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**200 years of migration to England**

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service, which lasted three hours, fell in action on the following Saturday when the Army "went over the top," and the knowledge that a fierce struggle was shortly about to take place seemed to add an air of solemnity to our prayers which no words of mine can adequately depict. The men of the 8th Division were too far away to join us on the Fast Day, and I therefore wired to the Divisional H.Q. that I would hold a service for these soldiers on Sunday, September 26th. To this, I received a reply as follows:—"Regret proposed service next Sunday impossible." It was the second day of the great battle of Loos.

In the Second Army area, near Poperinghe, Atonement Services were conducted by Staff Sergeant J. Canton-Cohen, R.A.M.C. (killed in action July, 1916), in a marquee lent by his O.C.

Whilst the battle of Loos was in progress I visited the Field Ambulances, Dressing Stations and the Casualty Clearing Stations in the area and saw for the first time the dreadful sight of thousands of wounded and dying men being brought in. In Bethune, I met Field-Marshal Viscount French on the third day of the battle, in a hospital, and also at my C.C.S. which he visited. I frequently acted as interpreter with German wounded, several of whom were Jews, and found many opportunities to be of help in the work of attending to the patients who poured into the three C.C.S.s at Lillers. I also called at every Battalion Headquarters to learn what casualties had occurred among our men, and met troops who had been relieved from the line to hear, at first hand, graphic descriptions of the fight.

In the orderly room of a Highland battalion the Sergeant-Major informed me that one of his Jewish men had been most helpful during the advance into the enemy trenches owing to his knowledge of German. I saw this soldier, who was a Russian, who had enlisted in Glasgow, and spoke very imperfect English. He narrated how his services were requisitioned by his friends to call into the German dug-outs to demand surrender, and his shout to the enemy was "Kim Arois" (Yiddish, "Come out")—and the Germans understood him!

During the week between Atonement Day and the battle, I decided to change my headquarters in the north and left Mont-des-Cats. I attached myself to No. 9 C.C.S. in Lillers in order to be near the area where active operations were in progress. I was still in sole charge of the whole Army front, having frequently to run up to the districts of Poperinghe and Baillleul,

principally for funerals. Messages to officiate at funerals often led to long journeys being undertaken. Once, whilst living at Mont-des-Cats, I was called to attend a funeral of an Australian Medical Officer attached to a British regiment who had died of wounds in Abbeville, a distance of four hours of fast motoring each way. Again, shortly after the Third Army had taken over its new area in the Albert district, a Jewish officer was killed and I received a telegram calling for my services. I set out on the six hours' journey and unfortunately left my pass behind. In those days, in 1915, the Arras sector was occupied by the French Army, which thus lay between the First and Third British Armies, and I had considerable difficulty in passing the French sentries, being able to show only the official telegram as a reason of my journey. I ultimately reached the Field Ambulance in Millencourt where the body lay, and conducted one of the first Jewish funerals in the Somme district, which later grew so numerous owing to the severe fighting in this district.

It is interesting to note that the first funeral at which I officiated in France was in Rouen, where I buried a Jewish Zouave from Algiers—in the absence of the local French Rabbi on active service as a stretcher-bearer (Brancardier) and Chaplain near Verdun. The second funeral was that of a German prisoner, a young law student from Westphalia, who was buried at Le Treport. This was in May, 1915. I discovered in the same cemetery the grave of a Jewish soldier whom I had met at a service a month before in Havre. A cross had been erected over this grave, and upon my pointing this out to the Senior Medical Officer of the district, he gave permission, a very unusual proceeding, for the body to be disinterred in order that it should be placed in a row allotted to Jews. The London boy and the German soldier were thus laid next to each other. It had been my original intention to obtain the concession of a special plot or row of graves for Jews, and in some cemeteries, as at Rouen, Hazebrouck, Bailleul and Etaples, I was able to arrange this with the authorities. As a rule, however, we were obliged to bury our dead side by side with their comrades. The question of a suitable memorial at once arose, and at Le Treport a local Staff Sergeant of the Royal Engineers very kindly made a wooden "Magen David" to be placed over the British soldier's grave—which he declined to do for the German, agreeing only to set up a simple board with an inscription. At Rouen and Paris-Plage, my orderly had made memorials with the word "Shalom" inserted

within the triangles, and erected them over graves we discovered there; but it soon became evident that this work would have to be carried out officially on a larger scale. When I first visited Lillers, I called at the Headquarters of the Graves Registration Commission, which then stationed in a chateau near the approach of the village. I saw Major, now Major-General, Sir Fabian Ware, and discussed with him the best form of Jewish memorial. At my suggestion he obtained the approval of the authorities for a standard "Magen David" to be erected over all Jewish graves, both English and German, and I had a branding-iron made in England with the word "Shalom" on it, which was used. Photographs of these memorials were readily given by the Graves Registration authorities to the next-of-kin of the fallen, especially of graves in cemeteries at some distance behind the line. In many cases, the units to which the deceased belonged made their own pattern of the "Shield of David" or erected a plain board, thus avoiding the design of the cross. This form of personal attention to their former comrades was but one piece of evidence as to the general regard and goodwill with which Jewish soldiers were treated by those side by side with whom they lived and fought and died.

I have frequently been asked whether there were any signs of anti-Semitism in the life of the great British Army, and I say without the slightest hesitation, that whatever indication of ill-feeling there was towards the Jew was so small as to be entirely negligible. The Christian soldier was warmly attached to his Jewish "pal," and the relations between the soldiers of all denominations were remarkably cordial. I received frequent letters from Christian soldiers telling me about their Jewish friends in most affectionate terms, and, almost without exception, Jewish men spoke very highly of their treatment by their brothers-in-arms. I can bring the same testimony with regard to the relations of the Jewish Chaplains to their colleagues of all other faiths. We received every possible form of assistance, and in response to requests frequently put forward, I had a short form of the Jewish burial service printed and widely distributed among the Christian Chaplains who, in cases of extreme urgency, buried Jewish soldiers and recited the Jewish Burial Service in English. Each case of this kind was reported at once to me, and many of the Chaplains themselves made the rough form of the "Shield of David" in order to mark a Jewish grave. The Jewish soldiers often reported to me acts of kindness performed towards them by Chaplains in battalions or