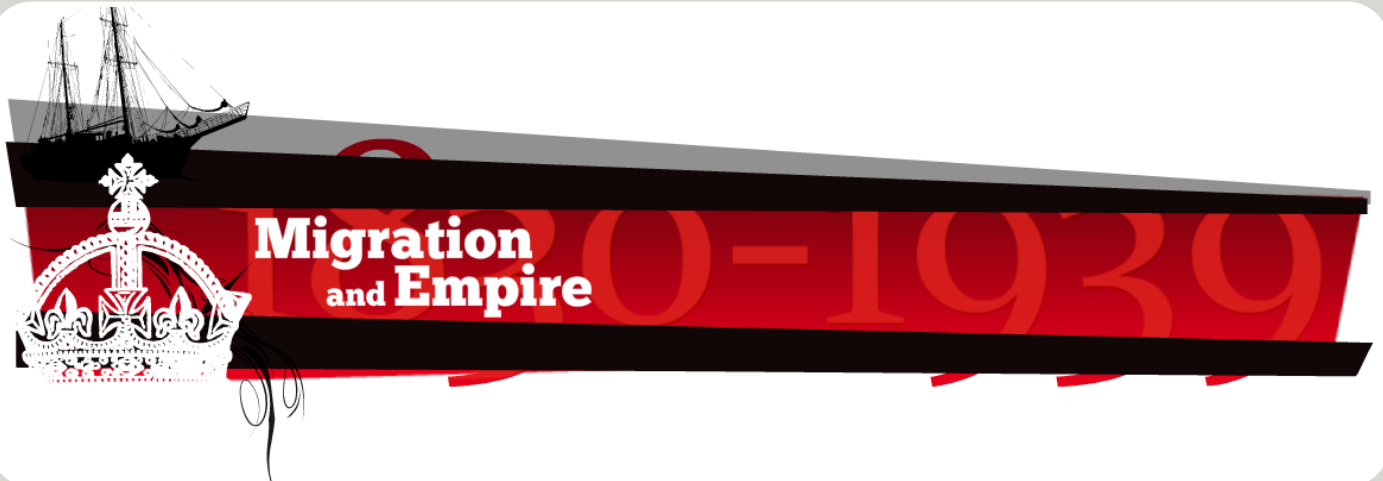


HIGHER HISTORY

Section 2: The Experience of Immigrants

The Gordon Schools Huntly.

MR DAVIDSON



MIGRATION & EMPIRE 1830-1939

The Experience of Immigrants.

In addition to the large outflow of Scots, there were others from foreign lands who found themselves on Scottish soil. The most notable and numerous immigrants were from Ireland. There were many more nationalities, including the English and the peoples of eastern Europe, who were attracted to Scotland. Some came by choice, others came to flee such atrocities as famine, poverty and persecution. For many, Scotland should have been a stopping-off place until passage could be secured for America or some other land of opportunity. It was only those emigrants, such as the Irish, who could not afford the cost of a sea-passage who remained

behind, or those, like Polish or Lithuanian emigrants, who had been duped into seeing Scotland itself as a land of opportunity.

On the other hand many English people came to Scotland by choice, seeing in it a chance to sell their skills at a higher price than could be commanded south of the border.

It is this rich history which has created a Scottish tapestry of many different cultures, languages and religions. In many cases there was assimilation, acceptance and harmony. On the other hand Scotland witnessed a society with numerous stresses which continue into the 21st century.



Irish Famine

Scotland's Story - By the Proclaimers

Audio Task

(1) Watch and listen to the song (<http://www.youtube.com/watch?v=uOa64BUV5qU>) and write a summary of the groups that came and settled in Scotland, their reasons for leaving their homelands and how this has enriched Scottish society.

Michael McGrory from West Donegal
You came to Glasgow with nothing at all
You fought the landlord then the Africa Korps
When you came to Glasgow with nothing at all

Abraham Caplan from Vilnius you came
You were heading for New York but Leith's where you've stayed
You built a great business which benefits all
Since you came to this land with nothing at all

In Scotland's story I read that they came
The Gael and the Pict, the Angle and Dane
But so did the Irishman, Jew and Ukraine
They're all Scotland's story and they're all worth the same

Joseph D'Angelo dreams of the days
When Italian kids in the Grassmarket played
We burned out his shop when the boys went to war
But auld Joe's a big man and he forgave all

In Scotland's story I'm told that they came
The Gael and the Pict, the Angle and Dane
But where's all the Chinese and Indian names?
They're in my land's story and they're all worth the same

Christina Mckay, I learned of your name
How you travelled south from Delny one day
You raised a whole family in one room they say
And the x on the line stands in place of your name

So in the old story I'll bet that I came
From Gael and Pict and Angle and Dane
And a poor migrant girl who could not write her name
It's a common old story but it's mine just the same

All through the story the immigrants came
The Gael and the Pict, the Angle and Dane
From Pakistan, England and from the Ukraine
We're all Scotland's story and we're all worth the same
Your Scotland's story is worth just the same.

Why Did the Irish Come to Scotland?

Most of the early immigration from Ireland into Scotland was **temporary**. Even before the 1830s it would be a common sight to see seasonal Irish workers in Scotland - usually during the peak agricultural seasons, e.g. harvest. In the summer of 1841 for example, 57,651 Irish, mainly male labourers, crossed to England and Scotland to work on the harvest. This was made all the easier by the fact that a **ferry ticket** from Ireland to Greenock on Scotland's west coast could be purchased for as little as 6d (2 1/2p). But, despite the increasing numbers of temporary Irish immigrants at this time, there is very little evidence of any large scale Irish settlement in Scotland. Only following the expansion of the **railways, cotton trade and the readily available industry work**, can the first examples of permanent Irish settlement be easily identified.

Many historians have referred to this as a **trickle of immigration before the flood of migrants that arrived during the potato famine 1846-7**.

The **potato famine** had a major impact upon the numbers of Irish people coming to Scotland. Over 1 million people

left Ireland. Most headed for America (around 650,000) but according to census information, the Irish-born population of Scotland stood at 126,321 out of a total of 2,620,184 in 1841, or 4.8 per cent. Ten years later it stood at 207,367, or 7.2 per cent, out of a total of 2,888,742. This compared to 2.9 per cent for England and Wales. Many of those who chose Scotland as a settlement destination did so as they could **not afford their trans-Atlantic passage**.



(Irish Potato Famine - by Bridget O'Donnell showing the poverty that faced many Irish families)

Thus, many of the Irish immigrants who came to Scotland arrived with little possessions and were amongst the poorest members of society. During 1848, the average weekly inflow of Irish into Glasgow was estimated at over 1000, and the figure for January to April of that year was put at 42,860. Between 1841 and

1851 the Irish population of Scotland increased by 90%. It must, however, be noted that the census figures underestimate the total strength of the Irish community in Scotland. They record only those people who were Irish-born because the children of Irish immigrants born in Scotland were classified as Scottish. Thus, Irish communities were even larger than census figures suggest.

Traditionally, the majority of Irish immigrants who came to Scotland did so from the nine-county province of Ulster in the north of Ireland. Even after the devastating effects of the potato famine were confined to memory there continued to be a steady influx of Irish settlers into Scotland. While Irish migration to England was dropping steadily in the years immediately before the First World War, in Scotland the tide of new migrants showed little sign of ebbing.

In 1901 there were still 205,000 Irish-born, little different from the 207,000 who had settled in the years immediately after the Famine. Immigration continued on a significant scale until the 1920s, when it started to decline

The Irish who settled in Scotland in this period came overwhelmingly from the province of Ulster, with relatively few from the other parts of the Island. This meant that although most of the immigrants were Catholic, a substantial minority (about a quarter to a fifth of all of the immigrants in the middle decades of the 19th Century), were protestant. For cultural, racial and religious reasons, the experiences of these two immigrant groups were distinctly different. However, the origin of these migrants is very significant as the tribal hatreds of Ulster were transferred to the industrial regions of Scotland and factional fighting between Orange and Green sympathisers became a feature of life in several communities in Lanarkshire and Ayrshire.

Settlement Patterns:

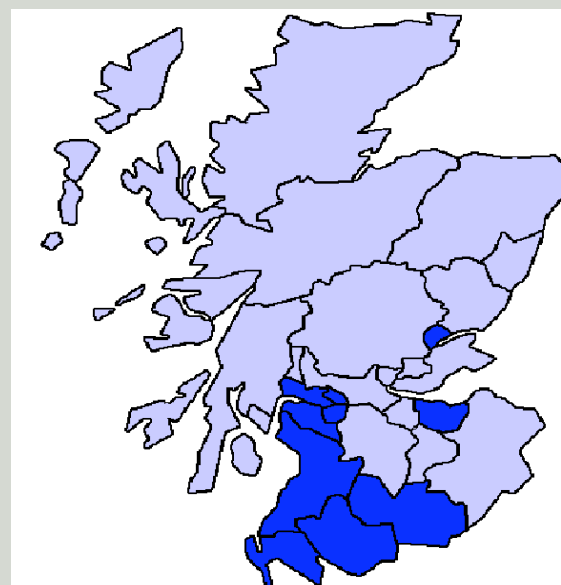
Because of their poverty and poor state of health, Irish immigrants tended to settle in or around their point of disembarkation which, in practical terms, meant the west coast of Scotland. The nearest counties to Ireland, Wigtownshire and Kirkcudbrightshire, had substantial Irish populations by 1841. The famine pushed the numbers up to 16.5 per cent of the population in Wigtown. Even Dumfriesshire saw its Irish-born population stand at 5.9 per cent in 1851. The Irish also made their way to the east coast, particularly to Dundee, where a large female

Irish community established itself. Edinburgh had only a small Irish community of 6.5 per cent of the total population in 1851.

However, it was the industrial areas of the west of Scotland which saw the largest concentrations of Irish immigrants. Almost 29 per cent of all Irish migrants settled in Glasgow but the smaller industrial towns of the west also had substantial Irish communities. The population of Coatbridge in 1851 was 35.8 per cent Irish. The Historian Brenda Collins notes that the Irish movement to Scotland provides a particular example of a general case of rural-urban migration.

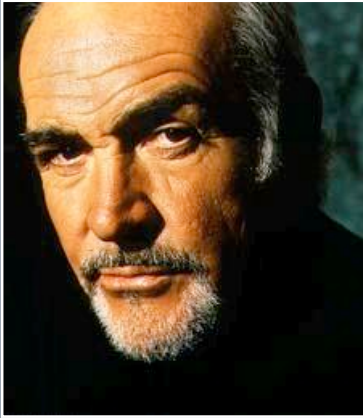


**Irish women.
Dundee Jute Mill.**



A map showing the main areas of Irish settlement in Scotland

Famous Scots of Irish descent :



Occupations:

Most of the Irish immigrants who came to Scotland were unskilled labourers. They worked on farms, factories, coal mines and doing general unskilled manual work. Irishmen became famous as 'Navvies' building the railway network that formed the basis of Scotland's Industrial Revolution.

Often, Irishmen would accept lower wages than the Scots and, as a result, many Irish gained an unsavoury reputation as strike-breakers, hired by unscrupulous employers to break the power of the unions in the first few decades of the nineteenth century.

However, many Protestant Irish were recruited to fill skilled jobs (such as boiler makers in the ship yards) and there is also evidence of many Irish servicemen, particularly sailors, settling in Scotland (during the 18th and 19th century a third of the Army and Royal Navy were Irish).

The Impact of Irish Immigration.

In the short term, the impact of the Irish in Scotland could be regarded as a negative one. Evidence from Ayrshire and Lanarkshire tells us that their use as strike-breakers created hostility and violence. However, in the long run, it could be argued that their impact was a positive one, complementing the native labour force by taking on menial jobs that were vital to the development of industrial and urban society but were not seen by young Scots as an attractive employment opportunity. Friedrich Engels (joint producer – with Karl Marx - of the Communist Manifesto, 1848) claimed in 1845 that the progress of the British industrial revolution would have been impeded but for the labour power of the immigrants from across the Irish Sea. Although Engels was talking particularly about industrial life in Lancashire (England), his comments were possibly even more relevant to Scotland, where the Irish population made up a higher proportion of the unskilled labour force.



Irish Navvies

However, at the time, many Irish did not get any credit for their part in sustaining the economic miracle. As Historian Tom Devine highlights, “they were —strangers in a strange land, alien in religion, speech and culture, massed at the bottom end of the labour market, often attracting vociferous criticism for burdening ratepayers and the Poor Law with hordes of shiftless paupers, and the scapegoats for every conceivable social ill from drunkenness to the epidemic diseases of larger towns”.

The Social Experience of Irish Immigrants

The table below shows the number of natives of Ireland and their descendants who were classed as paupers

Year	Total pauperism	Irish pauperism	Percentage of Irish pauperism to total pauperism
1911	106,251	8,444	7.9
1921	98,651	6,717	6.8
1922	117,533	8,628	7.3
1923	122,534	8,994	7.3
1924	127,107	9,342	7.3
1925	130,813	9,300	7.1
1926	x131,848	xx10,715	7.3
1927	127,612	9,654	7.6
1928	131,745	10,202	7.7
1929	136,517	10,127	7.4
1930	140,716	10,154	7.2
1931	156,169	11,593	7.4
1932	173,667	12,207	7.0
1933	195,032	13,678	7.0

x Excluding 35,053, members of miners' families

xx Excluding 1,519 members of miners' families

Tasks

The Irish in Scotland

- (1) Describe Irish settlement in Scotland before 1846.
- (2) What impact did the Irish potato famine have on the numbers of Irish immigrants coming into Scotland?
- (3) Copy and complete the table below, which gives information about Irish settlement patterns in Scotland.

Area	Statistics (where available)	Information
Wigtonshire/ Kirkcudbrightshire		
Dumfries-shire		
Edinburgh		
Dundee		
Glasgow		
West of Scotland industrial towns		

- (4) Describe the work done by Irish immigrants.
- (5) Using your knowledge of the Industrial Revolution (and urban living conditions during this period) and the pauperism statistics - explain how these settlement and work patterns would have affected the social and economic conditions the Irish would have experienced. 8.

Catholic Irish

Before you begin to look at the experiences of the Catholic Irish in Scotland in more detail, it is vital that you take the following information into consideration.

Historians generally agree that throughout the period 1830 - 1939 there were **different phases of Catholic Irish Immigration, which caused different reactions from the native population.** With this in mind, the experiences of the Catholic Irish immigrants differ greatly. Many historians regard **the first phase of Catholic Irish immigration as occurring before the Great Famine of the 1840s.**

The striking feature of the first wave of Irish immigrants was the **speed of their assimilation.** Many lost their faith as a result of **inter-marriage** with the native Scots, while others found that the absence of Catholic priests or schools in Scotland led to a more **gradual weakening of their beliefs.** For example, in 1836 there was only 1 Catholic priest in Glasgow for every 10,000 Catholics. Part of this assimilation can be seen through the **loss of Irish surnames;** O'Neil became McNeil for example. "Many of the first and even second wave of immigrants quickly became invisible".

The period from the Great Famine to the early 20th Century represents a distinctive new phase in relationships between the native Scots and the Catholic Irish immigrants. In these years Scots attitudes

towards the immigrants

hardened as tensions rose.

Another noticeable shift can be seen in the years during the First World War, when **Scots and Irish worked in harmony as each contributed to the war effort.**

Again, however, **during the economic depression that followed the War many Catholic Irish were used as scapegoats as attitudes again hardened towards the immigrants.**

Assimilation and the Lives of the Irish in Scotland.

Religion:

Religious differences between the Catholic Irish and the Protestant Scots were very noticeable.

Due to a lack of Catholic priests and churches in Scotland (in 1836 there was only 1 priest for every 10,000 Catholics), many of the early immigrants lost their faith.

In the early period of migration, intermarriage with protestant Scots (which was seen as the quickest way to assimilation) was also relatively common. However, this was made more difficult by the Vatican's rigorous Ne Temere decree of 1908 (literally meaning —not rashly) The Ne Temere decree meant that priests could refuse to perform mixed marriages between Catholics and Protestants.

By 1878, the number of priests in Glasgow had risen to 134 and had further increased to

234 by 1902. A total of 44 new chapels were built. Catholic priests at this time also began to forge much stronger links with their community and there were also Catholic social agencies - such as the St Vincent de Paul Society created to help the poor. These, along with the sporting successes of Catholic teams, such as Celtic (see section on Sport) helped to create an alternative community for Irish immigrants and their descendants.

Education:

Catholic schooling (which would later be one of the key influences maintaining the religious identity of the Irish immigrants) was, during the early period of Irish immigration, considerably lacking. Catholic schools initially received no state funding and relied solely upon voluntary contributions to survive. They were also bound by state legislation that prohibited teachers from instructing in the catholic faith and protestant bibles were to be used in all religious lessons.

The 1872 Education act made education compulsory for all children, which only acted to increase the burden of financing the Catholic schools. Major fundraising campaigns, fairs and concerts were organised in aid of school funds. All of these enhanced the community pride and identity enormously and was a remarkable achievement for a largely poor community. By 1876 there were 192 institutions serving nearly 25,000 students.

Education contd.

However, despite these successes it was not enough to prevent Catholic schools lagging behind the state schools in terms of buildings, resources and teaching staff.

Following the end of the Great War, the Education (Scotland) Act 1918 brought Catholic schools into the state system. This relieved many of the poorest communities of the increasingly intolerable burden of financing their own school systems.

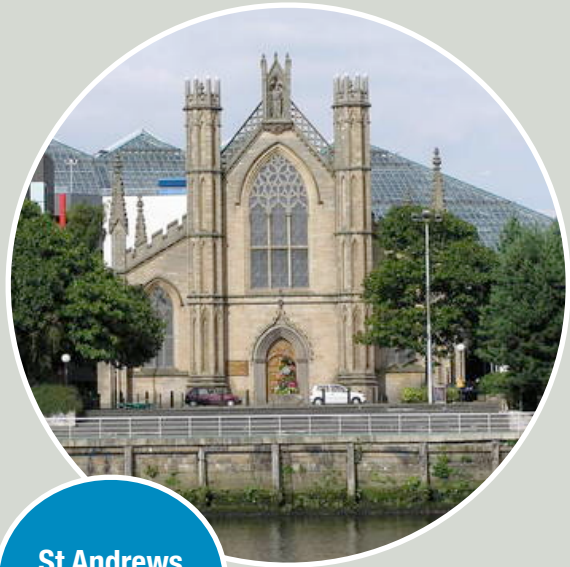
For agreeing to this transfer the Catholic schools were granted full rights to allow priests to take active involvement in their schools as well as the right to appoint 'approved' (by the church) teachers. To this end, the ethos of the school was kept, but the cost of running them became the responsibility of the state.

This change provoked some furious protests from protestant communities who complained about their rates being used to fund Catholic schools, 'Rome on the rates'. But in the long run this act opened up the educational opportunities of the 20th Century to the Catholic Irish, without which, may have seen them eternally condemned as underprivileged and alienated.

The 1918 Education Act helped to improve the education levels of the Scots-Irish, allowing

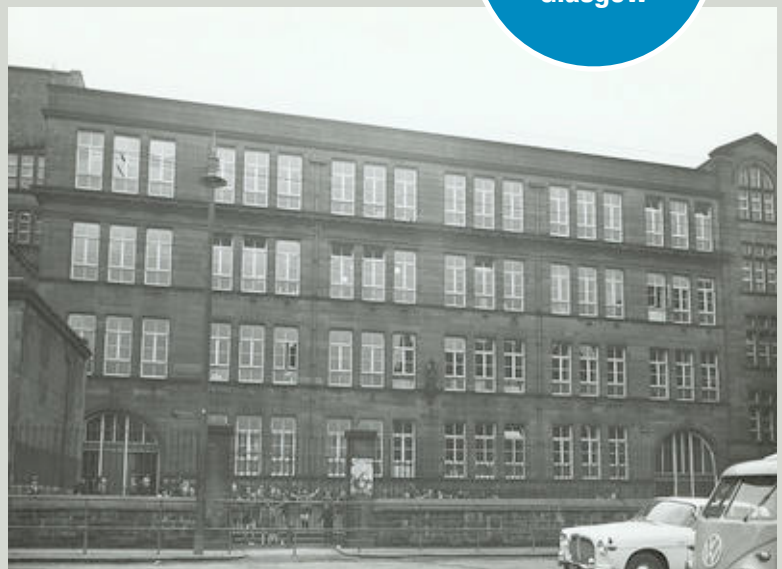
them access to higher education and better jobs. This undoubtedly quickened the process of assimilation.

(The picture to the right of St Andrew's Cathedral on Clyde St, Glasgow, built 1816, was the Catholic church that re-introduced public Catholic worship in Scotland since the 16th century Reformation.)



St Andrews Cathedral

St Mary's Primary School Glasgow



Politics:

At the same time as the Catholic identity was strengthening, it is also clear that the feeling of ‘Irishness’ was becoming more pronounced - (this seems strange as many of the second or third generation Scots-Irish had never even set foot in Ireland).

However, this growth in nationalism was largely politically driven. The Home Rule Movement was founded in 1870 with the main function of supporting pro-Home Rule candidates in General elections (with the eventual aim of overturning the 1800 Act of Union).

As tensions and violence increased into the 20th Century the membership of home-rule parties kept the ‘Irish Question’ in the minds of the Government. By 1920, there were 80 Sinn Fein clubs in Scotland, all of them were committed to the military struggle against Britain.



The logo of Sinn Fein.

Sport:

Edinburgh Hibernian (founded in 1875) became the first Catholic football team in Scotland. This was quickly followed by teams in many of the majors towns –

Dundee United are another example.

However, Celtic football club became the proudest sporting symbol of the Catholic communities. Celtic football club was first proposed by Marist (a catholic religious order) brother Walfrid as a way to help feed and clothe poor of the east end of Glasgow.

However, it also helped to perform a second function as it provided a way of keeping young Catholics together in their leisure time and relieved the fears of many Catholics that there had been too much mixing between the two groups.

After initial early success, following its foundation in 1888, Celtic went on to win six consecutive Scottish League titles between 1905 and 1910. This not only gave the Irish community a sense of pride but as gathered thousands around the Nationalist cause as several of Celtic’s leading directors were well known supporters of Home Rule.



The Hibernian FC badge - still clearly showing their Irish roots (Harp)

Work:

Certainly the immigrants who were sometimes used as strike-breakers against the native

workers found it hard to assimilate. But, most of the evidence for this comes from Lanarkshire and Ayrshire during the 1830s. There is evidence to suggest that Irish and Scottish workers combined for a common purpose. Irish men were often to the fore in much trade union activity – for example they dominated the membership and leadership of the Glasgow Cotton Spinners’ Association.

However, many Catholic Irish found opportunities in skilled jobs or professions limited – there were no Catholic members of the Society of Engineers until 1931.

The Irish and Scots did share a common experience in the workplace and, as early as the 19th Century, the Irish became involved in trade union activity, including the national Labourers Union and the Dock Labourers Union in Glasgow. Historian Tom Gallagher suggests that labour would, “help to reconcile them with their place in the British state and the horizons of many would be to the context that loyalty to their class would become more important than loyalty to their parish or ancestral homelands”.

By 1900, then, the Irish immigrants and their descendants seem to have developed a distinct and introverted ethnic community in Scotland with their own schools, chapels, sports clubs, social organisations and even political agenda.

Tasks

The Effects of the Great

War:

During and after the First World War the Irish connections with Scotland became ever stronger as it seemed as if their ties with Ireland were finally starting to weaken. Not only did the immigrant and native communities share the bloody sacrifices of the war, but large numbers of Scots-Irish enlisted even before conscription was introduced in 1916 (with 6 being decorated with the Victoria Cross) – with this, any doubts over the commitment of the Irish to their new homeland were removed.

Assimilation:

(1) To what degree did Catholic Irish assimilation into mainstream Scottish society take place?

(To answer this question you will need to find the positives and negatives for the headings below - e.g. evidence that shows assimilation did take place and evidence that shows it didn't)

- (a) Religion.**
- (b) Education.**
- (c) Politics.**
- (d) Sport.**
- (e) Work.**
- (f) World War I**



The Reaction of The Scots to Irish immigrants:

Initial reaction to the Irish immigrants was generally peaceful and accepting. The Glasgow Courier commented in 1830; "In our opinion, the Irish have as much right to come to this country to better their lives as the Scots and English have to go to Ireland or any other part of Britain for the same reason. Let us hear no more complaints about the influx of Irish having a bad effect on Scotland unless it is to do something about tackling the problems which caused the emigration".

However, **following the mass influx of Irish immigrants in the years after the Great Famine, many of them were considered to be amongst the very lowest class of people.** *The Report from the Scottish Census of 1871* highlighted that "[the Irish] will have a bad effect on the population. So far, living among the Scots does not seem to have improved the Irish, but the native Scots who live among the Irish have got worse. It is difficult to imagine the effect the Irish immigrants will have upon the morals and habits of the Scottish people". The attitude of the ordinary working class men of Scotland's towns and cities reflected the anti-Irish feelings set out in this official government report - but, as you can imagine, the **sentiment was felt with an increased intensity by those who experienced the negative**

aspects of their immigration the most.

Violence:

There was little open violence towards the Irish immigrants before the Famine. **Most of the sectarian conflicts were between Irish Catholics and Irish Protestants** (usually centering around the Orange order marches (see section on Protestant Irish) where the tribal disputes of the old land were fought on new soil.

However, **tensions (usually based upon religious or issues over employment) were increased by the Great Famine** and as a result, the Scottish Reformation Society was founded to "resist the aggressions of Popery..." It soon had 38 branches up and down to country. Anti-Catholic publications such as *The Scottish Protestant* (founded in 1850) drew a striking link between the flood of immigrants and what it described as the menace of Popery; "If the hopes of Popery to regain her dominion of darkness in this kingdom of Bible light are beginning to revive, it is because she is colonising our soil, from another land, with the hordes of her barbarised and enslaved victims...".

However, **this phase of open hostility did not last for too long and had all but ended by the late 1850s. Sectarian disturbances after this date were confined mainly to the West of Scotland** – and usually

involved protestant Irish. Towns on the east coast of Scotland such as Dundee and Edinburgh were relatively quiet.

However, the long term effects of the violence and hostilities of the late 1840s and early 1850s can be seen to be much more significant in assessing the nature of Irish assimilation into Scottish society. There is evidence to suggest that these tensions strengthened the Irish identity as it caused many Irish communities in Scotland to become more detached as they increasingly turned to their religion for guidance in their time of need.



Scottish Reformation Society (founded 1851) were an openly anti-Organisation who campaigned against what they saw as the "aggressions of Popery"

Post War Animosity:

As we have seen earlier in this unit, World War one played a significant role in helping many Irish immigrants to assimilate. However, **the War was followed by a period of depression**, mass unemployment and a wave of Scottish emigration. The Scots-Irish, who were widely regarded as alien in race and religion became for some the obvious scapegoats for Scotland's problems. This was felt particularly strongly in areas with large Irish communities where **strains upon the labour market became obvious**. From 1922, the General Assembly of the Church of Scotland campaigned against the supposed effects of Irish immigration. The only way to stop this, they reported, was to control immigration from the Irish Free State and to deport all natives of that country who were in Scottish prisons or receiving poor relief.

By late 1920s there were also **politicised anti-Catholic movements** such as the Scottish Protestant League in Glasgow. With political and religious institutions involved in sectarian hostilities, any violence towards Catholics appeared to be legitimate. By the summer of 1935 sectarian attacks were endemic. Importantly though, the Church of Scotland failed to win the support of any of the major political parties and this period of sectarianism proved to be short-lived and was all but ended by the improvement of economic

conditions in the year before WWII.

Conclusion:

Whilst we have noted many of the difficulties above - including the hostility of mainstream society - which many Irish Catholics faced in acquiring an identity that would sustain them in their new environment, Historian Tom Gallagher suggests that there were a range of factors which gradually enabled this immigrant community to interact with Scottish society. These included **the success of Glasgow Celtic; the emergence of the Labour Party after 1906; the absence of any deep-seated sectarian rivalries outside Clydeside; the comradeship of the 1914-18 war and the 1918 Education (Scotland) Act.**

Yet Gallagher also places Irish Catholic identity within a Scottish context by noting that **Scottish society was also changing during the same period** and that the **elasticity of a developing concept of 'Scottishness'** made it progressively easier for Irish immigrants and their descendants not only to be accommodated but also to retain an Irish Catholic identity within Scottish society.

Extension of Knowledge - Task:

Go to

www.ltscotland.org.uk/higherscottishhistory and navigate your way to the **'Migration and Empire'** page. Click on Audio Sources.

(1) Listen to the podcast "Letter from the Home Office on Irish Immigration" (dated October 1933) and complete the worksheet provided by your teacher.

(2) Listen to the podcast "Scottish Board of Health memorandum" (dated June 1922) and complete the worksheet provided by your teacher. (copies of the worksheets are also available in the resources section of the website)

The Reaction of the Scots;

(1) Describe the reaction of Scots to the early Irish immigration (1830). Give evidence for your answer.

(2)(a) Explain why this attitude change?

(b) Describe the attitude of many Scots towards the Catholics after 1846. Give evidence for your answer.

(3) Describe the Sectarian violence that happened in Scotland...

(a) Before the Famine.

(b) During the 1840s and 1850s

(4) Explain the significance of the long term effects of the anti-Catholic violence.

(5) Why did attitudes towards Catholics changed in the aftermath of WWI?

(give at least one piece of evidence to support your answer).

Source Practice

This source comes from a meeting of the General Assembly of the Free Church of Scotland and refers to the question of Irish Immigration. The source was published in the Glasgow Herald newspaper on the 28th May 1929 and shows comments made by Rev John Calder (from Campbeltown) who was the Vice Convenor of the Assembly and who presented the report.

Mr Calder said that he did want to say one harsh or unkind word about the Irish Nation. "They were a warm-hearted and sensitive people" - (applause) - "a part of the great Celtic race with great Celtic characteristics" - (applause) - [but] "if the Scottish nation was being injured by an unregulated influx of low-grade Irish, it was right, surely, to seek legislation for self protection. It was the committees contention that the unemployed Irish, instead of coming over here and being supported by the already overburdened taxpayer of this country, should be supported by the Irish taxpayer" - (applause). Giving statistics on the Irish population in Scotland, Mr Calder stated that "the number of persons of Irish birth and extraction in Glasgow provided more than their fair share of criminals. The statistics of Barlinnie and Duke street prisons were 45 per cent and 42 per cent Roman Catholic"...he called upon the government "to declare a definite policy for regulating the inflow from the Irish Free

Written Task: How Useful is the source for investigating attitudes of Scots towards Irish Catholics?
(5)

Remember:

1. When was the source produced? Does that add or detract from the value of the source? **You must give a reason** for your decision.
2. Who produced the source? Does that add to or detract from the value of the source. **You must give a reason** for your decision.
3. Identify the issues: Which issues are relevant to the theme? Do they help us in terms of the question? Note them down. Is the information accurate/bias/exaggerated? Does this increase or decrease the value of the source? **You must give reasons for your decisions.**

Protestant Irish

Settlement and Patterns:

For many of the Protestant Irish who emigrated in the 19th Century, **Scotland was not a strange land.** Many of their ancestors had moved to Ireland (in particular the Ulster region) from Ayrshire, Wigtownshire and Argyll in the 17th Century. Since then links had been strengthened through education, trade and family connections - and as a result, **assimilation into mainstream Scottish society was often much more straight forward.**

By 1830, Irish Protestants made up around quarter of the total Irish immigration to Scotland, although in some areas and occupations their number was much greater than this average suggests. For example in some of the weaving centres (Girvan, Wigtown and Newton Stewart), or the cotton mill communities (Blantyre in Lanarkshire for example) this was particularly true as protestant Irish significantly outnumbered Catholics.

Protestant Irishmen were also commonly found in the mining and iron-making districts (with a key settlement and community in Airdrie) as well as the shipbuilding industry located in Govan and Patrick (both in Glasgow).

Work Patterns:

Historians have highlighted this area as one of the key differences between the Catholic

and Protestant immigrants. Evidence clearly suggests that the **Protestant Irish were usually found in higher-skilled occupations than their Catholic counterparts. Protestants often arrived in Scotland having been directly recruited by employers for skilled or semi-skilled employment.** Adverts were placed in Belfast newspapers and those who applied travelled to Scotland with warrants provided by their firms. On arrival in Scotland, many found themselves with accommodation allocated to them and schooling provided for their children.

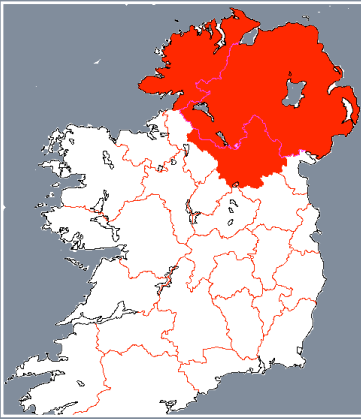
Bairds of Gartsherrie (the greatest Scottish **iron-making** firm of the Victorian era) was one such company that employed mass numbers of Protestant Irish at its massive Coatbridge works. A similar story is true for the Glasgow **shipyards** where Protestant Irish could be found in skilled jobs such as boilermakers. In contrast, Catholic Irish appeared to be permanently excluded from the best jobs.

However, **to describe the Protestant Irish as simply a labour aristocracy would be exaggerated.** Until the 1840s, many Protestant Irish worked as **weavers** – a trade that was often subjected to falling earnings and skill dilution – and in the 1880s the majority of Protestant Irish in Greenock were **general labourers** in the steel-making industry. Studies of the recipients of poor relief also show that a substantial number of Protestant

Irish claimed throughout the 19th Century – although the majority of recipients were still Irish Catholics.

Assimilation:

Although assimilation (in terms of work and religion) appeared relatively straightforward for the Protestant Irish immigrants, it soon became clear that **many of the sectarian tensions and rivalries that existed in Ulster before emigration, had not been forgotten despite their assimilation into mainstream Scottish society.** Founded in Armagh in 1795, the **Orange Order**, (and named after King William III, Prince of Orange) held the aim of defending Protestants against the Catholic secret societies that were becoming aggressive in the area. By 1830, there were lodges in Galloway, Ayrshire and Glasgow. Although not all Protestants became members of the Orange Order, the correlation between the strength of the Order and the scale of Protestant settlement in the town or region is striking. For example, all 6 lodges in Glasgow were situated in weaving districts (such as Calton) where significant numbers of Protestant had settled. Membership of the Orange Order became a family tradition and 'Orangism' began to influence basic rituals of life – weddings and funerals for example. Bonds between the Order and the working class Protestants were strengthened through a series of social welfare measures.



Despite this, the nature of the Order remained confrontational. **Marches and protests** held annually on the 12th July (to celebrate the anniversary of the Battle of the Boyne – and intended to demonstrate Protestant superiority) were often accompanied by **violence**. To this end the marchers were banned in Lanarkshire for 10 years (from 1857) following an attack in Airdrie. This communal identity and association with the Orange Order was strengthened in the 1860s by the influx of skilled men from Belfast to work on the Clyde shipyards. This helped to maintain the close links between Ulster and Glasgow and increased the number of lodges in shipbuilding districts. By 1914, the three largest “Orange” areas in the country were found in Greenock, Partick and Govan – all ship building areas. Significantly,

“Orangism” was weak in the east coast of Scotland (particularly in Dundee) where there was a large population of Catholic Irish.

The links with Ulster had clearly not been forgotten, as was powerfully demonstrated during the Irish home rule crisis in the years before World War I. In hindsight though, these actions were the peak of militant Irish Protestant activity in Scotland. After the Great War, Protestant migration to Scotland reduced to a trickle, and as a result, the links to the home country inevitable became much weaker.



Protestant Irish

Tasks

(1) To what degree did Protestant Irish assimilation into mainstream Scottish society take place?

(To answer this question you will need to find the positives and negatives for the headings below - e.g. evidence that shows assimilation did take place and evidence that shows it didn't)

- (a) Ancestry.
- (b) Religion.
- (c) Work.
- (d) The Orange Order.

Group Work/Paired work:

(1) To what extent did sectarian rivalries exist in Scotland? Provide evidence to back up your conclusions.

(2) Compare the fortunes of the Irish Protestants in Scotland with those of the Irish Catholics. In what ways did their experiences differ?

Lithuanian Immigration

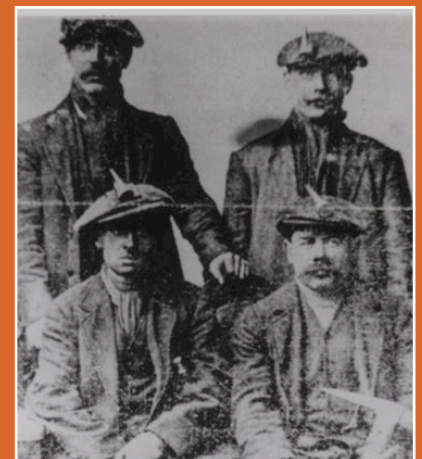
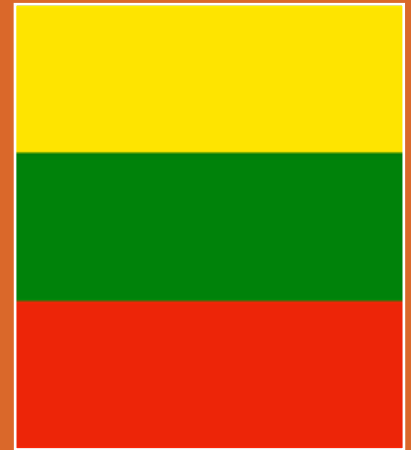
Why did Lithuanians come to Scotland?

The Immigration of Lithuanians into Scotland began during the **late 19th century**. From the early 1890s a **severe famine** caused around a quarter of the population of Lithuania (650,000) to emigrate. It appears that others to leave were Jews **escaping persecution**. A rumour, that still survives to this day, also suggests that for some the journey to Scotland began even earlier, and was in fact instigated following their **desertion from the Tsar's army during the Crimean war (1853 - 1856)**. Regardless of their reasons for leaving their homeland as many as 5,000 - 6,000 Lithuanians settled in Scotland in the late 19th and early 20th Centuries - some having already secured jobs in Scotland before making their voyage.



But, for many of the Lithuanian immigrants, it is unlikely that Scotland had been intended as their final destination - with America, and in particular New York, seen as the ideal place to begin their new life free from poverty and repression.

However, there are two main reasons why Lithuanian immigrants ended up here rather than in New York. Firstly, having arrived at the port of Leith in Edinburgh many found that they simply **could not afford the onward journey** and were forced to settle here. Others, it appears, were **deceived into thinking that they had arrived in America** when in fact they were in Scotland!



Lithuanian coal miners - Bellshill (late 19th Century).

Lithuanians in Scotland

It was not uncommon, during times of depression or crisis in Europe, for the large industrial companies of Britain to target fleeing migrant workers as a **cheap and willing source of Labour**. It is certainly true that this was the case for many Lithuanian Immigrants who arrived in Scotland having been **pursued by agents of major iron and steel companies** such as Bairds and Dixons. Recruited by these firms to come to Scotland to **dig for coal in company owned coal mines**. To this ends, communities of Lithuanians grew up in Lanarkshire (around the coal mines).

However, the Lithuanian immigrants can also be **divided by their religion**. The majority of immigrants were Catholic but there were also many Jewish settlers too. Jewish Lithuanians tended to settle around the Gorbals area of Glasgow while the larger Catholic population stayed in areas such as Bellshill in Lanarkshire.

The Scottish Reaction to Lithuanians:

The Historian Maan has suggested that "Being of the same faith and the same colour of skin, there were no strong barriers between the Scottish and Lithuanian people". However, it would take many years before this statement would be a accurate reflection of Scottish and Lithuanian relations. **Initially the**

Lithuanian workers were not welcomed as the Scottish people looked towards them with anger and contempt. The Lithuanians were not only **seen as extra competition for jobs**, but were **willing to work for lower wages than the Scottish workers**. For this reason this reason employers also **used them as strike breakers** (leading to further anger). Indeed, the Issue of Lithuanian miners wages was raised at the STUC (Scottish Trade Unions Centre) congress in Glasgow in 1892 where the local media took up an anti-immigrant stance. Jewish Lithuanians were described as being "most filthy in their habits of life" as well as a danger to the health of the local community.

Although many of the problems between the two communities lay in the issues of wages and working safety standards there was also growing insecurities over **religious differences**.

The incoming Catholic Immigrants only added to the opposition from the largely protestant communities. As tensions between native Scots workers and Lithuanians increased it became common for the immigrants to be referred to as 'Poles' or Polish (the equivalent of calling someone from Scotland 'English').

The Lanarkshire coal fields had a tradition of sectarian rivalry, as the Historian Miller has highlighted; "The traditional **religious bigotry**, particularly in the west coast of Scotland, meant

that there were two reasons why Lithuanians suffered ostracism and prejudice a) they were foreigners and b) they were Catholic".

However, having suffered more than a century of persecution at the hands of the Russians, this was nothing new to them and many Lithuanian communities were still able to maintain their identities and religion.

Once these tensions began to ease, many of the **Lithuanian coal miners joined their Scottish colleagues in fighting for improved conditions** and were even accepted into the Lanarkshire Miners Union.

When WWI broke out the Lithuanian population living in Scotland were divided. There was a large number who remained to fight for Britain and helped to support our war effort. On the other hand, some, still seeing themselves as Russian, refused to fight for the British Army and around 900 men left for the Russian port of Archangel to join with the Russian troops. Many of those who volunteered never returned to Scotland at the end of the war. Furthermore, the restrictions placed on immigrants during wartime under the 1914 Aliens Restrictions Act ended immigration from Lithuania.

Reaction of Scots contd.

The effects of this act were, however, much more damaging to the image of Lithuanians already living in Scotland. Under this act **all immigrants were compelled to register as aliens.** To this end, all Lithuanian migrants, even those who had been resident in Scotland for 30 years or more (perhaps even having sons serving in the British Army) would have to register.

Worse followed with the 1917 Anglo-Russian Military Convention that allowed the deportation of 'Russian Subjects' to ensure that they undertook military service. 1200 Lithuanian men of working age were sent away leaving over 200 dependant families in Bellshill alone. By the time many arrived in Russia the country was in the middle of the Bolshevik Revolution. Only 1/3 of these men returned to Scotland.

The 'changing face' of Lithuanians:

Even the native Lithuanian names were shown a degree of ignorance by immigration officials who often given new names to Lithuanians when they arrived in this country. Vicentas Stepsis becoming Willie Millar for example. There is even the case of a Lithuanian in Ayrshire who after signing for his pay with an X, saw his name transform into

Joseph Ecks. However, as the 20th Century developed many Lithuanians chose to **change their names to avoid harassment or in a bid to gain equal opportunities.** For example, during the economic crisis of the 1930s, when Scottish society looked to blame the continued existence of immigrant workers for the widespread economic depression, many Lithuanians **changed their names to conceal their ethnic identity and improve their job prospects.**

Famous Lithuanian:

One of the most famous Scots of Lithuanian descent is Sir Matt Busby - who was manager of Manchester United between 1945 and 1969 (winning the European cup - pictured - in 1968). He was born of Lithuanian ancestry and lived for most of his early life in the mining village of Orbiston, Bellshill,

Sir Matt Busby



Assimilation and the Lithuanian Identity:

The presence of **Lithuanian priests and ministers within catholic churches helped to preserve a sense of Lithuanian identity.** The first Lithuanian Priest in a Catholic Church in Scotland was Father John Czuberkis - who served from 1904 - 1911 (see below). The Church also helped to promote the use of their own tongue through language classes and the production of their own newspaper Iseiviu Draugas (Immigrant's Friend).



This Church in Mossend (Lanarkshire) was the first Church in Scotland to have a Lithuanian Priest.

Assimilation was initially confined to the realms of politics and industrial relations. In all other spheres the Lithuanian communities were mainly separate and distinct.

While they did not tend to live in ghettos, the tendency to cluster in particular streets of a few towns in central Scotland made them easily visible - especially through the often very **colourful national dress** of the women and the children.

Within the home the **language, culture, food and even furnishings were all Lithuanian** and the mothers played a crucial role in maintaining the identity and eventually formed the Lithuanian Catholic Women's Society in 1929. In some communities there was also a **vibrant social life** (there was even a Lithuanian orchestra). This culminated in the 1905 Lithuanian Festival in the City hall in Glasgow - which had displays of folk music, dance and traditional songs.

However, a petition for a separate Lithuanian Church in Bellshill (1898) was rejected - on a number of grounds - including the fact that the Lithuanians were considered too small in number and were not considered to be a permanent community. This decision, taken by the Archbishop of Glasgow, was of **key importance in the assimilation of Lithuanians into Scottish culture - as a national church was essential to such a small community if their culture was to survive.**

The process of assimilation was only quickened during the inter-war years as the **traditional mining communities began to break up** (as demand for coal dropped), **marriage outside the community became common**, men gained a foothold in local communities through **involvement in Trade Unions, children attended local schools and the Lithuanian language became almost obsolete.**

After WWII a further 5,000 Lithuanian 'Displaced Persons' came to Britain - with several hundred moved to Scotland and settled around the Lithuanian heart-land of Bellshill. By 1950 the new arrivals, along with many of the original saved enough money to establish the Scottish-Lithuanian Institute to preserve their culture. The Institute organised meetings, dances and even established boys football teams to play in the traditional colours of Lithuania (Yellow, Green and Red). In 1979 the Institute was replaced by the Scottish Lithuanian Club. In today's society, the Lithuanian culture is not too strong in Scotland. Many immigrants are now third or fourth generation and see themselves as Scottish rather than Lithuanian.

Tasks

(1) Write detailed notes on Lithuanian Immigration summarising the following headings

- (a) Reasons for immigration to Scotland.
- (b) Patterns of settlement.
- (c) Employment.
- (d) Assimilation.

Source A comes from *The Lithuanians*, History today, 35:7 (July 1985)

"Those immigrants who arrived in Scotland from Tsarist Lithuania came primarily from peasant stock, were predominantly Catholic and had virtually no contact with their Jewish compatriots whose experience of immigration was entirely different. Between 1868 and 1914...the Lithuanian population increased in size from a few hundred to around 7,000...it is significant, too, that a considerable number of Lithuanians, perhaps in the region of 15,000, were resident in Scotland only for a short time before moving elsewhere..."

"Firstly, there were ample opportunities for them to earn money working in the coal fields in Lanarkshire and Ayrshire. Secondly, employment with some of the larger companies included provision of company owned housing..."

2. How Far does source A explain the social and economic conditions experienced by immigrants to Scotland? (10)

Italian Immigration into Scotland:

A recent Italian voter census estimated that there are between 70,000 and 100,000 people in Scotland of Italian descent or Italian nationals, which is up to 1.9% of the Scottish population.

Why did Italians come to Scotland?

Although Italians have been coming to our shores since Roman times, most Italian-Scots can trace their roots back to the 1890s when **famine, drought and extreme poverty** forced many of their forefathers - mostly from agricultural communities - to escape Italy. Just like Lithuanian immigrants, many **Italians saw Scotland as a stopping point en route to America**, or were similarly recruited. Between 1891 and 1911 the Italian-born population in Scotland grew by nearly 400%.

Most of the early Italian immigrants arrived in this country from Tuscany in the North West of Italy. The vast majority of the

immigrants were male, who had attempted to **escape poverty, economic depression and famine** in their homeland in order to provide for their family. Most of the money that they would earn in Scotland during their first few months (even years here) would be sent home. Later, once they had established themselves in Scotland (and had businesses that were successful) they would be joined by their families - following classic chain migration patterns. The numbers of Italian immigrants that ended up in Scotland also **increased dramatically in the late 19th and early 20th centuries when America tightened many of their immigration policies and closed the door** of opportunity for many of the poorest Europeans.

The picture below is the 'Lossie Cafe' in Lossiemouth opened by Domenico Rizza, who arrived in Scotland in 1907. It is of course Rizza's Ices now.



Making a living:

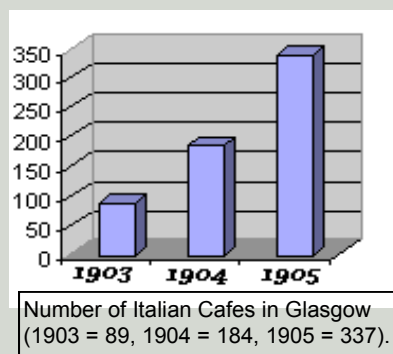
Early immigrants worked as **street vendors**, firstly selling religious craftwork door to door (using previous skills from their homelands - e.g. plasterer) and then moving into the **catering business selling ice-cream from carts, before gravitating to ice cream parlours or fish and chip shops** (or even a combination of both). Popular mythology has it that the Scottish "poke" of chips derived from the cry of "poco poco" shouted by Italian street sellers offering boilings or in a twist of paper.

Initially these shops and restaurants grew up in the working class areas of the cities (from as early as the 1870s), but **by the 1920s they had developed into much larger - even luxury - establishments in city centres**. There are many famous Italian businesses in Scottish society. Nardini's in Largs boasted a beautiful Art Deco tearoom that became an attraction for many Scots. Valvona & Crolla is a famous delicatessen based in Edinburgh. These examples are just some of the businesses which formed a key part of the Scottish economy in terms of catering.

Although the number of traditional Italian parlours has seen a significant decrease in more recent times. As well as catering, Italians also undertook **hairdressing** - establishing the college of Italian Hairdressers in Glasgow in 1928.

Settlement Patterns:

As Italian businesses took off in the 1900s, men - who had originally left Italy alone in search of work - were **joined by their families. As a result, the number of Italian immigrants and their descendants dramatically increased** (see table below). Although Italian communities could be found all over Scotland (including the Highlands) the majority of Italian settlement was in Glasgow (in areas such as Partick and the West End) and Edinburgh (mainly in the Grassmarket). By 1905 it is estimated that there were around **5,000 Italian Immigrants in Glasgow alone - making it the third largest Italian community in Britain**.



The Reaction of the Scots:

Initially, the reaction of Scots towards their new Italian neighbours was positive and accepting.

However, as time progressed there were some notable exceptions to this. Initial **religious differences were widened when the long opening hours of Italian businesses (especially**

Sunday opening) was

condemned by Protestant leaders. In 1906 the British Women's Temperance Association (the a group that usually fought against the use of alcohol) campaigned against the Sunday trading of ice cream parlours in Scotland and even opened a series of coffee shops to rival the Italian Cafes, aimed at the middle classes (with MacIntosh inspired designs) - such as the one on Ingram St, Glasgow.

Many Scots also highlighted the **unruly behaviour** that often happened within Italian businesses (mainly as a result of being the only place open after the pubs closed—though most did not sell alcohol). This led to cries that Italian Cafés were morally corrupt and newspapers, such as the Glasgow Herald reported on the 'ice cream hell'.

Xenophobic attacks on Italian properties increased during this time. It is also true to say that **Scottish shopkeepers soon felt threatened by the success of so many Italian businesses and as a result adopted a typically negative stance**.



An Italian Family open "Macari's" Fish and Chip Shop - Motherwell 1907



Reaction of Scots contd.

Furthermore, the Italian shops were blamed for **reducing the moral standards** of Glaswegian children - who it was thought had no need for luxuries like ice cream. **Italian parlours were also blamed for handful of other sins**, including encouraging children to smoke, attending dances until the early hours of the morning (sometimes held on the premises) as well as girls chasing after foreign boys. The downfall of women into prostitution was also blamed upon the Italian businesses and, on one occasion, medical records of the increase in teenage pregnancies were also used as evidence to 'confirm' the dangers of these shops.

In response to this threat to their livelihood, G. Dambrosio, president of the Ice-Cream Dealers Association asserted that the notion of teenagers in these shops at night was a 'bogey man of Glasgow, an imaginary evil'. Furthermore, by 1907 the Italians had begun to win the favour of the Temperance Movement - a fact that was further highlighted when

the Temperance Refreshment Traders Defence Association was established (an organisation comprising solely of Italians) to re-affirm their commitment not to supply alcoholic drinks. **The slow acceptance of new foods and cultures also help to improve the situation for many Italians by the 1920s.**

Assimilation and the Italian Identity:

The assimilation of the Scots and Italian identities was not particularly successful.

Through the long and often very anti-social hours - it was not uncommon for them to work 14 hour days, 7 days a week - that many Italians worked it resulted in very little contact with people from outside the Italian community. Even as businesses expanded it was common for owners to look within the Italian communities to recruit young workers. Leopold Guliani, by 1900, the wealthiest Italian in Scotland, paid for the passage of many young boys from his home town of Braga to work in his ice-cream empire.



Assimilation and the Italian Identity contd.:

Although school was considered very important few Italians went on to higher education - with the family business regarded as a top priority. In the households Italian was spoken, Italian food was the staple diet often with all the family dining together. Religious festivals were vehemently observed. During the early part of the 20th century, **Italians were expected to marry only Italians and it wasn't until the 1950's that there was a distinct shift in this thinking.** Indeed, many of the older settlers hoped to return to Italy to retire one day and only viewed Scotland as a transition period in their lives.

However, despite this apparent lack of interest in assimilation with the Scottish culture (and the previously mentioned tensions over shop activities and opening hours), it must be said that Scots and Italians lived side by side in almost unbroken peace for half a century.

Things changed when Italy entered The Second World War in 1940. Even though many Italian immigrants had no allegiance to fascist Mussolini, a large percentage of Italians in Scotland during the 30's were registered Fascist Party members - although this appears to be as a result of the far reaching influences of Mussolini and his party. **This led to obvious tensions and with the outbreak of World War II it**

proved to be, for most Italians in Scotland, a grim time. **Cafe's and businesses were vandalised and their owners persecuted.**

Italian men were even rounded up (leaving the women and children to fend for themselves and in many cases to run the family business by themselves) and were shipped to Northern Ireland, the Isle of Man or Orkney with the intention to deport them to Canada or Australia.

To make matters worse, many Italians were also subjected to the **anti-Catholic sectarianism** that was still common within Scottish society at this time.

Although the fish and chip shop, or image of ice cream on the beach have become traditional British icons. Most of the Italians that brought them to our land remained a very insular community.

Famous Italian-Scots:

Scottish-Italians have made (and continue to make) a massive impact upon the identity of Scotland and have contributed hugely to Scottish culture and sport - here are just some examples.

Peter Capaldi - Actor.



Jack Vettriano - painter



Paulo Nutini - musician



Nicola Benedetti - musician



Tasks

(1) Write detailed notes on Italian Immigration summarising the following headings:

- Reasons for immigration to Scotland.
- Patterns of settlement.
- Employment.
- Assimilation.

Source Task

The following extract is from A.J. Cronin's book; *Hatters Castle*, and gives us a glimpse into the reaction of conservative Scots to Italian Immigrants. In the Book the hero Denis drags his lover (Mary) into an Italian Café in Dumbarton

"He took her arm firmly and led her a few doors down the street, then, before she realised it and could think even to resist, he had drawn her inside the cream-coloured doors of Bertorelli's café. She paled with apprehension, feeling that she had finally passed the limits of respectability, that the depth of her dissipation had now been reached, and looking reproachfully into Denis' smiling face, in a shocked tone she gasped:

"Oh, Denis, how could you?"

Yet, as she looked round the clean, empty shop, with its rows of marble-topped tables, its small scintillating mirrors, and brightly papered walls, while she allowed herself to be guided to one of the plush stalls that appeared exactly like her pew in church, she felt curiously surprised, as if she had expected to find a sordid den suited appropriately to the debauched revels that must, if tradition were to be believed, inevitably be connected with a place like this.

Her bewilderment was increased by the appearance of a fat, fatherly man with a succession of chins, each more amiable than the preceding honest one, who came up to them, smilingly, bowed with a quick bend of the region which had once been his waist...

"Nice chap, that," said Denis, "straight as a die; and as kind as you make them!"

"But." quavered Mary, "they say such things about him."

"Bah! He eats babies, I suppose! Pure, unlovely bigotry, Mary dear. We'll have to progress beyond that some day, if we're not to stick in the dark ages. Although he's Italian he's a human being..."

(2) What can the reaction of Mary tell us about the misconceptions that many conservative Scots had towards the Italian immigrants?

(3) Why do you think that many people held such beliefs? - make sure that you include specific details in your answer.

CATHOLIC EDUCATION

Having looked at the three main groups of Catholic Immigrants to come into Scotland (Irish, Lithuanian and Italian) in the late 19th and early 20th century you should already have a good understanding about the attitudes of Scots towards them, as well as to what extent they were able to assimilate with Scottish society. The Table below shows figures for Catholic children attending Scottish schools and provides further evidence of the experiences of Catholic immigrants in Scotland.

Source Task

The following figures show the increase in the number of children attending Roman Catholic schools that has occurred at nine-year intervals, and the increase or decrease in the non-Roman Catholic school population in the same period.

Year.	Roman Catholic schools		Other schools	
	Total average enrolment	Increase in 9 years	Total average enrolment	Increase in 9 years
1901–02	71,293	–	713,662	–
1910–11	95,335	+24,042 (33.7%)	774,832	+61,170 (8.6%)
1919–20	113,881	+18,546 (19.4%)	756,491	–18,341 (2.4%)
1928–29	123,430	+9,549 (8.4%)	696,109	–60,382 (8.0%)

1. Look at the table above. Describe the trends in Roman Catholic schooling in Scotland in the early 20th century.
2. What conclusion can be made about the numbers of Roman Catholic children attending school from 1900 to the 1930s?
3. In which ways does this show a change in attitudes to Roman Catholics at the time?

Jewish Immigration

Why did Jews come to Scotland?

Jewish immigration to Scotland began in the early 19th Century with Jews settling in Edinburgh in 1816 and in Glasgow in 1823. However, **It was only after 1870 that Jewish immigration to Scotland reached significant levels.** Most of the Jews who settled in Scotland before this time were families who had **succeeded in businesses such as jewellery and tailoring.** However, mass migration of Jewish Immigrants from Central and Eastern Europe was stimulated in the last decades of the 19th Century. Many were escaping **persecution and anti -Semitism** at the hands of the Russian Empire (mainly from areas such as Latvia and Estonia as well as from Russia

itself) while others hoped to achieve prosperity in the West.

As a result, there were Jewish settlements in **Dundee** by the 1870s and in **Aberdeen** by 1893.

As with many of the other immigrants to Scotland during this period the Jewish immigrants were aided by **faster and cheaper transport.** In 1881, there were 225 Russians in Scotland, which constituted 3.5% of the total foreign population of Scotland. By 1901 the Russian (overwhelmingly Jewish) population was 6102, or 24.7% of the total foreign population in Glasgow. The influx of Jewish settlers was intensified during the **Nazi persecution of the 1930s** – but this was probably counterbalanced by the steady emigration of Jewish families to the United States.

The picture below shows the Garnethill synagogue, built in 1879.



'Jewish Tartan'

Settlement Patterns:

Initial Jewish migrants were relatively wealthy and as such settled in the **affluent area of Garnethill in the West End of Glasgow.**

However, when the migrants fled from persecution this settlement pattern changed. In the main, many of these **new arrivals were poor.** Of **Russian or Polish nationality** most of the immigrants spoke Yiddish and had very little grasp the English language. A sign of this change was the fact that the main centre of **Jewish settlement moved from Garnethill to the Gorbals** on the south side of the Clyde. By 1914 there were 10,000 Jews living in Glasgow (90% of the whole Jewish population of Scotland) with the vast majority in the Gorbals.

There were also **small pockets of Jewish communities in Edinburgh, Dundee, Falkirk, Greenock and Ayr.**

For subsequent waves of migrants, the Gorbals was seen as a 'safe' option as they would be welcomed and supported by the existing community. The Gorbals had two synagogues, a school for religious education, a Zionist reading room (Zionism is a movement that supports the creation of a Jewish State) and more than 60 Jewish Stores.

The Impact of the Jews in Scotland:

Jews found a degree of difficulty in gaining employment. Jews were not employed in banks

or in government offices. However, many Jews did not compete directly with Scots in the labour market; the **Jewish immigrant economy was remarkably self-sufficient. The majority ran, or worked in Jewish owned businesses as tailors or cigarette makers.** Many of them possessed skills that they had developed in industrial cities in Europe and were able to utilize them in Scotland.

In addition, Jewish communities developed their **own welfare systems** (including the boot and clothing guild) that ensured that Jews did not become a burden to the taxpayers or the Poor Law. More affluent Jews or Jewish businesses often funded these welfare measures. Jews also had their **own newspapers** and publications printed in their home language of Yiddish. The Glasgow Jewish Evening Times (below) is an example of that.



The Reaction of the Scots:

Such a large growth in such a well defined Jewish community in the heart of Glasgow **did not**

provoke as wave of anti-Semitism as you might expect.

Anti-Jewish organizations failed to make any headway in Scotland and the press refused to be caught up in the general London hysteria about alien immigrants.

However, **there was certainly some harassment, prejudice and discrimination** (for example many landlords refused to let accommodation to Jews) but all of this, of course, pales into insignificance compared to the persecution suffered in Eastern Europe and Germany during the same period.

Assimilation :

By 1920s, there were signs of social and cultural assimilation. Yiddish, once spoken in most homes was dying out and Yiddish newspapers folded one after the other. By 1928 there remained only the Jewish Echo which was published in English. After WWI the tradition of **Jewish involvement in medicine and law was becoming established** and went on to make a substantial contribution to Scottish society. In the early 1920s there were already nearly a dozen Jewish medical students on Glasgow alone. By this time **some of the best known businesses in Glasgow were Jewish-owned.** For example, Morrisons the dressmakers and Goldbergs retailers. With this success, there was a steady drift from the Gorbals to the richer suburbs in the south of the city. (Contd)

Such was the integration of Jews in Scottish society that even attempts by the British Union of Fascists to spread anti-Jewish propaganda in the 1930s were largely unsuccessful.

Nevertheless, social prejudice still flourished. Some bowling clubs refused to accept Jewish members and because of discrimination Jews founded their own golf club in Bonnyton in 1928 (but this in itself showed the growing successes of many within the Jewish community).

Jewish Immigration - Tasks

(1) Write detailed notes on Jewish Immigration summarising the following headings

- (a) Reasons for immigration to Scotland.
- (b) Patterns of settlement.
- (c) Employment.
- (d) Assimilation.

Group/Pair Task: “*The Jewish Leader*” Newspaper Task

Ask your teacher for an A3 copy of ‘The Jewish Leader’ newspaper article titled ‘Britain's Promise to the Jews’ and complete the questions below.

(1) Look at the first column from the newspaper. What were the main aims of *The Jewish Leader* in 1930? Give evidence to support your answer.

(2) Do you think that this type of publication would be welcomed in Scotland at this time? Give reasons to support your answer.

(3) Look at the second column – The Keren Hayesod Campaign. What are the main aims of this campaign?

(4) Which methods are being employed to try to raise money for the campaign? Give evidence from the source to support your answer.

Talking Point

Now compare your copy of the front page of “*The Jewish Leader*” with a copy of “*The Jewish Voice*”.

What are the main differences?

Why do you think that “*The Jewish Voice*” was published?

Other Immigration:

English Migration

The most prominent migrant group has been the English, and yet this is the group we know the least about. At each census until 1921 the English increased their numbers, growing from 1.5 per cent in 1841 to 4.0 per cent in 1921. Of course, in certain parts of Scotland the figure for English settlement could be much higher than the national total. There were more English-born residents than Irish-born in Edinburgh, and this increased as the 19th century wore on. In 1881 there were 11,514 English-born residents and 7,875 Irish-born. Forty years later the respective figures were 28,187 and 6,382.

The **attractiveness of Edinburgh for professionals** no doubt accounted for the large numbers of English in the city, but the latter were **also involved in the industrial development of Scotland**. It was English know-how and skill which was behind the development of the Scottish cotton industry. Many of the **early skilled workers and managers were of English origin**. In more recent times, the increasing trend towards foreign ownership of industries in Scotland has seen **more English firms establish branches north of the border**. The growth of government has also provided more civil service positions for English migrants. In spite of English involvement in the Scottish economy it remains a fact that we know more about the

Lithuanians in Scotland than we do about our nearest neighbours.

Other Immigrants:

Although the vast majority of our focus in this unit has been on immigration to Scotland from Europe, it must also be said that there were some African and Asian migrants too. African migrants often found work as soldiers or labourers. Evidence suggests that African and Asian immigrants were treated poorly by the Scots and many (especially those from India) were treated as little more than Serfs.

Extension Task - go onto the Higher Scottish History website and look at the documents on the 'Employment of tropical African races in Europe' and the 'Report about the Colonial Office conference in India'

Conclusion:

The experience of immigrant groups in Scotland was little different to that of other countries.

Discrimination and hostility gradually gave way after a protracted struggle to assimilation. Apart from the skirmishes between Irish Catholics and native Protestants the process was accomplished in a peaceful manner. Violence played little part in the immigrant experience in Scotland.

The Reaction of Scots:

The overall reaction of Scots (compared to the rest of the United Kingdom) was generally a positive one. However, in

particular times of depression it became clear that attitudes towards immigrants hardened. Before the turn of the 20th Century Britain adopted a policy that automatically granted immigration to the vast majority of the migrants. Demonstrations and anti-immigration attitudes, particularly from the more conservative 'restrictionists' who wanted numerical restrictions on immigration, caused the government to change policy and adopt a more discretionary immigration policy.

Acts of Parliament:

In **1905, the Aliens Act** was introduced in a bid to regulate immigration. The act for the first time introduced immigration controls and registration. In reality, the act was designed to prevent 'undesirable' immigrants (for example paupers and criminals) from entering the country - as well as setting up a deportation system to remove those who slipped through the net. However, there were no limits placed upon the number of immigrants who could come to the country and those fleeing persecution or famine could still find asylum in Scotland (or Britain as a whole). The Act was followed by the **Aliens Restriction Acts of 1914** and 1919. Both were passed in the context of Britain being at war, and their provisions were aimed at controlling foreign 'enemy' aliens already settled in London, particularly Germans. (Contd)

The Aliens Restriction Act of 1914 required foreign nationals to register with police and allowed for their deportation. The 1919 Act extended these wartime emergency powers and added further restrictions, particularly concerning the employment of alien seamen in British merchant ships. The 1919 Aliens Restrictions Act also added new restrictions to civil and employment rights of aliens already resident in Britain. This partly reflected concern about rising unemployment levels post WWI. To this end, no work permits were issued to immigrants unless it was clear that there were no British people able (or indeed capable) of doing the job.

Source Evaluation Activity

Letter referring to the Aliens Order 1920 :
17 October 1925

Ministry of Labour, Empire & Insurance Department
Queen Anne's Chambers
28 Broadway
Westminster SW1.

... I am to explain that permits to enable foreign persons to come here for employment, are not issued unless the Minister is satisfied that there are no available British or foreign persons already resident in this country capable of performing the duties for which the alien is required.

What is the **origin** of the source?

How does this add to the value of the source?

What is the **purpose** of the source?

What is the **content** of the source?

What message does this source convey?

Paired Task:

Total Recall:

In your jotter or on an A3 sheet, complete the task below using your recall.

Describe the experiences of immigrants in Scotland between 1830 and 1939.

Positive:

Negative:

Now, using the source below, highlight all of the information that appears in both the source and your 'Total Recall' knowledge (in your jotter, highlight them on the source and in your recall box).

Using all of the information above answer the question below:

Source A comes from *Scottish Population History*, Ed. Michael Flynn (1977)

—Unlike the Irish immigrants of the first half of the 19th Century who came mainly from agricultural backgrounds, the Polish and Russian immigrants of the pre-1914 period came with industrial skills, and in most cases found corresponding employment when they came to Scotland. Of the occupied males in this group in 1911, almost one half were miners...the Italian immigrants of the period were even more occupationally concentrated: 58% were proprietors of restaurants or retail businesses...[However] Waves of Immigrations, because of their limited duration, become assimilated in time though a few characteristically nationalist and cultural institutions always strive to delay the process.¶

1. How Fully does **source A** explain the experience of immigrants in Scotland? (10)

(Many thanks to Banchory Academy for the use of their material in the production of this booklet.)