help enhance protection of Anglo-Jewish burial grounds by listing and promoting their heritage value among the Jewish community, the academic sector and the public.

A consultation to examine the communal value of Jewish burial spaces formed the subject of a separate brief. In 2016 'Jewish Burial Grounds: Understanding Values' was produced by Barker Langham for Historic England, highlighting the diverse values associated with historic Jewish burial grounds <https://research.historicengland.org.uk/redirect.aspx?id=7015%7CJewish%20Burial%20Grounds:%20Understanding%20Values>. The findings of this project helped to inform the content of this report.

HISTORICAL BACKGROUND

The following account is based primarily on information from Kenneth Marks's *The Archaeology of Anglo-Jewry in England and Wales, 1656-c1880* (2018) and the work of Sharman Kadish, including: *Jewish Burial Grounds and Funerary Architecture: Single Monument Class Description* (2003) and *Jewish Heritage in Britain and Ireland: An Architectural Guide* (2015).

Jewish burial grounds existed in medieval England prior to the expulsion of Jews by Edward I in 1290. Although none have survived intact from this period, documentary and archaeological evidence suggests the locations of some pre-expulsion cemeteries, for example Jewbury in York (partially excavated in the 1980s by the York Archaeological Trust).

The earliest surviving Anglo-Jewish cemetery dates from 1657, a year after Oliver Cromwell allowed Jews to return to England unofficially. The readmission was influenced by Rabbi Menassah ben Israel of Amsterdam and partially motivated by Cromwell's aim to re-establish London as a major trading centre. Wealthy Sephardi merchants were the first Jews to arrive, coming via Holland and Portugal. They lived and worked in London, where they became accustomed to the British way of life and prospered from foreign trade. They were soon joined by Ashkenazi immigrants from Holland and Germany. By 1700, England's Jewish population had grown to approximately 600, mainly merchants, but also contractors and dealers in bullion and diamonds, and a few physicians.

The legal status of England's Jews remained doubtful. However, their numbers continued to grow in the 18th century, when small Jewish communities were established in provincial coastal ports and towns. The end of the Napoleonic Wars in 1815 heralded the decline of these early communities and there was little new immigration in the first half of the 19th century.

In the period up until the 1880s the Anglo-Jewish population established itself, becoming well-educated and adapting to British society. A number of leading families in London, such as the Rothschilds and Montefiores, gained considerable economic and political power and, in 1835, Jews were finally permitted to become British citizens without having to take a Christian oath. The Jews Relief Act of 1858 granted Jews full political rights and an amended form of the Parliamentary oath allowed Lionel de Rothschild to become the first practising Jew to take his seat as a Member of Parliament.

In the second half of the 19th century Jewish immigration resumed and the community increased from 36,000 in 1858 to 60,000 in 1881, predominantly due to the arrival of immigrants from Eastern Europe. After 1881, following a series of pogroms and restrictions placed on Jews in the Ukraine and southern Russia, the pace of immigration accelerated rapidly. By 1914, Britain's Jewish population had almost tripled with the arrival of c150,000 Eastern European Jews, mostly poor, uneducated and strictly religious.

These new immigrants mainly settled in the slums of London's East End or in northern industrial towns, such as Manchester, Leeds and Liverpool, where large Jewish communities developed. They formed their own hebra or chevra (benevolent societies often with a small synagogue). Their poverty and high numbers placed a heavy burden on existing congregations, while their foreign outlook and alien customs created tension with the established Anglicised community. They brought new branches of Judaism with them, including strict Hasidic Judaism, followers of which founded the Adath Yisroel congregation (1911) and the Union of Orthodox Hebrew Congregations (1926).

The First World War ended almost a century of escalating Eastern European Jewish migration to Britain, though a smaller number of refugees from Germany and Austria arrived in the inter-War period, strengthening progressive Judaism. By the 1920s Eastern European Jews could afford to leave the inner city in favour of newly-built suburbs of north-west London, such as Golders Green and Edgware.

The United Kingdom's Jewish population reached a peak of c420,000 in the 1950s, following which it has steadily declined until the most recent Census (2012), which recorded a small increase to c284,000, with Jews forming 0.5% of the United Kingdom's total population.

ANGLO-JEWISH TRADITION IN DEATH AND BURIAL

Burial space was a priority for newly established Jewish communities, considered more essential than a synagogue, so burial grounds frequently provide the earliest physical evidence for the presence of a Jewish population. Known variously in Hebrew as a Bet Kevarot (House of Graves), Bet Hayim (House of Life) or Bet Olam (House of Eternity), a Jewish burial ground is a consecrated place, sacred forever to the Jewish community. While notions of a soul and afterlife are less distinct in Judaism than in some other religions, burial grounds are considered to be occupied by the deceased and, even when closed for new interments, they are not seen as in any way 'disused'.

Treatment of the dead is entrusted to the burial society - Chevrah kadisha – responsible for washing the body with water and wrapping it with a simple cloth, shroud or robe of white linen. A man may also be wrapped in his prayer shawl. The coffin is usually a plain wooden box without polished handles or other adornments, in order to ensure equality in death and to help the deceased return to the dust. Since the dead are defenceless, bodies should be tended and watched over until the funeral. Using cemeteries for activities that the dead can no longer take part in, including recreation, eating, drinking or listening to music, is prohibited out of respect and it is also disrespectful to step on a grave or sit on a gravestone.

Despite the high degree of respect accorded to the deceased, a fundamental belief in their impurity underpins many of the rules relating to death and burial defined in halakhah (Jewish religious law). For this reason Jewish burial grounds, like Roman cemeteries, were traditionally built beyond town walls and not next to synagogues. The deceased are required to be buried as soon as possible after death to protect the living. The Kohanim (hereditary priests) must take particular care to avoid defilement through contact with the dead and visitors to cemeteries should ritually cleanse their hands on leaving, for which basins with jugs are often provided at the gates.

CHARACTERISTICS OF ANGLO-JEWISH BURIAL GROUNDS

Approximately 120 Jewish burial grounds founded in England before 1950 still survive. They have their own distinctive character and specific features which meet the religious requirements of Judaism, while also reflecting the cultural traditions of their congregations' countries of origin.

Marking a grave is not essential according to Jewish religious law and, although common today, it is not universal practice. Upright headstones (matzevot) of the Ashkenazi tradition are most frequently seen in England, reflecting the Central and Eastern European origins of the vast majority of Britain's Jewish population. Sephardi graves, predominantly of Spanish and Portuguese Jews, are marked by false sarcophagi. Tombs of notable scholars and rabbis may be covered with more elaborate structures. Whatever the form, modest and understated funerary monuments are encouraged, in keeping with a belief that all should be equal in death. Ornamental planting and laying floral tributes is not Jewish practice and figurative sculpture is not permitted because of a fear that it may lead to idolatry. In Liberal and Reform Jewish cemeteries such restrictions tend to be less prescriptive than in their Orthodox equivalents.

The vast majority of historic Jewish cemeteries are plain and austere, with straight rows of graves packed tightly into gravel-covered plots. The arrangement of graves is generally chronological and/or by family grouping, with later burials inserted next to pre-deceased family members. Segregation of male and female burials occurs in some Orthodox cemeteries, particularly prior to the 20th century. Children and infants are usually buried in separate areas, often in unmarked graves.

While it is often said that Jewish burials face towards Jerusalem, their alignment varies considerably in Anglo-Jewish burial grounds and is more commonly towards cemetery entrances. Headstones usually face towards the body in conventional fashion, but a few have inscriptions facing away, so visitors do not stand on the grave to read them. For the same reason, and to protect the Cohanim, the boundaries of individual graves are frequently delimited by kerbs.

Funerals are not held in synagogues. They may be conducted at the graveside, but normally take place in the Ohel (Hebrew 'tent'), a special prayer hall situated within the cemetery. Reform and Liberal circles tend to use the term 'prayer hall' rather than Ohel. The building invariably consists of a main hall, sometimes supplemented by a small extension with washing facilities. Where space permits, wide double doors open onto a turning circle for hearses and carriages, while an opposing set of doors leads out onto the burial plots. Stained glass windows and tiled floors, frequently incorporating Star of David motifs, are common features. Furnishing is always basic, consisting of benches around side walls or rows of re-used church pews, memorial plaques and a lectern. Charitable donations are encouraged at funerals, so charity boxes are often built into the walls. The architects of most Ohalim (Ohel plural) are unknown and their eclectic styles draw influences from a variety of traditions, including Byzantine, Classical and Gothic, reflecting the cultural diversity of the Anglo-Jewish community as well as the prevailing fashions at the times of their

construction. The more unusual designs include a series of late-19th and early 20th-century octagonal examples.

Funerary buildings are commonly situated at the cemetery entrance, separating the street frontage from the burial area, and entry to the cemetery is often through the buildings. As well as an Ohel, a Jewish burial ground may contain a Bet Taharah (house of purification) where bodies are ritually washed and prepared for burial. There may also be a separate watch house or caretaker's lodge. In the larger London cemeteries founded by wealthy congregations, buildings are combined into elaborate complexes designed by leading architects.

CHRONOLOGY

17th- and 18th-century burial grounds

England's earliest Jewish burial grounds were founded in London's East End soon after the readmission. The oldest, 'the Velho', was opened there by the first Sephardi settlers in 1657. In 1696 the Ashkenazim opened a burial ground close by, in Alderney Road, and others were soon established, forming a cluster of five early Jewish burial grounds along the Mile End Road.

The first provincial Jewish burial grounds were established in the 18th century by port communities along the south and east coasts. They are widely distributed from Penzance in the west to Canterbury in the east and Sunderland in the north. Although they were originally placed away from populated centres, after several hundred years of town expansion, almost all of them now lie in busy urban areas.

Early Anglo-Jewish burial grounds are typically small sub-rectangular plots, some less than 10m x 20m, their size reflecting the low Jewish population at the time of their establishment. Most are securely enclosed and concealed behind high boundary walls. Their layout is simple and functional, usually consisting of a single straight central path flanked by straight rows of graves.

Headstones and tombs are plain in style and bear inscriptions wholly, or predominantly, in Hebrew. Some include traditional Jewish funerary symbols. The 'Cohen hands' symbol, depicting a pair of hands raised in priestly blessing indicates that the deceased was a member of the Cohanim. A pouring pitcher symbol is used on the gravestone of a Levite (hereditary assistant to the Cohanim in religious services). Candelabra are pictured on women's gravestones, illustrating the woman's role in lighting candles at home on the Sabbath. Felled tree motifs are also used regularly, indicating that the deceased's life was cut short. Some of the best examples of early Hebrew inscriptions combined with finely carved traditional Jewish symbols can be seen at Fawcett Road burial ground, Southsea.

Early-nineteenth century expansion

As the Jewish population increased, small burial grounds could no longer meet the need for burial space. Paths were removed to accommodate additional graves and, despite a religious stipulation that interments should be at least six hand breadths apart, burials were densely packed together. Where possible, burial grounds were extended, but this was not an option for those hemmed in by development. The solution to the problem at the Great, New and Hambro' Synagogues' burial ground in Brady Street, London, was to place layers of burials in a mound, a practice common in Eastern and Central Europe, but rare in England.

During the 19th century the class distinction prevalent in English society was reflected in the layout of Jewish burial grounds. In some cases separate burial areas were created for synagogue seat holders and benefactors. At Brady Street, for example, the most prestigious part of the burial ground was the Great Synagogue's

'privileged members' section, added in c1810 for wealthy and influential members of the inner circle who oversaw and financed the synagogue and the burial ground. At the other end of the social scale, less affluent worshippers from the Great and Hambro' synagogues were buried in the layered area, which became known as the 'strangers' ground'. In the 1850s, a series of Burial Acts forced the closure of many inner city burial places, including several of the earliest Anglo-Jewish burial grounds.

Victorian Anglo-Jewish cemeteries

By the end of the Georgian period, the overcrowded and insanitary state of England's urban burial grounds reached a critical point and a new model for burial provision was pioneered by joint-stock companies, who opened a series of grand and picturesque suburban cemeteries in the 1830s and 1840s. The unusually elaborate Greek revival style entrance to Liverpool's Deane Road Jewish cemetery (1836) (Figure 1) reflects these new styles.



Figure 1: Entrance to Deane Road Jewish Cemetery, Liverpool (Photograph by P Williams 2003 AA041073)

In the second half of the 19th century extensive private Jewish cemeteries were established to serve cities with high Jewish populations. Located on the outskirts of towns, where affordable land was available, many occupied green field sites, their boundaries reflecting the layout of the pre-existing landscape. At Ecclesfield, Sheffield, the cemetery was established on an elongated strip field, while Manchester Urmston Cemetery used part of a field recently bisected by the Manchester to Liverpool railway line. The majority of England's largest Jewish cemeteries date from this period, including the United Synagogue's extensive cemeteries in West Ham (1856), Plashet (1888) and Willesden (1873), the joint Reform and Sephardi cemetery in Hoop Lane (1895) and the Western Synagogue and Federation cemeteries in Edmonton (1884 and 1889), all in London.

Victorian Jewish cemeteries lacked the ornamental landscaping which characterised many contemporary non-Jewish cemeteries. The majority have grave plots subdivided by grids of paths, the layout almost always based upon a central avenue leading through the burial area from the Ohel. While the main avenue may be tree-lined, ornamental trees and other planting schemes are usually absent. Sub-divisions are rare but a few cemeteries, such as the United Synagogue and Liberal cemeteries at Willesden, contain small hedged or walled enclosures which serve as 'garden rooms' containing the graves of individual families.

Despite a lack of internal elaboration, Jewish burial grounds became more visible during this period than previously. Some were furnished with elaborate entrances, such as the wrought iron gates and double Ohel building at Hoop Lane Cemetery, Golders Green. Imposing monuments were adopted by the wealthy, in similar fashionable styles to those found in contemporary Christian cemeteries, while families who were patrons of the arts and moved in artistic and literary circles were able to enlist the services of leading designers. Max Eberstadt's (d.1891) tomb in Willesden's United Synagogue cemetery was designed by family friend Edward Burne-Jones and the neo-classical Rothschild Mausoleum (1866) in West Ham Jewish cemetery was designed by Sir Matthew Digby Wyatt. The Rothschild family's enclosures and tombs in the United Synagogue's Willesden cemetery are equally fine, though their designer is unknown.

Reflecting the assimilation of Jews into English society, inscriptions contained more English and less Hebrew as the 19th century progressed. However, traditional funerary images continued to be used, particularly on the graves of recent immigrants. At Urmston Cemetery, Manchester, for example, a rich array of funerary symbols more commonly seen in Eastern Europe decorated the headstones of Polish Jews.

The most elaborate Anglo-Jewish funerary buildings date from the Victorian period and later. They are predominantly situated in major Jewish cemeteries, particularly in London. Some were the work of notable Jewish architects who also designed synagogues, such as Nathan Solomon Joseph (1834-1909), responsible for the funerary buildings at Willesden and Plashet. Henry Davis (1839-1915) and Barrow Emanuel (1842-1904) were the architects of the buildings at Hoop Lane

as well as the West London Synagogue and public buildings, including the City of London School.

The first Jewish cremation in England took place in 1888, four years after cremation was legalised. The ashes of Camillo Roth, a Viennese member of the London Stock Exchange, were interred in Balls Pond Road Cemetery, the first cemetery of the West London Synagogue, Britain's first Reform Congregation. Cremation is still prohibited in Orthodox Judaism, but lawns for depositing ashes are present in both Reform and Liberal Jewish cemeteries.

Jewish sections in public cemeteries

The late-19th century was the heyday of cemetery construction and, in 1894, the Local Government Act passed responsibility for general cemetery provision to newly-constituted Local Authorities. Municipal cemeteries, like their commercial predecessors, aimed for opulent effect through imposing entrances and chapels enhanced by a backdrop of ornamental planting.

They soon made provision to accommodate Jewish burials, by the creation of separate Jewish sections. One of the earliest Jewish sections was laid out as early as 1850 in Southampton Common Cemetery. The city's Jewish residents had been buried in Portsmouth up until that date.

Jewish sections are usually, if not always, situated on the periphery of municipal cemeteries and frequently have their own separate entrance onto the street. Some are entirely self-contained, but most can also be accessed through the main cemetery gates via other burial areas. The section may possess an Ohel, sometimes designed by the main cemetery architect in the same style as the Christian cemetery chapels or, in other cases, commissioned by the congregation to their own specifications.

The method and degree of separation between Jewish and non-Jewish burials varies greatly. A low rail between the Jewish area and adjacent Christian burials often suffices. In other instances Jewish sections are enclosed by tall fencing or hedging, beyond which a wide space separates them from non-Jewish areas. As a general rule, Orthodox sections require more separation from non-Jewish areas than Reform or Liberal plots.

The twentieth century

As the 20th century progressed, opulence and obsession with social status fell from favour and Anglo-Jewish burial grounds followed a wider trend towards plainer memorials and leaner management. Although they generally avoided modernisation into open lawn cemeteries by the clearing away of grave furniture, they were kept tidy instead with coverings of gravel and regular applications of weed killer.

Jewish tombstone design is generally conservative and Victorian decorative styles endured well into the 20th century, alongside more traditional simple and understated memorials. Unusual examples included a series of distinctive domed

tombs, such as that marking the grave of Haym Mordecai Levi (d.1923) in the Sephardi area of Urmston Cemetery, Manchester. The Baron family tomb in Willesden Liberal Cemetery, dating from c1920 is a striking example of early-20th century funerary art. In the same cemetery, a circular tomb supported by stone tortoises, designed by Sir Edwin Lutyens marks the grave of celebrated Spanish opera star Conchita Supervia (d.1936).

Hebrew inscriptions continued to be used on gravestones in the 20th century, with a greater proportion of English and fewer traditional Jewish symbols. The Star of David, rarely seen on early Anglo-Jewish tombstones, became increasingly popular from the 1930s and 1940s and has since been adopted widely as a public confirmation of Jewishness. In contrast to earlier hand-carved lettering, later inscriptions are sandblasted or laser-etched and recently, the distinction between Ashkenazi and Sephardi funerary monuments has become blurred, as ledger tombs have been adopted instead of headstones by many Ashkenazi congregations to prevent toppling.

Several notable and distinctive Anglo-Jewish funerary buildings were built in the early 20th century. Bournemouth East Cemetery has an unusual Ohel dating from 1921, perhaps inspired by Charles Chipiez's reconstruction of Solomon's Temple (Kadish 2011, 84). The Art Deco Ohel (1931) in Ecclesfield Jewish Cemetery, Sheffield, designed by local surveyor Wynyard Dixon, reflects the architectural style of its day. In contrast, a grand triumphal arch (1938) at the Federation of Synagogues' cemetery at Rainham, Essex, marks the entrance via a formal tree-lined avenue, to a colonnaded Ohel designed by Lewis Solomon and Son (1937).

A new generation of modern Jewish cemeteries situated within, or close to, the M25 was established after the mid-20th century, providing sufficient burial space for London's Jewish community. Cemeteries at Cheshunt, Hertfordshire and Edgwarebury, Greater London, serve Reform, Liberal, Masorti, Sephardi and independent communities. Silver Street Cemetery, Cheshunt, is for strictly Orthodox congregations, while the United Synagogue has an award-winning cemetery at Bushey, in Hertfordshire.

The present and future

Jewish burial grounds are respected by the Jewish community as resting places of the deceased. They are not viewed as public spaces, open parks, or thoroughfares, but rather as a repository of holy items (bodies) and an effective connection between the past and present, the living and the dead. In common with other burial grounds, they are deeply personal places of remembrance and reflection for relatives of the deceased. They are also of relevance to the living culture of Judaism and to wider British history (Barker Langham 2015, 20-22).

Care of cemeteries is a religious and social responsibility for Jews, so current burial places are carefully tended. However, maintaining closed burial grounds which no longer generate any income from new burials is not always feasible, particularly when they contain disused buildings and a large number of decaying headstones

and tombs. Funerary monuments are highly susceptible to erosion by frost action, wind and acid rain. Heavy stone structures frequently collapse due to subsidence or undermining by burrowing animals. Incidental damage is compounded by vandalism, which in turn prompts demolition of derelict and unsightly structures.

The communities who founded many Jewish burial grounds were transient and the Anglo-Jewish population has decreased significantly since the mid-20th century due to emigration and marriage out of the faith. As a result, there are 'orphaned' cemeteries which no longer have attendant congregations. The Board of Deputies of British Jews has taken the lead in securing title deeds for many of these and some, such as Penzance Jewish burial ground and Deane Road Jewish Cemetery, Liverpool, are cared for by local volunteers.

Development pressure has long posed a threat to closed Jewish burial grounds. Engulfed by urban expansion, many now occupy prime locations in city centres, creating powerful financial incentives for congregations to release land. Some have already been lost, or partially lost, to make way for buildings, railways or other structures. In the 1970s, the older part of London's Nuevo cemetery (1733), one of England's earliest Jewish burial grounds, was controversially cleared away for university buildings. The Reform Movement's first cemetery in Balls Pond Road, Islington (1843) and the United Synagogue's cemetery in Brady Street, Tower Hamlets (1861) were both saved from development in the 1990s, but more recently the Western Synagogue's cemetery in Fulham Road, Chelsea (1815), was reported to be under threat.

THE CEMETERIES

Provincial cemeteries

Bournemouth East Cemetery, Jewish Section

NGR: SZ 1222692630

Local Planning Authority: Bournemouth Borough Council

Designation: none

Owner: Bournemouth Borough Council. The Ohel is owned by the Bournemouth Hebrew Congregation



Figure 2: Bournemouth East Cemetery location marked on OS 1:50,000 [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Summary

The Orthodox Jewish section in Bournemouth East (Boscombe) cemetery was established in 1906 by the Bournemouth Hebrew Congregation. An Ohel was added in 1921. The section contains approximately 800 interments and is almost full, so burials only take place in reserved spaces. In 1996 it was superseded by a new Jewish cemetery near Throop village.

Acknowledgements

Anne Ozdamar of the Bournemouth Hebrew Congregation's Executive Committee kindly allowed us access to the cemetery and Ohel.

Background

Bournemouth's Jewish community was established relatively recently. By the turn of the 20th century there were a few Jewish families living in the town and in 1905 a small Hebrew congregation had formed, holding religious services in the Assembly Rooms. By 1911 they had accumulated sufficient funds to build a synagogue in Wootton Gardens (White 2012a). The community continued to grow throughout the 20th century due to the town's appeal as a holiday destination and retirement resort. However, it declined from the beginning of the 21st century, with the 2011 Census recording 1,343 Jews in the town, a reduction of almost a fifth since 2001 (Toberman 2016). Despite this, Bournemouth still has several Jewish congregations, the mainstream Orthodox Bournemouth Hebrew Congregation being the largest.

Foundation and development

Bournemouth East Cemetery was founded in 1878 on heathland north-east of the town. It was laid out to designs by town surveyor Christopher Crabbe Creeke. The southern half, where the entrance was situated, was used first. This had a grid of paths, the main avenue through which was extended to a new gate in the north-eastern boundary by 1909.

In November 1905, the Hebrew Congregation's officers wrote to the Mayor petitioning for Jewish burial space in the cemetery. The right to bury was agreed on a leasehold basis and the first Jewish burial took place in 1906 (White 2012b). The Jewish area, which was extended to the south-east at some stage between 1945 and 1969, fits neatly into a compartment of the overall grid plan, occupying a sub-rectangular area of 0.36a (0.15ha) (See Figures 3 and 4).

Layout

The section is situated on the edge of the main cemetery, close to the north gate, and is separated from the Christian areas by a single low rail (Figure 5). Although its physical separation from the rest of the cemetery is minimal, it can be accessed from the north gate without passing any non-Jewish burial plots.

The graves are arranged in straight rows, which share a common alignment with those of the rest of the cemetery and lie in similarly neat lawn. There is no ornamental planting but two large Scot's pine trees flank the Ohel, which forms the section's focal point. These trees are among a number of mature specimen trees found throughout the wider cemetery.

The section has no internal sub-divisions or any obvious segregation, either of privileged members or by gender. Unusually, infant burials lie among the adult burials rather than in separate areas and burials of different dates are intermixed. A

cluster of older headstones is situated along the south-west boundary, furthest from the Ohel, but early graves are also found immediately behind the Ohel. Husbands and wives occupy double burial plots, particularly from the 1930s onwards, and family grouping occurs frequently. Overall, the section contains c800 graves.

The Ohel

Initially, funeral services probably took place at the graveside (White 2012), but in 1915 the council allowed the congregation to build an Ohel, agreeing to waive the charges for plots rendered unusable as a result. The building was completed in 1921, at a cost of £1200. Its architect has not been identified, but it has been suggested that he may have been influenced by Charles Chipiez's Egyptian-inspired reconstruction of Solomon's Temple dominated by tapering monumental pylons topped by wavy Assyrian 'horns' (Kadish 2011, 84).

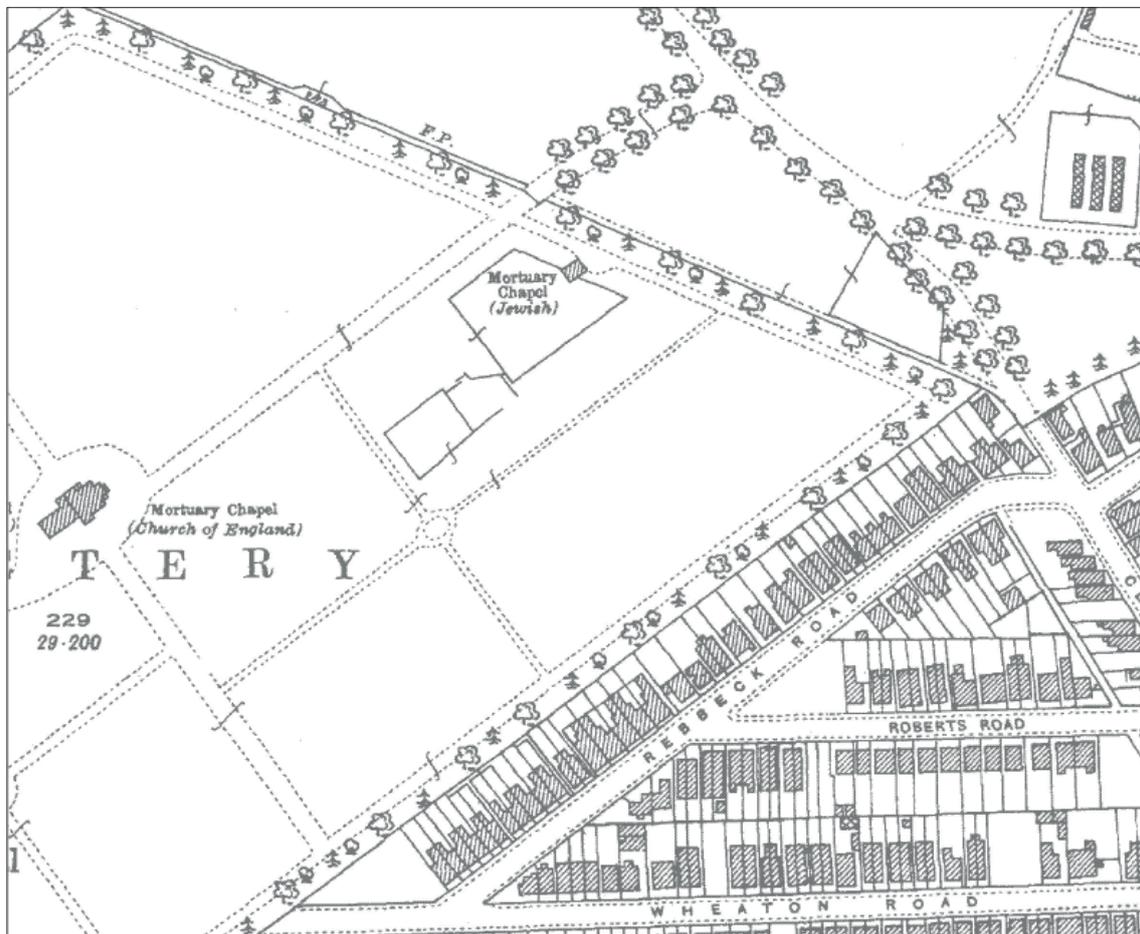


Figure 3: The Jewish section before its extension, shown on the OS 25" County Series map of 1924 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

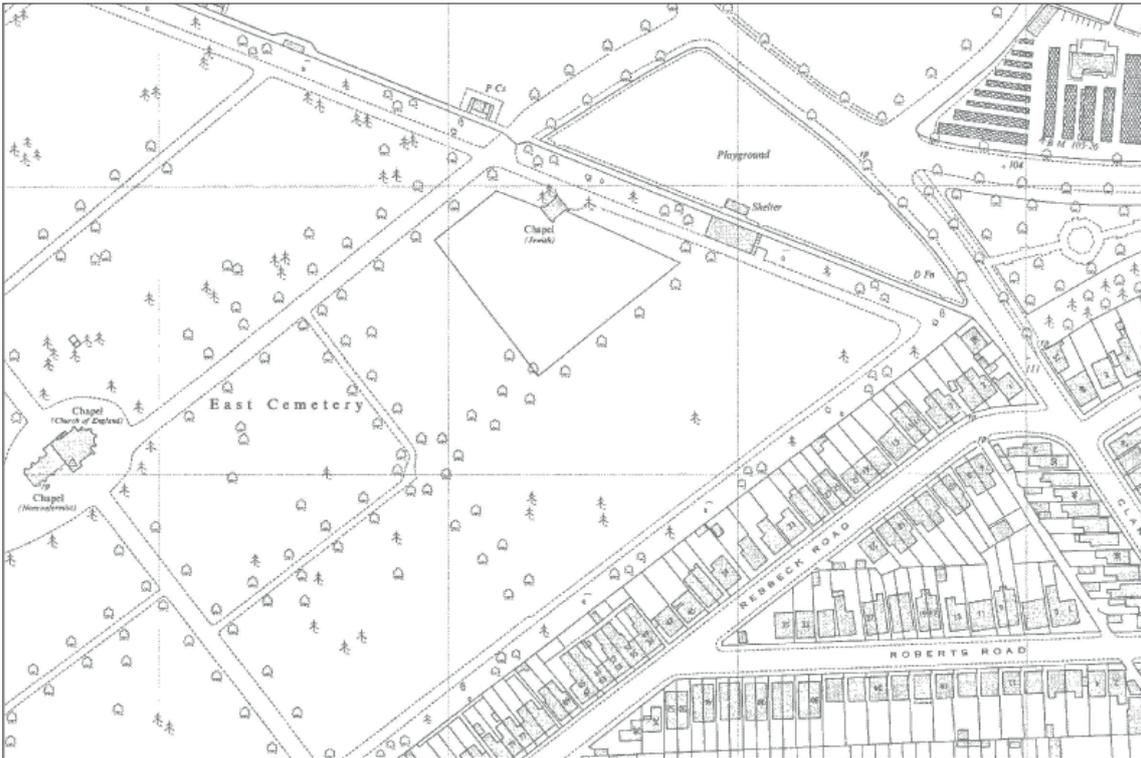


Figure 4: OS 25" map of 1969, showing the Jewish section following its extension [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]



Figure 5: Rail separating Jewish graves from the main cemetery

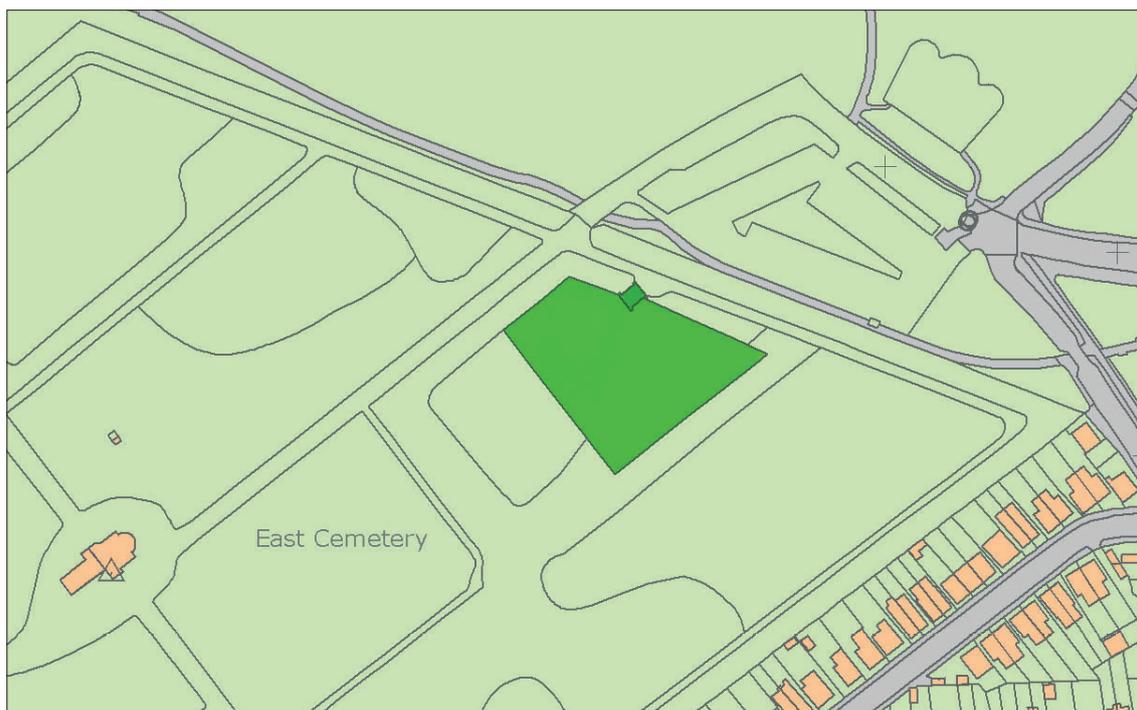


Figure 6: Current OS 1:2500 map coloured to show the Jewish section [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

The building (Figure 7) is of limestone ashlar under a red tiled roof. Dated 1922 on both gables, it has well-preserved architectural details reflecting a range of contemporary styles, including Art Nouveau. Prominent buttressed corner pilasters extend above the eaves as square piers. The buttresses are tapered and topped with elongated scrolls. The piers have moulded caps in the form of a double ogee to each face, with vertical loop recesses to the side and end faces. Side elevations are of pier-and-panel construction, with three shuttered windows set in recessed stone panels between pilasters. The panels have flat heads supported by corbels.

There are arched doorways in both ends with prominent architraves and plat bands at eaves height on stone corbels. The position of the doors is configured for entry of corpses at the front of the building and their direct exit into the cemetery to the rear. The front (north-east) double doors are flanked by windows. A Hebrew inscription in the round arch above the entrance translates as: 'Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me'. The opposite doors have a fanlight, concealed by wooden cladding. The gables have a raised apex with a double ogee head. The apex panels contain the Jewish and English dates of the building's construction carved in relief and are defined by a moulded central rib extending from the top of the arched doorway. The moulded coping to the gables has a similar double ogee profile to the corner piers. The windows are covered by security shutters. Behind the shutters are semi-circular arched windows with heavy tracery, possibly stone, in a symmetrical geometrical design, with irregular leaded stained glass. The fanlight window above the door in the north-east end has similar tracery in a diamond pattern. The central panes of the side windows have small opening ventilation panels. The windows in the north-east elevation are square and have the same heavy tracery as the other windows, with a central diamond pattern.



Figure 7: The Ohel viewed from the north



Figure 8: Ohel interior

Internally the building is open to the roof, with two arch-braced trusses mounted on the pilasters between the windows. The trusses are of plain timber, without chamfers, and comprise two collars with purlins, the upper collar supported by four short struts. A tongue-and-groove ceiling is attached to the rafters and the upper collar. Internal embellishment is restrained but mostly original. Pilasters define the bays internally. The side walls, pilasters and eaves have wooden cornices, and the pilasters have round chamfers with stops.

Furnishing is sparse, with parquet flooring, a low bench along the south-east wall and a lectern. A large plaque on the south-east wall commemorates the Rev L J Muscat of Sunderland, who died in 1929. The wooden panelled doors appear to be original – sliding doors to the north-east elevation and hinged doors opening out onto the cemetery at the south-west elevation. A sink is located in the southern corner close to the exit doors, with a metal vessel for ritual hand cleansing.

Monuments

The funerary monuments comprise a variety of 20th-century types, predominantly headstones, with the earliest dating from 1908. Those of the 1910s and 1920s are mainly fashioned from Portland Stone and are larger than those of later decades, although none are exceptionally over-sized or elaborate. Some display ornate carvings harking back to Victorian designs, while others are entirely plain slabs. Standard types found in Christian cemeteries occur, including neo-Gothic headstones, broken columns, draped urns, undressed rocks and scrolls. The most elaborate is a draped urn on a two-stepped pedestal, commemorating Joseph Krotosky (d.1930) and his wife Millie (Figure 9).

Art Deco influence is seen in some of the 1930s' headstones. They include those of Philip Angel and Isaac Millman, who both died in 1936 and whose memorials depict eternal flames with radiating bands of geometric design (Figure 10).

A series of graves dating from 1909 to the 1950s, possibly paupers graves, are simply marked with small square plaques. The majority of the graves dating from the 1940s and 1950s have plain sub-rectangular headstones of modest size supplemented by kerbs or slabs. The later 20th-century memorials make far greater use of polished stone and include some unusual forms, such as the Kay family's double headstones with keyhole shapes cut through white marble (Figure 11).

Inscriptions

The vast majority of the inscriptions are legible, some highlighted with black or gold paint. Hebrew and English usually appear in roughly equal proportions on each headstone, with Hebrew at the top and English below. Where memorials have more than two faces, Hebrew and English are used on different sides. There are a few instances where inscriptions are entirely in English or entirely in Hebrew, the former being more common.

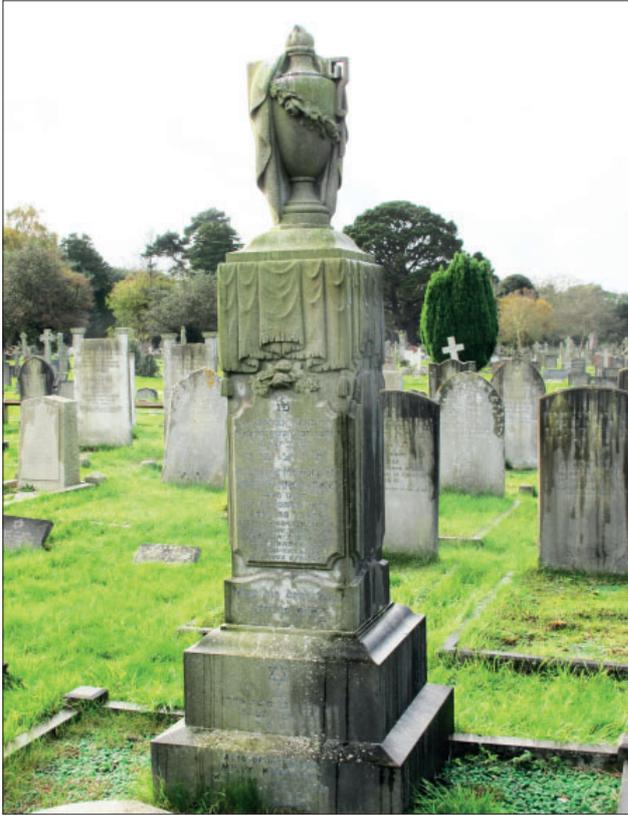


Figure 9: Memorial to Joseph Krotosky (d.1930) and his wife Millie (d.1958)



Figure 10: Art Deco style reflected in headstone design of the 1930s



Figure 11: Kay family headstones dating from the late-20th century

The amount of information the inscriptions contain varies considerably, but most are brief. All include the name of the deceased and the date of their death (English or Jewish). A few have no other details, but most also give the deceased's age at death and the name of their spouse and their children. Occasionally, Hebrew names are written in English, as on the memorial to Naomi, wife of Joshua Ben Natan who died in 1906, while in some cases surnames have been Anglicised, such as that of Myer Dryan (Dryansky), who died in 1955, aged 58. Short Biblical or poetic quotations are also common.

Many of the deceased came to Bournemouth from other parts of Britain and their town of origin is often noted on their gravestone. They include Barnett Sandler of Swansea, who died in 1917, aged 34, and Edith Brilliant, daughter of Mr and Mrs H Brilliant, formerly of London, who died in 1923. Next to Edith Brilliant is Moritz Lotheim (d.1911), possibly the Moritz Lotheim born in Prussia in 1832, who became a partner in the silversmith, jewellery and electro plate manufacturing firm Moritz and Simon Lotheim of Birmingham (registered in the London Gazette of 27th March 1896, 1989). Theresa Pauline (Franckel) Cathro from Liverpool (Figure 12) was the first wife of wealthy sailcloth and linen merchant Alexander Torrance Cathro from Dundee (<https://www.wikitree.com/wiki/Cathro-22>).

Use of decoration is restrained, in keeping with 20th-century fashions and Jewish tradition. The symbol used most frequently is the Star of David, which occurs on headstones from the 1940s and 1950s onwards. Older Jewish symbols are found on a few earlier headstones, including Cohen hands and Shabbat candles.



Figure 12: Headstone to Theresa Pauline (d.1928), wife of Alexander Torrance Cathro a linen merchant from Dundee

Historical Associations

Victims of both World Wars are interred in the section, including Jewish prisoners of war captured in 1915 from German and Austrian forces engaged in France and Belgium (Kadish 2015, 100). Soldiers are commemorated by Commonwealth War Graves Commission (CWGC) headstones and also small memorial plaques on the graves of their parents. Two First World War CWGC headstones, with regimental badges and Star of David motifs, situated amongst the other graves are dedicated to Private H Cohen of the Devonshire Regiment (d.1918) and Rifleman HI Morris of the Rifle Brigade (d.1915). One headstone marks the grave of Albert Spinak, aged 41 years, 'killed by enemy action' at Bournemouth's Central Pleasure Gardens on 23rd May 1943. His headstone is a reminder of Bournemouth's bloodiest air raid of the Second World War when, in reprisal for the RAF Dambuster raids of the previous week, German aircraft bombed the town and the Pleasure Gardens were strafed with machine gun fire. More than 131 people were killed and hundreds more were badly injured (Churchill 2013).

Founding figures and leaders of Bournemouth's Jewish community are also buried in the section, including Samuel Moses Silverman, 'Founder of the Bournemouth Hebrew Congregation', who died in 1928, aged 77. The Rev CHS Fogelnest (d.1943) was another important figure, who acted as deputy to Chairman of the Chevra Kadisha (White 2012). He may have been the same 'Mr Fogelnest' who was Rabbi of the Reading Hebrew Congregation in 1914.

May Sandheim from Dublin, who died in 1909 aged 31 is buried in the section. She was an artist who illustrated the poetry books of Christina Rossetti and collections of fairy tales and nursery songs.

Heritage values

The Jewish section in Bournemouth East Cemetery is one of thirty Jewish burial areas established in England's municipal cemeteries between 1846 and 1918. It is a relatively recent section and contains burials which are mostly less than a hundred years old. Although the town's Jewish community does not have a long history, it was touched by the major historical events of the 20th century and this is reflected in the inscriptions. The section forms an integral part of the cemetery's wider plan. Its unusual and imposing Ohel is its most notable feature. The building's style is unparalleled in any other Anglo-Jewish Ohel and it retains most of its original features.

Bradford, Scholemoor Cemetery Jewish Sections

NGRs: SE 1358232411 (Reform section) & SE 1367532814 (Orthodox section)

Local Authority: City of Bradford Metropolitan District Council

Designation: Register of Parks and Gardens grade II (list entry 1001576)
(Reform section)

Owner: City of Bradford Metropolitan District Council, Bradford Reform and Orthodox Congregations

Summary

Scholemoor Cemetery is a municipal cemetery with two Jewish sections, one for Reform and another for Orthodox Jews. The Reform section, on the south boundary of the main cemetery, opened in 1877. Unusually, it pre-dated the Orthodox section in the cemetery's northern extension, which opened in 1913. The two sections differ in character, the Reform section forming an integral part of the wider cemetery and the self-contained Orthodox section, resembling a private Jewish burial ground. Both sections are still in use and each has its own Ohel.

Acknowledgements

Rudi Leavor (President and Chairman, Bradford Reform Synagogue) and Albert King (Joint Warden, former Bradford Hebrew Congregation) generously gave up their time to show us their burial grounds and to share their extensive knowledge of Bradford's Jewish community with us. Rudi Leavor also provided very helpful comments on this text. Nigel Grizzard (historian of the Bradford Jewish community) shared a wealth of information from his research into Bradford's Jewish history and provided valuable comments on this text. Rabbi Dr Walter Rothschild also kindly made insightful comments on this text and, with Marie Padgett, Esther Rothschild and Richard Stroud added important additional detail about Bradford's Jewish community.

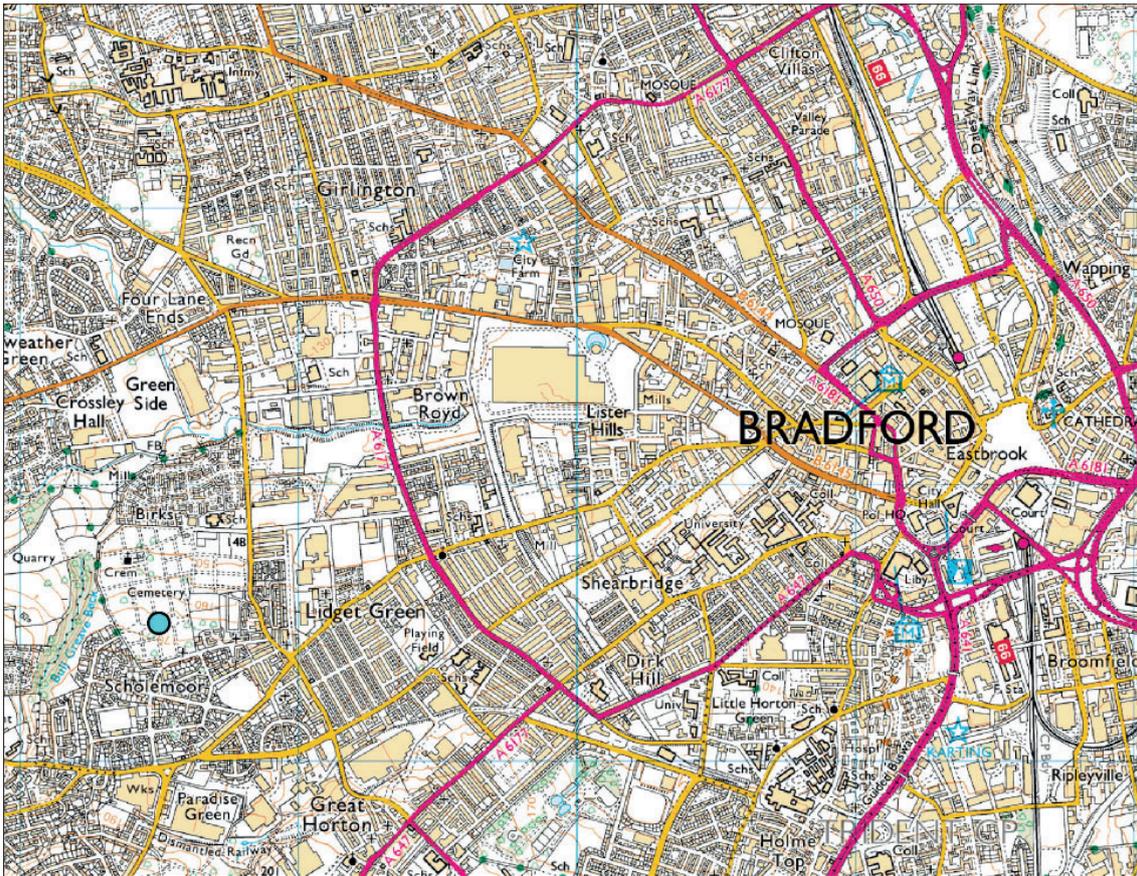


Figure 13: Scholemoor Cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Background

From the late 1820s onwards, Jewish businessmen from Germany, Prussia and Denmark began to arrive in Bradford, attracted by its wool trade and textile industry. In 1870-71 the Franco-Prussian War disrupted the wool trade between France and Germany, causing more German merchants to transfer their businesses to Bradford. They built the area of the City known as 'Little Germany', where their impressive warehouses still stand. Successful Jewish businessmen, such as Sir Jacob Behrens, Jacob Unna, Charles Semon and Jacob Moser, played a leading part in the economic and civic life of the town.

Almost unique in Anglo-Jewry, Bradford's Jewish community was strongly Reform in sympathy from the outset (Carlebach et al 1991, 33-34). They affiliated themselves closely with the Anglo-German community and some married non-Jews. By 1865, the city's Jewish community was large enough to attract a visit from the Chief Rabbi, though only six people attended a meeting with him. In 1872 a Reform synagogue was established and, in 1873, Rabbi Dr Josef Strauss - a lecturer in oriental languages at Airedale Independent College and an influential Zionist - was invited to be its Minister (Grizzard & Roberts 2007).

In the 1880s and 1890s, the community's size increased with an influx of immigrants fleeing pogroms and anti-Semitism in Russia and Poland. Most were tailors and tradesmen. They initially joined the Reform synagogue, but many disliked Reform ritual and broke away to open an Orthodox synagogue in Spring Gardens in 1906 (Grizzard & Roberts 2007).

Bradford's Jewish population reached a peak of c1,000 in 1955 (Nigel Grizzard pers comm.). The community later followed the same pattern as other provincial Jewish populations, declining from 1980s as people left for larger towns or abandoned their faith. Today there are c250 Jews living in Bradford Metropolitan District. The Reform community is still in existence, but the Orthodox Bradford Hebrew Congregation was wound up in 2013 (Marks 2014, 160). Its original synagogue in Spring Gardens is now a primary school, while its later synagogue has been demolished. Items from the synagogue are kept at the cemetery and its Torah scrolls have been donated to other congregations. Prayer books and other items that could not be given away are buried in the cemetery. Funds from the closed synagogue are used to pay for the upkeep of the Orthodox section and the small remaining community has joined Harrogate synagogue.

In 2011 Bradford was awarded a grant from the Heritage Lottery Fund (HLF) for a project entitled 'Making Their Mark' which examined the Jewish community's contribution to the building of the city. As part of this project, tombstones in the Jewish sections at Scholemoor were comprehensively recorded (see: <http://bradfordjewish.org.uk/>).

Foundation and Development

Scholemoor Cemetery, an Anglican public cemetery designed by the Borough surveyor Charles Gott, opened in 1860. Rabbi Dr Josef Strauss raised £800 from the community to purchase a Reform burial section in the cemetery, which opened in 1877 (Grizzard & Roberts 2007). The first Jewish burial was on 19th May 1877, when Jonas Salomon Koppel was buried immediately west of the prayer hall. His grave is marked by a Gothic style headstone with an open book emblem (Figure 14).

In 1913 the Orthodox community obtained their own burial plot in Scholemoor and the first burial took place in 1915 (Albert King pers comm). Prior to this Orthodox burials had taken place in Leeds.

Layout

The Reform plot (Figure 19) is a small sub-rectangular area of c1/3 acre (0.09ha). It has its own entrance (Figure 20) on the cemetery's southern boundary, c64m east of the main cemetery entrance on Necropolis Road. The main cemetery's perimeter path skirts around the plot, which is separated from Christian burial areas by a low metal rail supported by pillars (Figure 21). Although the section has its own gate, it can also be accessed from the other burial areas.

The section has a simple layout, with a single path leading from the entrance to a small prayer hall in the centre. Rows of graves are set in lawn, the oldest to the west of the prayer hall. This original plot is now full and in 1983 a new, non-contiguous, Reform burial area was opened on the eastern edge of the cemetery. This is separated from the general burial areas by privet hedging and entered through a wrought iron double gate with Star of David motifs.

The Orthodox section on Scholemoor's northern boundary is entirely self-contained, divided from the main cemetery by a metal fence supplemented externally by thick privet hedging. Under strict Jewish law the Orthodox section has to maintain greater separation from the general cemetery than the Reform areas (Albert King pers comm). With no access from the wider cemetery, it is entered from the street on Birks Fold, through its own iron gates. It covers an L-shaped plot of almost 3/4 acre (0.3ha). Two straight asphalt paths lead south and east from a modern prayer hall just inside the entrance. The eastern path continues to the end of the earliest burial area, which was extended in 1943. The southern arm of the plot was extended further in recent years.



Figure 14: Grave of Jonas Koppel, the first burial in the Jewish sections at Scholemoor



Figure 15: The Reform section shown on the OS 25" County Series map, 1893 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved) Licence numbers 000394 and TP0024]

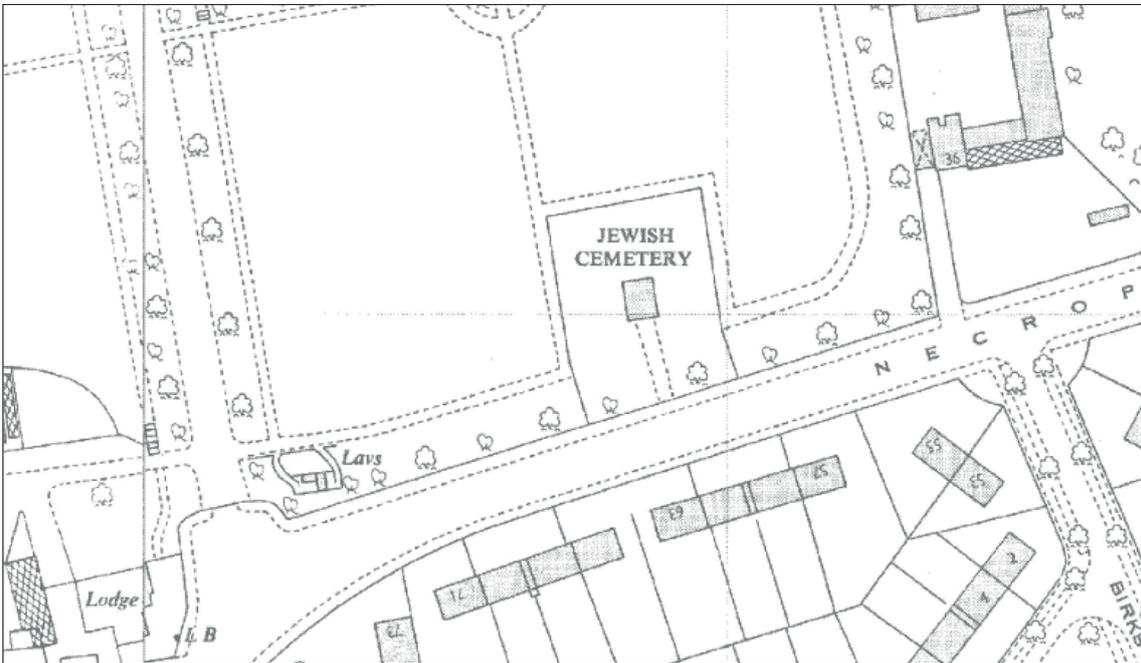


Figure 16: The Reform section shown on the 50" OS map of 1958 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved) Licence numbers 000394 and TP0024]

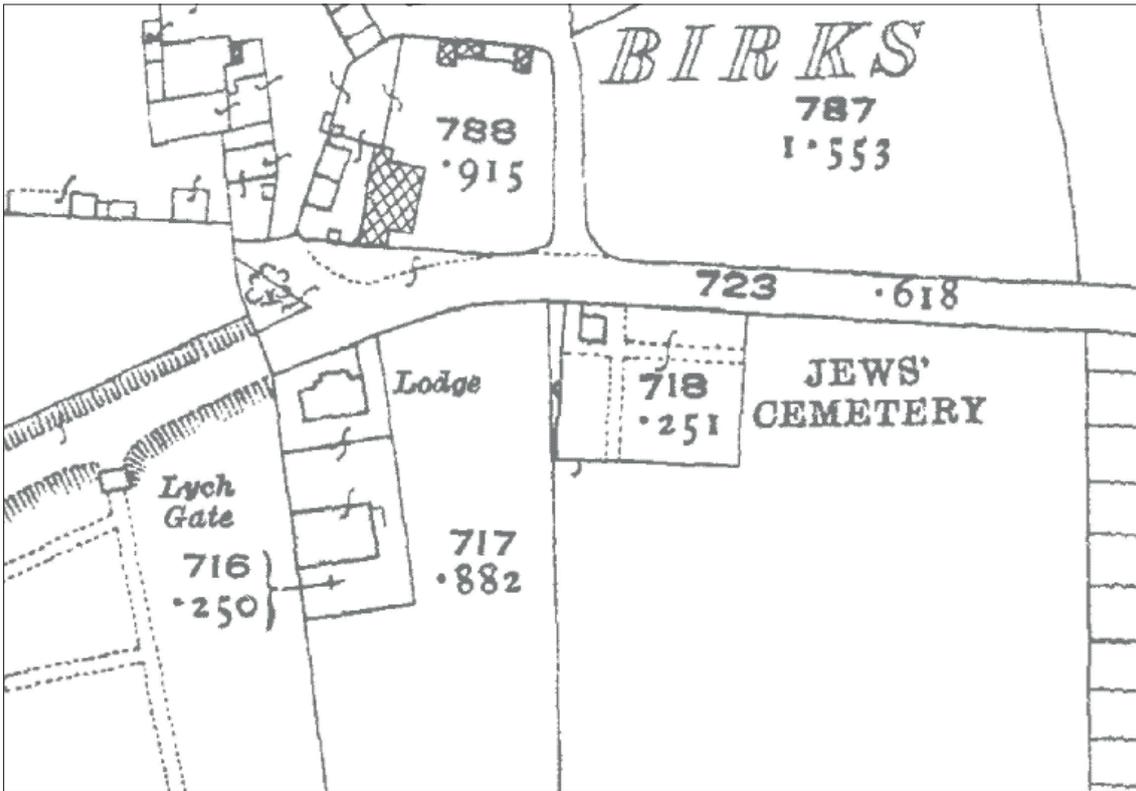


Figure 17: The Orthodox section, on the OS 25" County Series map of 1921 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved) Licence numbers 000394 and TP0024]

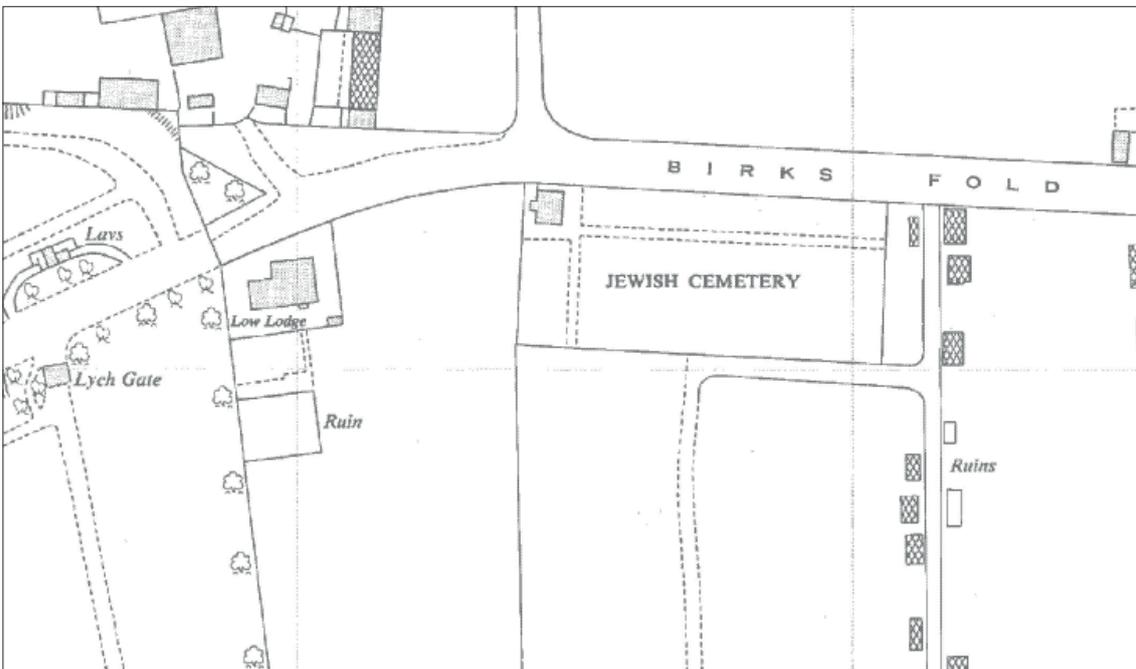


Figure 18: The Orthodox section extended to the east, on the OS 50" map 1943 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved) Licence numbers 000394 and TP0024]

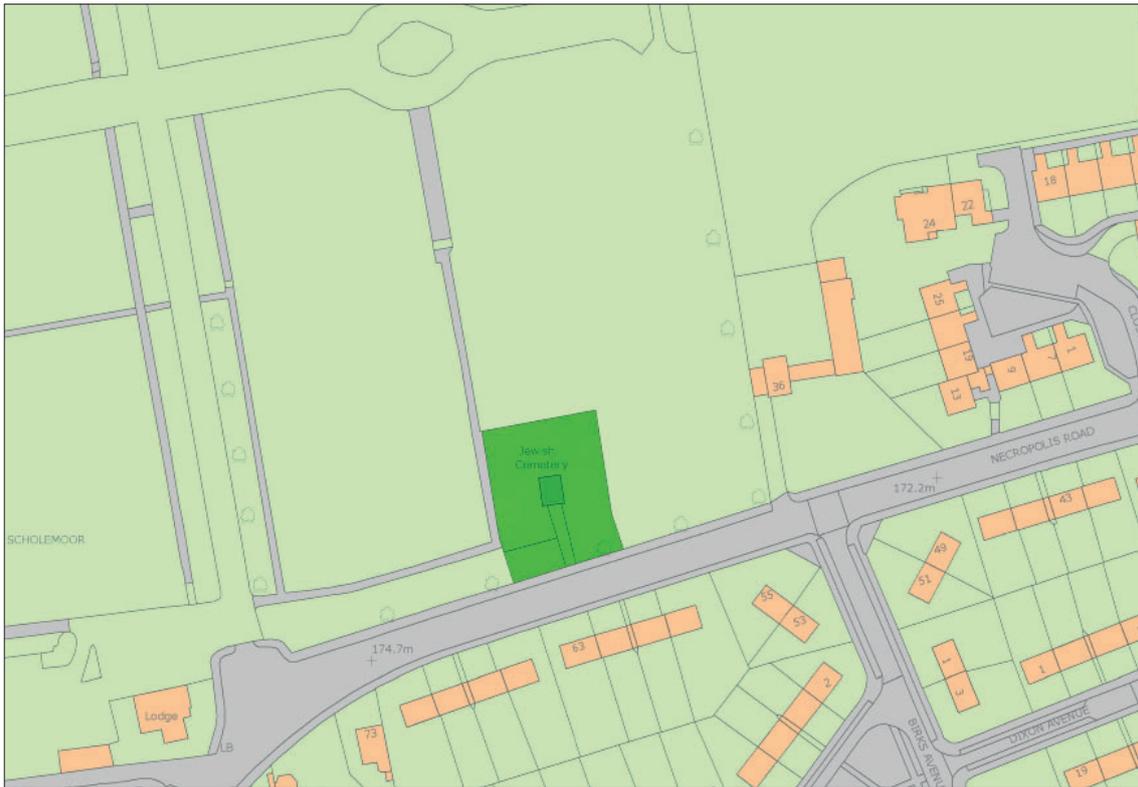


Figure 19: Current OS 1:2500 map coloured to show the Reform section [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018 All rights reserved OS licence number 10002490]



Figure 20: Street entrance to the Reform section



Figure 21: Rail dividing the Reform section from Scholemoor's Christian burials

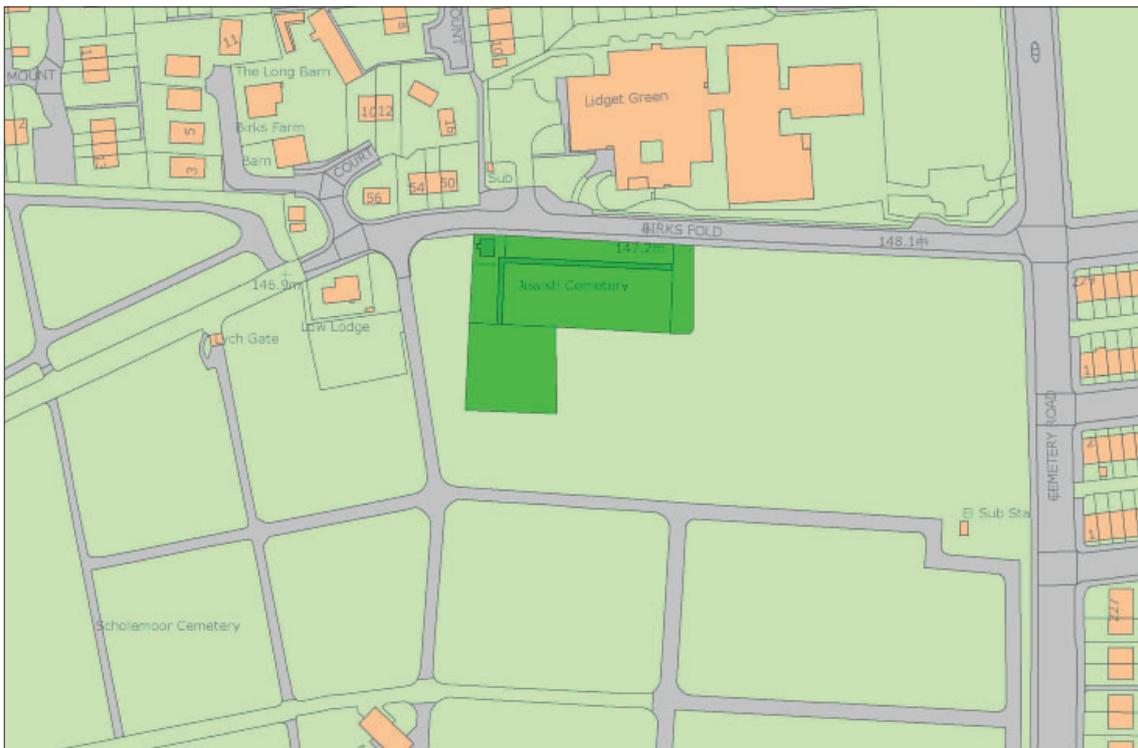


Figure 22: Current OS 1:2500 map coloured to show the Orthodox section with its recent extension to the south [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018 All rights reserved OS licence number 10002490]

Straight rows of graves follow a roughly chronological order, allowing for later burials in family groups. Early graves line the path south of the prayer hall. The eastern arm is occupied by graves dating from the 1920s to 1960s. Married couples are buried together or close to each other and children or stillborn babies are buried close to the back wall (Albert King pers comm). Strict segregation between males and females was not practised and women are sometimes found buried next to men who were not their husbands. Cremated remains are present in the Reform section, but they are not permitted in the Orthodox section.

Bradford Council is in overall control of the Jewish sections and the communities have less autonomy than they would have in private Jewish cemeteries. The Council is responsible for mowing and grave digging. It makes concessions for the Jewish communities in respect of working on Sundays, as well as sending a representative to funerals. Only members of the Accredited Memorial Masons are approved masons by the Council, for health and safety reasons, and the older tombstones are laid flat if they are considered dangerous.

Prayer halls

The Reform section prayer hall (Figures 23 & 24) is of rusticated sandstone with ashlar quoins, coping and details and ceramic roof tiles. It is of typical Victorian proportions and its steep roof pitch and some detailing suggests an Arts and Crafts influence. There are no windows to the side elevations, but large ocular windows with cusped stone tracery in Star of David designs are found in both gables. The window glazing is plain. Both windows are enclosed by an ornate stone drip mould.

There are original wooden double doors in both ends, heavily constructed with a twelve panel design. The building's plan is of standard configuration, with opposing doors. The door heads have Hebrew inscriptions, that on the north gable taken from Isaiah 57:2 and that on the south gable from Psalms 49:18 (Kadish 2015, 204).

The interior (Figure 25) is open with a well-preserved Mansard-profile ceiling, tongue and groove cladding and a moulded wooden eaves cornice. Benches are provided for mourners.

The building's precise date of construction and its architect are unknown. It had not been built by the end of July 1877, when Charles Semon's funeral was conducted at the graveside, but it appears on the OS 25" map of 1893 (Figure 15). The most probable date for its construction is c1880, at the same time as the synagogue in Bowland Street (Rudi Leavor pers comm).

The Orthodox Ohel (Figure 26), built in c1912-13, is a small stone building with a hipped slate roof with yellow clay ridge tiles. Its east elevation has wooden panelled double doors and a small square window. There are two similar windows in the west elevation and one in the north, all with plain glass. Wood panelled double doors matching those in the east elevation lead from the south wall of the building into a new extension, which contains a small sink for ritual hand cleansing when leaving the cemetery. The same practice is followed in the Reform prayer hall, using water brought in a container (Rudi Leavor pers comm).



Figure 23: The Reform prayer hall, viewed from the south-west

The interior has been restored and most of its original fittings have been removed, but exposed roof principals have a beaded edge moulding confirming its late 19th- or early 20th-century date. In the south-west corner, a thicker section of wall with a blocked opening and an iron ventilation grate indicate the former position of a heating stove. Fine stained glass memorial windows (Figures 27 & 28) dating from the 1920s and 1930s have been brought from the congregation's first synagogue and are fixed in front of the windows. Two have been re-dedicated to the six million Jews who lost their lives in the Holocaust and members of the congregation killed in the two World Wars. The walls also have memorial plaques and tablets, including a plaque commemorating Hilda Jerome, in whose memory her family presented the Bradford Hebrew Congregation with the first extension to the burial ground, consecrated on the 13th July 1943. Further plaques commemorate donors to the synagogue. A wall-mounted candle holder and a silver trowel in a case are also present, while the customary charity box is located next to the door.



Figure 24: The Reform prayer hall, viewed from the north



Figure 25: Prayer hall interior



Figure 26: The Orthodox Ohel, viewed from the east



Figures 27 and 28: Stained glass memorial windows from the congregation's first synagogue in the Orthodox Ohel

Monuments

Both Scholemoor's Jewish sections contain Ashkenazi upright headstones in a variety of sizes and styles. The outlines of graves are generally delimited with kerbstones or have full body slabs. A few early graves originally had ironwork perimeter fences, but most of these have been removed. Memorials in the Reform section are more ornate than those in the Orthodox plot, which reflect the traditional Jewish view that everyone should be equal in death as well as the general fashion for plainer headstones as the 20th century progressed.

The Reform section has over 200 memorials, including fashionable obelisks, broken columns, scrolls, draped urns and other classically-inspired designs. Some commemorate leading Jewish citizens of Bradford, including the 'merchant princes' whose tombstones are exceptional for their size, grandeur and individual designs.

Some of the oldest and most imposing memorials lie west of the prayer hall. They include the headstone of Charles Semon (Figure 30), first Jewish or foreign Mayor of Bradford. Born in 1812 in Danzig, Germany, he built up one of the most successful textile exporting houses in the town. He became a Justice of the Peace and Deputy Lieutenant of West Riding. He was also a generous benefactor to many local charities and institutions. His funeral was described as 'one of those imposing spectacles only witnessed on rare occasions' (Bradford Daily Telegraph 25th July 1877). The city centre came to a standstill and crowds gathered as a lengthy funeral procession made its way to the cemetery. The cemetery

'was surrounded on all sides by a crowd anxious to have a view of the funeral ceremony. This curiosity was evidently excited from the fact that with the exception of an interment about a month ago, nobody had been previously buried there...The work people present at the funeral were first to enter the enclosure and immediately after them came members of the Jewish Association. Then came the Mayor, Town Clerk and members of the Corporation. Immediately following the coffin were the two brother-in-laws of the deceased, who were officers of the Bavarian Army and, as they wore the attractive blue uniform and helmets of that force, they were the centre of much curiosity...The coffin was borne into the cemetery on the shoulders of a dozen bearers...The vault was walled with brick and six feet deep.'

Another leading industrialist buried in the cemetery is Jacob Moser, an influential Zionist and one of the founders of the congregation. He was born in Kappelin-Schleswig, Denmark, in 1839 and moved to Bradford when Schleswig became German. In 1872 he opened a successful company shipping woollen goods. A chief magistrate, alderman and freemason, he became Lord Mayor of Bradford in 1910-11. He devoted much of his time to community work and gave considerable sums to benefit the public, including £5,000 for building the Bradford Royal Infirmary, a £10,000 benevolent fund for the city's aged and infirm and 12,000 books for Bradford Central Library. His obituary suggests that he gave away £750,000 in his lifetime to charities for all races and creeds (Binns 2014, 3). He also promoted education through his involvement in Bradford Technical College, the Workers' Educational Association and the Bradford Scientific Association. His headstone



Figure 29: General view of the earliest graves in the Reform section. The cylindrical monument supporting an urn marks the grave of the congregation's first minister, Rabbi Strauss



Figure 30: Headstone of cloth merchant Charles Semon (1812-1877)

(Figure 31) is in the form of a wall, an apt memorial reflecting his enthusiastic support for the Zionist cause. Walls on Jewish headstones are usually associated with the Western Wall in Jerusalem and symbolise the desire of the diaspora Jews to return to the Promised Land (CBTBI Synagogue undated, 5-6).

Many of Bradford's other leading industrialists and philanthropists are buried in the cemetery including: Jacob Unna (1800-1881), his grave marked with a stone stele, and Bernard Cohen (1836-1904) from Holstein, Germany, who became senior partner of Charles Semon and Company, dealing in yarns, stuffs, worsted and woollens. He financed the synagogue building (Taylor & Gibson 2010, 29). His grave has an imposing grey granite obelisk on a square plinth with classical style embellishments and wheel motifs (Figure 32). Industrialist Berthold Reif (1862-1937) from Butschowitz, Czechoslovakia, was a merchant and wealthy mill owner who left large legacies to charity; Henry Arensberg (1811-1891) was a diamond merchant, silversmith and jeweller; Rabbi Dr Erich Bienheim (1898-1962), a refugee from Nazi Germany, was minister of the Reform congregation from 1949-1961 (Rabbi Dr Walter Rothschild pers comm.; Grizzard & Dunn 2019). David Julius Heyn, a yarn merchant from Frankfurt whose warehouse still stands on Burnett Street, is buried below a tall pedestal surmounted by an urn (Duxbury-Neumann 2015). A further pedestal, which originally supported a draped urn, marks the grave of Jacob Philipp (d.1897), a German merchant and builder of Clifton House (Taylor & Gibson 2010, 30-31). The urn now stands at the foot of the pedestal, partially



Figure 31: Headstone of cloth merchant Jacob Moser (1839-1922)

obscuring a mosaic covering the grave. The grave was surrounded by iron rails, but these no longer survive. Jews from other parts of Europe include Harry Kramrisch (1867-1946) from Poland, buried next to his wife Caroline (1877-1946), from Vienna. Originally called Herman, he was a linguist who established an export house specialising in woollen products. A prominent freemason, he took in injured Belgian refugee soldiers during the First World War and set up the Serbian Relief Fund in West Yorkshire, which raised around £80,000 to alleviate suffering (Grizzard & Roberts 2007). His memorial notes that he was 'Jugo-slav Consul for Bradford'.

More unusual memorials include a tombstone in the shape of a pyramid (Figure 33) dedicated to Sylvester Emil Sichel (1823-1880), a cloth merchant from Frankfurt, and a headstone believed to be by the artist Sir William Rothenstein, marking the graves of his parents Bertha and Moritz Rothenstein (Figure 34). It has elegant lettering and two suns or large stars whose rays extend and intersect with four smaller stars. The motifs probably represent the parents (large stars) and their children (small stars).

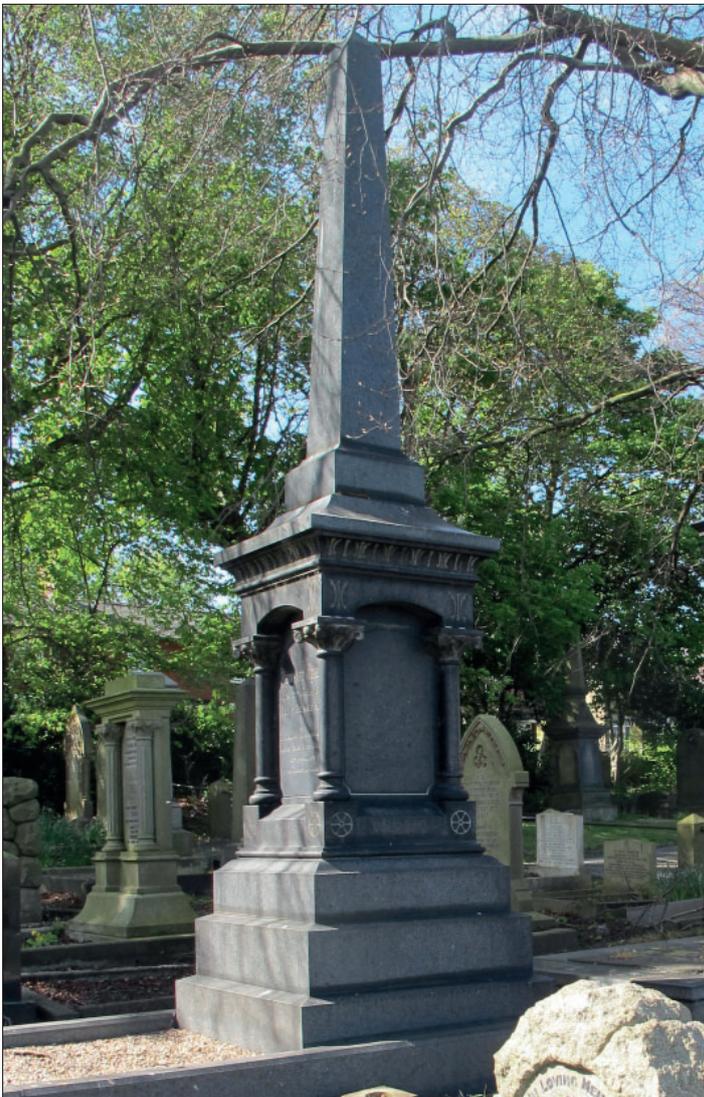


Figure 32: Memorial to cloth merchant Bernard Cohen (1836-1904)



Figure 33: Tombstone of cloth merchant Emil Sichel (1823-1880)



Figure 34: Headstone by artist Sir William Rothenstein, on the grave of his parents

The Orthodox section contains approximately 400 burials, predominantly marked with plain and austere sub-rectangular headstones. There are a few memorial urns surmounted on columns, such as that commemorating Philip Bergson (né Kreutzer) (d.1924), a tailor from Lithuania. A few large and imposing headstones include those of Solomon and Hilda Jerome, members of a family who came to Bradford from Ireland following the 'Limerick pogrom' in 1904 and established a worsted weaving business at Victoria Mills, Shipley ('Making their Mark' website). Iron rails surrounding graves were falling out of fashion by the time the plot opened, but some were used on the early graves immediately south of the Ohel (Figure 36). The southern extension contains modern tombstones, including those of David Black and Olive Messer, recent Lord Mayors of Bradford and a plaque where sacred items from the dissolved synagogue are buried (Figure 37).

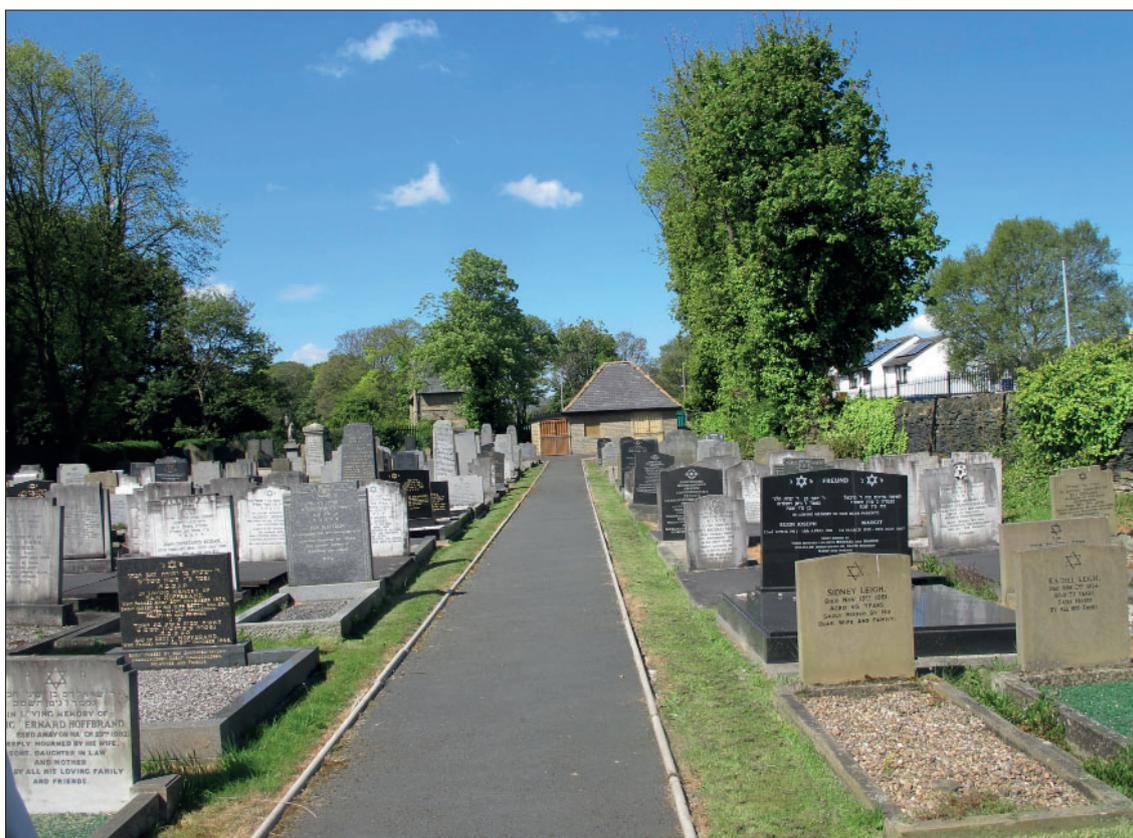


Figure 35: Main area of the Orthodox section, with 1970s and 1980s graves in the foreground and older graves marked by taller memorials closer to the Ohel



Figure 36: Ironwork on early-20th century Orthodox graves. In the foreground is the grave of Julius Ephraimson, who made crepe hair and exported it to doll makers in Germany



Figure 37: A plaque marking the place where religious items from the dissolved Orthodox synagogue are buried

Inscriptions

The majority of the inscriptions are legible and are engraved or of attached lead lettering. English is the main language used in both sections, accompanied by greater or lesser amounts of Hebrew. With the exception of the first burial, of Jonas Koppel, the earliest burials in the Reform section have very little Hebrew, reflecting the high degree of assimilation of Bradford's Reform community. It was reported in the *Jewish Chronicle* (11th August 1865) that Bradford's Jews 'do not want to pass for Jews although every child in Bradford knows them to be Jews'. German is used in a few inscriptions, such as that of August Hamberg (d.1885), a merchant from Hamburg. The Orthodox section has a higher proportion of Hebrew in its inscriptions.

The information recorded is usually brief, giving the name of the deceased, their age at death and the date of their death. Jewish symbolism is largely confined to Star of David motifs on graves dating from the 1950s onwards. The Cohen hands symbol also appears on a few headstones in the Orthodox section.

Historical associations

The Jewish sections at Scholemoor are the last resting places of the founders of Bradford's Jewish community, along with the ministers of the two synagogues. The prominent and elaborate memorials of the city's industrialists and 'merchant princes' dominate the Reform section alongside many less ostentatious headstones.

As in other Anglo-Jewish burial grounds, names on the headstones reflect the origins of the deceased, many immigrants from Germany and Eastern Europe. Ashkenazi Jews living in Germany had used Hebrew patronymic and matronymic names until compelled to adopt surnames by an edict of the Holy Roman Emperor Joseph II in 1787.

Leading Bradford Jews are known to have been buried with Masonic rites. A memorial in the Orthodox section to Ben Kline who died in 1918, notes his membership of the Bradford Lodge of the Grand Order of Israel and carries the emblem of the lodge at the head of the stone, a reminder of the importance of the masons to Victorian and Edwardian Jewry (Grizzard & Roberts 1984 & 2007).

The inscriptions also reflect major historical events, most notably the two World Wars. In the Reform section, the headstone of Moritz Von Halle from Prussia (d.1910) and his wife Frances commemorates two of their sons who were killed in action in France in 1916. In the Orthodox section, memorials to World War dead include inscriptions on their parents' graves of Private Joseph Bernstein of the Duke of Wellington's West Riding Regiment, killed in France in 1917, and Pilot Officer Julius Bergson, who went missing in action in 1942. His brother, Max Bergson (d.1964), a world champion weight lifter and marksman, is also buried in the cemetery (Esther Rothschild pers comm.). A Commonwealth War Grave Commission headstone names E Ohrenstein (d.1945) as 'a victim of German Facism'. The graves of Mira Kagan, one of the few survivors of the Nazi Kovno Ghetto,

Lithuania, and Dr Emma Pines Roubanovitch, whose husband died in Siberia in 1938 are found in the cemetery, as is that of David Selka who undertook secret war work for the Admiralty (Nigel Grizzard pers comm.).

Brian and Thelma Irving were killed on their way to Madeira for their honeymoon. They were among 45 victims of what was at the time England's worst air disaster, travelling on the Short Solent Flying Boat that crashed on Chessell Down on the Isle of Wight in 1957 (Grizzard & Roberts 2007). They are buried in the Orthodox section. Harvey Beckwith (d.1971), whose light aircraft came down in the Yorkshire Dales, is a further air crash victim buried in the Orthodox section (yorkshire-aircraft.co.uk).

Heritage values

The elaborate and fashionable Victorian funerary monuments belonging to Bradford's Reform congregation are a testament to the wealth and prestige of this early community. They break with Jewish tradition, reflecting the community's liberal German roots and outlook. The few inscriptions entirely in German show the continued affinity of some with their homeland.

The more modest memorials of the Orthodox section reflect the stricter attitudes of later 19th-century Jewish immigrants as well as the 20th-century fashion for plainer funerary monuments. The inscriptions in both sections provide evidence for the history and demography of Bradford's Jewish population and are a valuable resource for genealogists and historians.

The Reform section is of particular historical interest for its graves of leading citizens who were key players in transforming Bradford from a small town to a major industrial centre. The monuments commemorating Bradford's Jewish 'merchant princes' are remarkable for their individuality and, in some cases, grandeur. The Reform Ohel is also one of the best preserved examples of its type and date.

The landscape of the wider cemetery is recognised as nationally significant by its inclusion on the Register of Parks and Gardens. The Reform section is visually integrated with the main cemetery and included within its Park and Garden designation. The self-contained Orthodox section retains a strong Jewish character with its plain headstones and use of Hebrew inscriptions. As a later addition which did not form part of the main cemetery's 19th-century landscaping scheme, it falls outside the designated Park and Garden area.

Chatham Jews' Burial Ground

NGR: TQ 7511167881

County: Kent

Local Planning Authority: Medway Unitary Authority

Designation: Conservation Area. (Adjacent synagogue building listed grade II*)

Owner: Chatham Memorial Synagogue

Summary

Opened by the Medway Jewish community in 1780, Chatham Jews' burial ground is one of England's oldest provincial Jewish cemeteries. It contains 150-200 burials marked by a variety of headstones and more elaborate memorials. It has the distinction of being the only Jewish cemetery in Britain attached to a synagogue. The last burial took place in 1982.

Acknowledgements

Irina Fridman kindly showed us Chatham cemetery and shared her research on the history of Kent's Jewish community with us.



Figure 38: Chatham Jewish cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Background

Chatham was home to a Jewish community by the mid-18th century, when a document of March 1750 refers to the acquisition of a building for use as a synagogue. A rental of St Bartholomew's Hospital (1770) also records the sub-letting of a tenement for the establishment of a synagogue. The early synagogue was described as 'a small building of brick and wood about one hundred years old' (Bagshaw 1847, History, Gazetteer & Directory of Kent), almost certainly a wooden structure reminiscent of Ashkenazi synagogues in Poland (Lancaster 1998; Rochester City Archivist 1993, 4).

The community grew in importance during the late-18th and early-19th centuries, when some Jews became Naval or Admiralty Agents profiting from the purchase of prize money (shares from Royal Navy ships' crews, when captured enemy vessels were sold). When the practice ceased, the same people tended to become ships' chandlers or military tailors (Lancaster 1998). By 1848 there were c60 families of Jews living in Chatham and its neighbourhood, working as jewellers, military outfitters, dealers in old clothes, dealers in furniture and money lenders.

In 1868-70 the current synagogue was built as a gift to the community by Simon Magnus to commemorate his son Lazarus Simon Magnus, who had died in 1865. It was designed by Jewish architect HH Collins and consecrated in 1870 by Chief Rabbi Rev Dr Adler (Fridman 2015, 3-5).

Today Kent's Jewish population is declining. In 1968 there were approximately 100 Jews living in Chatham (with Rochester) and the number fell to c50 by 2004 (Jewish Virtual Library 2008). However, Chatham Memorial Synagogue remains the focus of the Medway Jewish community and serves a large part of Kent.

Foundation and development

Land for a burial ground was leased by the congregation from the Trustees of St Bartholomew's Hospital in the early 1780s. Unusually, it was located next to the synagogue, since synagogues are almost always at a distance from burial areas (Kadish 2011, 60). The discovery of an inscribed stone dated 1747 in the foundations of an old theatre suggests that there may have been an earlier cemetery about half a mile away (Lancaster 2010; JCR-UK 2003), but by the end of the 18th century all the area's Jewish funerals were conducted in the Chatham burial ground.

In 1865 Simon Magnus purchased the freehold of the old synagogue and burial ground, along with several adjoining cottages, in order to build the new synagogue and a minister's house. A strip of ground a yard wide running along the west side of the plot, purported to be a passageway used by lepers and other people with infectious diseases travelling from a river landing place opposite St Bartholomew's Hospital, was excluded from the freehold (Lancaster 2010).

The development of the burial ground from the mid-19th century onwards can be traced on OS maps. The 1:500 town plan of 1866 (Figure 39) shows it and the old

synagogue occupying the rear part of the current plot, separated from the High Street by a complex of other buildings (presumably those purchased by Simon Magnus). It was accessed via an alleyway between these buildings. A walled area along the southern boundary, coinciding with the 'upper ground' (see below), is also depicted. The new synagogue was a much larger building than its predecessor and occupied an area extending further northwards to the High Street frontage (Figure 40). Following its replacement, the old synagogue was demolished and its site freed up for burials.

The cemetery is now full and the last burial took place in 1982 (Fridman 2015, 10). By 1999 the burial area was overgrown to the point of inaccessibility, but in the same year a donation was made to the Medway community for it to be cleared of undergrowth. The cemetery was restored in 2000 following a spate of vandalism, but many of the headstones were not re-erected since relatives of the deceased could not be found (Irina Fridman pers comm.).

Layout

The cemetery occupies a rectangular plot on a sloping site which rises to the south, where it is overlooked by the buildings of St Bartholomew's Hospital situated on a terrace above. The synagogue forms its northern boundary, separating the burial plots from the High Street. An area of lawn and a steep bank lies between the burial ground and the synagogue.

The layout is basic and was evidently intended to maximise burial space. There are no internal sub-divisions and no paths are depicted on historic maps. Graves lie in straight rows, all facing north towards the synagogue and entrance. Burials are very tightly packed together and apparent gaps are only where tombstones have been lost.

The graves are ordered chronologically, starting at the south boundary, where the oldest headstones are located. The addition of new graves progressed northwards, with only family grouping taking precedence. The graves of small children often occur together, but not in the large clusters seen in many larger Anglo-Jewish cemeteries. Segregation by gender is not evident, at least by the middle of the 19th century when the inscriptions become more legible.

A notable feature of the plot is a brick platform c2.1m wide, adjacent to the back wall of the cemetery. This may be an example of the 'upper ground' that existed in a number of Anglo-Jewish cemeteries. Privileged members, together with those who may have purchased the right, were buried in the upper ground. The rest of the congregation was generally buried in the lower part (Roberts nd. a).

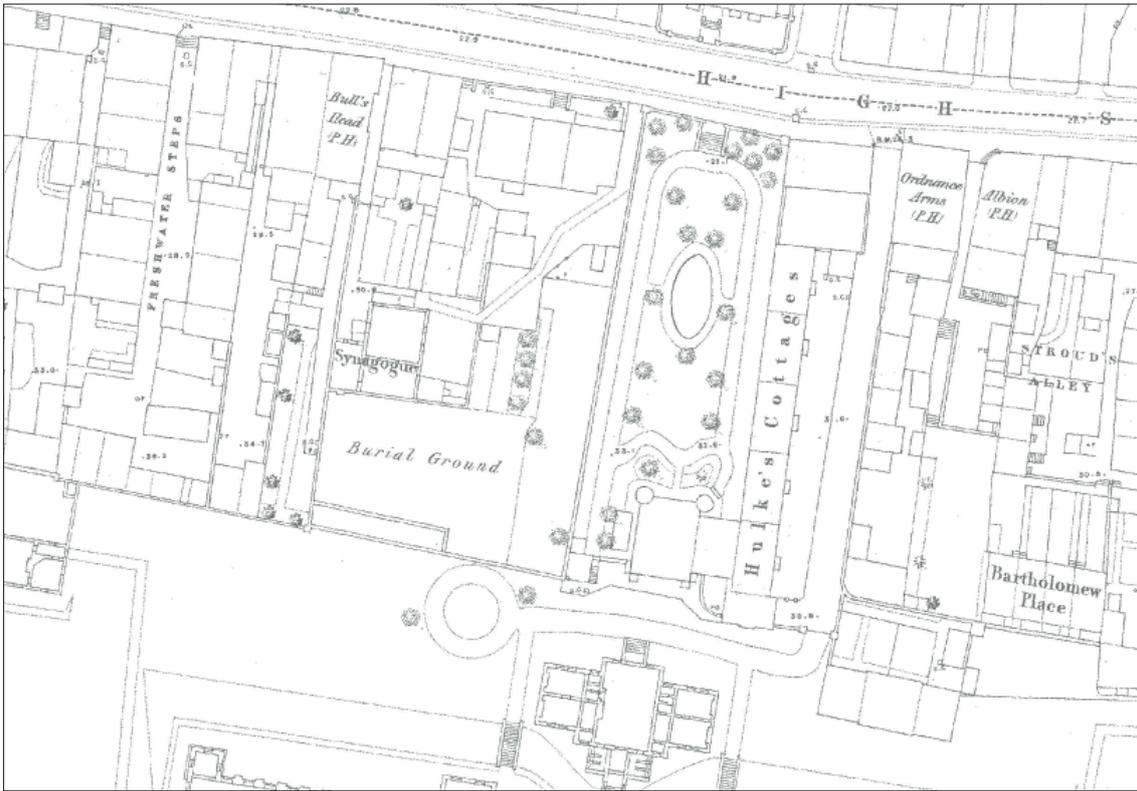


Figure 39: OS 1:500 town plan, 1866, showing the burial ground prior to the construction of Chatham Memorial Synagogue [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

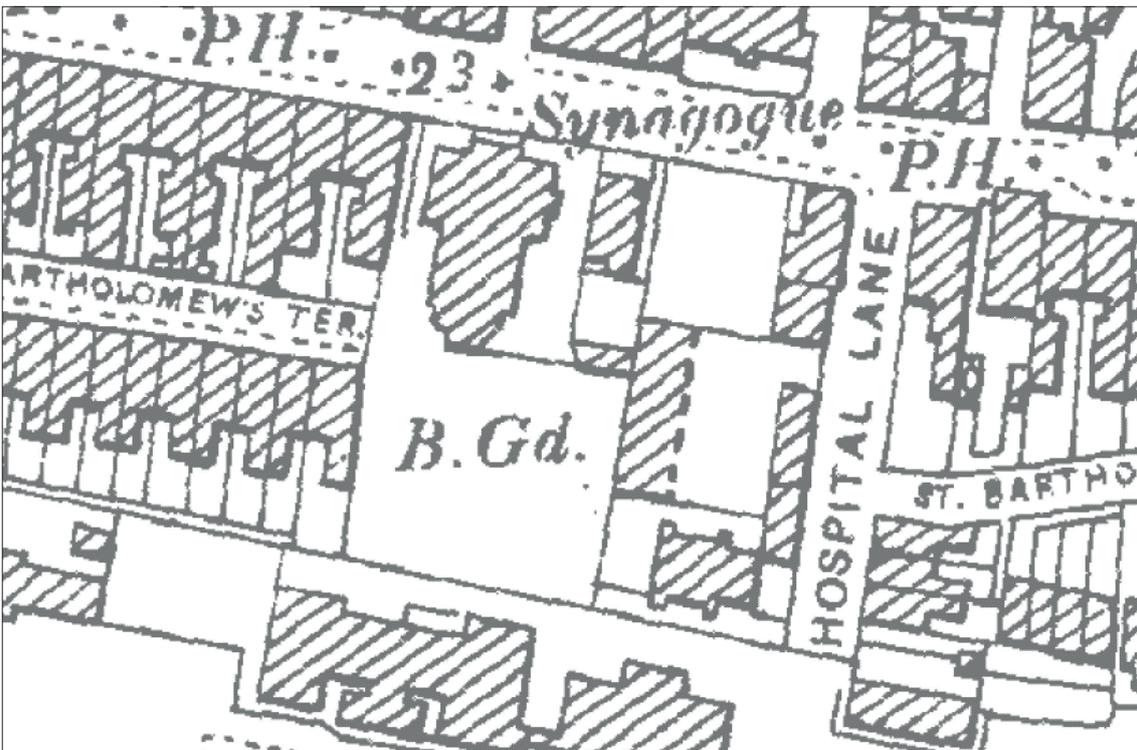


Figure 40: OS 25"1898 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

Boundary

The cemetery is fully enclosed and entry is via a side path to the west of the synagogue or through the back doors of the synagogue's modern annexe. The remaining three sides are enclosed with high red brick walls. The eastern boundary, probably dating from at least the 19th century, was originally c2.5m high and has been heightened further at its southern end where it supports the wall of a timber building neighbouring the burial ground. Flemish bond, pilasters and red brick coping are visible through vegetation cover. The western boundary wall, of English bond, stands between c1.7m-2.0m high. It appears to be of a similar date, except for a central section next to houses on the southern side of St Bartholomew's Terrace, which has been rebuilt relatively recently. A red-brick retaining wall which partially incorporates the buildings of St Bartholomew's Hospital forms the southern side, parts of which stand over 3m high.



Figure 41: Current OS 1:2500 map with the extent of the cemetery shaded [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018 All rights reserved OS licence number 10002490]

Monuments

The cemetery contains approximately 200 headstones and other memorials which are broadly similar to those seen in contemporary English cemeteries, except that they lack Christian imagery. The majority are upright headstones of Ashkenazi tradition, some of which are no longer in situ.

The earliest are small, plain slabs (Figure 42). Those dating from the early-19th century occupy the first few rows in from the south boundary wall. All are weathered slabs broadly similar to each other in form and size, with round, shouldered or pointed tops. The inscriptions are eroded and the accompanying graves have no kerbs or other form of marking, though a few have foot stones.

The Victorian monuments in the eastern part of the cemetery (Figures 43 & 44) are larger and more ornate. They include Gothic-style headstones, obelisks, broken columns, chest tombs and draped urns. Most are of Portland stone, but other rock types such as granite and marble are also used. Kerbs surround many of the graves, often supplemented by ornamental iron railings which have usually rusted and collapsed.

The most prominent memorial, dominating the front of the cemetery, marks the grave of Lazarus Magnus, son of Simon Magnus, to whom the synagogue is dedicated. Lazarus was Captain of the 4th Kent Artillery Volunteers, a member of the synagogue management board, Vice Chairman of directors of the Chatham Railway and three times Mayor of Queenborough, Sheppey. His memorial (Figure 45) is a draped urn on an ornate pedestal enclosed by a chain-link fence. It is conditional in the synagogue and burial ground's Deed of Trust that this memorial shall always be visible from the High Street (Lancaster 2010). The graves of his parents, Simon Magnus (d.1875) and his wife Jane (d.1850) are marked by a pair of obelisks towards the rear of cemetery.

A further group of prominent Victorian memorials is that of the Levy family, on the upper ground (Figure 46). Three tombs commemorate Sir Isaac Levy of Rochester (d.1840), a dealer in marine stores, his wife Sarah (d.1853) and their son Sir John Lewis Levy (d.1871). Sir John became a corn merchant and was Mayor of Rochester in 1860 and 1865. At the opposite end of the social scale, a few burials are marked simply by small stones inscribed with initials, a Jewish date and the equivalent English date (Figure 47). The reason for such simple memorials is uncertain but they were, perhaps, paupers' graves.

Victorian forms continued to be used in the cemetery into the first two decades of the 20th century, with large headstones in a variety of Gothic and neo-classical styles predominating. From the 1930s onwards smaller headstones with square or peon-heads became popular (Figure 48). The majority lack decorative embellishment and their accompanying graves are delimited by thick kerbs.



Figure 42: Late 18th- and early 19th-century headstones along the cemetery's southern boundary



Figure 43: Densely spaced Victorian memorials on the eastern edge of the cemetery



Figure 44: Victorian memorials, with St Bartholomew's Hospital to the rear. Two obelisks in the background mark the graves of Simon Magnus, founder of the Chatham Memorial Synagogue, and his wife Sarah



Figure 45: Memorial to Lazarus Magnus (1824-1865)



Figure 46: Tomb of Sir John Lewis Levy (d.1871) and early- to mid-19th-century headstones



Figure 47: Plain stone marker of 1861, possibly on a pauper's grave



Figure 48: Headstones of the 1930s

Inscriptions

The first burials in the cemetery are believed to date back to the mid-18th century (Fridman 2015, 10), but the earliest decipherable gravestone is from about 1790 (Lancaster 2010). A survey of the headstones and their inscriptions was undertaken by Nicholas de Lange and Julia Neuberger, in July 1975. It was resumed in 1999 by Martyn Webster, who photographed all the inscriptions. The results were donated to the Medway Archives and Local Studies Centre, Strood (Kent Family History Society microfiche no.1777; JCR-UK 2003).

Weathering has destroyed most of the earliest inscriptions and some of the later inscriptions have been lost on memorials of soft stone (Figure 49). They were initially entirely in Hebrew and the preference for Hebrew continued at Chatham until the middle of the 19th century (see Figure 50). From then onwards English was also used, almost always in combination with Hebrew.

The prominence of particular families within Chatham's small Jewish community is evident from the inscriptions. In addition to the Magnus and Levy families, the Alexander family appears frequently. The grave of Joshua Alexander, possibly Joshua Alexander who signed the cemetery lease in 1808, lies next to Louis Alexander (Rochester City Archivist 1993, 9). A granite pillar in the eastern part of the cemetery commemorates Milly, daughter of Solly and Betty Halpern, who died in 1924 aged 23 years, possibly a member of the Gillingham tobacconist family.



Figure 49: Some inscriptions have been lost to weathering, as in the case of this severely eroded headstone

The early headstones lack ornamentation, but the Victorian designs follow English fashions of the day more closely, albeit with Christian imagery and figurative sculpture absent. Symbols of death, such as garlands, laurel wreaths, eternal flames, lilies, acanthus leaves and ivy all appear in moderation and include some finely-carved examples which reflect the skill of 19th- and early-20th-century masons. The influence of the Arts and Crafts Movement is seen in the decoration on a few headstones of the 1920s, such as that commemorating Rosa (d.1926), wife of the Rev. A Samet, which has a circular cartouche with a bunch of lilies in carved relief flanked by Star of David motifs and foliate designs (Figure 51).

The names of local masons appear on the kerbs and plinths, such as CH Geere of Maidstone Road and Chatham, and Polack of Edmonton N18. Jewish funerary symbolism is not abundant, but there are a few examples. The felled tree motif is used (Figure 52) and the Cohen hands symbol occurs on at least two early 20th-century headstones. As elsewhere, the Star of David emblem can be seen on later memorials.



Figure 50: Hebrew inscriptions. The example on the right has English buried on its lower part



Figure 51: Art Nouveau designs on the headstone of Rosa Samet (d.1926)



Figure 52: Felled tree symbol of standard form, with an axe-wielding arm emerging from clouds in the upper right

Historical Associations

The burial ground is notable for its burials of individuals who made their name in Chatham and the surrounding towns. Best known was Daniel Barnard (1825-1879), proprietor of the Railway Saloon and music hall (later the Palace of Varieties), owner of three theatres and music halls in Chatham, Dartford and London, High Constable of Chatham, Chairman of Chatham Court Leet, Deputy Lord Lieutenant of Kent, Mayor of Chatham and a founder of the Chatham Volunteer fire brigade. The Barnard family played an important role in the cultural life of the Medway up until the 1930s, as well as establishing music halls countrywide (Lancaster 2010).

Two Commonwealth War Graves Commission (CWGC) headstones from the First World War commemorate Lieutenant Albert Isaacs of the Middlesex Regiment (d.1917) and Rifleman Lazarus Jacobs of the King's Royal Rifle Corps (d.1917). Both have Star of David emblems and that of Lt. Isaacs has the words 'BURIED NEAR THIS SPOT' at its head. Another casualty of the First World War was Sarah Hafkin, a stewardess in the Mercantile Marine Regiment, who drowned when the SS Saideh was hit by a torpedo in the English Channel in 1915.

The inscriptions reflect high mortality rates in the period when the cemetery was open. As a maritime county with close links inland to London, Kent's ports, roads and railways provided a gateway for the entry of infectious diseases. The county was affected by all four of England's major cholera epidemics, with shipping on its way to London quarantined in the Medway Estuary and quarantine measures enforced at ports. Chatham set up a Board of Health to undertake disease control measures (Collins nd., 2). An inscription on a triple headstone marking the graves of three

young children of clothier Reuben Alexander and his wife Anne (Cemetery Scribes a) reveals that all three children died within a few months of each other in 1847, perhaps as a result of one such epidemic (Figure 53). Other burials of young children include: Lewis Cohen, aged 4 (d.1809), Philip Gee aged five (d.1834), Isaac Woolf aged 2 months (d.1864) and Joseph Barnard, the second son of Daniel Barnard, 'who departed this life at the hopeful age of eleven years and nine months'.

Abraham Abrahams, who was executed for burglary in 1819, is buried in the cemetery (Lancaster 2010), as are Ellah Bernard and Lewis Isaacs, who drowned in the Medway in 1844 and Samuel Russell, a 59 year old general dealer of Sheerness 'who departed this life through an unfortunate accident received on board HMS Colossus' on 10th June 1857 (Cemetery Scribes website).

Heritage values

Chatham is one of England's oldest provincial Jewish cemeteries and among the best preserved early examples. It is also the only Jewish burial ground in England lying next to a synagogue. Its memorials and inscriptions encapsulate the history of Chatham's small Anglo-Jewish community, one of a number of Jewish communities on the south coast which owed their success to England's thriving naval and maritime economy from the late-18th century to the 20th century.



Figure 53: Triple headstone on the graves of three children of Anne and Reuben Alexander. All died in close succession in 1847

Newcastle-upon-Tyne, Thornton Street (Peel Lane) Jewish Cemetery

NGR: NZ 2435263997

County: Tyne and Wear

Local Planning Authority: Newcastle upon Tyne Metropolitan Borough

Designation: Locally Listed (HER 5093). Newcastle City Council Central Conservation Area

Owners: Unknown. Access by permission of occupants at front of premises

Summary

A burial ground in Peel Lane, but commonly referred to as 'Thornton Street cemetery', was the first cemetery of Newcastle's Jewish community. It lay outside the City walls near the Temple Street Synagogue. It was open for burials from 1835 until 1851, by which time it had become a hindrance to urban expansion. Most of it was built over in the second half of the 19th century. A tiny part survives hemmed in by buildings. It contains five weathered Ashkenazi headstones, most of which are not in situ and their inscriptions are no longer legible.

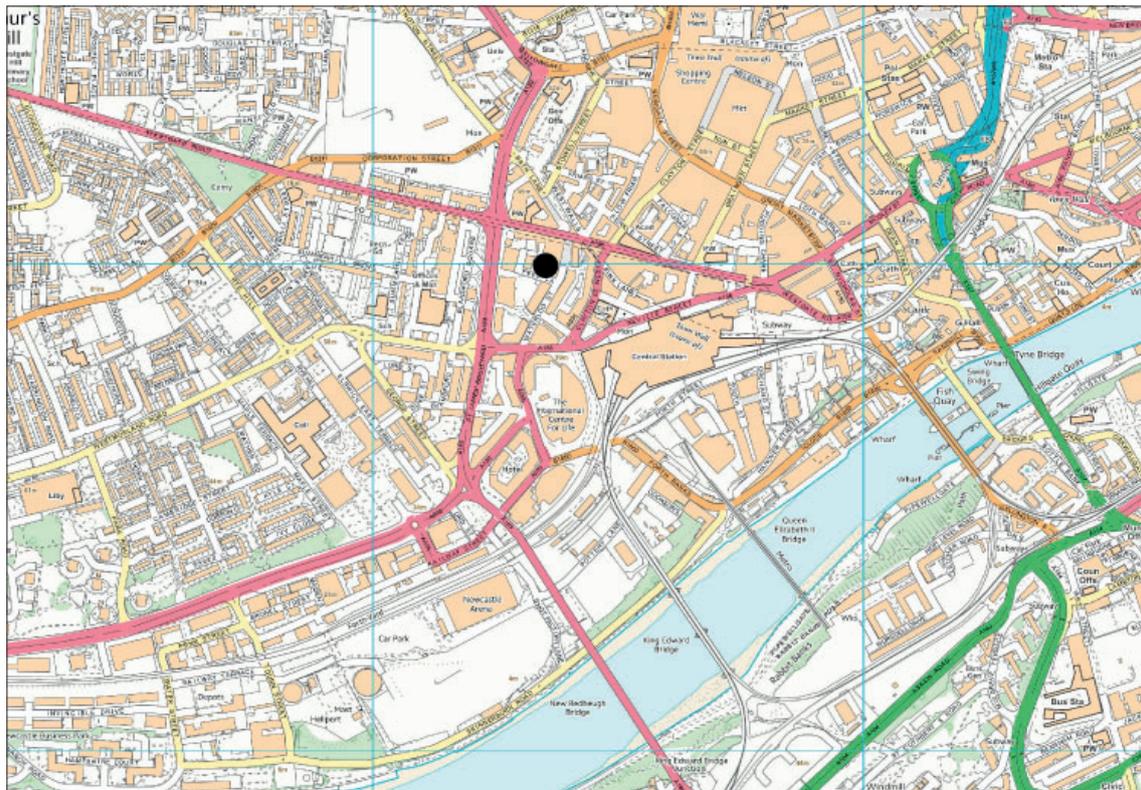


Figure 54: Thornton Street Cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

Acknowledgements

Jon Welsh of AAG Archaeology negotiated and arranged access to the burial ground, kindly shared his expertise on the cemetery and permitted the reproduction of his photographs in this report.

Background

David Henriques is believed to have been the first Jewish resident in Newcastle. He died in 1775 (Roth 1950b) and may be buried in Ayres Quay, Sunderland, along with other early members of Newcastle's Jewish community (Jon Welsh pers comm). Private houses and rented premises initially served as places of worship, but in 1838 a synagogue was opened in Temple Street. The community grew with the arrival of settlers from the Continent, many of whom had first settled in London as penniless immigrants and had been persuaded to spread themselves to the provinces to relieve London's Jewish population from the burden of poor relief. By 1845 the synagogue had around sixty-six members and it was vacated in favour of larger premises in Leazes Park Road (Olsover 1975; Tyne & Wear HER 5093; Simpson & Brown 2008, 15).

Foundation and development

In October 1830 seven Jewish residents agreed to pay 4d a week into a fund to buy land for a cemetery (International Jewish Cemetery Project website). In 1835 the community paid £62 10s for 250 square yards of derelict land in Peel Lane, behind what is now the Tyne Theatre. It comprised a long rectangular strip leading back from the road, which was laid out simply, its only ornamentation being a row of trees along its west boundary wall.

The cemetery began to fill with burials, but within thirty years the surrounding area was changing rapidly and it was earmarked for development by the City Council. Despite objections, including an appeal to the Prime Minister, Lord Palmerston, development was approved. The Jewish community was promised that 55 square yards of the cemetery, which had already been used for graves, would be left untouched (Merrit 2016; Tyne & Wear HER). However, the burial ground is said to have held 210 interments (Marks 2014, 190), too large a number to have fitted into such a small area and human bones are believed to have been found during work beneath the Tyne Theatre stage in the 1970s (Jon Welsh pers comm) indicating that not all the graves were preserved.

The majority of the burial ground depicted on the OS large scale map of c1856 (Figure 55) was soon built over and when the area was surveyed for the OS 6" map of 1861 only its northern tip remained. A later survey, in March 1891, by architect Oliver and Leeson, shows Charlton's bonded warehouse, which was built in 1885, covering the southern part. This building has recently been converted into apartments (Simpson & Brown 2008, 47) and the cemetery is now accessed via Peel Street.



Figure 55: OS 50" map c1856 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP0024]

The part of the cemetery which survives today (Figure 56) is a small courtyard, measuring approximately 7m by 8m, surrounded by tall buildings and entered via a narrow passageway. It was restored in 1981, when it was covered in red gravel. A single pathway crossing the cemetery (Figure 57) is a later addition, authorised by the Council in 1892 (HER Record). There are no records of a prayer hall, caretaker's house or any other funerary buildings.

Monuments

Five headstones survive, only one in situ. The others are propped up against the surrounding walls. All are of limestone and of basic forms. The surfaces are badly weathered and the inscriptions are mostly illegible. Those that can be read are almost entirely in Hebrew. There is eroded English lettering below Hebrew on one headstone, but any potential English inscriptions on the lower parts of the others are lost or buried. A single standing headstone (Figure 61) has a legible Hebrew inscription commemorating Matilda Gaskell who died in 1851 (Tyne & Wear HER 5093).



Figure 56: Current OS 1:2500 with the surviving portion of the cemetery annotated in dark green [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]



Figure 57: Cemetery interior, with the path authorised by the City Council in 1892



Figure 58: General view of the burial ground (©Jon Welsh, AAG Archaeology)



Figure 59: Headstone no longer in situ. Little survives of the English part of the inscription on the lower half (©Jon Welsh, AAG Archaeology)



Figure 60: Illegible Hebrew inscription on a partially buried headstone (©Jon Welsh AAG Archaeology)



Figure 61: Headstone in situ on the grave of Matilda Gaskell (d. 1851), one of the last people buried in the cemetery (©Jon Welsh, AAG Archaeology)

Heritage Significance

Despite its poor state of preservation, Thornton Street (Peel Lane) burial ground is regionally important as one of just three Georgian Jewish burial grounds in the north-east of England (the others are in Sunderland and Hull) and the first post-resettlement burial ground of Newcastle's Jewish community. It is locally listed and forms part of Newcastle's Central Conservation Area.

Portsmouth Old Jews' Burial Ground

NGR: SZ 6535799207

County: Hampshire

Local Planning Authority: City of Portsmouth Unitary Authority

Designation: none

Owners: Portsmouth and Southsea Synagogue

Summary

The Old Jews' Burial Ground in Fawcett Road, Southsea, was established in 1749 and remained open into the 1990s. It is one of the finest historic Jewish burial grounds in England and the oldest documented example outside London. It contains well-preserved Georgian headstones with Hebrew inscriptions and a rich array of Jewish symbolism. It also has many interesting later memorials and a Victorian Ohel.

Acknowledgements

Tony Cooper and Mr Cohen of the Portsmouth Hebrew Congregation kindly allowed us access to their cemetery.

Background

The Portsmouth and Southsea Hebrew Congregation is one of the earliest provincial Jewish communities to be founded in England and it was formerly one of the largest and most important outside London. The town initially attracted poor Jews of German and Polish origin, members of London synagogues seeking work as pedlars for shopkeepers in coastal ports (Weinberg 1985a, 3). The first to settle in the town were attracted by the opportunity of trading with the fast-growing Royal Navy. Jewellers and silversmiths followed, going aboard warships to trade with seamen (Green 2005, 24).

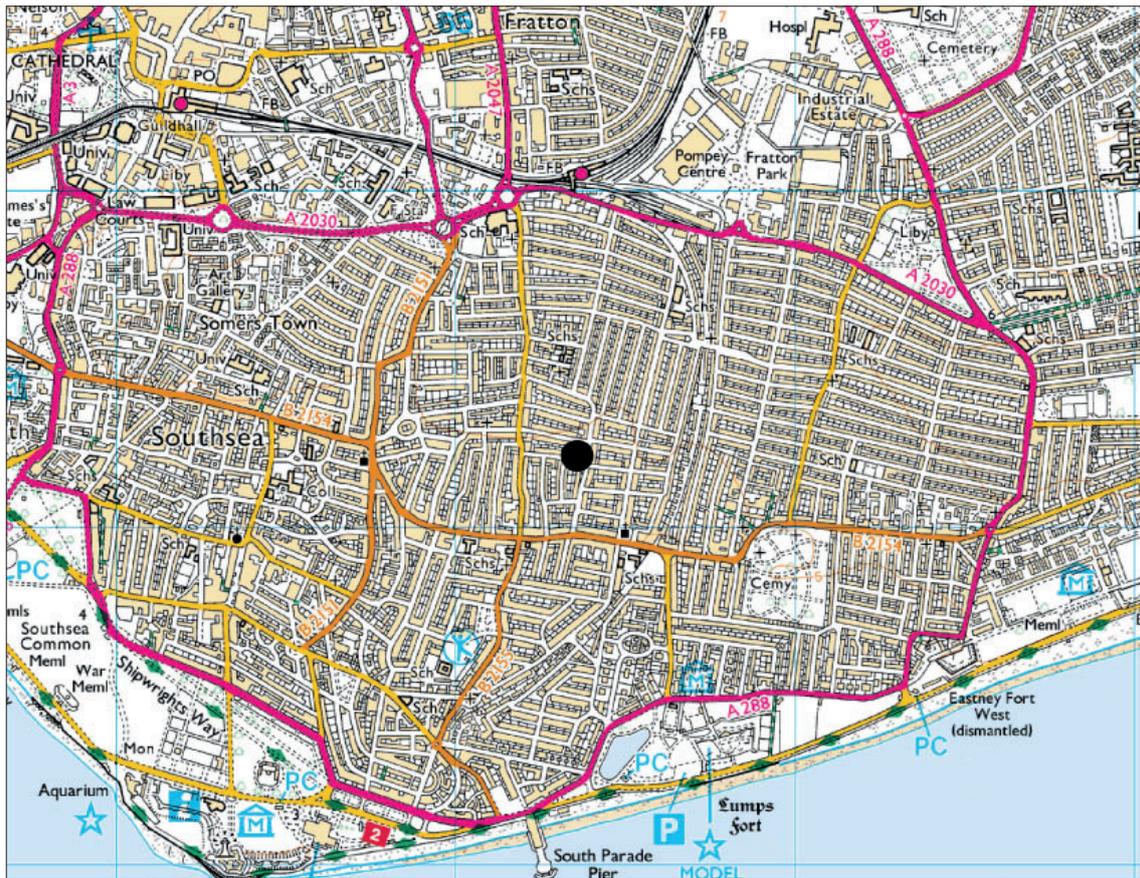


Figure 62: Fawcett Road cemetery location marked on the small-scale base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Local tradition dates the foundation of the community to 1742, but the congregational seal gives the date as 5507 (1746-7). It was well established by the 1750s, thriving on the spending power of sailors from ships engaged in war with France (Cooper nd.). In 1765-6 a breakaway group established a new place of worship in Daniel's Row, but they later re-joined the old congregation and, in 1780, the town's first purpose-built synagogue was built on the corner of Queen Street and White's Row, close to the Naval Dockyard Gates.

The town's role as a major naval base during the Napoleonic Wars increased commercial activity, attracting further Jewish traders (Weinberg 1985a, 15). Some supplied seamen with shore-going outfits, others acted as Licensed Navy Agents, collecting prize money for captures on behalf of seamen. By the end of the Wars there were forty-one Jewish naval agents registered in the town, a significant element among those supplying warships and their crews (Cooper nd.; Weinberg 1985a, 15). In number the Jewish community of c400 was exceeded only by London, Liverpool and Birmingham and, in 1812, it was probably the most important in the provinces (Cooper nd.).

Following the defeat of Napoleon in 1815, economic decline prompted Jewish traders to leave the town in favour of London or manufacturing centres in northern England. Others left for the colonies (Cooper nd.; Weinberg 1985a, 15). The synagogue fell out of use and schisms divided the community in the 1850s and 1890s (Knox & Kushner 2012, 33). A source of trading for almost a century ended in 1865 when the Admiralty took over the payment of seamen's prize money (Green 2005, 25). By the end of the 19th century many Anglicised Jewish families had left Portsmouth or died out.

Despite changing fortunes, the community continued to play its part in Portsmouth's economic and civic life. Between 1832 and 1858, the mayor and corporation championed a campaign for full Jewish civic rights. In 1834 Reuben Hart became the first Jewish burgess of the town (Weinberg 1985a, 11) and, in 1836, Mayor Edward Carter and the corporation petitioned Parliament to enfranchise British-born Jews. The proposers, all non-Jewish, were thanked publically by Emanuel Emanuel and BW Levi on behalf of the town's Jewish community (Weinberg 1985a, 13). Lord John Russell repeated the request in 1847, as did Viscount Monck, Member of Parliament for Portsmouth in 1852. The Emanuel family, goldsmiths and jewellers holding a royal warrant from Queen Victoria, dominated the town's Anglo-Jewish community for almost the entire 19th century. Emanuel Emanuel was the first Jew elected to the town council, in 1841, eventually becoming an alderman and the first Jewish Mayor of Portsmouth, in 1866. Abraham Leon Emanuel, Justice of the Peace, also became an alderman and was elected as town's second Jewish mayor in 1894.

Between 1881 and 1914 the community increased once more, due to mass immigration of Ashkenazi Jews who found opportunities in naval uniform tailoring for officers and seamen. In 1902, it was reported that the number of Jewish families had doubled since 1873 to c200 (Weinberg 1985a, 15).

As the British fleet expanded, from 1906 onwards, the Jewish community grew further and many moved to the middle-class suburb of Southsea. In 1936, it was decided to build a new synagogue there, at The Thicket, a house off Elm Grove Road (Weinberg 1985b). The old synagogue on White's Row was subsequently destroyed by bombing during the Second World War.

After the War, the number of Jews in the town began to decrease again, as the Royal Navy declined and seamen were allowed to wear civilian clothes ashore. By 1995 just c400 of Britain's 330,000 Jews lived in and around Portsmouth and the number reduced further, to 235, by 2004 (Cooper nd.).

Foundation and development

In December 1749 the congregation acquired part of a field in Lazy Lane (now Fawcett Road) for use as burial ground. This small plot, just 25ft square, was granted on a 1,000-year lease by Richard Anham at a peppercorn rent of ten guineas. Four leaseholders were named: Benjamin Levy of Wiesenbaden, an engraver; Mordecai Samuel of Rodelheim, a jeweller; Lazarus Moses of Furth, a chapman and Mordecai Moses of Konigsberg, also a chapman (Roth 1932, 160-1; Weinberg 1985a, 3).

Following the community's first schism, both congregations shared responsibility for maintaining the burial ground. Each appointed their own Treasurer with his own key, shared the costs of repairs to the boundary wall, the erection of an Ohel and taharah and provision of watchers over the dead. A dispute occurred in 1781 when the old synagogue complained that the new congregation had not honoured the agreement, by refusing to share the cost of repairs to the boundary wall (Newman 1952, 257). In the 1850s there was another dispute between the old congregation and a breakaway faction, who became the 'New Hebrew Congregation'. In 1852, the New Hebrew Congregation bought land in Kingston from the council for a new burial ground. This became the property of the White's Row synagogue when the schism ended in 1860, but the only two burials there were re-interred at Fawcett Road when Kingston was sold back to the corporation in 1879 (Weinberg 1985a, 9).

The Fawcett Road burial ground was extended in 1800, 1832 and 1844. By 1868, when it first appears on the first OS large-scale map of Southsea (Figure 63), it is a sub-rectangular space with an Ohel its south-eastern corner and a single path running through the burial area.

A major overhaul and further extension took place in 1881. This is commemorated on a wall plaque in the Ohel, which was rebuilt at the same date. Alderman E Emanuel met the costs of a new caretaker's lodge and A L Emanuel provided iron gates (Roberts nd. b). Shortly afterwards, during a third schism in 1892-3, dissidents forced their way into the cemetery to inter the dead child of a Mrs Feldman, daughter of their shochet, rejecting the old synagogue's decision that burial charges should be paid prior to interment because the dead child belonged to another congregation. Despite intervention from the Chief Rabbi, legal proceedings were taken and the ensuing court case was widely reported in the local and national press (Weinberg 1985a, 9).

The OS 25" map of 1898 (Figure 64) shows the enlarged cemetery, with an additional path on its western boundary and three buildings on its southern boundary. The new Ohel is on the site of its predecessor, with the caretaker's lodge and a small building, possibly a workshop or a latrine, to its west. The cemetery was engulfed by residential development and there was no scope for further expansion by this date. It remained largely unchanged between the end of the 19th century and 1933 (see Figure 65), except for the addition of new paths in its western part.

By 1948 (Figure 66) the smallest building had been cleared away and paths had partially disappeared, used for burials. The remaining paths have since been populated by further interments. In 1961, there no longer being a resident caretaker, the caretaker's lodge was demolished to accommodate additional burial plots (Weinberg 1985c). Burials continued until the early 1990s (Cooper nd.) and they still take place occasionally in reserved plots, but there is now a Jewish section at Catherington Lane Cemetery, Horndean.

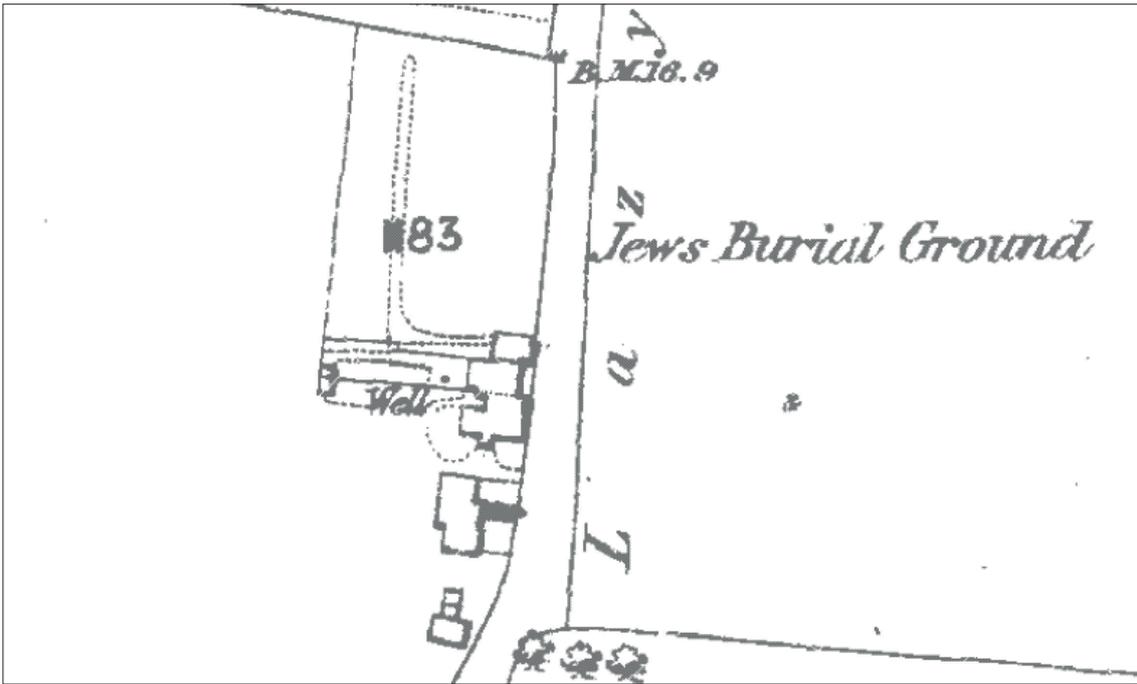


Figure 63: OS 25" County Series map of 1868 [Historic OS mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

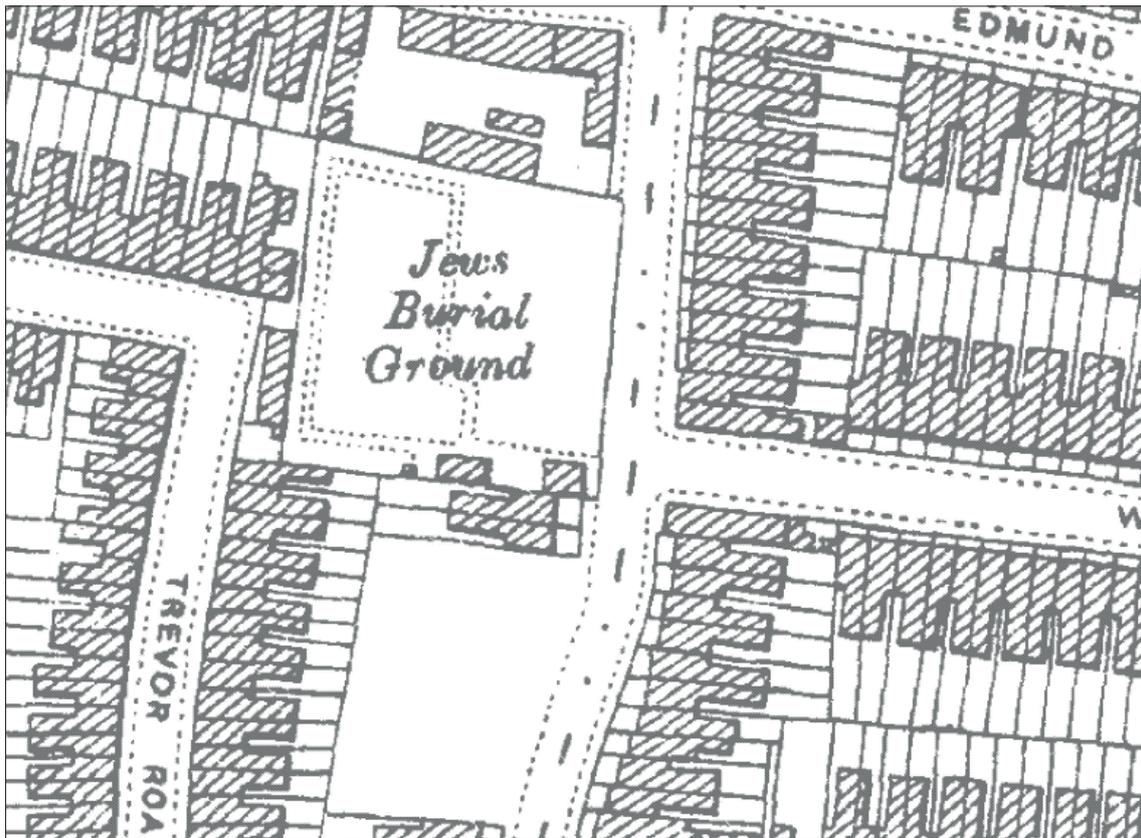


Figure 64: The enlarged burial ground on the OS 25" County Series map of 1898 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

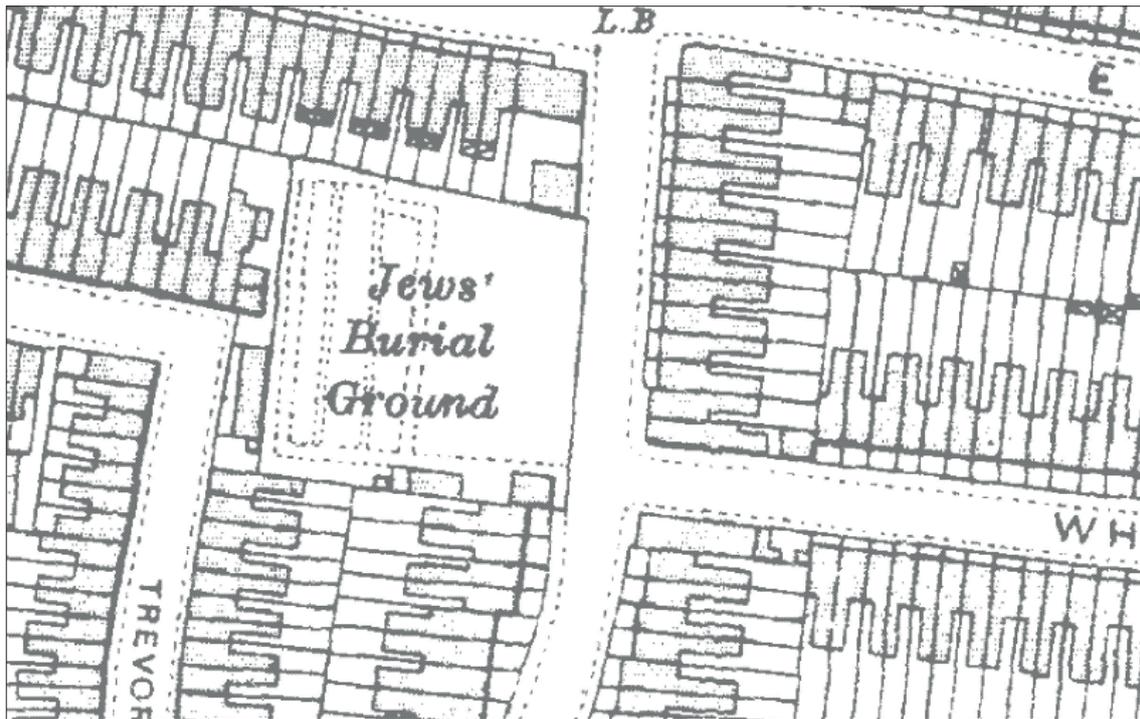


Figure 65: The cemetery shown on the OS 25" County Series map 1933 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]



Figure 66: OS 50" town map 1948 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

The Ohel

The Ohel, the third such building on the same site, is built in stock brick with red brick and terracotta details under a slate roof. It is dated 1881 on an internal stone plaque. Preservation of both its external and internal detail is good. The front, east, face (Figure 67) is set back from the street. It has an elaborate Dutch gable with a raised triangular pediment on full-height pilasters flanking the main entrance and matching pilasters to the corners. There is a narrower central pilaster to the pediment. Terracotta and brick cornices form a continuous frieze at the level of the door head, with additional cornices level with the eaves and the triangular pediment. There are hollow-chamfered terracotta copings and a flat-headed plank door. Above this is a stone or cement panel with a Hebrew inscription and a brick segmental arch with a fluted keystone.

The north elevation (Figure 68), facing the burial area, is relatively plain, with tall arched windows to the end bays. It has original stained glass windows with Star of David motifs, covered externally with protective mesh to prevent vandalism. The windows have plain red brick jambs and heads and chamfered stone sills.

The south side is blind, built up against an adjoining house, while the west end (Figure 69) has restrained embellishment with similar details to the east end. Brick pilasters flank the door, above which is a segmental-headed panel beneath a flat cornice. The brick in the panel appears to have been inserted, possibly replacing a similar stone or cement panel to that in the east end. To the south of the door is a projecting external cupboard with a moulded stone head and sill, containing a basin and tap for ritual hand cleansing.

Internally (Figure 70) the building has few alterations and is open to a tongue-and-groove ceiling attached to the rafters. The bays are marked by two exposed king-post trusses, mounted on internal pilasters and have no embellishment. There are angled struts and a single rank of purlins. Original low wooden side benches with hinged lids line the north and south walls and the flooring is of square red and black clay tiles. The walls are plastered or whitewashed with scored ashlar marking, also possibly original. Wide internal pilasters flank the doors in both ends. There is electric pendant lighting and a portable butane heater. A small sink is situated in the south-west corner. A dedication plaque taken from the previous Ohel is mounted on the south wall (Roberts nd.). A further plaque states that the burial ground was extended and the Ohel erected in 1881, naming members of the building committee, many of whom are buried in the cemetery.



Figure 67: Cemetery gates and Ohel front



Figure 68: North side of the Ohel



Figure 69: West door exiting onto the burial areas



Figure 70: Ohel interior

Boundary

The cemetery is enclosed by red brick walls and railings. Ornate wrought-iron gates incorporating the date '1881' give access to the main door of the Ohel on Fawcett Road. A low red brick wall, c1m high with a base plinth, completes the street frontage (Figure 71). It is supplemented with wrought iron railings supported by pillars at regular intervals. These have been heightened with modern brickwork. This allows the cemetery to be viewed from the street, unlike the majority of Anglo-Jewish cemeteries which are concealed behind high walls. The open design is probably of social significance and reflects the high visibility the community maintained in the town (Roberts nd.).

The remaining three sides of the cemetery are enclosed by a red brick wall, c2m high, with pilasters at regular intervals. This has blue half-round brick coping and is supplemented by barbed wire security fencing. Different types of bond used in the wall's construction and changes in its brick colour indicate different phases, repairs and heightening (Figure 72). The lower parts are of English Cross bond, while the upper third has darker bricks laid in Sussex bond. The south wall is rendered for part of its extent but exposed brickwork is used for the west part, presumably marking a phase of the cemetery's expansion westwards during the 19th century. The north wall is of similar construction for much of its length, but is partially masked by ivy and other vegetation.



Figure 71: Eastern boundary, the street frontage on Fawcett Road



Figure 72: Western boundary wall, with differences in brick colour and bond where it has been heightened

Landscape and layout

The cemetery occupies a level sub-square plot covering 0.58a (0.23ha). Its layout is simple, primarily to make the most efficient use of burial space. There is no ornamental planting, except a narrow border of shrubs lining the east wall and overgrown hawthorn bushes in the north-east corner. Straight rows of graves are tightly fitted into grassy plots. A single concrete path with rope tile edging leads west from the Ohel. All other paths have been filled with burials. Some of the graves are very narrow (see Figure 74), indicating that some of the deceased may have been buried without coffins (J Kewley pers comm.).

The graves face in several different directions. The earliest mostly face west, but many in the extensions face in the opposite direction, while those inserted into former paths (which ran north-south) face south. Recent graves on the site of the caretaker's lodge face east towards the entrance and the Ohel, with an abrupt change to face in the opposite direction at the point where the south wall changes from being rendered to un-rendered.

Unusually, some 1910s' and 1920s' headstones in the extension face away from their graves (Figures 75-77). They may have been placed in this way so that visitors would not stand on the grave to read the inscription. This configuration was common practice for Jewish graves in the region around Rohatyn in the Ukraine and the same occurs with some Jewish headstones in Leeds (Ratner 2007, 65).



Figure 73: OS 1:2500 map with shading added to show the cemetery's area [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

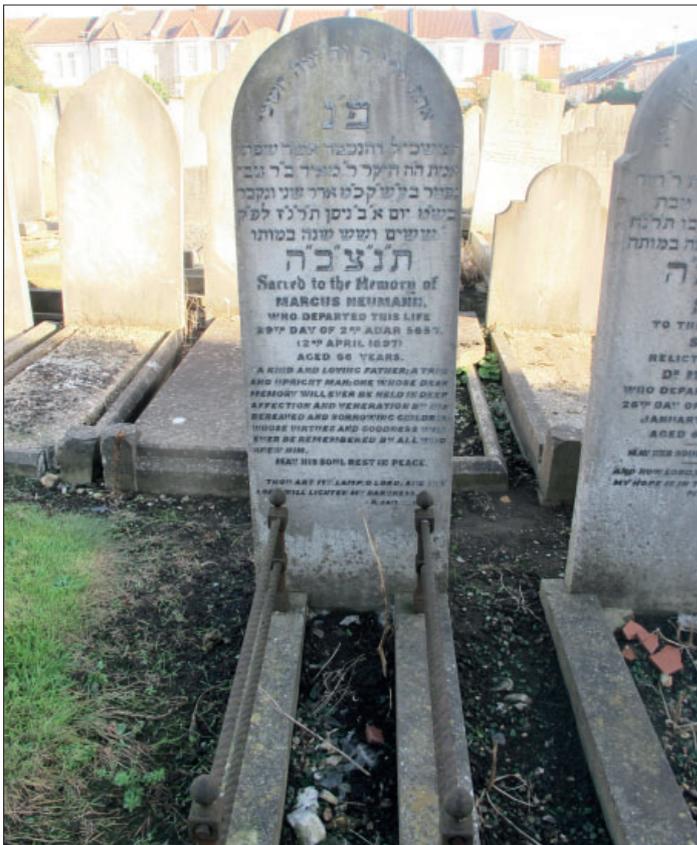


Figure 74: Narrow grave, possibly containing a burial without a coffin



Figure 75: Headstone on the left faces away from its grave



Figure 76: Headstones facing away from graves



Figure 77: Headstones facing away from graves. A former path behind them has burials aligned head-to-toe



Figure 78: View of the cemetery from above ©2018 Google Earth

Burial began at the cemetery's eastern boundary and progressed westwards. Georgian graves occupy the north-east corner, followed by burials from the first half of the 19th century. The western fringes contain 20th-century burials.

The cemetery was almost full by the late 1930s, after which paths were removed to provide additional space. Demolition of the caretaker's lodge in the 1960s made room for further interments and some of the community's most celebrated members who died in the 1970s, including synagogue elders, officials and religious leaders are buried in this area beside the path.

Monuments

The majority of the tombstones are intact. They are of standard templates from English masons, but are old-fashioned for their date (J Kewley pers comm.). The early headstones, small with round tops, some shouldered, are among the finest Jewish funerary monuments in the country (Figures 79 & 80). The earliest (from an inscription legible in 1932) dated from 1763 and marked the grave of Alexander, son of Isaac (Roth 1932, 160). It is not known whether this survives. The early- to mid-19th-century headstones are predominantly tall and uniform in design, with arched or round heads, some shouldered. Many are now leaning heavily (Figure 81). These early graves are not delimited by kerbs or slabs, but some have footstones.

The flamboyant late 19th-century funerary monuments commonly seen in Christian cemeteries are absent from Fawcett Road, but the headstones dating from this period show a variety of shapes and styles. Plain headstones similar to those of the preceding period continue alongside neo-Gothic forms, undressed rocks, scrolls and classically-inspired draped urns and columns. The accompanying graves are delimited by stone kerbs and occasional decorative iron rails.

As elsewhere, the memorials become plainer as the 20th century progresses. From the 1920s, large headstones with round, ogee or oval tops are accompanied by graves with heavy kerbs and coverings of gravel chippings or concrete. The influence of contemporary design is evident in some memorials dating from the 1930s, for example that to S Marks Weiner (d.1939), which combines neo-classical elements with bold and angular Art Deco style (Figure 83). From the 1940s onwards, plain square-headed headstones predominate. Polished granite and white marble is used frequently in the second half of the 20th century and the later headstones are usually accompanied by full slabs over the graves.

Inter-mixing between Ashkenazi and Sephardi Jews was not usual practice, but was more likely to occur in small provincial Jewish communities such as that in Portsmouth. The burials at Fawcett Road are predominantly Ashkenazi, but a few Sephardim appear to have been buried in the cemetery. They include Grace Rachel (d.1864) daughter of Moses Henriques and Jacob Bassan (d.1834) from Jamaica (Roberts nd.).

In addition to the interments, a small plaque marks the spot where the 'scrolls of the law' were buried in 1963. Scrolls considered no longer fit for ritual use and beyond repair are often buried in Jewish cemeteries, because according to religious law anything containing the name of G-d cannot be destroyed or erased.



Figure 79: Georgian headstones in the north-eastern part of the cemetery



Figure 80: Georgian headstones



Figure 81: Tall early- to mid-19th century headstones, some leaning heavily



Figure 82: Early- to mid-19th century headstones, with inscriptions in Hebrew



Figure 83: Art Deco influenced memorial marking the grave of S Marks Weiner (d.1939)

Inscriptions

The earliest inscriptions were individually designed, but letter books and templates were used for later work. Attached lead lettering was used from the late-19th century and was popular throughout the first half of the 20th century. Sand-blasting, particularly useful for carving hard stone such as granite, replaced hand-carving of inscriptions in the mid-20th century.

The oldest headstones are entirely in Hebrew, but English appears in increasing proportions from the mid-19th-century onwards. It is usually beneath the Hebrew, but some of the earlier bi-lingual headstones have English on the back, facing the road, and Hebrew on the front (Figure 84). It has been suggested that this may be of social significance, since a cursory view from the street could give the impression of a Christian or dissenters' graveyard (Roberts nd.). Chronograms, dates hidden in Biblical verses, a traditional device, comparatively rare in England, are used at Fawcett Road (Kadish 2003, 8).

Many inscriptions praise the deceased for their virtue, particularly their impeccable character, good deeds and piety, all of which were important for securing their place in *olam ha-ba* (the afterlife). The inscription to Henrietta Samuel (d.1922), for example, records: 'A woman of sincere piety and deep religious earnestness, may heaven be her divine portion', while Joseph Kauffman (d.1920) was 'highly respected for his integrity'. In the case of men, the deceased's sense of duty to others and the esteem in which they were held is shown in references to prestigious offices and titles they held. Other virtues were considered more appropriate for women. Alice Theresa Marks (d.1898), for example 'maintained and educated a large family by her own exertions and even nights gave to nursing the sick, comforting the dying and consoling those in trouble'.



Figure 84: Early-19th century headstones with English inscriptions on their backs (Photograph by M Hesketh-Roberts 2001 AA027895)

The cemetery is a rich source of funerary art, containing some of the earliest and finest Jewish grave symbols in England (Figures 85-90). Cohen hands and Levite pouring jugs are the most common among a variety of symbols on the Georgian tombstones. Felled trees signifying lives cut short and hands lighting Shabbat candles, signifying women's piety, are also present. Jewish symbolism continues to be used on the later memorials. Pseudo-armorial devices, usually punning references to Jewish names, are used (Roberts nd.). While the Star of David does not occur on the early headstones, it is found on a few from c1908 and becomes increasingly popular, to the extent that it is found on most of the later memorials.

Non-Jewish symbols were adopted from the second half of the 19th century onwards, when elaborate floral and foliate motifs mirror those found in contemporary Christian burial places. Clasped hands recur, usually with an extended index finger in the right hand (Figures 92 & 93). A crown with crossed laurel branches is used on the headstone of Henry Zeffertt (d.1905) and his wife (Kate d.1911), probably members of the Zeffertt family of tailors. The same symbol, perhaps a family emblem, can be seen on the headstones of Lesser Zeffertt (d.1910) and his wife Fanny (d.1914). Monumental masons' names are occasionally recorded on the later headstones, including the Craven family, of Kingston, Portsmouth, which occurs several times.



Figure 85: Georgian headstones with Levite and Cohen symbols (Photograph by Mike Hesketh-Roberts 2001 AA027893)



Figure 86: A lion and stag symbol, possibly associated with the name of the deceased



Figure 87: Cohen hands symbol



Figure 88: Levite symbol



Figure 89: Broken tree symbol on late-18th century headstone



Figure 90: General view of Georgian headstones in the oldest part of the cemetery



Figure 91: Headstones dating from the 1930s



Figure 92: Clasped hands on a headstone dating from the 1920s, used alongside ivy another common funerary symbol



Figure 93: Clasped hands on a headstone dating from the 1920s, used alongside ivy another common funerary symbol

Historical Associations

Local dignitaries, merchants and Navy Agents are buried in the cemetery. Close to the entrance is David Barnard, a Navy Agent between 1809 and 1832, who lived at 67 Havant St, Portsea. He was a pawnbroker and community leader, who served as an elder of the synagogue. Nearby is Joseph Levy, a Navy Agent from 1814 to 1819. Twelve Jews who drowned in 1758, when their small hired boat overturned in a sudden squall when going alongside HMS Lancaster are also buried in the cemetery (Green 2005, 24).

Merchants include members of the Levy Yuly family, their graves marked with a single large headstone. They were traders and courtiers in Morocco, who left in 1790 to escape persecution from Moulay Yazid. They settled in Gibraltar, but some family members made their way to London where they made a living exporting ceramics, furniture, tea and blue fabrics from the Tuareg of the Sahara and importing African and Moroccan products. They later established themselves in Portsea and other ports such as Ramsgate and Gloucester (Roberts & Holt nd.). Judah Levy Yuly (d.1919) 'was a benefactor of the poor in Morocco and saved many during famine'. He later served as an elder of the synagogue.

Casualties of military conflict are commemorated. The tomb of K Eleanor Hyams pays tribute to her brother, Alec Hallenstein Hyams of the Royal Fusiliers, killed in action at Grafenstafel, Flanders in 1915. He is named on the Menin Gate memorial at Ypres and is likely to have been among the c100,000 casualties of the Second Battle of Ypres, when poison gas was first used by the German army. Similarly, the graves of Lily and Maurice Berney have a memorial plaque to their son Geoffrey David, killed, aged 20, when serving on HMS Barham (CWGC). Torpedoes from a German submarine struck the ship on 25th November 1941. War-damaged windows in the synagogue were renewed as a memorial to him and he is named on the Portsmouth Naval Memorial.

Prominent among the civic leaders buried in the cemetery is Emanuel Emanuel (1808-1888), one of the most influential figures in the town's development. He moved to Portsmouth from London and became wealthy from trading as a jeweller, watchmaker, diamond, pearl, bullion and freight merchant, supplying plate to the Royal Navy and silverware to the Royal family. He was elected to the town council in 1841, became an alderman in 1862 and the first Jewish Mayor of Portsmouth in 1866 (Gordon nd.). Referred to as an 'officious little Jew' by the Hampshire Telegraph in 1849, he was a leading force in transforming the town. He was responsible for securing the town's water and gas supplies, promoting the railway to London, obtaining land for Victoria Park (now the People's Park), and other public projects. He was Director of the Clarence Esplanade Pier Company and the Isle of Wight Steam Packet Company (Gordon nd.) and a generous benefactor of the synagogue. His funeral was a large public occasion and his children donated a memorial drinking fountain to the corporation, which is now listed grade II (Historic England List Entry No.1387189). His grave has a plain headstone (Figure 94) inscribed with references to his public offices and a Biblical quotation extolling his virtues as a strictly honourable man. Harry Sotnick (1906-1970), alderman and the first Jewish Lord Mayor of Portsmouth, is also buried in the cemetery. He served as Solicitor and Trustee of the Hebrew Community, Chairman of Welfare Services and a governor of Portsmouth Grammar School. The inscription on his large headstone describes him as 'A man of the people'.

Graves of the community's ministers, elders and synagogue office holders, line the cemetery's path. Rev. Isaac Phillips's (d.1924) is marked by a red granite headstone. He was a popular and conciliatory figure with, perhaps, the longest tenure of any minister in an Anglo-Jewish congregation (Rubinstein et al 2011, 752). He became the congregation's minister in 1864, at just 19 years of age, and relinquished the office just a month before his death. His son Rev. Lewis Phillips (1881-1977) is also buried in the cemetery. He became a rabbi in South Africa and later minister of Prince's Road Synagogue in Liverpool, returning to Portsmouth on his retirement. Reb Leib Aleph (d.1814), mohel (person trained to perform circumcision) of the community for almost 45 years is buried near his wife Bunla. He attracted controversy for appropriating £50 belonging to the congregation, which was probably used to fit out the breakaway synagogue in Daniel's Row (Newman 1952, 252, 260).

Heritage significance

Fawcett Road cemetery is the oldest fully documented Jewish burial ground in the English provinces (Kadish 2011, 64) and a product of initial Jewish expansion from London to coastal ports. It is particularly well-preserved and, arguably, the finest Jewish burial ground outside the capital. It contains well preserved Georgian headstones with Hebrew inscriptions and its Victorian Ohel survives largely unaltered - one of a dwindling stock to have survived demolition. The Jewish community's important role in Portsmouth's development is reflected in the burials of notable figures in the town's civic and economic history.



Figure 94: Headstone of Emanuel Emanuel JP, alderman and Mayor of Portsmouth

Sheffield, Ecclesfield Jewish Cemeteries

NGR: SK 3572892692

County: South Yorkshire

Local Planning Authority: Sheffield Metropolitan Borough

Designation: none

Owner: United Synagogue Sheffield

Summary

Ecclesfield has two Ashkenazi Jewish cemeteries, founded at different dates. The earliest and largest, on the south side of Colley Road, was established in 1872 by the Sheffield Old Hebrew Congregation. In 1931 another cemetery was created on the opposite side of the road by the Sheffield Central Synagogue. The combined plots contain approximately 2,000 burials. The earlier cemetery has been extended and still has space for additional interments, but shrinking congregation numbers mean that new burials are rare. Its Art Deco style Ohel, by Wynard Dixon, dates from 1932. A caretaker still occupies a cottage at the entrance.

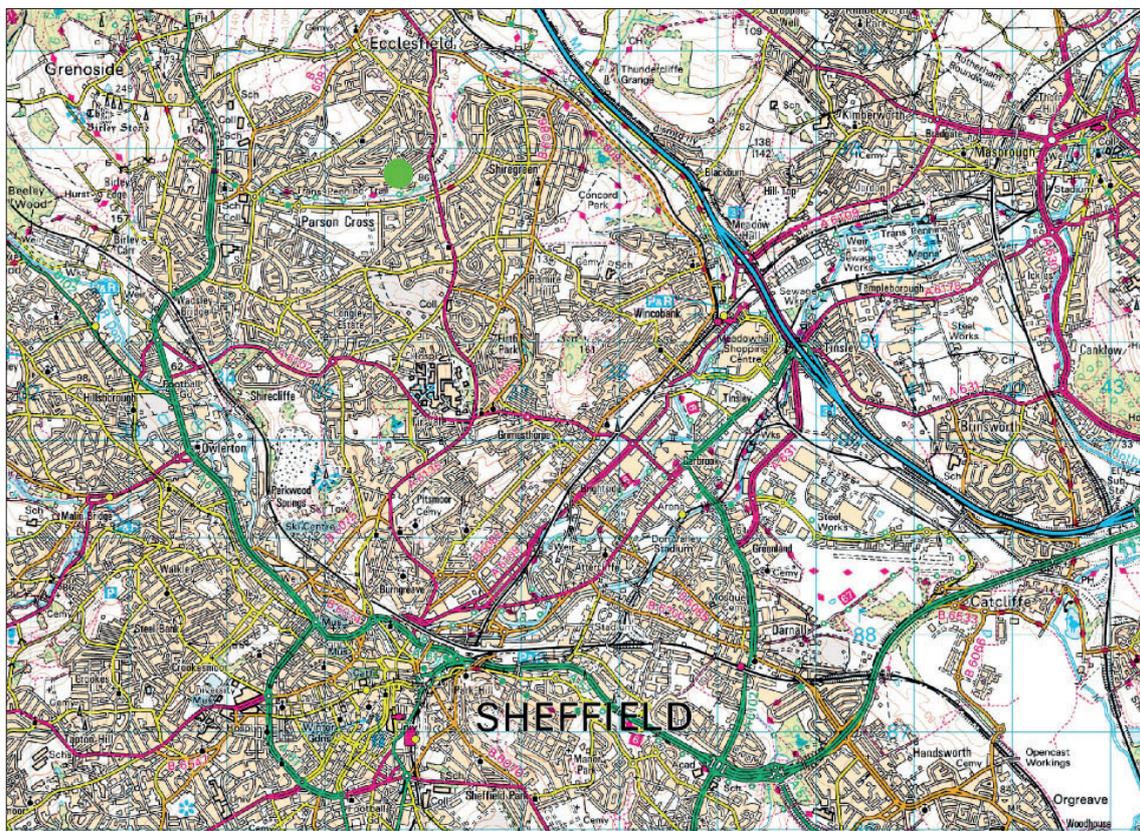


Figure 95: Ecclesfield Cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

David Dempsey, chairman of the Sheffield Chevra Kaddisha, and Aiden Shearan, caretaker of the Ecclesfield cemeteries, kindly allowed us access to their burial grounds, accompanied us on a site visit and shared their extensive knowledge of the cemeteries and Sheffield's Jewish community with us.

Background

Ashkenazi travellers and journeymen began to visit Sheffield in the 17th century, to buy silverware and cutlery, but no Jews lived in the town. In 1774 the Gofin family arrived and, by 1786, jewellery traders Isaac and Philip Bright from Biarritz were also residents. Their descendants formed the bulk of Sheffield Jewry for the next twenty years or more (Ballin 1986). Some of the earliest references to Jews in Sheffield are in the Trade Directory of 1797. Gershon Abrahams, a spectacle maker, worked in the town, as did Benjamin Polack, a silversmith whose mark was registered in the Sheffield Assay Office in 1807 (Lunn nd.). There was also a jeweller, HL Braun and tailors, outfitters and picture dealers (Saunders 2002, 177).

The date generally given for the establishment of a congregation is 1838, but there is an early reference to a minyan or prayer house at the home of Solomon Myer in 1817. He also supplied kosher meat (Sheffield City Council 2016; Lunn nd.; Ballin 1986). By 1850 there were c400 Jews in Sheffield and between 1848 and 1851 a synagogue was established in Fig Tree Lane (Sheffield City Council 2016; Lunn nd.; Ballin 1986).

Dissidence increased with the growth of the community. Newcomers became discontented with decisions made by the powerful group of Privileged Members and a split in the congregation occurred soon after 1860. The dissidents formed the Central Hebrew 'New' Congregation (the "Chevra") which initially met in Solley Street and then over a butcher's shop in West Bar (Lunn nd.). In 1872 the original 'Old' Hebrew Congregation moved to premises in North Church Street, where it was to remain until 1929.

During the late-19th century Sheffield's Jewish community steadily increased with the immigration of Jews from Eastern Europe. The established Anglo-Jewish population was almost totally eclipsed by new arrivals by 1900. In 1903 the Jewish population of Sheffield was c800 according to the Jewish Year Book. Most were impoverished and worked as tailors, machinists, cabinet makers, drapers, plumbers, painters, paper hangers, glaziers and watchmakers (Lunn nd; Sheffield City Council 2016). They found cheap housing in the Scotland Street and West Bar areas, and their numbers were bolstered by additional immigrants sent from London by the Jewish Dispersal Committee.

The community prospered for much of the 20th century. Jews became involved in local politics and were prominent in the local cutlery and silverware manufacturing industries. In 1914 the Central Synagogue opened in Campo Lane and the Old Congregation moved to a new synagogue in Wilson Road, Eccleshall, in 1930

(Saunders 2002, 177). This accommodated large numbers who had moved away from the declining inner city. The Jewish Year Book records Sheffield's Jewish population reaching its height of 2,462 by 1934. The Central Synagogue in the city centre was destroyed during the Second World War and its members gravitated to Wilson Road. In the 1960s the two congregations amalgamated as the United Sheffield Hebrew Congregation.

In the late-20th century Sheffield's Jewish population dwindled, falling to 763 by 2000 (Newman 2016). Traditional trades and businesses were declining and young people left to seek opportunities elsewhere. Attitudes also changed, resulting in falling synagogue membership (Ballin 1986). By the 1990s, the 970-seater Wilson Road synagogue was no longer practical and a new modern synagogue in Psalter Lane next to Kingfield Hall opened in 2000.

Foundation and development

A burial ground in Bowdon Street served the community for forty years but, following its closure in 1870, the Old Hebrew Congregation acquired land for a larger cemetery. The plot was among a cluster of enclosed strip fields surrounding Ecclesfield village. The OS map of 1892 (Figure 96) shows the cemetery set back from a trackway, with a caretaker's house outside its north-western boundary, a small mortuary chapel and a single central path bisecting the burial area immediately to its south.

By 1923 the northern part of the cemetery was extended eastwards to incorporate a small block of land (Figure 97). Expansion continued throughout the early-20th century and by 1934 (Figure 98) the cemetery had taken in additional land along its eastern border and had western sides. A new path parallel to the existing path was laid out in the western extension. Further enlargement took place prior to 1953, when a block of land was added on the south boundary, almost doubling its size (Figure 99)

The layout of paths was extended into the new area and two cross paths were added, forming the main axes of a grid plan. Later, the grid of paths was extended as burials filled the southern end of the old cemetery. More recently, the cemetery has expanded westwards to incorporate a remaining area of open land adjacent to housing. A large amount of unused burial space remains, but new burials are few today due to the diminishing size of the congregation (David Dempsey pers comm).

In 1932, a separate cemetery with its own Ohel was established opposite the existing cemetery. The newer cemetery north of Colley Road is relatively full and closed for burials in the 1960s. Its disused Ohel was recently demolished for housing development.

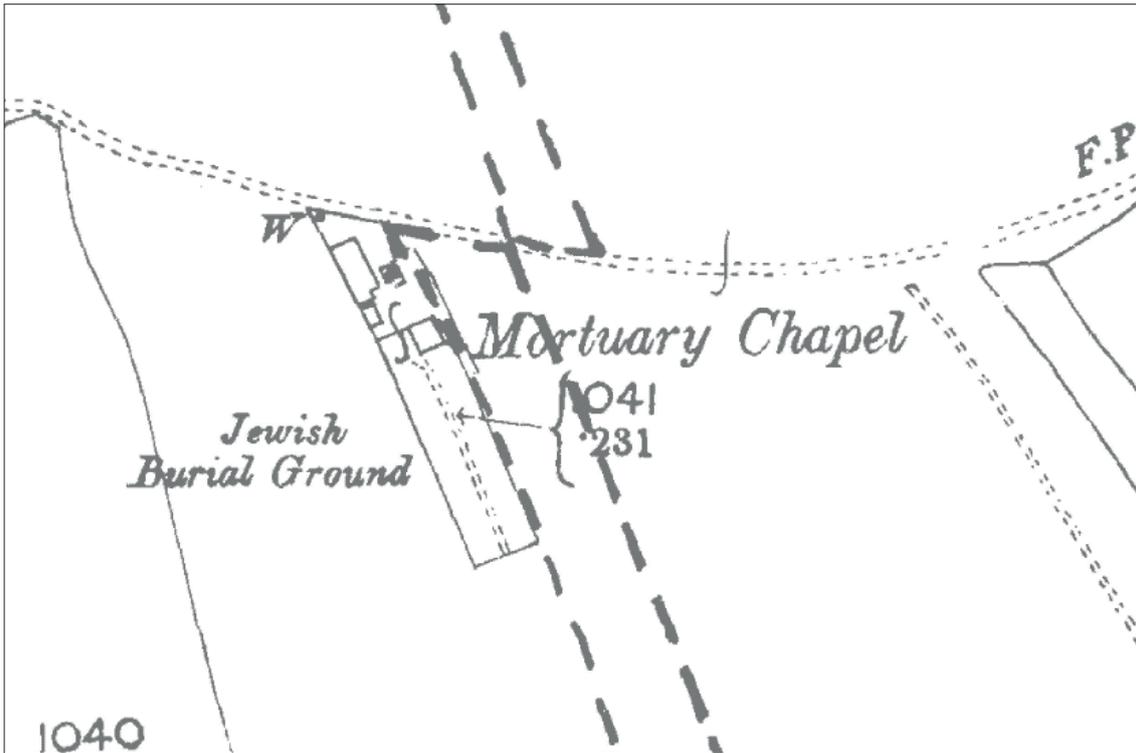


Figure 96: OS 25"1892 showing the cemetery's initial layout [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP0024]

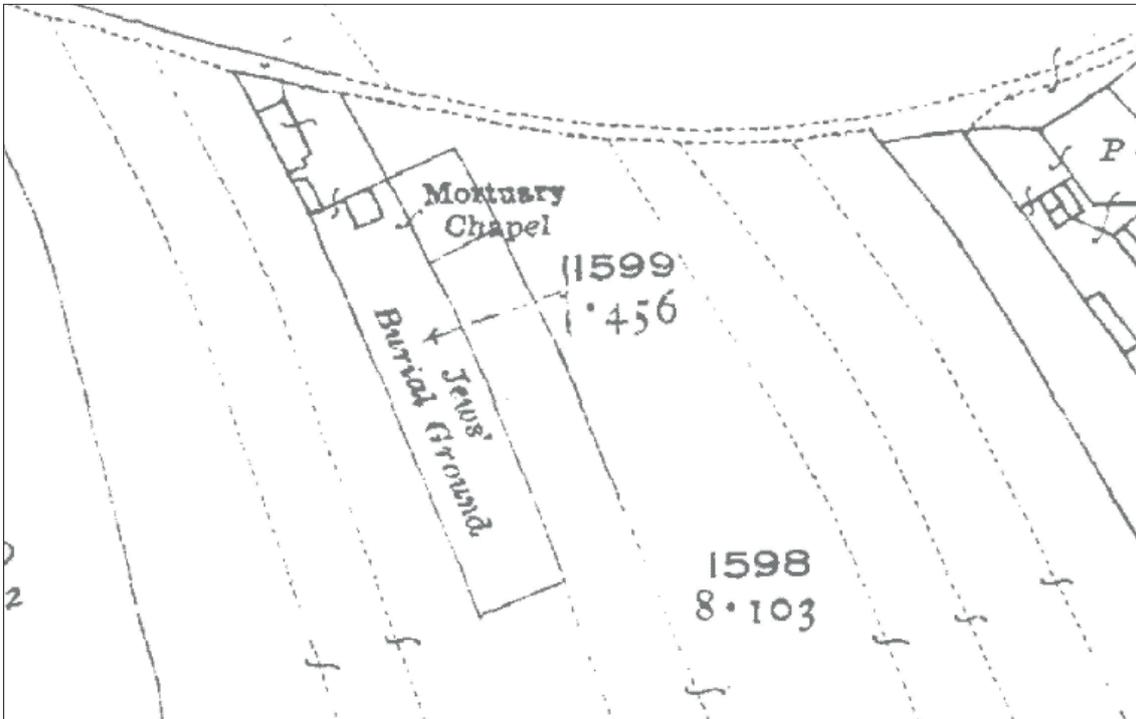


Figure 97: OS 25" 1923, showing the cemetery extended eastwards [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

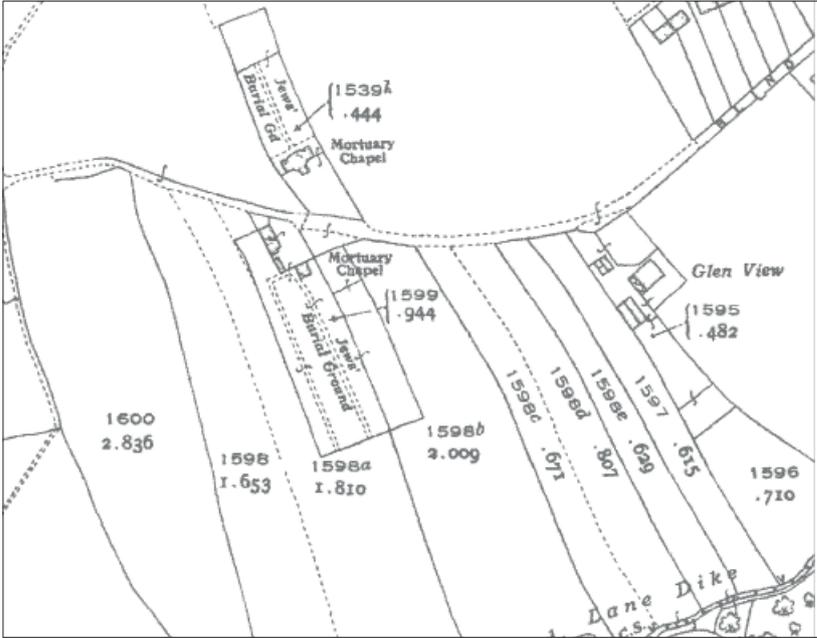


Figure 98: OS 25" 1934, showing west extension and the new cemetery north of Colley Road [Historic Ordnance Survey mapping © and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

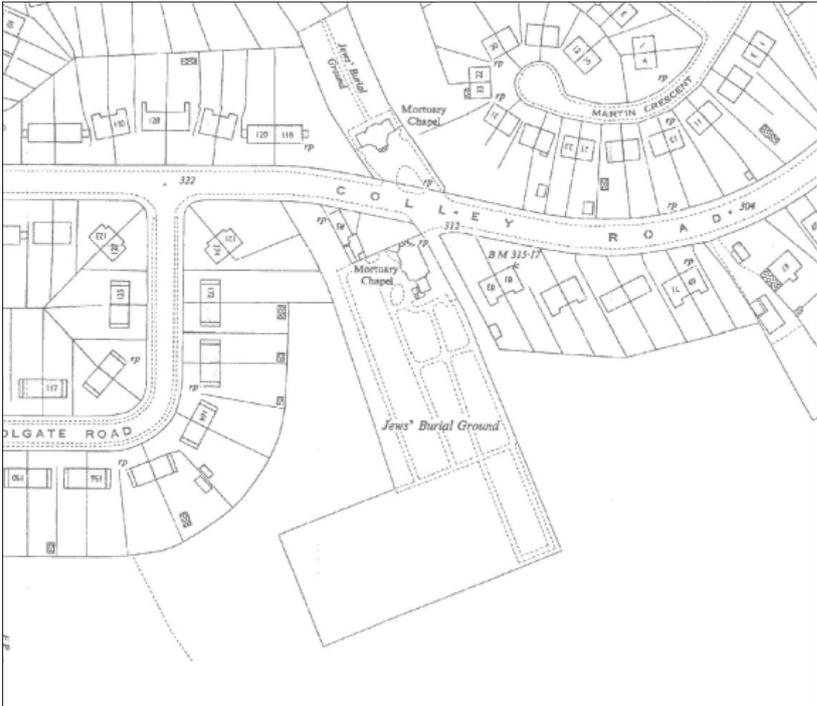


Figure 99: OS 1:1250 1953, with the cemetery extended to the south [Historic Ordnance Survey mapping © and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

Landscape and layout

The Old Hebrew Congregation's cemetery south of Colley Road covers 2.4a (0.97ha). The burial area slopes upwards from the Ohel, with large ornate 19th-century headstones initially giving it the character of a Victorian cemetery. Male and female burials are segregated in separate rows and children's graves lie together in a small group. An expanse of lawn with no headstones, but presumably containing unmarked graves, lies immediately east of the earliest burials. Ornamental planting is minimal, but an avenue of yew trees flanks the central path (Figure 101). This is continued by an avenue of sycamore trees through the first extension. Further trees are found along the boundaries, but planting is otherwise confined to shrub borders near the Ohel.

Graves dating from the 1920s to early 1940s occupy a strip along the west side, which was the first extension into the neighbouring field. Segregation by gender appears to have ceased before the late 1920s, by which time male and female burials are found in the same rows and husbands and wives are sometimes buried next to each other. Burials from the 1940s are located on the east side.



Figure 100: Current OS large-scale map with dark green shading added to show the cemetery area [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]



Figure 101: The mossy central path through the old cemetery's earliest plot, flanked by yew trees and Victorian gravestones

A central cross path runs east-west at a break of slope, beyond which the ground slopes downhill steeply. This part of the cemetery is different in character, with plain mid- to late-20th century graves densely covering the slope as far as the cemetery's southern boundary (Figure 102).

A former field wall runs south from Colley Road, dividing the burial areas of the 1930s from the latest extension to the west. There are no other internal divisions or enclosures.

The grid layout is utilitarian and makes efficient use of burial space. The sub-rectangular lawned plots are delimited by asphalt paths with edging stones. Burials are closely packed together and even the small turning circle in front of the Ohel contains a grave. Graves all face east-north-east, which fits the general layout of the plots, but only some inscriptions face the paths.

The newer burial ground north of Colley Road covers 0.2a (0.08ha) of sloping ground with a short flight of steps which originally led from the rear of the Ohel. It is bisected by a central gravel path flanked by mature sycamore trees. Access was formerly from the Ohel, but is now through an alley east of the new housing development. The burials date from 1932 onwards, with the oldest occupying the far, north, end of the cemetery and 1940s to 1960s burials in the south part. The graves were aligned facing the entrance and Ohel.



Figure 102: Mid- to late-20th century graves in the south extension



Figure 103: Ecclesfield older Jewish cemetery, its Victorian core, of darker appearance, with later graves surrounding it (©Google Earth 2018)

Boundary

Both cemeteries are accessed from entrances on Colley Road and are enclosed by a combination of brick walls and panel fencing. The frontage of the earlier cemetery has a low red brick wall supplemented by iron railings. Two sets of iron double gates (Figure 104) enclose a forecourt, used as a parking area, next to the caretaker's house. Inside is a further boundary, a yellow brick wall with a pair of iron gates decorated with Star of David motifs. These lead to the Ohel's side entrance and the burial areas beyond.

The south, east and west sides are enclosed by red brick walls in Flemish stretcher bond with buttresses and tile and brick coping (Figure 105). The walls are constructed in staggered sections where they straddle the hill-slope and vary in height, but are approximately 1.0m to 1.7m high, with the south and east sides being highest. A plain door in the centre of the east boundary is a separate entrance for the Cohanim. Opposite this there is a wide breach in the west boundary where the wall has been demolished. The south boundary had two doors opening onto public amenity land, the eastern of which is now bricked up. A central length of the south boundary has concrete panel fencing, probably covering a gap where the wall collapsed. Similar fencing is used for the boundary of the newest, north-west, extension.

The later cemetery is entered through a side gate at the end of the alley next to the new housing. It is fully enclosed by red brick walls, c1.5m high, with concrete coping stones. The east and west boundaries, on sloping ground are built in staggered sections. The new houses are separated from the cemetery by a concrete panel fence.

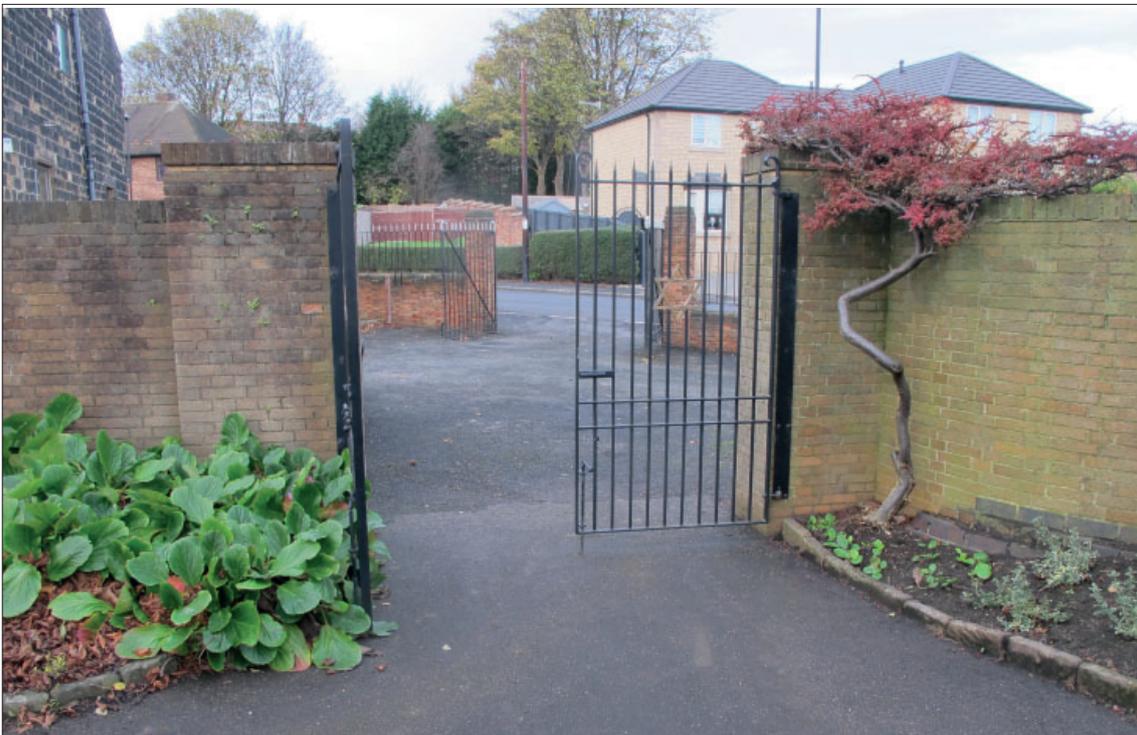


Figure 104: View towards Colley Road, inner gates in the foreground



Figure 105: Southern boundary wall on the right, eastern boundary wall ahead

A section of the east boundary wall has been newly rebuilt with modern bricks, following the same style as the original wall which joins it. The opposing section of the west boundary has been replaced with concrete panel fencing. The north boundary wall is original, with minor repairs. It has a blocked gate in its centre which the main path would once have led to, but a burial in front now blocks it (Figure 106).

Buildings

The only surviving Ohel and the caretaker's house are both situated in the older cemetery. The Ohel in the later cemetery, now demolished, was a distinctive building with a central domed bay flanked by two wings (Figure 107).

The 19th-century caretaker's house (Figure 108) is of two-storeys and built to a wide-gabled plan in coursed local grit-stone. It appears to pre-date the cemetery, but is not shown on the 1:10,560 map of 1855. It has a rendered west gable with no openings, suggesting it might have been partly demolished.

The surviving Ohel (Figure 109) was designed by Wynyard Dixon and built in 1931-2 (Kadish 2011, 86). Wynyard Dixon, son of wealthy local silver and metal manufacturer James Dixon, was not a well known architect, but a surveyor who undertook local commissions. The prayer hall's consecration was reported in the Sheffield Daily Telegraph on the 28th August and 5th September 1932 (Sheffield Local Studies Library microfilm).



Figure 106: Northern boundary of the later cemetery, with a blocked gate in its centre

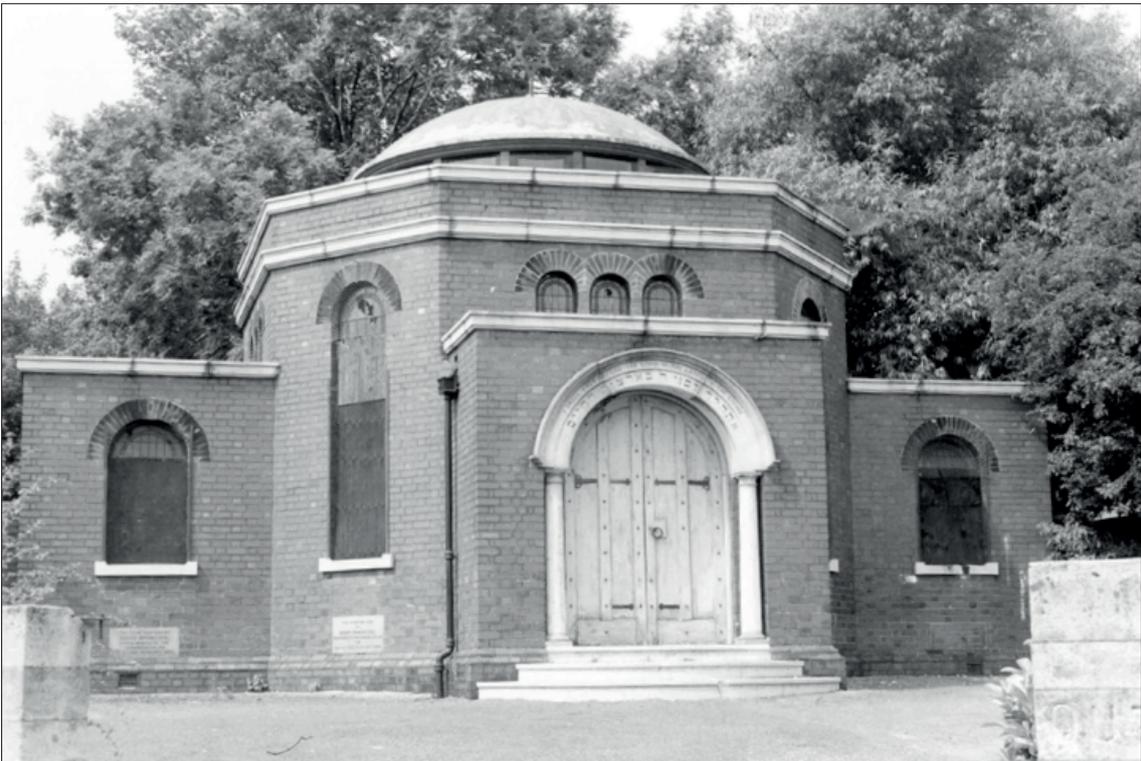


Figure 107: The Ohel in the later cemetery, photographed in 1986, now demolished. ©Sheffield Libraries and Archives (www.picturesheffield.com)



Figure 108: The caretaker's house



Figure 109: Ohel of 1932 by Wynyard Dixon. Viewed from the north

It is a flat-roofed building of three bays, distinguished by Modernist, Art Deco and Jewish cultural influences with well-preserved details. The walls, friezes and other details are in thin yellow brick, mostly Flemish bond without closers. Both ends have wide alcoves that are formed by full-height external projections. The north end contains the main doorway, reached by a flight of steps with low walls and railings which appear to be original. The flat-headed door is set within a panel of vertical dog-tooth brickwork, flanked by pilasters with brick cornices, above which is a frieze formed by upright bricks and a raised low-angle pediment. The dog-tooth panel contains a stone plaque with a Hebrew inscription. The cornices feature ornamental brickwork in an intersecting V-pattern with projecting star-shaped and square-shaped terracotta motifs. In the south end a similar projection contains a central window.

An original flat-roofed extension (Figure 110) is attached to its south end and a later porch has been added to the west side. The brickwork of the south end continues into the flat-roofed extension, which is entered by two-panelled doors from the cemetery in the west side and south end. It is lit by small rectangular windows in both sides. The west and south sides of the extension are enclosed by garden walls and flower beds which incorporate hand basins for ritual hand cleansing on leaving the cemetery. On the west side of the Ohel a deep porch with a double door is attached to the central bay, but is deliberately separated from the main building by a narrow gap, the purpose of which is to allow the Cohanim to enter the porch without being in the same building as the deceased (David Dempsey pers comm). The porch is flat roofed with similar brickwork and details to the main building.

The fenestration is in keeping with the style of the building and has leded stained glass incorporating Star of David motifs in the heads above rectangular opening panels. The main windows are a tall rectangular shape with trapezoidal heads. Above the porch is a smaller window in which both the head and base are trapezoidal. The jambs are formed with plain brick headers and the sills with sloping upright bricks. The frieze in the north end runs around the sides and the south end, with a lower band of headers at the level of the ceiling. Rainwater heads and downpipes, located in the angles of the end wall projections, may be original and are in a similar style to the other details.

The interior (Figure 111) also seems to have been little altered and is distinguished by fully-exposed brickwork with good ornamental detailing similar to the exterior. The flat roof and tall windows create a notably spacious and well-lit interior. Pilasters to the corners and between the windows have cornices with similar intersecting-V embellishment to the exterior and terracotta scrolls. They support a plain brick frieze formed with upright headers. The flat roof is supported by a coffered ceiling of deep longitudinal and transverse beams, with a double-width beam spanning the centre. Architectural detailing is continued into the doors (Figure 112), which feature small Star of David stained glass windows and tall iron handles in a distinctive Art Deco design. Both doorways have separate internal and external doors. The internal doors are flanked by dog-tooth pilasters similar to that surrounding the external north end door. The floor is also probably original, with a central Star of David pattern in red, white and buff square clay tiles.



Figure 110: Ohel from the south-west. Houses to the right (north) occupy the site of the demolished Ohel

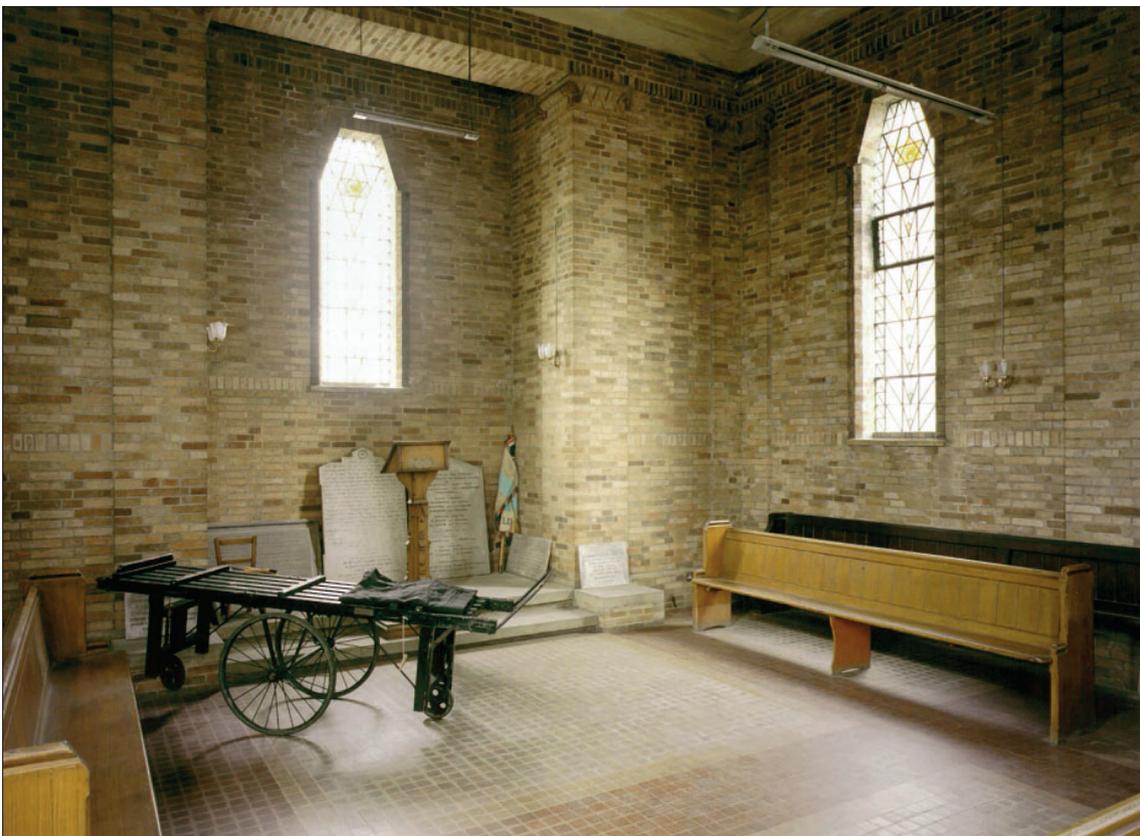


Figure 111: Ohel interior (photograph by Bob Skingle 2002 AA038913)



Figure 112: Detail of side doors. The front doors follow the same pattern

The building is furnished with moveable pews and benches, heated by a portable gas heater and has pendant strip lights. It contains a series of plaques which are no longer in situ; some commemorate individuals and others are foundation stones from community buildings which no longer survive.

Monuments

Both the cemeteries contain headstones which follow general trends in tombstone design and most are understated, in keeping with Jewish tradition. Twelve headstones from Bowdon Street burial ground, which was compulsorily purchased and destroyed for road widening in 1975, are contained in a small railed enclosure close to recent graves in the southern cemetery (Figure 113). The oldest headstone in situ is a tall round-headed slab on the grave of Louis Glück from Poland (d.1874) (Figure 114).

Gothic Revival characterises the Victorian memorials (Figure 115) and a few examples of cylindrical pedestals supporting urns, scroll-shaped tombs or broken columns continue into the 1920s. Large headstones in a variety of shapes were popular in the 1910s and 1920s, with Gothic, ogee, arched, half-round, shouldered or more ornate types with mini urns in their centre.

Granite and marble became increasingly fashionable in the later 20th century, while earlier tombstones were predominantly of York stone. From the 1930s onwards simpler tombstones were used, heralding later fashions for undecorated square or peon forms. The later 20th-century headstones are thicker and less elaborate than the earlier memorials and the margins of graves are bounded with broad



Figure 113: Headstones from Bowdon Street enclosed by railings, recent tombs in the background



Figure 114: Headstone of Louis Glück, the oldest grave in the cemetery. A path cuts in front of it, an unusual occurrence since it is disrespectful to step on a grave



Figure 115: Late-19th and early-20th century headstones in the earliest part of the original cemetery

kerbs supplemented by full grave slabs or gravel chippings (Figure 116). In recent years the preference is no longer for standing headstones, but flat tombs of Chinese granite with ledger stones, to prevent collapse and deter vandalism (David Dempsey pers comm).

Inscriptions

The majority of the inscriptions in both cemeteries are legible and are engraved or of attached lead letters. Hebrew and English are used on most headstones, but the earlier memorials have a greater proportion of Hebrew to English. A few exceptions include wholly English inscriptions on the headstones of Rachel Baum (d.1913) and Maude Helena Guttmann (d.1884), and a Hebrew inscription on the headstone of Rivka, daughter of Moshe Ha'Levi (Figure 117). The absence of English was, perhaps, intended to show that she was highly Orthodox and not assimilated. The inscription translates as:

Here lies our beloved mother and crowning glory of her husband, the worthy and modest woman Rivka [Rebecca] daughter of the honoured Moshe [Moses] Ha'Levi [the Levite]. She toiled all her life day and night to instruct her sons in the ways of the Torah. She spread her palms to the poor, welcomed all the charity of her home all her life...May her soul be bound up with the bond of life.

An accompanying motif appears to show two palm branches spread out over a tabernacle-like home, surrounded by laurel leaves (Dr Dale Dishon pers comm.).



Figure 116: Plain funerary monuments of the 1970s and 1980s, with graves delimited by thick kerbs



Figure 117: Headstone of Rivka, daughter of Moshe Ha'Levi (d.1941). Despite its relatively late date the inscription is entirely in Hebrew, probably to demonstrate her piety

The information contained in the inscriptions is of the customary form and differs little from the Victorian period to the present day. Standard funerary motifs and Jewish symbols are also used. Carved foliate designs on the Victorian and early 20th-century headstones include popular laurel wreaths and garlands, ivy, grape vines, daisies, roses, lilies and lily of the valley. In addition to their decorative purpose, these variously symbolise triumph over death, immortality and purity. The flame of eternal life is also represented.

Monumental mason's marks show that the memorials were the work of local craftsmen, including Rodgers and Benson of City Road, the Bingley Brothers of Greenland Road and 'Darnall', listed in trade directories dating from 1905 and 1925 (White's & Kelly's) and making memorials for Ecclesfield into the 1940s. The cemetery north of Colley Road has a headstone with its inscription entirely in Hebrew, made by AM Budinsky of Leeds, presumably a Jewish sculptor, trading from Meanwood Street in 1921 (Kelly's Directory).

Jewish symbolism is largely confined to the Star of David, which begins to be used at Ecclesfield from the 1910s and from the 1930s onwards occurs more frequently. Older Jewish symbols are not plentiful, but Cohen hands are found occasionally. Some fine examples can be seen on the earlier headstones brought from Bowdon Street (Figures 119 & 120).



Figure 118: Lilies carved on the headstone of Elizabeth, wife of Maurice Chapman of London (d.1902). She was 'endowed with the highest attributes of a true woman of Israel'



Figure 119: Unusually realistic Cohen hands on a 19th-century headstone from Bowdon Street cemetery



Figure 120: Broken candle symbol on a 19th-century headstone from Bowdon Street cemetery

Historical associations

The earliest headstone, that of Louis Glück (1804-1874), commemorates one of the community's most prominent members. Born in Posen, Prussia, he emigrated to Britain in 1836 and made a name for himself as a micrographic artist. Among his work were portraits of Queen Victoria and the Duke of Sussex, which survive in the Royal Collection, the Victoria and Albert Museum and the British Museum. He was also a professor of languages, engaged by the Duke as his Hebrew tutor. Although he fathered eleven children by four different women, in later life he became respected as a community leader who worked for closer understanding between Jews and Christians (Laidlaw 2004).

Eminent psychiatrist Erwin Stengel (1902-1973), also buried at Ecclesfield, was born and trained in Vienna. He came to England to flee Nazi persecution and became Associate Professor of Psychiatry at the University of London, where he pioneered work on the nature of attempted suicide. In 1957 he was appointed Chair of Psychiatry in Sheffield, with responsibility for clinical services for the United Sheffield Hospitals. He was one of the founders of the International Association for Suicide Prevention (Jenner 2004; Pilowsky nd).

Religious and community leaders buried in the cemetery include Rabbi Barnet Isaac Cohen (1880-1949), who was minister of the Sheffield Hebrew Congregation for many years. He is buried apart from the other graves in a small plot enclosed by iron rails immediately inside the cemetery entrance. The inscription on his headstone states that, although he died in London, he 'chose to rest amid those he had loved and served for 39 years'. The Reverend Cecil Donn, who died in 1970 having 'served the Sheffield community for 31 years', is buried beside his wife Eva, with Cohen hands and menorah candle symbols respectively on their matching black granite headstones. Synagogue officials are also present, including Michael Joseph Jacobs (d.1907), former President and Senior Member of the Sheffield Hebrew Congregation.

World War casualties are commemorated, some with CWGC stones. The newer cemetery has a CWGC headstone to Gunner Jack Bronks of the Royal Artillery, killed in 1941. Other casualties from the Second World War include Mark Fredlieb of the Duke of Wellington's West Riding Regiment, killed in 1945; Harry Silver of the Royal Army Ordnance Corps, killed in 1945 and Simon Yospur of the Royal Army Service Corps, killed in 1943 (Sheffield War Memorials).

Heritage significance

The cemeteries at Ecclesfield are a legacy of Sheffield's once large and thriving Jewish community. From an early date Jews contributed to Sheffield's commercial success by their involvement a variety of trades, including cutlery and silverware manufacture. Celebrated artist Louis Glück and eminent psychiatrist Edwin Stengel were known more widely for outstanding success in their respective professions. The Art Deco Ohel in the southern cemetery is a rare example of an Anglo-Jewish Ohel in this style. It stands out on account of its size and workmanship as one of the better 20th-century Ohalim in the country (Kadish 2011, 86).

Sunderland, Ayres Quay Cemetery

NGR: NZ 3885057617

County: Tyne & Wear

Local Planning Authority: Sunderland City Council

Designation: none

Tyne & Wear HER: 5965

Owners: Board of Deputies of British Jews

Summary

Ayres Quay is the oldest Jewish burial ground in the north-east of England. It was opened in about 1780 and closed in 1856, after it had become full. It has long been abandoned and, following the synagogue's closure in 2006, there is no longer a Jewish community in Sunderland. In recent years the area surrounding the cemetery has been transformed by development. It is now bordered by a refuse tip and an industrial estate. It has been on Jewish Heritage UK's 'at risk' list since 1999 and despite past initiatives to restore it, it is heavily overgrown and few of its headstones remain standing.

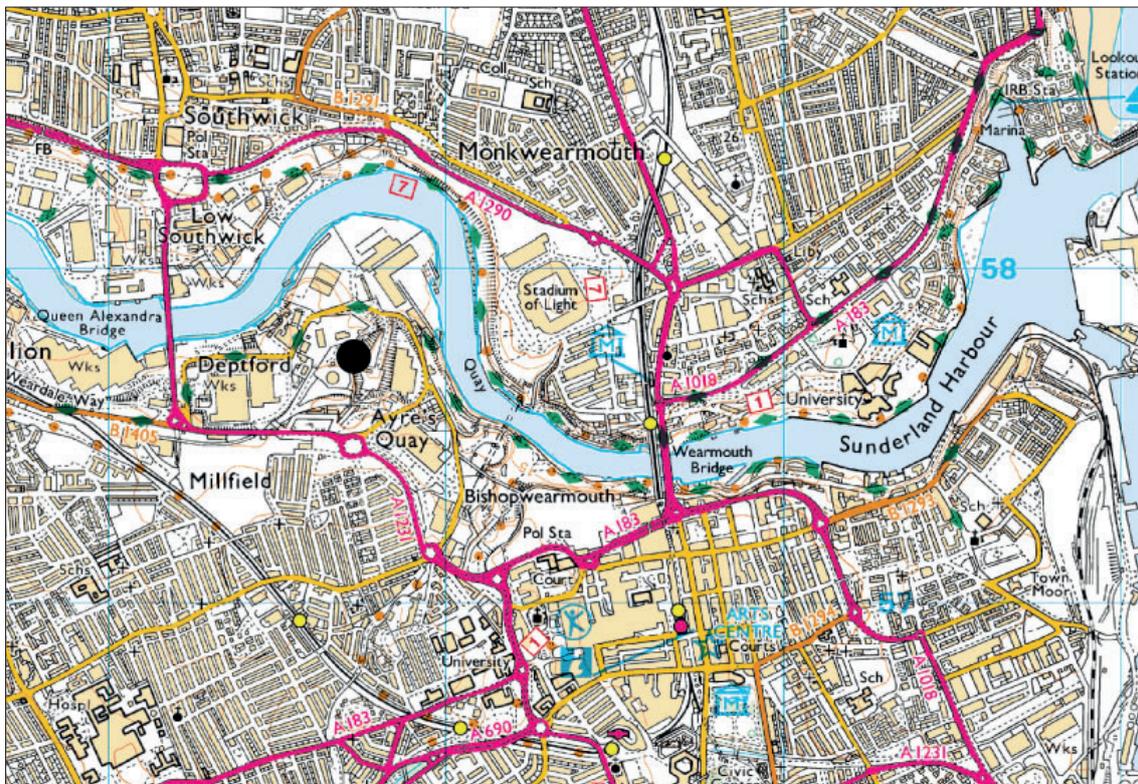


Figure 121: Ayres Quay location marked on OS base map [Modern OS mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

Acknowledgements

Jon Welsh of AAG Archaeology conducted the field visit to Ayres Quay and generously shared his extensive knowledge of the cemetery and its wider area.

Background

The origins of Sunderland's Jewish community date back to c1750, when a group of Bohemian merchants from Holland, led by Abraham Samuel, settled in the town. By 1790 the community was meeting for worship at the home of Jacob Joseph, a rabbi and silversmith newly arrived from Amsterdam. In 1821 a more permanent base was established on Moor Street. A group of strictly Orthodox Polish Jews had also arrived in the town and, in 1781, established a separate synagogue in Vine Street. By 1851 Sunderland's Jewish population numbered 150-200 (Leigh 2002; Seligman 2007). Rabbi Jacob Joseph led the mainstream community for many years, until his death in 1861 aged 93. The Polish synagogue closed in 1860 and in the following year the foundation stone of a new mainstream synagogue was laid by the Chief Rabbi, Dr Nathan Adler (Seligman 2007).

Sunderland's Jewish population increased in the late-19th century, when it was a major port exporting coal to the eastern Baltic. Returning ships sold passage to Jews, largely from Kretinga in Lithuania, rather than lose money by returning empty. By 1888-1892 over half of Sunderland's c1,000 Jews had connections with Kretinga. They remained a close-knit community who maintained strong links with family and friends in their former homeland. Cultural and religious differences between the newcomers and the Anglicised Jewish community caused conflict which continued until the 1930s. Viewing the Anglo-Jewish congregation's ways as lacking in religious conviction, the new immigrants opened a Beth Hamedrash (literally meaning 'house of study', but used to describe a small synagogue) in Villiers Street in 1899 (Seligman 2007).

Both communities dwindled in the 20th century, when people left for better career paths or opportunities in larger cities, with some emigrating to Israel. By the end of the 20th century only thirty Jewish families (114 people) remained in Sunderland and the last remaining synagogue closed in 2006 (Seligman 2007). There are now no Jews living in the town (Welsh nd, 6).

Foundation and development

Ayres Quay cemetery is said to have been in use from the 1770s onwards, originating as a private plot belonging to the Jonassohn family, coal mine owners (Marks 2014, 210, Levy 1956, quoted in Welsh nd, 2). Situated in the heart of Sunderland's industrial docklands, it occupies a rough slope of Ballast Hill, a mile north-west of the town centre where the Jewish community lived. It is depicted on John Bell's plan of 1801 (Tyne & Wear HER 5965). In 1866 it was conveyed to six members of the community (Moses John Jonassohn, Jacob Caro, Asser Moses Lotinga, George Asher, Joseph Aronson and Emanuel Fryde) by the Aylmer Estate (Welsh nd, 3). The exact number of people buried in the cemetery is not known and

no records survive, but it is believed to have contained at least 500 inhumations, including 250 people who died of cholera in 1851 (Marks 2014, 210).

In 1856 Jewish sections opened in Bishopwearmouth municipal cemetery, by which time the Ayres Quay burial ground was already full. Sunderland's later Jewish community was largely descended from immigrants from Kretzinga who arrived after it had closed. It was therefore left unattended for many years, becoming the first entry on Jewish Heritage UK's 'Sites at Risk Register' in 1999 (Welsh nd, 6).

In 2010 AAG Archaeology and The Ayres Quay Cemetery Restoration Assignment (TAQCRA) began restoration work with the support of the local council and the Gateshead Synagogue's Burial Society. TAQCRA successfully secured the title deed which is now held by the Board of Deputies of British Jews, but the initiative was cut short due to a lack of funding.

Landscape and layout

The burial ground occupies a small sub-rectangular plot of sloping ground, measuring approximately 25m x 19m, the extent of which has remained unchanged from the time of the first edition OS 25" map of 1860 (Figure 122) to the present day. In common with other small Anglo-Jewish burial grounds, it was a functional space with no landscaping or ornamental planting. This map, published shortly after it closed, indicates that it lacked even paths to access the graves.



Figure 122: OS 1st edition 50" map, 1860 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP0024]

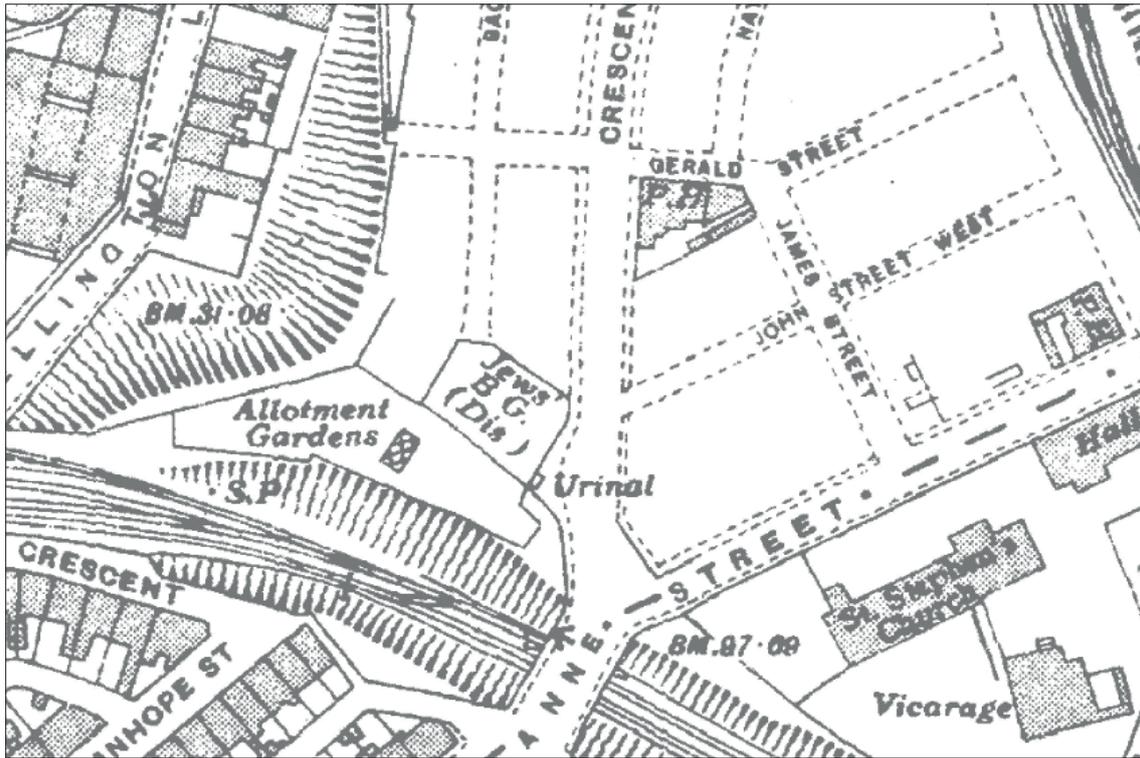


Figure 123: OS 25" 1941 [Historic Ordnance Survey mapping © and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP0024]



Figure 124: Current OS 25" with shading added to show the burial ground [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

Boundary

The cemetery is enclosed with overgrown stone walls (Figure 125) which follow the plan of walls depicted on early maps, though their exact date of construction is unknown (Welsh nd, 3). The lower slopes on the north and east sides of the cemetery are retained by a double revetment wall standing over 1.8m high externally, while a single wall delimits the remaining sides. At the time of HE's field visit, in February 2017, the walls were heavily overgrown with ivy and masked by brambles and scrub. Visible sections were of ashlar and roughly-hewn blocks of Magnesian Limestone laid in courses of varying thickness. No coping, pilasters or other ornamentation was seen and some sections had partially collapsed.

The entrance is not evident on 19th-century maps and today access is obtained through a collapsed section of wall on the eastern side. One or more entrances may have been situated at the north-eastern or north-western corners where roads once converged.

Additional burials were reported to have been found outside the cemetery during development of the surrounding area (Marks 2014, 210), perhaps an indication that the cemetery was once larger. If divided into grave plots each measuring 2.00m x 0.76m with no space between, the cemetery's current area could accommodate a maximum of 312 burials. Even allowing for the fact that infant mortality was high when the cemetery was open and that children's graves would have been undersized, 500 is still a considerable number to fit within its walls.

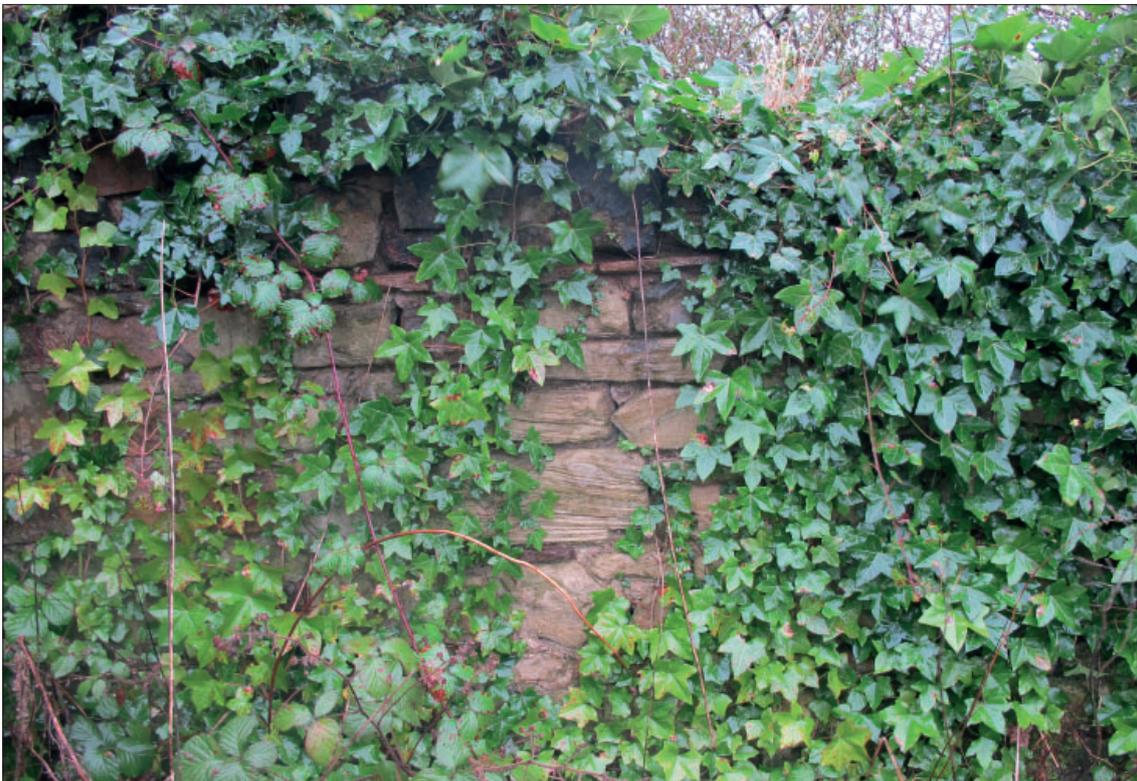


Figure 125: Heavily overgrown north boundary wall, internal view

Buildings

The cemetery probably never had a prayer hall or mortuary facilities. A small building situated immediately outside its eastern corner on OS 25" maps from 1860 until 1895 could have been associated with it, but it was not included in the conveyance of 1866 and was demolished by 1897.

Monuments and Inscriptions

Few memorials remain in situ and hardly any are still standing (Figure 126). At the time of HE's field visit, they were overgrown by impenetrable brambles and wrapped in protective plastic sheets. A few headstones are reported to be propped up against the boundary wall, but these were not visible. The vast majority of headstones have collapsed or been pushed over and lie broken on the ground overgrown by brambles (Figure 127).

One of the cemetery's main features used to be an obelisk commemorating David Jonassohn. A photograph from c1950 shows it standing 3.5m tall. Its pedestal remains, with the inscription 'This monument was erected by the children of David Jonassohn of Usworth Hall, Durham, in memory of this beloved parent who died on 25th July 1859...'. (Shulman 2005). The body of the obelisk was thought to have been lost or stolen, but in 2010 it was found during the restoration work (Welsh nd, 4). David Jonassohn sank the first coal mine in Usworth, Washington, and built chapels for miners. He died after the cemetery closed, so he may have had an area reserved for him close to his wife Charlotte, whose headstone is reported to be among those leaning against the wall of the cemetery (Welsh nd, 4). Although the obelisk commemorates him, he was buried at Balls Pond Road in London, England's first Reform cemetery (Marks 2014, 210; Welsh nd, 4).

Details of the inscriptions, in Hebrew and English, have been recovered from several tombstones. One of the deceased lived in Durham and another headstone featured a Levite jug (Marks 2014, 210). A gravestone adjacent to the obelisk was still standing in 2011, when archaeologists used polynomial photography to reveal the name Fanny Jonassohn (Welsh nd, 4). Another headstone is reported to be inscribed in English in memory of Louisa Lee, widow of late Aaron Levi Lee, while another has a Hebrew dedication to Rebe Moshe, son of Reb Schlomo, who died in 1855 aged 67 (Shulman 2005).

Historical associations

Apart from the obelisk to David Jonassohn, who is buried elsewhere, there are no known connections between the cemetery and prominent individuals or historic events. However, the cemetery is a lasting testament to Sunderland's once thriving Jewish population, which no longer exists.

Heritage significance

Ayres Quay was the first resettlement cemetery founded in the north-east and is the sixth oldest outside London. It is poorly preserved and has been targeted by vandals. Little is known of the individuals buried there.



Figure 126: View across the overgrown cemetery, with a factory building beyond its north boundary



Figure 127: Fallen headstones, some covered in protective plastic sheeting

London cemeteries

The initial post-resettlement Jewish immigrants, Sephardi merchants of Spanish and Portuguese descent, lived and worked in London's East End. They founded the Bevis Marks Synagogue, the oldest in the United Kingdom, in 1656. They were soon joined by Ashkenazi Jews from Germany and Holland who built a synagogue in Broad Street, Mitre Square, by 1692 and thirty years later moved to the 'Great Shul' (Great Synagogue), a more spacious building in Duke's Place.

From these early beginnings, communal organisation became increasingly complex as London's Jewish population grew and a number of breakaway congregations were formed. In 1870 five major London synagogues (the Great, New, Hambro, Bayswater and Central) combined to form the United Synagogue, bringing together mainstream Ashkenazi Orthodox communities under the authority of the Great Synagogue's 'Chief Rabbi' (Marks 2014, 153-4).

The United Synagogue's pre-eminence declined from the 1880s onwards, when an influx of Jewish immigration from Eastern Europe brought a wider spectrum of beliefs and attitudes to religious observance. In 1887 the Federation of Synagogues was formed to cater for the many less Anglicised 'chevrot' (small congregations and friendly societies) that had multiplied in London (JCR-UK nd. d).

Numerous unaffiliated synagogues existed, and continue to exist, outside these main organisations. They include other demonimations ranging from ultra Orthodox Haredi to progressive Liberal. However, the United Synagogue remains the United Kingdom's, and Europe's, largest organisation of synagogues, with 62 constituent local synagogues representing 80,000 members (United Synagogue 2021; A Goldberg pers comm.).

Balls Pond Road Cemetery

NGR: TQ 3326384954

County/Metropolitan Authority: Greater London

Local Planning Authority: Inner London Borough of Islington

Designation: Listed grade II, Conservation Area (Kingsbury Road CA35)

Owners: West London Synagogue of British Jews

Summary

Balls Pond Road cemetery, founded in 1843, was the first burial ground of Reform Judaism in Britain. It remained open until 1896, when it was superseded by a larger cemetery at Hoop Lane, Golders Green. Its Victorian memorials include Ashkenazi and Sephardi types side by side, reflecting the cultural mix of the early Reform Movement.

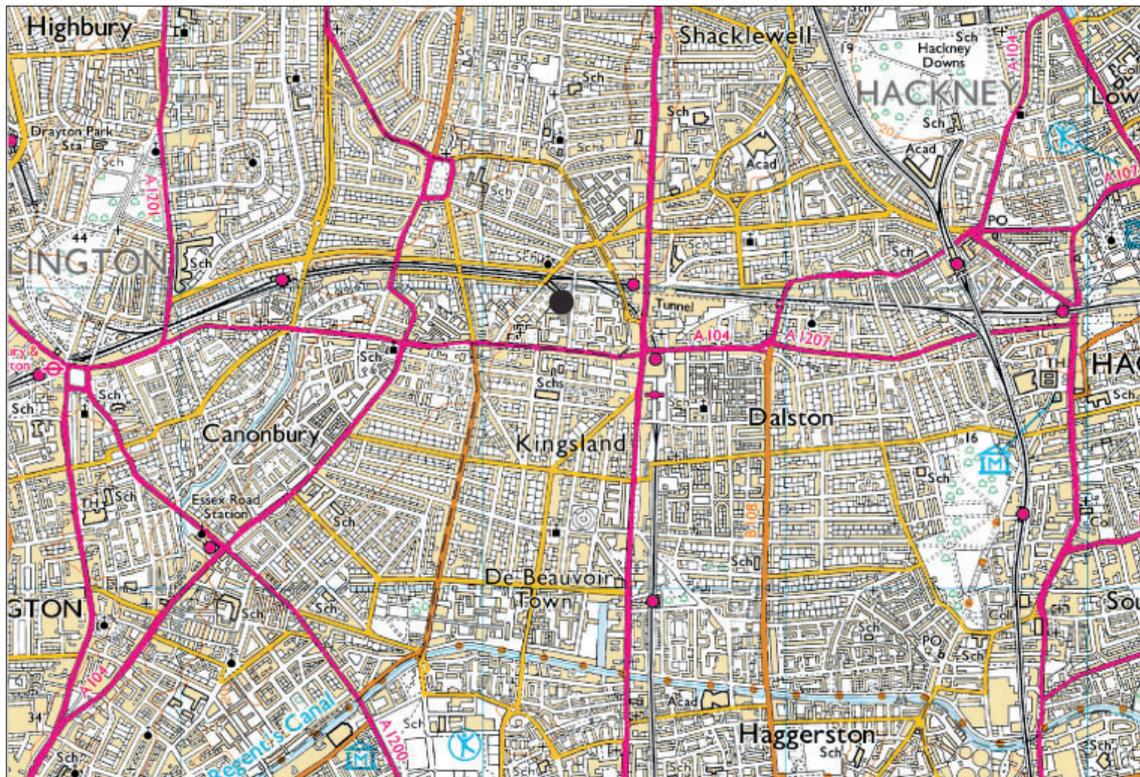


Figure 128: Balls Pond Road cemetery location marked on the OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

Thanks are due to Linda Stone, Hoop Lane Cemetery Administrator, who very kindly organised and conducted the field visit to Balls Pond Road as well as providing us with a wealth of helpful background information about the cemetery from her personal research. Ken Marks and Charles Tucker accompanied us on the field visit and shared their considerable expertise on the cemetery's history and Jewish burial practice with us.

Background

In 1840 a breakaway congregation was established by twenty-four disaffected members of the Sephardi Bevis Marks Synagogue and the Ashkenazi Great Synagogue, with the intention of forming a prayer group for 'neither German nor Portuguese but British Jews'. Its founders, who included individuals from the wealthy and influential Mocatta, Montefiore, Henriques and Goldsmid families, were prompted by the refusal of the City synagogues to countenance a West End congregation. However, reforms to synagogue ritual and religious observance soon followed. Services were no longer conducted solely in Hebrew, but in a mixture of Hebrew and English. It was permissible to drive to the synagogue on the Sabbath and sections of liturgy were omitted if they no longer corresponded to the beliefs of the congregation. The new congregation became the West London Synagogue of British Jews, the first in Britain to adopt fully-fledged Reform Judaism (JCR-UK nd. b; Kershen & Romain 1995).

Shortly after the congregation was founded, the wife of Horatio Montefiore, one of the pioneers of the movement, died and an application was made to the Bevis Marks' authorities for her burial. This was refused on the grounds that she was a member of the breakaway congregation. An arrangement was therefore made to use the Maiden Lane Synagogue's cemetery in Bancroft Road, Mile End (Anon 1897, 18).

Foundation and development

This temporary arrangement ended when the site for a new cemetery on the western side of Kingsbury Road, off Balls Pond Road, was chosen. The location satisfied the Jewish religious requirement that burial must take place outside the walls of the city, with the additional benefit that land was available at a reasonable price. A Plan of Islington Parish (Dent 1831) shows the site prior to the cemetery's establishment as a plant nursery with no housing or other development in its immediate vicinity.

The first burial and the consecration ceremony, on 13th July 1843, was reported in the press:

CONSECRATION OF A JEWISH BURIAL GROUND – On Friday last the first interment took place in the burial ground (situate at Ball's-pond, Islington) of the West London Synagogue of British Jews, Burton-street, Burton-crescent, upon which occasion the ground was consecrated and a short discourse was delivered by the Rev. Mr Marks, the minister of the Synagogue (The Times 22 July 1843, 6d)

The first burial was that of a seven-week old child, Alexander Nathan, whose grave is in the north-eastern corner of the cemetery. The earliest adult burial was that of Mary Mocatta, wife of Benjamin Mocatta, who died on November 27th 1844. These were among just eleven burials in the first five years the cemetery was open, but the rate of burial increased dramatically as the the congregation grew and its members aged. In contrast, a hundred and twenty-eight burials took place in the five years before the cemetery closed in c1896 (Anon 1897, 18).

The congregation pioneered radical views, as exemplified by permitting the burial of cremated remains. The ashes of Camillo Roth, a Viennese born stockbroker and the first Jew to be cremated in Britain, were interred in 1888. In the following year, Amy Levy became the first Jewish woman in Britain to be cremated and her ashes were also interred in the cemetery.

Although not quite full, the cemetery had insufficient space for the congregation's requirements by the end of the 19th century. In 1896 it was superseded by a larger cemetery at Hoop Lane, Golders Green. The last of the initial 902 interments at Balls Pond Road was Nathan Jacob De Jongh, one of the early members of the Synagogue, who died aged 81 after being hit by a horse-drawn omnibus. He and his wife, who is also buried in the cemetery, had moved to England from Holland in the 1860s and he had worked in London as a diamond merchant. They were the grandparents of Virginia Woolf's husband, Leonard, who described them vividly in his autobiography (Glendinning 2006, 3-4). Reserved spaces in the cemetery continued to be filled until the mid-20th century, with a final burial taking place on 22nd Jan 1951.

Layout

The initial layout (see Figure 129) consisted of a prayer hall with the burial area to its south. The prayer hall was approached by a broad driveway curving through lawn to its north. This widened in front of the prayer hall to allow space for hearses and mourners' carriages and linked the prayer hall to two gates in the cemetery's eastern boundary wall. Entry was probably through the north gate, giving the funeral procession the longest approach to the prayer hall, with the empty hearse leaving the cemetery via the south gate. The lawn was scattered with deciduous trees and had a circular centrepiece.

The burial area was divided into quadrants, with the back doors of the prayer hall situated at the head of a central tree-lined avenue leading directly to a perimeter path at the far end of the cemetery. Cross paths intersected in the centre, these also connecting with the perimeter path. Plane trees lined the avenue, the southern boundary and the driveway. Plane was a common London parkland tree and one of a few species of deciduous trees used in Victorian cemeteries.

By the time of the 1896 OS 25" map edition, a new gate had been inserted in the south-east corner of the burial area and a small building had been constructed against the boundary wall immediately east of the prayer hall. In the same year it was noted that 'some very large and extravagant tombstones may be seen and the ground is very neatly kept' (Holmes 1896, 158).

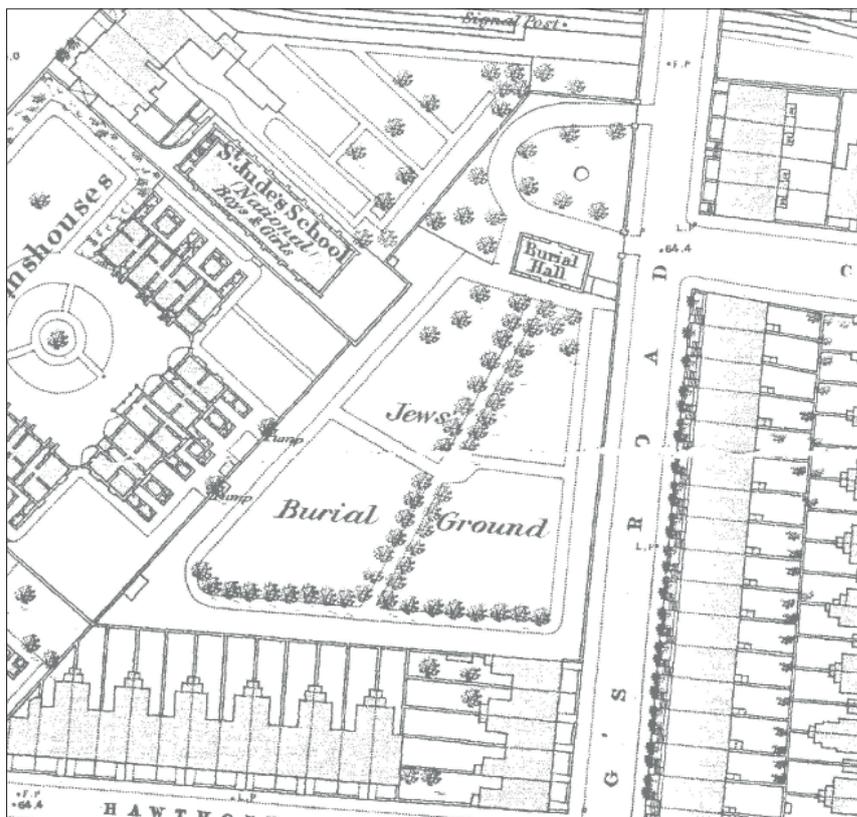


Figure 129: OS 1:1250
1st edition 1873
[Historic Ordnance
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TP0024]

Since its foundation the cemetery's surroundings have changed beyond recognition. The Dyers' Company built almshouses immediately to its west in 1840-1, a railway line to the north was completed by 1850 and houses were built bordering it to the south and east by 1873. During the Second World War the locality was seriously damaged by bombing and in post-War years bomb-damaged Victorian terraces made way for council flats which now border the cemetery.

In the mid-1990s, the cemetery itself was threatened by housing development. A campaign to save it was fought by the Jewish Genealogical Society, supported by English Heritage and Islington Council. A compromise was reached whereby a development of flats was permitted on an unused area of it (Kadish 2015, 39). Following this the cemetery was designated as a Conservation Area and was left open for visitors, until vandalism forced its closure. Unstable memorials now make it unsafe for the public to enter the cemetery.

Neither the prayer hall nor the carriageway remain, but the main paths in the burial area are as laid out in the 19th century. The central avenue, now a grassy path, is no longer lined by trees but sizeable plane trees remain along the southern and south-eastern boundaries of the cemetery, while poplar trees have colonised other areas.

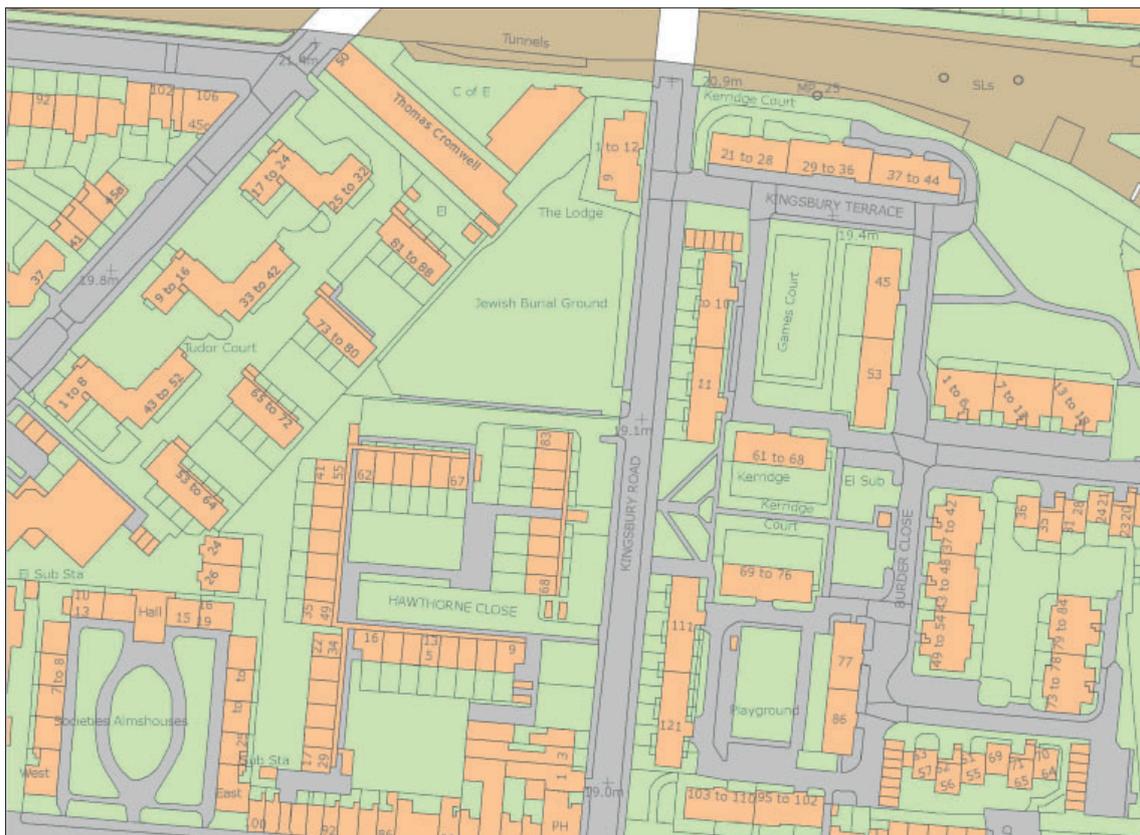


Figure 130: Current OS 1:2500 map [Modern Ordnance Survey Mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

The burials follow a roughly chronological order, the oldest in the southern part and the latest in the northern tip. Family grouping over-rides chronology when spaces have been reserved next to predeceased relatives. No segregation of privileged members or segregation by gender is apparent, but the Goldsmid family memorials occupy a prominent place in the centre. Children are buried in groups, as is customary in Anglo-Jewish cemeteries (Figure 131).

Almost all the graves face north in the direction of the prayer hall and original entrance site. They are densely packed together, reflecting the pressure on space due to the high number of burials towards the end of the 19th century (Figure 132). As in many other Anglo-Jewish burial grounds of this period, the density of headstones is difficult to reconcile with the religious stipulation there should be six hand breadths between burials.

Prayer Hall

The prayer hall formed the focal point of the burial ground, hosting burial services and housing the cemetery keeper. The Census of 5th April 1891 records Moss and Hannah Myers and their children Esther, Albert and Benjamin living in the 'Jews' Cemetery House' (National Archives ref RG12/173 f166 p12; schedule no.83). Second World War bombing destroyed the original building and some gravestones (Wyman 1990, 5), but the prayer hall was evidently rebuilt in the 1950s, since a building of this date was demolished in the mid-1990s when the development took place in the cemetery's north-east corner (Islington Council 2002, 2; K Marks pers comm).

Boundary wall

The cemetery was enclosed by a high wall to prevent unauthorised entry, theft and vandalism. Body snatching was still prevalent when it opened and the rules for the keeper alluded to the problem, stating that he should lock all gates and doors and not be absent from his dwelling after sunset (Wyman 1990, 2). The original red brick wall still surrounds most of the burial ground, with plain coping and pilasters to the inside and outside faces (Figure 133). It stands approximately 1.8m high externally, but some parts are higher, for example on either side of the entrance and along parts of the southern and western sides. Modern metal and wire fencing has been used to heighten sections bordering a school and housing.

The 1990s development resulted in the loss of the cemetery's original entrance and the north-eastern section of its wall. It is now entered through the later entrance in its south-eastern boundary and a new wall separates it from the housing development. Modern metal double gates at the current entrance are supported by plain square red brick pillars, the tops of which have been rebuilt. The ground level rises up against the eastern boundary, perhaps where earth removed from graves has been piled up. On the western boundary wall a small rusty metal plaque displays the coat of arms of the Worshipful Company of Dyers, whose land once bordered this side (Figure 134).



Figure 131: Small headstones marking young children's graves on the western edge of the cemetery



Figure 132: Close spacing of late-19th century headstones



Figure 133: Cemetery wall, from the south-east



Figure 134: Coat of arms on the boundary with the Worshipful Company of Dyers' grounds, perhaps the position of one of two 'pumps' depicted on the OS map of 1873

Monuments

The cemetery contains headstones and other memorials whose materials, shapes and forms are broadly similar to those seen in English cemeteries of the same period. Many are fashioned from the ubiquitous grey Portland Stone, though polished granite, marble and other rock types are also present. Some of the more ornate memorials use a combination of these. Although upright Ashkenazi headstones predominate, Reform Jews were less austere than their Orthodox counterparts and the memorials are relatively ornate by Jewish standards. The contemporary fashion for neo-classical and neo-Gothic styles was followed, reflecting the Movement's assimilation tendency.

Elaborate memorials include a casket tomb commemorating members of the Levy-Lawson family, owners of the Daily Telegraph. Joseph Moses Levy (1812-1888) was the proprietor of the Sunday Times and, with his brother Lionel Lawson (1824-1879), secured a large circulation for the Daily Telegraph, the first penny newspaper in London. Lionel (né Levy) was also a Fleet Street printer and part owner of London's Gaiety Theatre (Rubinstein et al 2011, 586). Their memorial (Figure 137), fashioned from Peterhead granite, once rested on 'huge feet of gun metal' (Anon 1897, 20) but these have been lost. Some of the later memorials are also notable for their contemporary design, such as Sir John Arthur Levy's Art Deco style headstone (Figure 138).

The mixture of Sephardi and Ashkenazi memorials side by side in the same burial plots at Balls Pond Road is rare. Although Anglo-Jewish burial grounds are occasionally shared between the two traditions, their respective burial plots are usually separate. Tombs occur throughout the cemetery, some marking family groups of wealthy Sephardim (Figure 139).

Other notable memorials include imposing chest tombs of the de Stern family (Figure 140). David, Viscount de Stern (1808-1877) and his brother Hermann Baron de Stern (1815-1887), both born in Frankfurt, co-founded the Stern Brothers bank and became two of the wealthiest men in Victorian Britain. Their tombs, of similar design, use different colours of stone and stand on stepped plinths with classical style columns at their corners. Stone posts once supported a low iron fence around Baron de Stern's tomb.

The funerary monuments are generally well preserved, but some urns or obelisks have been lost and only their bases remain. An unusual tombstone, of Sigmund Diespecker, with an inlaid mosaic panel (Anon 1897, 10) no longer survives and broken stonework piled up near the boundary wall appears to be the remains of headstones, kerb stones and other grave furniture.

The outlines of some grave plots are still delimited with kerb stones or full body slabs, but these are not as prevalent as they are in many Anglo-Jewish cemeteries. Ironwork has also been removed from the graves, but stone settings which supported chains and rails remain.



Figure 135: Neo-Gothic headstones in the southern part of the cemetery



Figure 136: Victorian memorials in the centre of the cemetery



Figure 137: Casket tomb of Joseph M Levy and his brother Lionel Lawson, proprietors of the Daily Telegraph



Figure 138: Headstone of Sir John Arthur Levy, advisor to the government on diamond trading (d.1938)



Figure 139: Sephardi tombs of the Montefiore family



Figure 140: Chest tombs commemorating brothers Herman, Baron de Stern (foreground) and David, Viscount de Stern (background)

Pairs of identical headstones for married couples are common, such as those of the Hebrew scholar Reverend Albert Lowy (1816-1908) and his wife Gertrude (Figure 141). Headstones from the same template are also used for members of the same family. The Isaac family graves include a row of six identical headstones by 'Samuel' stonemasons, one of several Jewish monumental masons whose names appear on the memorials. Others whose work is found in the cemetery include 'Lazarus', and 'A Van Praagh, Shoreditch'. Some memorials, particularly those in Gothic style, which was closely associated with Christian tradition, were likely to have been made by non-Jewish stonemasons.

Inscriptions

Most of the inscriptions are legible, but the decay of lead lettering is a major conservation issue (Figure 142). Curiously, it is often the names of the deceased that are missing, perhaps removed deliberately.

The inscriptions are predominantly written in English, reflecting the outlook of the West London Synagogue, the first Anglo-Jewish congregation to identify themselves as 'British Jews' and Moses N Nathan (d.1883), the first Jewish minister to preach sermons in English, is buried in the cemetery (Anon 1897, 20). However, Hebrew phrases and Jewish dates still appear frequently, demonstrating the congregation's cultural mix. The headstone of Simeon Sampson (1832-1889) has the Hebrew phrase 'olev hashalom' meaning 'peace be upon him' written in English lettering. There are also a few inscriptions in other languages which were clearly the first language of the deceased, for example the headstone of Hugo Jokl (1864-1892) is inscribed in German, while French is used for Elie Camille Espir (1835-1895) a wine merchant from Bordeaux.

The phrases and verses used in the inscriptions are similar to those found in contemporary English cemeteries, adapted where necessary. Poems and quotations from the Bible, particularly the Psalms, are common. The gravestone of Edward Jacobs (1844-1893) has a standard verse: 'A pleasing form, a gentle generous heart, a good companion, honest without art. Just in his dealings, faithful to his friends, beloved thro' life, lamented in his end. Gone but not forgotten', but the usual last line, which included the phrase 'a sincere Christian', is omitted. The inscription to Louis Kyezor (1833-1887), master clock and watchmaker, reads: 'Life's race well run, Life's work well done, Life's crown well won. Now comes rest', words which became popular after being used for assassinated American President Garfield when his body lay in state in 1881 (Parker 1884).

Decoration on the memorials also follows the fashions of their day, except for the absence of Christian imagery. Foliate designs and Victorian symbols of death, such as inverted torches, garlands and laurel wreaths all appear frequently. Jewish motifs are rare, but a few examples occur. Some have the symbol of a tree being felled (Figures 144 & 145). Bavarian merchant Fritz Kohnstamm (1846-1881) and Heiman Kohnstamm (1816-1888) have Cohen hands symbols (Figure 146).



Figure 141: Identical headstones marking the graves of the Rev Albert Lowy and his wife Gertrude



Figure 142: Lead lettering missing from the headstone of Alfred Monarch Kino (d.1891), a tailor from Poland who became a British subject and changed his surname to Kennard



Figure 143: Tomb with intricate floral decoration



Figure 144: Felled tree symbol



Figure 145: Felled tree symbol



Figure 146: 'Cohen hands' on the headstone of Fritz Kohnstamm

One large headstone with a carved relief panel showing a woman mourning over a draped urn (Figure 147) is unusual. Figurative representation is unacceptable in Judaism due to a belief that it may lead to idolatry, so such images are very rarely seen in Anglo-Jewish cemeteries.

Historical Associations

Many people buried in the cemetery were first or second generation immigrants from Europe, especially Germany and Holland. They include: Edward Ludwig Goetz from Frankfurt, born in 1823; David Lehmann (1853-1890), a walking stick maker born in Bavaria and Harris Michaels (1808-1881), a furrier from Germany. A pillar with a draped urn marks the grave of hop merchant Joseph Strauss, born in Bavaria in 1823. His wife Rosa (d.1902), also from Germany, lies nearby. Sadok Schneiders (d.1885) and his wife Zachari were from Amsterdam, while Nathan Jacob de Jongh (1816-1897) and his wife Henriette van Coevorden (1814-1902), were born in Holland. Louis Braun (1818-1907) was from Prussia and Michael Angelo Rosselli (1814-1890) was from Leghorn, Italy.

The strong West Indian trading connections of the Jewish community are evident from the inscriptions. The headstone of merchant Phineas Abraham (1813-1887) reveals that he was 'formerly of Jamaica, a senior magistrate for the parish of Trelawny on that island and the last surviving Captain in the Trelawny Regiment of militia'. Matthew Hyman (1809-1882) and Abigail Belinfante (1805-1878), were both born in Jamaica, while Jacob Levi Montefiore (1819-1885), a merchant and financier was born in Bridgetown Barbados.



Figure 147: Rare figurative relief on the memorial to David Falcke

The Reform Movement enjoyed the support of wealthy and influential figures from its outset and many eminent members of British society are buried at Balls Pond Road. The 'cousinhood' of leading Jewish families is well represented, with the Goldsmid enclosure occupying a prominent place in the centre of the cemetery. The Goldsmids, bankers of Dutch descent, were important players in the financial markets. They became the principal bullion brokers to the Bank of England and the East India Company and were advisors to the Crown during the Napoleonic Wars (Anon 1897, 18; Laidlaw 2013, 14). Their polished pink and black granite ledger tombs (Figure 148) lie next to a large and elaborate Sicilian marble chest tomb marking the grave of head of the family, Sir Isaac Lyon Goldsmid (1778-1859). He was a financier and philanthropist who led the fight for Jewish emancipation and helped establish University College London (UCL). He eventually became a Baronet, the first British Jew to be awarded a hereditary title (Anon 1897, 18; Alderman 2004a). A lengthy inscription, repeated in Hebrew, notes his achievements. His wife, Isabel, who died in 1860, lies next to him and nearby is a flat stone in memory of their two eldest daughters. Their son, Sir Francis Henry Goldsmid (1808-1878), is also buried in the cemetery. He was a barrister, philanthropist and politician, who died after getting out of a moving train at Waterloo Station (Alderman 2004b). Other family members buried in the cemetery include: Frederick David Goldsmid MP; Sir Julian Goldsmid (1838-1896) third baronet, lawyer, businessman, leading Liberal politician and Vice-Chancellor of UCL; the Countess d'Avigdor (1816-1896) and Louisa Sophie Goldsmid (1819-1908), who spent her life improving educational provision for British women and took a leading role in persuading Cambridge University to create women graduates (Alderman 2018).



Figure 148: Goldsmid family tombs. The tallest is that of Sir Isaac Lyon Goldsmid

Sephardi tombs of the Mocattas form another family group. They were a distinguished 'cousinhood' family instrumental in the establishment of the breakaway synagogue. Originally from Spain, their business interests spanned finance, commerce and law, but they were also famous for their philanthropy, leadership and sponsorship of arts and letters. Moses Mocatta (1768-1857), a partner in the firm of Mocatta and Goldsmid (bullion brokers to the Bank of England), has an ornate chest tomb surmounted by a draped urn. He retired from business at an early age and devoted his energy to study and communal work, becoming a distinguished Hebrew scholar. His son, architect David Alfred Mocatta (1806-82), who designed many public buildings, including Brighton railway station and Sir Moses Montefiore's Synagogue in Ramsgate (1831) (both grade II*), is also buried in the cemetery. He eventually became Vice President of RIBA and a senior trustee of Sir John Soane's Museum (Vaughan 2004). His gravestone states that he 'was endowed with superior mental gifts and took part in all progressive movements of the age'.

Other 'cousinhood' families with members buried at Balls Pond Road are the Montefiores and Henriques. Claude Joseph Goldsmid Montefiore (1858-1838) was the intellectual founder of Anglo-Liberal Judaism, founding president of the World Union for Progressive Judaism, a distinguished Hebrew scholar, anti-Zionist leader and educator. He belonged to a group of learned laymen who sought to revolutionise Judaism, becoming the most original Anglo-Jewish thinker of his day (Stone nd, 7-9). Fifteen members of the Henriques family are buried at Balls Pond Road, including Joseph Gutierrez Henriques (1796-1861), a founding member of the synagogue and David Quixano Henriques (1804-70), a prominent reformer, both from Jamaica.

The new Reform movement attracted intellectuals and pioneering individuals. Amy Levy (1861-1889), famous as an essayist, poet and novelist, was the second Jewish woman to study at Cambridge University. Her feminist views and her relationships with both men and women in literary and political activist circles in the 1880s were controversial. She took her own life, but was allocated a burial space in the main part of the cemetery despite suicides often being buried separately. Oscar Wilde wrote her obituary in *Woman's World* in which he praised her gifts (Stone nd, 3-4). James Joseph Sylvester (1814-97) FRS (Figure 149), was a theoretical mathematician, Professor at John Hopkins University in America and later Oxford University, who made fundamental contributions to matrix theory, invariant theory, number theory, partition theory and combinatorics. He also founded the *American Journal of Mathematics* (Hunger Parshall 2004). Artist Pheobus Levin (1818-1886) and architect Barrow Emmanuel (1842-1904) are among the other burials.

Religious thinkers who guided the early British Reform movement were laid to rest in the cemetery, including the Reverend Professor David Woolf Marks (1811-1909), distinguished Hebrew scholar, Professor of Hebrew at UCL and the West London Synagogue's leader from its beginning until close to his death (Epstein 2004a). His inscription states that he was the 'father of Anglo-Jewish Reform'. Albert Lowy (1816-1908) is another eminent Hebrew scholar buried in the cemetery. A founder member of the Anglo-Jewish Association, he was minister of the Synagogue for fifty years alongside Professor Marks (Epstein 2004b).

Heritage values

Balls Pond Road cemetery is historically important as the first cemetery of the Movement for Reform Judaism in Britain. It is the burial place of those who inspired and shaped the Movement, including its founding members, wealthy patrons and religious leaders. Its rare combination of Ashkenazi headstones and Sephardi tombs within the same burial plots reflects the ethnic diversity of the founding members and their successful collaboration.



Figure 149: Grave of mathematician James Joseph Sylvester

Brady Street Cemetery

NGR: TQ 3463582109

County/Metropolitan Authority: Greater London

Local Planning Authority: Greater London Borough of Tower Hamlets

Designation: Archaeological Priority Area (Tower Hamlets 1.06)

Owner: The United Synagogue

Summary

Brady Street cemetery was opened in 1761 by the New Synagogue, a breakaway congregation from the Great Synagogue. Following reconciliation between the two congregations it was used by the Great Synagogue and, later, also by the Hambro' Synagogue. It is believed to contain over 3,000 burials and has some fine late 18th- and early 19th-century memorials inscribed predominantly in Hebrew. It is particularly notable for its central mound containing layered burials, a unique feature in Anglo-Jewish cemeteries. A Burial Act forced its closure in 1858.

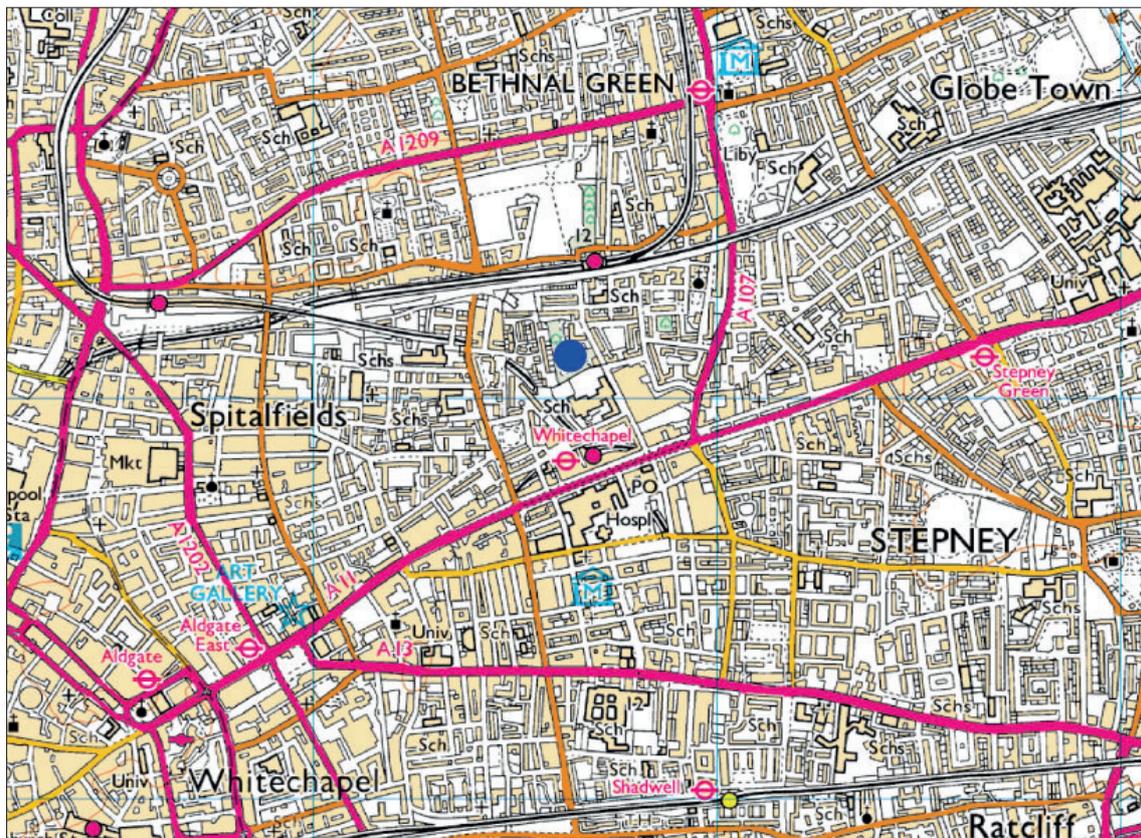


Figure 150: Brady Street cemetery location marked on OS map base [Modern OS mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

Acknowledgements

Melvyn Hartog, Head of Burial at the United Synagogue, allowed us access to the cemetery. Leonard Shear of the United Synagogue's Burial Society kindly accompanied us on the field visit and generously shared his knowledge of the cemetery and how to interpret the headstones. Charles Tucker, United Synagogue archivist, also visited the cemetery with us, patiently answered our many questions and provided us with much valuable information.

Background

By the end of 1690, a small Ashkenazi congregation was meeting in Duke's Place in the City of London. In 1696 they opened England's first Ashkenazi burial ground at Alderney Road in the East End and, in 1722, they established their first permanent synagogue, the Great Synagogue. By 1707, a breakaway group had already formed the Hambro' Synagogue and, in 1761, a further breakaway group, led by silversmith Moses Jacobs, created another congregation who met in the Bricklayers' Hall, Leadenhall Street. This congregation went on to found the New Synagogue (Roth 1950a).

Foundation and development

Shortly after its formation the New Synagogue opened London's second Ashkenazi cemetery, in Brady Street. The plot of land was acquired on 4th June 1761, on a 95-year lease for an annual rent of £12 12s (Jews were not allowed to own freehold property in Britain). The site was described as 'a certain brick field situate on the north side of Whitechapel Road between the Ducking Pond there and Bethnal Green Church in the parish of St Mary, Whitechapel, to be used as a burial ground containing...one acre, more or less' (Kadish 2015, 27).

In 1780 it was referred to as the 'new Burying Ground situate in Tuck and Pan Lane in the Parish of St Mary, Whitechapel'. A bet tohorah was to be constructed of stock brick and plain tiles according to a design drawn up by surveyor James Campling. The ground was enclosed with a wall, at a cost of £450. Bricklayers Thomas Barlow of Cow Cross, in the Parish of Saint Sepulchre, and James Taylor of Turmade Street, Clerkenwell, were instructed to re-use bricks from the 'old building in the old burying ground' (Kadish 2011, 61). In 1795 the freehold was eventually acquired and additional land on the western side of Ducking Pond Lane was added to the cemetery (Kadish 2015, 27).

Sometime between 1805 and 1809, the cemetery was extended to the south and from 1809 it was shared with the Great Synagogue. In the same year, the Hambro Synagogue made an arrangement to send burials to Brady Street in order to relieve pressure on its own burial ground in Lauriston Road, Hackney. The Hambro burial register lists the names of 'strangers who are buried in the cemeteries of the Dukes Place and New Synagogues' (JCR-UK nd.). The burial ground soon became full and, with no opportunity to expand the site further, in the 1840s a four foot layer of earth was put over its centre to accommodate further burials on top of the old (Kolsky 2017). This created a flat-topped mound which is unparalleled in Britain's Jewish cemeteries (Figure 152).

Pressure to accommodate increasing numbers of burials is reflected in the layering, the extensions to the cemetery and the way in which graves were packed together tightly. It is estimated that over 3,000 burials took place in the cemetery, including the layered burials and unmarked children's graves.

The cemetery was in operation at a time when the mortality rate was high and epidemics were rife. London's rapid growth had not been matched by the capability to deal with the large amount of sewage which was contaminating the River Thames, the source of drinking water for many people. In the 1830s and 1840s waves of contagious diseases such as influenza, smallpox, typhus and typhoid hit the city, which also saw the first appearance of cholera (Douglas 1991).

Following a series of Burial Acts in the early 1850s, which sought to rid the metropolis of insanitary burial grounds and their disease-causing 'miasmas', notice was given that burials must be discontinued at Brady Street from February 1st 1856. Closure was postponed until 31st May 1858, by which time the congregation had already opened a larger cemetery at West Ham. The OS 25" map of 1880 (Figure 153) shows Brady Street cemetery as the 'Jews' Burial Ground (Disused)', an L-shaped plot comprising a central area with parcels of land along its southern, western and northern boundaries (probably the extensions) connected by brace symbols indicating a single ownership.



Figure 153: OS 25" 1880 [Historic Ordnance Survey mapping © and database right Crown copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP0024]

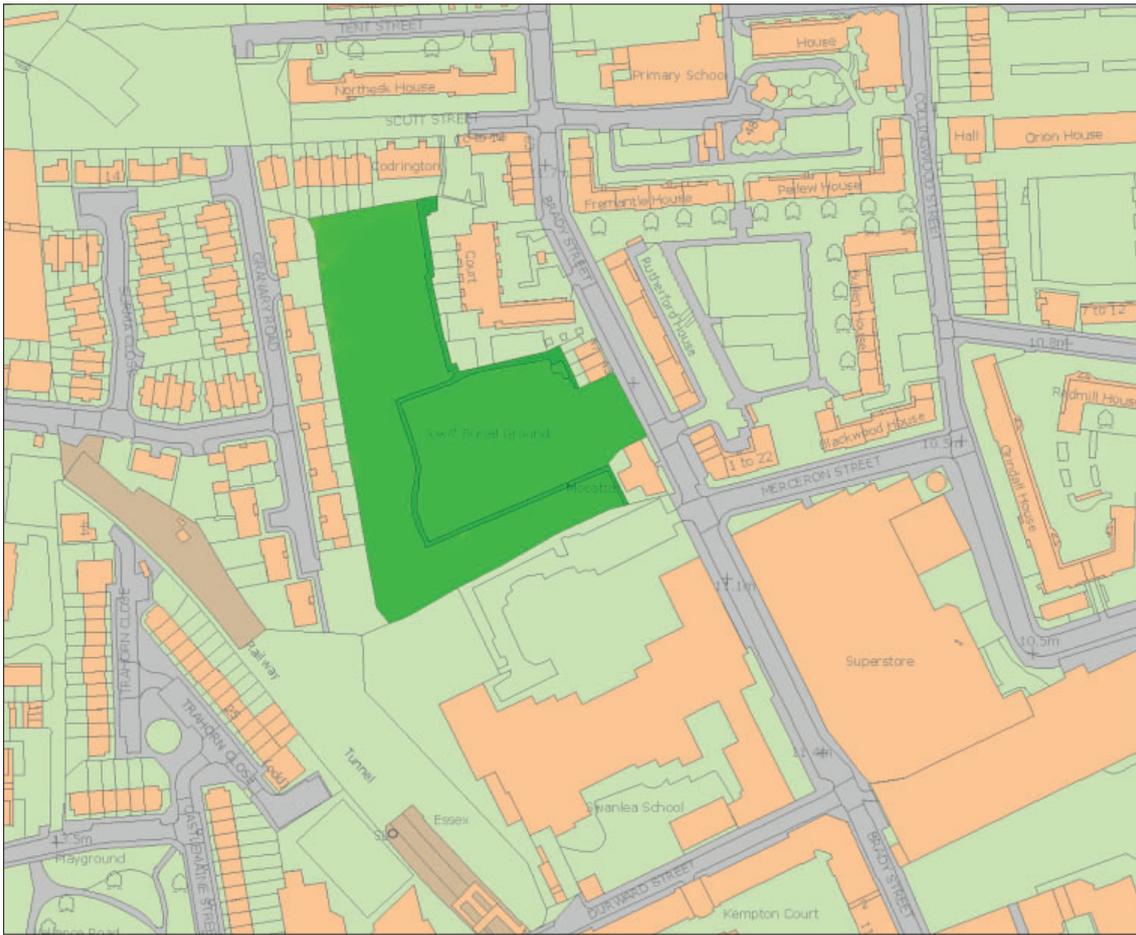


Figure 154: Current OS 1:2500 with shading added to show the cemetery's extent [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

In the 20th century the closed cemetery's surroundings were transformed by development and, in 1980, the cemetery itself came under threat when the local council began to apply for a compulsory purchase order so it could be redeveloped. Without any new interments for over a hundred years there would have been no legal obstruction to having the burials removed and its land reclaimed for commercial use. In order to protect the cemetery, a one-off interment took place in 1990. Nathaniel Meyer Victor, third Baron Rothschild, was buried next to his ancestors, so affording the cemetery legal protection from development until at least 2090.

Landscape and Layout

The cemetery covers 2.68 acres (1.09ha) and measures approximately 162m x 123m. Its layout was never complex and was designed to make the most efficient use of burial space. The mound of layered burials dominates the southern arm, bounded by an asphalt path leading from the entrance gates. The mound's northern side is revetted with a brick wall and broken tombstones.

In the cemetery's early days the progression of burials was chronological, as graves were initially not reserved as they were in later years (Charles Tucker pers comm). Headstones in the centre of the cemetery are the oldest, while later graves with larger memorials occupy the northern, western and southern extensions. Almost all the graves face east, perhaps following a tradition for Jewish graves to face towards Jerusalem, but also the common tendency to face in the direction of the entrance. There is no formal planting scheme, but a variety of mature trees among the graves and along the boundary walls are likely to be relics of former tree planting. They include maple, plane and horse chestnut.

Separate areas were allotted to the three different synagogues. The most prestigious was the Great Synagogue's 'privileged members' section in the northern arm of the cemetery, added in c1810 for wealthy and influential members of the inner circle who oversaw and financed the synagogue and cemetery. At the other end of the social scale, the least affluent worshippers of the Great and Hambro' were buried in the laid central area, which was known as the 'strangers' ground'. Ordinary members filled the remainder, with later New Synagogue burials in the southern and western parts (Charles Tucker pers comm).

When the United Synagogue Burial Society was established and took over control of the cemetery in 1873, it dispensed with the privileged members' section and the layout was re-numbered, with grave row markers mounted on the walls (Figure 155) (Charles Tucker pers comm).



Figure 155: 19th-century wall delimiting the cemetery's northern boundary, with grave row numbers

Boundary

The cemetery was enclosed by a high wall to prevent unauthorised entry, theft and vandalism. Late 18th- and early 19th-century boundary walling still encloses much of the cemetery, built in several phases with the oldest parts dating from 1781 and later sections added in a similar style as the cemetery expanded in the early-19th century.

The walls are of red brick and yellow London stock brick with brick coping and pilasters. They generally stand over 2m high, with heightening evident in some sections and a lower stretch in the south-west corner. The northern wall has the row numbers dating from c1873. Other sections of the wall have been repaired or reinforced with wedge-shaped buttresses and a bricked up gap (Figure 156) is situated behind modern houses on the eastern boundary. The southern boundary with Swanlea School has a modern brick wall surmounted by industrial scale metal security fencing coated with 'non-drying' paint, evidently intended to prevent unauthorised entry to the school rather than the cemetery, since warning notices face the cemetery (Figure 158). Entry is through inconspicuous double gates in the north-east corner, set back from Brady Street between blocks of flats. The position of the original entrance is unclear.



Figure 156: Blocked gap in the east boundary wall



Figure 157: North-west corner where the 19th-century boundary wall (right) is joined by a later section



Figure 158: Modern boundary wall and security fence where the cemetery borders Swanlea School

Monuments

Brady Street contains some of the oldest Jewish funerary memorials in the country. Most are modest in size and of soft limestone, which does not weather well. Those dating from the Georgian period are eroded (Figure 159). Many later graves have their headstones missing, while others have been laid flat to prevent them falling. A number of chest tombs have also collapsed (Figure 161). Broken and displaced memorials have been re-used as revetment material for the central mound or as paving near the entrance.

From c1820 larger and more elaborate headstones began to be used, a trend which continued during the Victorian period when fashionable funerary monuments such as chest tombs, obelisks, broken columns and draped urns were also popular. Examples of these in the cemetery include the obelisks of Chief Rabbi Solomon Hirschell and Professor Hyman Hurwitz (Figure 165).

Gravestones set together in groups of two or three (Figure 166) are situated on the central mound. This unusual configuration, not seen in any other Anglo-Jewish cemetery, is where the headstones of burials below have been placed against those of later burials above.

The Buildings of England series describes the cemetery as 'crowded with mainly later Victorian monuments, some of considerable lavishness' and highlights Miriam Levy's monument as of particular interest (Cherry et al 1994, 559). It consists of a rectangular pillar, with classical style corner columns and a cornice mounted on a red granite base, supporting a pedestal topped by a draped urn (Figure 168). The western face has the image of a dove with an olive branch in its beak, the southern side depicts a female figure standing under a tree and the eastern side shows Lady Justice beneath a similar tree with a small figure at her foot. The northern side has a bust of Miriam Levy (1805-1855). Little is known about Miriam Levy, but she is believed to have opened one of the first soup kitchens for London's Jewish poor (Kolsky 2017). Figurative sculpture is a feature rarely found on other Anglo-Jewish funerary monuments.

Chest tombs belonging to wealthy members of the congregation dominate the privileged members' area and the New Synagogue's later burial plots. Two notable white marble examples, enclosed with iron railings (Figure 174), mark the graves of Nathan Mayer Rothschild and his widow Hannah.

A few graves have iron fences or full grave slabs but kerbs are not used often, in contrast to many other Anglo-Jewish burial grounds where they are the norm. These are the only visible burial markers in some cases where headstones have not survived. Body stones are also found on a few graves dating from the early 19th century.



Figure 159: A headstone dating from the mid-18th century. It is not in situ and its Hebrew inscription is illegible



Figure 160: Headstone deterioration



Figure 161: Collapsed chest tombs and missing headstones close to the cemetery's south-western boundary



Figure 162: An unusual combination of an early-19th-century headstone with a chest tomb



Figure 163: Early-19th-century headstone commemorating Sarah Nathan, daughter of Moses and Hannah of the Old Kent Road, who died in 1832 aged 27 years



Figure 164: Companion tombs of matching designs were often used for the graves of married couples, such as these of Phineas M Samuel and his wife Katherine (d.1827 & 1829)



Figure 165: Obelisk marking the grave of Professor Hyman Hurwitz



Figure 166: Headstones grouped together over layered graves



Figure 167: Draped urns and inverted torches, Victorian symbols of death



Figure 168: Monument to Miriam Levy



Figure 169: Pair of mid-19th-century chest tombs within their original iron railed enclosure. They have been coated with cream paint, perhaps when new metal plaques were attached in the 1950s



Figure 170: Differential weathering to the lower part of headstones destroys English inscriptions



Figure 171: Headstone of R Friedman (1753-1822) with a pair of feathers, perhaps indicating that he was a quill maker



Figure 172: Lyre harp or Kinnor David symbol on a headstone in the central part of the cemetery



Figure 173: Headstones on the central mound with Cohen hands symbols of primitive style. The headstone on the left dates from 1824 and that on the right is likely to be at least as old



Figure 174: Tombs of Nathan Mayer Rothschild (d.1836) and Hannah Rothschild (d.1850)

Inscriptions

The monuments have attached lead lettering or carved inscriptions in Hebrew and English. Although the earliest are severely eroded, the Victorian inscriptions are generally legible. The earlier headstones have a higher proportion of Hebrew to English than the later memorials. Hebrew is invariably written above English and, because the headstones have a tendency to absorb ground moisture making their lower part susceptible to frost damage (Leonard Shear pers comm), the English inscriptions are frequently lost (Figure 170).

The Jewish Anno Mundi date of death is usually given, the English equivalent sometimes following it. The age at death, name of spouse, occupation and other information may also be recorded. The inscription to Judith Lyon, for example, says that she was the wife of 'Lyon Joseph Esq. merchant of Falmouth Cornwall'. Miriam Levy's inscription gives her address as 'Ladbroke Terrace, Notting Hill'. Inscriptions to the rich and famous, such as the Rothschilds, eulogise their lives and Hannah Rothschild's inscription has her Jewish name displayed in large Hebrew characters (Walker nd.).

Decoration is used sparingly and includes Jewish motifs. The Cohen hands symbol is used most frequently, but the Levite pitcher and felled tree symbols also occur. Fish and book images are present, perhaps representing occupations (Kolsky 2017). An image with a pair of feathers (Figure 171), possibly quills, may denote the grave of a quill maker, a common Jewish occupation at the time the cemetery was operating. A lyre harp appears on one headstone (Figure 172), perhaps signifying the last resting place of a musician or perhaps having wider significance as an Old Testament kinnor, played by King David (II Samuel 6.5) and the Levites in the courtyard of the Temple of Jerusalem. A rare animal symbol recalling a prayer in High Holyday liturgy, likening the living to a flock of sheep awaiting judgement, is also found, while a horse and wagon depicted on the headstone of Emanuel Minden (1791-1855) probably denotes his occupation.

Historical Associations

Many leading figures in London's Jewish community are buried in Brady Street. They include members of the Rothschild family, most notably Nathan Mayer Rothschild (1777-1836) from Frankfurt, who settled in England in 1798. He founded the British branch of the famous family banking house in 1805 and became a popular figure on the London Stock Exchange, where he dealt in bullion and foreign currency. His success earned him contracts from the government to supply the Duke of Wellington's troops with gold coin in 1814 and 1815, prior to the battle of Waterloo. He issued twenty-six British and foreign government loans between 1818 and 1835. He died in Frankfurt but, according to his wishes, his remains were returned to England for burial. A funeral procession of seventy-five carriages travelled to the cemetery from his town house in Piccadilly (Gray & Aspey 2015; Kolsky 2017).

Abraham Goldsmid (c1756-1810) is a further Anglo-Jewish 'cousinhood family' member buried in the cemetery. A financier and benefactor of many causes,

including University College London (UCL), he committed suicide after suffering financial disaster. Due to the nature of his death his funeral was a private affair held at six o'clock in the morning and attended only by his family and servants. He was buried in an unconsecrated area close to his brother Benjamin who had committed suicide several years earlier (Anon 1810, 323-4; Chapman 2004; Emden 1935, 244-5; Hyamson 1951-2, 3-6).

Another financier buried in the cemetery is Joseph Hambro, from Denmark. He was a successful merchant banker who was made Knight of the Royal Danish Order of Dannebrog for arranging loans for the Danish government. He moved to London in 1839 and founded Hambros Bank, but died in the following year (Berk 2017).

Leading academics and religious leaders buried in the cemetery include Prof. Hyman Hurwitz (1770-1844). A polished granite obelisk close to the Rothschild tombs marks his grave. Born in Posen, Poland, he came to England in his twenties and, from 1799, ran a private Jewish boys' school in Highgate, establishing a close friendship with Samuel Taylor Coleridge. He took up a newly-created post of Professor of Hebrew at UCL in 1828, becoming the first Anglo-Jewish professor. In the same year he published a general collection of Hebrew literature in English, an anthology entitled 'Hebrew Tales', aimed at countering negative assumptions about Hebrew literature in Christian writing and was the author of other works demonstrating the compatibility of traditional Jewish wisdom and contemporary British culture (Page 2008, 197-213).

Chief Rabbi Salomon Hirschel (1762-1842), one of the early religious leaders of Anglo-Jewry, is buried in the cemetery, his grave marked by an obelisk. Born in Poland, he arrived in England at the age of two. He was highly traditional in outlook and preached in Yiddish. In 1802 he became rabbi of the Great Synagogue, a position he held until his death. He was instrumental in bringing London's three main Ashkenazi communities together and his jurisdiction eventually extended over all Ashkenazim in England. However, he is most famously known for his staunch opposition to Reform Judaism. The drastic measures he adopted in treating secessionists contributed to the eventual creation of the Movement (Jacobs & Lipkind 1906; Apple 2006).

Many individuals buried at Brady Street were first- or second-generation immigrants from Europe, mostly from Germany, Holland and Poland. Their origins are occasionally recorded on their gravestones, as in the case of Julius Jacobsen 'of Copenhagen' who died in 5607 (1847) aged 33.

Heritage values

Brady Street is London's second oldest Ashkenazi cemetery and one of the earliest Jewish burial grounds in Britain. It has particular significance for the history of mainstream Orthodox Judaism in England. It forms part of a group of five Georgian Jewish cemeteries on the north side of the Mile End Road, close to the first Jewish resettlement areas in London's East End. Its flat-topped mound containing layered burials, is the only example of this practice in a Jewish cemetery in Britain and is comparable with the Old Jewish Cemetery in Prague (Kadish 2011, 61).

Fulham Road Jewish Cemetery

NGR: TQ 2681078295

Local Planning Authority: Greater London Authority, London Borough of Kensington and Chelsea

Designation: Chelsea Park/Carlyle Conservation Area

Owner: Western Charitable Foundation

Summary

Fulham Road Jewish cemetery, once known as 'Brompton' Jewish cemetery, is a small burial ground, covering half an acre (0.2ha) in the centre of Chelsea. Opened in 1815 by the Western Synagogue, it was the first post-resettlement Jewish cemetery in west London. It contains several hundred headstones along with more elaborate memorials. These are packed together tightly and hidden from view behind high brick walls and a metal security gate. Despite the density of the headstones, records indicate that the cemetery contains an even greater number of burials (up to 2,000). It closed in 1886 following the Burial Acts, but reserved plots continued to be filled until c1917.

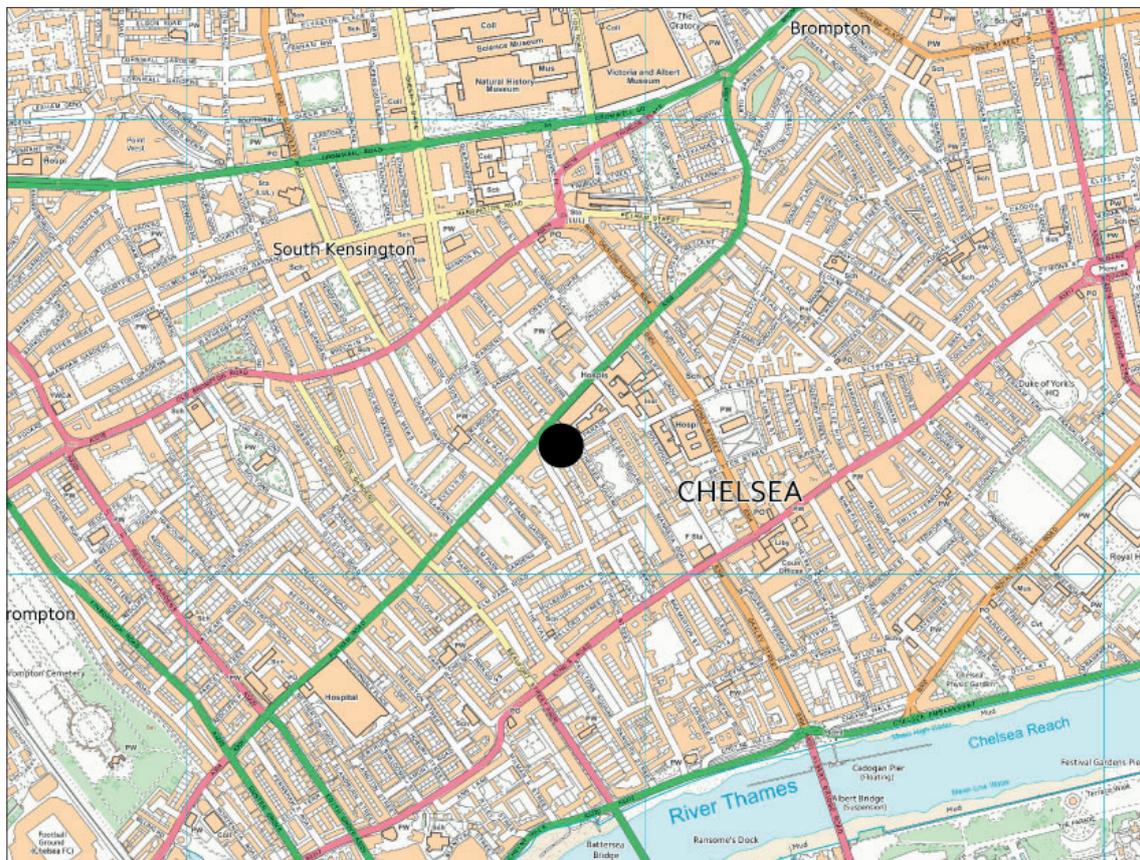


Figure 175: Fulham Road cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Background

The Western Synagogue, formed in 1761, was one of the earliest Ashkenazi synagogues in England and the first in west London. Originally known as the 'Westminster Synagogue', it had a tradition of religious tolerance, while maintaining strict Orthodox principles. The congregation remained independent for over 200 years, until 1991 when it merged with the Marble Arch Synagogue to form the Western Marble Arch Synagogue.

Foundation and development

On 16th December 1815, the Western Synagogue purchased a small plot of land situated in Queen's Elm for a burial ground, at a cost of £400. Abraham Rees provided an advance enabling the congregation to make the purchase and the cemetery opened in the same year. Names recorded on the deed of purchase were: Victor Abraham of Lancaster Court, Strand; Moses Solomon of Little Russell Court, Drury Lane; Philip Phillip of Maiden Lane, Covent Garden; Aaron Lazarus of Oxford Street; Emanuel Harris of Newcastle Street, Strand and Nathan Lewis of St James Street ('Brompton or Fulham Road Cemetery', Cemeteryscribes website document). Many of these men were eventually buried in the cemetery.

An early depiction of the burial ground, on FP Thompson's 1836 map of Chelsea (Figure 176), shows it occupying a small irregular-shaped area on the corner of Queen's Elm and Old Church Street (Walker 2016). A building is situated at its western entrance. There are no paths or any indication of landscaping.

By 1867 the burial ground had been extended on its south side as far as South Parade, more than doubling its original size (Figure 177). It contained deciduous trees, either part of a deliberate planting scheme or relics from the pre-cemetery landscape. The area was well known for its mulberry trees associated with the silk industry (Meller & Parsons 2008, 213). As today, the cemetery was fully enclosed by walls, except where adjoining buildings served as its boundary. A single path divided the old and new burial areas, running from the entrance building to the eastern boundary. The building probably served as an Ohel, bet taharah and keeper's lodge and, since no breach in the boundary wall is shown, entry to the cemetery may have been through the building itself. The cemetery was unchanged on the OS 25" map of 1874, the last edition published before its closure.

The burial registers record 1300 interments after the 1870s and throughout the life of the cemetery there are believed to have been up to 2,000, many unmarked (Charles Tucker pers comm). By 1885 the burial area was almost full and the Western Synagogue had (in 1884) purchased land in Edmonton for a new cemetery. In 1886 an order was issued for burials to cease at Lauriston Road and Fulham Road Jewish cemeteries, except in reserved grave spaces which had never been buried in before and were free from water when opened up. Graves also had to be at least 5ft deep. An exempt portion of the burial ground was coloured pink on a Home Office plan, but an accompanying report stated that in both instances the grounds had been voluntarily closed (Jewish Chronicle 13th Aug 1886).

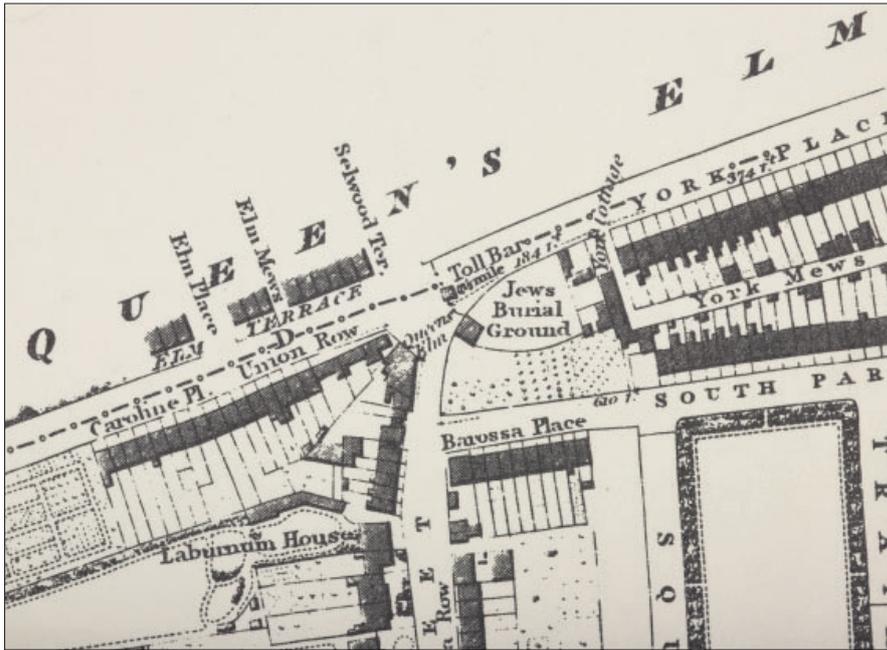


Figure 176: The cemetery on FP Thompson's Map of Chelsea from A New and Actual Survey 1836 ©The British Library Board Map Collections, Shelf mark: Maps 175.t.4(2)

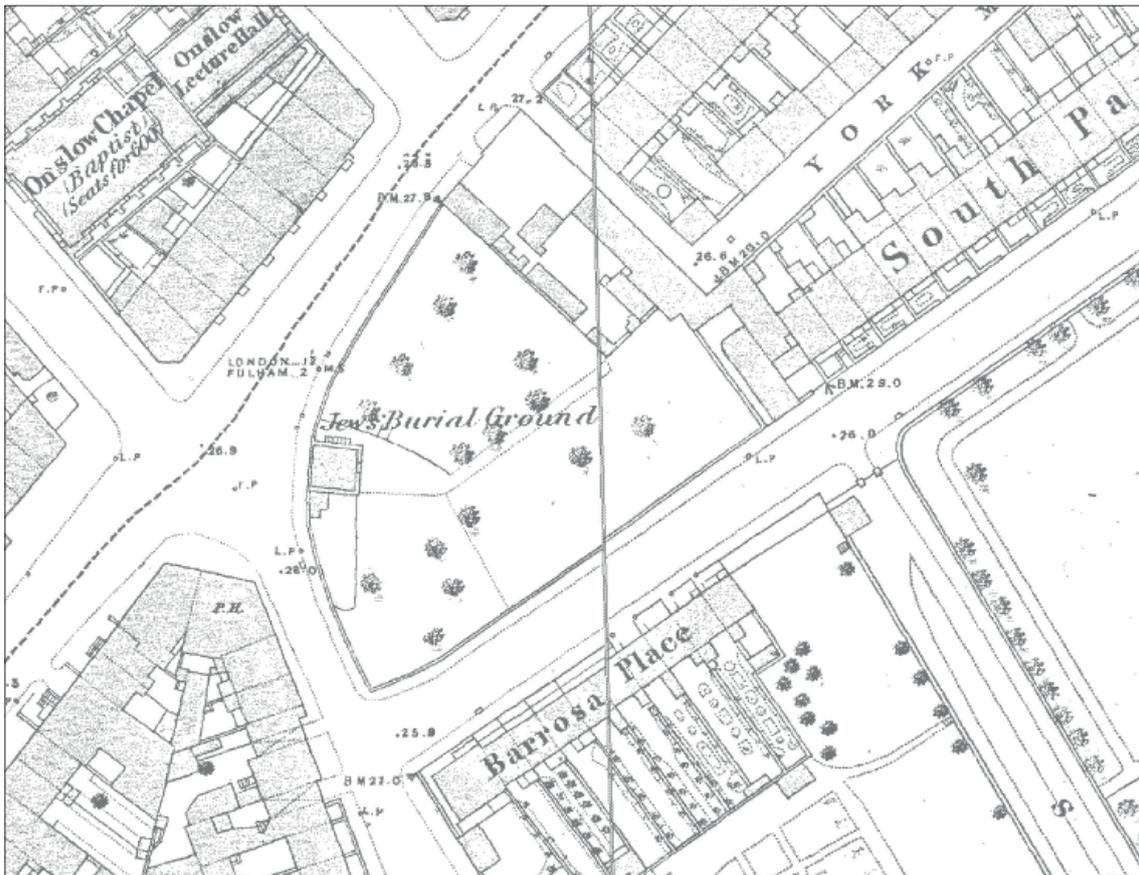


Figure 177: 1:1056 town plan 1867 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence 000394 & TP0024]



Figure 178: The cemetery in the late-19th century (from Holmes 1896)



Figure 179: OS 25" map 1896 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

The closed cemetery soon became neglected and, by 1896, it was described as ‘a dreary little ground...entirely filled with graves, between which a few narrow lines like sheep tracks wind through the graves’ (Holmes 1896, 158). A row of shops replaced the Ohel, requiring the removal and re-interment of a body buried close by. In the following year Mrs Ellis Franklin, whose parents were buried in the cemetery, paid for its restoration, which was completed by 13th July 1898. The final burial, in a reserved plot, took place in 1913.

Landscape and layout

The burial ground occupies a small wedge-shaped plot of 0.5 acres (0.2 ha) (Figure 180). Its layout is extremely basic and the rows of graves are densely packed together with no clear paths between them or any other form of landscaping. The single path shown on early maps no longer survives, having been used for burials.

The sequence of burial was chronological, with the oldest graves situated on the north-eastern boundary furthest away from the entrance and the cemetery buildings. The graves face south-west towards the entrance. There is no segregation between male and female burials or different classes of synagogue members but, from at least the mid-19th-century, married couples are often buried side by side. A mixture of mature trees has colonised the burial space, including ash and plane trees, which are either self-seeded or relics of former planting.

Boundary

Fully enclosed with high walls and bounded by buildings, the cemetery remains hidden and inaccessible to the public. Its border with Fulham Road (Figure 181) has a wall of London stock brick, approximately 1.7m high, of Flemish bond with a concrete base plinth, pilasters and brick coping. The locked entrance has a solid metal security door flanked by brick pillars and is located next to shops at the southern end of the Fulham Road boundary. Walls of similar type, rebuilt in places, surround the remainder of the cemetery on all other sides, except the south-west, where it is behind shops and the north-east, where the faces of neighbouring buildings complete the circuit. The walls appear mostly original, though a section fronting South Parade has been rebuilt. Other changes in the brickwork, such as a small patch in the centre of the Fulham Road boundary, indicate minor repairs. In 1989, the whole of the top of the wall fronting Fulham Road was reported to have been demolished and rebuilt, while in August 2016 a further section was knocked inwards following an impact (Walker 2016).

Monuments

The cemetery contains upright Ashkenazi headstones, generally of Portland Stone, but some of softer sandstone, many badly eroded. The earliest are large headstones with rounded or peon tops, often shouldered and relatively uniform in size, in keeping with the Jewish religious view that everyone should be equal in death. The same forms continue to dominate the cemetery in subsequent periods, occurring alongside later memorial types such as Victorian chest tombs and classically-inspired funerary monuments fashionable in the late-19th century.



Figure 180 Current OS 1:2500 with shading added to show the cemetery's extent [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]



Figure 181: The boundary wall on Fulham Road

The gravestones generally lack decorative carving or other ornamentation, but a few have chevron edging. Examples of traditional Jewish funerary symbols occur, but they are not plentiful. They include: Cohen hands, felled trees and an unusual image of wheat and a sickle (on the headstone of Joseph Barnett, who died in 1881 aged 70 years) perhaps symbolising a long and fruitful life. Fashionable wreaths and garlands also appear on some of the later 19th-century memorials.

Kerbs are absent from majority of the older graves. Whether they have been removed (perhaps to save space) or were never present is unknown. In contrast, many of the later-19th century graves are delimited by kerbs or slabs, in some cases supplemented by iron rails.

Inscriptions

Most of the inscriptions are engraved, though attached lead lettering is used occasionally. Many are still legible, but some have been eroded by acid rain or shattered by frost. Hebrew and English are used in roughly equal proportions, in the usual order of Hebrew above and English below. English gives the deceased's name, their date of death (English and Jewish) and their age at death. Additional information such as their place of residence, the name of their spouse or father, or a brief reference to their good character, also appears in many cases. The Hebrew component of the inscriptions gives the deceased's Hebrew name and the Jewish date of their death. The headstone of Joseph Barnett, for example, gives his address as 58 Great Leonards Street, Finsbury, with his Jewish name 'Joseph bar Issachar' and his Jewish date of death, Thursday 3 Tammuz 5641, in Hebrew.

Historical Associations

For a cemetery of its size, Fulham Road contains a high concentration of burials of important national figures, at least three of whom have individual entries in the Oxford Dictionary of National Biography. Solomon Hart (1806-81) was an accomplished artist, the first Jewish Royal Academy (RA) member and Professor of Painting at the RA from 1854 to 1863 (Valentine 2004). His grave is marked with a granite obelisk. Also buried in the cemetery are: Simon Waley (1827-75), banker, stockbroker, pianist and composer (Edwards 2004) and Abraham Benisch (1811-1878), influential theologian and journalist (Lee 2004). A broken headstone marks the grave of Herschell Filipowski (Phillips) (1816-1872) from Yeshenim, now Lithuania. He became a teacher of Hebrew and oriental languages at the Jews' College in Finsbury Park and later published and edited books and magazines on mathematics and Hebrew literature. In 1849 he published work on 'Anti-Logarithms' and, in 1860, he went on to design a calculating machine for division and multiplication which is in the Science Museum's collection (Dalakov 2018). A chest tomb commemorates Aaron Asher Goldsmid of Cavendish Square (1785-1860), a member of the powerful cousinhood family. His inscription states that 'he became a Magistrate of the County of Middlesex, manager of the Royal Institution of GB and an active member of many other literary and benevolent institutions'.

Heritage values

Fulham Road was the first post-resettlement Jewish cemetery in west London and it marks the movement of Jews from the initial immigrant areas of the East End to more affluent parts of the city. Many of those buried in the cemetery were born in London, had established themselves in profitable businesses, trades and professions and had assimilated into English society. Their success in achieving high status and prestige is reflected in the high number of eminent public figures buried in the cemetery.

Hoop Lane Cemetery

NGR: TQ 25188814

Local Planning Authority: London Borough of Barnet

Designation: Prayer halls and entrance gates listed grade II (list entries:146233 & 146462). Cemetery as a whole registered Park and Garden grade II (list entry 1465310). Metropolitan Open Land

Owners: West London Synagogue of British Jews and the Spanish and Portuguese Jews Congregation, London

Summary

Hoop Lane Cemetery is owned and shared by the West London Synagogue of British Jews and the London Spanish and Portuguese Jews' Congregation. It consists of two distinct halves which reflect the different religious and cultural traditions of the two congregations. Opened in 1896, it was the last of seven Jewish cemeteries established in London in the Victorian period. It superseded the first cemetery of the British Reform Movement in Balls Pond Road and the early Sephardi cemeteries in Mile End Road. It remains open for new burials, operated by a Joint Burial Committee. An imposing prayer hall complex by architects Davis and Emanuel is situated at its entrance. The burial areas form part of an extensive block of Metropolitan Open Land in conjunction with Golders Green Crematorium to the south.

Acknowledgements

Linda Stone, Joint Burial Committee Administrator, kindly arranged and conducted site visits to Hoop Lane and Balls Pond Road as well as providing us with much helpful information from her personal research. Ivor Epstein of the West London Synagogue and Lester Harris, Cemetery Director permitted access to their cemeteries at Hoop Lane and Balls Pond Road. Ivor visited Hoop Lane cemetery with us and generously shared his knowledge and experience of Jewish burial practice and the cemetery's history.

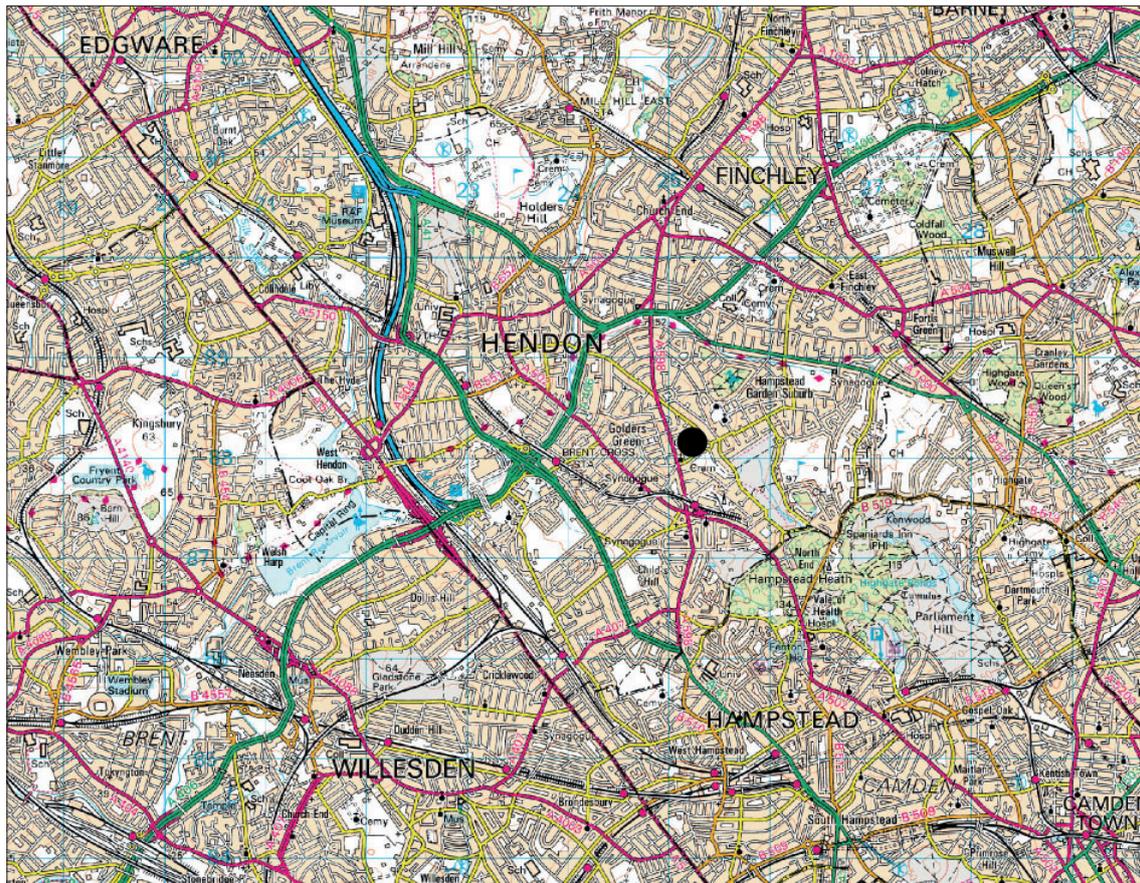


Figure 182: Hoop Lane Cemetery location marked on OS map base [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Foundation and development

By the late 19th century a larger burial ground was needed to replace the West London Synagogue's first burial ground in Balls Pond Road, Islington. Approval was given for the congregation to establish a new cemetery on farmland near Golders Green. They purchased the site for £3,000 on 21st December 1894. It consisted of '15 acres, 3 roods and 38 poles' situated at the corner of Temple Fortune Lane and Hoop Lane (Epstein & Jacobs 2006, 7). On 23 April 1896, just a few months before the cemetery opened, the West London congregation sold eight acres of the site to the Spanish and Portuguese Jews' Congregation, creating an arrangement of sharing cemetery space between Reform and Sephardim that has persisted into the twenty-first century (Kadish 2015a, 67). Hoop Lane thus became the primary burial place for both communities, though the Sephardi Nuevo Cemetery in Mile End remained open for adult burials until 1906 and for child burials until 1918, while reserved plots at Balls Pond Road were taken up until 1952. A joint committee of the two synagogues was set up to administer the new burial ground, with rules established relating to grave sizes and approval to be sought for tombstone designs. The first burial was in the Reform section in early 1897 (Jewish Chronicle 19 February 1897) and in the same year Frances Salaman, born in Jamaica in 1817, was the first in the Spanish and Portuguese (Sephardi) area (Kadish 2015, 67).

Although the cemetery was initially situated in a peaceful rural area dotted with country villas, its setting was soon transformed by development. In 1902, Golders Green Crematorium was built directly opposite its southern boundary (this is now a Registered Park and Garden with listed funerary buildings). A few years later, in 1907, the London Underground service was extended to Golders Green, prompting development of the fields surrounding the cemetery for housing. The development included the Hampstead Garden Suburb, which lies immediately to the cemetery's north and east.

The OS 25" map of 1915 (Figure 183) shows the 'mortuary halls', the entrance lodge and the southern part of the cemetery laid out as far north as Forres Gardens. The area north of Forres Gardens had not yet been used and remained as fields. Later OS editions trace the progress of the cemetery's layout northwards as more interments were added. Initially, expansion was slow. By 1936 burials did not extend beyond the first plots in the south of the cemetery. The area north of Hampstead Gardens was laid out from the mid-20th century to the present day, the extent of burials having reached here by 1952 (Figure 184) and to Dingwall Gardens by 1970.

Landscape and layout

The layout is based on a wide central avenue which separates the West London and Sephardi congregations' respective areas. The Reform congregation uses the 2.94ha (7.26a) to the west of the avenue and the Spanish and Portuguese (Sephardi) congregation uses the 2.57ha (6.35a) to its east. Cross paths and radial paths lead from the avenue and the prayer halls, with a 'rond point' in the centre being a focus for additional paths leading west to the columbarium and east and south-east to a perimeter walkway. Further north, three paths join the avenue at right angles. A path crossing the south-western corner diagonally links the West London prayer hall with memorial plaques on the boundary. A further path links the prayer hall with cremation plots on the southern boundary.

Subsidiary paths sub-divide the burial areas further, creating nine plots, A-I, in the West London Reform area and six larger plots, A-F, in the Spanish and Portuguese area. Each contains straight rows of graves. The Sephardi graves face south, while the Reform graves face north. The reason for this is not obvious, but is probably to further mark the difference between the two sides of the cemetery (Linda Stone pers comm).

The visual contrast between the areas to the west and east of the central avenue is pronounced and strongly reflects the different religious beliefs and cultural backgrounds of the two congregations. It is accentuated by the contrasting management approaches adopted. The upright Ashkenazi style headstones punctuate grassy plots in the Reform Jews' burial ground, where attention has been spent on planting shrubs. The recumbent slabs of the Sephardim lie within austere gravelled plots devoid of greenery.

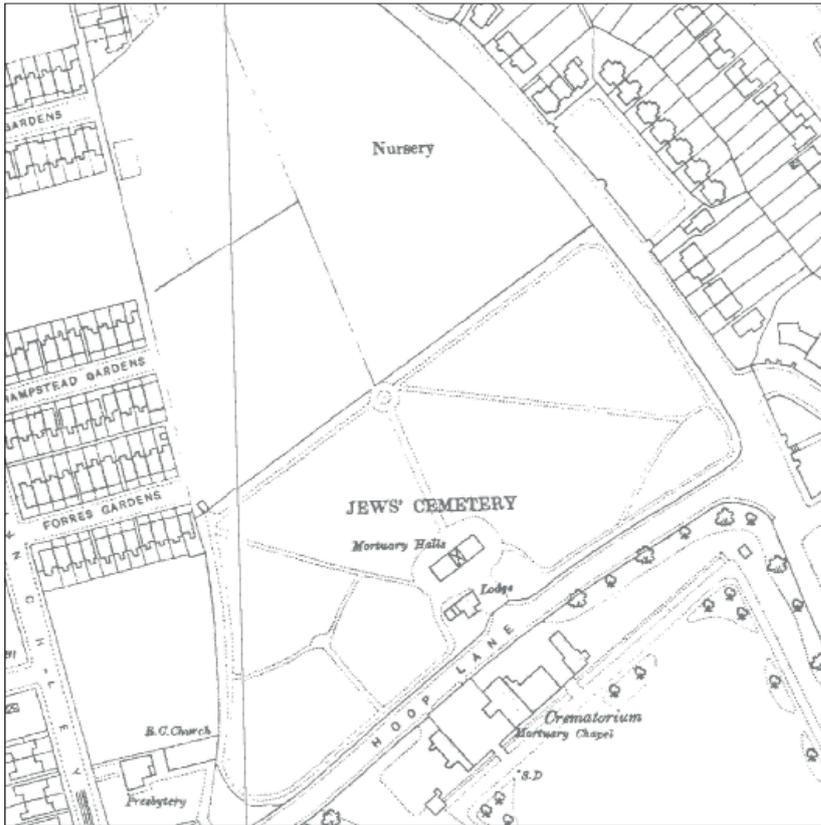


Figure 183: OS 25” map 1915 showing the southern part of the cemetery laid out [Historic Ordnance Survey mapping ©Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP 0024]

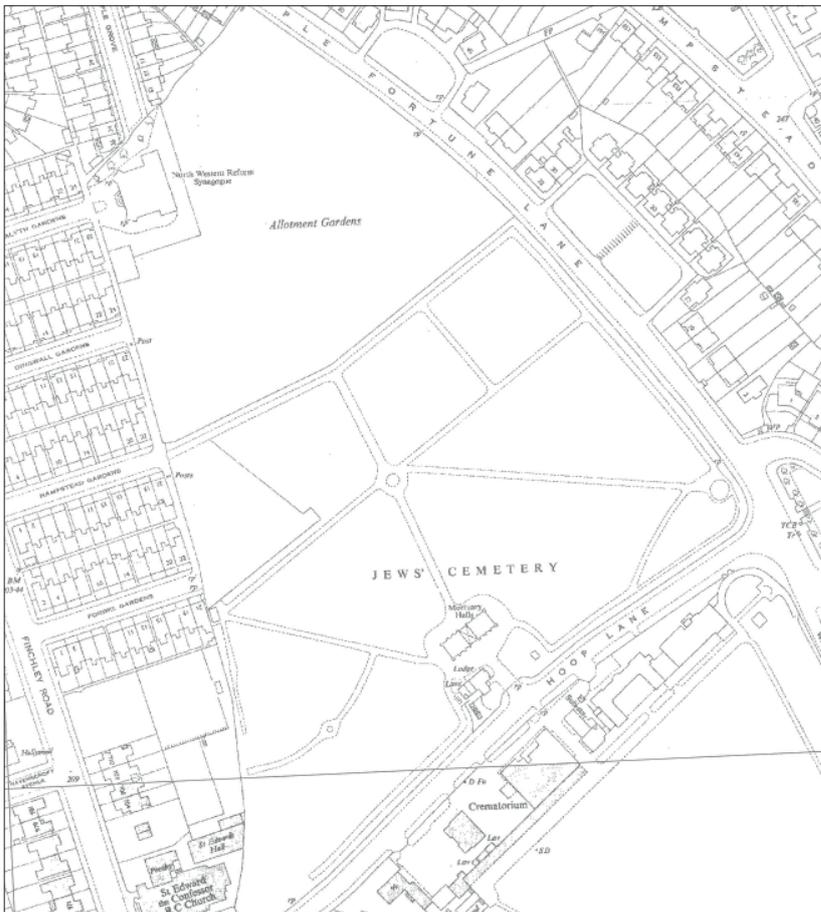


Figure 184: 1952 OS 25” map showing the cemetery with Alyth synagogue built in the north-western corner and the layout of burial plots extending as far north as Hampstead Gardens. [Historic Ordnance Survey mapping ©Crown Copyright and Landmark Information Group Ltd (All rights reserved 2017) Licence numbers 000394 and TP 0024]

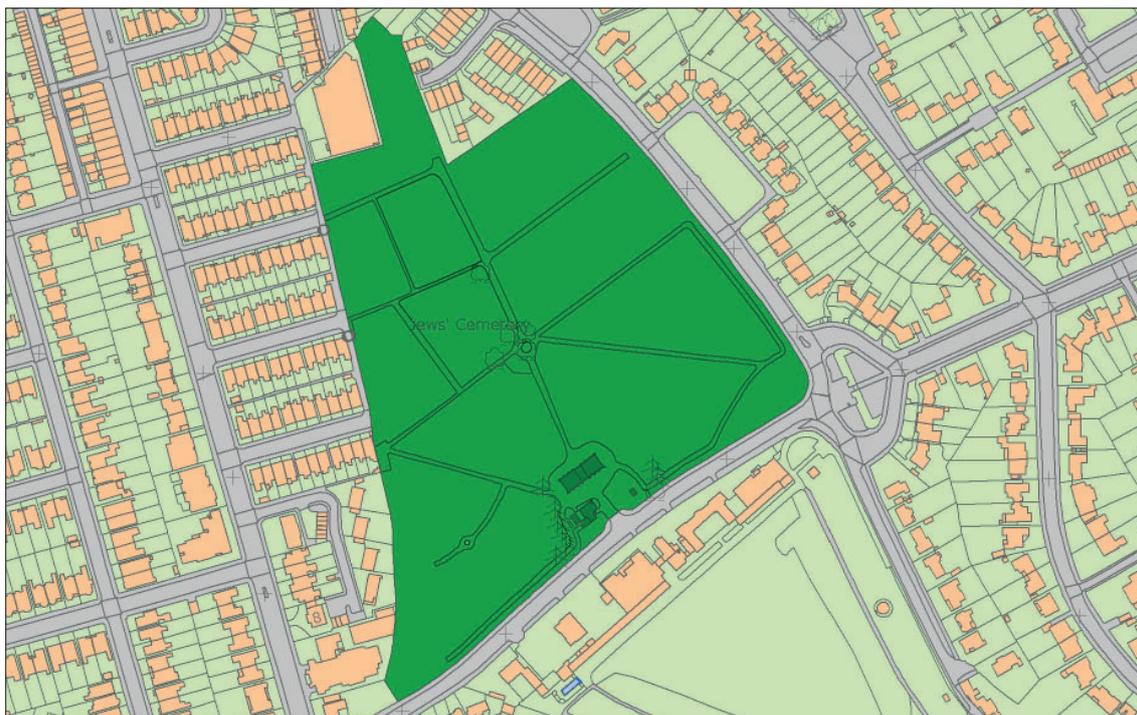


Figure 185: Current OS 1:2500 map with shading added to show the cemetery's extent [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]



Figure 186: Double grave of husband and wife Nassim and Muzlee Reuben (d.1935 & 1951). Placing floral tributes on graves is not Jewish practice, but some memorials, presumably by non-Jewish stonemasons, have urns for flowers

The positioning of the graves is predominantly chronological, with spaces reserved. There are no internal sub-divisions or any apparent segregation by status or gender. Family groups are generally buried together and their plots are sometimes delimited by low fences, while kerbs frequently surround double plots of married couples. As in other Jewish cemeteries, the Cohanim were buried at the ends of rows so male relatives who may also be Cohanim could visit the grave without standing close, but some now lie in the centre as further graves have been added.

There are separate rows for children's graves (Figure 187) in order to conserve space rather than for any particular religious reasons (Ivor Epstein pers comm). The relatively large number of child burials reflects the high childhood mortality rate of the late-19th and early-20th centuries.



Figure 187: Children's graves in the Spanish and Portuguese congregation's area

Prayer halls

The cemetery has two conjoined prayer halls and a caretaker's lodge with an attached mortuary. These are all situated at the main entrance on the southern boundary. The prayer halls, by Jewish architects Davis and Emanuel, were completed for the opening of the cemetery. Henry D. Davis (1838-1915) and Barrow Emanuel (1841-1904) were partners in a City architectural practice based at 2 Finsbury Circus. They designed buildings throughout Britain, including a number of model housing developments, but their best known work is the City of London School on the Victoria Embankment (1879). They were also responsible for the design of three major London synagogues, all in individual and distinctive styles characterised by fashionable orientalisising embellishments, namely the West London Synagogue (1870), the Orthodox Bayswater Synagogue (1862) and the Spanish and Portuguese Synagogue at Maida Vale (1896), with its central dome.

The prayer hall complex (Figure 188) is symmetrical, with two identical Ohalim – one for each of the two congregations. Behind each is the burial plot for its respective congregation. The buildings, which resemble Victorian chapels, flank a carriageway (Figure 189) providing access to the main part of the cemetery. A barrel-vaulted porte-cochere spans the carriageway.

Construction is of red brick with grey sandstone moulding and copings, and continuous yellow sandstone bands to the side and end walls (the appearance of the stonework has been accentuated by being painted). The steep-pitched roof is covered with red clay tiles and moulded red terracotta is used extensively in decorative panels and in a dentil course. The detail such as banding, prominent cupolas, round-headed window openings and materials is similar to that of the Maida Vale Synagogue. The building's design, with elements of Byzantine and Romanesque styles, is comparable with contemporary synagogues and suggests a wider cultural influence than that typically found in English ecclesiastical buildings of the period.

Each prayer hall is of three bays with tiered buttresses and is entered by double doors with a flat stone head in the carriageway. Bodies for burial exit by arched double doors in the central bays of the rear (north) elevations. The panelled doors and frames appear to be original, and have fanlights. Both Ohalim have a pair of dormer vents high on the roof, which also appear original. The walls and buttresses are strongly articulated with sandstone bands, a chamfered plinth and a moulded dentil eaves course. The round-headed windows (Figures 190 & 191) are set within deep jambs with a brick beaded edge moulding. The east and west elevations have similar, but larger, windows with hood mouldings.

The arched head of the central carriageway is a prominent feature where octagonal brick shafts support a frieze and a steep-angled pediment which is raised. The spandrels, frieze and pediment are distinguished by contrasting designs of moulded red terracotta tiles and comparable tiled panels are used beneath both gables. The gable end of each prayer hall has a parapet wall and is surmounted by an octagonal chimney, situated above a hearth. Octagonal cupolas with ball finials are used conspicuously on the main corner buttresses and the shafts flanking the



Figure 188: The prayer hall complex viewed from the cemetery entrance



Figure 189: Carriageway providing access to the burial areas



Figure 190: Prayer hall window external detail



Figure 191: Prayer hall window internal detail

carriageway; similar features were used in synagogues by the same architects. The carriageway has similar details but with a moulded brick cornice above the dentil course, over which are inset granite panels. A pendant light inside the archway is possibly a converted original fitting. There are modern hand washing facilities just inside the carriageway for people to ritually cleanse their hands on leaving the cemetery. A charity box is also situated under the archway.

Internally the two prayer halls have similar details, retaining parts of their original wall benches and hearth stones adjacent to the gable ends, which indicate the former positions of heating stoves. The high collar ceilings (Figure 192) are divided into plaster panels supported by light moulded timber ribs. They are of gambrel form with similar details to that in the carriageway, including moulded timber arched principals strengthened by vertical and horizontal iron tie rods. The window frames, iron fittings and glazing appear to be original, with peripheral stained glass surrounding central panels comprising small panes of ribbed opaque glass. The walls are in plain white plaster with glazed red and black brick dado panels.



Figure 192: Spanish and Portuguese prayer hall ceiling detail

Entrance Lodge

The red brick lodge (Figure 193) just inside the entrance gate is built in the style of an Arts and Crafts movement suburban house. Externally it is well preserved, though the upper floor has replacement UPVC windows. On the ground floor there is similar use of red brick to that used in the prayer hall complex, including a dentillated brick cornice. The steep-pitched roof is tiled and has terracotta ridge tiles with decorative finials. It projects at the gables and has exposed rafters with studded collar features. There are two tall chimney stacks with ornamental detail. The east elevation has a square ground floor bay window (facing the approach to the prayer halls) beneath a jettied upper floor on ogee-type brackets. Low eaves overhang the first floor on the north and south elevations, which have no first floor windows, while the west elevation has two UPVC awning windows. On the ground floor the north elevation has a pair of windows. The south elevation has a ground floor bay window and an upper floor window partially set within the roof gable. A single storey rear extension (Figure 194) with a flat roof and blocked windows, possibly original, has an altered annexe on its south side which is used for preparing burials.

Columbaria

An open air columbarium (Figure 195) in the centre of the Reform area, built in the late 1930s, was the first columbarium to be built in a Jewish cemetery in Britain.

More recently a new columbarium (Figure 196) has been added on the south boundary, dedicated to a Czech town from which two Torah scrolls were recovered and added to the Czech Scroll Collection based at the Westminster Synagogue. There are also plots set aside for cremated remains on the south boundary and on the north edge of plot C. Some early cremations are buried in under-sized graves lining the south-west boundary path. Cremations take place opposite the cemetery in Golders Green Crematorium. Cremated remains are not permitted in the Orthodox half of the cemetery.

Boundary

The main entrance is on the south boundary, in front of the archway between the two prayer halls. Ornate wrought iron gates are set back from the road in a curved section of the boundary wall. They are supported by red-brick piers with pilasters, decorative caps and beaded edge mouldings. Flanking piers support pedestrian side gates. The similarity between the brickwork of the gate piers and prayer halls suggests that they are contemporary.

The cemetery is fully enclosed with a combination of walls and fences. The south boundary, fronting Hoop Lane, has a low brick wall surmounted by a wire fence. Walls continue around most of the cemetery, heightened by wire fencing on public roads or wooden panel fencing where the boundary is shared with the back gardens of neighbouring houses. The wall is mostly in stock brick with plain brick coping and a red brick sloping plinth. The west wall in the south-west section has pilasters to its inside face, red factory brick to angled coping and chamfered tops of pilasters.



Figure 193: The entrance lodge, front view



Figure 194: Entrance lodge rear view, mortuary to the right



Figure 195: Columbarium in the Reform area, dating from the 1930s



Figure 196: The new columbarium



Figure 197: West boundary wall

Changes in boundary materials reflect the fact that the northern areas of the cemetery were only brought into use and their walls added as burials accumulated. The wall changes to London stock brick in a section flanking a side gate from Dingwall Gardens. There are also changes to its coping, all of which indicate that a western gate and areas of adjoining wall were constructed during the later extension, following the building of Dingwall Gardens and the North-West London Synagogue (Alyth). Much of the boundary is also lined internally by perimeter hedges and trees.

Funerary monuments

The gravestones and tombs are generally uniform in size, in keeping with the Jewish tradition and religious view that everyone should be equal in death. However, they display individuality in their shapes and styles and the earlier plots contain a number of relatively tall and elaborate examples which would not be permitted today.

The West London Synagogue's area has predominantly upright headstones, in a wide variety of shapes, some intricately and expertly carved. Types seen in Christian cemeteries occur, such as Neo-Gothic designs, undressed rocks, broken columns, scrolls, pillars and draped urns. One of the most ornate is a draped sarcophagus (Figure 198) commemorating Emanuel Belilios (1837-1905), a Hong Kong businessman, opium dealer, chairman of HSBC (1876-1882) and founder of a school for girls.



Figure 198: The grave of Emanuel Raphael Belilios (d.1905)



Figure 199: 19th- and early 20th-century headstones in the Reform area

In the Sephardi area, the simplest graves are delimited by a kerb and have a memorial scroll or plaque at the head, but most graves have more substantial tombs. There are many variations in tomb shape, style and height, including hipped or curved tops and straight or bowed sides. Some have additional elaboration, such as corner and side pillars. Up until the 1960s, scroll-shaped memorials, open books and gates ajar were popular forms, mirrored by Ashkenazi equivalents in the West London area and in other Anglo-Jewish cemeteries of the same period (Figures 200 & 201). As elsewhere, plainer and more austere styles were adopted in both areas of the cemetery as the 20th century progressed (Figures 205 & 206).

Inscriptions

Most of the inscriptions are legible and are either engraved or made of attached lead lettering. Engraved lettering is frequently accentuated by the use of black paint or gilding, which is particularly conspicuous on later polished marble or granite memorials. Lead lettering has been lost from many gravestones. This is a major conservation issue at Hoop Lane, as elsewhere, with some inscriptions decipherable only from the remaining pin holes (Figure 207).

English is the main language used, frequently in conjunction with the equivalent information or Biblical phrases in Hebrew. There are also a few inscriptions in other languages spoken by the deceased, such as French and German. All include the name of the deceased, their age and the date of their death, often with Jewish dates. Most also give the deceased's date of birth and names of close family members, surviving and pre-deceased. Some provide further information, such as the address where the deceased lived, their place of birth, their occupation, quotations providing insights into their personality and testimonials to their good character.

Spanish and Portuguese surnames in the Sephardi half of the cemetery contrast with the predominantly German and Eastern European surnames in the West London Synagogue's area. English names become more frequent on later gravestones, reflecting the cultural assimilation of generations who were born and raised in England. Assimilation is also evident by the sharp decrease in the use of Hebrew inscriptions from the 1980s and 1990s onwards.

Except for the absence of Christian imagery, motifs on the gravestones generally follow the fashions of their day. Foliate carving, roses, garlands, laurel wreaths and birds all appear frequently on older memorials. Jewish motifs are not abundant, but examples include felled trees and Cohen hands (Figures 208 & 209). The Star of David becomes common from the 1960s onwards.

The inscriptions are of historic and demographic interest for the information they contain. Many people buried at Hoop Lane were first or second generation immigrants and successive waves of immigration are mirrored in the inscriptions, particularly those citing the deceased's place of birth. Early burials in the Sephardi area include traders from the Caribbean and people escaping persecution in the Middle East. A large number of refugees from Eastern Europe are buried in the Reform area. They were joined later by Jews who fled from Nazi-controlled Europe. Their graves often commemorate family members who perished in the Holocaust.



Figure 200: Sephardi tomb with gates

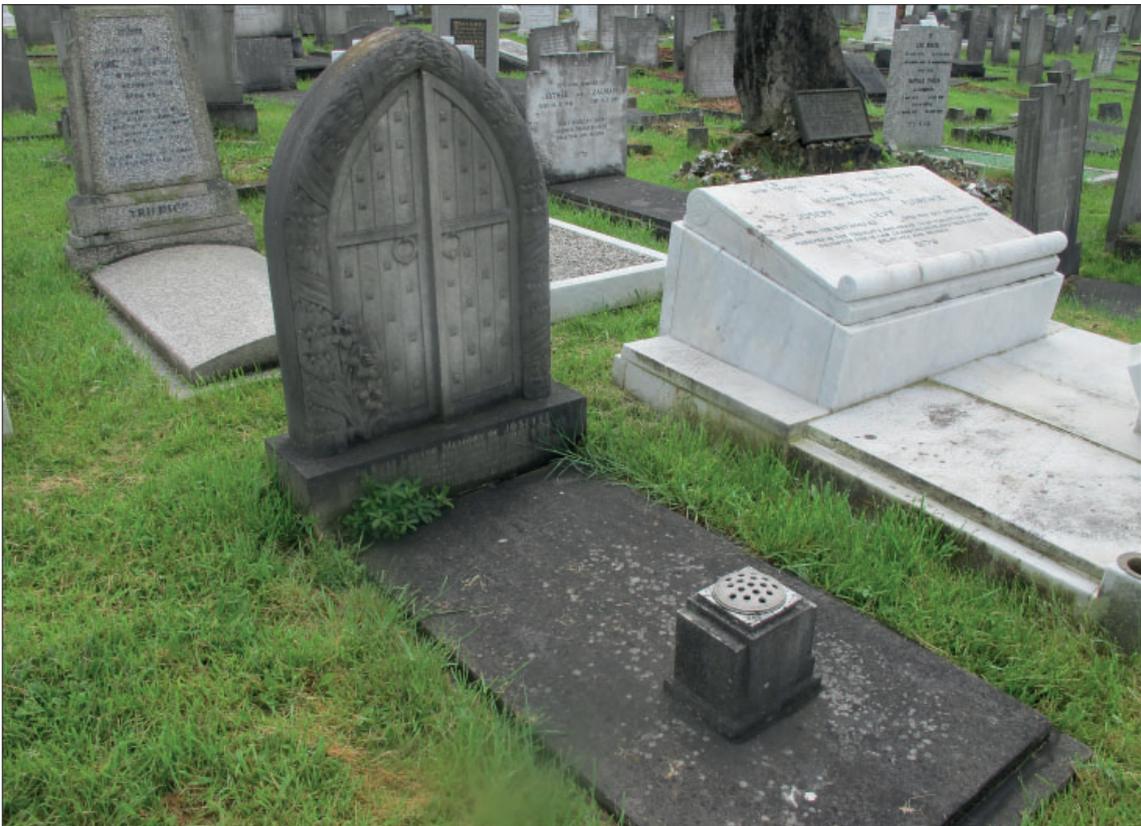


Figure 201: Ashkenazi gravestone, probably representing the gates of She'ol (abode of the dead)

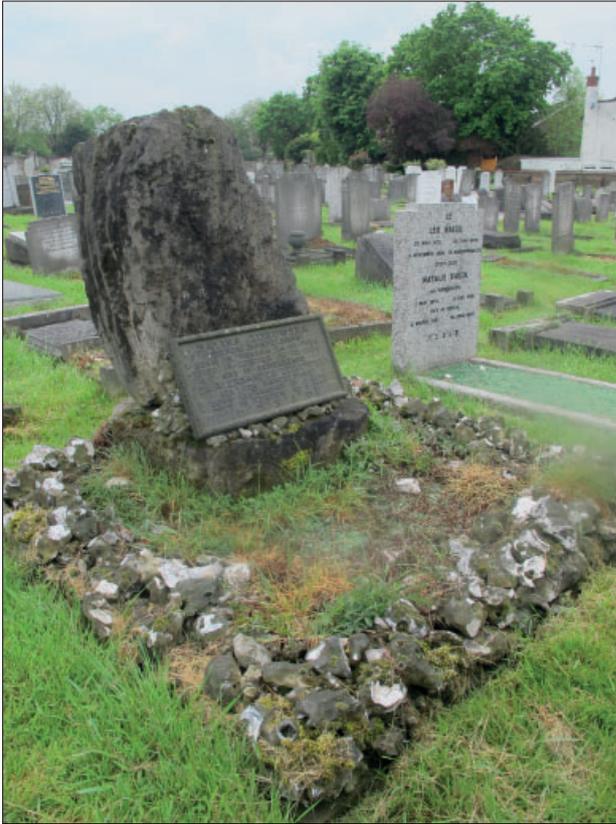


Figure 202: Roughly hewn stone memorial in the West London Synagogue's burial area

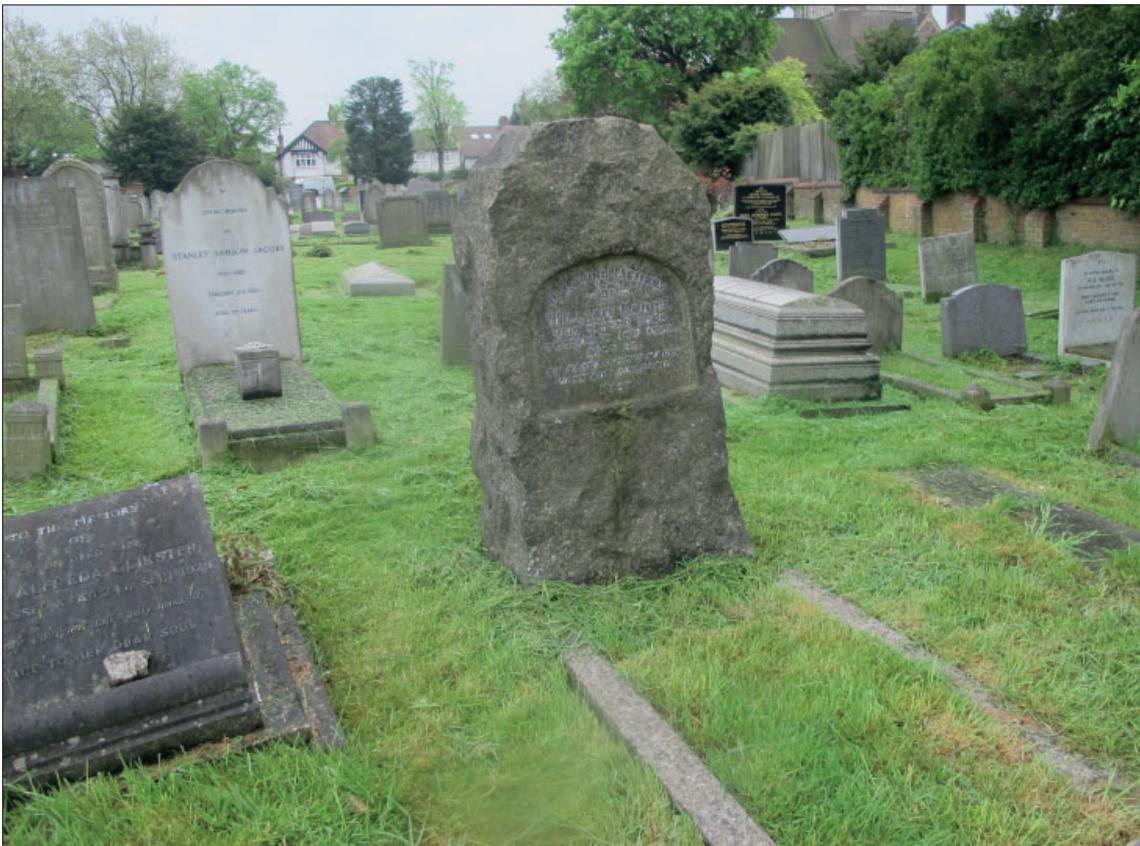


Figure 203: Roughly hewn stone memorial, West London Synagogue burial area



Figure 204: Early memorials in the Spanish and Portuguese area



Figure 205: Plain and uniform marble and granite memorials in the Spanish and Portuguese area, dating from the 1960s onwards



Figure 206: Plain and uniform memorials dating from the 1970s onwards in the West London Synagogue's area

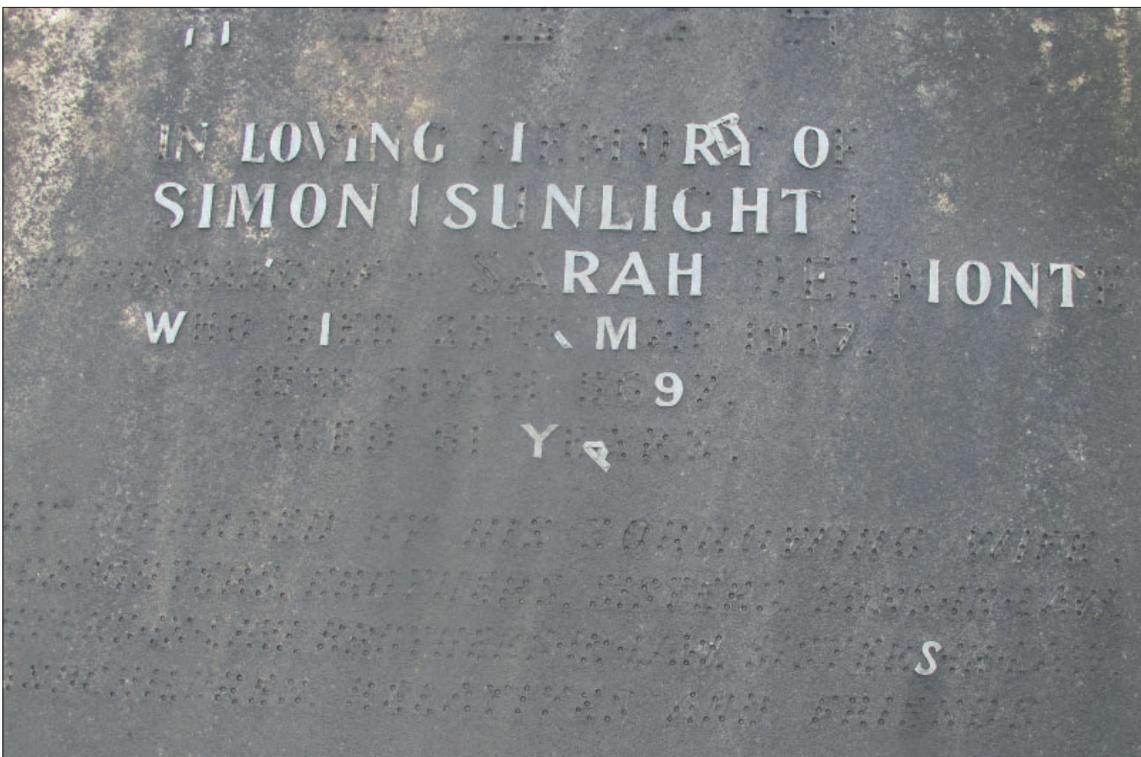


Figure 207: Deterioration of lead lettering



Figure 208: Cohen hands symbol



Figure 209: Felled tree symbol

Historical Associations

The cemetery has associations with many individuals who became prominent in public life, including thirty-three people with entries in the Oxford Dictionary of National Biography. Among them are influential academics, scientists, scholars, politicians, musicians and writers. It is the burial place of some of the most important figures in the development of England's Movement for Reform Judaism. These include Rabbi Leo Baeck (1873-1956), who represented German Jews during the Second World War and later became Chairman of the World Union for Progressive Judaism. Hyman Arbeid (1908-1985), was Hon Secretary and then Vice Chairman of the Association of Synagogues of Great Britain, the forerunner of Reform Synagogues of Great Britain. Rabbi Charles Berg (1911-1979), was the first non-Orthodox rabbi to be ordained in England.

Those killed in military conflict are commemorated. There are twenty-three Commonwealth War Graves Commission (CWGC) headstones, including ten from the First World War. Those in the Spanish and Portuguese area are unusual in that they lie flat according to Sephardic tradition (Figure 211). One is dedicated to Philipp HS Hyamson of the RAF, killed in 1944 aged 32, and his brother David who died of wounds in Singapore in 1948. Further memorial plaques commemorating sons killed in action are found on the graves of their parents (Figure 212), while the Reform congregation's prayer hall has a First World War roll of honour (Kadish 2015, 67).

Many civilian victims of the two World Wars and other conflicts are interred in the cemetery or commemorated there. A small plaque commemorates Vita Baruch, wife of Stameta 'massacred in Smyrna Sept 1922. No known grave', testament to an early European pogrom. The grave of Blooma Melhado (d.1949) has an inscription commemorating her daughter Jenny, who perished in Auschwitz concentration camp in 1943. Civilian casualties closer to home include members of the Belasco family, killed by enemy action in 1944. Concentration camp survivors such as the author Mima Tomkiewicz, who was interned in Bergen-Belsen, where most of her family was killed, is buried in the cemetery. In honour of those who saved Jewish lives during the Holocaust, a wall opposite the entrance lodge has plaques naming the 'righteous among nations', including Frank Foley, Eleanor Rathbone, Robert Smallbones and Arthur Dowden, all of whom were responsible for saving thousands of Jews from the Nazis.

Some burials at Hoop Lane are of individuals who were affected by extraordinary events. Adolphe Saafeld (1865-1926) survived the Titanic disaster, while Miriam Gray was murdered (aged 5). Jennifer Landman (aged 7) died after falling from a high rise flat, along with her mother who died trying to save her. Stanley Setty's headless torso was dropped from an aeroplane onto the Essex marshes by murderer Donald Hume in 1949 (Research by Linda Stone).



Figure 210: Stones placed by visitors on the grave of Alroy Gemal (d.1963), according to Jewish tradition. The lantern contains a Zahrzeit candle, lit in memory of the deceased on the anniversary of their death and on certain Jewish holidays



Figure 211: Commonwealth War Grave memorial stone placed flat, according to Sephardi tradition



Figure 212: Graves of Isaac and Elizabeth Mendes, with a plaque to their son, killed at Vermelles in 1916



Figure 213: Gravestone of Joseph Zweig, commemorating family members murdered in the Holocaust

Heritage values

Hoop Lane cemetery is among the largest and most complete of the purpose-built Anglo-Jewish burial grounds of the Victorian period and one of the oldest Jewish burial grounds still active in London. Its location marks the physical movement of middle-class Jews away from their initial settlement places in London's East End.

The cemetery is the last resting place of many eminent public figures who were well known beyond the Jewish community. It has particular significance in the history of Reform Judaism, as it contains many of the pioneers, leaders and influential thinkers of British Reform Judaism. The inscriptions provide additional evidence for the wider history and demography of London's Jewish population and the movement of people to London from other parts of the world.

Unlike most earlier Anglo-Jewish burial grounds, the cemetery it is not hidden behind high walls, but has an impressive public frontage and the burial areas are clearly visible from Hoop Lane. The entrance, with ornate iron gates, forms a strong visual group with the prayer halls and entrance lodge directly opposite the listed Golders Green Crematorium buildings.

The prayer hall complex, a prominent and distinctive building by architects Emanuel and Davis, retains the majority of its original architectural detail and is one of the finest of its type in England. Facilities of comparable quality were only installed in the largest and most prestigious Anglo-Jewish cemeteries. Architect designed Anglo-Jewish prayer halls are a rarity and the complex at Hoop Lane is particularly unusual, if not unique, in its double form.

The Jewish community was, and remains, a series of interlinked communities. The cemetery has particular historical significance as the second burial ground of the British Reform Movement. Its shared use between the predominantly Ashkenazi (Reform) and Sephardi (Spanish and Portuguese) congregations has created a combination rarely seen in Anglo-Jewish cemeteries. Its contrasting halves sharply reflect the different religious attitudes, cultural origins and traditions of the two congregations, demonstrating the diversity of British Judaism.



Figure 214: The Spanish and Portuguese area of the cemetery follows the Orthodox Jewish tradition for unadorned burial space. The contrast between the two halves of the cemetery is accentuated by different management regimes



Figure 215: The oldest part of the West London Synagogue's burial area superficially resembles a Christian graveyard, with the Roman Catholic Church of St Edward the Confessor in the background

Lauriston Road Jewish Cemetery, Hackney

NGR: TQ 3578283861

Local Planning Authority: London Borough of Hackney

Designation: Cemetery and lodge listed grade II.

Local designation: Lodge and gatekeeper's house (Hackney Council Local List no. 178). Conservation Area (Victoria Park); Urban Open Space

Owner: United Synagogue

Summary

Lauriston Road cemetery is one of England's few surviving Georgian Jewish burial grounds. It was founded in 1786 as the second cemetery of the Hambro synagogue. The first burial took place in 1788. The cemetery was extended in 1852 and refurbished in 1869-70. Four to five hundred burials took place before it was closed voluntarily prior to 1886. Its Ohel, rebuilt in Italianate style by HH Collins, stood behind the entrance gates, but was demolished in 1885. In 2003 a final burial was permitted, that of the cemetery's last caretaker. In 2018 planning permission was granted for the erection of a small synagogue building on the site of the Ohel.

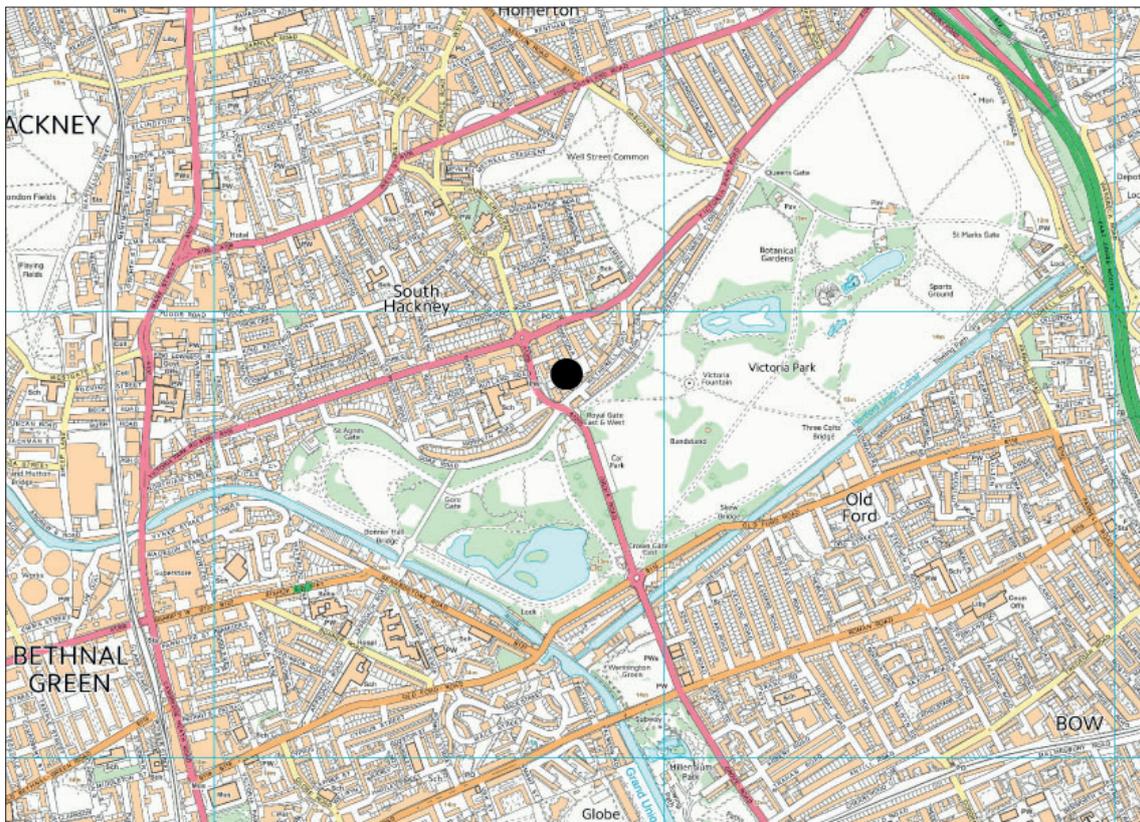


Figure 216: Lauriston Road cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

Melvyn Hartog kindly allowed us access to the cemetery. Thanks are due to Charles Tucker, United Synagogue Archivist, for accompanying us on the field visit and generously sharing his extensive knowledge of the cemetery and wider Jewish history with us.

Background

The Hambro Synagogue was an offshoot of the Great Synagogue, founded by wealthy gem dealer Marcus (or Mordecai) Moses from Hamburg. He established a small house of study and prayer (beth hamedrash) in a house in St Mary Axe. This was bitterly opposed by the Great Synagogue and escalating disputes led to his excommunication by the Chief Rabbi of the Great Synagogue. In 1707 he formed a new congregation, meeting in his home in Magpie Alley, Fenchurch Street. Jochanan Höllischau from Hamburg was engaged as its rabbi and he dissolved the decree of excommunication. In 1725 a synagogue was erected in a garden next to Moses's home. It was named the 'Hambro' since it conformed to the Hamburg minhag (customs) (Shulman 2006). In 1870 the Hambro and the New Synagogue joined with the Great Synagogue to form the United Synagogue, the first umbrella organisation of British Synagogues.

In 1892-3 the original Hambro synagogue was demolished as part of the City of London improvements and in 1899 a new building was opened in Union Street, Whitechapel. This closed in 1936 when the congregation re-merged with the Great Synagogue after over 200 years apart (Shulman 2006).

Foundation and development

The Hambro opened their first burial ground in 1707, in Hoxton Street. It remained in use officially until 1878, although no interments took place for many years before that date. It no longer survives (International Jewish Cemetery Project website).

In 1786, land east of Groves Road (now Lauriston Road) was sold to Leon Gompertz and other Ashkenazim acting for the 'Germans' Hambro Synagogue'. It included a building, once part of that occupied by Sarah Tyssen (d.1779) widow of Samuel (Baker 1995). The first burial, in February 1788, was that of R Yehiel Preger. At the time of the cemetery's foundation Hackney served as a rural retreat and the surrounding area was largely undeveloped. It remained so until the 1850s, when railway construction connected it to the City of London.

The cemetery was extended to the front in 1852 (Kadish 2015, 35) but not long afterwards it had become dilapidated and its Ohel was in a poor state. In 1870 a major overhaul took place, funded by Mrs Flatou, who paid £1,200 for its total renovation in memory of her late husband Louis Victor Flatou. A report in the Jewish Chronicle (18th March 1870) provides a full description of the work done, which included partial re-building of the Ohel in Italianate style by architect HH Collins. Semi-circular stained glass windows were fitted in the building, large iron gates and railings were placed at the cemetery entrance and the boundary walls were repaired. The grounds were tidied, tombs renovated, new paths made and trees and shrubs planted (Kadish 2015, 35; Roberts nd.).

In 1886 an order was given by the Queen in Council at Osborne stopping burials in some London parishes. Among the places listed for closure was 'South Hackney Jews' Burial Ground, Lauriston Road'. The order stated that burial should cease 'forthwith and entirely in the Jewish Burial Ground except as follows: In such reserved grave spaces in the burial ground (as have never been buried in and which when opened are free from water) burials may be allowed if so many members of the families to whom they have been allotted as can be buried at or below the depth of 5 feet'. It also concluded that the cemetery had been voluntarily closed for some years (Jewish Chronicle 13th August 1886). Despite the renovation work, in 1885 the Ohel was also demolished (C Tucker pers comm).

The later configuration of the cemetery can be seen on OS large-scale maps. The earliest, dating from 1873 (Figure 217) shows the fully-developed burial ground. It comprises a sub-rectangular plot with double gates in its western boundary in front of an Ohel and a caretaker's lodge. The Ohel is set back, with a wide forecourt leading to a turning circle at the rear of the building. There is no evidence of any complex landscaping, just two paths. One runs from the rear of the Ohel, bisecting the burial area before fading out part way along its length. The other leads to the cemetery's southern boundary. Its purpose is unclear and its end is truncated by the corner of a building, so it perhaps served an earlier entrance which had been blocked.

By the time of the subsequent edition of the OS map, in 1896, the Ohel had been demolished. The cemetery remained unaltered from this date into the 21st century. In 2006 planning permission was approved for the construction of a small, single-storey synagogue and community centre on the site of the Ohel, but work did not proceed because human remains were found. In 2018 planning permission was regranted for a small wooden synagogue.

Landscape and layout

The cemetery covers a sub-rectangular plot of 0.96 acres (0.39ha). In common with other small Anglo-Jewish burial grounds, it is of simple layout and has no internal sub-divisions. The foundations of the Ohel and its turning circle are evident at the entrance and a single central path leads directly from here into the burial area. The path is truncated by burials which encroach on its former course (Figure 219). There is no indication of any formal planting, but about a dozen mature London plane trees cluster near the entrance and others are scattered amongst the grave plots on the southern edge of the burial area.

The burial areas contain straight rows of graves in grassy plots. All the graves face in the same direction, towards the entrance. Monuments are concentrated in the northern and eastern parts of the cemetery, where synagogue members were buried. The sequence of burial here is roughly chronological, with the oldest lying close to the eastern boundary, furthest away from the site of the Ohel and entrance. The western part of the cemetery has fewer headstones and those that exist tend to be small. This is where the 'strangers' section (for those who were not paid-up members of the synagogue) is located. Unlike the seat holders, who paid annual rental for a seat in the synagogue, the 'strangers' or 'guests' were generally poor, sat at the back,



Figure 217: OS 1:1056 town plan of 1873 showing the burial ground complete with its Ohel [Historic OS mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

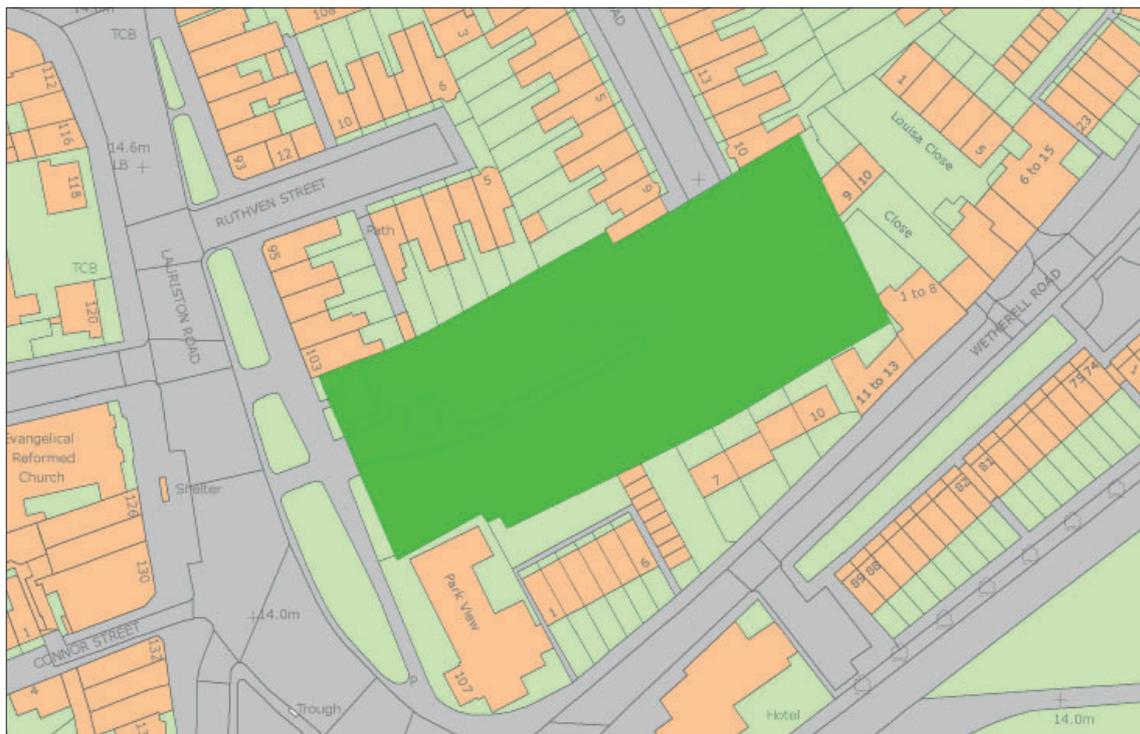


Figure 218: The current OS 1:2500 with shading added to show the burial ground [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]



Figure 219: The grave of Sophia Cohen (d.1870) overlying the main path

had no regular seat and paid no annual fee (Hambro Synagogue Burial Register, JCR-UK nd. a). The strangers' area at Lauriston Road was also used for charity cases, so many of the burials had no headstones (C Tucker pers comm).

Burial in family groups was not common in Anglo-Jewish cemeteries until the mid-19th century, when the Jewish community began to copy Christian practice (C Tucker pers comm). However, from the outset a grave space could sometimes be reserved for a spouse, since R Yehiel Preger's widow was laid to rest next to him ten years after his death in 1788 (Hambro Synagogue Burial Register, JCR-UK nd. a). The later and more ostentatious burials also lie together in family groups and their plots are sometimes delimited by ironwork fences.

The burials are tightly packed together to conserve space, with some headstones almost touching each other. When the cemetery became full there was infill, which encroached onto the main path. In at least one case headstones overlap, suggesting either that they are not in situ or that the headstone behind is facing away from its accompanying grave.

Buildings

The only building to survive is the caretaker's lodge, number 105 Lauriston Road (Figure 221). It was designed by HH Collins and constructed in 1869-70, mimicking a bourgeois Victorian villa in miniature form (Hackney Council, local listing ID.178). It was let out as residential accommodation at the time of the site visit and it was not examined as part of this project. Nevertheless, it remains an integral element of the cemetery and may have doubled up as a 'watch house' mentioned in the Burial Register. Little is known about the earliest Ohel, but the partially rebuilt building of 1870 was a substantial structure which appears on a photograph of the cemetery's frontage taken by George James in 1872 (Figure 220).

Boundary

The cemetery is fully enclosed but, unlike many Anglo-Jewish cemeteries, the burial areas are clearly visible from the street frontage on Lauriston Road. Its ornamental iron railings and gates of 1870, supported by a low red brick wall and pillars (Figure 222) form the only entrance to the cemetery. The remainder of the burial ground is enclosed by housing development, its sides bounded by a mixture of cemetery walls supplemented by the walls and fences of adjoining properties. The northern boundary has a mixture of wood panel fencing, garden walls, modern walling and the side of a building. A modern wall also encloses the eastern side. The largest section of the historic boundary wall is on the south side, where it stands c1.7m high and is of stock brick in Flemish bond with red brick coping. On its face is a series of grave row numbers similar to those at Brady Street cemetery (Figure 223).



Figure 220: The cemetery buildings and frontage, photograph taken by George James in 1872. Source: London Borough of Hackney Archives P14866-44



Figure 221: Caretaker's lodge today, built 1869-70. With rest of the cemetery, it is now listed grade II



Figure 222: Frontage and gates dating from the refurbishment in 1870



Figure 223: Southern boundary wall with grave row numbers

Monuments

The cemetery contains a variety of late-18th and 19th-century funerary monuments. The Cemetery Scribes website (<https://cemeteryscribes.com>) provides a record of the 179 surviving headstones with photographs and details of their inscriptions. The earliest are modest headstones of plain and simple form, in keeping with Jewish belief and tradition that all should be equal in death. They have round and shouldered heads and are generally of Portland stone or Ketlin stone from the Midlands (C Tucker pers comm).

Later memorials are carved from harder Yorkshire or Cumbrian stone and there is at least one of slate. Plain headstones continue to mark the majority of the 19th-century burials, but more variation occurs with chest and ledger tombs also appearing. Kerbs with low fences of rusting ornamental ironwork surround a few of the later 19th-century graves, but in most cases the extents of the graves are not delimited.

Monuments dating from the years leading up to the cemetery's closure include Gothic headstones and elaborate Victorian memorials such as obelisks, sarcophagi, columns, pedestal monuments and draped urns. A group of large mid- to late-19th century monuments dominating the centre of the cemetery (Figure 226) belongs to the Jones family. Their four granite sarcophagus tombs supported by clawed feet lie within ornate iron-railed enclosures decorated with inverted torches. An obelisk stands in the centre of the group. All, including the obelisk, are of the same grey stone and bear inscriptions in the same font and style. The sarcophagus tombs commemorate Alexander Jones (1803-1881) of 4 Prince of Wales Terrace, Kensington Palace and his wife Jane (1803-1863), their daughter Ann (1824-1891) and her husband Benjamin Isaac (1808-1875).



Figure 224: Late 18th- and early 19th-century graves without kerbs



Figure 225: Early- to mid-19th-century headstones and sarcophagus tombs



Figure 226: Sarcophagus tombs and obelisk of the Jones family

Nearby, a pair of memorials (Figure 227) decorated with carvings of roses and lilies, classical-style pillars at each corner and a low cushion supported by clawed feet bearing a draped urn, commemorate Ann's brothers: Alfred Alexander Jones (1826-1856) and John Alexander Jones (d.1852). The rear panel of Alfred Alexander Jones's memorial notes that 'he most cheerfully devoted his time and services in the offices of overseer, treasurer and deputy to this congregation...In him the poor have lost indeed a friend'. The obelisk, also enclosed with an ornamental iron fence, marks the grave of Elizabeth, widow of the late John Alexander Jones Esq., of 9 Quality Court, Chancery Lane.

Inscriptions

Many of the 18th-century inscriptions, and some of the early-19th century, have been lost due to weathering (Figure 229), but the later inscriptions are mostly legible. The majority are engraved, but attached lead lettering is also used from the second half of the 19th century onwards. The earliest inscriptions have the largest amount of Hebrew and some are entirely in Hebrew. Increasing amounts of English are used over time, though still in combination with Hebrew. As in other Anglo-Jewish cemeteries, the English component of the inscriptions appears below the Hebrew, generally in small lettering at the foot of headstones where it suffers from frost erosion and can become buried. Not surprisingly for a congregation originating from Germany, there are also a few inscriptions in German. They include those on two headstones next to each other commemorating Jeanette Jacobs née Wallach, who



Figure 227: Draped urns in the centre of the cemetery commemorate the sons of Alexander and Jane Jones



Figure 228: Overlapping headstones

died aged 38 years, and her mother Henrietta Wallach née Cohn, who died aged 70, both in 1871 (Figure 230). The German inscriptions state that they were from 'Kettwig an der Ruhr' in Germany and 'Kempen an der Rhein' in Prussia respectively (Cemetery Scribes website).

The inscriptions all provide the name of the deceased and their date of death. Their age at death is sometimes included and the names of close relatives such as spouses or parents. The Jewish Anno Mundi (AM) dates are always used, with the equivalent English dates also given on memorials from the second half of the 19th century onwards. Other information sometimes appears, commonly the deceased's place of residence or former residence, their birthplace, address, occupation or comments about their good character. The inscription on a table tomb covering the grave of Sophia Cohen (d.1870), for example, gives her places of residence as Clifton Gardens, Maida Hill and New York USA. The English inscription on the sarcophagus tomb of Ann Jones reads:

This heap be a witness, this stone a memorial to the worthy woman resting here beneath. God-fearing, righteous and steadfast. Good, amiable and gracious in her deeds wherefore all who knew her honoured her and in their gates they praised her deeds.

Prestigious titles and offices are often recorded on the headstones. An obelisk marking the grave of Selig C Risch who died in c1856, aged 36, has an inscription stating that he was 'Worshipful Master of the Lodge of Joppa' and that his memorial was erected 'as a perpetual memory' by the members of that lodge as an expression of 'their esteem of his masonic virtues' (Cemetery Scribes website).

Quotations from the Bible or verses from contemporary poetry appear on some Victorian memorials. The tomb of Ann Alexander has an inscription in English with lines beginning 'This life of mortal breath is but the entrance to the life Elysian whose portal we call death...' from Henry Wadsworth Longfellow's poem 'Resignation', which was written in 1848 on the death of his daughter.

The Hebrew inscriptions are of particular interest since they give the Jewish name of the deceased rather their adopted name given in English. Ashkenazi surnames are derived from languages spoken in the places they lived and are often Germanised forms of Hebrew names. However, the burial register uses the Hebrew names by which people were known in the synagogue. English first names and surnames became increasingly frequent on later gravestones, reflecting the cultural assimilation of successive generations who were born and raised in England.

The majority of the funerary monuments are undecorated. According to the Bible (Proverbs 22.2) rich and poor should meet together in death, so modesty is encouraged and the deceased's accomplishments are considered to be their most fitting memorial. Decoration occurs almost exclusively on the more elaborate Victorian memorials where, except for the absence of Christian imagery and figurative sculpture, it follows contemporary English fashions. Carved urns, drapery, laurel wreaths, ribbons, roses, lilies and ivy appear, along with inverted torches and eternal flames cast in iron. They symbolise the recurring themes of triumph over death, purity and innocence, eternal life and lives extinguished.



Figure 229: Weathered late 18th- to early-19th-century headstones



Figure 230: Inscriptions in Hebrew and German

Jewish motifs are not abundant, but a few occur on the earlier headstones. The Cohen hands symbol occurs on several (Figures 231 & 232). It is used in combination with a crown on the tomb of Solomon Cohen (1782-1854) (Figure 232). There are also examples of felled tree motifs. The Star of David is generally absent, since the cemetery closed before its widespread use on Anglo-Jewish funerary monuments. However an early example, combined with a crown (Figure 233), is found on the headstone of Abraham Davidson (1777-1841), a surgeon born in Shoenlanke, Prussia. Crown symbols on Jewish headstones are believed to have been inspired by the Talmud saying: 'There are three crowns – the crown of the Torah, the crown of priesthood and the crown of sovereignty – but the crown of a good name surmounts them all' (Denysenko 2016).



Figure 231: Eroded headstone with a Cohen hands motif



Figure 232: Cohen hands on the tomb of Solomon Cohen (1782-1854)



Figure 233: Early use of the Star of David with a crown on the headstone of Abraham Davidson, dating from c1841

Historical Associations

Among those buried in the cemetery is Eliakim ben Abraham (c1750-1814), also known as Jacob Hart, who was born in London and worked as a jeweller and silversmith from premises on the Strand. He held the office of Treasurer at the Hambro and was one of the founders of the Denmark Court Synagogue, a forerunner of the Western Synagogue. He became a prominent writer on religious topics, publishing *Milhanot Adonai* (Wars of the Lord), a critique of Newtonianism, in 1794. In 1795 he published *Binai la-Itim* (Chronology) concerning the prophet Daniel and contemporary events. His other works included essays and works in German. By 1805 he had received rabbinic ordination, probably in Germany (Rubinstein et al 2011, 402). Other synagogue officials buried in the cemetery, include Morris Van Praagh (1809-1871) from Groningen, Holland. The inscription on his headstone states that he was President of the Hambro for many years.

Heritage Significance

Lauriston Road cemetery is among England's earliest Jewish burial grounds and one of just four in London with surviving 18th-century funerary monuments. While the earlier cemeteries cluster along the Whitechapel Road close the initial Jewish resettlement areas, Lauriston Road was the first established in London's rural hinterland. Its memorials reflect the mix of social classes that made up London's Jewry from the late-18th century to the 19th century. The use of English inscriptions combined with Hebrew and the presence of fashionable memorial types provides evidence for the gradual assimilation of Jews into British society.

London Liberal Jewish Cemetery, Willesden

NGR: TQ 2230784164

Local Planning Authority: London Borough of Brent

Designation: Open Space CP18. Local authority Nature Conservation Area (II)

War memorial listed grade II

Owner: Liberal Jewish Synagogue, London

Summary

London Liberal Jewish cemetery was established in 1914 and remained open for new burials throughout the 20th century. Burial space is still available, but most burials now take place in modern cemeteries at Edgwarebury and Bulls Cross Road, Cheshunt. Many of those buried in the cemetery were refugees from persecution, including large numbers of people who fled from Nazi-controlled Europe. This is clearly evident in the cemetery's inscriptions and its Holocaust memorial. The cemetery also contains a First World War memorial, very few examples of which are found in Anglo-Jewish cemeteries. The Liberal approach to Judaism is reflected

in the presence of features not found in Orthodox cemeteries, such as cremated remains, an unusual indoor columbarium and figurative sculpture. There are some interesting and finely-crafted funerary monuments, including work by Sir Edwin Lutyens and Benno Elkan.

Acknowledgements

Jo-Anne Winston, Liberal Jewish Synagogue Funerals Co-ordinator, kindly allowed us access to the cemetery and arranged for the prayer hall to be unlocked for our visit.

Background

Liberal Judaism is a relatively recent concept and is the most radical of the synagogue movements in the Britain. Like Reform Judaism, it grew out of a desire to balance the demands of Orthodox Jewish religious observance with modern life. In England, it began with the foundation of the Jewish Religious Union (JRU) in 1902, by Claude Montefiore and Lily Montagu. The JRU did not intend to replace services offered to Jews by existing congregations, but as the 1900s progressed a desire grew among members to establish their own synagogue. In 1910 a synagogue site was found in Hill Street and in 1911 Rabbi Israel Mattock was appointed as the congregation's Minister (London Metropolitan Archives Catalogue online).

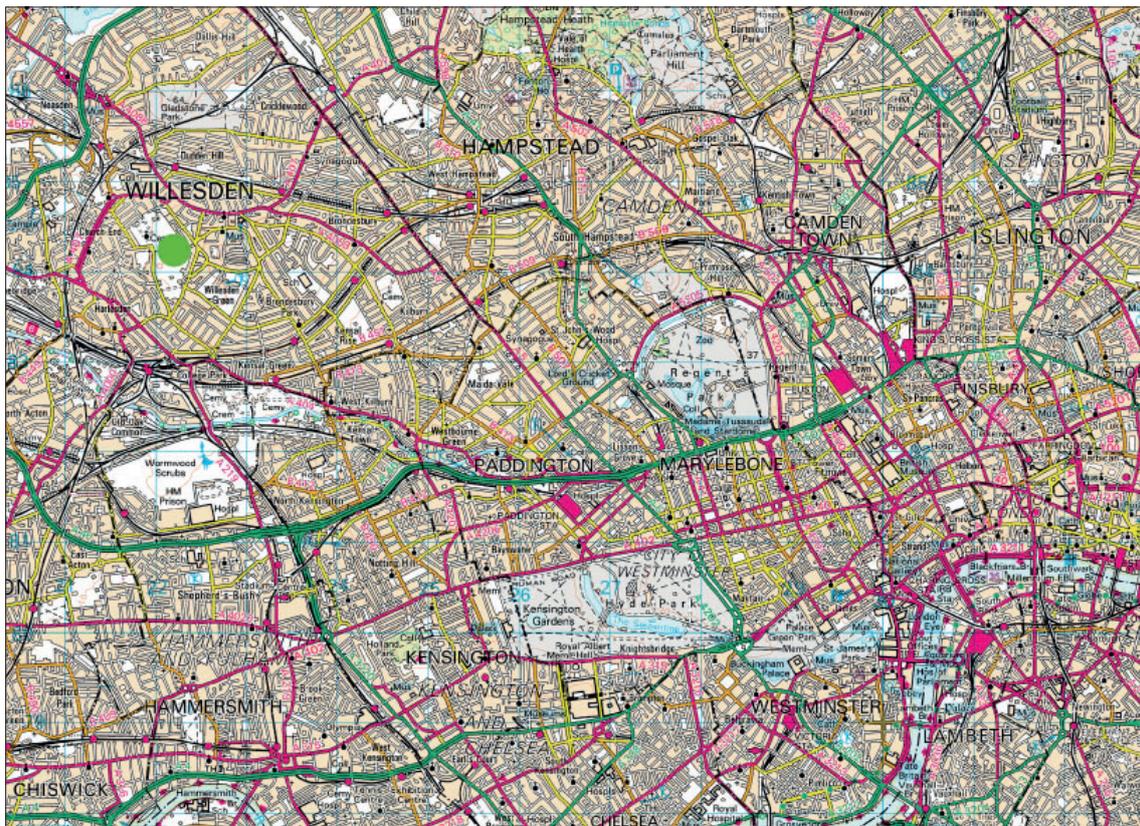


Figure 234: London Liberal Jewish Cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

In addition to being Britain's first Liberal rabbi, Israel Mattock was one of his generation's most inspiring orators. By 1915 the congregation had 546 members, increasing to 884 by 1921 and 1,611 by 1943. In 1944 the JRU was re-organised as the 'Union of Liberal and Progressive Synagogues' and, by 1949, it had eleven member congregations. In 2010 the London Liberal Synagogue had 1,000 to 1,499 regular members – the largest Liberal congregation in Britain. Today Liberal Judaism has 37 communities throughout Britain and Ireland. Membership in 2016 (including the unaffiliated Belsize Square Synagogue) constituted some 8.2% of synagogue membership in the UK (JCR-UK nd c; JCR-UK 2006).

Foundation and development

In 1914 the cemetery was established on 2 acres (0.8ha) of land immediately next to the Orthodox United Synagogue's cemetery in Willesden. A plaque in the prayer hall is dedicated to Sidney Mendelssohn (1860-1917) 'founder of this cemetery' and celebrates his service to the synagogue, of which he was Treasurer.

The cemetery is shown in detail for the first time on the OS 25" map of 1935 (Figure 235). It occupies a roughly triangular area, the focal point of which is the prayer hall at its northern tip, just inside the entrance. It is approached from Pound Lane via a drive between allotments and housing. In front of the prayer hall is a turning circle, in the centre of which a First World War memorial stands today, though this is not annotated on the map. The house currently used as a caretaker's lodge, lies outside the cemetery at this date, indicating that it was not purpose-built as a lodge. Small enclosures serving as family burial plots and glasshouses line the cemetery's north-western boundary. Similar enclosures and a lavatory block are situated on its south-eastern boundary. A narrow path connects it with the adjoining Orthodox cemetery.

By 1955, when the next OS map edition (Figure 236) was published, the cemetery had been extended to the east, almost doubling its size. The precise date of the extension is not known, but the inscriptions in the new area indicate that it was probably in the early 1950s. Other changes were the erection of a lavatory block just inside the entrance, a new glasshouse and a small building close to the earlier glasshouse. Whether the war memorial had been newly erected or whether it had been present earlier is not known, but it is annotated for the first time.

Since 1955 the cemetery has expanded further south and incorporated the last remaining area of allotment land. It is now more than three times its original size and covers 6.45a (2.61ha). The most recent extension still contains a large area of unused burial space at its southern end, but most burials now take place in modern cemeteries at Edgwarebury or Bulls Cross Ride, Cheshunt.

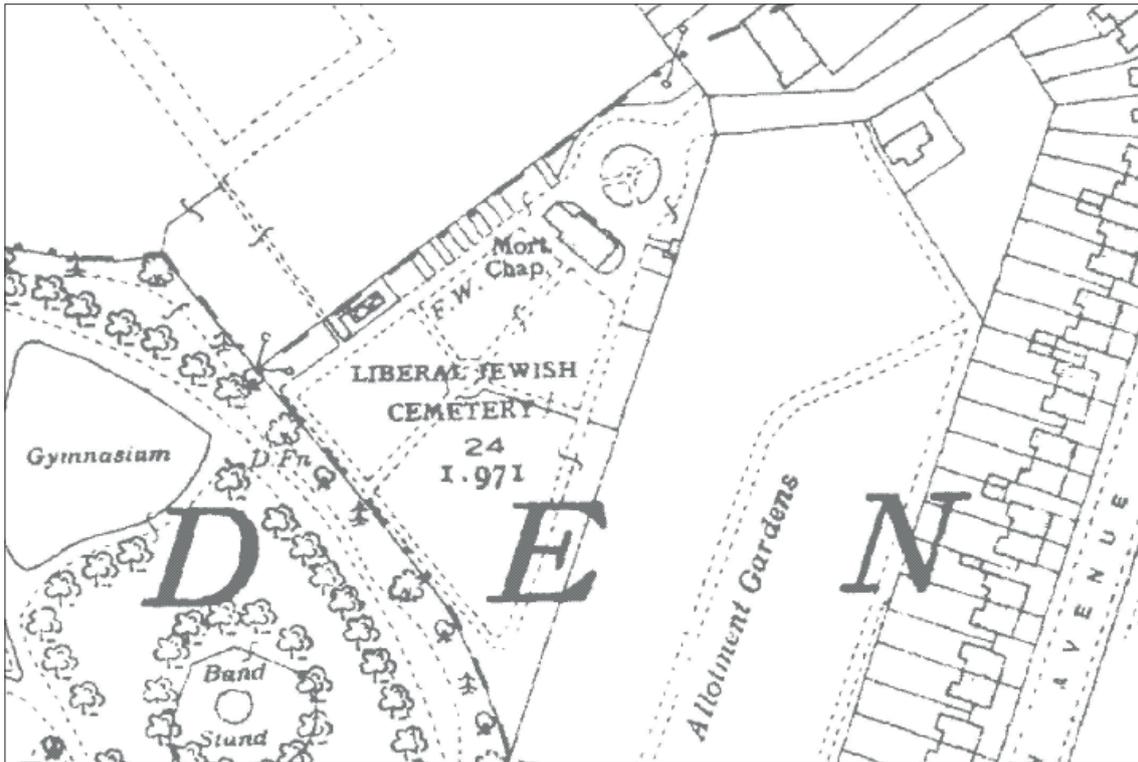


Figure 235: OS 25" map 1935 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

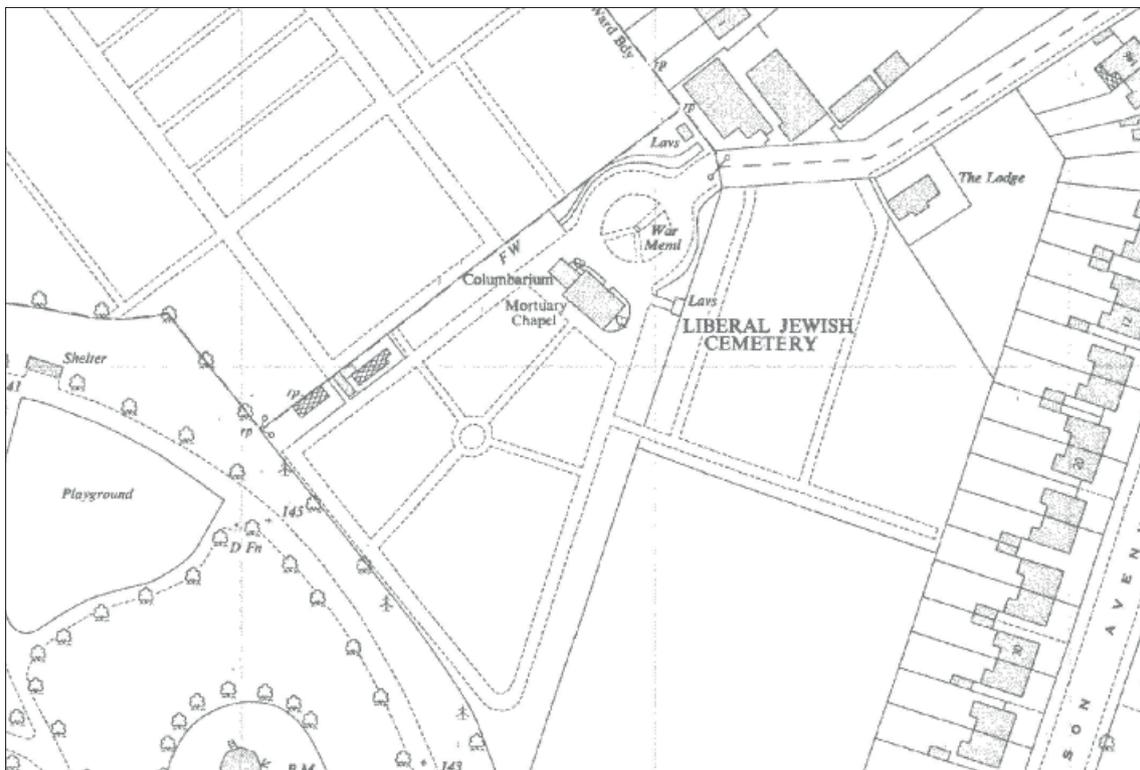


Figure 236: The cemetery extended to the north-east, shown on the OS 25" map of 1955 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

Landscape and Layout

The cemetery occupies a level site, its prayer hall visible from all parts and serving as the focal point of its design. The entrance driveway leads to a turning circle surrounding a small gravel garden with the war memorial at its centre immediately in front of the prayer hall. Behind the prayer hall three straight paths radiate into the triangular plot of the original burial area, two skirting the cemetery edges with a central path between them. A cross path meets the central path in the middle of the burial area, delimiting the four burial plots of the original cemetery.

A short path leads from here into the eastern extension, where five sizeable plots are laid out on a simple grid, with paths reflecting the two stages of development. Three straight parallel paths – one on each side of the burial area and one through the centre – run for most of its length. A holocaust memorial forms the focus of the northern part, standing in its centre and connected by a cross route to the three main paths. Further south, only the central path continues to the cemetery's southern boundary, following a slight change in direction. The other paths terminate at the point where the newest graves end.

The cemetery is well kept and careful attention is paid to planting. It contains privet hedging, lawns and shrubbery. Commemorative rose bushes surround the graves, which lie in neatly-mown plots. Yew trees have been planted close to the prayer hall and a few large trees have outgrown on graves. Exclusive burial plots are contained in small private hedged enclosures. Areas of lawn for cremated remains line the northern boundary and are found to the west of the central division between the old cemetery and its extension.

Paths are wide, unbounded and roughly surfaced with gravel. The burial plots contain straight rows of graves, densely spaced and accessed via narrow walkways between the rows. Exceptions to this are graves in the more spacious hedged enclosures, the private burial gardens of individual families (Figure 238). Privet-hedged alcoves near the prayer hall and entrance include the Gluckstein and Salmon family enclosure containing matching headstones of white marble and a rose bush planted on each grave (Figure 239). Salmon and Gluckstein was the largest tobacco manufacturer and tobacconist in Britain in the late 19th century.

Graves are in chronological order, with later infill and spaces reserved for loved ones next to close relatives. The original plots appear to have been filled in a clockwise sequence, with the earliest graves (dating from the 1910s and 1920s) in the eastern plot immediately behind the prayer hall and graves from the 1940s and 1950s occupying the plot to its north. Burials from the 1930s and 1940s cover the two plots furthest away from the prayer hall. There is no gender separation and, contrary to Orthodox Jewish practice, non-Jewish spouses were allowed to be buried next to their Jewish partners. As is usual in Anglo-Jewish cemeteries, children are not buried with adults, but form distinct groups.

Most graves face north-east, making their headstones and inscriptions visible when approached from the prayer hall and entrance. Exceptions are the graves around the edge of the main burial areas and private alcoves, most of which face towards the paths by which they are situated.



Figure 237: Current OS 1:2500 map with shading added to show the cemetery's extent [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]



Figure 238: Family enclosures on the cemetery's central boundary



Figure 239: Hedged alcove with Salmon and Gluckstein family burials

Buildings

The caretaker's lodge was not examined as part of the current project work, but its exterior is of similar style to the prayer hall and map evidence suggests that both buildings were roughly contemporary with each other.

Prayer hall and columbarium

Built in 1913-14 to designs by Ernest Joseph (1877-1960), the prayer hall (Figure 240) has been described as 'an unremarkable, free classical single-storey red brick box' (Kadish 2011, 85). It is well-preserved and is clearly distinguished from earlier prayer halls, with its restrained embellishment reflecting suburban architectural fashions. Ernest Joseph, the son of Nathan Solomon Joseph, architect to the United Synagogue, became a leading designer of synagogues and a partner in the firm of Messrs Joseph, whose best known design is London's Shell Mex House. He was a founder member of the Liberal Synagogue and was appointed official architect to the Union of Liberal and Progressive Synagogues. In this capacity he was responsible for the design of their main synagogue in St John's Wood (1925). This has since been demolished and its foundation stones have been re-set outside the prayer hall (Kadish 2015, 64). He played a prominent role in the affairs of the synagogue, acting as its Treasurer from 1936 to 1953 and Vice-President from 1953 until his retirement in 1956 (Kadish 1995, 111).



Figure 240: Prayer hall front, view from the north-east

The building is of three bays with a steep-pitched full-hipped roof. It is built in Flemish bond red brick with plain red clay roof tiles, clay copings and other details fabricated in clay tile. Decorative recessed brick courses are used for banded pilasters and to create the appearance of a plinth. The main elevations and pilasters have a simple stepped brick cornice. The main entrance is in a projecting central bay in the front elevation, which has an angled pediment supported by brick pilasters with recessed bands. The opposite rear entrance, giving access to the cemetery, is in a similar projecting bay with pilasters but does not have an angled pediment. The double doors with arched fanlights are probably original.

The angled pediment at the front has a similar brick cornice to the eaves and a rectangular brick panel defined by slightly-projecting pilasters. The end bays are lit by tall arched windows with projecting rubbed-brick heads, brick architraves and stone sills. The window heads have drip moulds and prominent keystones of thin clay tiles. The south-east end has a larger round-headed window with a similar angled pediment, pilasters and embellishment to the main entrance. Most of the glazing bars and related features have been replaced with modern UPVC but the doors appear original. The original cast iron rainwater pipes and guttering also survive.

A north-west extension (Figure 241) is narrower than the prayer hall and comprises a gabled one-bay projection with an adjoining slightly longer flat-roofed section. The gable matches the height and proportions of the angled pediments of the front elevation and south-east end, with similar cornice and pilasters. The gabled part of the extension is lit by single fanlight windows on both sides, which have similar details to the prayer hall windows. The flat-roofed section has a cornice of vertical brick but no windows. The north-west end wall has a blocked flat-headed door flanked by narrow brick pilasters supporting a lintel of vertical bricks, together with an external hand-washing basin which appears to be a later addition. Examination of the brickwork suggests the gabled extension and prayer hall were built at the same time and both are shown on the 1935 OS map. The date of the flat-roofed extension in similar style is unknown.

The whitewashed and well-lit interior (Figure 242) has restrained embellishment in comparison with other prayer halls. It has a high ceiling attached to wooden rafters and a simple ogee-moulded eaves cornice. The apex of the ceiling has a flat panel with ventilation gratings, and the hip at the south-east end has a prominent hood to give clearance to the round-headed window. The floor is of concrete, which is painted red with no other decoration. The double-width four-panel doors to the front and rear elevations and the north-west end are set within recessed panels; all appear to be original with ornate contemporary fittings. Seating is in the form of pews, which may have originated in a church. The building is well-maintained, except for small patches of damp on the south wall, and heated with electric heaters. The north-east corner has been blocked off to serve as a cloakroom. The walls have numerous memorial plaques commemorating individuals, some of whom were killed in the First World War.



Figure 241: Rear (south-west) view, with the two-part extension in the foreground

A columbarium (Figure 243) is housed in the extension, with built-in shelves with niches containing funerary urns and memorial plaques, the earliest dated 1915. The inside face of the prayer hall wall, including the double door and fanlight, is oak-panelled with a wooden cornice that continues into the shelving on the side walls. The fanlight windows in the side walls are located above the niches. The extension is open into the adjoining flat-roofed section, lit by a pair of skylights, with similar shelving and niches attached to the side walls. The floor in both parts of the extension is of plain square clay tiles.

While the architecture of the prayer hall is relatively standard, the contents are not. Cremation is forbidden in Jewish law and the presence of the columbarium complete with urns stored in niches is contrary to Orthodox Jewish practice. It remains the only purpose-built example in the country of a columbarium attached to a Jewish prayer hall. The closest parallel is seen at Manchester Reform Cemetery, Whitefield, where cremated remains dating from the 1950s onwards are stored in purpose-built niches on the wall of the prayer hall. Although cremation was allowed in Reformist circles, like other burials, ashes are usually interred outside.

An open air columbarium wall is situated on the cemetery boundary close to the prayer hall and the strip of lawn for cremated remains along the northern boundary is dotted with small wooden memorial plaques and commemorative rose bushes. Similarly, a narrow border on the western edge of the cemetery contains plaques and rose bushes. Other ashes are buried in their spouse's graves or in under-sized graves, a group of which, dating from the mid- to late-20th century, is located on the eastern side of the original cemetery area.

Boundary

The cemetery is fully enclosed, but open to the public during daily opening hours. Its boundary is a combination of brick walls, metal security fencing and timber panels. The entrance has ornate wrought-iron double gates supported by red brick pillars (Figure 244). Portland Stone piers of the original entrance (Figure 245) are now inside the cemetery, between the caretaker's lodge and prayer hall, while the pre-extension boundary wall, of stock brick, runs past the east side of the prayer hall.

The northern boundary is delimited by the United Synagogue Cemetery's south wall, which is approximately 1.7m high, of stock brick in Flemish bond with blue half-round coping bricks. A doorway which once allowed access between the two cemeteries has been bricked up on the Orthodox side, for reasons unknown. Its rusty iron gate remains in situ in the Liberal cemetery. Metal security fencing, approximately 2m high, divides the cemetery's south-west side from Roundwood Park. This is supplemented by screening panels and masked by the park's overhanging trees. Security fencing also separates the cemetery from a fire station immediately north of the entrance. Gardens of surrounding houses border the southern and eastern sides, separated from the cemetery by an assortment of concrete and wooden garden fences.



Figure 242: Prayer hall interior



Figure 243: The indoor columbarium, attached to the prayer hall



Figure 244: View looking outwards from the main entrance



Figure 245: Former eastern wall and entrance pillars, inside the cemetery following its extension

Monuments

The headstones and ledger tombs broadly follow 20th-century fashions, becoming plainer as the century progresses. The earliest are predominantly large headstones of Portland Stone in Victorian neo-classical forms. These types endured well into the 20th century, appearing as late as the mid-1930s. A polished red granite column (Figure 246) with a draped urn and garland commemorates Edward Samuel de Bobinsky (d.1930), a dealer in dental material who lived in Earls Court. A roughly contemporary memorial to Lionel Jackson (né Jacoby) (d.1934) is an ornate pillar supporting a draped urn (Figure 247). The grandson of Russian immigrants, in 1915 he founded the London Rubber Company, selling condoms and barber's supplies imported from Germany and America (Bayliss nd.). His memorial is one of a number which have flower holders and was, perhaps, of a standard template from a non-Jewish monumental mason.

Fashionable memorial types from the first half of the 20th century include scrolls, neo-Gothic headstones, open books, ledger tombs, hip tombs and plaques in a variety of shapes. The memorials are said to include mildly Jugendstil-inspired gravestones belonging to Central European refugees (Kadish 2011, 85). Headstones with Art Deco influences date from the 1930s and standard designs are replicated on several graves. A central inscribed panel flanked by curved wings (Figure 248) was popular on family plots, the wings embracing a wider burial area than a single headstone and the inscription commemorating more than one family member.

Other memorials may have been individually commissioned. A striking and distinctive memorial (Figure 249) covers the grave of Augustus Maitland Kisch (d.1936) and an Art Deco style headstone (Figure 250) marks the graves of George Menell (d.1950) and his wife Esther (d.1934). George Menell was born in Grodzinski in Polotsk, Belarus. In 1888 he moved to London, established a profitable tailoring business and changed his name, becoming a naturalised British subject and an English gentleman. Aged 50 he began a new venture, successfully pioneering the development of Estonia's shale oil fields (Rybak nd.). The cemetery contains several particularly interesting and unique memorials. These include a monument in the western quadrant of the original burial area marking the grave of Spanish opera star Conchita Supervia (1895-1936) (Figure 251). Designed by Sir Edwin Lutyens, it consists of a granite block and two-tiered cylindrical slab, with small sculptures of tortoises, mounted on a square base. Conchita Supervia (Figure 252) was associated with the revival of Rossini's work, though her most celebrated role was Carmen. She converted to Judaism after marrying Ben Rubenstein, a Jewish timber broker. She died during childbirth in 1936, aged 37, and was buried with her stillborn daughter. 'Tutus ad ictus' is inscribed on the main part of the memorial. Tortoises appear to have had personal relevance for the singer, as she was often photographed wearing a brooch in the shape of a tortoise.

Another notable tomb, within a paved enclosure on the cemetery's north boundary, is the Baron family tomb (Figure 253). It consists of a large granite chest tomb with Egyptian influence evident in its design. Family members interred beneath it include Bernhard Baron (1850-1929), tobacco manufacturer and philanthropist.



Figure 246: Memorial to Samuel de Bobinsky (d.1931)

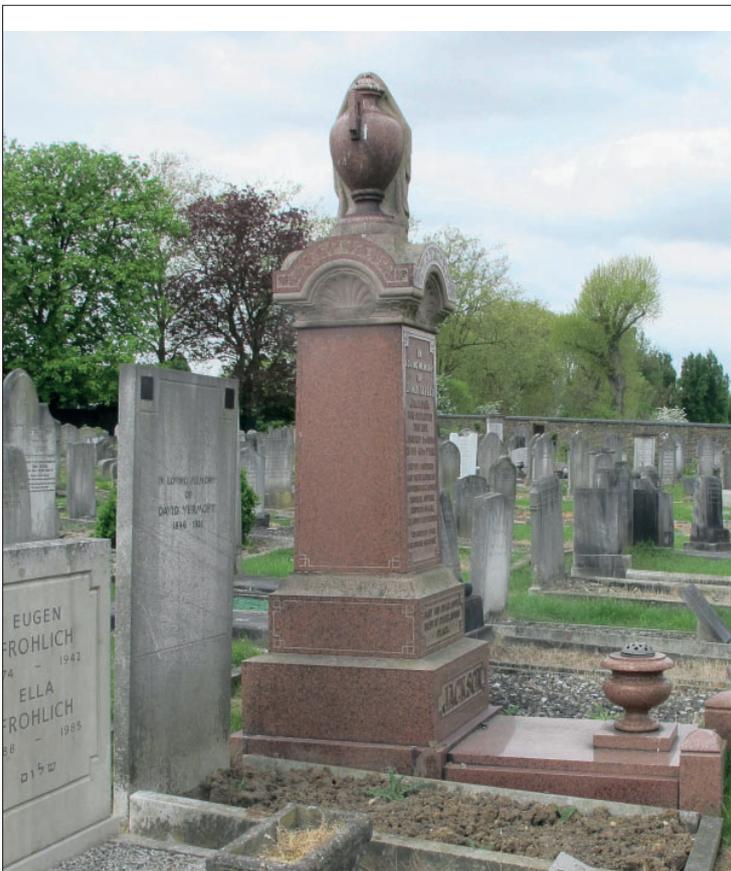


Figure 247: Memorial to Lionel Jackson (d.1934)



Figure 248: Typical winged headstone of the 1930s on a family grave



Figure 249: Modernist tomb of Augustus Maitland Kisch 'a man just and good to all' (d.1936)



Figure 250: The grave of George and Esther Menell, c.1934



Figure 251: Edwin Lutyens's memorial to Conchita Supervia (d.1936)



Figure 252: Conchita Supervia in the 1910s



Figure 253: Baron family tomb, c1920

A bronze figure of a crouching and weeping woman (Figure 254) by sculptor Benno Elkan (1877-1960), commemorating the sculptor and his wife Hedwig is situated in a lawn used for cremated remains, although Elkan's ashes were scattered in Israel. Born in Dortmund, he became one of the most renowned sculptors of the Weimar Republic in the 1920s and developed his weeping figure design for war memorials. Following Hitler's election as Chancellor of the German Reich in 1933, art work associated with Jews was removed from public places. Elkan's war memorial in Frankfurt was taken down and private residences in the city were searched for more pieces of his work. His memorial at Völkingen was destroyed in 1935. In Mainz vandals defaced his sculpture of a semi-nude female named 'Die Freiheit' (Freedom), which was also soon removed and destroyed. No longer able to work in Germany, Elkan and his wife fled to London, where they lived until their deaths. After the Second World War the Frankfurt memorial (Figure 255) entitled 'Den Opfern' (the victims) was discovered in underground tunnels and re-instated close to its original site, re-dedicated to victims of the Second World War (Williams-Ellis 2004; Kempler 2017).

As in other cemeteries, smaller and less ornate headstones are popular from the 1940s onwards. Square or rectangular slabs with attached lead lettering and graves delimited by thick kerbs predominate across the burial plots of the 1940s and 1950s. While upright headstones are the norm, Liberal Judaism also attracted followers from the Sephardi community. This is reflected in the presence of a small number of Sephardi style tombs over the graves of people with Spanish or Portuguese surnames, such as Samuel da Costa Andrade (d.1916).

Inscriptions

Inscriptions are mostly brief, but they provide key facts about the deceased, including a considerable amount of demographic information. Some give the deceased's place of origin, the majority having come from Germany. German origins are also reflected in the preponderance of German names and Germanised forms of Hebrew names. Eastern European, Jewish and English names are found alongside these. Some of the English names were adopted, demonstrating a desire to assimilate, and perhaps also to sever associations with the former homeland. Far-ranging international connections are evident. Sarah Adam (d.1930) was the 'widow of John Adam MA, barrister at law died Madras 1914' and 'mother of John Tyler Adam, barrister at law died Madras 1928'. Bernard Klisser (d.1922) was 'of Kimberley, South Africa', having been born in Amsterdam; Michael Rachlis (1884-1953) was born in Moscow; Dr Zvi Carmi (1893-1951) was born in Jerusalem and Dr Helen Rosenau-Carni (1900-1984), an art historian and author, was born in Monaco.

Jewish funerary symbols are not abundant, but the Star of David appears on a few headstones dating from the 1930s onwards and is used frequently on the later headstones in the 1950s extension. Felled tree and Shabbat candle symbols are also used occasionally along with other motifs, such as masonic emblems.



Figure 254: Statute in Willesden Liberal Cemetery, commemorating Hedwig and Benno Elkan



Figure 255: Frankfurt war memorial (©Frank Behnsen at German Wikipedia GNU Free Documentation License 1.2/ CC Attribution-Share Alike 3.0 Unported License)

Holocaust memorial

The presence of a Holocaust memorial in this cemetery is particularly appropriate, since so many of the deceased were refugees from Nazi Europe and lost family members in the Holocaust. The memorial, erected on 6th August 1957, consists of a tall rectangular slab of Portland Stone with large wedge-shaped buttresses on its sides and smaller buttresses on each of its main faces. It is mounted on an octagonal base and surrounded by kerbed areas containing green glass chippings.

The north face (Figure 256) has the words 'TO THE GLORY OF GOD' followed by a Star of David symbol and 'IN MEMORY OF THE SIX MILLION VICTIMS OF NAZI PERSECUTION 1933-1945'. The erection date and a short Hebrew inscription is at the foot and a small plaque gives the consecration date as September 29th 1957. The south face (Figure 257) has a circular bronze plaque with the image of a male figure, by Benno Elkan. Below is a quotation from the King James Bible (Lamentations 1:12) in Hebrew and English: 'BEHOLD AND SEE IF THERE IS ANY SORROW LIKE UNTO MY SORROW'.



Figure 256: Holocaust memorial, viewed from the north



Figure 257: Holocaust memorial, viewed from the south

War memorial

The war memorial (Figures 258 & 259) is one of only three war memorials in Anglo-Jewish cemeteries, two of which were erected prior to the Second World War. Although its exact date of construction is not known, it was clearly sometime in the inter-war years since a plaque commemorating casualties of the Second World War was a later addition. It is of Portland Stone and follows the cenotaph style, a form which became popular following the erection of Sir Edwin Lutyens's Whitehall Cenotaph in 1920. Its proportions suggest that it was architect-designed, though its designer is not known.

It comprises a sub-rectangular block raised on a two-stepped plinth, with a sloping, tiered, summit supporting a bowl containing a flame representing eternal life. The north face has three cast metal plaques with inscriptions. An upper circular plaque, with a wreath border, contains the words: 'THIS STONE WAS SET UP BY THE MEMBERS OF THE LIBERAL JEWISH SYNAGOGUE IN REVERENT MEMORY OF THE TWENTY TWO VALIANT AND FAITHFUL ISRAELITES WHO IN THE GREAT WAR GAVE THEIR LIVES AT THE CALL OF THEIR COUNTRY AND FOR THE SAKE OF RIGHTEOUSNESS LIBERTY AND HONOUR'. Below this is a rectangular plaque listing the names, ranks and



Figure 258: War memorial, front (north)



Figure 259: War memorial, view from the south-east

regiments of the twenty-two First World War casualties. The list is embellished with small daisies. Between the two plaques a Hebrew inscription is carved into the stonework - a prayer which translates as: 'BLESSED ARE YOU, LORD, WHO RAISES THE DEAD'. The east and west faces have carvings of menorah candles within wreaths. The south face has the dates of the two World Wars - 1914-1919 above and 1939-1945 below. The memorial displays an interesting mixture of English and Hebrew inscriptions combined with Jewish religious symbols and the more general 'eternal light' and wreath of victory. A rectangular plaque added below the previous two reads: 'THIS INSCRIPTION WAS ADDED TO HONOUR THE MEMBERS OF THE LIBERAL JEWISH SYNAGOGUE WHO GAVE THEIR LIVES FOR THE SAME HIGH CAUSES DURING THE SECOND WORLD WAR'.

Historical Associations

In addition to the war memorial, the cemetery has further First World War associations. The prayer hall contains plaques dedicated to Ralph Strauss of the City of London Fusiliers, killed at Gallipoli (1915) aged 21 and Charles Coburn of the Kings' Royal Rifle Corps, killed in France in 1917, aged 33. Further plaques on parents' graves commemorate sons killed in action. Examples include Lt. Oliver Emanuel of the Wiltshire Regiment, killed at Hooge in 1915, aged 21 and Arthur Abrahams of the Coldstream Guards, killed in France in 1918, aged 20.

Most striking is the cemetery's Second World War legacy. There are eight Second World War (CWGC) graves and the names, dates and places of birth on other headstones record the presence of a large number of refugees from Nazi-controlled Europe. Poignant lines, often on small plaques, honour relatives who perished in the Holocaust. Examples include a plaque on the grave of Clara Schwartz (Figure 260), in memory of her daughter and son-in-law killed in Auschwitz and a plaque on the grave of Eugen and Ella Frolich commemorating Betty Sternfeld 'sent to Auschwitz 1942'. A further plaque, on the tomb of Erwin Leopold (d.1935) commemorates Hulda Leopold, who died in 1943 in Theresienstadt concentration camp. Emile Schumann's headstone (d.1921) commemorates his wife Adele who 'died of cold and hunger in German occupied Paris' aged 78 (Figure 261). The cemetery information leaflet appropriately states that: 'The Liberal Jewish Cemetery is the resting place for the early founders of Liberal Judaism and for many who escaped from Nazi Europe. Our cemetery tells a story about the events of the past and those who were caught up in those events. It is a place of knowledge and memory' (Liberal Jewish Synagogue (LJS) nd.).

Later burials include people who arrived in England with the Kindertransport programme. An inscription on the headstone of Walter Philip Lee (nee Lemberger) (1925-2014), born in Weiner, Neustadt, states that he 'came to England with kindertransport in 1938 accompanied by his older brother Hans Karl and twin sister Alice'. His wife Lydie Lee (1936-1986), née Herschlikovitch, who was born in Elbeuf, Normandy, is buried next to him.



Figure 260: Plaque commemorating a daughter and son-in-law killed in Auschwitz concentration camp

Civilians who lost their lives in the Blitz include Betty Levy and Lena Patursky (Figure 262). They were among more than thirty people killed on 17th April 1941 when the Jewish Working Girls' Club was hit directly by a High Explosive bomb. This was during the worst night of Second World War bombing in the West End, known as 'the Wednesday', in which up to 2,000 people were killed. Family members who mysteriously died together on other dates during the Second World War are further probable casualties of the Blitz. The Canon family – Edward and Martha aged 40 and 32, Betty aged 8 years and George aged 5 – all died on the 28th May 1944, while Barnet Billing, aged 44 and his son Howard David aged 15 'passed away together so suddenly on 27th December 1940'.

Several individuals who were prominent in public life are buried in the cemetery. They include: Joseph Mordecai (1851-1940), a portrait painter, whose grave is marked by a small plaque in the shape of an artist's palette, and Israel Zangwill (1864-1926), a journalist and novelist whose works included 'Children of the Ghetto' and 'The Big Bow Street Mystery'. Henry Dreyfus (1882-1944), a Swiss chemist and creator of Celanese acetate yarn, is buried beneath a plain chest tomb. Ernst Spiro (1873-1950), a notable railway engineer who worked on the Prussian State Railways, has a plain headstone. A chest tomb decorated with inverted torches, the Sassoon



Figure 261: The gravestone of Emile Schumann (d.1921) also commemorates his wife Adele, who did not survive the Nazi occupation of Paris



Figure 262: Headstones of Betty Levy and Lena Patursky, killed in the Blitz

coat of arms and with a lengthy Hebrew inscription marks the grave of British Indian businessman and philanthropist Sir Albert David Sassoon (1818-1896). Next to him the grave of his son Sir Edward Sassoon (1856-1912), businessman and Liberal politician, is marked by an unusual tapering memorial. Both were originally buried in a family mausoleum in Brighton, but were reinterred when this was sold and emptied in 1933. More recently: Isaac Shoenberg (1880-1963), inventor of High Definition television; Lew Grade (1906-1990), television and film producer and Bernard Delfont (1909-1994) theatre promoter, have been buried in the cemetery.

Key figures in the development of Liberal Judaism in England are also present, including the congregation's first minister Rabbi Israel Isidor Mattuck (1883-1954), who served for 36 years and, after 1947, became minister emeritus. He helped to form the Union of Progressive Synagogues and the World Union for Progressive Judaism (acting as Chairman until his death). The ashes of his son-in-law and successor Rabbi Leslie Isidore Edgar (1905-1984) are interred in the central bed of the cemetery, which is known as 'Rabbis' Roundabout' (Diamond 1915).

Heritage Significance

The cemetery is significant as the first cemetery of Liberal Judaism, where the teachers and rabbis who steered the development of Liberal ideas and philosophies are buried. Reflecting the radical views of the Liberal congregation, it differs from Orthodox Anglo-Jewish burial grounds, with its unique indoor columbarium, its acceptance of cremated remains and English inscriptions. The funerary monuments and other memorials include rare examples by leading designers. A powerful connection with 20th-century world events, particularly the Second World War, is evident from the memorials and their inscriptions.

Willesden United Synagogue Cemetery

NGR: TQ 2212084354

Local Planning Authority: London Borough of Brent

Designation: Grave of Rosalind Franklin, funerary buildings, Rothschild tombs, Max Eberstadt tomb, war memorial listed Grade II. Entire cemetery on Parks and Gardens Register, Grade II

Owner: United Synagogue

Summary

Willesden Orthodox Jewish Cemetery opened in 1873 as the first cemetery of the United Synagogue. Initially covering a 5-acre plot, it was later extended to around 22 acres, making it one of the largest Jewish cemeteries in England. It contains approximately 26,000 adult burials, including many prominent and wealthy individuals, some with elaborate and finely-crafted monuments. A complex of neo-Gothic funerary buildings forms its focal point.

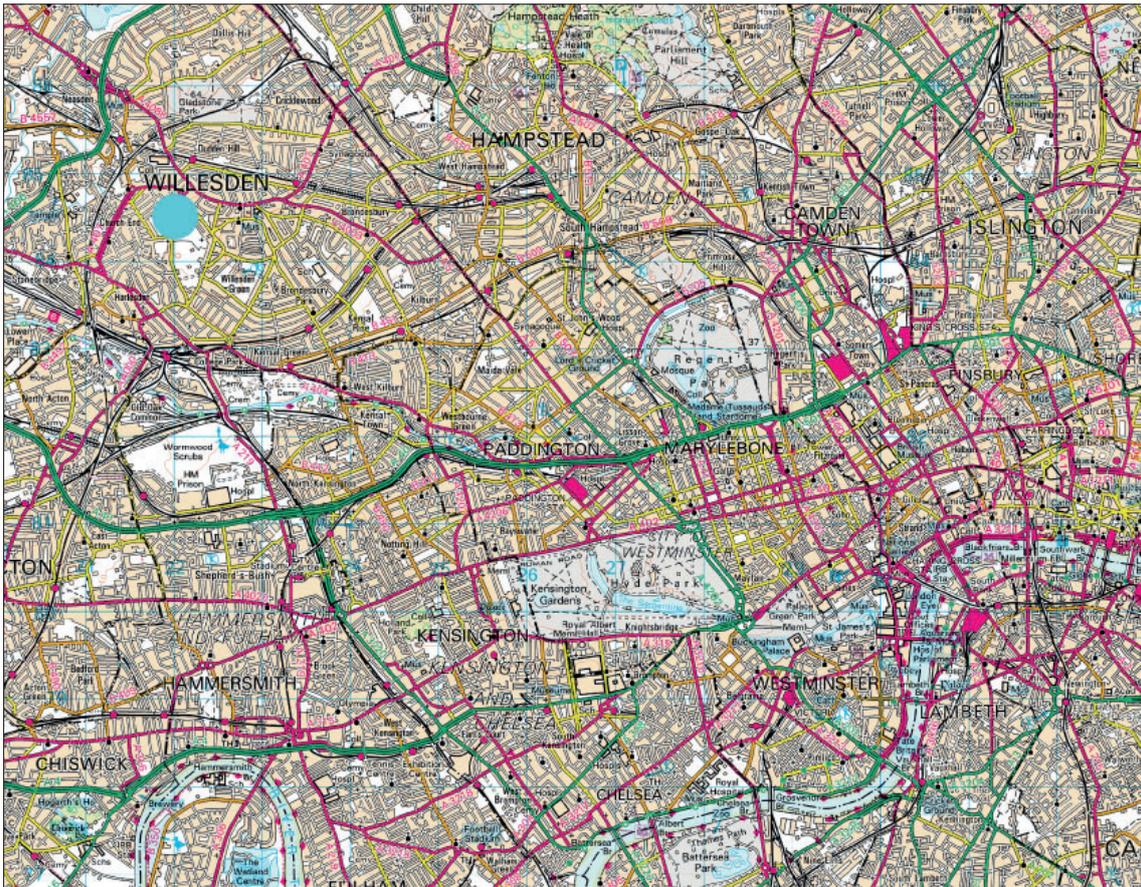


Figure 263: United Synagogue Cemetery, Willesden, location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

Melvyn Hartog, The United Synagogue's Head of Burial, took time from his busy schedule to meet us on our initial visit to Willesden and allowed us access to Willesden and other United Synagogue cemeteries. Alex Goldberg, United Synagogue Heritage Chief, Hester Abrams, Project Development Manager for the Willesden Cemetery Heritage Development Project and David Lambert of the Parks Agency, generously shared their thoughts and the findings of their detailed research on the cemetery with us.

Background

Following the formation of the United Synagogue in 1870, its constituent congregations sought land for a new cemetery which would supersede the earlier individual burial grounds of its respective congregations. A 12-acre green field site in Willesden, then a secluded spot on London's rural hinterland where very few Jews lived, was purchased from All Souls College, Oxford in early 1872. Its high water table proved problematic, later resulting in memorial subsidence and waterlogged graves, but the ground was relatively inexpensive (L Shear pers comm).

Foundation and development

Soon after the purchase, the cemetery was laid out to designs by the United Synagogue's architect Nathan Solomon Joseph. His original designs are held in the United Synagogue's archives (Lambert 2016, Fig 4). Initially, only a 5-acre rectangular area in the centre of the plot was used – which was enclosed with a 8ft high brick wall to safeguard it from intrusion by farm animals. It was accessed from gates on Pound Lane, via a new approach drive which curved across the field to a central entrance in the north wall. The cemetery was provided with Gothic-style funerary buildings situated at the head of a broad central avenue and had a keeper's lodge at its entrance. The avenue formed the axis for symmetrical side paths with elegant shallow S-bends, delimiting thirteen plots of graves. The cemetery appears on the 1887 tithe map of Willesden (Lambert 2016, Fig 3) and the first burial, that of Samuel Moses JP, was reported in the Jewish Chronicle. The account noted that great care was taken in laying out the cemetery and it was 'plentifully planted with evergreen trees', though not landscaped (Jewish Chronicle Oct 10, 1873, 461).

The cemetery soon expanded to meet a growing demand for burial space. The first extension was made in c1890, when the boundary was moved northwards to its current position, incorporating 4 acres previously let for grazing (Lambert 2016). This layout, with lawns extending north to Beaconsfield Road creating a grand approach to the funerary buildings, is shown on the earliest OS large-scale map of the area dating from 1896 (Figure 264).

In 1906, a further ten and a half acres was purchased from All Souls College to extend the burial space southwards (Lambert 2016, Fig 9) and, between 1909 and 1910, the approach to the cemetery was reconfigured when a new lodge, gates and driveway were built on Beaconsfield Road. A few years later, in 1910, a small area of land fronting Pound Lane was sold to the Territorial Army for a drill hall (Lambert 2016, Fig 13).

The final expansion, in 1925-6, took in just 1¾ acres of Pound Lane Field on the cemetery's north-east boundary, which had been used for allotments. There was then a hiatus in the cemetery's development during the Second World War, when it suffered two direct high explosive hits – one just west of the main drive. Despite having been part of the original 12 acres of land purchased Pound Lane Field was not used for burials until after the Second World War (Lambert 2016).

The cemetery is now largely full and has been superseded by more modern cemeteries at Bushey and Waltham Abbey, established in 1947 and 1960 respectively. The only burials that still take place at Willesden are those of the very privileged or those of people with reserved spaces.

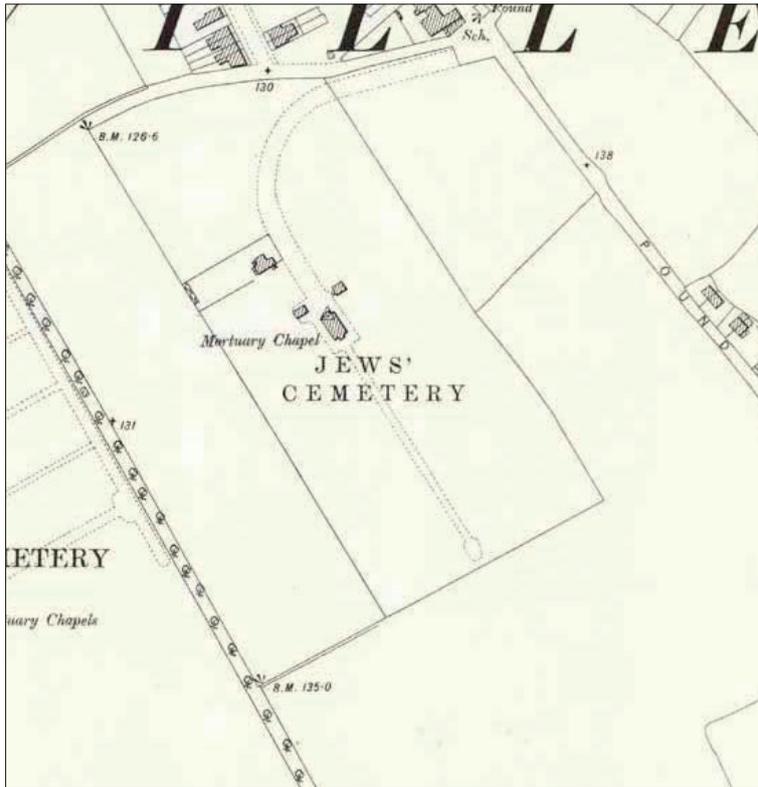


Figure 264: OS 25" County Series map 1896, showing the cemetery after its extension northwards in c1890 [Historic OS mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

Landscape and layout

The cemetery covers approximately 22 acres and its 'plentiful planting' has given way to 26,000 densely-packed burials. For ease of maintenance, gravel has replaced the original turf covering grave plots and asphalt has replaced hoggin and gravel on the paths and driveways. As a result, cemetery has a bleak appearance which differentiates it from contemporary Christian cemeteries.

Despite this, family enclosures contribute significantly to the character, at least, of the original core of the cemetery. All the prominent families, including the original purchasers of the cemetery – the Rothschilds, Beddingtons, Cohens and Montagus - had their own enclosures and good number are still contained by stone walls or ornamental iron fences. Most were subject to horticultural maintenance contracts, so were effectively little gardens within the cemetery (D Lambert pers comm).

Although there was not supposed to be segregation because of the Jewish adherence to the idea that all are equal in death, the wealthy and important are buried along the central avenue and close to the Ohel (H Abrams pers comm). This is where the family enclosures and the most elaborate funerary monuments are located.

The network of paths delimiting burial plots progressed southwards as more burials were added. The grid plan continues into the southern extension, in rather utilitarian fashion, with a 'roundabout' delimited by a circular path forming the centre point. The Pound Field extension is now well populated with burials and also has a simple grid of paths. A less regular arrangement of paths sub-divides the lawned approach to the funerary buildings, which now contains some burials.

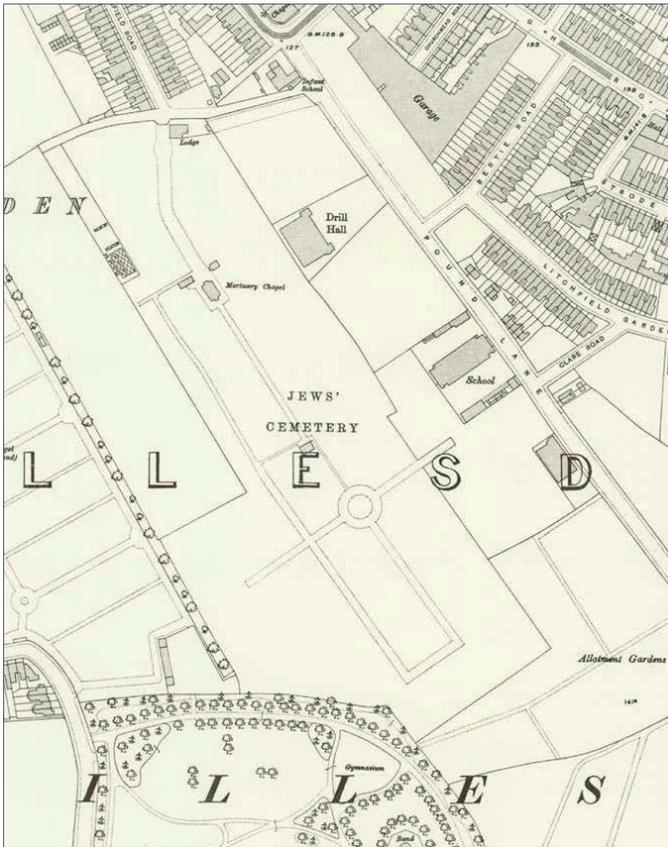


Figure 265: OS 25" County Series map 1915, showing the cemetery after its extension southwards and the reconfiguration of its entrance [Historic OS mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]



Figure 266: OS 25" County Series map of 1937 showing the full extent of the cemetery and the uncompleted layout of paths in its southern extension [Historic OS mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

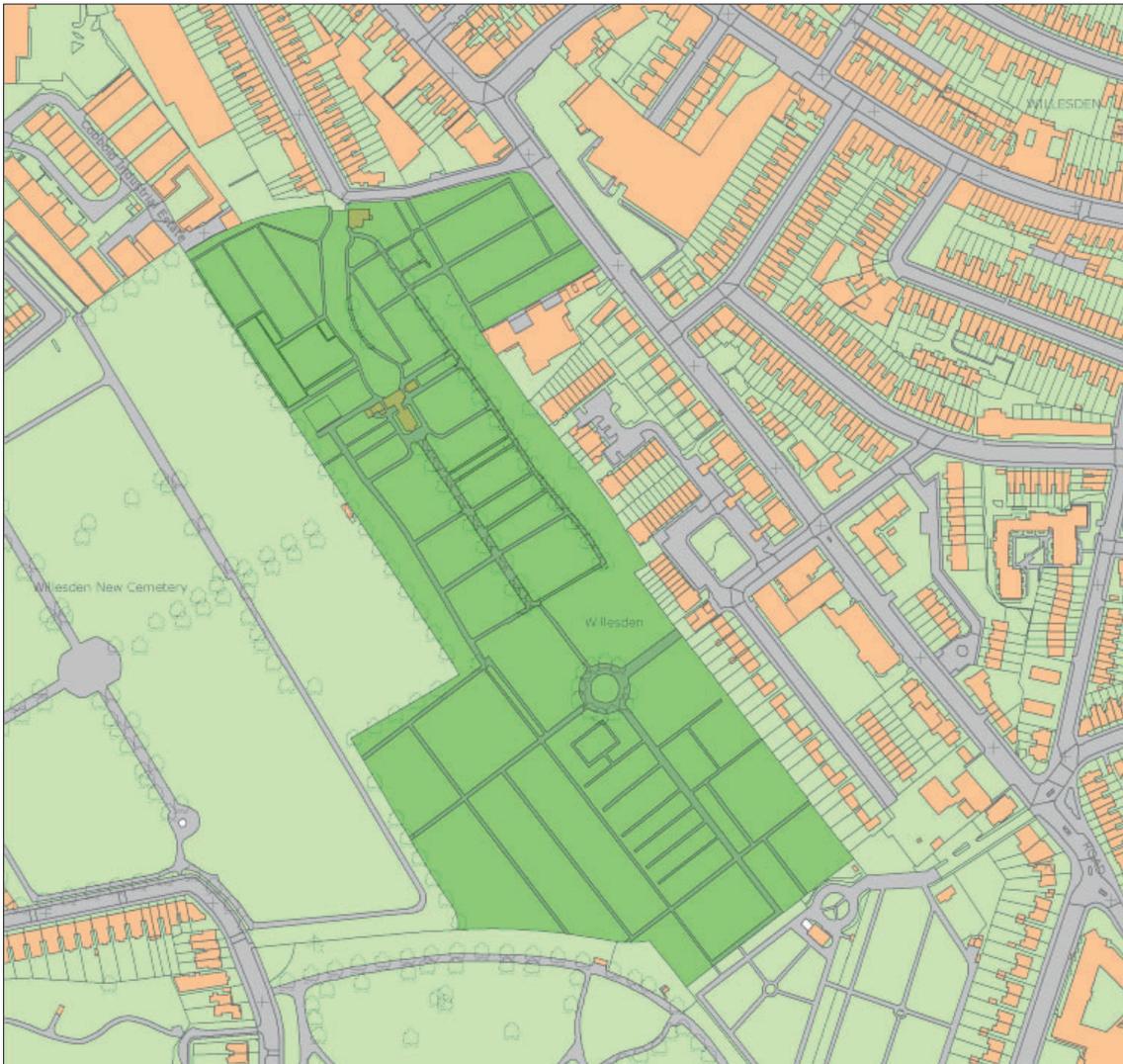


Figure 267: United Synagogue Cemetery, Willesden, on current OS 1:2500 map with shading added [Modern Ordnance Survey mapping ©Crown copyright and database right 2017. All rights reserved OS licence number 100024900]

Boundary

The cemetery is enclosed by a combination of high brick walls and fences, boundary changes reflecting its different phases of growth. The walls and entrance to the initial 5 acre burial plot did not survive for long before they were cleared away to allow for expansion. The first extension, of c1890, was enclosed with further high brick walls which still form the cemetery's northern boundary with Glebe Road. Walls were also built to enclose the south and east sides of the southern extension dating from 1906 (Figure 268), while its western boundary bordering Roundwood Park and Willesden municipal cemetery was fenced with iron railings and later with concrete panels. The southern boundary wall, bordering the Liberal Jewish Cemetery immediately to the south, once had a doorway between the two cemeteries, but this has been bricked up. The final area incorporated into the cemetery, part of Pound Lane Field, was enclosed with a wall designed by architect Henry Wharton Ford (best known for his work on the London underground) and completed in 1926.

The main entrance on Glebe Road (Figure 269) has metal security gates operated from the keeper's lodge. This entrance, which replaced the cemetery's second entrance, on Pound Lane, was configured in 1909-10 to designs by Lewis Solomon. New gates with central piers, separating the way in and the way out, were flanked with curved walls and a new keeper's lodge was built just inside (see below). This new entrance appears on a newsreel of the funeral of Leopold de Rothschild dating from 1917 (Lambert 2016, Figure 12; British Pathé 2014). Although the gates have been replaced, the pillars still survive.

The creation of a new road parallel with Pound Lane soon after 1913 prompted the creation of a side entrance on Tower Road. Shown on the OS map of 1937 (Figure 266), this was also designed by Lewis Solomon and was intended to match the main entrance. It was here that the second bomb hit the cemetery during the Second World War. The walls no longer survive and the gate pillars stand in isolation on Tower Road (Figure 270).

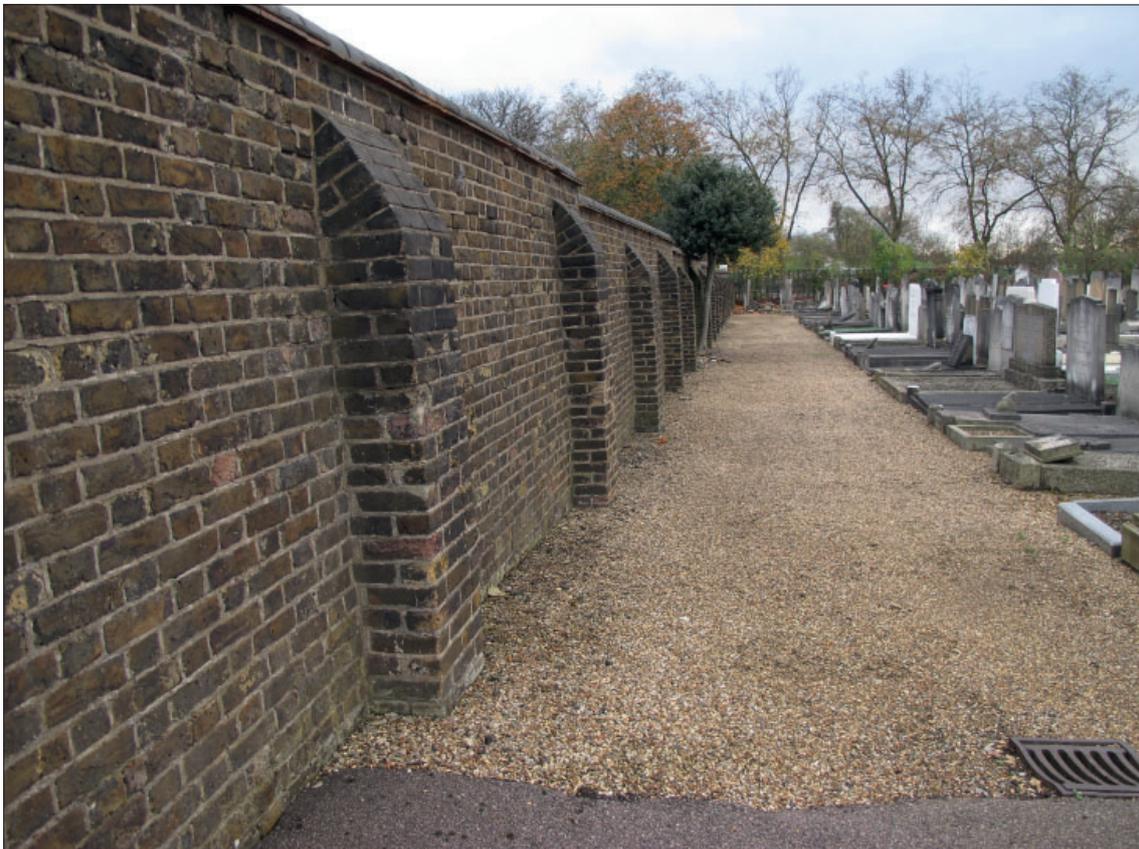


Figure 268: South boundary wall, dating from c1906, bordering the Liberal Jewish Cemetery



Figure 269: The main entrance to the cemetery, dating from 1909-10



Figure 270: Pillars surviving at the cemetery's former Tower Road entrance

Buildings

The funerary buildings (Figure 271) consist of an Ohel, a bet taharah and a separate room for the Cohanim, all designed by Nathan Solomon Joseph (1834-1909). Intended to emulate the finest metropolitan cemeteries of the 1840s, they were 'graceful and dignified', 'though of course not ornate' (Jewish Chronicle 10th October 1873, 461).

The Ohel (Figure 272) is a gabled open hall of three bays built in typical Victorian Gothic style. It is constructed of coursed rusticated ragstone with limestone jambs, quoins and surrounds. It has a prominent chamfered plinth with overhanging coping and window sills linked by a continuous moulded string course.

The bays are marked by three-light cusped windows in the side elevations, flanked by mid-height buttresses with sloping coping and angled buttresses to the corners. There are gabled porches at both ends with pointed-arch double doors (Figure 273) and gabled dormers to the central bays. Circular rose windows with Star of David motifs are found in the southern end wall and in the side wall dormers. The roof is of grey slate with three bands of green hexagonal slates and crested ridge tiles. The building is extensively embellished with Gothic detail, externally and internally, most of which is original and well-preserved.

External stone details include moulded kneelers and finials to gables, hollow-chamfered windows and beaded and chamfered mouldings to door heads. The dormers and doors have recessed corners with brown sandstone columns supporting medieval-style capitals. On the front (north-west) gable a tall octagonal chimney (Figure 274) is supported by a leaf capital, above a brown sandstone shaft on a square capital of similar design. The chimney was formerly connected to a heating stove inside the hall.

The interior (Figure 275) is open with single bench seating to both sides and original wooden backs to benches in the south-eastern end. The roof (Figure 276) has ornate hammer-beam trusses with diagonal herringbone tongue-and-groove ceiling boards to rafters, collars and dormers. Moulded hammer beams on arched braces are supported by wall posts on ornate stone corbels on circular shafts. Both sides have a wooden eaves cornice decorated with roundels. The windows have segmental-headed internal recesses and splayed jambs with a bead moulding. Details are well-preserved throughout, including door and window fittings and pendant-type lights, which are said to be altered gas lights.

Immediately north of the Ohel, the Cohanim room (Figure 277) is a smaller detached building of similar style and detail to the Ohel. It has two principal bays, marked externally by pairs of pointed-arched windows. Its entrance porch at the south-west end faces the portico. The gabled roof of grey slate has two ornamental bands of green slate. The north-east gable has a chimney similar to that of the Ohel, while the opposite gable has an ornamental iron finial. The building is very well preserved externally, but has internal alterations such as an inserted suspended ceiling which masks its original open roof. It is currently used by cemetery workers.



Figure 271: Ohel chimney behind the central portico, Cohanim room on the left, mortuary on the right (Photograph by Chris Redgrave 2017, DP 182739)



Figure 272: Ohel (1873), designed by Nathan Solomon Joseph, viewed from the south



Figure 273: Ohel entrance



Figure 274: Ohel chimney



Figure 275: Ohel interior



Figure 276: Ohel roof detail



Figure 277: Cohanim room from the north-west

West of the Ohel are the bet taharah, toilets and washing facilities, in a building of similar materials and architectural detail to those described above. It comprises a pair of gabled rooms (Figure 278), with roofs parallel to the Ohel, flanking a central block with a pyramidal roof. The gabled rooms have splayed corner buttresses and pointed-arch doors to the front, facing the cemetery entrance. The rear of the outer (south-west) room has a narrow door to the right of a pointed-arch window, possibly a modification of an original two-light window. A wooden framed awning is situated to the rear of the building, sheltering a row of porcelain basins for hand washing (Figure 279). The awning appears original and it is shown on late 19th-century OS maps. The central block, a lavatory, has a stone cornice/frieze with a roundel design similar to that inside the prayer hall and a rooftop ventilator which suggests that it was heated. It was entered from the rear and has three pointed arch windows to the front elevation.

A large entrance porch, referred to as 'the Portico' was added to the front of the Ohel in 1929, filling the gap between the mortuary and Cohanim room (H Abrams pers. comm). It has similar architectural detail to the adjoining 1870s buildings, albeit with a sprocketed roof, and forms a cohesive architectural group which is very well preserved. Its design is symmetrical, with a central double door set within a wide timber panel which forms a colonnade of pointed arch windows. The interior is open and well lit, with a stone flag floor. Prominent on the right hand wall, is a memorial to 'members of the United Synagogue and their sons who fell in the Great War'. There is also a Boer War memorial opposite.



Figure 278: Bet Taharah and washroom



Figure 279: Basins for ritual hand washing

Entrance lodge

In addition to the funerary buildings, there is an entrance lodge (Figure 280) in Queen Anne style dating from 1909-1910, designed by Lewis Solomon (1848-1928) who succeeded Nathan Solomon Joseph as consultant architect to the United Synagogue. This replaced the cemetery's original lodge dating from 1873, which was left stranded inside the cemetery after its extension northwards. Agreement was reached to demolish the original lodge on 29th November 1908 (Lambert 2016), but it probably survived for a few years longer, since it appears on the OS map of 1915 (above).



Figure 280: Entrance lodge 1909-10, by Lewis Solomon

Monuments

The cemetery contains a large number of funerary monuments, the vast majority of which are headstones of standard form. Alongside these there are some of the finest Jewish monuments in England, including an array of fine and spectacular memorials in the older central part of the cemetery. Families such as the Edgars and Rosenbergs created elaborate memorials comparable with the most extravagant Anglican memorials in nearby Kensal Green (Lambert 2016). Their style reflects the assimilation of the Jewish population into English society, as well as their growing status and prosperity. The most notable, such as the tomb of Max Eberstadt (d. 1891) (Figure 281) designed by Edward Burne-Jones, are listed Grade II. The work of other leading designers includes monuments by Eric Gill (Figure 282) and Mary Seton Watts (probable designer of terracotta memorials on the Waley-Cohen family plot). Fine craftsmanship by unknown artists is also seen in the high quality of many other monuments including Hannah Rothschild's beautifully and skillfully executed marble tomb and its enclosure (Figure 283), listed grade II. This was commissioned by the 5th Earl of Rosebury when his wife, daughter of Mayer de Rothschild (1851-90), died prematurely. She had become the richest woman in Britain on the death of her father in 1874 (Lambert 2016). The tomb was originally housed inside a mausoleum, but this was destroyed by the Second World War bombing of the cemetery.

Interesting and unusual funerary monuments are another feature of the cemetery. There are a few examples of the domed form of memorial occasionally seen in other Anglo-Jewish cemeteries and nick-named 'Taj Mahals' (Figure 284). There is also a fine wrought ironwork memorial (Figure 285), examples of which rarely survive. Among the grave furniture are several Victorian 'immortelle' (painted metal flowers once encased in glass domes) (Figure 286) which are a curious survival, particularly since flower laying on graves is not Jewish practice.



Figure 281: Tomb of Max Eberstadt (d.1891) by Edward Burne-Jones (Photograph by Chris Redgrave 2017, DP 182734)



Figure 282: Headstones and footers designed by Eric Gill



Figure 283: Enclosure containing the tomb of Hannah Rothschild, Countess of Rosebery (1851-1890). It was originally covered by a mausoleum, but this was destroyed by Second World War bombing.



Figure 284: A 'Taj Mahal' monument



Figure 285: A rare wrought ironwork memorial



Figure 286: Victorian 'immortelle', one of several remaining on the graves

Inscriptions

The inscriptions have varying degrees of preservation and some are illegible after many years of weather damage. As in other cemeteries, attached lead lettering poses particular problems for conservation, since it has a tendency to drop off leaving only the pin holes where it was attached remaining.

They are predominantly in English with some Hebrew (including a few entirely in Hebrew). As in other Anglo-Jewish cemeteries, basic information is often supplemented, particularly in earlier inscriptions, by additional detail such as the full address of the deceased's former place of residence. Characteristic Jewish symbols such as broken trees and Cohen hands are also present in moderation.

Historical associations

As one of the most prominent and prestigious cemeteries of its day, Willesden served the wealthy Jews of central and west London and the Home Counties. It therefore has historical associations with many distinguished national and international figures. They include: successive Chief Rabbis (Hermann Adler, Joseph Hertz and Israel Brodie); members of the 'cousinhood' of Anglo-Jewish aristocracy (Rothschild, Waley-Cohen, Montagu, Sebag-Montefiore and Beddington families); Jack Cohen, founder of Tesco; Marcus Samuel, founder of Shell Oil (1853-1927); Julius Vogel, New Zealand Premier; Sir George Jessel, Master of the Rolls; Rosalind Franklin, a major contributor to the discovery of DNA; band leader, Geraldo; Bloomsbury Group artist, Mark Gertler; pre-Raphaelite painter Simeon Solomon and artist Solomon

J Solomon (RA) (1840-1905), known to posterity as the developer of strategic camouflage for the British in the First World War (Jewish Chronicle, 6th Nov 2015). An imposing colonnade (Figure 287) marks burials of the Samuel family. They inter-married with the Rothschilds and went on to found the Montagu Bank and H Samuel jewellers. Sir Israel Gollancz (1863-1930), a literary critic and Professor of English at King's College, London, has a striking and apt memorial in the form of a rough hewn rock inscribed with text taken from Beowulf (Figure 288).

With thirty-four graves from the First World War and seventy-eight from the Second World War, the cemetery has the highest number of CWGC graves of any Jewish cemetery in Britain, as well as having the CWGC's first national Jewish cenotaph (Figure 289), designed by the architect R Hobday and erected in 1961 (Kadish 2015, 63-4; Marks 2024, 154-4). Plaques commemorating casualties of the South African wars and the First World War are also mounted in the portico.



Figure 287: Colonnade over burials of the Samuel family, founders of H Samuel high street jewellers



Figure 288: Rough-hewn rock with text from Beowulf marking the grave of Israel Gollancz (1863-1930), Professor of English at King's College, London



Figure 289: War memorial by R Hobday, erected in 1961

Heritage significance

The cemetery is one of the largest and most complete of the purpose-built Anglo-Jewish burial grounds of the Victorian period, with fine neo-Gothic Jewish funerary buildings which are largely unaltered. Its architect and designer, Nathan Solomon Joseph (1834-1909), who became the most prominent of the first generation of Anglo-Jewish synagogue architects (Kadish 2004) is buried in the cemetery.

As the first cemetery of the United Synagogue (the UK's main umbrella synagogue organisation), from its establishment it was the most important and prestigious Jewish cemetery in Britain (Marks 2014, 153). Its memorials, 'some of the finest Jewish memorials in the country' (Kadish 2015, 63), reflect its prestige and the rising fortunes of London's Anglo-Jewish elite.

Manchester cemeteries

Jewish resettlement in the north-west of England first developed in the port city of Liverpool. From there Jewish pedlars and hawkers made their way inland to Manchester, an industrial town that was developing more slowly than its neighbour on the coast. Permanent Jewish settlement in Manchester began in the 1780s, when a group of 15 to 20 families settled in the decaying heart of the Old Town. Most came from Germany and had lived in London or southern English ports before moving to Manchester. They rented small shops in and around Long Millgate, Shudehill and Miller Street, where they sold items such as jewellery, stationery, optical lenses and old clothes. They were led by Jacob and Lemon Nathan, brothers from Bavaria (Manchester Jewish Museum display boards; Williams 1976, 11).

In the early-19th century more Jewish merchants arrived in Manchester, from the Netherlands and the German States, to engage in the export of cotton goods to the Continent. One of the first to arrive was Nathan Mayer Rothschild from Frankfurt, who established a warehouse in New Brown Street in c1799. He soon moved to London, but a prosperous immigrant elite developed in Manchester, with wealthy merchants forming an upper class akin to London's 'Cousinhood' of Jewish families, combining commercial with kinship links. By the 1830s Jews were trading in fashionable districts, such as St Ann's Square, and moving to suburban neighbourhoods. In 1858 two big purpose-built synagogues were opened in Cheetham Hill (the Great Synagogue and Manchester Reform Synagogue) (Manchester Jewish Museum display boards; Williams 1976, 80).

In the 1840s Sephardi Jewish traders began to arrive from the Mediterranean Basin, attracted to Manchester by its textile industry and the opening up of new rail and shipping routes. Samuel Hadida, a commission agent from Gibraltar, arrived in 1843 and opened a warehouse in Moseley Street with Abraham Nissan Levy from Constantinople (Williams 1976, 83). In the later 1850s, completion of a rail link between Alexandria and Suez brought more Sephardi agents, from Egypt, Salonika [the largest Sephardi community in Europe, then under Ottoman Turkish, now under Greek rule, as Thessaloniki], Corfu, Morocco, Tunisia and the Levant. By 1861 there were at least fifteen Sephardi families in the city. They included Joshua Cohen of Aleppo, perhaps the same Joshua Cohen who was the first person buried in the Sephardi burial ground at Urmston (see below). The Manchester Sephardim were members of the Ashkenazi Great Synagogue until they established their own synagogue in Cheetham, in 1872 (Williams 1976, 319-22).

The second half of the 19th century saw Manchester's Jewish community transformed by an influx of new immigrants fleeing poverty and persecution in the Russian Empire and other parts of Eastern Europe. Arrivals from East Prussia (Posen) and Warsaw were joined by thousands more, mostly from northern parts of the Russian-Jewish Pale of Settlement, particularly Lithuania, Latvia and Byelorussia and also from southern Poland and Ukraine. Manchester's Jewish population rose almost tenfold from c3,500 in 1871 to nearly 30,000 by 1914, with Eastern Europeans forming the overwhelming majority.

Most of the new immigrants were poor and settled in Red Bank, a polluted district around Victoria Station, York Street, Cheetham Hill Road and Strangeways. They established a close-knit Yiddish-speaking community with stricter standards of religious observance than those of the Anglo-Jews. Shunning Manchester's cotton and engineering factories in favour of workshop trades and the small businesses to which they were accustomed, they established a Jewish working class of small clothing manufacturers, cabinet makers, glaziers, jewellers, market stall holders, shop keepers, and credit drapers who sold goods from door to door (Williams 1976, 178-9). Their distinctive religious life centred upon the chevrot, small congregations and friendly societies, which evolved in the 1860s and 1870s. By 1876 there were at least fifteen of these in Manchester.

The history of Manchester's Jewish community became increasingly complex during the second half of the 19th century, when inter-community tensions resulted in a series of schisms, reunions and the establishment of new synagogues. The Manchester New Synagogue was one such synagogue, created in 1889 by middle-class shopkeepers, travelling salesmen and workshop masters of Russo-Polish origin.

Acknowledgements

Dr Sharman Kadish kindly arranged access to some Manchester cemeteries, accompanied us on field visits and generously shared her extensive knowledge of Jewish heritage with us. She also commented on and contributed to this text. Staff at Manchester Jewish Museum provided us with much helpful background information on the history of Manchester's Jewish community.

Crumpsall Jewish Cemetery

NGR: SD 8498901976

County: Greater Manchester

Local Planning Authority: Manchester Metropolitan Borough

Designation: none

Owners: Manchester Great and New Synagogue

(The cemetery has been placed in the care of the North Manchester Jewish Cemeteries Trust)

Summary

Crumpsall cemetery is a large Ashkenazi burial ground covering an exposed hillside. It was opened in 1884 by the Manchester Great Synagogue and it remains open for new burials. It is notable for its Gothic style Ohel of 1888 by George Oswald Smith. Its funerary monuments range from plain headstones and ledger tombs to more elaborate Victorian memorials. Michael Marks, co-founder of Marks & Spencer, is buried in the cemetery.

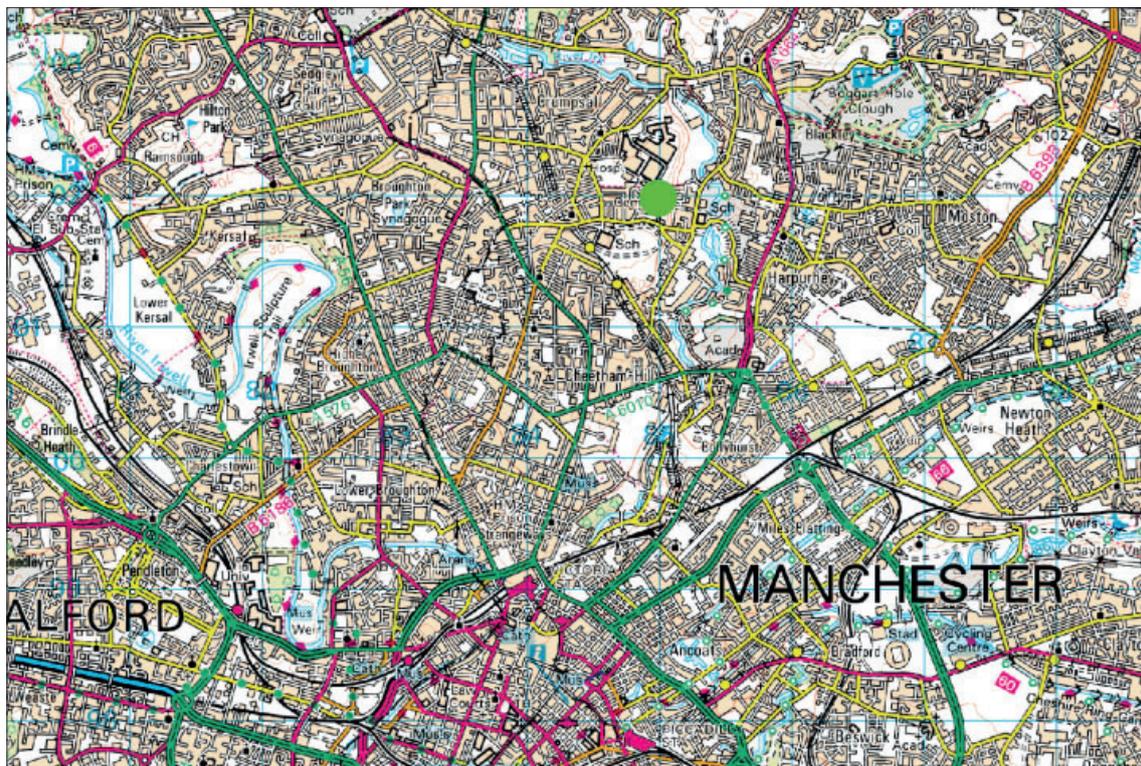


Figure 290: Crumpsall cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

Joyce Meades, caretaker of Crumpsall, kindly allowed us access to the cemetery and its Ohel.

Foundation and development

Jews who died in Manchester were buried in Liverpool until Pendleton Cemetery opened in 1794. In 1840 this was succeeded by a burial ground in Prestwich Village. In 1881, the Great Synagogue leased a plot of land in Crumpsall, south of Manchester Workhouse, to establish a new burial ground. Crumpsall cemetery opened in 1884, superseding Prestwich to become the Congregation's third cemetery. Burial began in the north part of the cemetery near the Ohel, where the oldest grave (dating from 1885), is situated. The low-lying south part of the cemetery contains recent graves and other recent graves are situated close to the Ohel.

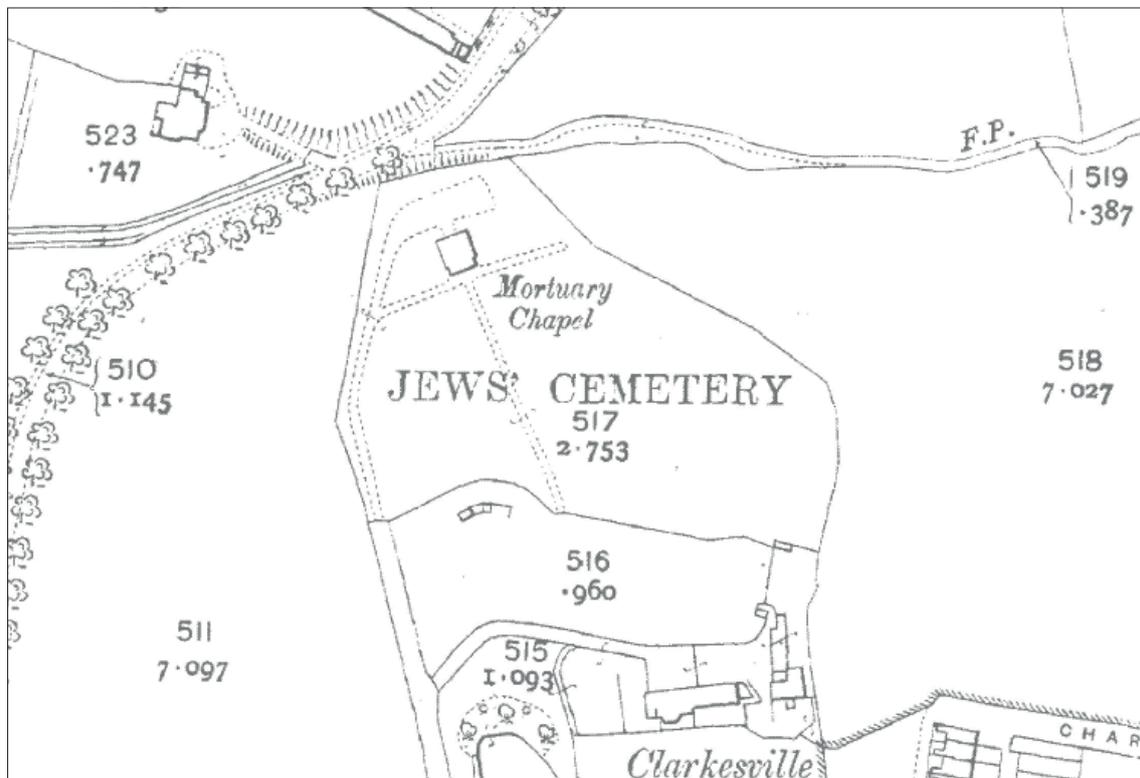


Figure 291: OS 25" County Series map 1893 [Historic Ordnance Survey mapping: ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 and TP 0024]



Figure 292: OS 25" map 1952 [Historic Ordnance Survey mapping: ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 and TP 0024]

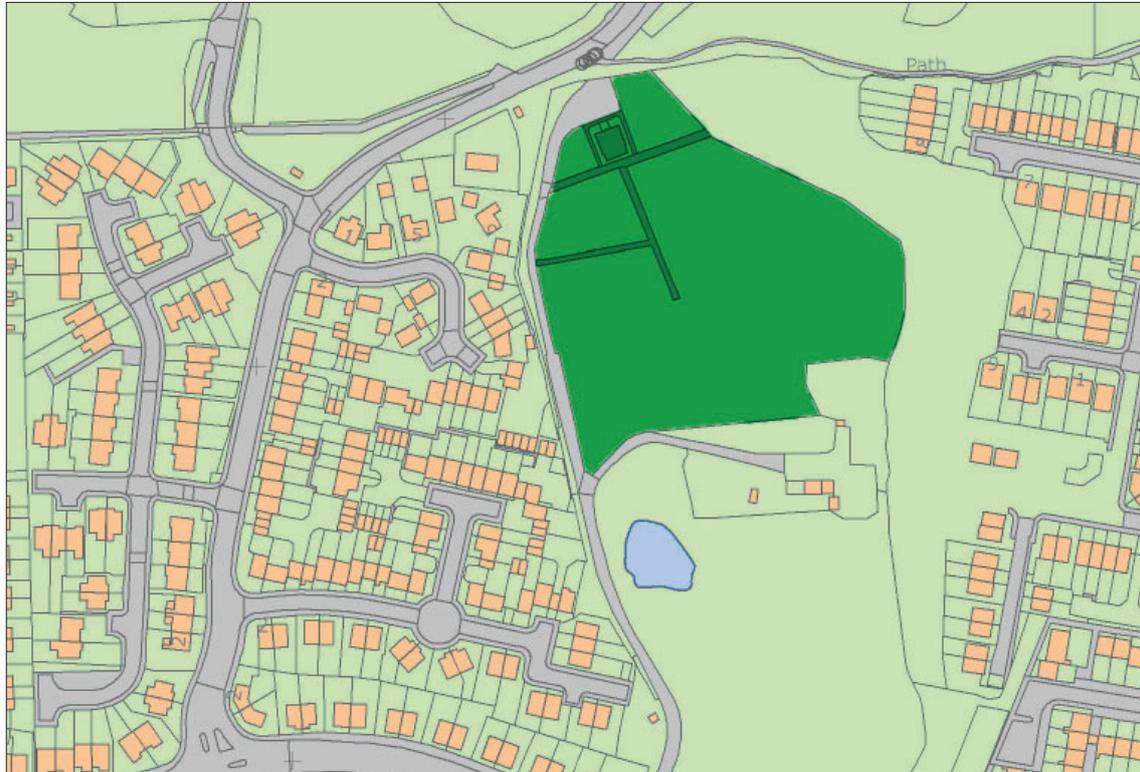


Figure 293: Current OS 1:2500 map with shading added to show the cemetery [Modern Ordnance Survey mapping ©Crown Copyright and database right 2017. All rights reserved. OS licence no.100024900]

Landscape and layout

The cemetery occupies c1.45ha (3.6a) of a bleak hillside. It slopes steeply, overlooking the city to the south and the River Irk valley to the east. The Ohel is situated in an elevated position close to the northern boundary. The burial area has separate plots for members and non-members. The exact division of these is not obvious, but a cluster of prominent memorials west of the main path almost certainly belongs to members (Figure 294). Older graves occupy the higher ground with the latest burials concentrated on lower ground to the south. There appears to have been little regard for family grouping initially, but in more recent years spaces have been reserved next to relatives, including double plots for husbands and wives.

The majority of graves face north, towards the Ohel and entrance. The burial plots are grass-covered and scrub has encroached onto some areas. This was being cleared at the time of the field visit. The main path, of gravel with tiled edging, is partially colonised by grass.

Boundary

The entrance has double wrought iron gates with a Star of David motif, which are open during visiting hours. The cemetery is fully enclosed with a combination of red brick walls, concrete block walling and fencing. The walls are approximately 1.4m high, with pilasters and decorative coping. At the time of HE's site visit demolition of the east boundary wall was in progress (Figure 295).

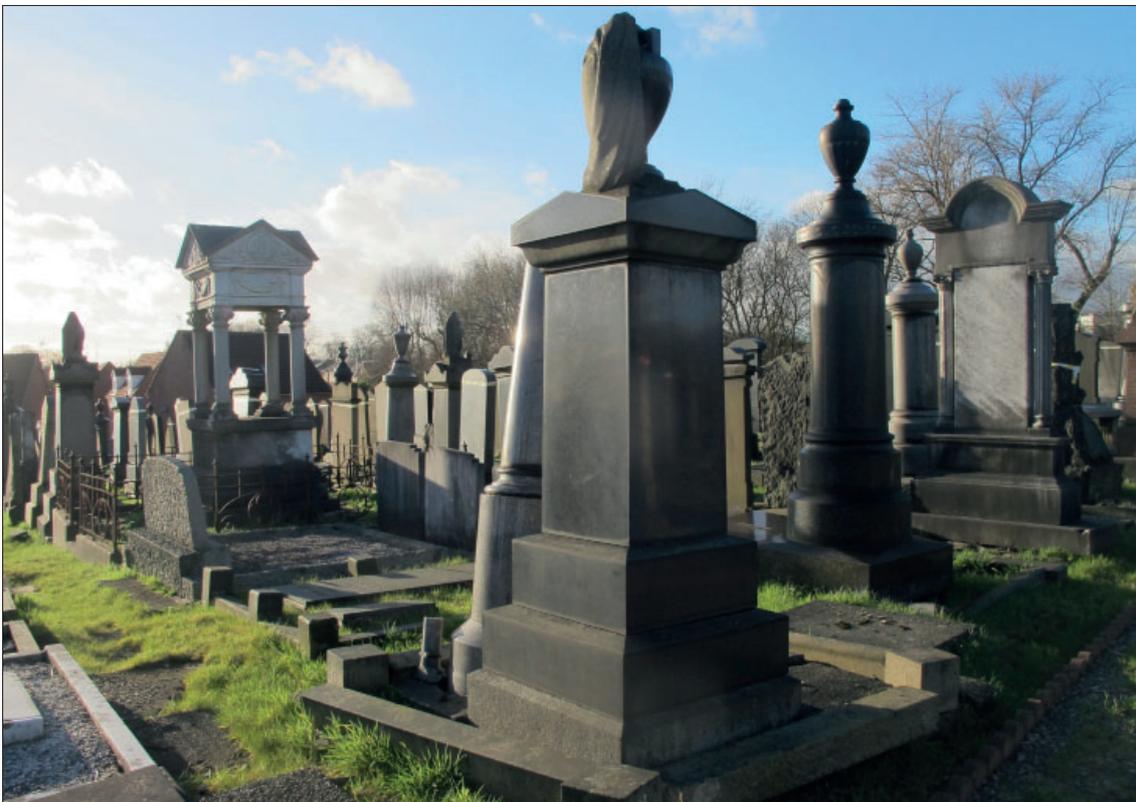


Figure 294: Prominent memorials, probably of leading synagogue members, beside the main path close to the Ohel



Figure 295: Partially demolished east boundary

Buildings

The Ohel (Figures 296 & 297) was designed by George Oswald Smith and dates from 1888. It has been described as 'simply treated with windows with triangular heads' (Hartwell et al 2004, 61). It is a small gabled brick building, of three bays, with a lean-to porch at its south end. A prominent 1888 date stone is set above the north door, which was the entrance. An opposing door at the south end gives access to the central walkway of the burial area.

The building has distinctive embellishment in red brick, black brick and sandstone, with well-preserved external detail. The main fabric is red brick, mostly in Flemish bond, with a dog-tooth eaves cornice above a projecting band which has a stepped lower edge in the gables. The slate roof coverings look original, with hollow-moulded stone copings, clay ridge tiles and octagonal stone caps to the gables. There are moulded stone kneelers decorated with a simple recessed circle and a continuous brick plinth with a chamfered stone cap. There are three windows on each side of the building, with replacement frames and their lower halves blocked. They have unusual triangular window heads in black brick with keystones, and chamfered stone sills. There is quarter-round red-brick moulding to the recessed window jambs.

The north end gable is slightly higher than the south end with a wider coping. The north entrance has a prominent double door under a plain stone arch supported by brick pilasters with moulded stone cornices. The herringbone plank doors look original, distinguished by ornate wrought-iron strap hinges. The entrance is flanked by similar windows to those in the sides. A stained glass fanlight, by RB Edmundson and Son, was once situated over the main entrance, but this is no longer present (Kadish 2011, 73).



Figure 296: The Ohel north elevation with the main entrance and date stone



Figure 297: The Ohel from the south

At the south end the lean-to porch is an original feature which may have contained washing facilities for visitors to the cemetery. Its doorway is secured by an iron double gate and it has similar ornamental details to the main building. The round-headed entrance has Star of David ironwork to the arch and a raised gable in line with the main roof. The ornamental details of the main roof continue in the porch, with similar dog-tooth cornices, stone copings and kneelers. Inside, wooden double doors into the prayer hall are of similar design and ornamental details to the north end. The eastern half of the porch is separated by a cross wall, to form a small office or lodge. Wash basins are located in a side room. The porch entrance is flanked by a single flat-headed window to the west and a pair of similar windows to the east, with chamfered stone heads and sills and plain brick jambs. A small brick chimney stack above the west side of the porch appears to have been lowered but is probably original and may have been associated with a heating stove.

Although structurally sound, the building is no longer used and is in a poor state of repair (Figure 299). In 1988 Jewish Heritage UK prevented its demolition, but it remains under threat (Sharman Kadish pers comm). The cemetery as a whole is currently being restored by the North Manchester Jewish Cemeteries Trust.



Figure 298: The Ohel from the south-west



Figure 299: Poor state of repair, including partial collapse of the ceiling



Figure 300: Charity box set into in the Ohel wall

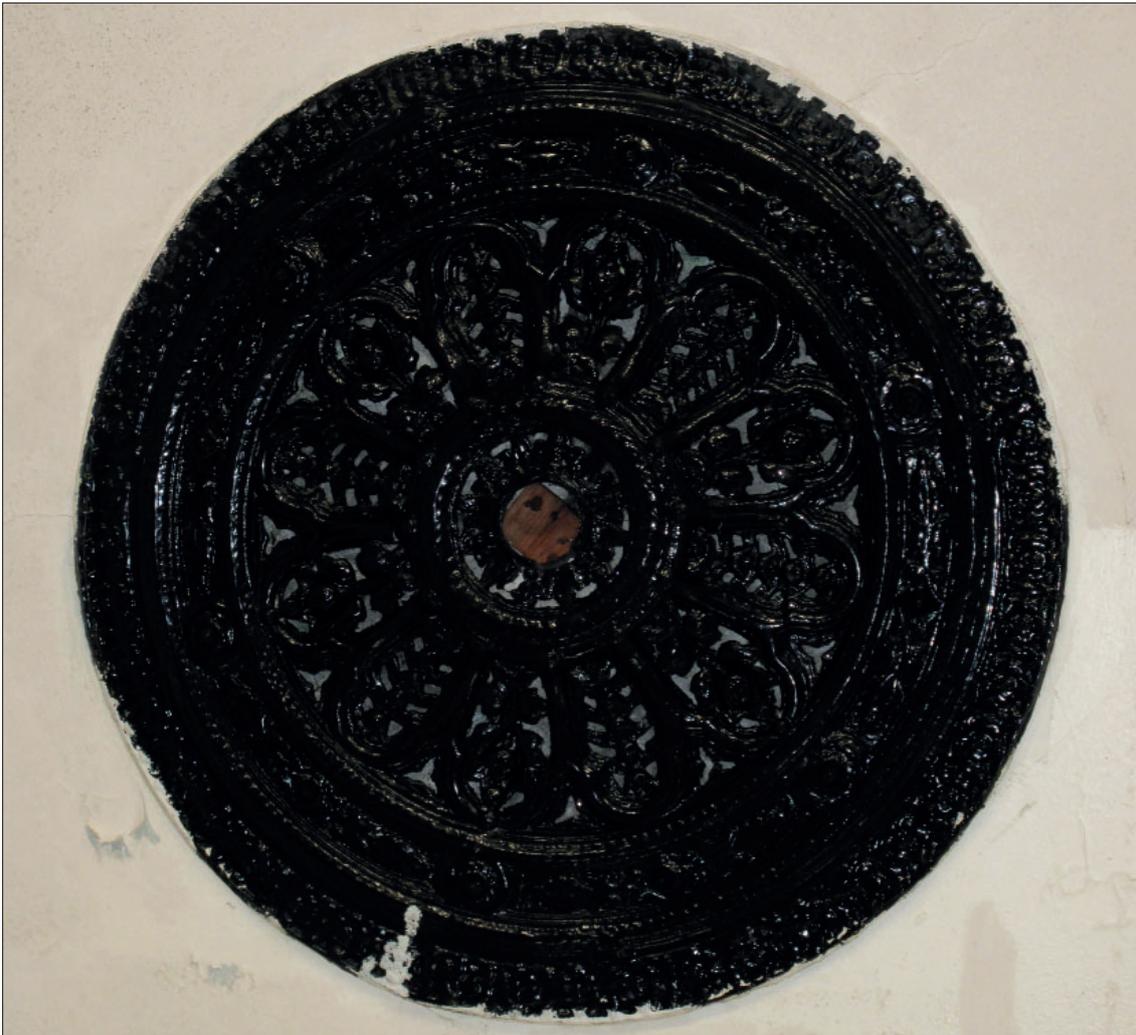


Figure 301: One of two decorative iron ceiling roundels

Monuments

The cemetery contains a variety of memorials, the largest and most elaborate dating from the late-19th and early-20th centuries. The majority in an elite group in front of the Ohel are of polished granite or marble. They include obelisks, urns, pedestal monuments and columns. One commemorates wealthy shipping merchant Julius Samter (1852-1910) from Germany. He became a British subject, resided at 55 Palatine Road, Withington, and traded under the name 'Samter & Co' with premises at South Parade (Naturalisation certificate A5827 6th July 1888, National Archives HO334/16/5827; Anon 1911, 532). His tomb (Figure 302) has a roof supported by four columns, enclosed by decorative wrought iron fencing.



Figure 302: The grave of shipping merchant Julius Samter (d.1910)

East of the main path and further away from the Ohel, there are fewer elaborate memorials. On the northern and eastern slopes of the cemetery, where scrub has been cleared, there are neo-Gothic headstones of the 1910s and 1920s. These are plain, small and uniform, with arched or shouldered tops. They are in keeping with the Jewish belief that everyone should be equal in death, but also reflect the more limited financial means and social status of those buried on the sloping sides of the cemetery. Amongst the headstones there are a few of more unusual forms, including one in the shape of a broken tree and another with an eternal circle (Figure 303). The extents of individual graves are delimited by kerb stones or full body slabs, occasionally supplemented by ironwork fencing. The kerbs are mostly intact.

The headstones of the 1930s are relatively plain, and from the 1940s onwards rectangular headstones predominate (Figure 304). In recent years, following spates of vandalism, flat ledger tombs of have become increasingly popular (Figure 305). The majority of the recent graves have polished stone memorials of this type. Many earlier headstones have fallen or been laid flat. Unstable memorials are identified by plastic tape.



Figure 303: The circle, an ancient symbol of eternity often used on Christian graves in conjunction with a cross



Figure 304: 1950s graves in the north-west part of the cemetery



Figure 305: Modern ledger tombs in the southern part of the cemetery. These are now popular for health and safety reasons and to counteract vandalism

Inscriptions

Most of the inscriptions are legible and contain brief details, including the name of the deceased, their age and date of death. As in other Anglo-Jewish cemeteries, places of birth and further biographical details may be included. The inscription to Samuel Rashman (d.1922), for example, states that he was 'deeply mourned by his sorrowing wife, children, grandchildren, relatives, friends and brethren of No14 lodge I.O.B.B.'. This probably refers to B'nai B'rith, an international Jewish charity, promoting human rights, Jewish culture and heritage. Another headstone commemorates Nathaniel, son of Maurice and Kitty Solomon 'who lost his young life through an unfortunate accident in his bar-mitzvah week'.

Hebrew and English are used in roughly equal proportions, Hebrew at the top of the headstones and English below. Occasionally Hebrew is used exclusively, such as on the headstone of Zorach Levitas, born in Szaager (probably Zagare, Lithuania). He became a resident of Bangor, north Wales, and was Treasurer of its Hebrew Congregation in 1915. His death was reported in the Jewish Chronicle (29th November 1918). The Bangor community was too small to possess its own burial ground so, like other members of the congregation, he was buried some distance away. Another headstone, now fallen, marking the grave of Ethel Zion (née Katz) from Targu Frumos in Romania (d.1922), has a lengthy Hebrew inscription and is decorated with a Shabbat candle motif, carved vines and a scroll (Figure 306).



Figure 306: Headstone of Ethel Zion, with a Shabbat candle motif

Decoration is restrained, but a limited range of floral or foliate carving is used on memorials of the late-19th and early-20th centuries, usually across the tops of headstones (Figure 307). Traditional Jewish symbols are not frequent, but occur sparingly. Pouring pitchers, Cohen hands, candelabra and broken trees are found, with broken candles being a variation (Figures 308-11). A rare traditional animal symbol found on the Continent, recalling a prayer in the High Holyday liturgy likening the living to a flock of sheep awaiting judgement is used on one headstone (Kadish 2003, 9). A crown symbol on a late 19th-century headstone signifies that the deceased was highly regarded and perhaps that they were head of the household (Rohatyn Jewish Heritage 2015-18). The Star of David is seen at Crumpsall from at least the 1920s, but after the 1930s it was adopted more widely, as a symbol of Jewish identity. From the 1960s onwards, the amount of Hebrew in the inscriptions decreases, reflecting the gradual assimilation of the community.



Figure 307: Fallen headstone with an ivy garland symbolising immortality and birds on a broken tree, symbolising a life cut short



Figure 308: Cohen hands symbol on the gravestone of Marks Cohen (d.1890)



Figure 309: Hand lighting Shabbat candles, an image often used on Jewish women's headstones



Figure 310: Pouring pitcher, denoting the grave of a male Levite



Figure 311: Broken candle and birds on the headstone of a, probably young, woman

Historical associations

The most famous person buried at Crumpsall is Michael Marks (1859-1907), co-founder of the Marks and Spencer retail chain, who arrived in England in about 1882 as a penniless refugee fleeing from anti-Semitic pogroms in Belarus. His grave is marked with an urn on a polished grey granite pedestal (Figure 312). Nathan Laski (1863-1941) is another notable burial. Originally from Poland, he became a successful cotton exporter and the foremost figure in Manchester's Jewish community (Newman 2011). By 1896 he was President of the Great Synagogue and he went on to become President of the Board of Guardians and the first provincial Jew to serve as an officer on the Board of Deputies of British Jews. He was involved in politics and, although a Liberal, he pledged his support for Winston Churchill's bid to become Member of Parliament for North-West Manchester. The two men were life-long friends (University of Manchester Centre for Jewish Studies website).

Heritage Significance

Crumpsall cemetery is a legacy of the large Jewish community which played an important role in Manchester's transformation from a small provincial town into a leading industrial and commercial centre during the 19th century. It is the burial place of individuals attracted to the city by economic opportunities and freedom from oppression. Many became wealthy from their successful business ventures, bringing trade to the city, which subsequently benefitted from their philanthropy and civic work. The Ohel is notable as a rare, largely unaltered, Victorian example retaining many original features.



Figure 312: The grave of Michael Marks, co-founder of Marks & Spencer

Urmston Jewish Cemetery

NGR: SJ 7735794819

County: Greater Manchester

Local Planning Authority: Trafford Metropolitan Borough

Designation: War memorial and tablet listed grade II 7/9/2016 (list Entry 1437788)

Owners: Manchester Great and New Synagogue; Manchester Spanish & Portuguese Congregation; Whitefield Hebrew Congregation

(The cemetery is in the care of the North Manchester Jewish Cemeteries Trust)

Summary

Urmston cemetery developed as separate burial grounds for three different Jewish congregations during the late-19th century: The Manchester Burial Society of Polish Jews (Polishers) and the Spanish and Portuguese Jews' Congregation (North Manchester) from 1878 and the Manchester New Synagogue from 1892. The dividing walls between them and two Ohalim have since been demolished. The cemetery is notable for its fine Sephardi tombs and its rich array of Jewish symbolism.

Foundation and development

Land for a burial ground at Urmston was acquired in 1878 by the Manchester Burial Society (Chevrah Kaddisha) of Polish Jews. Formed in 1877, this was a registered company offering burial rights to its shareholders irrespective of synagogue membership. Founded and controlled by immigrants, it served chevrot without burial grounds of their own. The first burial, that of Sarah Lyons, took place on 11th July 1878. The Spanish and Portuguese Jews' Congregation joined the enterprise soon afterwards (1879), establishing their own burial ground next to that of the Polish Jews. Joshua Cohen's tomb (Figure 314) states that his was the first burial in the cemetery (referring to the Sephardi area). He died on 7th Sept 1882 aged 76, at the time the oldest member of his congregation. He lies next to Baruch Bensusan of Gibraltar (d.1884). Both were merchants and among the thirty-nine founder members of the Spanish and Portuguese Synagogue in north Manchester (Williams 1976, 354). The South Manchester Spanish and Portuguese Synagogue (founded in 1904) also shared use of Urmston from c1915 to 1957.

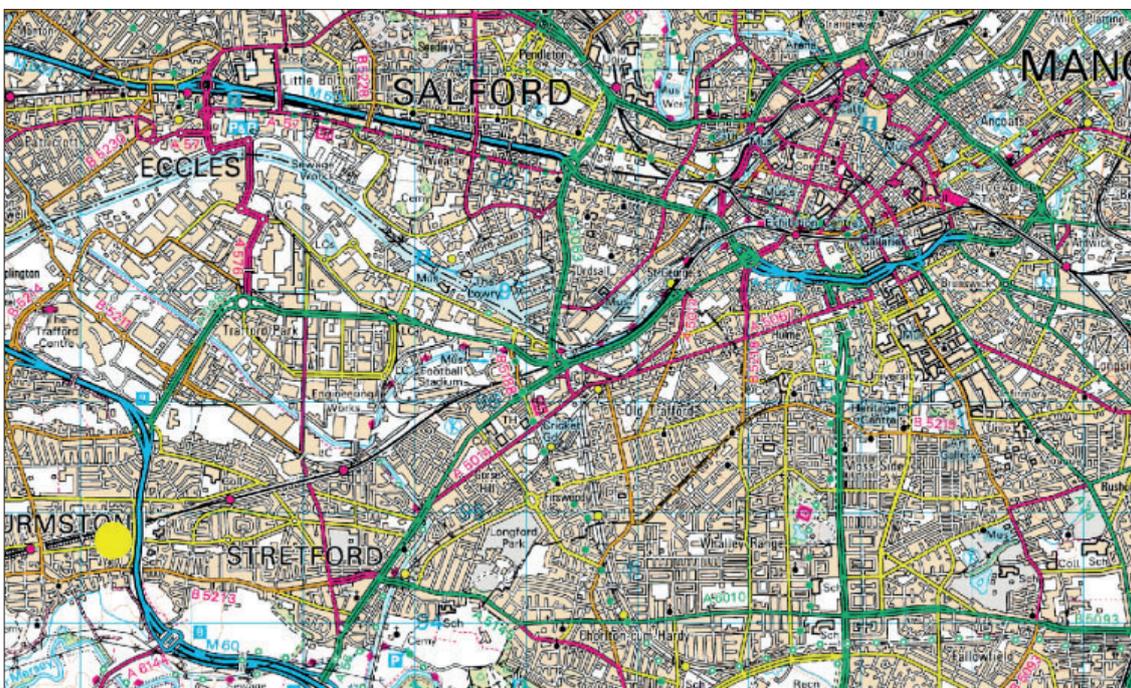


Figure 313: Urmston cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. Ordnance Survey licence number 100024900]



Figure 314: The tombstone of Joshua Cohen (d.1882), the first burial in the cemetery

The cemetery's development can be traced on OS maps. The 25" of 1890 (Figure 315) shows the Spanish and Portuguese and Polish burial grounds surrounded by fields and partially developed land. At this date the 'Portuguese Jews Burial Ground', a rectangular plot on the eastern side of Chapel Grove, has an Ohel facing a double entrance onto Chapel Grove. Its burial area, planted with deciduous trees, is bisected by a central path running from the Ohel to the northern end of the cemetery. The 'Polish Jews Burial Ground', its entrance at the end of Chapel Grove, occupies the southern part of a field recently bisected by a railway line, which delimits its northern boundary. A path leads north-east from a small Ohel at the entrance, joining a perimeter path and a cross path running west.

In 1892, the Manchester New Synagogue purchased land for a further burial ground immediately east of the earlier two cemeteries (Hartwell et al 2004, 667). This appears on the OS 25" map of 1907 (Figure 316), named as the 'Eng Jews Burial Ground' and occupying another field truncated by the railway line. It is laid out with a single central path leading north-north-east from an Ohel at its entrance on newly-created Albert Avenue. In the meantime, the Polish burial ground had been extended southwards, its old Ohel demolished and a larger building (the current Ohel) built in the extension.

By the mid-20th century (Figure 317) the main change was a small extension of the Spanish and Portuguese burial ground into the Polish Jews' area. The northern gate

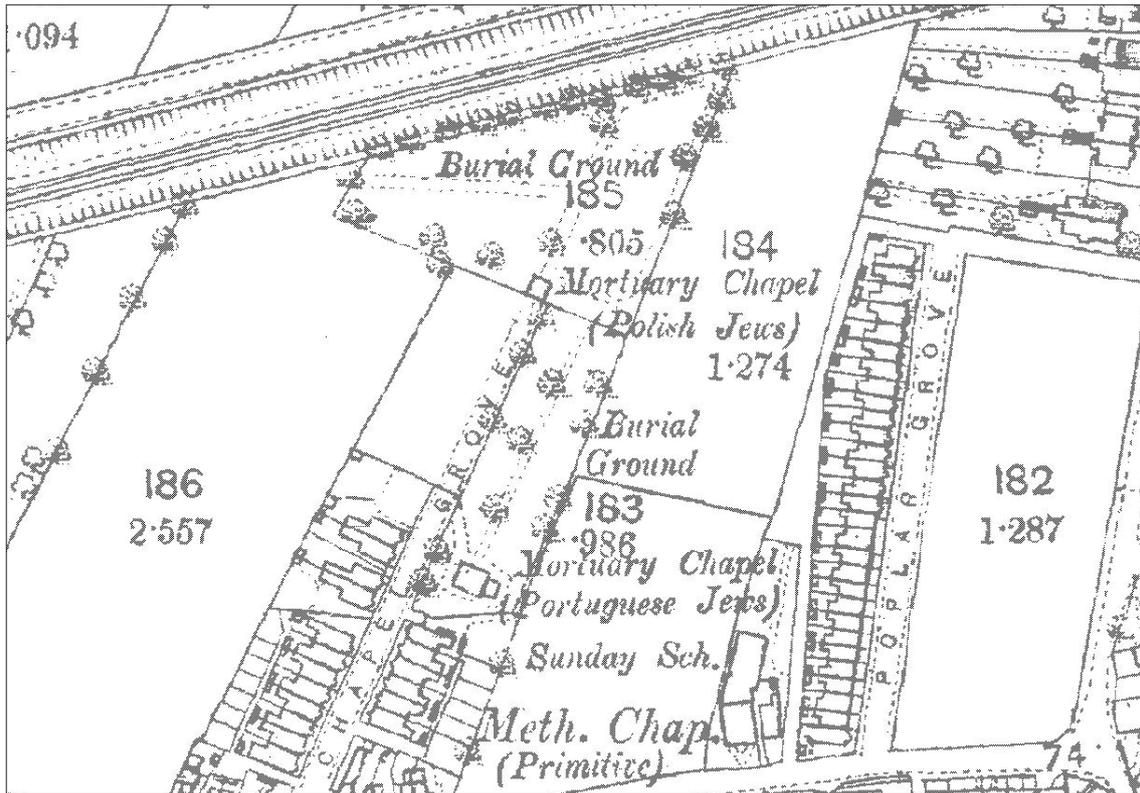


Figure 315: OS 25" County Series 1890 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence numbers 000394 and TP 0024]

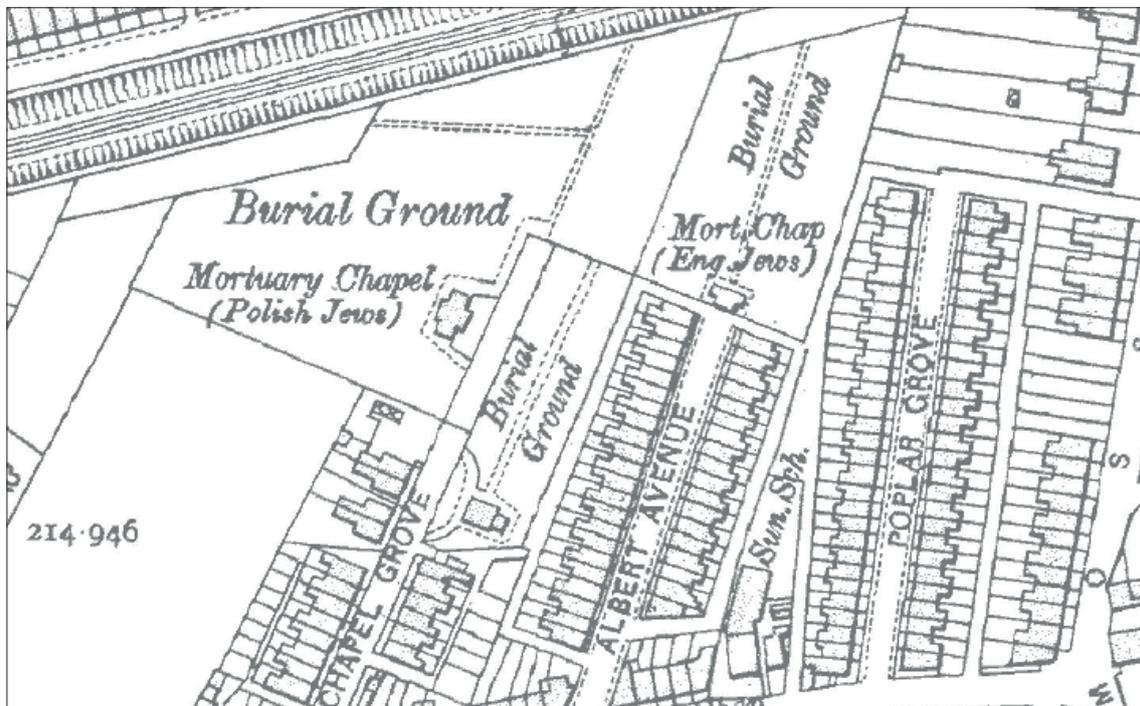


Figure 316: OS 25" County Series map of 1907 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence numbers 000394 and TP 0024]

of the Sephardi entrance was removed and new paths led to a probable new gate into the Polish Jews' area. The Polish Jews' burial ground was extended northwards to incorporate a narrow strip of land closer to the railway line and there was a new layout of paths in its earlier, southern, extension. The New Synagogue's burial ground was similarly extended northwards to incorporate a narrow strip of remaining land bordering the railway line and annexes had been added to the front of the Ohel. The cemetery was also used by Whitefield Synagogue from 1959.

In the late-20th century the dividing walls between the individual burial grounds were demolished, creating a single cemetery. The Sephardi Ohel was demolished many years ago but the New Synagogue's Ohel, photographed by English Heritage for the Survey of Jewish Built Heritage (SJBH), survived until clearance work in c2007. The memorials have suffered from age-related decay, which has been exacerbated by repeated vandalism, some with anti-Semitic motives. The latest incident occurred in 2018, when 70 headstones were broken (Keating & Day 2018; Stroud 2018). Urmston remains an active cemetery, open for new burials and The North Manchester Jewish Cemeteries Trust is working to upgrade it.

Landscape and layout

The cemetery covers a level site, the layout of which remains largely as shown by the OS in 1955, except for the removal of the dividing walls between the three original burial grounds. The position of the former boundary between the Sephardi and Ashkenazi burials remains clear from the contrasting memorial types and the

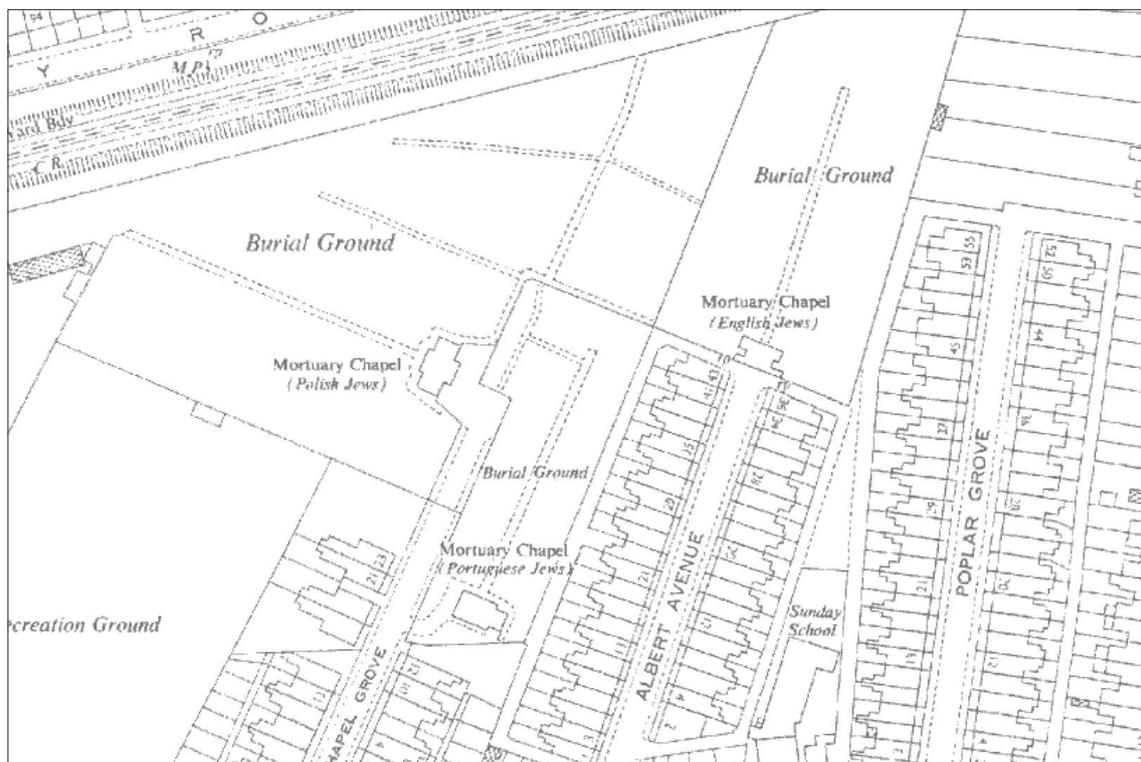


Figure 317: OS 50" map 1955 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence numbers 000394 and TP 0024]

footings of the demolished walls. Burial plots are separated by straight slab paths and grass-covered side paths. There is no ornamental planting or trees, but the burials are in lawns. The graves have no single orientation, all face towards the entrances and Ohalim of their respective cemeteries.

The sequence of burial was chronological within each congregation's individual cemetery, the first interments placed furthest away from their respective Ohel. The earliest Sephardi burials are therefore at the northern end of their burial ground, where the grave of Joshua Cohen lies next to the eastern boundary wall. The earliest burials in the Polish burial ground are north of the current Ohel, while the New Synagogue's first burials were close to its original northern boundary.

Although no obvious areas are set aside for different classes of synagogue members, large and fashionable memorials cluster around the site of the demolished Polish Ohel. Space close to the Ohel may therefore have been allocated to community leaders or those who had served the community well. Segregation between male and female burials into separate rows is evident in the 19th-century graves in the Polish burial ground. Children are also buried in discrete areas, many in unmarked graves.



Figure 318: Current OS 1:2500 map with shading added to show the area of the cemetery [Modern Ordnance Survey mapping ©Crown Copyright and database right 2017 All rights reserved OS licence number 100024900]

Boundaries

The Sephardi burial area retains its original red brick walls on its south and west sides. The west wall, on Chapel Road, is approximately 1.7m high and has tiled coping. The east wall has been partially rebuilt (since 2002, when it was photographed for the SJBH). The other parts of the cemetery are enclosed by fences. Remnants of the red brick wall which divided the two Ashkenazi burial areas are still standing.

The south entrance to the Spanish and Portuguese cemetery is disused and its rusting wrought iron gates kept permanently locked (Figure 321). The north entrance is bricked up (Figure 322). Between the two, a Star of David motif, parts of a classical style pediment and a stone with an inscription in Hebrew, all taken from the demolished Ohel, have been set into the wall near its former site (Figure 323). The Hebrew inscription is not clear, but the beginning says 'Peace will come in sleep' and the second line appears to be an approximation of the Biblical quotation 'and the dust shall return to Earth as it was' (Ecclesiastes 12.7) (Dr Dale Dishon pers comm). These are words spoken at the Burial Service (Dr Sharman Kadish pers comm). The stone also contains an eroded chronogram giving the building's Hebrew foundation date, probably 1882 (Dr Sharman Kadish pers comm).

The New Congregation's burial ground was entered through its Ohel. The building, designed by William Sharp Ogden, dated from 1894 and was described in the Pevsner series as 'a simple brick Ohel' (Hartwell et al 2004, 61). It was photographed by EH for the SJBH in 2002 (Figure 324), but was demolished in c2007. Only the front wall survives, as part of the cemetery boundary, with its four foundation stones of 1894 (Figure 325).



Figure 319: Main path leading from the Polish Jews' Ohel to the cemetery's western boundary



Figure 320: Partially demolished wall between the two Ashkenazi burial grounds



Figure 321: Sephardi burial ground's southern entrance, on the east side of Chapel Grove



Figure 322: Piers flank the blocked northern Sephardi entrance on the right. The combined cemeteries are now entered through the iron gates in the background



Figure 323: Date stone and pediment from the demolished Spanish and Portuguese Ohel, set into the cemetery boundary



Figure 324: Rear view of the New Synagogue's Ohel, designed by William Sharp Ogden (Photograph by Bob Skingle, 2002 AA040113)



Figure 325: The demolished Ohel's front wall today, with its four foundation stones, forming part of the cemetery boundary

Buildings

The Polish Ohel is the only building remaining in the cemetery. It was built in 1900 for the Manchester Burial Society of Polish Jews. Described as 'low key and of brick' in the Pevsner series (Hartwell et al 2004, 61), its architect is unknown. Comparison between photographs taken for the SJBH in 2002 (Figure 326) and the building's current appearance (Figure 327) show that it has been the subject of major alteration and much of its original architectural detail has been lost or obscured.

It was designed on a cruciform symmetrical plan, with wings projecting from both sides of the main range. Opposing original main doors in the ends of the wings have arched brick heads with projecting keystones, dentils to the arch and moulded details. A date stone over the entrance gives the Hebrew year 5660 (1900) and foundation stones with English inscriptions flank the doorway at plinth level. The doors are now blocked internally but their external details are intact, although covered by metal security shutters. The wings are linked by a continuous gabled roof, the apex of which is higher than the roof of the main range. The gabled roof is well preserved externally and internally and appears to be original, with square clay tiles and a decorative ridge piece. There are moulded finials to the gables of the wings and deep projecting eaves all round, with barge boards and protruding purlins.

The interior (Figure 328) is open to the roof, which has tongue and groove cladding above the rafters, or flush with the upper edge. There are deep chamfered purlins, two trusses with raised collars and chamfered king posts. Collars are attached with ornate wrought-iron straps, and principals and collars are decorated with reed mouldings. Internal details are consistent with the style of the exterior, confirming that it is mostly original.



Figure 326: The Polish Jews' Ohel prior to refurbishment (photograph by Bob Skingle 2002, AA040107)



Figure 327: The Polish Jews' Ohel in 2017, following refurbishment



Figure 328: Ohel interior

Monuments

The cemetery is notable for its 19th- and 20th-century funerary monuments, most of which are the work of local stonemasons. The earliest are plain, but ostentatious styles were adopted during the late-19th century and endured well into the 1920s. Pedestals, obelisks and urns, mark graves of Manchester Polish Jews' Burial Society officials. They include black marble monuments with urns on the graves of Isaac Samuels and his wife (Figure 329). He is listed as Treasurer of the Burial Society from 1924 to 1932 on a plaque in the Ohel. Nearby is the grave of Israel Davis, President of the Society from 1927 to 1957 and Honorary Life President from 1958. Behind is the grave of Isaac Fortner, President from 1905-1923 and Saul Hyman, Vice-President from 1927-1933.

The Polish area also contains a war memorial (Figure 330), unveiled in September 1919, dedicated to members of the congregation killed in action the First World War. Recently listed grade II, it is a stone obelisk, mounted on a square plinth with a stepped base. Its front face has a Star of David in a wreath with a crown. The King's message is written in English and repeated in Hebrew. Nine casualties are named.



Figure 329: Graves of Burial Society office holders (Photograph by Bob Skingle 2002 AA040105)

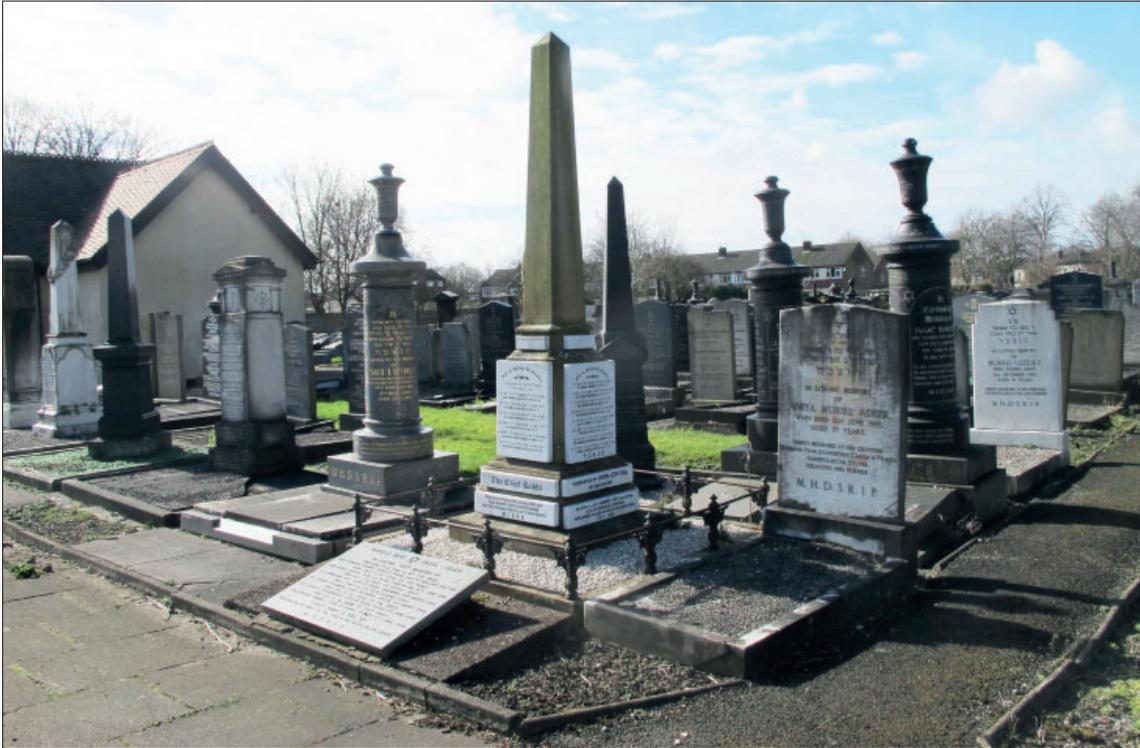


Figure 330: War memorial and graves of Burial Society officials

In keeping with tradition, the Sephardi cemetery has flat tombs, which include some of the finest memorials in a Jewish cemetery in England (Kadish 2015, 190-191). Hipped, scroll, ledger and table tombs are all present, some of unconventional design. A domed memorial dating from 1923 (Figure 331), was named the 'Taj Mahal' by the late sexton, Paul Fernandez (Kadish 2011, 80). The fashion for oriental style in late 19th-century synagogue architecture had a minimal effect on Jewish funerary art in Britain, in strong contrast to Continental Europe. Orientalist funerary monuments appeared in Germany from the 1850s and became widespread by the 1890s (Kadish 2011, 80). A few similar Ashkenazi domed headstones are found in the United Synagogue's cemetery in Willesden, but this is the only Sephardi example known. An unusual coffin-shaped tomb (Figure 332), a type found in Gibraltar but rare in England (Kadish 2007, 34-9) is also present in the Sephardi burial area and series of elaborate table tombs date from the 1920s (Figure 333). They include the tomb of Felix Sahal (1848-1921) (Figure 334) from Egypt, a Sephardi Jew who was admitted as a Free Member of the Manchester Old Hebrew Congregation (the Great Synagogue) in 1869 (Williams 1976, 321).

Traditionally, the distinction between Sephardi and Ashkenazi funerary monuments was clear, but in recent years the distinction has become less obvious, since many Ashkenazim have adopted ledger tombs instead of headstones.



Figure 331: Taj Mahal' on the grave of Haym Mordecai Levi (d.1923) (Photograph by Bob Skingle 2002 AA040119)



Figure 332: Sephardi tomb of a type common in Gibraltar



Figure 333: Sephardi table tombs (Photograph by Bob Skingle 2002 AA040118)



Figure 334: Sephardi table tombs of the 1920s. That of Felix Sahal (1848-1921) is in the foreground (Photograph by Bob Skingle 2002 AA040120)



Figure 335: Art Deco style Sephardi tombs

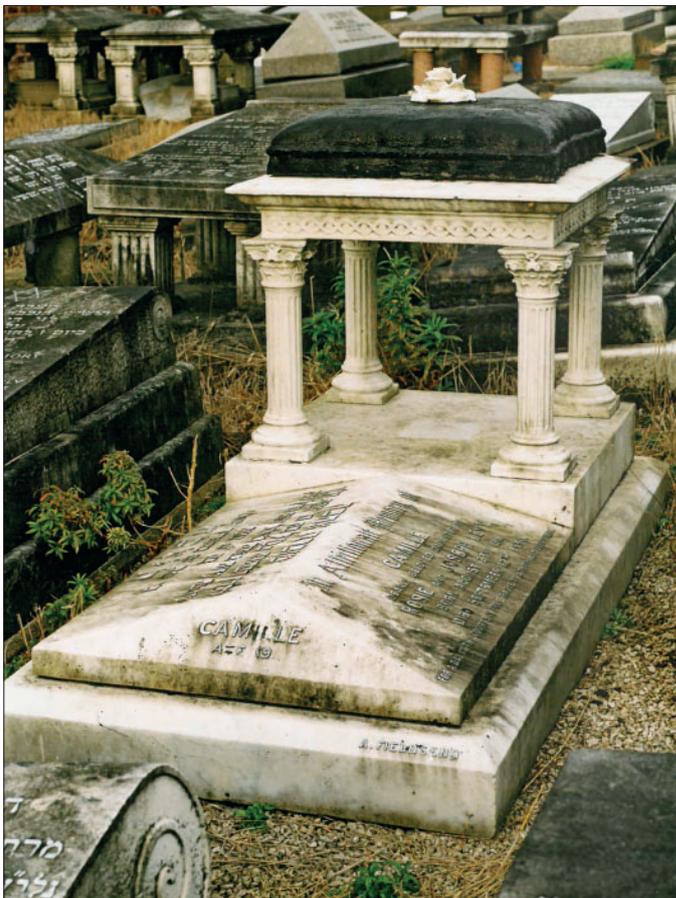


Figure 336: Grave of Camille, daughter of Rosie and Joseph Levy, d.1930 aged 19. The mason was Fieldsend & Son of Barlow Moor Road, Chorlton-cum-Hardy (Photograph by Bob Skingle 2002 AA040121)

Inscriptions

Hebrew and English are used on most tombstones in roughly equal amounts. A greater proportion of Hebrew is used for the earliest inscriptions in the Polish burial ground, some of which are entirely in Hebrew. Occasionally inscriptions are in other languages used by the deceased, such as Portuguese or German.

Each gives the name of the deceased, their age and the date of their death. In many cases close relatives are not named but are simply referred to as a grieving 'wife' etc. The deceased's good character, offices held, or service to the community are also acknowledged. Quotations are not used widely. Those used are mostly taken from the Psalms. The tomb of Solomon Roditi (d.1929) (Figure 337), son of Nissim Roditi, unusually has verses from Edmund Spenser's *The Faerie Queene* (1590):

'What if some little pain the passage have
That makes frail flesh to fear the bitter wave
Is not short pain well borne that bring long ease
And lays the Soul to sleep in quiet grave
Sleep after Toil. Port after stormy seas
Ease after War. Death after life doth greatly please.'
(*Faerie Queen* Book I, Canto IX)



Figure 337: Solomon Roditi's tomb with a quotation from Edmund Spenser's 'Faerie Queen'

The late-19th century gravestones in the Polish burial ground have an array of Jewish symbols. Many of the images are more commonly seen in Jewish cemeteries in Poland and other parts of Eastern Europe, but are rare in England. Candles are used on the gravestones of women, since lighting the Shabbat (Sabbath) candles is one of three commandments (Mitzvot) specific to women (Gruber nd.). At least two different versions recur: a pair of Shabbat candles being lit by a hand (Figure 338), or a three-pronged candelabrum with two birds at its base being blessed by a pair of raised hands. Other motifs include a flowering tree with broken branches, presumably representing a woman who died young. A variation on the theme is a bird perching in the broken tree overlooking a nest of chicks, as seen on the headstones of Ethel Koffler who died in 1885, aged 25 years, and Janey Whyman, who died aged 36 years, 'mourned by her children'. Imagery relating to the deceased's name also occurs, for example: a bird for Tsipporah (Hebrew) or Feigel (Yiddish) and a rose with a broken stem for someone named Rose.

Headstones of males have numerous examples of Cohen hands and Levite pouring pitchers (Figures 339 & 340). Crowns are also common, in one instance combined with an open book (Figure 340), Cohen hands and an inscription entirely in Hebrew. The deceased, who lies next to Rabbi Elijah Tumim (d.1898), was almost certainly a religious and learned man. Another headstone has an unusual symbol, possibly unique in Anglo-Jewish cemeteries, depicting of a pair of hands with the right hand holding a cleaver (Figure 341). The meaning of this is not certain, but it may signify that the deceased was a shochet (ritual slaughterer).



Figure 338: Candle motif on a woman's headstone



Figure 339: Levite pouring pitcher



Figure 340: Cohen hands combined with a crown and open book on a man's headstone



Figure 341: Hand holding a cleaver, perhaps representing a shochet

Rare animal motifs also occur, including groups of sheep under a palm tree (Figures 342 & 343), which may recall a key prayer in High Holyday liturgy likening the living to a flock of sheep awaiting judgement, as identified by Dr Sharman Kadish in Brady Street burial ground and Crumpsall Cemetery (Kadish 2003, 9). The stag is another rare motif seen at Urmston (Figure 344). This is the traditional emblem of the Tribe of Naphtali, one of the original Biblical Twelve Tribes of Israel, but is more often deployed on tombstones to illustrate the Hebrew-Yiddish personal name Tsvi-Hirsch, the Hart. Likewise, the lion (Figure 345), is associated with the Tribe of Judah and also with the names Aryeh/Ariel (Hebrew) or Leib (Yiddish) meaning lion. The image of a coffin beneath a palm tree recurs on a number of headstones and Star of David motifs are found on both Ashkenazi and Sephardi monuments from the 1920s onwards.

Historical associations

The cemetery contains the graves of founding members of Manchester's Jewish institutions and religious leaders. They include leading Sephardi scholar and writer Shemtob Gaguine (1884-1953) (Figure 346). Born in Jerusalem, he came to England in 1920. His most famous work is the *Keter Shem Tov*, documenting the religious life of the Sephardim (Melhado nd). He became head of the Beth Din [ecclesiastical court] of the Spanish and Portuguese Congregation in England and Principal of the Judith, Lady Montefiore College in Ramsgate.



Figure 342: Sheep under a palm tree, which may recall a key prayer in High Holyday liturgy likening the living to a flock of sheep awaiting judgement



Figure 343: Another example of a symbol depicting a flock of sheep



Figure 344: stag emblem



Figure 345: Lion symbol, associated with the Tribe of Judah and with the names Aryeh/Ariel (Hebrew) or Leib (Yiddish) meaning lion



Figure 346: The grave of Rabbi Shemtob Gaguine (d.1864)

Heritage values

The cemetery and its memorials reflect the beliefs and practices of three Orthodox Anglo-Jewish communities from different cultural backgrounds. The elaborate Sephardi tombs are a testament to the wealth and prestige of Jewish merchants who became some of Manchester's leading businessmen. In contrast, the headstones of Yiddish-speaking Ashkenazim reflect their roots in the impoverished and deeply religious Jewish communities of Eastern Europe. Their relatively modest headstones are adorned with Hebrew inscriptions and traditional symbols. The inscriptions provide historical and demographical detail for Manchester's Jewish population, much of which is not recorded elsewhere.

Although the dividing walls have been demolished, the contrasting flat Sephardi and upright Ashkenazi memorials clearly reflect the division between the two branches of Judaism (Figure 347). Urmston is one of only a handful of Anglo-Jewish cemeteries where such a contrast can be seen. Sephardi tombs are far less common in England than Ashkenazi headstones and Urmston has been identified as one of just two large urban Anglo-Jewish cemeteries outside London containing Sephardi memorials or buildings of architectural importance (Kadish 2003, 13).



Figure 347: Sephardi tombs and Ashkenazi headstones

Whitefield Reform Cemetery

NGR: SD 8075605327

County: Greater Manchester

Local Authority: Bury Metropolitan Borough

Designation: none

Owner: Manchester Reform Synagogue

Summary

Manchester Reform cemetery is a small Jewish burial ground fully enclosed by its original walls. Established in 1856, it is the oldest Reform cemetery in England outside London. It contains burials of the founders of Manchester's Reform community, some of the earliest proponents of Reform Judaism in England and leading figures of their day. The cemetery closed for new burials in 2005. It has an architecturally-distinctive Victorian prayer hall, which is largely unaltered.



Figure 348: Manchester Reform cemetery location marked on OS base map [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]

Acknowledgements

Danny Savage, Chairman of the Manchester Reform Synagogue, kindly opened the burial ground and its Ohel for our visit and discussed the congregation's history with us.

Background

Reform Judaism in Manchester is linked with the arrival, in 1850, of Dr Schiller-Szinessy, a political refugee from the Hungarian Revolution (Williams 1976, 182; Selvin Goldberg 1957, 11). Demands for improvements in the form of worship at Halliwell Street Synagogue had surfaced and, in 1853, fifteen prominent members petitioned for a meeting to consider altering the form of worship. Most were cotton merchants living in Manchester's outer suburbs, who had come to the city from London, Holland and Germany. These mercantile families had connections with the West London Reform Congregation and the unpopular *cherem* (ban) on the London congregation, which Chief Rabbi Solomon Hirschel had imposed in 1841, was an issue of concern. Tobias Theodores, leader of the dissidents, delivered a lecture on 'the Rabbinical Law of Excommunication' and wrote a pamphlet attacking the Chief Rabbi (Williams 1976, 231-2). In 1856 the dissidents agreed to adopt the mode of reciting prayers and ceremonial of London's Reform congregation. The Manchester Congregation of British Jews was thus formed. Of forty-six founder members, twenty-nine were born in Germany and had arrived in Manchester after 1834, so Manchester's Reform movement was a foreign import rather than a result of acculturation (Williams 1976, 260).

The new congregation built a synagogue in Park Place, Cheetham Hill, and Dr Schiller-Szenessy agreed to become its spiritual leader (Selvin Goldberg 1957, 11). By 1862 the liturgy had been changed and a large part of the services were in English. By 1869 all congregants had Bibles in English, they had an organ and held a special memorial service for the Dead on the Day of Atonement (Williams 1976, 296).

Foundation and development

In 1856, the congregation acquired the plot in Whitefield for their burial ground. The first interment is marked by a simple round-headed and shouldered headstone with a Hebrew inscription above English (Figure 349). The English reads 'sacred to the memory of David Abrahams at whose funeral on the 5th July 5617 (1857) the cemetery was consecrated'.

The sequence of the cemetery's development can be traced using OS maps. The earliest large-scale depiction dates from 1893 (Figure 350). At this date, there were two gates, one in the south boundary and another in the north-west boundary. Two parallel paths ran through the burial area from a prayer hall at the southern end of the cemetery. Trees clustered around the prayer hall and the cemetery gates.

The layout changed little between 1893 and 1956, the only notable alterations being the removal of the trees, blocking of the north-west gate and use of the path leading to it for additional burial space. A small lean-to building was erected in the south-west corner of the boundary wall. These changes had been made by prior to the 1:1250 map of 1956 (Figure 351).

The last burial was in 1996. Although a few spaces remain it is not economical to use them and new burials take place in the Reform section of Southern Cemetery (Danny Savage pers comm). The old burial ground became colonised by self-seeded trees and Japanese knotweed became a problem in recent years. These have recently been cleared and treated (Danny Savage pers comm).

Landscape and layout

The cemetery occupies an irregular area of level ground, approximately c60m x c23m, covering 0.35a (0.14ha). The layout is simple, with no internal subdivisions, ornamental planting or other embellishment. The two parallel paths shown on early maps remain, now laid with asphalt and bordered with fragments of broken rope-edging tiles. Straight rows of graves are tightly fitted into three grass- and gravel-covered plots delimited by the paths. The majority of burials face in the direction of the prayer hall and the entrance, though a few face the opposite way. The later graves, dating from the 1960s onwards, occupy strips along the northern edges of the paths, which have been narrowed to accommodate them (Figure 280).

The sequence of burial is essentially chronological, the earliest furthest from the prayer hall. Later graves are situated in earlier plots where spaces were reserved next to predeceased family members. There is no apparent segregation of privileged members or segregation by gender but infants and young children are grouped together.



Figure 349: The earliest headstone in the cemetery, marking the grave of the first burial David Abrahams (d.1857)

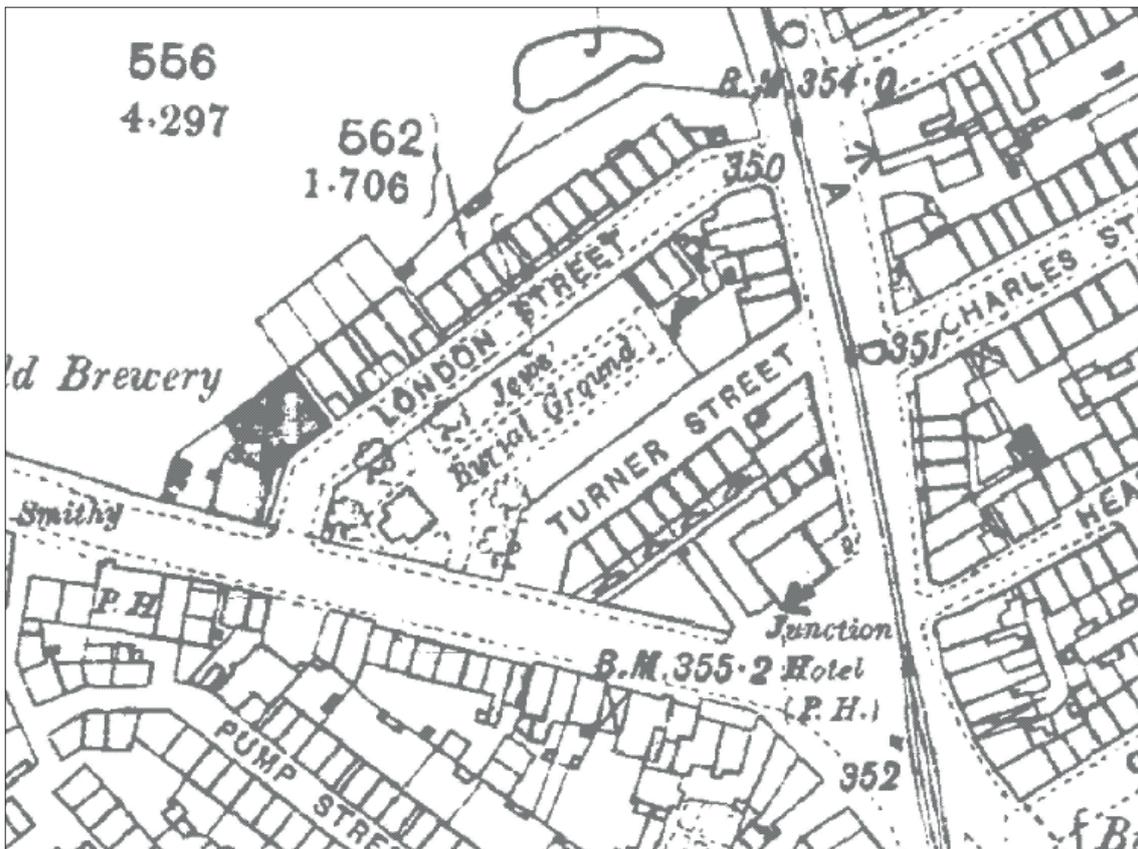


Figure 350: OS 25" 1893 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]

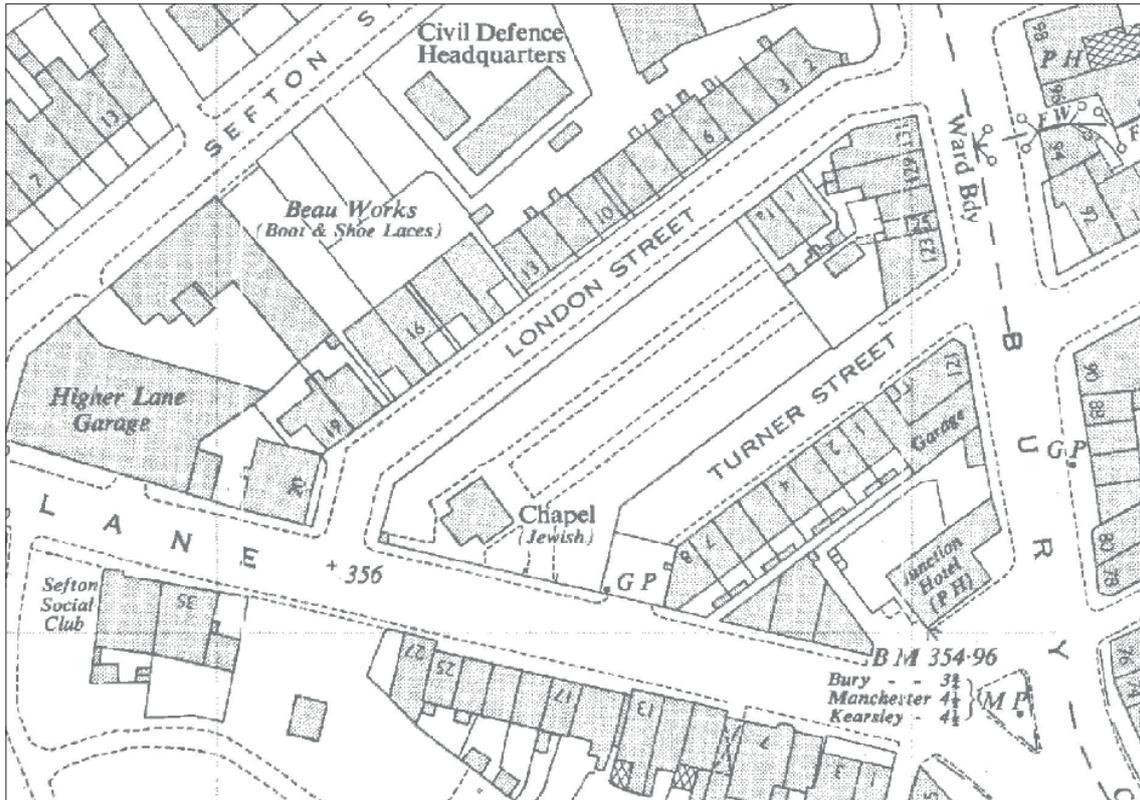


Figure 351: OS 1:1250 1956 [Historic Ordnance Survey mapping ©and database right Crown Copyright and Landmark Information Group Ltd (All rights reserved 2018) Licence nos. 000394 & TP0024]



Figure 352: Current 1:2500 OS map with shading added to show the cemetery [Modern Ordnance Survey mapping ©Crown Copyright and database right 2018. All rights reserved. OS Licence no 100024900]



Figure 353: View of the cemetery from above ©2018 Google Earth (Accessed 19/5/2021)

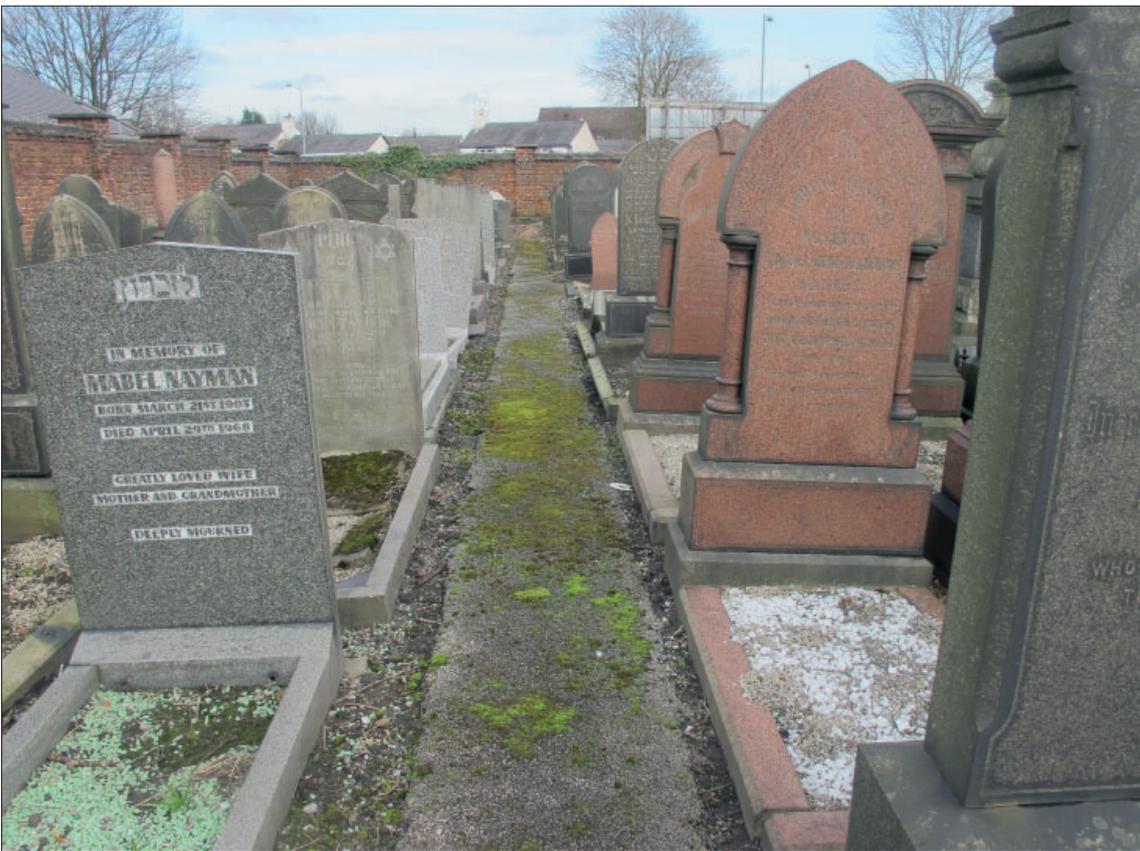


Figure 354: North path with an infill strip of 1960s' and later graves on its left-hand side

Boundary

The cemetery is fully enclosed by its original boundary walls (Figure 355), which stand up to c2.5m tall. They are of red brick, in English garden wall bond with a base plinth and blue brick coping. Square pilasters with stone caps mark the corners and also occur at regular intervals along straight sections. Piers flank the gateways. The tops of the walls have been repaired and supplemented by a layer of concrete embedded with broken glass shards for additional security. Some sections are colonised by vegetation, coping stones are missing and a few stretches require remedial work to prevent them collapsing.

The entrance, in the west boundary (Figure 356), has a single wrought-iron gate between two piers. The piers have inset stone slabs continuing into the adjoining walls and their stone caps are surmounted by the broken bases of ornamental spheres, or similar features. Rusting hinges are still attached to the piers, which are former gateposts of a partially bricked up gateway. The walls on either side of the piers have been reinforced by the addition of substantial buttresses. An identical entrance in the cemetery's northern-western boundary (Figure 357) has been completely blocked with brickwork. The small lean-to structure shown on 20th-century OS maps inside the south-western corner houses a dilapidated privy (Figure 358).



Figure 355: South boundary wall



Figure 356: Entrance in the cemetery's west boundary, now partially bricked up, with buttresses reinforcing the gate pillars



Figure 357: Blocked gate in the north-western boundary, with hinges still attached to the piers



Figure 358: Lean-to privy in the south-western corner of the cemetery

Prayer hall

The prayer hall (Figure 359 & 360) is a three-bay building of brick with a slate roof. Its date of construction is not known, but it was probably sometime between the 1860 and 1890. The front (north-east) elevation has a central double door. The plain rear elevation has a small gabled projecting room, which is probably original.

The walls are in Flemish bond with irregular use of yellow, cream, buff and red brick and a finer quality burnt black brick to jambs and details. There is also some use of rounded-brick edge moulding and a continuous plinth with black brick chamfer. The thin slate, gabled roof has two fish-scale bands and a plain clay ridge piece, all of which look original. The cast-iron guttering and down pipe to the front elevation are also probably original. The front and end elevations feature recessed full-height panels, flat-headed to the front but with angled heads in the end walls to match the pitch of the roof. The panels in the front elevation have stepped heads with black brick used for headers and a projecting course and chamfered plinth in buff brick. Those in the ends have moulded brick heads, with a black brick panel to the upper part of the gable. The ends have large oculi windows with alternating black and yellow rubbed-brick surrounds. There are no panels to the rear elevation. The north-west side of the gabled projection has a small sash window with a splayed head in rubbed brick. The southern half of its end (south-west) wall has a blocked larger window. In the front elevation, the segmental-headed main door (Figure 361) is distinctive, with projecting jambs in good-quality black brick which are splayed towards the base, and moulded and chamfered brick detail. The two-panelled ornate doors appear to be mostly original but have lost some woodwork. There is an oculus window in each gable end. That in the north-west end (Figure 362) retains most of its stained glass, but the other was replaced with plain glass because it was broken.



Figure 359: Prayer hall from the east



Figure 360: Prayer hall from the west



Figure 361: Main entrance

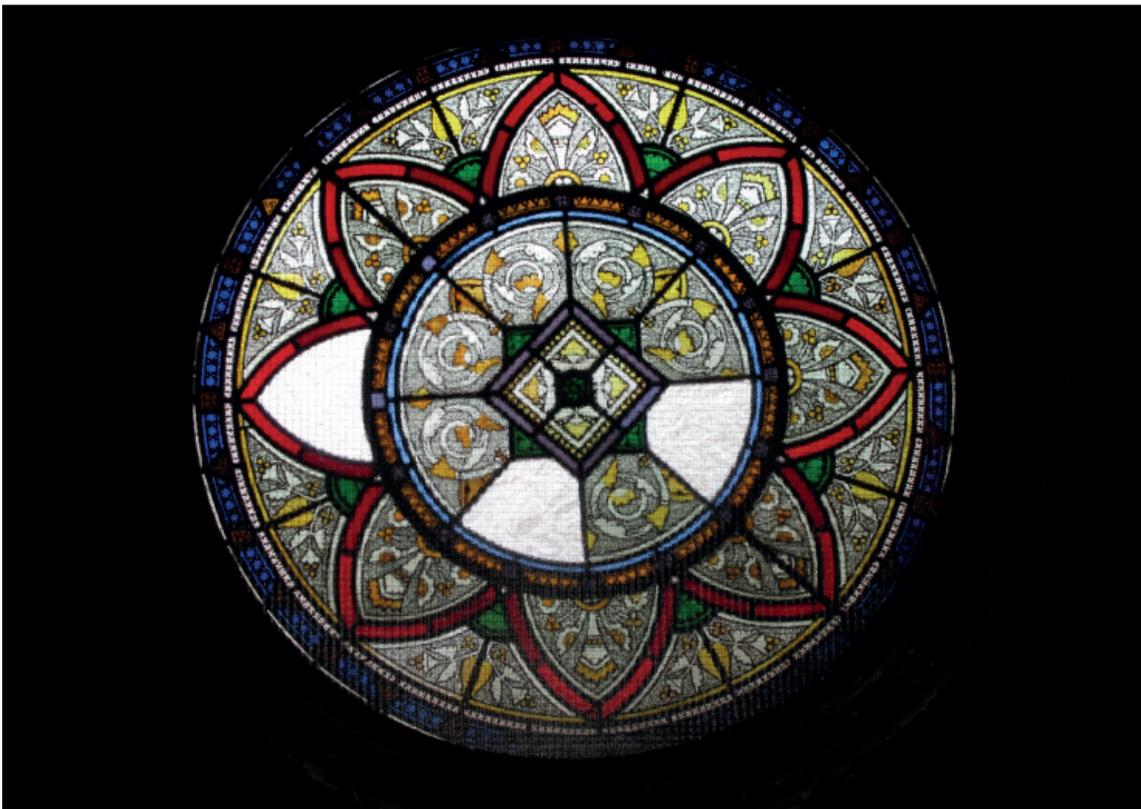


Figure 362: Stained-glass window in the north-east gable

The interior walls are fully lined with plain tongue-and-groove panelling with a simple dado rail, a low skirting and similar panelling to door jambs, probably all original. A small lockable collection box is set into the panelling south of the main door. The foot of the panelling has rotted in places. Well-preserved red, yellow and black floor tiles are probably original and feature a geometric design. The flat ceiling may have been inserted, possibly replacing a collar ceiling or an open roof. It is plastered and there are electric pendant lights and suspended heaters.

The building also contains an indoor columbarium (Figure 363), with its memorial plaques and niches lining the north-west and south-east walls. The earliest plaque dates from the mid-1950s. Cremation is prohibited in Orthodox Jewish cemeteries and although Reform and Liberal cemeteries allow cremated remains they are usually housed outside in open-air columbaria. Another example of an indoor columbarium, housed in an annexe to the prayer hall, is found at London Liberal Jewish Cemetery.

The rear projection (Figure 364) has similar wall panelling to that in the main part of the building, and a similar tiled floor with a less elaborate design. It is open to a simple collar roof. An intact sash window is situated in the end wall, behind external blocking. A basin has been removed from under the smaller window in the north-west side. The internal wooden door from the main part of the prayer hall is heavily-made with herring-bone planks and has original fittings. The surround has a beaded wooden moulding to the jambs and a segmental head.



Figure 363: Indoor columbarium



Figure 364: Rear annexe interior

Monuments

The burial areas contain a variety of mid-19th-century and later memorials. Most are plain upright headstones of standard forms used in contemporary English cemeteries. The earliest are round-, ogee- or oval-headed and some are shouldered. Neo-classical and neo-gothic examples with arched heads, finials and carved designs also appear. The graves are delimited by kerbs, some of which originally supported ironwork fences, though few of these remain intact.

Typical Victorian memorials, including broken columns, urns, an obelisk and a scroll, are situated at the far end of the cemetery furthest from the prayer hall (Figure 365). An unusual headstone, in the form of logs with matching kerbs (Figure 366), marks the grave of Cecilie Rundbaken from Hamburg (d.1885). It was the work of local monumental masons J A Hilton. The Hilton family, whose name is found on many of the memorials, were probably predecessors of the current Manchester monumental mason James Hilton (est. 1867) based in Chorlton. A carved pedestal in the shape of a tree trunk on the grave of Ludwig Cohn (d.1893), with a plaque inscribed in German, may be by the same company. Little is known about other masons, but their names include Stone and Co. of Cheetham, Dawsons of Whitefield and Matthew Mann.

Memorial styles changed from the 1930s onwards and headstones from the mid- to late-20th-century are predominantly square- and peon-headed, often of polished granite or marble (Figure 367).



Figure 365: Mid-19th century memorials and headstones



Figure 366: Headstone of Cecilie Rundbaken, by local monumental mason JA Hilton



Figure 367: Mid-20th-century headstones in the foreground and earlier memorials to the rear

Inscriptions

The majority of the inscriptions are legible. English is the main language used, accompanied by Hebrew. The few inscriptions in German, along with many German surnames, reflect the congregation's origins. However, the assimilating tendency of the early Reform movement and their intention to be 'British Jews' is evident in the absence of Hebrew from some headstones as early as the mid-19th century.

Most inscriptions are brief and contain basic information, but additional detail is given occasionally. A headstone close to the back wall of the cemetery, for example, has an inscription which reads: 'Here are deposited the mortal remains of our beloved brother Felix Ascher, son of the late Levy Ascher and Edel (née Schimmelberg) for many years a respected merchant in this city. Born at Peine Kingdom of Hanover 29. March 1817 died at Manchester 13. October 1861'. Places of birth are frequently in Germany, but other locations mentioned include Amsterdam, Warsaw and Copenhagen. The information on the headstones is supplemented by the burial register, dating from 1864-1968, held by the City Council archives (Manchester.gov.uk – Jewish Records GB127.M779/Box76).



Figure 368: German inscription on the headstone of Leopold Traub (1849-1875) from Michelfeld

Historical associations

Some of the pioneers and leading exponents of Reform Judaism in England are buried in the cemetery. The most notable figure is Tobias Theodores (headstone Figure 369), who was largely responsible for the establishment of the congregation. In 1808 he arrived in London from Margulin in Posen, aged 16, and later moved to Manchester to work as an accountant for the Hamburg firm H Gumpel. He was a talented linguist, specialising in oriental and modern languages. He soon became a language teacher and ultimately Professor of Oriental and Modern Languages at Owens College (later University of Manchester) (Selvin Goldberg 1957, 28). He adopted a radical view of Judaism with its intellectual basis derived from German Reform literature and was a regular contributor to the Jewish press (Williams 1976, 100).

Many of the congregation's ministers, elders and officer holders are also buried in the cemetery. Rev. Lawrence Mark Simons, minister of the congregation from 1877 until his premature death from pneumonia in 1900 at the age of 48, is commemorated 'as a true-hearted Jew, a profound scholar and a devoted worker for the well-being of the community'. He strove to bring the different denominations of Manchester's Jewish community together and on his death the Chief Rabbi spoke of his grief at the 'void' in the city's Jewish community. Representatives from all the synagogues and communal institutions of Manchester were present at the funeral service, which was a big public event. At the special request of the deceased, it was conducted by members of the local Orthodox clergy (Selvin Goldberg 1957, 50).



Figure 369: Headstone of Tobias Theodores (d.1886)

Almost half the congregation's founding members came from Germany and over half were merchants. Founding members buried in the cemetery include: Philip Bauer, a merchant from Hamburg; Louis Beaver, a jeweller from Prussian Poland; David Samuel Bles, a merchant from the Hague; Joseph Goodman, a cigar merchant from Silesia, Prussia; John Michael Isaac, a pawnbroker from Liverpool and Ralph Strauss, a merchant from Frankfurt am Main (Williams 1976, 150-1). Family names of other founder members, such as Danziger, Dreschfeld, Schloss and Micholls, also recur on gravestones. The Micholls and the Henriques families were Sephardi, in contrast to the majority of the other families who were Ashkenazi.

Businessmen buried in the cemetery include Alderman Isidor Frankenburg (1845-1917), founder of I Frankenburg and Sons Ltd and the Irwell Rubber Works, who employed over 1,000 workers by 1893. Devoting much of his energy to Salford's civic life, he became a councillor in 1887, an alderman in 1901 and was elected mayor in 1905, 1906 and 1907. He also served as President of the Great Synagogue in 1884 and President of the Manchester Jewish Board of Guardians from 1889 to 1917, to which he was a generous benefactor (Rubinstein et al 2011, 292).

Large red granite headstones of the Bles family (Figure 370) occupy a plot in the centre of the cemetery next to those of the Danzigers, to whom they were related by marriage. The Bles family was prominent in the synagogue and in the wider affairs of Manchester. David Samuel Bles (1834-1899), from the Hague, was the son of Samuel Bles who established the firm SD Bles and Co, merchants and shippers. He was a Justice of the Peace, Vice-consul for the Netherlands, President of the



Figure 370: Bles family graves

Manchester Board of Jewish Guardians, manager of the Manchester Jews' Free School and a founder of the Reform Synagogue. His brother and fellow businessman, Abraham Jeremiah Bles (1838-1909) was Treasurer of the Board of Guardians, Vice-chairman of the Manchester Reform Club and Dutch Consul in Manchester (Rubinstein et al 2011, 101).

Another group of red granite headstones belongs to the Quixano-Henriques family, Sephardim from Kingston, Jamaica. Abraham, established himself as a merchant in London, dealing in West Indian trade. His sons David (1804-70) and Jacob (1811-98) were among the founders of the West London Reform congregation (Gale 2007).

Four headstones commemorate First World War casualties. Private Godfrey Cyril Marks of the Army Service Corps, killed on the 17th November 1918, was one of many British soldiers to die on active service after the armistice had already been signed on the 11th November. Private M Avner of the Army Service Corps, died in April 1918 and Capt. Henry Theodore Dreschfeld of the Manchester Regiment died in February 1915, aged 47 years. His headstone has the words 'and his hands were steady until the going down of the sun' taken from the Bible (Exodus 17.12) but also echoing the Ode of Remembrance from Robert Laurence Binyon's poem 'For The Fallen', written in 1914. A Danziger family headstone commemorates Charles, a Lieutenant in the Manchester Regiment who died, aged 20, of wounds received in action in 1917 and was buried at Achiet Le Grand, France. From the Second World War, the grave of David Taylor (d.1950) has a memorial plaque to his son Jack Taylor, Warrant Officer Pilot who died in Karachi in July 1944, aged 23.

Heritage significance

The cemetery is significant as the second oldest Jewish Reform cemetery in England and one of the few non-Orthodox Jewish cemeteries. Its rare and architecturally distinctive prayer hall is among the small and diminishing stock of England's pre-20th century Jewish funerary buildings.

Those buried in the cemetery played an important role in the city's growing commercial success and prosperity. The cemetery is also the last resting place of the local exponent of the radical new Reform Movement, Tobias Theodores, who became an important figure nationally.



Figure 371: An unusual glass-fronted headstone commemorating Gustavus, son of Yitzchak and Golde Cohn of Warsaw. He died following an accident at the Atlas Works on 2nd July 1858, when a locomotive boiler exploded during testing. Seven people were killed and five seriously injured. Boiler explosions were not uncommon at the time (Grace's Guide; Parkinson-Bailey 2000, 20)

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The following websites contain helpful background information and details for individual cemeteries:

Cemeteryscribes <http://www.cemeteryscribes.com/>

Jewish Communities and Records (JCR-UK) <https://www.jewishgen.org/jcr-uk>

Jewish Heritage UK <http://jewish-heritage-uk.org>

Jtrails <http://www.jtrails.org.uk/>

International Jewish Cemetery Project <https://www.iajgsjewishcemeteryproject.org/england/sunderland-tyne-a-wear.html>

London Parks & Gardens Trust records <http://www.londongardensonline.org.uk/>

Anglo-Jewish cemeteries established before 1950												
Town	Address	NGR	Date in use	Synagogue	Type	No. of burials	Plot details	Monuments	Miscellaneous information	Condition	Heritage designation	References
Aldershot	Aldershot Cemetery (Hebrew Section)	SU 876115 0936	1865-present	Aldershot synagogue closed in 1950s. Maintained by United Synagogue Burial Society	Ashke nazi Orthodox		Small plot in N tip of main cemetery.	Many matzevot. Memorial to Pte D Scott, d.1900. Curved structure - grave of Harriet Cohen d1880. Foundation stones and gateposts. Services took place in open air.	Register and outline plan of graves with United Synagogue	Inscriptions eroded Ohel demolished Vandalised in 2004 & 2005 Prone to flooding		Kadish 2006, 81; 2015, 101 NRHE SU 85 SE 92 (UID 1519650)
Bath	Bath Jewish Burial Ground	ST 754926 2373	1812-1942	Title deeds held by Board of Deputies of British Jews	Ashke nazi Orthodox	51	Enlarged to present size in 1862. A raised terrace at the rear was possibly for privileged members	38 headstones and a few horizontal tombs. Tombstones reflect local Christian styles but with Hebrew and English inscriptions. Some ornamentation, including Cohanic hands. Early C19 Bath stone Ohel on end of a terrace of cottages.	Surveyed by J Samuel & B Susser in 80s/90s No burial records, but original deed in Bath Record Office	Cleared of vegetation by Coombe Down Heritage Society in 2006. There is no longer a Jewish community in Bath and the cemetery is maintained by a Friends group. 2010 EH funding for a survey and repair of the derelict Ohel.	Ohel, walls & gates Listed Buildings Grade II (List Entry 1396344)	Marks 2014, 155, 156-159, 318-9 Susser (in Kadish 1996, 159) Kadish 2006, 99-100; 2015, 123 NRHE ST 76 SE 436 (UID 1515615)
Birmingham	Betholom Row Burial Ground	SP 060488 5985	1823-1876		Ashke nazi Orthodox		Rectangular 37m x 22m	Structures and burials moved to Witton Old Cemetery in 1876.	The 3 rd Jewish burial ground in Birmingham (predecessors cleared for railway) Burial records are lost. Name is a corruption of Hebrew 'Bet Olam' meaning 'house of eternity'	Neglected and at risk.	Conservation Area	Kadish 2006, 122-123; 2015, 149 NRHE SP 08 NE 1037 (UID 1515669)
Birmingham	Brandwood End Cemetery (Jewish Section)	SP 072947 9731	1918-present	Birmingham New Synagogue	Ashke nazi Orthodox		2 acres on S side of city's non-Conformist cemetery	Plain red brick hexagonal Ohel, probably post 2 nd World War date.	Bought by the synagogue in 1919. Registers extant			Kadish 2006, 123; 2015, 150 NRHE SP 07 NE 45 (UID 1524365)
Birmingham	Witton New Jewish Cemetery	SP 081359 2940	1937-present	Singers Hill Synagogue & Birmingham Liberal Synagogue	Ashke nazi Orthodox & Liberal		Rectangular plot c170m x 100m.	Red brick hexagonal Ohel by Goodman 1937.			Ohel Listed Grade II. (List Entry 1391694).	Kadish 2006, 123; 2015, 149 NRHE SP 02 NE 141 (UID 1515681)
Birmingham	Witton Old Jewish Cemetery	SP 081409 2787	1869-1993	Singers Hill Synagogue	Ashke nazi	2,718 (657 children)	Rectangular cemetery, 130m x 80m,	Burials from Birmingham's earlier	Only 15 of the child graves are marked. No plans		Parks and Gardens Register	Marks 2014, xiii, 155, 159-160, 320-321, 325

					Orthodox		in NE corner of Witton Cemetery.	cemeteries re-interred here. Obelisk of 1876 marks mass grave from Granville St. Thirty tombstone fragments from Betholom Row along the walls. Rare octagonal Ohel by Hyman Henry was demolished in 2005.	survive, but registers extant from 1872		– Grade II (List Entry 1001612). Granville St memorial Listed Grade II (List Entry 1393644)	Kadish 2006, 123; 2015, 149 NRHE SP 09 SE 37, 53 (UID 1515674)
Blackburn	Blackburn Cemetery (Jewish Section)	SD 692633 0016	1900-present	Owned & maintained by the local authority	Ashkenazi Orthodox		L-shaped plot within large municipal cemetery.	Earliest marked graves are of 1906.		Restored in 1997		Kadish 2006, 158; 2015, 191
Blackpool	Layton Jewish Cemetery	SD 322103 7432	1898-1967		Ashkenazi Orthodox & Reform		Small cemetery - 70m x 60m. Next to Layton Cemetery, but separate. Reform section (established in 1948) separated by a hedge	Oldest tombstone of 1904 Brick Ohel near the entrance, built 1926-7.	Superseded by a new Jewish section opened at Carlton Cemetery.	No longer a community (since 1970s). Ohel derelict.		Kadish 2006, 160; 2015, 193-4 NRHE SD 33 NW 123 (UID 1516707)
Bournemouth	East Cemetery (Jewish Section)	SZ 122269 2630	1906-present (reserved only)	Bournemouth Hebrew Congregation	Ashkenazi Orthodox	c800		Earliest tombstone is 1908. Unusual Art Nouveau Ohel dated 1922. 1st World War graves				Kadish 2006, 81; 2015, 100-101 NRHE SZ 19 SW 160 (UID 1433496) (whole cemetery)
Bradford	Scholemoor Cemetery (Jewish sections)	Reform section: SE 135823 2411 Orthodox section: SE 136753 2814	Reform 1877-present Orthodox 1913-	Bradford Reform Synagogue & Bradford Hebrew Congregation (now closed)	Ashkenazi Orthodox & Reform	c200 Reform	Reform section ¼ acre in south part of main cemetery Detached Orthodox section north of main cemetery	Reform section has tombstones of Bradford merchants. Headstone by artist Rothenstein. Some German inscriptions. Stone Ohel dates from 1877. Orthodox section - Tombstones include survivors of Kovno Ghetto, a Masonic headstone and graves from World Wars. Modern brick Ohel.			Parks & Gardens Register Grade II (cemetery as a whole) List Entry: 1001576 (Orthodox section not included)	Marks 2014, xii, 155, 160-161, 326, 328 Kadish 2006, 168; 2015, 204 NRHE SE 13 SW 149 (record for main cemetery) (UID 1382778)

Brighton	Bear Road Cemetery aka 'Meadowview'.	TQ 332370 6018	1920-present	Joint burial committee of Brighton & Hove Synagogues	Ashkenazi Orthodox		Large, c300m x 90m, in 2 sections. South from 1920, extended northwards from 1978.	Earlier monuments of interest, including some war graves. Large Ohel with 1 st World War memorial glass. Holocaust memorial, 2000 by Zebrak.	Congregation has burial records.			Kadish 2006, 79; 2015, 99 NRHE TQ 30 NW 160 (UID 1519592)
Brighton	Florence Place Old Jewish Burial Ground	TQ 315760 5989	1826-c1920	Maintained by West Hove Synagogue	Ashkenazi Orthodox	c350 visible	Octagonal Ohel at N end, of 1891-3 by Lawson & son. Burials of notable locals including an elaborate tombstone to Martin Loewe (1859). Tombstone of Henry Solomon, Chief of Police, murdered 1844. Victorian iron entrance gates & piers	Register held by community at Hove	Partially overgrown. Community has moved out of Brighton to Hove Looked after by West Hove community		Gates and front wall Listed Buildings Grade II. List Entry 1380505 Ohel, Listed Building Grade II. List Entry 1380504	Marks 2014, xvi, 155, 161-2, 329, 332 Kadish 2006, 79; 2015, 98-99 NRHE TQ 30 NW 159 (UID 1519540) Monument Class Description
Brighton	Hove Cemetery (Jewish Sections)	TQ 269890 5929	1957-present		Reform & Progressive		Three sections N of the Old Shoreham Rd.	Burials include notable locals.	Modern brick Ohel			Kadish 2015, 99
Bristol	Ridgeway Jewish Cemetery aka 'Fishponds'	ST 619557 5238	1898-late 1920s	Bristol Synagogue	Ashkenazi Orthodox		Triangular, 76m x up to 50m. Extended in late 1920s.	In 1924, 27 graves from Rose St (12 tombstones) (1811-1913) were reburied here. Ohel of 1933				Marks 2014, 162, 333, 336 Susser (in Kadish 1996, 158) Kadish 2006, 99; 2015, 122-123 NRHE ST 67 NW 87 (UID 1515402) Alan Tobias 1997 'A Catalogue of the Burials in the Jewish Cemeteries of Bristol'
Bristol	St Philips Jewish Cemetery	ST 599317 2845	1759-1944	Bristol Synagogue	Ashkenazi Orthodox	160+		Many illegible tombstones, the earliest identified from 1762. Contains remains from Rose St aka 'Brook Court Cemetery' (1811-	Mrs J Samuel deciphered English transcriptions. Susser and his son Jacob deciphered	Restored after 1986 Unkempt (Kadish 2015)	C19 Boundary walls Listed Building Grade II. List Entry 1203679	Marks 2014, 155, 162-4, 333, 335 Susser (in Kadish 1996, 158-9)

								1913 - destroyed by Temple Meads).	Hebrew inscriptions No burial records survive. 2 field surveys in 1990s – Kadish 1999 - Alan Tobias & Jewish Genealogical Society			Kadish 2006, 99; 2015, 123 Jewish Heritage UK website NRHE ST 57 SE 437 (UID 957296) Alan Tobias 1997 'A Catalogue of the Burials in the Jewish Cemeteries of Bristol'
Bushey	Bushey Jewish Cemetery, Herts.	TQ 141719 7851	1947-present	United Synagogue	Ashkenazi Orthodox					Exemplar modern cemetery		
Caister	Caister Cemetery (Jewish Section)	TG 519021 2691	1906-present	Great Yarmouth Council	Ashkenazi Orthodox	12	L-shaped section. Enclosed by a privet hedge	10 headstones earliest 1929	Interments include cremations Burial registers in Town Hall. Kadish survey 1999			Kadish 2006, 112; 2015, 137 NRHE TG 51 SW 139 (UID 1514320)
Cambridge	City Cemetery (Jewish section)	TL 483035 9423	1941-present	Cambridge City Council	Ashkenazi Orthodox							Kadish 2006, 113
Canterbury	Jews' Burial Ground	TR 142075 8439	1760-1880	Board of Deputies of British Jews	Ashkenazi Orthodox		43x22yds Expanded in 1831.	c200 gravestones	Opened outside town walls. Served all Kent. Entry via an alley Egyptian style gates. Partial records for 1831-1870. Site survey in 1970s.	Many inscriptions illegible. Restored in 1998.	Conservation Area	Marks 2014, xvi, 155, 165, 337, 339 Kadish 2006 64-65; 2015, 81 NRHE TR 15 NW 575 (UID 1520451)
Chatham	Chatham Jews' Burial Ground	TQ 751116 7881	1780-1940	Chatham Memorial Synagogue	Ashkenazi Orthodox	150-200	Only Jewish cemetery in Britain attached to a synagogue.	Dominated by obelisk to Lazarus Simon Magnus (d1865).	No burial records	Restored in 2000. Well maintained by synagogue	Conservation Area	Marks 2014, xvi, 155, 167-8, 342-3 Kadish 2006, 68; 2015, 84 NRHE TQ 76 NE 360 (UID 1519510)
Cheltenham	Cheltenham Jewish Burial Ground	SO 938152 3526	1824-present	Cheltenham Synagogue	Orthodox Sephardi & Ashkenazi		Square plot with modern Ohel Expanded in 1835, 1860 and possibly 1892-3.	Ashkenazi headstones in NE. Ashkenazi & Sephardi tombstones in centre. Sephardi slabs in SW. Earliest legible stone 1841, 1822 wall plaque.	70 legible inscriptions, all of C19 Register of deaths from 1870. Burial records with plot details from 1893.	Well-kept and tombstones generally well-preserved		Marks 2014, xvi, 155, 168-9, 344, 346 Susser (in Kadish 1996, 159-60)

									Wide catchment until c1872.			Kadish 2006, 101; 2015, 125 NRHE SO 92 SW 125 (UID 1515621)
Cheshunt	Silver Street Cemetery	TL 325160 2335	1920s-present	Union of Orthodox Hebrew Congregations (Adath Yisroel)	Ultra-Orthodox (Hasi dic)							
Coventry	London Road Cemetery (Jewish Sections)	SP 343317 7921	1864-present	Local authority There is a volunteer group for the cemetery as a whole	Orthodox Ashkenazi and Sephardi Reform (In separate sections)		Oldest section, 500 sq yards on a steep slope by railway. Small Reform area.	Earliest tombstone 1866.	Disused modern Ohel. No longer a Jewish community in Coventry	Oldest inscriptions can no longer be read.	Parks & Gardens Register Grade I List Entry 1001205. Conservation Area	Marks 2014, xvi, 169-70, 347, 349 Kadish 2006, 125; 2015, 151 NRHE SP 37 NW 170 (UID 1502305)
Darlington	Darlington West Cemetery (Jewish Section)	NZ 270481 3885	1926 - present	Local authority	Reform		By southern boundary.					Kadish 2006, 191; 2015, 231 NRHE NZ 21 SE 61 (record for whole cemetery) (UID 1382762)
Derby	Nottingham Rd Cemetery (Jewish Section)	SK 373223 6359	1902-present	Local authority	Ashkenazi Orthodox		Rectangular 30m x 23m in N extension. Extended 1944.	Earliest burial 1906 has undated grave marker	Modern red brick Ohel Synagogue closed in 1986			Kadish 2006, 131; 2015, 159 NRHE SK 33 NE 214 (UID 1515809)
Doncaster	Rose Hill Cemetery (Jewish Section)	SE 609490 2592	1936-1990s	Doncaster United Hebrew Congregation (closed 1979) Under control of the Jewish Memorial Council	Orthodox Sephardi & Ashkenazi		Rectangular 66m x 20m. Surrounded by railings.	Oldest tombstone of 1936.	Plaques from old synagogue in Ohel.			Kadish 2006, 171; 2015, 208 NRHE SE 60 SW 85 (UID 1517024)
Dover	Dover Hebrew Cemetery	TR 317104 2671	1864/1868-present	Dover Synagogue (closed during 2 nd World War) Maintained by the United Synagogue	Orthodox Ashkenazi	c135	Rectangular plot, c 70m x 30m. Only 1/4 used.	Many unmarked children. Chest tombs. 2 nd WW graves. Tombstones of victims of shipwreck. Foundation stones of demolished synagogue inside boundary. Ohel burnt down.	Dover Reference Library has copy of field survey plans compiled in 1996. List of burials with United Synagogue,			Marks 2014, xiv, 155, 170-1, 350, 352 Kadish 2006, 65; 2015, 81-2

												NRHE TR 34 SW 731 (UID 1519490)
Eastbourne	Eastbourne Cemetery (Jewish Section)	TQ 629250 2918	1922 - present	Local authority	Orthodox Ashkenazi		On S boundary of main cemetery	Earliest stone, damaged, of 1922.				Kadish 2006, 80; 2015, 99
Exeter	Jews Burial Ground	SX 924079 2282	1757- present	Exeter Synagogue	Orthodox Ashkenazi & Reform		Extended 1807, 1827, 1851.	Oldest graves in centre. Earliest inscription legible is of 1810.	1920s/30s some inscriptions recorded by Sir Thomas Colyer-Ferguson. 1940 Rev Michael Adler transcribed English inscriptions 1960s Susser added Hebrew inscriptions Ohel reconstructed. No burial records	Restored in 1980s	Boundary walls and entrance Listed Building Grade II List Entry 1273651 Conservation Area	Marks 2014, xvi, 155, 171-2, 353,35 Susser (in Kadish 1996, 158) Kadish 2006, 94; 2015, 116-7 NRHE SX 99 SW 332 (UID 1515147)
Falmouth	Falmouth Jews' Burial Ground	SW 794533 3873	c1780-1868. Last burial in 1913	Board of Deputies of British Jews Friends of Ponswarden Cemeteries	Orthodox Ashkenazi	53		33 headstones, some broken and no longer in situ. Earliest legible of 1790. Tombstone of Alexander Moses, founder of the community, d1791.	Vestiges of Ohel behind gate. Archaeological Assessment by C Parkes 2010 43 inscriptions recorded. No burial records RCHME/EH photography 1995? Measured Survey 2011	Friends group formed in December 2013 obtained funding for repairs.	Scheduled Ancient Monument List Entry 1020815 Two memorials (headstones to Isaac Benjamin & Alexander Moses) Listed Buildings Grade II List Entry 1061396	Marks 2014, xvi, 155, 172-4, 356, 358 Susser (in Kadish 1996, 156); Kadish 2006, 96; 2015, 118-9 NRHE SW 73 SE 56 (UID 1367911)
Gloucester	Coney Hill Cemetery (Jewish Section)	SO 850561 7582	1807-1887	Local authority	Orthodox Ashkenazi		Small section in NW corner of Municipal cemetery.	27 headstones in 5 rows. Some mark re-interred remains from Organ's Passage (c1780)	Dr N de Lange reported 17 legible inscriptions, dated 1807-1887. Only 16 legible now, oldest of 1807 & latest 1886 Several incomplete field surveys	Many tombstones badly weathered or fallen.		Marks 2014, xvi, 155, 174-5, 359-60 Susser (in Kadish 1996, 159) Kadish 2006, 101; 2015, 123 NRHE SO 81 NE 81 (UID 1515654)
Great Yarmouth	Old Jews' Burial Ground	TG 527300 6936	1801-1885	Board of Deputies of British Jews	Orthodox Ashkenazi		Rectangular 16m x 5m Just outside town walls	11 headstones remain, including 3 of 1846. Headstones leaning against town wall. Earliest inscription 1802/latest 1853.	Inscriptions are semi-legible RCHME photography 1995? Kadish survey 1999	Restored c2002 as part of a local regeneration scheme	2m constraint buffer of Scheduled town walls covers much of the cemetery.	Marks 2014, xvi, 156, 214, 435, 436 Kadish 2006, 111; 2015, 135-6

									Measured Survey 2011		Conservation Area	NRHE TG 50 NW 817 (UID 1514145)
Great Yarmouth	Great Yarmouth Old Cemetery (Jewish section)	TG 526270 8315	1855-1936		Orthodox Ashkenazi	41	Rectangular plot in NW corner of municipal cemetery	c20 standing headstones survive.	1999 survey recorded 24 headstones. Earliest legible inscription is of 1858.			Marks 2014, 156, 215-6, 435, 437 Kadish 2006, 111-112; 2015, 136-7 NRHE TG 50 NW 818 (UID 1514239)
Grimsby	Grimsby Jewish Cemetery	TA 261870 7438	1896 - present		Orthodox Ashkenazi		Rectangular 44m x 50m with Extended W in 1945.	Many headstones. Weathered stone, 1908, commemorates stowaways who died in a ship.	Earliest legible inscription of 1898. Ohel on E boundary.	Victim of vandalism in recent years.		Kadish 2006, 179; 2015, 217 NRHE TA 20 NE 91 (UID 1517950)
Hartlepool	Hartlepool Jewish Cemetery	NZ 509083 5028	1865-?	Synagogue closed in 1967. Members transferred to Middlesbrough Hebrew Congregation	Orthodox Ashkenazi		Rectangular plot, 90m x 33m,	A few headstones survive.	Earliest burial 1876. Only half full. Ohel demolished.			Kadish 2006, 191-192; 2015, 232 NRHE NZ 53 NW 7 (1518320)
Hertford	Hertford General Cemetery (Jewish Section)	TL 313241 3355	1916 - present	West London Reform Synagogue	Reform	c6	Small triangular plot, 30m x 25m, on N edge of general cemetery.	Three headstones	Reserved for the Faudel-Phillips family			Kadish 2006, 69; 2015, 86 NRHE TL 31 SW 169 (UID 1519530)
Hull	Delhi Street Jewish Cemetery aka 'Hedon Rd'	TA 135442 9371	1858- present	Hull Hebrew Congregation Hull Western Synagogue from 1903 Hull United Hebrew Congregation	Orthodox Ashkenazi	c13,000	Rectangular 95m x 50m. Divided into two sections – Southern 'Old' section for Hull Hebrew Congregation and 'New' Northern part for Hull Western Synagogue from 1903. Extended N after 1921.	Many headstones.	Registers lost except Western Synagogue. Ohel demolished	Old section damaged by WWII bombing. Bridge built over S end in 2001. 2002 vandalised.		Marks 2014, xiii, 155, 177-8, 361, 365 Kadish 2006, 176-177; 2015, 214 NRHE TA 12 NW 197 (UID 1517804)
Hull	Ella Street Jewish Cemetery	TA 075033 0555	1889- present	Hull Central Synagogue Hull Western Synagogue after WWII (when Central & Western merged)	Orthodox Ashkenazi		Triangular, 70m x up to 150m. Extended 2010	Many headstones. Two prominent obelisks of Fischhoff family.	Began as private cemetery of Fischoffs. Ohel Bet taharah of 2010. Caretaker's house and old bet taharah sold in		Conservation Area	Kadish 2006, 177; 2015, 214 NRHE TA 03 SE 37 (UID 1517866)

				Hull United Hebrew Congregation					1990s and now private residence Western Synagogue's burial records survive			
Hull	Hull New Jewish Cemetery	TA 087222 8038	1804-1854		Orthodox Ashkenazi	75-100 (+ c250)	Rectangular 22m x 10m	Fewer than 12 headstones, not all in situ. Broken headstones around the perimeter	Successor to original Jewish cemetery at Walker St. Contains c250 burials from earlier cemetery. Most with no headstones. Earliest legible inscription 1828. Closed by 1854 Burial Act. Registers lost.			Marks 2014, 155, 177, 361, 364 Kadish 2006, 176; 2015, 213-4 NRHE TA 02 NE 100 (UID 1517683)
Hull	Marfleet Jewish Cemetery	TA 143362 9461	1923-present	Hull United Hebrew Congregation	Orthodox Ashkenazi		52m x 92m	Many headstones, but only two rows are pre-War	Foundation stone of predecessor propped up against 1973 Ohel. Earliest headstone 1935.		Conservation Area	Kadish 2006, 177; 2015, 214-5 NRHE TA 12 NW 198 (UID 1517937)
Ipswich	Old Cemetery (Jewish Section)	TM 174837 5628	1855-1985	Local authority	Orthodox Ashkenazi & possibly Sephardi	30	Small plot on W of old cemetery.	15 Ashkenazi headstones 4 unmarked mounds 4 tombstones flat, possibly Sephardim.	Municipal authorities have a full list of burials. One of the earliest Jewish plots in a public cemetery	Some inscriptions illegible	Parks & Gardens Register Grade II* (Old ' & New' Cemetery) List Entry 1001572 Conservation Area	Marks 2014, 155, 180 Kadish 2006, 112-113; 2015, 138 NRHE TM 14 SE 300 (cemetery as a whole) (UID 1357318)
Ipswich	Salthouse Lane Jews' Burial Ground	TM 167214 4175	1796-1854	Board of Deputies (Synagogue on Rope Lane demolished in C19. No longer an Orthodox Jewish community in Ipswich)	Orthodox Ashkenazi		Small rectangular plot 15m x 10m, hidden within a factory complex.	35 headstones, plus fragments. Earliest 1797, latest 1850.	Closed under Burial Act. Superseded by plot in municipal cemetery. Gollancz noted 8 rows with 24 legible inscriptions in 1894. RCHME photography 1995. No records. Inscriptions recorded in Trans Jewish Hist Society of England	Earliest (Georgian) Jewish cemetery in Ipswich. Neglected after closure.	Walls Listed Building Grade II List Entry 1392713 Conservation Area	Marks 2014, xvi, 155, 178-9, 366-7 Kadish 2006, 112; 2015, 137-8 NRHE TM 14 SE 373 (UID 1514484) TM 14 SE 265 (UID 1311237)
Kings Lynn	Mill Fleet Jews' Burial Ground	TF 620141 9684	1811-1846	Board of Jewish Deputies	Orthodox Ashkenazi		c18m x 8-10m,	c18 headstones, not all in situ.	Several surveys. Plaque states it is the cemetery of Dutch Jews who	Restored in 1960s by local authority	Boundary walls Listed Building Grade II	Marks 2014, xvi, 155, 181, 368, 370

									lived in Lynn c1750-1846.		List Entry 1298159	Kadish 2006, 109: 2015, 135 NRHE TF 61 NW 201 (UID 1520532)
Leeds	Gildersome Jewish Cemetery	SE 266123 0214	1840-present	Leeds Great Synagogue (no longer in existence) Shared by the Beth HaMedrash Ha Gadol and the United Hebrew Congregation	Orthodox Ashkenazi	3,000+	325m x 80m. Divided into 3 sections. Enlarged in late C19 and 1940s.	Many headstones	Separate section for important members of the community. Oldest section has ornamental red-brick gateway	Full survey recently completed with images and plot details. It is on the internet. www.jewish.gen.org/jcr-uk/ Ohel of 1880s Records survive from 1853.	Part in use is well kept, but older part in bad repair	Marks 2014, 155, 182, 371, 375 Kadish 2006, 170; 2015, 206-7 NRHE SE 23 SE 343 (UID 1516910)
Leeds	Hill Top Jewish Cemetery	SE 267883 0308	1873 - early 1990s	Opened by New Briggate Congregation. Shared by at least five Leeds synagogues including: Vilna Synagogue Psalms of David Synagogue Leeds Beth HaMedrash HaGadol Synagogue	Orthodox Ashkenazi		172m and up to 100m wide	Many headstones, oldest of 1882. Chest tomb 1937.	Two Ohalim. Internal dividing walls. Records from 1917. Digital archive of headstones and plot details c2005 www.jewishgen.org/jcr-uk/ Etz Chaim (holds records) & Leeds United Hebrew Congregation.	Closed in 2008 due to subsidence Dangerous old mineshafts Ohalim ruinous		Marks 2014m, xiii, 155, 182, 371, 374 Kadish 2006, 170; 2015, 207 NRHE SE 23 SE 342 (UID 1516739)
Leeds	New Farnley Jewish Cemetery	SE 244193 0481	1896 - present	Louis Street Synagogue (1890s-1974) administered by United Hebrew Congregation (1974-present) Other areas of: New Central Synagogue (1924-1955) Psalms of David Synagogue (1935-1982) New Central Vilna Synagogue (1955-1982) administered by Etz Chaim Synagogue (1982 - present)	Orthodox Ashkenazi	8,900+	205m x 320m Internal walled sub-divisions.	Many headstones	Three Ohalim including one of 1913. Etz Chaim holds records Electronic record – JCRUK Leeds project			Kadish 2006, 170-171; 2015, 207 NRHE SE 23 SW 116 (UID 1516949)

Leicester	Gilroes Cemetery (Jewish Section)	SK 561320 6362	1902-present		Orthodox Ashkenazi	c1,000	45m x 32m Extended after WWI and in 1981.	Many headstones Two prominent red granite memorials.	Rosalind Adam & volunteers recorded the headstones in 2014. Red brick Ohel of 1928 in old part	Being repaired by City Council with Lottery grant covering the main cemetery	Ohel locally listed	Kadish 2006, 130; 2015, 157-8 NRHE SK 50 NE 72 (UID 1515709)
Liverpool	Allerton Cemetery (Jewish Section)	SJ 421088 5557	1929 - present	Liverpool Progressive Synagogue (1927-77) Now Liverpool Reform Synagogue	Liberal		In NE tip of cemetery extension	Earliest headstones of 1930s	Includes graves of non-Jewish spouses. Records in main cemetery registers			Kadish 2015, 171
Liverpool	Broad Green Jewish Cemetery	SJ 403699 0718	1904-present	Princes Road Synagogue	Orthodox Ashkenazi		Rectangular 220m x 50m	Oldest headstone of 1904.	Successor to Deane Road. Contains re-interred remains from earlier burial grounds that no longer exist – 133 Upper Frederick St (1789-1902) & Oakes St (1802-1837). Early C20 Ohel, and caretaker's house.	Badly weathered stones laid flat – from Upper Frederick St		Marks 2014, 155, 185, 376 Kadish 2006, 141; 2015, 170 NRHE SJ 49 SW 50 (UID 1515870)
Liverpool	Old Jews' Burial Ground, Deane Road	SJ 371659 0922	1836-1905	Liverpool Old Hebrew Congregation Princes Road Synagogue	Orthodox Ashkenazi	c1,700 (including c900 unmarked children)	Triangular, c82m and up to 50m wide	Many headstones, oldest dating to 1838 and latest to 1905. Some imposing monuments of notables	Superseded by Broad Green in 1904. Elaborate Greek revival screen (1836-7). RCHME architectural survey 1995.	Fully restored in 2011-12 with HLF grant. Well kept.	Screen wall and front railings/gateway Listed Buildings Grade II List Entry 1068282	Kadish 2006, 140; 2015, 169 NRHE SJ 39 SE 165 (UID 1405325) Marks 2014, xvi, 155, 182-5, 376, 381
Liverpool	Green Lane Jewish Cemetery	SJ 384389 2262	1839-1921	Liverpool New Hebrew Congregation Inherited by Hope Place Synagogue (1857) & Greenbank Synagogue (1937-2008) Administered by Greenbank Drive Ltd (company formed on closure of synagogue)	Orthodox Ashkenazi		Rectangular 80m x 35m	Many headstones - earliest 1842	Closed when Long Lane opened. Bet Taharah & caretaker's house demolished Partial survey in 1970s Burial registers destroyed in fire	Derelict, overgrown Classified as 'at risk' by EH & JHUK		Marks 2014, 156, 185-6, 376 Kadish 2006, 141; 2015, 170 Jewish Heritage UK website NRHE SJ 39 SE 222 (UID 1515903)

Liverpool	Long Lane Jewish Cemetery, Fazakerley	SJ 375179 5785	1921-present	New Hebrew Congregation Now in ownership of Greenbank Drive Ltd	Orthodox Ashkenazi		Triangular 110m x up to 100m.	Many headstones. Oldest of 1921.	Disused red brick Ohel Successor to Green Lane Burial registers lost.			Kadish 2006, 141; 2015, 170-1 NRHE SJ 39 NE 39 (UID 1515923)
Liverpool	Rice Lane Jewish Cemetery	SJ 364499 5467	1896-1991	Liverpool Independent Jewish Burial Society	Orthodox Ashkenazi		140m x up to 125m	Many headstones Oldest of 1921. Two small Ohalim for prominent rabbis.	Ohel demolished.			Kadish 2006, 141; 2015, 170 NRHE SJ 39 NE 38 (UID 1515908)
Liverpool	West Derby Cemetery (Jewish Section)	SJ 394059 5238	1927-closed except for reserved plots	Liverpool Federated Jewish Burial Society	Orthodox Ashkenazi		90m x 80m	Many headstones. Oldest inscription of 1927	No Ohel Records amongst general register			Kadish 2006, 141; 2015, 171 NRHE SJ 39 NE 40 (UID 1515930)
London	Alderney Road, E1	TQ 356978 2234	1696-1853	United Synagogue.	Orthodox Ashkenazi	4,000	Two sections – original area and extension of 1749	Headstones, chest tombs and elaborate monuments. Rare iconography. Tombs of notables	Earliest Ashkenazi burial ground in England after resettlement of 1656. Caretaker's house rebuilt 1890-1 by NS Joseph. Survey by Yael Turner & Paula Palombo 1993	Many inscriptions illegible.	Cemetery listed grade II List Entry 1117012 Conservation Area	Marks 2014, 9, 134, 140-143, 302-3 Susser (in Kadish 1996, 155), Susser, B 1997 'Alderney Rd Jewish Cemetery, London E1, 1697-1853 (London: United Synagogue) Kadish 2006, 29; 2015, 33 NRHE TQ 38 SE 154 (UID 1213175)
London	West London Reform Cemetery, Balls Pond Road	TQ 332638 4954	1843-c1895 (tombs on reserved plots up to 1952)	West London Synagogue	Reform	c900	Triangular, c70m x up to 75m	Ashkenazi and Sephardi tombstones. Victorian elaborate memorials. Many notable burials	First Reform cemetery. In England Superseded by Golders Green (Hoop Lane) in 1895 Old lodge has gone	Saved from destruction in 1995 Regularly tended, but many tombs unsafe Housing built on unused section	Listed grade II List Entry 1465187 Conservation Area	Marks 2014, 134, 151-3, 314-5 Kadish 2006, 34; 2015, 39 NRHE TQ 38 SW 2689 (UID 1518957)
London	Bancroft Road Cemetery, E1	TQ 357428 2578	1811-1907	Maiden Lane Synagogue (closed 1907) Western Synagogue (now Western Marble Arch Synagogue)	Orthodox Ashkenazi	c500 (Up to 1,000 with children)	Rectangular, 75m x 35m	11 headstones upright.	Records destroyed in WWII bombing. Full by 1895.	Damaged by bombing in 1944. In a poor state in 2008.		Marks 2014, 134, 143-4, 304-5 Kadish 2006, 29; 2015, 32

				Board of Deputies own Title deeds)								NRHE TQ 38 SE 312 (UID 1518572)
London	Brady Street, Tower Hamlets	TQ 346358 2109	1761-1858	Great Synagogue Later section on S edge used by the New Synagogue Now the United Synagogue Burial Society	Orthodox Ashkenazi	3,000+	L-shaped, 161m x up to 122m. Extended W in 1795 Privileged members' section added to NW c1810	Over 3,000 tombstones including many Georgian Elaborate memorials of distinguished Victorian Jews. Rothschild tombs Miriam Levy obelisk. Obelisk to Chief Rabbi Soloman Hirschell (1762-1842).	Full by 1790, when 4ft layer of earth put over part of it for 2-4 layers of graves. Georgian Ohel demolished	Georgian tombstones mostly illegible.		Marks 2014, 134, 144-6, 306-7 Susser (in Kadish 1996, 155) Kadish 2006, 25-6; 2015, 27 NRHE TQ 38 SW 2688 (UID 1518516)
London	East Ham Jewish Cemetery	TQ 423928 2581	1919-	United Synagogue	Orthodox Ashkenazi		450m x 350m Paths radiating from Ohel divide cemetery into 4 blocks.	Many headstones. Oldest of 1919 to seaman who died in 1 st WW	Whitewashed Ohel by HW Ford, 1924.			Kadish 2006, 36; 2015, 41 NRHE TQ 48 SW 151 (UID 1519291)
London	Edmonton Federation Cemetery	TQ 347999 3157	1889-present	Federation of Synagogues Sections I & J contain graves belonging to Maiden Lane Synagogue.	Orthodox Ashkenazi	At least 10,000		Earliest tombstone – 1890 Some small Ohalim memorials. Burials of Jewish notables including founders of Liberal Judaism, Hasidic rabbes.		Several hundred stones vandalised or collapsed.	Conservation Area	Kadish 2006, 33; 2015, 38
London	Edmonton Western Synagogue Cemetery	TQ 349259 2991	1884-present	Western Synagogue – Marble Arch Federation of Synagogues Western Marble Arch Synagogue Adath Yisroel from 1909	Orthodox Ashkenazi	c1955+	L-shaped c 229m x 189m	Many headstones. Earliest 1890. Small Ohalim for leaders of Belz, Sassov, etc and HaGaon.	Western Synagogue buried here from 1884 after Fulham Rd closed. (At least three Ohel buildings and an Ohel/caretaker's house).	Restored by the Association of Jewish Friendly Societies	Conservation Area	Marks 2014,147 Kadish 2006 33; 2015, 38 NRHE TQ 39 SE 84 (UID 1518898)
London	Adath Yisroel Cemetery	TQ 337889 7660	1925-present	Union of Orthodox Hebrew Congregations (Adath Yisroel) Spitalfields Great Synagogue plot from 1932	Strict Orthodox		c230m x 200m	Headstones and small Ohel structures. Oldest grave is 1925. Ohalim to E European Hasidic rebbes – with candles/lanterns lit	Ohel with hexagonal corner turrets by Hamilton 1937. English names of deceased on backs of upright stones, otherwise in Hebrew according to Hasidic custom.			Kadish 2006, 34; 2015, 38-9 NRHE TQ 39 NW 88 (UID 1518932)
London	Hoop Lane, Golders Green	TQ 251818 8142	1895/1897-present	West London Synagogue Spanish & Portuguese	Orthodox Sephardi &			Sephardi tombs and Ashkenazi headstones. Oldest headstone 1817.	Ohel complex in Romanesque style by Davis & Emanuel		Funerary buildings listed grade II List entry 1465233	Marks 2014,153 Kadish 2006, 53-54; 2015, 67

				Jews Congregation	Refor m				Reform section has outdoor columbaria.		Entrance grade II List entry 1465462 Park & Garden Register grade II List entry 1465310	NRHE TQ 28 NE 169 (UID 1519337)
London	Lauriston Road Jewish Cemetery	TQ 357828 3861	1788- 1886	Hambro Synagogue United Synagogue	Ortho dox Ashke nazi	400-500	105m x 40m	Many headstones and elaborate memorials. Group of Victorian memorials W of path includes chest tombs.	Former caretaker's lodge Burial register from 1807. Closed following Burial Acts	Many C18 inscriptions illegible.	Conservation Area Listed grade II (including caretaker's lodge) List entry 1472497	Marks 2014, 134, 147-9, 310-11 Susser (in Kadish 1996, 155) Kadish 2006, 30- 31; 2015, NRHE TQ 38 SE 313 (UID 1518579)
London	Mile End (Velho)	TQ 357298 2276	1657- 1742	Spanish & Portuguese Congregation	Ortho dox Sepha rdi	1700		c700 tombs	Oldest post- resettlement Jewish burial ground in Britain. Burials include: Dr Fernando Mendes, physician to Charles II and Moses Athias first Rabbi of the English Sephardim. Also 21 victims of Great Plague, 1665	Inscriptions mostly illegible.	Tablet in N wall Listed Grade II List Entry 1260699 Cemetery listed. Grade II List Entry 1316958 Conservation Area	Marks 2014, 9, 134, 135-7, 296-7 Susser (in Kadish 1996, 155) Kadish 2006, 28; 2015, 31-32 NRHE TQ 38 SE 196 (UID 1343510)
London	New Southgate Cemetery (Jewish Section)	TQ 284999 3333	1930s- present	Hendon Reform Synagogue	Refor m							
London	Novo (Nuevo) Cemetery	TQ 361248 2436	1733 - 1918 Old section 1733- c1836 New section 1855-	St Marys University	Ortho dox Sepha rdi	10,300 (now 2,000)	130m x 44m. Enlarged to E in 1849-1853.	Many Sephardi tombs.	Survey by Queen Mary University 2008 Portland stone consecration plaque of 1733 relocated in wall of Victorian section	Partly destroyed in 1941 Blitz Oldest part destroyed in 1974 for development. Part of the Victorian section, 1849-53, is all that survives. Ohel demolished in 1922.	Parks & Gardens Register Grade II List Entry 1416421 Plaque of 1733 in S wall is LB Grade II List Entry 1418374	Marks 2014, 9, 134, 138-9, 298-9 Susser (in Kadish 1996, 155) Kadish 2006, 27; 2015, 29-30 NRHE TQ 38 SE 311 (UID 1518566)
London	Plashet Jewish Cemetery	TQ 420428 4791	1888 (first used in 1896)	United Synagogue	Ortho dox Ashke nazi		L-shaped, up to 166m x 380m.	Many headstones. .	Used when West Ham was becoming full	Targeted by vandals twice.		Kadish 2006, 35- 36; 2015, 41

									Red brick Ohel by NS Joseph Victorian caretaker's house at no.361 (now altered and sold)			NRHE TQ 48 SW 150 (UID 1518985)
London	Liberal Jewish Cemetery	TQ 223078 4164	1914-present	Liberal Jewish Synagogue	Liberal		260m x 177m	Memorials include weeping woman by sculptor Benno Elkan (d1960) and Conchita Supervia tomb by Lutyens. Refugees from Nazis.	Unusual columbarium inside Ohel War memorial & Holocaust memorial		War memorial listed grade II List Entry 1461873	Kadish 2006, 51=52; 2015, 64 NRHE TQ 28 SW 133 (UID 1519334)
London	Western Synagogue Cemetery, Fulham Rd	TQ 268048 300	1815-1886 (Reserved plots up to c1917)	Western Synagogue Western Charitable Foundation Western Marble Arch Synagogue	Orthodox Ashkenazi			Elaborate upright headstones. Granite obelisks to Solomon Hart RA, Dowager Dame Cecilia Solomons	Closed by Burial Act & superseded by Edmonton. Records lost	Ohel demolished	Conservation Area	Kadish 2006, 45; 2015, 51 Marks 2014, xiv, 134, 146-7, 308-9
London	Rainham Federation Cemetery	TQ 542518 2674	1938-present	Federation of Synagogues	Orthodox Ashkenazi		Extensive open site laid out in four blocks.		Successor to Edmonton Red brick Italianate Ohel complex and matching gateway by Digby Lewis Solomon Holocaust memorial of 2002.			Kadish 2006, 37; 2015, 42 NRHE TQ 58 SW 77 (UID 1519305)
London	Streatham Jewish Cemetery	TQ 292406 9142	1915-present	Polish Burial Society 'Hesed v'Emet' (Kindness & Truth) West End Great Synagogue (from 1949) Western Marble Arch Synagogue	Orthodox Ashkenazi			Tightly packed tombstones of conventional form.	Ohel of 1932.			Kadish 2006, 55; 2015, 69 NRHE TQ 26 NE 102 (UID 1519410)
London	West Ham Jewish Cemetery	TQ 395728 5701	1856-c1972	The New Synagogue The Great Synagogue Hambro Synagogue Now the United Synagogue	Orthodox Ashkenazi	15,000	420m x 155m Extended in 1960	Many headstones and 100s of unmarked graves. Remains from Old Hoxton Burial Ground Graves of 2 Lord Mayors of London	Acquired when Brady Street closed under the 1853 Burial Act Dominated by the Rothschild Mausoleum 1866. Ohel demolished	Anti-Semitic vandalism in 2005 On Jewish Heritage UK's 'at risk' list.	Rothschild Mausoleum Listed Building Grade II List Entry 1080997	Marks 2014, 134, 149-151, 312-3 Kadish 2006, 35; 2015, 40-41 NRHE TQ 38 NE 156 (UID 1518964)
London	Willesden United Synagogue Cemetery	TQ 221208 4354	1873-present (reserved only)	United Synagogue	Orthodox Ashkenazi	c20,000+ adults & 100s unmarked	530m x up to 230m Grid layout.	Many headstones. Some of the finest Jewish memorials in the country, including those	First cemetery of the United Synagogue and the most prestigious	Actively promoted and maintained	Cemetery on Register of Parks and Gardens	Marks 2014, 134, 153-4, 316-7

						d children		of leading Jewish families, the Rothschilds, Waley-Cohens and Beddingtons. Other burials include Solomon Solomon artist d1927 & Pre-Raphaelite painter Simeon Solomon	Orthodox Jewish cemetery in the UK. Successor to West Ham. Superseded in 1947 and 1960 by Bushey & Waltham Abbey respectively. Gothic style Ohel by NS Joseph.		Grade II List entry 1449184 Grade II listed: Ohel and bet taharah buildings Enclosures of Mayer, Juliana & Hannah Rothschild 1449844 Tomb of Max Eberstadt 1449845 Rosalind Franklin's tomb 1444176 War memorial 1449842	Kadish 2006, 50-51; 2015, 63-4 NRHE TQ 28 SW 132 (UID 1519329)
Manchester	Blackley Jewish Cemetery	SD 862540 3685 386254 403685	1897-present (reserved only)	Manchester Central Synagogue from 1978 shared with North Manchester Synagogue In care of North Manchester Jewish Cemeteries Trust (formed 2013)	Orthodox Ashkenazi		184m x 177m.	Many headstones, well spread out, suggesting many unmarked graves. Clusters of burials from flu epidemic of 1919.	Post-war Ohel, replaced earlier building destroyed by fire Burial registers destroyed by fire.	NMJCT refurbishing Ohel, front wall and reclaiming 50 burial plots.		Kadish 2006, 150; 2015, 181 NRHE SD 80 SE 48 (UID 1516300)
Manchester	Brindle Heath Jews' Burial Ground	SJ 809659 9621	1794-1840	Manchester Beth Din	Orthodox Sephardi	29 known burials	Small plot originally extended E to Ford Lane	15 of those known to have been buried here are listed on a memorial stone in front of 5 surviving tombstone fragments (no longer in situ).	Oldest Jewish burial ground in Manchester. One legible inscription Rabbi Isaac d1795. Closed when Prestwich opened	Landsaped in 2004 by Manchester Groundwork. Now an estate green area in care of City Council.		Marks 2014, xvi, 156,186-7, 382, 385 Kadish 2006, 152; 2015, 184 NRHE SJ 89 NW 744 (UID 1516345)
Manchester	Collyhurst Jews' Burial Ground	SD 857520 0372	1844-1872	Manchester New Synagogue Manchester Beth Din	Orthodox Ashkenazi		40m x 32m.	No headstones or memorials After 1851 was mainly used for infant burials.		Neglect and fascist vandalism in 1930s. Now open space kept by Council.		Kadish 2006, 150; 2015, 180 NRHE SD 80 SE 46 (UID 1515931)
Manchester	Crumpsall Jewish Cemetery	SD 849890 1976	1884-present	Manchester Great Synagogue	Orthodox Ashkenazi		Exposed hilltop	Many headstones, oldest 1885 Granite obelisk commemorates Michael	Gothic style Ohel by George Oswald Smith, of 1888.	North Manchester Jewish Cemeteries Trust is carrying out work Ohel derelict		Kadish 2006, 150; 2015, 181 NRHE SD 80 SE 47 (UID 1516265)

				North Manchester Jewish Cemeteries Trust				Marks founder of Marks & Spencer (d1907)		Unused land was sold off in 2013		
Manchester	Manchester Reform Cemetery, Whitefield	SD 807560 5327	1858-2005	Manchester Reform Synagogue	Reform		Rectangular 60m x 23m	Many headstones and some other memorials. Oldest, near back wall, mid C19	Earliest Reform cemetery outside London Yellow brick Victorian Ohel RCHM photography 1995?	Has been cleared of vegetation Disused Ohel and boundary in poor repair.		Marks 2014, 156, 187-8, 382, 387 Kadish 2006, 153; 2015, 185-6 NRHE SD 80 NW 12 (UID 1402944)
Manchester	Philips Park (Eastlands) Cemetery (Jewish Section)	SJ 873069 9313	1875-1953	South Manchester Synagogue Friends of Phillips Park Cemetery	Orthodox Ashkenazi		Laid out by Isaac Holden.	Tombstones vandalised in 2000. Some were removed to Crumpsall for safe keeping	Ohel demolished	2013 Jewish section restored and re-dedicated	Parks & Gardens Register Grade II List Entry 1001634	Marks 2014,156,188-9, 382; Kadish 2006, 156; 2015, 181 NRHE SJ 89 NE 67 (cemetery as a whole) (UID 1363919)
Manchester	Prestwich Village Jews' Burial Ground	SD 812160 3900	1840-1914	Manchester Great Synagogue (1874), Manchester New Synagogue (1889) Spanish and Portuguese Synagogue (1874) Great and New Synagogue	Orthodox Ashkenazi & Sephardi	500	76m x 20m	Many headstones. Sephardi tombs. Earliest 1841. Imposing Gothic examples.	Opened when Brindle Heath closed. Burial records survive. RCHME survey 1995 Ohel demolished in 1951	North Manchester Jewish Cemeteries Trust has been carrying out work		Marks p156, 187, 382, 386 Kadish 2006, 152-3; 2015, 185 NRHE SD 80 SW 52 (UID 1175373)
Manchester	Rainsborough Jewish Cemetery	SD 807100 2398	1923-present	North Manchester Synagogue Higher Broughton Synagogue (now demolished) had its own plot in 1920 Manchester Central Synagogue Now shared by ten congregations	Orthodox Ashkenazi		255m x 200m including recent extensions to the S & W	Many headstones Remains from supposed medieval Jewish burial ground	Brick Ohel Second Ohel demolished during renovation by Rainsborough Charitable Trust in 2005.	Badly vandalised in 2000 & 2005 North Manchester Jewish Cemeteries Trust is upgrading the site and has reclaimed land for 3,000 more burials.		Kadish 2006, 153; 2015, 186 NRHE SD 80 SW 96 (UID 1516440)

				including: Higher Crumpsall Synagogue & the Romanian Synagogue								
Manchester	Southern Cemetery (Jewish Section)	SJ 824429 2692	1892- present	South Manchester Synagogue (Begun by Reform Jews, later shared with others)	Refor m, Ortho dox Ashke nazi (from 1924) & Ortho dox Sepha rdi (from 1934)				Gothic style Ohel		Parks & Gardens Register Grade II List Entry 1001656	Kadish 2006, 156; 2015, 188-9 NRHE SJ 89 SW 37 (cemetery as a whole) (UID 1369050)
Manchester	Urmston Jewish Cemetery	SJ 773579 4819	1878- present	North Manchester Spanish & Portuguese Polish Jews Burial Society Manchester New Synagogue (from 1891) Whitefield Synagogue (from 1959)	Ortho dox Ashke nazi & Sepha rdi		350m x 150m. Distinct Sephardi and Ashkenazi areas	Many tombstones of both types. Some of finest Sephardi memorials in England, including granite 'Taj Mahal' (1923)	Ohel of 1894 demolished. Surviving Ohel, 1900 Records incomplete RCHME photography	North Manchester Jewish Cemeteries Trust is upgrading the cemetery.		Kadish 2006, 157- 8; 2015, 190-191 NRHE SJ 79 SE 31 (UID 1402945)
Manchester	Whitefield Orthodox Jewish Cemetery	SD 793370 4529	1931- present	Manchester United Synagogue Machzikei Hadass Higher Prestwich Congregation (from 1957) Adath Yisroel (from c1939) Hadass communities (from 1955)	Ortho dox, Refor m & Strictl y Ortho dox (separ ate)		Square, 110m x 110m To rear is separate Whitefield Hebrew Congregation cemetery (opened 2000)	Many headstones in family and gender groups Ohel over grave of Rabbi Moses Segal (d 1993).	Various groups used this cemetery. Ohel of 1931.	Cleaned by the Probation Service		Kadish 2006, 153- 154; 2015, 186-7 NRHE SD 70 SE 26 (UID 1516481)
Middlesborou gh	Linthorpe (Ayresome Green Lane) Cemetery (Jewish Sections)	NZ 480561 8544	1885- 1932 1932- present	Local Authority	Ortho dox Ashke nazi			Many headstones, earliest legible of 1887.	Red-brick Ohel in new plot, 1932.	Ohel restored as part of a HLF project in 2004-7. Now in educational & communal use.		Kadish 2006, 192; 2015, 233 NRHE NZ 41 NE 128 (UID 1518390)

Newcastle-under-Lyme (Stoke-on-Trent)	London Rd Cemetery (Jewish Section)	SJ 854214 5160	1886-present	Stoke on Trent & N Staffs Hebrew Congregation	Orthodox Ashkenazi		72m x 50m. Sloping site with a central path.	Many headstones. Earliest 1886.	Ohel of 1971 converted into synagogue for reduced congregation in 2006. HLF grant allowed fittings from old synagogue to be re-used	Walls replaced with concrete panel fence. Ohel demolished in 1970s.		Kadish 2006, 126; 2015, 153 NRHE SJ 84 NE 138 (UID 1515700)
Newcastle-upon-Tyne	Byker and Heaton Cemetery (Jewish section)	NZ 273266 6926	1916-present	Jesmond Synagogue	Orthodox Ashkenazi		158m x 11m strip	Four rows of headstones.	Ohel (1922)			Kadish 2006, 188-189; 2015, 228 NRHE NZ 26 NE 117 (1518028)
Newcastle-upon-Tyne	Harton Cemetery (Jewish Section)	NZ 377666 5809	1891-present		Orthodox Ashkenazi		50m x 20m	17 rows of headstones Earliest 1900	Council registers record first burial in 1899.			Kadish 2006, 190; 2015, 230 NRHE NZ 36 NE 1171 (UID 1518097)
Newcastle-upon-Tyne	Hazelrigg Jewish Cemetery	NZ 240727 1895	1906-present	Corporation St Synagogue Newcastle United Hebrew Congregation. Shared with Gateshead Synagogue from at least 1908	Orthodox Ashkenazi		c100m x 62m Extended in 1992.	Many headstones. Earliest legible of 1912.	Red brick Ohel of 1920. Modern Bet Taharah of 1992			Kadish 2006, 188; 2015, 228 NRHE NZ 27 SW 20 (UID 1518007)
Newcastle-upon-Tyne	Preston Cemetery (Jewish Sections)	NZ 348276 9230	1856-present		Orthodox Ashkenazi		Two separate Jewish sections (Reform section is modern)	Many headstones				Kadish 2006, 190; 2015, 230 NRHE NZ 36 NW 320 (UID 1518046)
Newcastle-upon-Tyne	St John's Cemetery (Jewish Section)	NZ 223396 3708	1857-1950		Orthodox Ashkenazi	1,000+	Rectangular 76m x 34m Extended later	Over 1,000 headstones.	Ohel demolished Survey of 2000 shows location of graves with names/dates, though over half are unknown			Marks 2014, 156,190-2, 391, 395 Kadish 2006, 188; 2015, 228 NRHE NZ 26 SW 361 (UID 1517999)
Newcastle-upon-Tyne	Thornton Street Jewish Cemetery	NZ 243696 3972	1835-1853		Orthodox Ashkenazi	210	Was 250 square yards but is now just 55	5 weathered sandstone tombstones not all in situ	Closed under the Burial Act in 1853. No records	Restored in 1961 and covered in red gravel.	Conservation Area	Marks 2014, xiii, 156, 190, 391 Kadish 2006, 188; 2015, 227

												NRHE NZ 26 SW 360 (UID 1517973)
Northampton	Towcester Rd Cemetery (Jewish Section)	SP 744275 8228	1902-present	Northampton Synagogue	Orthodox Ashkenazi			Earliest grave 1902. 3 headstones to Czech airmen killed in 1944.				Marks 2014, 6 Kadish 2006, 127-128; 2015, 155 Northampton Jewish Cemetery, 2002, Michael Jolles SP 75 NW 85 (UID 1515705)
Norwich	Norwich City Cemetery, Bowthorpe Road (Jewish Section)	TG 209670 8962	1856-present	Norwich Hebrew Congregation	Orthodox Ashkenazi		35m x 40m Chained off area for unnamed infant burials.	Many mid C19 to present funerary monuments Surprisingly, for an Orthodox cemetery, there is a row of memorial plaques for cremations.	Gothic style Ohel of 1856, by E Benest. Early burial records destroyed. Later records and entire cemetery plan are with local council.		Parks & Gardens Register Grade II List Entry 1001560	Marks 2014, 156, 194-5, 396 Kadish 2006, 110-111; 2015, 134-5 NRHE TG 20 NW 549 (UID 1514017)
Norwich	Quaker's Lane Jews' Burial Ground aka 'Gildencroft'	TG 227280 9281	1813-1854	Norwich Hebrew Congregation	Orthodox Ashkenazi	39	No more than 10m x 15m.	10 headstones	Closed by Burial Act No records, but several surveys since 1872. Abstract of legible inscriptions in pamphlet by N Levine on Jews of Norwich, early 1960s		Conservation Area	Marks 2014, 156, 194, 396; Kadish 2006, 110; 2015, 134 NRHE TG 20 NW 548 (UID 1513899)
Nottingham	Hardy Street Jewish Cemetery	SK 560954 0811	1869-1947	Nottingham Hebrew Congregation.	Orthodox Ashkenazi & Sephardi	250 adults + unknown number of children	52m x 46m Central wall dividing it in two.	Many rows of Ashkenazi & Sephardi style monuments Unmarked children's graves and some with mounds only.	Burial list in synagogue.		Conservation Area	Marks 2014, 156, 197-8, 399, 403 Kadish 2006, 131; 2015, 158-9 NRHE SK 54 SE 118 (UID 1515736)
Nottingham	North Sherwood Street Jews' Burial Ground	SK 569904 1110	1823-1869	Nottingham Hebrew Congregation	Orthodox Ashkenazi	c50	Small	c15 headstones upright, others broken on ground. Grave mounds with no stones.	No burial records Ohel demolished		Conservation Area P&G Register Grade II No:1454260	Marks 2014, xvi, 156, 196-7, 399, 402 Kadish 2006, 130; 2015, 158

												NRHE SK 54 SE 117 (UID 1515714)
Nottingham	Wilford Hill Jewish Cemetery	SK 581653 5294	1937-present	Nottingham Hebrew Congregation	Orthodox Ashkenazi		Initially 1.25a Extended to S & E	Many headstones	Large Ohel and Bet Taharah by Frank Broadbent with modernist vertical strip windows.			Kadish 2006, 131; 2015, 159 NRHE SK 53 NE 200 (UID 1515797)
Oldham	Failsworth Jewish Cemetery	SD 899180 0802	1919-present	Holy Law Beth Aaron Synagogue	Orthodox Ashkenazi		232m x up to 273m Next door to main cemetery, but separate		Ohel of 1919.	North Manchester Jewish Cemeteries Trust has been working on the cemetery		Kadish 2006, 157; 2015, 190 NRHE SD 80 SE 49 (UID 1516588)
Oxford	Wolvercote Cemetery (Jewish Section)	SP 502671 0567	1894-present	Oxford Synagogue Local authority	Orthodox Ashkenazi		Jewish section Enlarged in 1940s and 2000.	Graves of central European refugees, War graves and Holocaust survivors. Margins outside seem to contain interments of non-Jewish partners.		Immaculately kept		Marks 2014, 156, 196, 404 Kadish 2006, 126-7; 2015, 154 NRHE SP 51 SW 74 (1515703)
Penzance	Penzance Jews' Burial Ground	SW 474043 0722	Pre-1791 - 1991	Board of Deputies of Jewish Jews	Orthodox Ashkenazi		Irregular plan – 25m x up to 14m. Extended in stages	Pre-1791 headstones lost, but surviving 50 or so are in good condition Beautifully incised slate gravestones.	In 1965 Susser transcribed the 45 that were legible.	Restored by local volunteers in 2015 with HLF grant. Friends of Penzance Jewish Cemetery established in 2014. RCHME photography	Boundary walls, remains of Bet Taharah & 14 monuments Listed Buildings Grade II List Entry 1392260 Conservation Area	Marks 2014, xvi, 156, 198-200, 408, 410 Susser (in Kadish 1996, 155-6) Kadish 2006, 95; 2015, 117-8 NRHE SW 43 SE 206 (UID 1405247) Pearce, K & Fry, H 2000 'The Lost Jews of Cornwall,' 23, 130 Bristol: Redcliffe Press Pearce, K 2013 'The Jews of Cornwall A History: Tradition and Settlement to 1913' Wellington: Halsgrove
Plymouth	Ford Park Cemetery (Jewish Section)	SX 476805 6132	Late C19-present	Ford Park Cemetery Trust	Orthodox Ashkenazi		Originally 18a, enlarged by another 16.5a in 1875.	Built outside the city boundary to alleviate overcrowding in churchyards.			Parks & Gardens Register Grade II* Listing excludes the Jewish section	NRHE SX 45 NE 74 (record for cemetery as a whole) (UID 1396846)

Plymouth	Gifford Place Jewish Cemetery	SX 478715 6022	1868-present	Plymouth Hebrew Congregation	Orthodox Ashkenazi & Sephardi		91m x 40m with internal sub-divisions formed by tall hedges.	NW part has Sephardi style tombs with smaller groups to the N & E. SE part has Ashkenazi headstones Earliest tombstone is of 1873.	Superseded Lambhay Hill Ohel (1958) & caretaker's lodge. Dr H Greenburgh listed 506 English names & dates of death.			Marks 2014, 201, 411 Susser (in Kadish 1996, 158) Kadish 2006, 93-94 NRHE SX 45 NE 91
Plymouth	Old Jews' Burial Ground	SX 481455 4054	1744-c1860	Plymouth Hebrew Congregation	Orthodox Ashkenazi		31m x 19m Began as an extension of Sarah Sherrenbeck's back garden Extended in 1811 Three sections: C for the Joseph family. B for other important members of the community.	6 rows of Ashkenazi headstones Early C19 layering of burials.	Remains of Ohel. Documentary refs from 1758 Recorded by Susser in 1972. He deciphered 146 inscriptions, earliest of 1761-2. No burial records.		Listed grade II List entry 1448460 Conservation Area	Marks 2014, xvi, 156, 200-202, 411 Susser (in Kadish 1996, 156-8) Kadish 2006, 93; 2015, 116 NRHE SX 45 SE 854 (UID 1515087)
Portsmouth	Old Jews' Burial Ground, Southsea	SZ 653579 9207	1749-1990s	Portsmouth & Southsea Synagogue	Orthodox Ashkenazi		Extended to W in 1832, further enlargements later.	One of the oldest and finest examples of an Anglo-Jewish burial ground. Oldest tombstones have Jewish symbolism eg Cohen raised hands and Levi pouring pitchers. Earliest tombstone is of 1763.	Red brick Ohel of 1881 Burial records from 1835 EH photography			Marks 2014, xiv, 15, 156, 202-4, 412-3 Kadish 2006, 83; 2015, 103 NRHE SZ 69 NE 97 (UID 1405310)
Portsmouth	Kingston Cemetery (Jewish Section)	SU 659920 1446	1902-present	Portsmouth & Southsea Synagogue	Orthodox Ashkenazi	c100	.		Red brick Ohel in Queen Anne revival style built in 1900		Jewish section lies outside Parks & Gardens Registration Grade II of main cemetery	Kadish 2006, 83; 2015, 103 NRHE SU 60 SE 54 (record for cemetery as a whole) (UID 1390252)
Preston	Preston Old Cemetery (Jewish Section)	SD 565093 0378	1913-present	Local authority (No longer a Jewish community in Preston)	Orthodox Ashkenazi			Earliest legible tombstone of 1913,	Records – with main cemetery (not separate) Redundant modern Ohel		Parks & Gardens Register Grade II List Entry 1001617	Kadish 2006, 159; 2015, 191-3 NRHE SD 53 SE 31 (record for cemetery as a whole) (UID 1360686)
Ramsgate	Ramsgate Jewish Cemetery	TR 382116 5934	1872-present	Spanish & Portuguese Jews'	Orthodox Sephardi	c250+	80m x 60m	Flat gravestones & upright Earliest of 1873.	Established privately by Benjamin Norden		Ohel & section of boundary wall Listed Grade II	Marks 2014, xvi, 156, 204-5, 414-5, 416

				Congregation, Maida Vale	rdis & Ashkenazi		Originally 1/4a, enlarged in 1931	Burials of notable Jews and some of the 'black' Jewish community.	for his wife and those less privileged than the Montefiores (who had a mausoleum) Ohel of c1862		List Entry 1392476	Kadish 2006, 63; 2015, 78 NRHE TR 36 NE 305 (UID 1520588)
Sheerness	Sheerness Old Jews' Burial Ground	TQ 920237 4836	c1804-1855 (1887)	Synagogue closed in 1900 Board of Deputies of British Jews	Orthodox Ashkenazi		c20m x 10m	Only a few standing headstones, others rest against the wall.	Survey by Prof de Lange found earliest burial of 1801. Latest burial in 1904 (reserved)	Overgrown and in poor condition	Conservation Area	Marks 2014, xvi, 156, 205, 417, 418 Kadish 2015, 85 NRHE TQ 97 SW 88 (UID 1519521)
Sheerness	Isle of Sheppey Cemetery (Jewish section) aka 'Queenborough'	TQ 930427 3192	1859-1899	Isle of Sheppey Cemetery Co (until 1945) then Borough Council Board of Deputies of British Jews	Orthodox Ashkenazi		c9m x 7m	11 headstones of Jacobs and Levy families	Records lost.			Marks 2014, 156, 205-6, 417, 420 Kadish 2006, 69; 2015, 85 NRHE TQ 97 SW 89 (UID 1519525)
Sheffield	Ecclesfield Jewish Cemetery	SK 357289 2692	1873-present	S section - Sheffield Old Hebrew Congregation, 1872. N section - Sheffield Central Synagogue, 1931 Kingfield Synagogue	Orthodox Ashkenazi	2,000	Two parts N (new) 45m x 20m S (old) 120m x up to 90m	South section has many headstones - earliest legible of 1877 Art Deco style Ohel by Wynyard Dixon, 1931 12 tombstones from Bowden Street (destroyed in 1975).	Registers lost EH photography			Marks 2014, xiv, 156, 207-8, 421, 425 Kadish 2006, 172-174; 2015, 209 NRHE SK 39 SE 97 (UID 1402935)
Sheffield	Walkley Jewish Cemetery	SK 323578 8405	1873-1900	Sheffield Hebrew Benevolent Society (Sheffield New Hebrew Congregation)	Orthodox Ashkenazi	c250+ children with no tombstones	40m x 30m	At least two headstones dated 1880, many others		Overgrown		Marks 2014, 156, 207, 421, 424 Kadish 2006, 174; 2015, 210 NRHE SK 38 NW 135 (UID 1517670)
Southampton	Southampton Common Old Cemetery (Jewish Section)	SU 413601 3623	1846-present		Orthodox Ashkenazi	c250	c59m x 23m Enlarged in 1884	Earliest Jewish burial dates from 1854. Earliest memorials are large, mostly illegible. Newer stones are smaller, as the council stipulates their size. Many plots without stones.	First Jewish plot included in a municipal cemetery. A new burial plot was opened at Tremona Rd in 1971. Tudor style Ohel by FJ Francis converted to living accommodation	Well maintained as part of wider cemetery	Parks & Gardens Register Grade II* List Entry 1001324 Ohel by FJ Francis, 1854 Listed Grade II List Entry 1092034	Marks 2014, xvi, 156, 208-9, 426, 428 Kadish 2006, 85; 2015, 105 NRHE SU 41 SW 139 (record for cemetery as a whole)

Southport	Southport Cemetery (Jewish Sections)	SD 341541 6012 (disused section) SD 341401 5639 (section still in use)	1894-1938 1924-present	Southport Synagogue	Orthodox Ashkenazi		Two Jewish plots Later is larger, L-shaped plot	Earliest burial of 1894	Small red-brick Gothic Ohel (1940) & bet taharah (1964)			Kadish 2006, 161; 2015, 195
Stockton-on-Tees	Stockton Old Cemetery (Jewish section)	NZ 434101 8859	1884-present	Synagogue closed and merged with Middlesborough Synagogue in 1971	Orthodox Ashkenazi	28m x 23m		Earliest burial 1885				Kadish 2006, 192; 2015, 233 NRHE NZ 41 NW 127 (UID 1518410)
Sunderland	Ayres Quay Jewish Cemetery	NZ 388505 7617	c1780-1856	Board of Deputies of British Jews Synagogue closed in 2006	Orthodox Ashkenazi	500+		include 250 from cholera outbreak in 1851. Few remaining tombstones, none in situ. Obelisk commemorated David Jonassohn (1859)		Partially restored by volunteers in 2010 Now overgrown, tombstones and wall broken, obelisk collapsed.		Marks 2014, 156, 210-211, 429,430 Kadish 2006, 186; 2015, 225 NRHE NZ 35 NE 247 (UID 1433764)
Sunderland	Bishopwearmouth Cemetery (Jewish Sections),	NZ 374845 6629	1856-99 1899-1926 1926-present		Orthodox Ashkenazi	100+ (plot 1)	Three Jewish sections cover period	19 unmarked spaces containing infants in earliest section All sections have headstones.	County burial records cover the cemetery from 1836 Ohel of 1926	Has been victim of vandalism		Marks 2014, xiii, 156, 212, 429, 431 Kadish 2006, 186; 2015, 225 NRHE NZ 35 NE 283 (UID 1517967)
Truro	Truro Jews' Burial Ground	SW 831014 4831	Georgian to pre-1840		Orthodox Ashkenazi			A blocked archway is all that remains				Kadish 2006, 96; 2015, 119 NRHE SW 84 SW 134 (UID 1515340)
Wolverhampton	Wolverhampton Old Jewish Burial Ground	SO 918509 7133	1851-2000	Singers Hill Synagogue, Birmingham. Board of Deputies of British Jews	Orthodox Ashkenazi & Sephardi		90m x 12m.	c140 tombstones – Ashkenazi & Sephardi from 1860s to late C20, oldest at rear	Ohel has four marble prayer tablets with Hebrew text. Internal walled enclosure on approach probably for Cohanim.	Remedial work and basic maintenance carried out with support of City Council. 2014 HLF grant obtained by the BoD.	Ohel & walls Listed Grade II List Entry 1392726	Kadish 2006, 125-6; 2015, 152-3 NRHE SO 99 NW 106 (UID 1511244)

* 'Kadish 1996' refers to *Building Jerusalem: Jewish Architecture in Britain* Elstree: Vallentine Mitchell, edited by Sharman Kadish. Details of the other references not provided in full are included in the References section of the main report. NRHE refers to the National Record of the Historic Environment



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