# INDEPENDENCE DAY

### How Should It Be Celebrated?

To the Editor of The Jewish Canonicis

Six.—I am sure that there must be many who share my disappointment at the inadequacy of our form of celebration of Your Ha'Atzmaut— israel's Day of Independence.

This day marks a turning-point in Jewish history and yet, because it occurs during the Omer, it is treated with utter indifference as though it were of no istorical importance

I am certain that many of my contemporaries ask, as I do, why Yom Ha'Atzmant should enjoy less consideration than Lag B'Omer. Surely the events of our generation are of equal historical significance with those which the thirty-third day of the Omer commemorates.

Yet at our youth celebrations of Yom Ha'Atzmant we are forbidden to dance, to me instrumental music, or to enjoy Ha'Atzmaut we are forbidden to dance, to use instrumental music, or to enjoy the atmosphere of a true chagiga. Does not this lack of historical perspective appear completely out of keeping with Israel's method of celebrating this great occasion? Are we to assume that those who restrict our celebrations have not yet recognised the State of Israel, or can we expect, in the near future, a change of heart and an official ruling which will satisfy the needs of the youth of will satisfy the needs of the youth o

20 Alvanley Gardens, London, N.W.6.

### DISPOSSESSION OF ARABS IN ISRAEL

### Treatment of Minorities

To the Editor of THE JEWISH CHRONICLE Sir.—Mr. Sarna complains that used a column of your paper to draw attention to grievances of Arabs in Israel, and asks if it is conceivable that in the Arab world a single Arab would champion Jewish grievances in

an Arabic paper.

To that "simple question" there are two answers. First, there is in Israel an Arabic paper which does pay attention to the treatment of Jews in Arab countries. Secondly, Jews must hold to absolute standards in these matters. As you rightly remarked in the leading article which commented on my original letter, our history as well as our Judaism should make us particularly sensitive to discrimination against any minority

NORMAN BENTWICH.

Vale of Health, N.W.3.

# THE CRUCIFIXION STORY

### Council of Christians and Jews' Policy

Str.-Will you allow me, in reply to the Rev. Chaim Pearl's reported criticism of the Council of Christians and Jews in the course of a Passover ermon, to make the following observations which I hope may serve to reassure both Mr. Pearl himself, his congregants, and your readers, that this Council is neither indifferent to,

The basis of the Council's policy in this connection is set out in a document

of ways in which preachers and teachers may avoid the dangers of misrepresenting, however unintentionally, the Jewish background to, and Jewish participation in, the events which led to the crucifixion. His Grace the Archbishop of Canterbury, to whom the document was submitted immunitately after the conference, at once recognised its importance and himself made a number of valuable suggestions in relation to it. The document was also referred to and approved by competent authorities in the Vatican. It has been widely distributed in this country and on the Continent. An article on the teaching of the crucifixion story which appears in the current issue of the Council's magazine, "Common Ground,"

again focuses attention on it.

This problem is also being widely discussed with theological students and teachers in training in the course of the increasing number of visits to colleges which are paid by members of the Council's staff. It is a frequent subject of discussion in all kinds of religious and educational groups which are addressed both by individual speakers and trio teams from the Council. It has been raised by the Council's General Secretary in a paper contributed to a symposium on the Church and the Jewish People, recently published in preparation for the Second Assembly of the World Council of Churches, which is due to take

To the Editor of THE JEWISH CHRONICES nor inactive about, the problems to which the teaching of the crucifixion

which has come to be widely known as the "Ten Points of Seelisberg." This document, in the preparation of which representatives of the Council played an important part, was first published in 1947 following an International Conference of Christians and Jews held at Seclisberg, in Switzerland. "It was only a section of the Jews in Jerusalem who demanded the death of Jesus," this statement affirms, "and the Christian message has always been that it was the sins of mankind which were exemplified by those Jews, and the sins in which all men share that brought Christ to the Cross." The document goes on to make detailed recommendations to the churches of ways in which preachers and teachers may avoid the densers of misreoverenting

was also referred to, and approved by.

THIS SPRING By Luxury Motor Coach or Private

Limousine. Expertly Conducted REGULAR DEPARTURES FROM LONDON

OR BY SEA

Free brochure on request from

44. DEAN STREET, LONDON, W.I. Telephone: GERrard 5884/5.

# ... to ISRAEL



- All CABINS are OUTSIDE and FIRST-CLASS accommends the PRIVATE BATHROOM or SHOWER.
- @ CUISINE ITALIAN-KOOHER MEALS (under recognised supervision
- @ Passengers met and conducted to steamer of MARSEILLES.

IGNAZIO MESSINA & C.—GENOA

Apply Travel Agents or:

M. C. FRED

place this summer in the United States. A further approach is at present being made with the help of about one hundred school teachers of all denominations in a survey of religious text-books in general use in the schools of this country.

But Mr. Pearl has also attacked the B.B.C., which he accuses of pouring out the "grossest antisemitism" in its Easter broadcasts. For this also he appears to hold the Council at least partly responsible because of its apparent failure to prevent the B.B.C. from indulging in this annual orgy of "anti-Jewish propaganda." Apart from the fact that such sweeping and ill-founded generali-

such sweeping and ill-founded generali-sations are more likely than almost any-thing else to defeat the very purpose Mr. Pearl has in view, it will, I hope, interest his hearers and readers to know that the Council has been in close and friendly contact with the Religious Department of the B.B.C. for many years now; that these matters are the subject of frequent discussion between use and that we have discussion between us; and that we have always found a completely sympathetic and understanding response. Much the same is true of Sunday school teachers and workers, who would I think be both surprised and dismayed at Mr. Pearl's allegation that "they continue to turn out little antisemites."

Finally, I should not like it to be thought that any of us in the Council of Christians and Jews are under any illusions as to the limitations of all that we have done and are trying to do relation to this age-old problem, the seriousness of which we do not for a moment question. We do not need to be reminded of the greatness—or of the complexity—of the task that lies ahead, and we shall continue to do our best with the limited resources at our disposal. I would only submit that the points I have outlined in this letter warrant the conclusion that more, not less, support for the Council is what is really needed

WILLIAM W. SIMPSON. General Secretary Kingsway Chambers, 162a Strand, London, W.C.2.

### PESACH AND EASTER COINCIDENCE

### An Artificial Moon

To the Editor of THE JEWISH CHRONICLE Str.—I should like to answer the two questions put to your readers by Mr. A. H. Bloch, in your issue of last

(1) In the Gregorian calendar the computation of the Easter date is based on the epact, which gives the age of the moon on January i of any given year. But by this it could happen that in some 2199, Easter would have to be cele-brated on April 26. This would occur if, in a year with the epact 24, April 19 fell on a Sunday, e.g., in 1981, 2076, and 2133. But as Easter may not be celebrated later than April 25, and, as Professor Fraenkel has already stated, if the calculation of the full moon gives Sunday, April 19, the full moon is antedated to April 18, and Easter falls on April 19 instead of April 26.

However, the new moon, and connected with it the full moon also, may not occur with it the full moon also, may not occur twice on the same date in the course of the 19 years of the lunar cycle. Therefore, in a period whose lunar cycles have each the epacts 24 and 25, in any year with the epact 25 the so-called Paschal Full Moon, which is the full moon immediately after March 21, must be also antedated from April 18 to 17. Because of the fact that in this year April 17 was a the fact that in this year April 17 was a Saturday, Easter had to be celebrated on

Saturday, Easter nad to be celebrated on Sunday, April 18, and not on Sunday, April 25.

(2) In the period from 1900 to 2199, March 27 is the earliest possible date and April 25 the latest possible date in the common calendar on which the first day of Pesach can fall. During the present century the earliest possible date occurs four times, in 1937, 1956, 1975, and 1994, and the latest possible date twice, in 1929 and 1967.

Perhaps I may point out that the Act of Parliament which Mr. Bloch has menof Parlament which Mr. Bloch has mentioned has not created a novum, but only confirmed what was already fixed by councils and the church authorities, especially by the Council of Nicea (325) and by Bishop Hilarius, who introduced (c. 437) the artificial moon by which the months of the ecclesiastical year are determined.

8 Bryan Avenue, London, N.W.10.

# HOLIDAYS FOR ALL

French & Italian Rivieras, Israel, U.S.A., Scandinavie to suit eli ages (& pockets!)

Book **5000** with LT.S.

### DISCRIMINATION BY **GOLF CLUB**

# Jews Refused Membership

To the Editor of THE JEWISH CHRONICLE

Siz.—The national press has given very wide publicity to the discriminatory action of the Blackpool North Shore Golf Club (consisting of five undred members) in turning down the applications for membership of two Jewish professional men, who are also ex-Servicemen, for the reason that they are Jews. They are my brothers, one a solicitor and the other a doctor. Both of them are of irreproachable character and gave their best to this country during the last war. One attained the rank of captain and the other that of lieutenant-

This demonstration of intolerance and antisemitism is to be deplored and viewed with disgust. It is ironical that Blackpool's motto is "Progress" and, indeed, the Corporation is the actual lessor of the land to the North Shore Golf Club. I cannot conceive that professional men of minorities would discriminate in their healing works. In the same way, I am perfectly sure that a member of the Club would not have refused the professional skill of the Jewish doctor concerned to remedy illness or accident. Let us hope that there will be a few

those was have been ready enough to accept the professional services of these two men and then so ready to deny them two men and then so ready to deny them
the common right of all men to be
judged on merits and "as they are found
to be" and not to be condemned for
the accident of birth or persuasion.

The actions of the North Shore Golf
Club have more far reaching effects than
the locality of Blackpool. They are
un-Christian and un-English. To my mind, the only bright aspect of the whole affair is that Dr. Patrick Joseph Leahy, the Captain of the Club, who is himself a Roman Catholic, has resigned his

uner consciences in Blackpool among

office in conscience bound against racia discrimination. This recrudescence of antisemitism should be fought by every possible means.

-l-have given notice of intention to raise this matter at the next meeting of the

33 Howe Street, Salford, 7, Lancs.

# JEWISH DRAMA FESTIVAL

# **Encouraging Youth Clubs**

To the Editor of The Jewish Chronicle

Sir,—In congratulating both Mr. Gaunt for his letter of last week, and you, Sir, for its publication, I do so not because I am specifically interested n drama in general or in the National Jewish Drama Festival in particular, but because I feel that this medium f culture and entertainment can make an invaluable contribution to the furtherance of Jewish interest and activity in our youth clubs.

To many people, of whom Mr. Gaunt is one, who have experience of Jewish youth work, it is apparent that in

great number of our clubs there is a deplorable lack of specific Jewish interest. The fact that the word "Jewish" appears in the name of so many clubs or that they possess an almost 100 per cent Jewish membership, appears to be the be-all and end-all of their Jewishness. Indeed, one such club, in its quarterly journal, proudly boasts of its "Judaism in the club" by proclaiming that, although not a marriage bureau it has instrumental in at least beginning ife-long union of some twelve of

Continued in next column

£36 6

£38 16

£42

/ioroggio £39 15

Alassia

### THE SEARCH FOR PLAYING FIELDS

### Project for Manchester Youth

To the Editor of THE JEWISH CHRONICLE

chester and district, presumably for Sunday play, is exercising the minds of many people. For many years a continuous search has been made for a suitable site to be developed for this purpose. Sites have been viewed up and estimates obtained for the necessary work to be done. This problem bristles with more than

the usual crop of difficulties which beset any communal effort. My own endeavours and those of my colleagues to find a playing field for Maccabi made me realise that if a site was to be found, purchased, and developed, the cost of maintaining such a playing field would be beyond the means and ability of any one organisation. The results of our efforts were reported to the Manchester Jewish Playing Fields Committee, whose Chairman is the Lord Mayor of Manchester, Ald. A. Moss, J.P., and which has a small fund at its disposal.

could be found which would fulfil the requirements, but quite recently I have had information of a site that may prove adequate. This information is will be discussed in due course. I would suggest that if anyone has similar useful information they should send it to the aforementioned committee

send it to the atorement of which I am a member.

H. ROBINSON.

its members. A most invaluable contrioution no doubt, particularly in view of the reports and contributions in your columns on the subject of intermarriage, but surely there are other reasons for the existence of youth clubs—and what of the under-eighteens?

This is where Mr. Gaunt's appeal for his National Jewish Drama Festival pos-

sesses, in my opinion, its strongest point, for in my experience as a club ministerial officer I have found that although the usual activities of a youth club (i.e., art, hobbies, discussion, etc.) can all play their part in stimulating and diffusing Jewish interest and culture, the drama important sphere of club life. (Excluding, of course, the actual celebration of our Jewish festivals.) So much so, indeed, that I have entered one of the two clubs with which I am associated in the past two festivals, and can reiterate all that Gaunt has writen as to the library of plays, technical assistance improvement in standard, and the stimulus of com-petition which his organisation has

MONTAGUE A. POMM.

55 Castlewood Road, N.16.

RICCION

ALL HOLIDAY, PARTIES PILLING UP RAPIDLY, DON'T DELAY—BOOK TODAY GOOD NEWS for late besites—extre allocation of rooms in Riccione for

Prione: CHAncery 4627/8

APRIL 30, 1954

Need for Secondary

Moderns

To the Editor of THE JEWISH CHRONICLE

SIR.—The time is, I believe, oppor-

organisation of Jewish day schools. It

is a matter for great satisfaction that

the day school movement, despite

many difficulties, has had a continuous

expansion during the past 25 years. We have now reached the stage where

about one tenth of Jewish children

Manchester, the number is one third of the local Jewish child population.

There can be no doubt that the com-

Recently, in your columns. Mr. Sidney

Somper, the headmaster of the Solomon Wolfson School, indicated one gap in our present system; namely, that of the

general pattern has been to establish-primary schools and grammar schools.

While our Jewish grammar schools have

achieved an excellent standard of educa-

tional attainment, if our system is to be

complete, a more varied secondary school

provision must be made for the non-academic child. This implies the need for secondary modern schools in suffi-

cient numbers to allow for the satis-factory expansion of the Jewish day

In Manchester, there is a senior depart-ment of the Manchester Jews' School.

Sig.—I am quite sure that more than

be able to confirm the correctness of

Like ים סוה ים המלח is not neces

Red Sea showing up a vivid red against the fiery-tinged background of land, he

Str.—The Rev. S. Herman's point

of view (in his letter of last week) that

instead of "Sea of the (Papyros) Reed," constantly used in Bibles,

prayer books, Hagadot, is rather

puzzling. It can also be found in

(page 82), published about two years ago. However, I still prefer to believe

that there is, in fact, no connection

at all between these two geographical

The original name of the "Red Sca" was in ancient times "Sea of Edom," which—since Edom also signifies "red"—was then translated by the Romans into Mare Rubrum (Red Sea).

In this context and in view of some comments frequently made by historians (H. Graetz, Elias Auerbach, and others)

the Gulf of Suez?
Incidentally, the German Bible texts

(Martin Luther, Zunz, etc.) generally

show the appropriate translation Schilf-meer, which means "Sea of Reed."

**EXCHANGE VISITS WITH** 

ISRAELI STUDENTS

To the Editor of THE JEWISH CHRONICH

- Ruislip Manor. Middlesex.

Henry Gibbs's "Crescent in Shadow'

the English version "Red Sea

B. GREENBERG.

equal justification Had my friend, Mr. Herman, shared with me the wonderful

its description.

Norwich.

Jewish secondary modern

especially in the London area.

are attending our day schools.

Sir,—The provision of playing fields for the Jewish youth of Manand surveyed, plans have been drawn

For a long time no site within reasonable distance of the Jewish youth clubs

being passed on to the committee and

22 Parksway, Prestwich, Lancs.

Continued from previous column Board of Deputies on May 16. MARCUS SHLOIMOVITZ.

managed to develop in the past years.

Incidentally, I have nothing at all to do with the F.J.Y.S., although I have every reason to be grateful for their assistance in the productions I have staged for their festivals.
It is as we have benefited that all who have the Jewish interest of their club at heart can benefit, by taking advantage of this annual competition, and resolve

that at least one play a year should contain one aspect of Judaism.

I sincerely hope that as a result of this correspondence Mr. Gaunt's organisation will be inundated with applications and that the National Jewish Drama Festival will at long Jast fulfil its purpose.

Ministerial Officer, Brady Boys' and Girls' Clubs.

GUIDE to ISRAEL

Complete timetables and detailed itinerories for individual travel to Israel by
regular steemship and sirlines. ALSO
ALL-INCLUSIVE HOLIDAYS
BY AIR: 9 days, London
back to London, including
excursions by coach. Departures May 26, September 19
SPECIAL OFFER BY AIR:
16 days, London back to
London, with sightseeing
Departure May 5
BY SEA: 27 days, London
back to London, including
excursions by coach,
Departures May 23

L120

Sun,—A scheme for an exchange between English and Israeli students has been proposed by the Embassy of Israel and is being organised by the Inter-University Jewish Federation, in conjunction with them, and with the co-operation of the Union of Israeli Students.

Students who are interested in exchanging hospitality with an Israeli, either for a year of study or for a summer course are asked to get in touch with me immediately for full details.

Judeth Stutzkin,

Foreign Secretary, I.U.J.F.

24 Lyndhurst Road,
Didsbury, Manchester, 28.

# JEWISH DAY SCHOOLS

which presumably is organised on secondary modern school lines. Liverpool, I believe, will be leading the Jewish community in a new enterprise in its plan for a bilateral secondary grammar and modern school; the bilateral type of school offers one solution to the problem already indicated, since it permits the easy redistribution of children between tune for an appraisal by our authorities of the over-all educational the grammar and secondary modern school to suit their educational needs. A further gap, which surprisingly nough has not yet been referred to as far as I am aware, is provision for technical education. Among many experts, it is agreed that secondary technical schools have an important part to play, and the attempt to provide technical ducation-in-the-grammar-school-oroccasionally in the secondary modern school is not satisfactory. It therefore seems essential to establish one Jewish secondary technical school in London, There can be no doubt that the community desires the extension of the day school movement and has good reason to be satisfied with the excellent results being achieved; we owe a debt of gratitude to the administrators and teachers who have made the progress possible.

In looking to the future it is important to consider to what extent the prevailing educational organisation of our day schools is meeting the fullest educational needs of our schoolchildren.

Recently, in your columns, Mr. Sidney and boarding house facilities might be provided for provincial Jewish children. It is worthy of note that the Jews' Free School at the end of the 19th cen-

instruction distinct from the day school itself and arranged for boys who had school. To sum up, it is possible that eventually London there will emerge a Jewish comprehensive school which will combine the three trends, grammar, secondary modern, and technical in one school. this is not achieved, it is to be hoped that our Jewish authorities will bear in mind the Liverpool alternative of the bilateral-secondary-grammar-and-modern school; or another alternative, that of the bilateral secondary grammar and technical school.

tury provided opportunities for technical

In the present period of educational development and change, a consideration of the above mentioned points, especially as they reflect contemporary educational practice, may well be useful to the Jewish day school movement as

MYER DOMNITZ. 29 East Bank, London, N.16.

### ACHAD HA'AM'S MORAL THE RED SEA OUTLOOK An Apt Description

To the Editor of The Jewish Chronicle To the Editor of The Jewish Chronicle Sir.—The bare bones of a lecture

one among your readers who has (as of a chicken) are poor food even journeyed through the Red Sea will for controversialists, and I apologise for the summary character of my supplement to your report. It is, of course, unpleasant to realise that Achad Ha'am's premises should not have supported his own practice; but sarily translated literally; and with there is nothing fantastic or even experience of seeing the waters of the

unusual in that. The most admirable of men have often said things which, when followed out in their full consequences, lead to results which they would have abhorred. Would which they would have abhorred. Would Mazzini, with whom Achad Ha'am may perhaps not unjustly be compared, have approved of Mussolini? I yield not even to Sir Leon Simon (who wrote in your issue of last week) in my admiration for Achad Ha'am's personality and sentiments, and I certainly did not "attack!" Achad Ha'am. I simply pointed out the logical consequences of his doctrine, which, in other thinkers of

the same trend, are commonly (and with out acrimony) recognised. The development of my own views on the subject is not of great importance; but as attention has been drawn to it I may observe that they were expressed fully in an address, afterwards published in the review "Gilyonoth," delivered on the 20th anniversary of Achad Ha'am's death in 1947.

Merton Street. Newnham, Cambridge.

### there may perhaps arise another ques-tion: Was actually the whole area, now known as the Red Sea, covered by the Points from Letters name 513 B', or only a specific part of

The Department for Torah, Education, and Culture of the Jewish Agency is again organising a seminar for teachers and students in Switzerland, which will last for three weeks. As there are only a limited number of places available for participants from England, early application is essential. For further details please write to the address below.—
(Rabbi) S. Spermen, 35 Great Russell
Street, London. W.C.1.

LORD MILNER AND THE JEWS I should like to repair an omission in my letter published on April 2. When writing it I consulted Mr. Leonard Stein's "Zionism" (1925) for any reference to Milner's part in drafting the Balfour Declaration. There was none. But I did not have the 1932 edition available, and this says (p. 86): "On the British side an important part in the shaping of the Declaration was played by Lord Milner in the Cabinet ... "Mr. Stein seldom misses anything; this was merely a case of delayed action.—David Camentoton, 59 Kenninghali Road, Claration E.5.

# THE SALE OF CHOMETZ

# **Biblical Injunction**

To the Editor of THE JEWISH CHRONICLE Sin,-In his rather interesting article on the sale of chometz (in your April 16 issue) Mr. Gerber states that the Falmud in Pesachim reaches the conclusion that where chometz is held by a gratuitous bailee both the owner and bailee would not come within the injunction against chometz "being seen or found by you.' I fail to see how he could have reached

such an erroneous conclusion. On the

contrary, it is clearly stated that even

chometz belonging to a Jew, but in pos-session of a non-Jew (though the latter

may have a charge over it) comes within the prohibition (Pes. 31). The vast majority of the authorities, including the Rambam and Rosh, hold that this is a Biblical injunction (see Rabbeinu Asher Rabbeinu Nissim, Pes. 6). But no one suggests that in the case of a gratuitous bailment in which only Jews are involved both parties are free from transgression.

Mr. Gerber further proceeds to state that in his opinion a transfer of owner-ship valid in English law though not in Jewish law will be effective for the purpose of allowing the chometz to be free from any prohibition after Pesach, and he quotes the oft-repeated dictum of dino demalchuso dino in support. Here again, however, he is in conflict with the din as expressed by well-known authorities. The Mosen Avrohom, one of the most renowned of the later authorities, states

in his commentary of Shulchan Aruch, Orech Chayim 448, that the non-Jewish buyer cannot appoint an agent to act on his behalf since, according to Jewish law, his agent has no power to bind him; and generally he brings proof that we only go by reference to Jewish law in such matters. There is, however, an additional strengthening of the transaction if the contract is also binding according to the laws of the place residence (Resp. Chasam Soler).

inconvenient, as is evident from certain

ncome tax, estate duty, and criminal

Balfour House.

119 Finsbury Pavement, London, E.C.2.

CAREERS ADVICE

Industry or Profession? (1)

There has been considerable discussion

in recent months on the question of whether boys leaving school should enter industry—which includes commerce or train for a profession. It is therefore

proposed to examine in this and next week's note some of the implications which affect school-leavers.

A Leeds survey, conducted among 168 ndustrial and commercial firms, mainly

small ones, pointed out that in consider-ing whether the school leaver should

direct his thoughts to university studies, it would be useful if he interested a potential employer before coming to a

contact with headmasters—usually recruit their staff from boys of 16 to 17

years of age and expect them to have the General Certificate of Education.

Most astonishing of all, however, Mr. Gerber's proposition that a sale to a limited company would be effective for our purpose. The idea of a company being a legal entity quite apart from its shareholders is, like many similar things, a British invention of the nineteenth cenagain decided to hold it at Eastbourne College Preparatory School. There will tury and has no basis whatsoever in Jewish law, where it merely becomes a be a resident minister and matron. Children, aged from 7 to 18, will be partnership or sole proprietorship as the case may be. Even English law disregards its legal independence when this

laws. Even if there were such an artificial "person" in Jewish law its position would probably be no better than an Eved Knani (a non-Jewish slave) to whom a sale of chometz would be no

\* A week in Paris by RAIL.

\* A fortnight in Beigium in a 1st-class Hotel with KOSHER meals

\* A fortnight Grand COACH tour of Italy.

\* 14 days' sea cruise by CARGO steamer.

\* A fortnight boilday by AIR with int-class hotel in Israel

\* 9 weeks' Ist-class cruise round Africa by LUXURY LINER (25% reduction) There also seems some implication it the article that the idea of the sale of chometz to a non-Jew is a post-Talmudic development. This is not so, since it is clearly mentioned in the Tosefta of the econd Perek of Pesachim. ABRAHAM MASLO.

FOREIGN TRAVEL LTD.

decision.
The employers 80 per cent of whom make use of youth employment offices, appointment boards, or are in direct

general rather than a specialised educaties in the industrial field than before, it is emphasized, boys should be encouraged to enter industry rather than study for professions on which there is an apparent

general preference is for entrants

industry or commerce to have a

[TO BE CONCLUDED]

THE Jewish National Fund Youth Department, in conjunction with the Zionist Youth Council of Great Britain and Ireland, is arranging a Chagiga to celebrate the sixth anniversary of Israel's Day of Independence, on Sunday, May 9, at Poechester Hall, Queensway, W.2. Admission will be free.

# TRAVEL NOTES

### El Al's Passover Record By " Green Flag"

Mr. W. E. Lachs, the Commercial Manager for the United Kingdom of Israel's national airline, El Ai, told me, in an interview last week, that his company's scheduled flights to and from Lydda over the Passover period reached record figures. Many extra services had to be put on, and among prominent non-Jewish passengers were Lord and Lady Balfour, Lord Henderson, and Mr. Frevor-Roper, the author of articles or

Israel in the SUNDAY TIMES.
On the subject of El Al's transatiantic service, Mr. Lachs expressed regret that in spite of the fact that over the last three years E! Al has performed more than 1,000 flights to and from New York without any accident, the support of Anglo-Jewry itself has been very much below expectations. The political significance of an air link between Israel nd the largest Jewish community in the Diaspora is self-evident; indeed, we have the full confidence and support of American Jewry and its leaders."

On Monday next an El Al Constella-tion aircraft, on a regularly scheduled flight, leaves London Airport for Lydda with 49 delegates of the Jewish National Fund on a special tour of Israel. The plane, which begins its flight from New York, flies to Lydda from London via Paris and Rome: Mr. Lachs told me that besides regularly supplying the British Overseas Air

ways Corporation and British European Airways with kasher foods the services of the kitchens at London Airport are being utilised by an increasing number other airlines. I understand that there is occasional passenger accommodation on the fast orange-carrying vessels of the Torm Lines of Copenhagen and the Gorthon Lines of Helsingborg. These ships run at intervals between the United Kingdom

and Haifa. Over many years they have played an increasingly important part in Israel's rapidly expanding citrus trade. Inquiries should be made of Schemeil and Co., 110 Cannon Street, E.C.4. After their very successful holiday school for children last year, Messrs. Ivor Goulden and Mortimer Grossman, of the Paramount Summer School, 88 Dalston Lane, E.8 (Clissold 7569), have

# PLANNED **BUSINESS TRAVEI**

is our job

\* We suggest the best routes. Place all your bookings and

obtain hotel accommodation.

- \* Attend to passport, visa, health, and currency formal-
- \* Insure your baggage (and vourself). And remember, there is no

just contact

booking fee. FOR A COMPLETE BUSINESSMAN'S TRAVEL SERVICE



Adams Row. Carlos Place, W.I Telephone MAYfair 5391-2

# **'KENESIO GEDOLA AGUDIST WORLD CONGRESS**

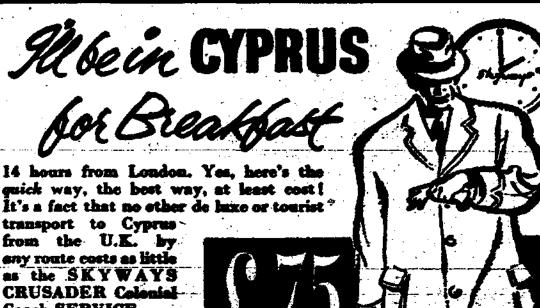
JUNE 29, 1954 IN JERUSALEM We are organising special reduced-fare

# GOODMOS TOURS LTD. 24, HOLBORN, LONDON, E.C.?

('Phone: HOL, 4975) or to the Secretary, AGUDAS ISRAEL OF GREAT BRITAIN, 32, Amburst Park, London, H.16 ('Phone: STA. 6688)



15. BURY PLACE, LONDON, W.C.I. (CHAncery 2741/2)



Coach SERVICE. -There's comfort this

You'll tell your friends \* . . .