

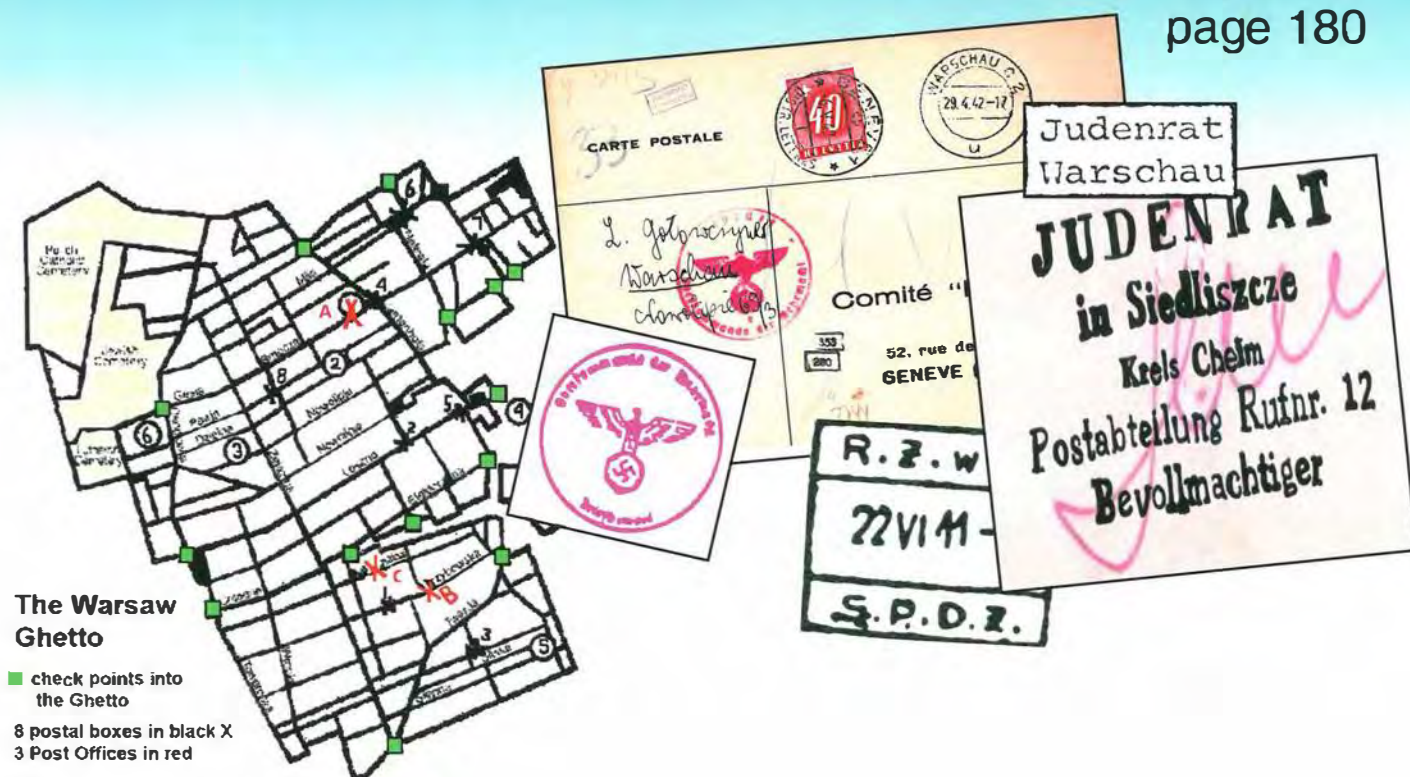
# THE ISRAEL PHILATELIST

Journal of Israel Philatelists, Inc.  
October 2011

Devoted to the Philately of the Holy Land  
vol LXII no 5

## Ghetto Mailman - Warsaw Ghetto

page 180



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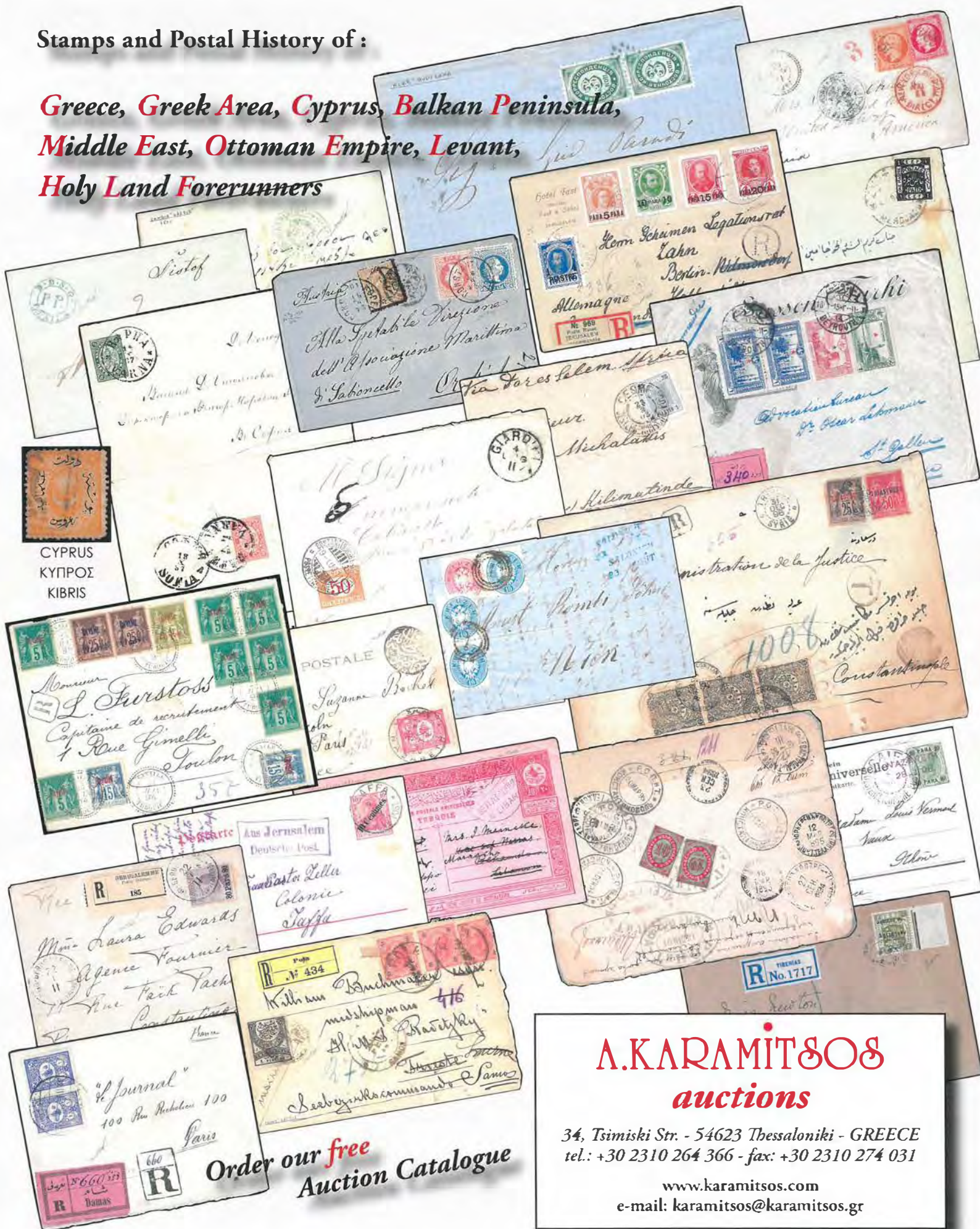
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This application is accepted subject to review and acceptance or rejection in accordance with the Constitution and By-Laws of the Society. "Notice of applications for membership is published in our bimonthly magazine, THE ISRAEL PHILATELIST, and consideration of applications is made thirty days after publication of the names."



# Editor's Notes

Donald A. Chafetz

*The guest editorial is in response to my column in the June 2011 issue of The Israel Philatelist.*

Hi Don

Your editorial touches on a number of significant points with regard to the future of philately.

I still can't believe that the Swiss scan mail and deliver it electronically.

I teach high school in Ottawa – and I try to make a point of assigning one philatelic project to my graphic design classes each year. I have created stamps, booklets, FDCs, covers, mail art, postmarks and even "Picture Postage" stamps with my students.

The biggest obstacle that the hobby has, I'm afraid to say, is that the post office is irrelevant to people 25 years and younger. And the age gap is widening every year. I have a 26 year old son who has really has no use for Canada Post save getting the goods he orders on e-bay. All his correspondence is virtual.

I was just at a 1980's reunion at a school I taught at early in my career. Ten years ago, invitations would have been sent, replies would have been made through SASEs. The reunion was organized exclusively through Facebook. Hundreds of alumni came from all over Canada and the US. No stamps were used.

In the past few months, I have received Bar Mitzvah and Wedding invites that were also completely done in cyberspace (the printers are hurting too!).

The sad truth is, there are not many reasons to use the mail anymore. And ironically, most of my own correspondence comes from Canada Post's philatelic services. Canada Post just had a short postal strike – and we did not receive mail for 10 days. Ten years ago there would have been a public outcry. There was hardly a whimper here. No one uses the mail for essential services any more.

It saddens me to see how our post office is now issuing products almost exclusively to fleece collectors. I love William and Kate and like all Canadians, enjoyed following their stay in Canada. But don't you think one stamp would have been enough? We had postcards, two different souvenir sheets, two different adhesive booklets and regular gummed stamps for their tour – and as much as Canada is a part of the Commonwealth and we respect the monarchy as it is part of our heritage, to issue 10 philatelic products for a royal wedding and visit was a bit over the top. It is as you describe it – stamps as artistic souvenirs. We are doing a lot of it in Canada.

I am not sorry that I missed Israel's uncut press sheet, especially now that I read it was not valid for postage. I have almost all of Canada's uncut press sheets and I am trying to figure out what

to do with them.

That being said, my students always embrace the philatelic projects I assign. I try to go about things from the artistic/aesthetic angle. I try to show how the design of our stamps has evolved. I delve into printing technologies as well and highlight what I consider exemplary work. I try to keep projects fresh by using topics that are trendy and current – like creating stamps for the recent Vancouver Olympics.

I find that interactivity is a key component with young people.

I took on Canada Post's Mental Health Stamp design contest as a class project last year. Our Post Office did a great job with this. After the student projects were completed, we scanned all the work and entered it online, where Canadians voted for what they thought was the best idea. The winning stamp was released by Canada Post. My students loved being able to go to the Canada Post website and see their work. Technology being what it is today, they were also able to share this experience with smartphones and Facebook. One of my students had her design crack the top 50!

I had my kids create Valentine cards that would be postmarked with a special commemorative postmark in St. Valentine, Quebec and returned to family and friends through the mail. This too was received well by our educational community as I made sure that principals, trustees, superintendents were also able to share the experience.

A number of our students were nominated for regional drama awards (the "Cappies"). As department head of fine arts, I created a Canada Picture Postage stamp with a scene from our play, and mailed out special congratulatory envelopes and cards to all our nominees. The kids and their parents were really impressed. They find a romantic almost exotic quality to the idea of getting mail.

It is these kind of experiences that will be stir some interest in stamps and stamp collecting.

It would be nice if Israel could be involved with some of these philatelic activities.

Continued success with the SIP.

Let me know if you want me to have a crack at designing a future cover.

Irv Osterer  
Dept. Head Fine Arts  
Merivale HS  
Ottawa, ON •

Ad

**Why not share an article  
with our members?**

**Long or short articles always welcomed.**

## Letters to the Editor

Dear Don

I want to follow up on "Teaching Israel's History Through Stamps", an article I published in **The Israel Philatelist** two years ago. Several SIP members contacted me about the text book I wrote, and I shared it with them for use in a few schools. I'm now pleased to announce that the SIP Education Fund has decided to publish **Return to the Land: The Challenge of Rebuilding Israel- Exploring History Through Stamps** in a low cost format to make it available to Hebrew Schools, Talmud Torahs, and other interested parties.

I would urge SIP members to purchase a copy and drop it off with their synagogue's or community's school, whether or not they have children or grandchildren in the school. It is a terrific opportunity to share our love of Israel and stamps with a wider audience.

If a member's school (or grandchild's school) decides to adopt the text, the member can volunteer to help out with the "stamp side" of things. The book comes with a short teacher's guide.

Any proceeds from the sale of the book will go back into the Education Fund to support its work. Pricing on the book will be announced soon by the Education Fund: it will certainly be below \$10, and could possibly be as low as \$5 in bulk purchases of 10 or more copies. (See the ad on page 184).

I want to thank the Education Fund for providing me this wonderful opportunity to get the book "out there", and special thanks go to Vicki Galecki for seeing this thing through.

All the best  
Marty Zelenietz  
Dartmouth, NS •

To the editor:

I must thank Tony Goldstone for his fine two articles on Israel Postal Stationery. For quite some time now he has been writing articles on the subject and asking me when I would do a rewrite of my book **The Postal Stationer of Israel**.

I agree with Tony that it is long overdue. Since I wrote it many, many years ago, I have done other writing. To name three: **The Mails Of Bordentown NJ From A Colonial Village Thru The 20Th Century**, **The Maximum Cards Of Israel** and **A Slide Show Overview Of Holyland Philately**. I also am quite busy with the NEGEV HOLYLAND AUCTIONS.

On the MAXIMUM CARDS after it was published, Bernard Perrin, my co-author, and I found many new items. I also decided to revamp it to **Israel Philatelic Items**. The new version includes **Post Office Openings** and other items. It is an open source book. Anyone and everyone is encourage to add a new listing. It should soon be available from the Educational Fund. Now,

that this is done, and my exhibit of **Lundy Island Commercial Covers** (thanks to Michael Bale for getting me interested in that) is almost redone, I will soon turn my attention to a rewrite of **The Postal Stationer of Israel**.

I am asking all members to provide Tony Goldstone and me with anything that you may have on the topic. Please do not send the actual material. Rather please send clear JPEG scans on a CD (and not, in an e-mail). If we need the material, we will ask for it. All text should be as an MS WORD document. All listings should be as MSEXCEL (though I would not mind MS WORKS - I like it better than EXCEL).

I plan to start work in early 2012. You may ask: When will it be done? GOOD QUESTION!!! I still have a regular job. I also have the auctions, am Religious Chair of my synagogue, am vice-chair of the local Environmental Commission and am a shop steward in my union (CWA LOCAL 1032). [And I was just asked to get involved in next year's presidential campaign in a leading position. I declined.] The Beatles had a song "Eight Days a Week." I need nine. So do not expect the new book for at least two to three years.

Sid Morginstin  
Trenton, NJ •

Don

Thank you for researching the label with in Memory of William Bernstein of the Exodus. For years I have wondered about him. Now with your article I will re-type the page and put your information about my stamp. Again thank you for your work.

Joe Weintrob  
Norfolk, VA •

Mr. Donald Chafetz

I read *William Bernstein - Exodus 1948* article in **The Israel Philatelist**, 8/2011. Either his understanding was/is wrong or he did not grasp that Leon Uris used poetic license. Leon Uris used 4 different events in *Exodus* - the events and ships he used where sailing by Aleyat Bet Out of Italy not France - the throwing of food over board also happened in Italy.

One of my neighbors was the youngest crew member on the Haganah ship Exodus and his presentation in front of large group of people was that the British killed 3 members on the bridge outright so they could not sail other ships.

Please understand that while the Exodus was probably the most famous and important of the blockage runners there were other that helped to create a state.

Leon Uris used the title Exodus as a comparison to the Hebrews fleeing from the slavery of Egypt and the crossing of the Reed Sea - and the Jews fleeing the ovens of Europe and crossing the Mediterranean Sea.

Martin Schiller  
New Rochell, NY •



Don

Further to the article *The Eternal Jew Exhibition* in the August 2011 *Israel Philatelist*, enclosed is a postally used example of the Wien card. The author stated that "items from this exhibition are difficult to obtain." I believe that postally used examples are even more difficult to obtain. The example shown appears to be overfranked by 6pf, but in fact is properly franked at 36pf (6pf postcard, 30pf registration). The 6pf

stamp on the left was cancelled at the exhibition and was thus not recognized by the post office when the card was mailed. Perhaps our readers have other examples properly postally used exhibition cards.

Larry Nelson  
Mantoloking, NJ •

Letter to the Editor

Tinkers to Evers to Chance but in our partnership's case, nothing is left to chance. Dr. Jesse Specror, whose by-line has been seen recently in our journal along with my name, is a person whose love of philately plays right into my joy in finding the unusual material for myself and others.

My friend Jesse is a retired hematologist and oncologist whose Berkshires reputation is superb; he is a renaissance man. His stamp collections were top drawer. His model train set which covers a huge room was hand built during his waking hours to relieve the medical pressures. He raises Lamas and goats and exotic birds. During the winters of his well deserved retirement, he takes history classes at Williams College and studies just as if he was seeking a Phi Beta Kappa key. He is an avid bicyclist and kayaker who twice transverses the three mile long Stockbridge, MA bowl virtually every day.

His daughter, Laura, is a major United States athlete in the biathlon. She finished 36th in the last winter Olympics. ([http://www.dartmouth.edu/~dartlife/archives/20-1/spector.html#Tq64BomwF\\_Q\\_email](http://www.dartmouth.edu/~dartlife/archives/20-1/spector.html#Tq64BomwF_Q_email)). His wife, Patty, organizes and administers the Josh Billings triathlon in Stockbridge.

My contributions as instigator, is the one who provides the fodder for the mill and starts the digging process; Jesse is the one who hits the home run in the bottom of the ninth in the seventh game to win the World Series. May our partnership long continue.

Visitors are most welcome to our second Sunday of the month meeting of the Berkshire Hills chapter of the SIP in our 51st year Contact me at [rlmarkovits@aol.com](mailto:rlmarkovits@aol.com) if you wish to attend.

Robert L. Markovits  
Stockbridge, MA •



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# FRANCE 1844 – 1944

## Letter to: The President of the Nancy France Jewish Community



Figure 1

Stampless cover sent to "Joseph Levylier president du consistoire israelite de Nancy"  
i.e. Joseph Levylier, President of the Nancy, France Jewish Community

Mailed from Dieuze, France which is a community in the Lorraine area in  
northeastern France and was part of Germany prior to World War I

Red box PP: postage paid  
franco: postage paid  
Postage fee: 3 silver groschen  
(from 20 miles to 30 miles)  
Cancellation: Dieuze 12 Sept 1844 (52)

### Letter translation

"Following your two letters the commissioner and the Israelite Community met today to elect four members to create the administrative board and approved with their votes the four members below:

We would like to notify to Mr. the President and gentlemen from the consistory that the two Daniel and the two David are brothers and therefore he must only select one of the two Davids and one of the two Daniels.

We would like to request that you send us at your earliest convenience the nomination of two of the members.

Gentlemen, the undersigned have the honor with our deepest respect of being your servants;"

Insming (not sure of the spelling I cannot read the word clearly, but it looks like a city name).

September 9th 1844.





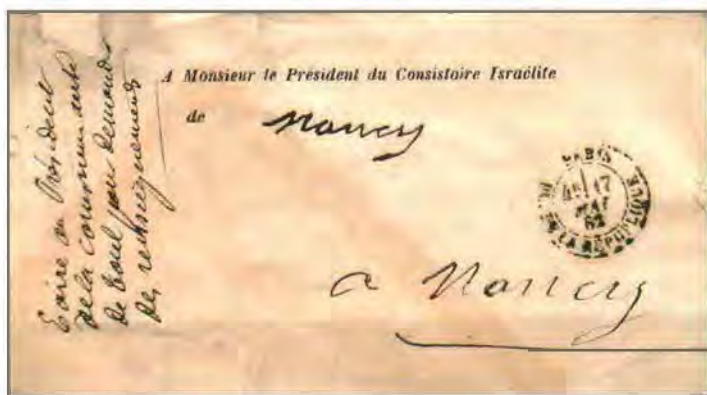


Figure 2

*A Monsieur le Président du Consistoire Israélite*

*The text on the left side must be a note of the owner to remind himself of something he had to do: It states....*

*"Write to the President of the Commission of Toul (a city in France) to ask some information".*

The horizontal text on the cover reads "de Nancy .... à Nancy", meaning that it was mailed from the city of Nancy to Nancy.

Postmark: the Republic (rest not readable)  
Date: (18)45 17 May 62  
Postage fee: none indicated

## BRIEF HISTORY OF THE NANCY JEWS

Jews have been living in the Alsace area for hundreds of years. Around 1470, a dozen Jewish families lived in Nancy but they were expelled in 1477. During the 16th century, there were a few Jewish families in the city.

There is a 1721 order by the ruling Ducal (Duke) formalizing the Jewish community of Nancy by allowing four Jewish families to reside in the town. In fact the Jews were already tolerated in the community for one to two centuries.

In the city of Nancy, the Jews helped create some industries (spinning, weaving, shoe factories, embroidery, blast furnaces), and established a department store. The Jewish neighborhood was located near the synagogue at 17 Boulevard Joffe and the Jewish Cultural Association Nancy, 55 rue des Ponts.

The Nancy synagogue was inaugurated in 1788. It is the second oldest synagogue in France and is still used.

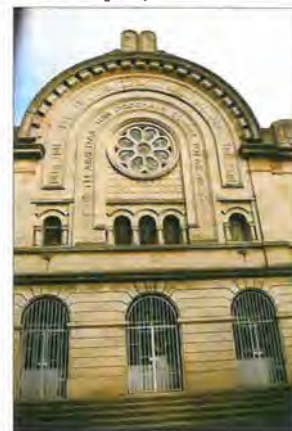
In the year 1806 a document of the "Assembly of Notables" used for the first time the term "Israelite" instead of Jewish. Note that the senders of both covers have used the term "Israelite."

## HOLOCAUST SURVIVAL

On 19 July 1942, the action of seven alien section police officers at police headquarters in Nancy saved about three hundred Jews during the roundup organized by the Nazis.

The alien section monitored the actions and movements of non-naturalized immigrants. By the 1930's there were already about four hundred alien Jews, most from Eastern Europe in Nancy who had to register at the police station.

Edouard Vigneron, head of the "aliens section," and his assistant, Pierre Marie, knew the Jews in their section and became friendly with several of them. In July 1942, a roundup of Jews was planned for Nancy after the great roundup in Paris. The Germans had decided to purge northern France of Jews, and the first to be deported were the aliens. The aliens section of the Nancy police station learned about the impending roundup on July 19 at dawn, when Vigneron was told that he and his staff had to round up all alien Jews in the town. He summoned his deputy and another five policemen under his command and ordered them to forewarn all 400 Jews scheduled for deportation the next day.



Nancy Synagogue

The policemen went from house to house; those few alien Jews who did not take the warning seriously were arrested and deported, never to return. On the morning of July 19, nearly 350 Jews were not at home and thus survived. In addition, Vigneron saved many families with forged identity cards bearing an authentic French stamp without the added word "Juif," with which they could reach the Unoccupied Zone of France.

On May 3, 1982, Yad Vashem recognized Edouard Vigneron as Righteous Among the Nations.

Currently the Jewish community of Nancy numbers approximately 450 families!

## A TRAGIC FAMILY CONNECTION

Having recently acquired the two stampless covers from the Alsace Lorraine area of France, I found an interesting parallel to our family.

First, just a little history of the area with a Jewish spin!

## THE TOWNS OF TOUL, NANCY AND DIEUZE



One of the covers was mailed from Dieuze France. Dieuze is a Community in the Lorraine Area in northeastern France and was part of Germany prior to World War I.

My Uncle Jerry (Gerard M. Degenstein after whom I am named), my Grandparent's only son and my Mother's only brother, was killed in action fighting with the United States Army's 26th Infantry Division during World War II. He was killed during





Uncle Jerry  
Gerard M. Degenstein

a battle near the village of Moyenvic in France on November 16, 1944. As you can see from the map this was near the town of Nancy. He was actually buried in a United States Army Cemetery named "Limey" that was located in the village of Toul. (Please refer to the map of the area) You will notice that Toul is mentioned in the stampless letter in Figure 2.

Figure 3 is a copy of a cover that contained a letter to my Mother from my Uncle. The letter from my Uncle is from APO 26 that indicates the

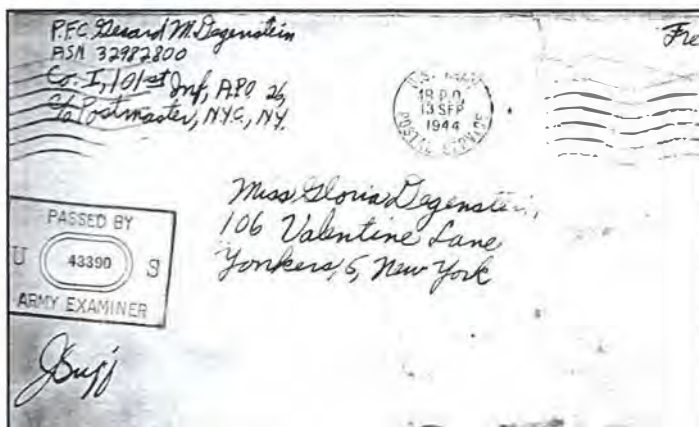


Figure3  
Uncle Jerry Degenstein cover  
dated September 13, 1944

United States Army 26th Infantry Division. It is "free franked" and written in my Uncle's hand. What is most interesting is the date September 13th 1944. This is almost exactly 100 years from the date of the Figure 1 September 12th 1844 stampless cover. INTERESTING, YES!!!!

Uncle Jerry was posthumously awarded the Purple Heart and Bronze Star medals. Material about my Uncle Jerry is currently on display at the Holocaust Museum, Houston, Texas as part of the **Ours to Fight For** exhibit. The exhibit tells the story of Jewish American military participation in World War II.

#### References:

1. <http://www.kosherdelight.com/>
2. [FranceSynagoguesNancy.htm](http://FranceSynagoguesNancy.htm)
3. <http://www.yadvashem.org/yv/en/righteous/stories/vigneron.asp>
4. <http://judaisme.sdv.fr/histoire/historiq/anglais/history.htm>

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## Eretz Israel Museum



The Alexander Collection in the Alexander Museum of Postal History and Philately in the Eretz Israel

Museum in Tel Aviv is an impressive assemblage of historic and philatelic documents embracing six centuries of history in The Holy Land.

For over 50 years, Zvi Alexander has worked diligently to build the most significant collection of Holy Land postal history. The collection's importance derives from its enormous scope, the length of the historical period it covers, and its unique concentration of rare and significant items.



The Alexander collection depicts the history of the Holy Land through the eyes of a philatelist and postal historian. Beginning

in the 15th century, through the pre-philatelic period, the Turkish Post, Foreign Post Offices, World War I, the evolution of Zionism, the development of agricultural settlements, the British

and up to the birth of the State of Israel.

Highlights from The Alexander Collection are on permanent exhibit in the Eretz Israel Museum Tel Aviv. 2, Haim Levanon St. in the "Alexander Museum of Postal History and Philately." The exhibit is accompanied with a fascinating book – **The Alexander Collection – Milestones in the Postal History of Holy Land.**

The book can be purchase at the Museums gift shop.



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# Introducing Israeli Meter Marks

*Editorial note: This was to be David's first article in a series on Israeli meters. Instead the detailed articles were published in the following issues: August and October 2009, April, June and October 2010.*



Figure 1 Examples of United States meter cancellations



Figure 2 Examples of Israeli meter cancellations

The **United States Postage Meter Stamp Catalogue** defines a meter machine as “a franking device which prints impressions indicating a postage value directly onto envelopes, and which records the amount of postage used.”

While our modern meters usually display the postage paid and the town of origin as a single unit (Figure 1), Israeli meters separate those functions (Figure 2). However, all machines provide space for commercial slogans (meter ads) to the left of the town mark

In the United States, the Bulletins of the Meter Stamp Society provide technical data on new machines, research patents, record major/minor manufacturing differences in spacing, lettering and other design elements, and review the literature on meters. Its regularly updated Domestic and International catalogs<sup>1,2</sup> systematize the information.

Before the age of e-mails, FAX and copy machines, “snail mail”... often meter-marked... was the way I shared information with my colleagues in Israel. Their university and hospital meter-ads were often pictorial, or commemorated some aspect of the history of the institution.

References:

1. Hawkins, J.A. and Stambaugh, R.: **United States Postage Meter Stamp Catalog**. 1994.
2. Hawkins, J.A. and Stambaugh, R.: **International Postage Meter Stamp Catalog**. 2005. •

## FOR SALE - JOURNALS AND AUCTION CATALOGUES

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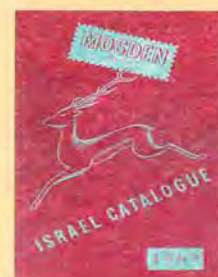
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# The Black Death, Cholera and the Stigma of Religion

From the beginning of time more humans have died of microbial disease (which includes viruses, bacteria and parasitic infections) than from any other medical affliction. In addition, whereas conflicts and wars have taken their unending toll on human existence as well, dying from religious zeal is certainly a winner in the category of unanticipated, unnatural causes of death.

Well now, with this less than auspicious introduction to a philatelic study behind us, the authors hope to encompass not only the notoriety of the disease/religion connection, but to address as well the philatelic solution to the resulting problem of transmission of mail in times of plague. We will address the “big picture” of the infamous Black Death or bubonic plague (actually plagues, since they recurred over many centuries), but will specifically attend to the more contemporary plagues of the nineteenth and twentieth centuries resulting from cholera, and how it applies to the philatelic cover we present. A daunting subject, but in the end hopefully both informative, and, shall we say, life-saving?

## BUBONIC PLAGUE BACKGROUND

Plagues and religion have lived symbiotically for centuries, and only within the contemporary time span of several more decades than that of a currently living octogenarian has mankind broken the chain of madness. It is the recurring nature of great pestilence through centuries of medical ignorance that superstition, fear and prejudice have ruled the roost. The middle ages saw recurring episodes of bubonic plague, a bacterial infection transmitted by rodent carriers and their flea compatriots, which, in association with unhygienic living conditions whereby humans came in contact with rodent droppings, led to infection and death. The most infamous of these plagues was the great plague of the fourteenth century in which half the population of England and twenty five million Europeans succumbed.



The culprit

It would be many centuries, and the advent of the microscope, before the birth of a science that studied microorganisms and associated them with disease. Until this enlightenment occurred, there remained an open field for a mystified, fearful public to ascribe the cause of plague to punishment for man's unfaithfulness, pursued by either the wrath of God or the wicked intentions of Satan.

## CHOLERA

Recurring epidemics of bubonic plague, with lesser death tolls

were part of recorded history into the nineteenth century, when cholera epidemics, resulting from infection with the bacterium *Vibrio cholerae*, took precedence. Cholera is transmitted through the consumption of contaminated drinking water, and while less terrible than the antecedent bubonic plague, still results in upwards of 130,000 deaths worldwide yearly. Whereas we now understand the cause, transmission, preventative measures and treatment of these diseases, such that a philatelic writer can expound on the subject with seeming authority, it must be recalled that from the earliest records the etiology was attributed to the wrath or malice of unseen powers. This was as true in pagan times for the Greeks and Romans, as it was in the days of the Old Testament, whereby divine punishment was meted out as payment in kind for sin. Assuaging the Almighty, be it with the prayers of the high priest Aaron, or with King David's burnt offerings, the theory remained the same: God's anger, plagues and appeasement were interrelated.

And it was from these fears and superstitions that the early Christian Church developed its own dogma that would persist





and expand over the subsequent almost two millennia: the church preached the necessity of atonement for sins committed against God, and would hold hostage those considered non-believers and devil's disciples for abetting the plague du jour in any one era.

But additionally, and inadvertently, the Church unconsciously abetted the plague itself in a most unusual manner through theological dogma. Indeed, while we now realize the association between unhygienic living with the transmission of bubonic plague and cholera, yet, intriguingly from the Orient to Western Europe in centuries past, glorification of God was not infrequently equated with the abasement of the body resulting in the salvation of the soul. It was thought that cleanliness represented pride, whereas uncleanness represented humility. The lives of Saints Anthony, Abraham, Sylvia, Euphrasia, Mary and Stylites, are replete with reference to abstention from bathing that makes for difficult pre-prandial reading. The words of John Wesley that "cleanliness is near akin to godliness" did not seep into religious tenants until a much later time. Certainly, the tenets of revered Saints would impact a society intrinsically ignorant of the benefits of hygiene, let alone augmented by the abysmal or non-existent means for hygiene in most European cities of the middle ages.

Finally, before bringing you into the light of the modern age, we must address a final disquieting chapter in the repercussion to plague, as a byproduct of theological ideology. To avert God's wrath it was believed that gifts to the church of land, money or establishment of shrines might save a town from the scourge of plague. Additionally, thwarting Satan's mischief was an essential contributing philosophy. And this alas is where the demonization of Jews and those labeled as witches came into play.

## JEWISH "IMMUNITY"

The fact that Jews demonstrated a significantly lower mortality during epidemics of plague gave rise to thinking that they were protected as Satan's emissaries. What is ludicrous to us was deadly, and we do mean deadly, serious to a frightened, threatened society. Truth be told, their "immunity" was more likely a result of a more pronounced sanitary system and hand washing tradition of Jewish law and custom, including abstinence from certain foods. Their lot was to be human sacrifices to propitiate the Almighty's wrath and to thwart Satan. Jews were tortured and murdered throughout Europe. At the time of the Black Death twelve thousand were slaughtered in Bavaria, three thousand in Erfurt, two thousand in Strasburg, and on and on across the continent of Europe. One man, Pope Clement, stood against the onslaught, offering mercy to Jews.

Witchcraft, a belief still intrinsic to large parts of the world today (as incredible as this is for most of us to conceive) resulted in both Catholic and Protestant persecution of those believed to be accessories to the spread of plague throughout the fifteenth to seventeenth centuries. Torture and death of those suspected were carried out in the most gruesome manner concocted by the minds of men.

## COMMERCIAL BACKGROUND

With our historical perspective in place the philatelic cover we



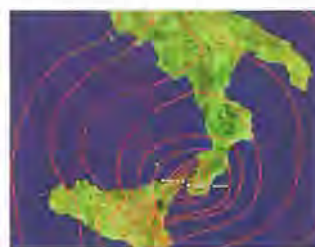
Figure 1

now describe will hopefully become much more meaningful now that you are among the elite of plague experts.

On August 28, 1885 a letter was posted in Baltimore, Maryland, sent from Dix & Wilkins to the firm of Messrs. Ferd. Baller & Co. in Messina, Sicily (Figure 1). The firms maintained regular contact with one another; of this we are most certain. We deduce this by the correspondence being through a United States stamped envelope, Scott Catalog U179, a five cent international rate Zachary Taylor, type 2, imprinted with the Sicilian company address. Clearly the European company had regular dealings in the United States or it would not have imprinted envelopes for delivery to Sicily with the company address on U.S. stationery with the prepaid international postage rate for single letter delivery. The return address is an oval, stamped imprint with centered, variable-date capability, as evidenced by the same date as the large Baltimore CDC (circular duplex cancellation.)

Dix and Wilkins was a large shipping company with Baltimore being a major arrival and destination center for European and South American steamship lines. Ferdinand Baller & Company was a "house of commerce" based in Messina and solely owned by Charles Christian Robert Victor Sarauw, the head of the Italian

branch of the Danish patrician family Sarauw, whose German roots spread over a large part of the world.



Messina, Italy  
Quake area  
December 28, 1908

Carlo, as he was called, was born in Messina, Sicily on January 12, 1846, educated in Swiss and German schools, and acquired his expertise in commerce at Broberg & Co. in Copenhagen.

In 1854 he entered commercial business with his father, and subsequently established business associations in New York. In 1877 he became president of Ferdinand Baller & Co. The firm survived the Messina earthquake of 1908 but subsequently relocated to Catania, Sicily. Most interestingly, Carlo was a delegate for the Italian government to the 1919 Paris Peace Conference at Versailles.



## HIDDEN MESSAGE—THE SLIT

Now, all said to this point may be of historical interest indeed, but that still makes a five cent cigar worth five cents. Turn this cover over however, and we find the reason for a premium being applied to it (Figure 2). No, you missed it if you concentrate on the two circular receiving markings, although their significance will come into play shortly; rather, it's the barely noticeable 25 mm slit located slightly to the left of center in the midline of this envelope.

That dear reader is the crux of this cover, the pièce de résistance for our historical dialectic to this point. The slit, known as a chisel slit, was one form of subtle intrusion in order to disinfect the contents of the envelope from potential harmful pathogens, i.e. plague. Other methods of intrusion included rastel holes and, contemporaneously, irradiation of envelopes. The nineteenth century methods utilized the passage of fumes of nitric or sulfuric acid into the envelope via the created openings, or alternatively scorching the incised area. Another approach was to splash or soak the mail with vinegar.

## SUCCESS RATE

You may ask, how successful were these methods in making the mail, so to speak, fit for consumption? Well, to answer the question, author Jesse I. Spector M.D., arguably the more knowledgeable with regard to medical issues, would affirm the medical axiom that "one can't be part pregnant." The bottom line is that short of irradiating the envelopes none of the methods subscribed to at the time were capable of eradicating microorganisms; thus, the postal treatment was a time-consuming method of assuaging the mind, not the disease.

## WHY DISINFECT?

As a final philatelic note is the issue of cholera epidemics in Italy and the United States at the time of this mailing in 1885, and the rationale for fumigating this envelope. The U.S. experienced

cholera epidemics in 1849, 1866 and 1873, but not in 1885. Italy experienced cholera epidemics in 1866-67 and 1884-85. Aha you say there is the answer-Italy.

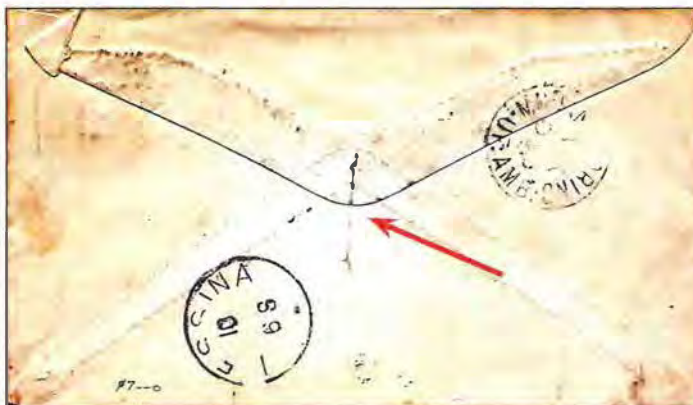


Figure 2

markings. The latter, that at the point of delivery at Messina, is clearly identifiable. The initial point of entry is far more difficult to decipher due to a relative degree of obscurity of the cancel. Robert suggests that Brindisi on the east coast of Italy would be a likely port of entry, and indeed, shipping maps support this supposition. The rationale for disinfecting the letter would have been its arrival in Messina from an area of plague in Italy, a satisfactory conclusion to the question raised.

## CONCLUSION

Disease, death and dogma over centuries- how manifestly disquieting to the contemporary mind are the discredited beliefs of past ages. Yet recall how within our own lifetime far-fetched ideas have inculcated the thinking of people. Only with sheer stoicism do we tolerate the preposterous and the irrational, still so persuasive a part of civil society.

We began our discussion with a theme of biology, religion and philately. We end with a reminder to not assume we have come so far as to be smug about our own time; for, to our embarrassment, some of today's science will likewise in the future come undone.

### References:

1. <http://en.wikipedia.org/wiki/File:Cholera.jpg>
2. [http://en.wikipedia.org/wiki/Beak\\_doctor\\_costume](http://en.wikipedia.org/wiki/Beak_doctor_costume)
3. <http://www.william-shakespeare.info/bubonic-black-plague-world-history.htm>
4. <http://www.svms.santaacruz.k12.ca.us/portali/Plague.html>
5. [http://earthquake.usgs.gov/earthquakes/world/events/1908\\_12\\_28.php](http://earthquake.usgs.gov/earthquakes/world/events/1908_12_28.php)
6. [http://en.wikipedia.org/wiki/File:Mappa\\_terremoto\\_1908.jpg](http://en.wikipedia.org/wiki/File:Mappa_terremoto_1908.jpg)

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**LINDNER**



# Folded Letters from the Holy Land 1350 – 1852

## PRIVATE MESSENGER MAIL 1687

Route: Nazareth to Aveiro, Portugal

Sent July 6, 1687

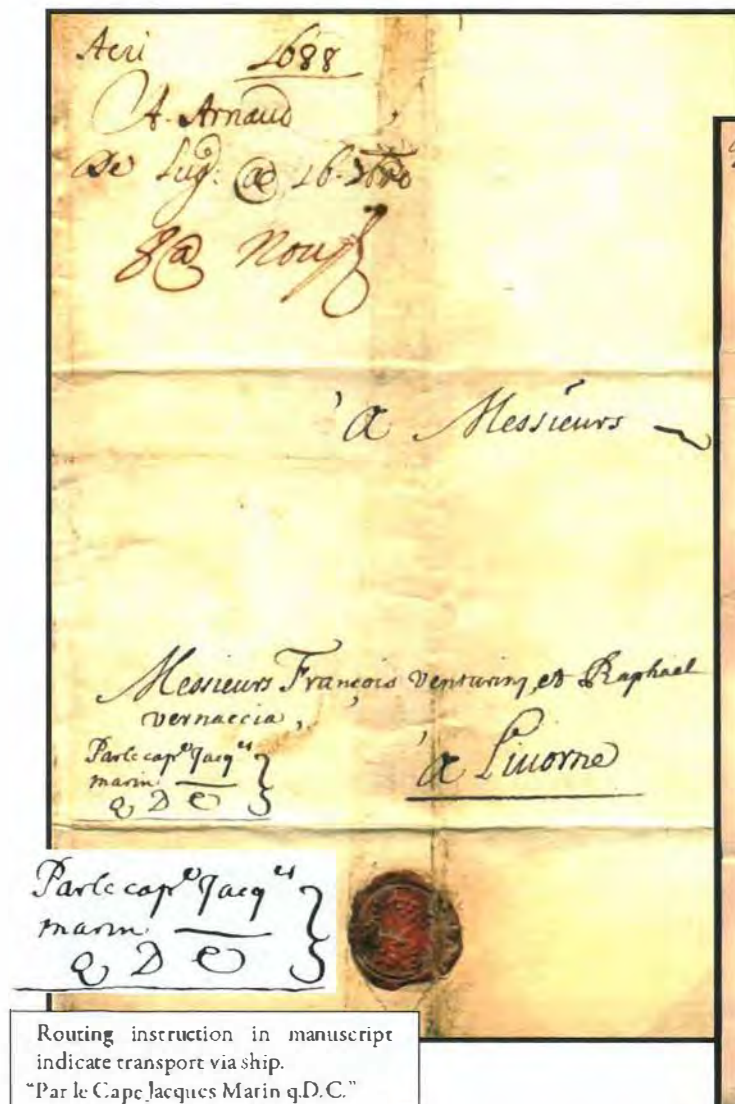
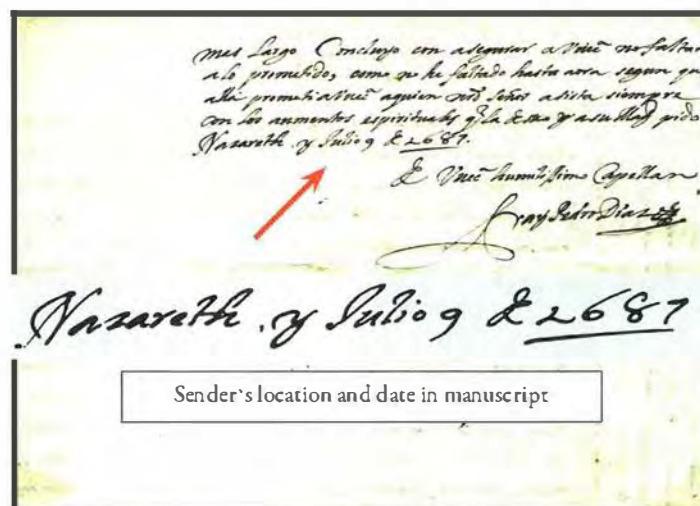
To: Nobel Woman Maria de Guadalupe Of Lancastre,  
6th Duchess of Aveiro

Correspondence of special importance or written by nobility was often sent by a private messenger. The letters were transported quicker and with an assurance that the contents would not be compromised during the journey.

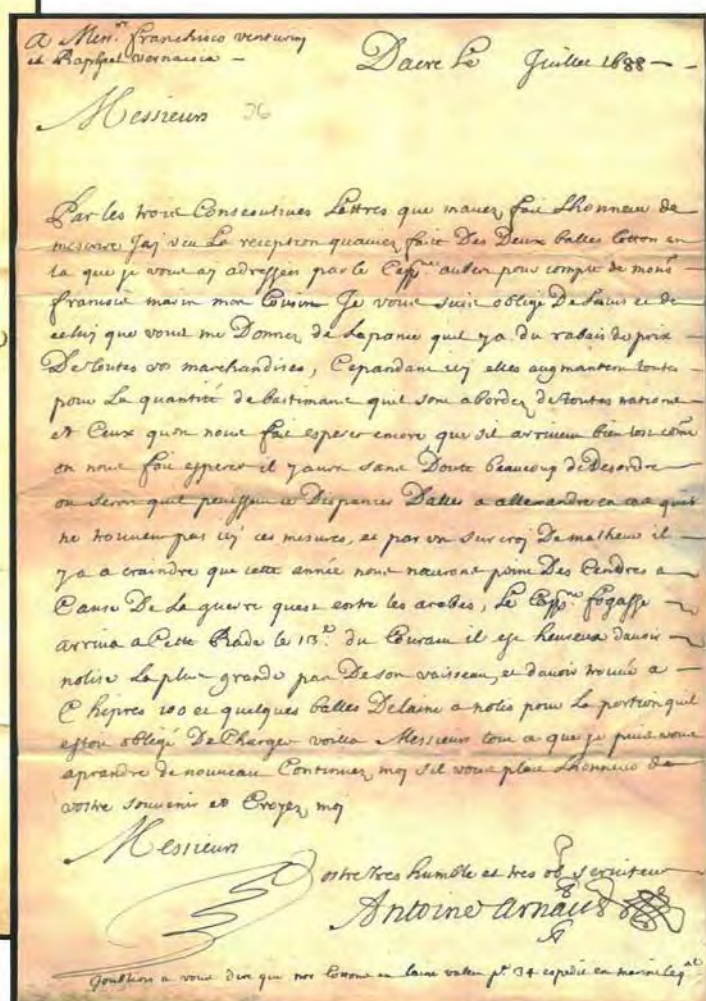
## MERCHANT LETTER 1688

Route: Aschelon to Livorno, Italy

Sent: July 1688 (date in manuscript)



Writer was shipping cotton worth 34 piasters via  
Captain Marin to Alexandria.



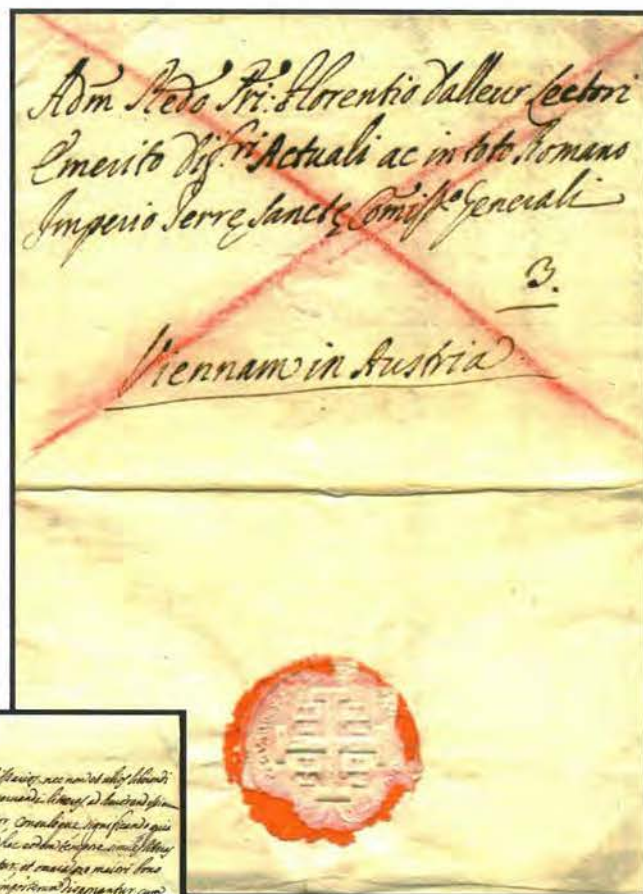


## ECCLESIASTIC LETTER 1707

(Moines Ambulans - Wandering Monks)

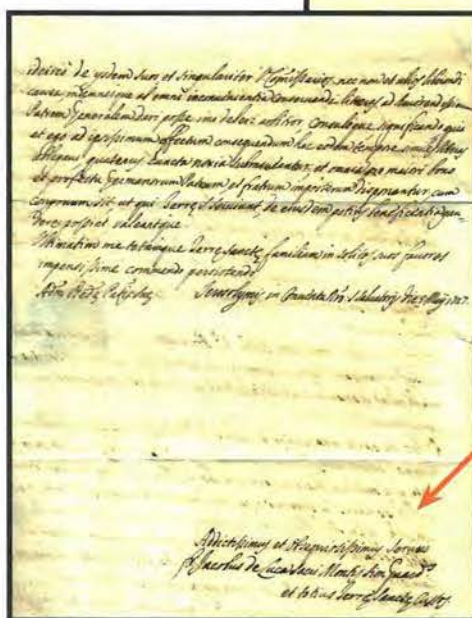
Jerusalem to Vienna, Austria Via Acre and Livorno

Senr: 5 May 1707



Clergy living in the Holy Land from the 17th through the early 19th centuries were required to communicate with their orders in Europe. As there were no formal mail services available to the public, the clergy was dependent on emissaries, traveling monks and the visiting religious pilgrims to transport their letters. Hand carrying messages by "moines ambulants" was a normal practice for ecclesiastical communications. Important persons and clergy had privileges of "free" mail.

The symbol for "free" transmission was indicated by a diagonal bar crossing the entire address side of the letter.



Letter signed by Father Jacobus De Luca, the "Guardian of the Sacred Mount Zion and Custodian of the Whole Holy Land, Jerusalem."

<http://www.nationsonline.org/one-world/inap/google-map-italy.htm>

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■ **EXPRESS MAIL, SPECIAL DELIVERY:** collector seeks to find others of similar interest. [markovits@aol.com](mailto:markovits@aol.com). ■

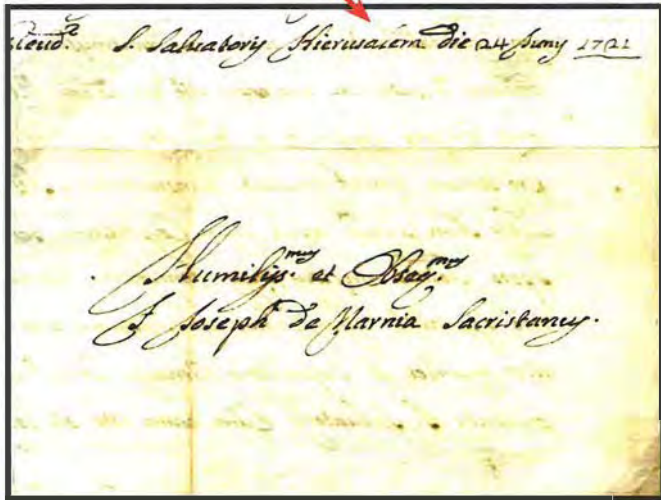


## ECCLESIASTIC LETTER 1721

(Moines Ambulans - Wandering Monks)

Sender's location and date in manuscript

*S. Salvatorij Hierusalem die 24 Junij 1721*



To: Jerusalem Local delivery

Sent: 24 June 1721

Letter dispatched by the Holy Order

## ECCLESIASTIC LETTER 1737

(Moines Ambulants - Wandering Monks)

To: Jerusalem via Acre to Cyprus

Sent: 20 April 1737

Hand carried



Oval wax seal embossed with Jerusalem Cross inscribed "VICARI TERRA SANCTA" (Vicars of the Holy Land)

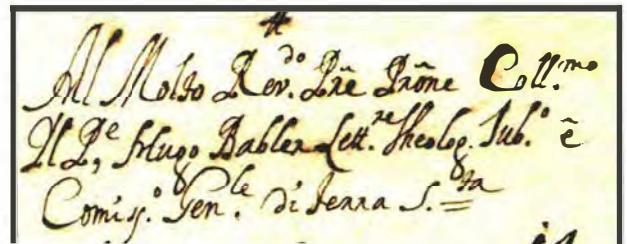
## ECCLESIASTIC LETTER 1731

(Moines Ambulans - Wandering Monks)

To: Jerusalem to Vienna, Austria

Sent: 24 May 1731

From: Cusore of Roman Catholic Order



Embossed oval seal of 'SIGILLUM CUSTODIS TERRE SANCTAE' (Keeper of the seal of the Holy Land) with Jerusalem Cross in center. Written in Latin by ecclesiastics and entrusted to members of their order who were traveling back to Austria.



## ECCLESIASTIC LETTER 1738

(Moines Ambulants - Wandering Monks)

To: Jerusalem via Acre to Livorno

Sent: 4 September 1738

Hand carried



Oval embossed Jerusalem Cross seal inscribed "VICARI TERRA SANCTA"

to be continued



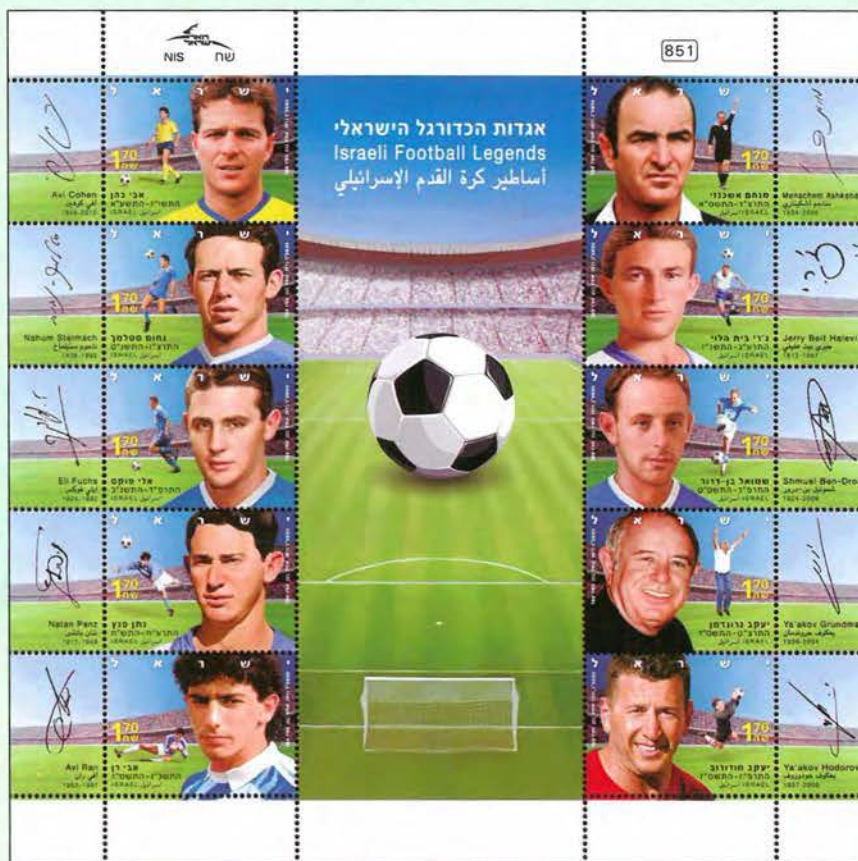
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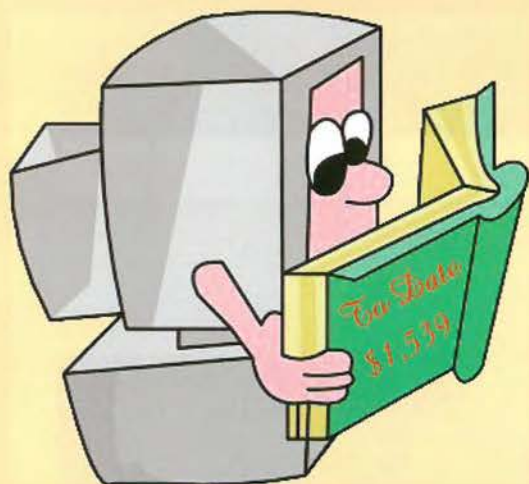
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Anonymous – 3



# Ghetto Mailman – Warsaw Ghetto

*“The letter carrier’s lot is an unhappy one. He rises at five in the morning and works till nine, ten in the evening and in spite of that, he receives no weekly wage, but gets paid by the piece—six groszy per letter, and after subtracting all taxes and contributions to “social insurance” from which he, as a Jew, cannot benefit according to the canons of the occupation authorities, but for which he enjoys the privilege of paying, there hardly remains five groszy net. The delivery of one hundred, even one hundred and fifty letters a day nets him a ridiculous sum, when a loaf of black bread costs between 22 and 24 groszy...”<sup>17</sup>*

This is the life of a ghetto postman in the Warsaw Ghetto during the Holocaust. This was penned by Perez Opaczynski, a talented Yiddish writer, in an essay *The Ghetto Post Man* for the *Oneg Shabbat Archives*. He was a post man by need, and a writer by profession. What I would like to do is take excerpts from his observations and combine them with what we know about the postal system of the ghetto. This gives me a unique opportunity to describe the ghetto postal system with commentary from within.

## ONEG SHABBAT GROUP

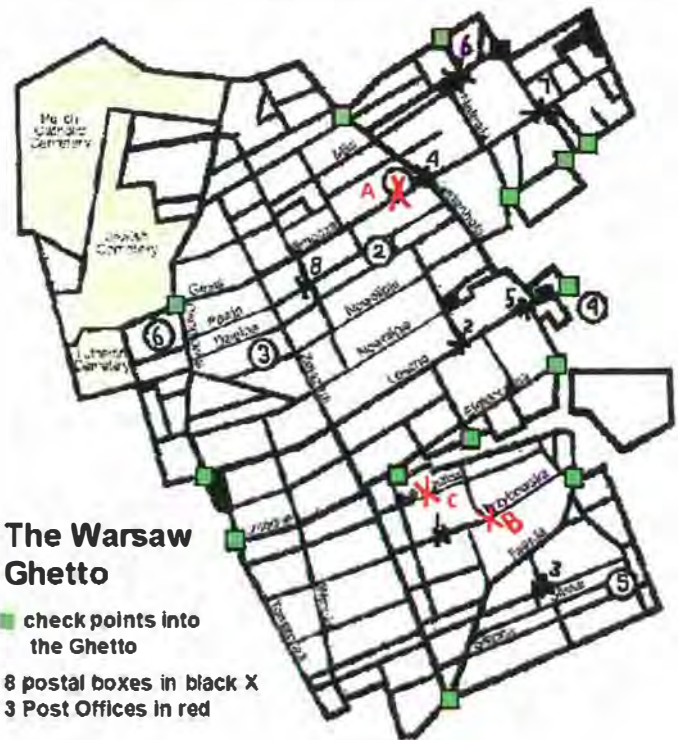
The *Oneg Shabbat Group* was composed of writers, teachers and observers who gathered every Friday night (thus the name *Oneg Shabbat*) under the tutelage of Emmanuel Ringelblum a historian, to record life and death in the ghetto for posterity. These observations, diaries, notes and stories were gathered and placed in four milk cans and buried before the ghetto was destroyed. Three of the four milk cans were recovered after the war to give us insight into life in the Warsaw Ghetto.

Opaczynski was one of the first selected by Ringelblum for “both his politics and his prewar accounts of Polish-Jewish poverty and spiritual decline. It was Opaczynski, whom Ringelblum trusted implicitly, to produce what is probably the major corpus of Yiddish reportages in the Warsaw Ghetto.”<sup>18</sup> (*Editor’s note: The full story of the Ringelblum archives, from their origin to their hiding to their discovery, can be found in Samuel Kassow’s excellent book Who Will Write Our History? Rediscovering a Hidden Archive from the Warsaw Ghetto. Vintage Books, 2009.*)

## GENERAL GOVERNMENT

Poland was the first war-time conquest of the Third Reich. On September 1, 1939 the invasion took place and within two weeks the country was vanquished. The Nazis created the General Government in the center of Poland, which became a quasi province of the Reich. This also became the killing ground of the Reich because the concentration and death camps were set up there.

In order to better control the Jews the Nazis created Jewish Ghettos<sup>3</sup> in each of the cities under the control of the General Government. A section of each city was designated the ghetto area and all Jews had to move into these areas. Within these ghettos a form of government was set up called the “Judenrat.” The Judenrat would establish city services, which included the post office. “Until the ghetto was closed the Jews had access to the main Post Office, but they had to use only one window and form a line to the left.”<sup>19</sup> “In December 1940–January 1941 the



postal services within the Warsaw ghetto were turned over to the Judenrat.”<sup>20</sup>

On November 28, 1940 Chaim Kaplan observed in his diary: “The police are leaving and the Jewish police will inherit their place. The same applies to the post office; Jews working for the Judenrat will head it and all the jobs there will be filled by Jews.”<sup>21</sup>

## GHETTO POST OFFICE

Starting on January 19, 1941 the ghetto post office moved to 19 Zamenhof Street (A on the map), the postal cancellation assigned to this post office was designated C1, where there was a preexisting post office. Two other sites were set up as Postal substations: 20 Ciepla Street (B) was set up as a parcel receiving and sorting station and 32 Krochmalna Street (C) was the letter-sorting and delivery office. There were 8 yellow mail boxes placed throughout the ghetto for the population of almost 400,000 to use. The big cry from the population was that there are not enough.

*“A Jewish Postman? Eh you should be well! Tell me, please, whom do you want? Whom are you looking for? We know everyone; you*



won't have to search long. Do you see, people, luck is with us—we already have a Jewish postman, just like in Palestine.”

The yellow postal boxes were placed by or near buildings used by the Judenrat. They were located: “in the gateway of the Judenrat at 26 Grzybowska (1), on the corner of Leszno and Karmelicka Streets (2), on the corner of Panska and Marianska Streets (3), in the gateway of the post office at 19 Zamenhof Street (4), in the gateway of 5 Tlomackie Street (5), at 10 Muranowska Street near Muranowski Square (6), on the corner of Franciszkanska and Bonifraterska Street (7), and on the corner of Gesia and Smocza Streets (8).”<sup>7</sup> The mail boxes were emptied between 4 and 6 PM, letters were censored overnight and handed to the Deutsch Post Osten in the morning.

“Who...could have thought that the “Jewish Post Office” was by the Germans a “storehouse for mail,” that the real post office was located on Napoleon Street, outside the limits of the ghetto, and that the community did not receive from the Germans a groszy in support of the “Jewish Post Office...”

## POSTAL OPERATIONS

“The Judenrat had to cover all the expenses connected with the operation of the postal services in the ghetto. Therefore there were extra charges or surtax on all postal services (sending and delivering of letters, packages, and telegrams) which were intended to make postal activities in the ghetto possible.”<sup>8</sup> All monies collected by the ghetto post office went to the Deutsch Post Osten, the governmental post office. This was the surtax that Opaczynziki complained about above in the opening paragraph.

“Postal employees were employed on a piece-rate system, being paid, according to some sources 6 groszy a letter...others indicate the postal workers received 10 percent of the surcharge...not only the number of delivered letters was important but also the district where they had their route—at more prosperous area they could count on tips.”<sup>9</sup>

This table shows the surcharge on each of the items delivered.

Letters and postcards, ordinary, inland	20 gr
Letters and postcards, ordinary, foreign	30 gr
Registered mail	30 gr
Special Delivery	50 gr
Ordinary inland packets	20 gr
Ordinary foreign packets	30 gr
Repacking of damaged packets	20 gr
Printed matter	10 gr

All mail coming into the ghetto post office was marked with a rectangular hand stamp containing the date and “R.Z. w.W.”, Rada Zydwa w Waszowie (Jewish Council of Warsaw) (Figure 1) on the first line, and “S.P.D.Z.” (Post Office of Jewish District)<sup>10</sup>

A second cache (Figure #2) applied to the cover or card indicated the amount that is expected at delivery (surtax). The letter carrier had to collect the surtax then hope that he would get a tip. Opaczynziki commented on the different types of people in the ghetto and their willingness to tip.

## PUBLIC OPINION

“The attitude toward the Jewish letter carrier could be classified

according to population groups. He was best received by the simple folk, worst by the intellectuals and the Hasidim. The simple folk not only paid the service charge but also gave the letter carrier a few groszy as a tip. They did it naturally, without compulsion, in the understanding that each of us wants to live.”

On the other hand, the demeanor of the bourgeois intellectuals, particularly the doctors, vis-à-vis the letter carrier bordered on hostility “the letter carrier ranked in importance the same as a government employee. They never gave a tip.”

The Hasidim, though, were mainly trade's people, and if they were not merchants, as such, they had learned the laws of buying and selling, and none of them would offer one groszy above the established price. If the Hasid did differ from the intellectual it was by the demand that the letter carrier speak Yiddish, but even this, it seems, was more politics than genuine impulse, more appearance than Yiddishness....

A Judenrat Committee ran the Post Office, employing 94 people, 64 being letter carriers who delivered the mail. The agreement regarding mail service for the Jews of the Warsaw Ghetto was concluded between the chairman of the Jewish Council Adam Czerniakow, and the director of the Post Office. No. CI in Warsaw Ghetto was opened on January 15, 1941. Among other things, it stated that the Council would handle all outgoing and incoming mail, using persons authorized for this work (Postempfangbeauftragte); that the German post office would arrange a special exchange office (Postaustauschstelle); and the Jewish Council would pay for the maintenance of this office while making a cash accounting on a daily basis.”

## BATTALION PEOPLE

“The battalion people are a special chapter in the life of the Jewish post office. They were Polish speaking, the heirs to the “shmendriks.” It was they who brought with them the military order of the German work gangs, where they formerly were section leaders.... The battalion people absolutely refused to utter a single word in Yiddish.

They had their set of morals. Being approximately sixty of a total number of one hundred letters carriers, the power resided in their hands. They posted their men at the door where packages of mail were issued. The distributor of the packages, too, was to their men, and naturally favored the battalion men by giving them packages for the richest streets, houses with easy stairs to climb, clean apartments and good tips, while the others received packages for distribution in the poorest streets and alleys with houses having stairs in poor repair, dark cellars, damp attics impregnated with typhus germs.”

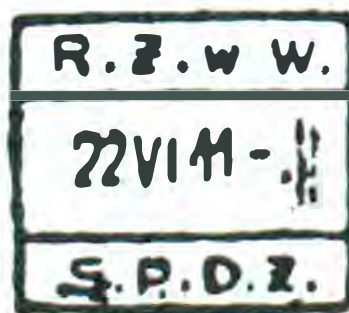


Figure 1



Figure 2



## LIFELINE PACKAGES

"Packages are a whole story in themselves; they were the lifeline toward ghetto survival. It can be assumed, however that the majority of the packages that reached the ghetto were not tailored to aid people in severe distress. Packages containing up to four and half pounds of food arrived through the mails from locations both within the General government and abroad. The small packages sent from locations within the occupied lands usually contained flour, bread, cooking fats, grains, etc., while packages that came from abroad, particularly from neutral countries, were filled with coffee, chocolate, rice, sardines, condensed milk, etc. The latter were item of great value in the ghetto and were usually bartered for quantities of more basic foodstuffs."<sup>12</sup>

*"The packages from Russia arrived not only well wrapped in linen and sealed with seven seals to prevent pilferage, but they contained food which was here highly prized. The relatives from Russia sent rice, tea coffee, chocolate and, at the beginning, even whisky and tobacco, too. They sent smoked meats, salami, bacon, cheese and butter and even caviar. When a Warsaw Jew received such a package, he could sell a part of it, as, for example, tea, coffee, tobacco, and whisky, for good money, which was enough to live on for several weeks.... At the homes where the packages arrived regularly they experienced no want."*

## POSTAL CENSORSHIP

"The question of postal censorship in the ghetto is interesting and nor completely clear. The censor office was at 27 Grzbowska Street; as one might expect, its task was to control correspondence between the ghetto and the external world so that it did not violate the restrictions imposed by the Germans."<sup>13</sup>

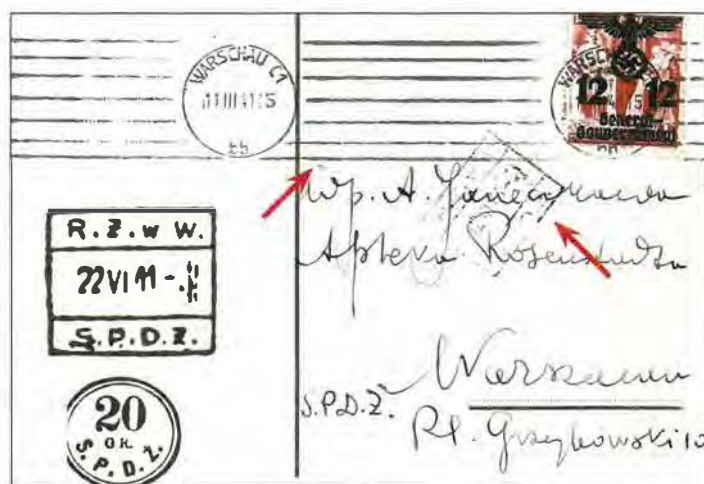
Cards and letters went through 27 Grzbowska Street and were read by the censors. If they passed a small boxed censor marking was applied to the cover (Figure 3). "As a rule Jews were allowed to send letters within the General Gouvernment, to states under the control and political influence of the Reich, and to neutral countries. Each was censored with a small rectangular marking stating the word 'Judenrat Warsaw.'"<sup>14</sup>

There were five different two line censor markings applied to the upper left of the upper of the card, to the left of the mid line above the sender's address.

Mail continued to be sent out of the ghetto until about July 23, 1942. Every single piece was censored. In my personal observations of mail coming out of the Warsaw Ghetto their destinations were all over the world.

Records kept and reported in the Gazeat Zydowska (Jewish Gazette) indicate that "from July 1 to 22, 1942 there were 99,042 letters and postcards, 1881 registered letters, and 9,292 letters abroad sent...." In October after the end of the extermination Aktion, 6060 letters and cards, and 114 registered letters were sent out of the ghetto<sup>16</sup>

*"When the letter carrier returns home at night to his wife and children and a cold house, with his meager earnings of the day, he was in a state of irritation from the endless arguments. He was haunted by the scenes of poverty and misery that he witnessed*



Postal card sent to Grzyboski Street in the Warsaw Ghetto. It has the boxed receiving cancel to mark its arrival in the Ghetto and the circular hand stamp with the surtax. Postmarked March 11, 1941 from the Warsaw Ghetto post office.



Post card sent from the ghetto and canceled at postal station CI and dated June 21, 1941, to Belle Harbor, Long Island, New York. The small rectangular "Judenrat Warsaw" marking all in capital letters, was applied at 27 Grzbowska Street as well as the German censor marking.

1	JUDENRAT WARSCHAU	JEWISH COUNCIL in capital letters—approximately 12x6mm	WARSAW in red or black
2	JUDENRAT WARSCHAU	JEWISH COUNCIL in capital letters—approximately 19x8mm	WARSAW in red
3	Judenrat Warschau	JEWISH COUNCIL only the J and W, capital letters	WARSAW 11 x 6 mm in red
4	Judenrat Warschau	JEWISH COUNCIL	WARSAW in purple only 14 x 6 mm
5	Judenrat Warschau	JEWISH COUNCIL in red 15 x 9 mm	WARSAW

Figure 3<sup>15</sup>

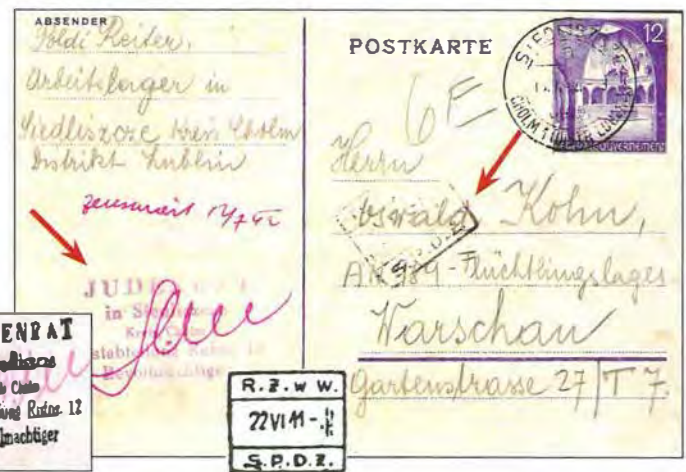




A postal reply card usually attached to a government issued postal card to be used for a reply from the person receiving the card. Usually sent overseas anticipating a response. It was sent from Buenos-Aires, Argentina. The card was canceled at postal station C1 on October 18, 1941. A rectangular "Judenrat Warsaw" in capital letters was applied at 27 Grzbowska as well as a Nazi censor marking.



Very interesting and unusual post card. Packages that were sent to the ghetto families always contained a return post card to send back to "RELICO". The card was canceled April 4 1942, at the postal station C2 outside the ghetto, probably because no postage was applied to the card so the ghettolet it through without a cancel. A Swiss Postage Due stamp was applied to the card and cancelled in Geneva. Censored with a "Judenrat Warsaw" in mixed capital and lower case letters. There is also the Nazi censor marking.



A very unusual postal card sent from work camp (Arbeitslager) in Siedliszcze, canceled July 9, 1942 to a Refugee camp (Fluchtlingslager) in the ghetto. A 5 line signed hand stamp from the work camp and a receiving box hand stamp entering the ghetto.

*throughout the day. All this depressed his spirit and gave him no peace."*

Tisha B'av 1942 was when the Germans started the initial deportations to Treblinka. Beginning January of 1943 the deportations increased and the armed resistance started.

*"The nightmare in Jewish Warsaw becomes thicker, the hopes become slimmer. There are no more letters from Russia, no more packages from Russia. There are only brick tenements, red, monotonous, cold ghetto-tenements, like disheartening prisons. Who cares about the Jewish post office, who worries about the Jewish letter carriers."*

On Passover April 19, 1943, 12 Nissan 5703 "The Ghetto Fighters" challenged the most modern, mechanized Army in the world with no more than a few hand guns and rifles, and of course Molotov Cocktails, thus beginning the final chapter in the history of the Warsaw Ghetto.

#### End Notes:

1. Glatstein, Jacob ed; *Anthology of Holocaust Literature: The Jewish Letter Carrier*, Perez Opaczynski. (I will not footnote the text further, all quotes will be in italic).
2. Shapiro, Robert: p. 15.
3. Definition of ghetto: Italian, from Venetian dialect gheto island were Jews were forced to live. Usually a poor section of town inhabited primarily by people of the same race, religion, or social background, often because of discrimination.

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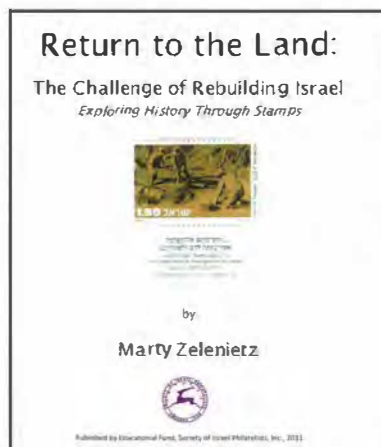
4. Trunk, Isaiah: p. 117.
5. Gutman, Yisrael: p. 112.
6. Katsh, Abraham: p. 227.
7. Engelking, Barbara: p. 367.
8. Engelking, Barbara: 367.
9. Engelking, Barbara: 367.
10. Kahn Henry F.: **The Third Reich, Concentration Camp and Ghetto Mail System Under the Nazi Regime**: Judaica Historical Philatelic Society: Monograph No. 1, February 1966.
11. Trunk, Isaiah: p. 179.
12. Gutman, Yisrael: p. 112.
13. Engelking, Barbara: p. 369.
14. Gutman, Yisrael: p. 112.
15. **The Polish POW and DP Camps Philatelic Study Group Bulletin**: Vol 2, No 12. September-October 1976.
16. Engelking, Barbara: p. 370.

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3. Gordon, Justin. **Ghetto Posts of the Holocaust Era**. Toronto: World Philatelic Congress of Israel HolyLand & Judaica Societies: 20th Anniversary Publication, 1986.
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6. Kahn Henry F., **The Third Reich, Concentration Camp and Ghetto Mail System Under the Nazi Regime**: Judaic Historical Philatelic Society: Monograph No. 1-February 1966.
7. Katsh, Abraham ed, **Scroll of Agony, The Warsaw Diary of Chaim A. Kaplan**. New York: McMillan and Company, 1965.
8. **Polish POW and DP Camps Philatelic Study Group Bulletin**; Vol 2, No 12. September-October 1976.
9. Seidman, Dr. Hillel **The Warsaw Ghetto Diaries**, Southfield, Mich: Targum/Feldman Press 1997.

10. Shapiro, Robert ed, **Holocaust Chronicles: Individualizing the Holocaust Through Diaries and Other Contemporaneous Personal Accounts**: Hoboken, NJ, KTAV Publishing House, Inc. 1999.
11. Shay, Arnold. **Warsaw Ghetto Mail**. Polish POW and DP Camps Philatelic Study Group Bulletin; Vol 2, No 12. September-October 1976.
12. Sloan, Jacob ed. **Notes from the Warsaw Ghetto, the Journal of Emmanuel Ringelblum**. New York: Schocken Books, 1974.
13. **The Holy Land Philatelist**, Vol. 5-7, (Nos. 50/51-81/82) Dec. 1958/Jan 1959-Aug/Sept. 1961.
14. Trunk, Isaiah. **Judenrat**. New York: Scarborough Book. Stein and Day/Publishers, 1977. •

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# “Fruits” Definitive Issue

The non-denominated “Fruits” definitive stamps set consisting of 5 stamps was first issued on 17.2.2009 in sheets of 25 stamps with moisture activated gum. The stamps were intended for payment of domestic letters weighing up to 50 gr. Like their predecessor, the “Israeli” booklet, a few months later the “Fruits” stamps were issued in self-adhesive booklets of 20 stamps. But in contrast to the “Israeli,” the stamps of this issue have a few major varieties and errors, which makes it even more interesting. The different issues of this set can be distinguished by the number of menorahs on the booklet’s reverse. The moisture activated gum stamps and the first booklet issue have a phosphor bar on the right side of the stamp. On the 2nd, 3rd and 4th booklet issues the location of the phosphor bar was changed to the left side of the stamp. For the first time in history of Israeli definitive stamps the phosphor bar of the 5th booklet issue is placed horizontally in the upper part of the stamp. In addition to these major phosphor varieties, I found a few plate and printing varieties which are illustrated here.



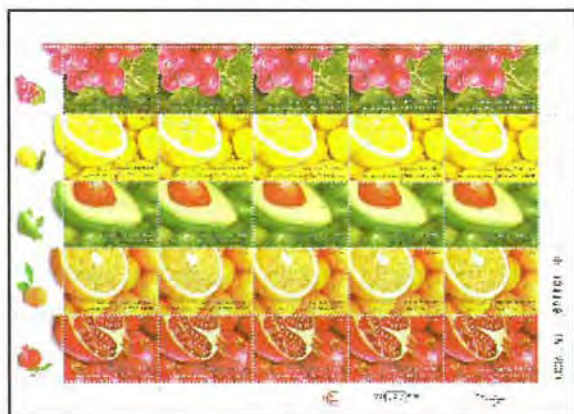
Phosphor right  
1st booklet



Phosphor left  
2nd, 3rd, and 4th  
booklet



Phosphor horizontal  
5th booklet



Moisture activated issue sheer of 25

## FIRST BOOKLET



First booklet issue with one menorah on the back cover

## SECOND BOOKLET

### Varieties



Booklet with blue square in the left  
bottom of the booklet

Booklet without blue square in  
the left bottom of the booklet  
This variety is not rare and can be  
easily found since significant part  
of the printing has such variety.

“Lemon” stamp is located in upper right  
corner has missing letters in Hebrew and  
Arabic name of the state



Second booklet issue with two menorahs on the back cover



### THIRD BOOKLET

The issue has 3 menorahs on the back and is the most interesting since it has 3 different printings.

The first printing that was supplied by Israel Philatelic Service (IPS) to its subscribers has a black booklet number on the bottom (Figure 1).

"For an unknown reason, in the second printing the position of the booklet number was changed, and it was now positioned in the middle of the back cover (Figure 2). In addition the color of the number was also changed from black to grey. The IPS noticed this change and decided to offer the booklets to its subscribers which does not normally occur.

After the shifting of the booklet number was noticed, the number was again returned to the bottom of the booklet and it was the 3rd printing of this issue (Figure 3). The 3rd issue is rare since it was not officially offered by the IPS to its subscribers and could only be obtained at the post offices. Not many collectors noticed the change, since it resembles the first issue. But in contrast to the first issue, the numbers are in a grey color and begin with numeral "8."



050319

Figure 1



766240

Figure 2



898050

Figure 3

### FOURTH BOOKLET

Four menorahs on the back cover

### FIFTH BOOKLET

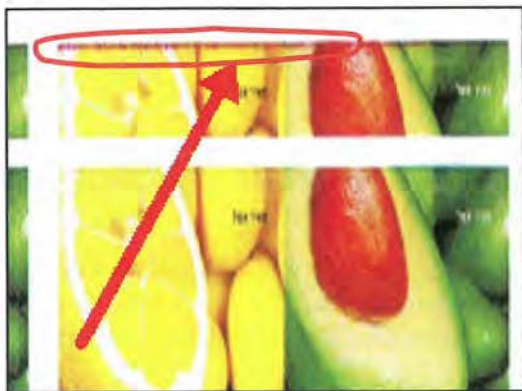
Five menorahs on the back cover



Issue Number	Date Of Issue	Phosphor Position
1st Sheet Issue	17/2/2009	Right
1st Booklet Issue	26/11/2009	Right
2nd Booklet Issue	11/4/2010	Left
3rd Booklet Issue	2/6/2010	Left
4th Booklet Issue	12/9/2010	Left
5th Booklet Issue	1/12/2010	Horizontal



## 5TH BOOKLET VARIETIES



Red vertical line in the upper left corner of the booklet.



Due to color shift the text on the "GRAPES" stamp is smeared, so the text can be barely seen. ■

o-o-o-o

## Holocaust Book



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## Error First Day Cover

# Magen David Adom



Normal first day cover



An official FDC envelope for the Magen David Adom stamp of 1955. You will note there is an extra star on the front of the envelope. There is also a red star inside the envelope..



The red and green colors in the cachet are printed upside down and on the opposite side of the envelope.



A misfolded first day cover causing the cachet to be on the inside of the envelope. The color has been adjusted to bring out the hidden cachet.



Stamp and rab missing red star



Off-set printing by E. Lewin Epstein Ltd.



# Some Radio License Stamps Revisited

In 1951, Israel issued its first set of Radio License Tax Stamps and the revenue collected was used to support "Kol Israel," the Voice of Israel. Because the revenue stamps were canceled at the post office, they were de facto postage stamps even though they were never used in that fashion. These stamps were in use from 1951-1958. The radio stamps were printed in sheets of either forty or fifty stamps with a horizontal gutter running between either the fourth or fifth row of stamps.<sup>1</sup>

William Wallerstein did a terrific job in his *Specialized Catalog of Palestine and Israel Revenues*, but I feel that his descriptions of some of the Radio License revenues leaves something to be desired. The *Bale Catalog* simply copied Wallerstein's descriptions without a more detailed review.

I propose to try to clarify the differences between some of these issues, particularly the 5 Lirot and 7 Lirot values. Leaving aside Wallerstein's RL 4A, which I think is unique because of its "Kolel Bul Betachon" overprint, I will focus on stamps RL 3, RL 4, RL 5, RL 7 and RL 8.

With regard to the 5 Lirot value, RL 3, RL 4, and RL 5, yes, there are some color variations, as Wallerstein points out, but they are very difficult to distinguish. See Fig. 1.



Slightly bluer



Slightly more purple

Figure 1

In Figure 1, the left stamp is actually slightly bluer and the right one slightly more purple. There are other shades in between. In all the stamps of this value that I have examined, however, both mint and used, my feeling is that the differences are not significant enough to warrant a catalog differentiation.

Now look at Figure 2 in particular, focus on the area inside the oval where the value is printed. Wallerstein notes a light background in the oval and a dark background in the oval. But this is really a function of variation in printing quality. There is no design difference here. If you look at a group of these stamps you will find a whole range of background intensity.



Dark background



Light background

Figure 2

The background is actually made of fairly thin horizontal lines, and their light or dark appearance bears a resemblance to the intensity of the rest of the blue ink. Again, I don't feel that one can separate these into light and dark and assign different catalog numbers. A highly graded stamp could not depend on either a light or a dark background for its rating, but on its centering and on the clarity of the printing of the stamp as a whole.

Figure 3 is a very nice used copy with a medium background in the oval.

There is one clear difference, and perhaps the most obvious one,



Figure 3

but I have not seen it stated or illustrated previously.

Please see Figure 4. (Enlarged to show the screen dot pattern more clearly).

I chose this stamp with an extra large margin to show clearly the pattern of the background screen. This screen is printed first, and the dark blue of the rest of the design is printed over the screen. (By the way, these are all two-color stamps, as the background screen and the other printing on the stamps are different blue shades.) Notice the squarish pattern made by the background

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1. William Wallerstein, *Specialized Catalog of Palestine and Israel Revenues* (Los Angeles: Mosden Trading Corporation, Mineola, NY, 1987), 134.





Figure 4

screen dots.



Figure 5

Now look at Figure 5 enlarged to show this screen dot pattern more clearly.

This screen dot pattern is a simple straight-line affair, making this a completely different printing from the stamp pictured in Fig. 4, and deserving of its own catalog number.

So much for the 5 Liriot value. My feeling is that only two catalog numbers are required, one for a dark blue stamp with patterned screen, and one for a dark blue stamp with a single-line screen.

## 7 LIROT REVENUE STAMP



Dark blue

Light blue

Figure 6

When we look at the 7 Liriot stamp, however, we do see a distinct color difference. There is a dark blue printing and a light blue printing. See Figure 6.

I hope the difference is visible. No question that there were two different printings of this value. There is another difference here that has not been mentioned in any catalogue: the light blue stamp is the only unwatermarked stamp I have seen while the dark blue stamp is watermarked. All of the dark blue varieties of this stamp are watermarked. Perhaps other collectors will find other unwatermarked examples.

The other difference in the 7 Liriot value is the background screen



Figure 7



Figure 8

dot pattern. There are two variations, just as there are on the 5 Liriot value, suggesting that both types of the 5 Liriot value were overprinted to create the 7 Liriot stamp. Figures 7 and 8 illustrate the screen differences.

Thus while I would reduce the catalog numbers for the 5 Liriot value to two (again, excluding 4A which is overprinted in Hebrew), I would expand the listing for the 7 Liriot value to three: Dark Blue, Watermarked, Pattern Screen; Light Blue, Unwatermarked, Pattern Screen; Dark Blue, Watermarked, Straight-line Screen. I have not seen a dark blue variety watermarked, nor have I seen a light blue 7 Liriot stamp with the single-line screen. Perhaps other collectors have examples that will add to this listing.

I certainly welcome comments from other collectors of this issue.

**Support your Society**

**Donate to the Endowment Fund**



# Paper Shortage in Palestine Pseudo-Airmail Covers

*Editor's note: Part 1 appeared in the April 2011 issue and part 2 in the June 2011 issue.*

*In the pre-War period, convenience, i.e., using an envelope that was "near-at-hand," was probably more important than economy. The following 30 covers sent during and after WWII were more likely to have been used for reasons of economy, primarily due to the significant paper shortage. All of the following quotations related to the shortage of paper in Palestine are from the Palestine Post, the only English language newspaper in Palestine, published every day but Saturday.*

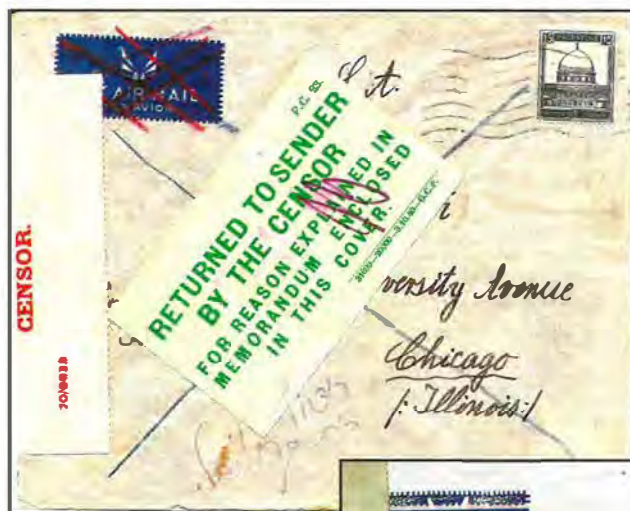


Figure 19

Figure 19 was mailed (No legible date) to the United States, paid with 15 mils. The foreign surface rate was 15/10 mils/20 g. until 30 Jun 43; airmail rate 125 mils/5 g. via transPacific until 7 Dec 41; and 60 mils/10 g. via air to Durban and surface via the U.K. until 31 Mar 42. The airmail etiquette was effectively canceled by the postal clerk with red pencil. The censor applied a P.C. 23 label (printed 3 Oct 40) and returned the cover to the sender with an explanatory enclosure.

Figure 20 was mailed 9 Dec 41 to the United States, paid with 15 + 10 = 25 mils. The foreign surface rate was 15/10 mils/20 g. and the registration rate was 15 mils; so the rate paid was 5 mils short. The only airmail route available was air to Durban and surface via London at 60 mils/10 g., which was circuitous and slow. This became a moot point when the airmail etiquette was cancelled by

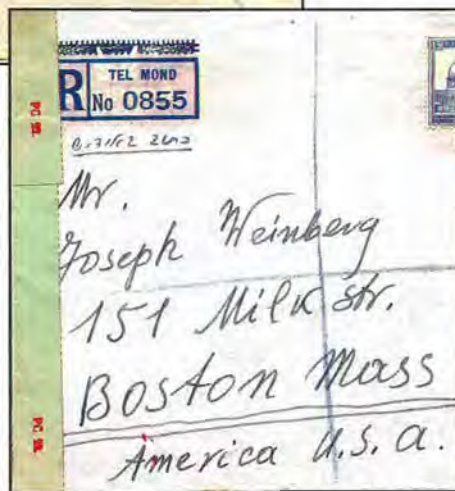


Figure 20

the registration label. Although postal clerks regularly allowed airmail covers  $\leq 5$  mils short paid to go by air during the War, this certainly did not qualify. It arrived in New York city on 22 Mar 1942, 101 days after mailing.

## Government Notices

14 Jun 43, p. 4 – "Readers' Letters, M.O.I. (Memorandum of Instruction) Booklets, (To) The Editor, The Palestine Post - Sir, - One reads in the Home press of the phenomenal success of M.O.I. booklets on various phases of Britain's participation in the war effort which are a part of history in the making. Some of these booklets have run into millions of copies...there is no reason why their reproduction by local printers should not be undertaken. It would be a valuable contribution towards a wider understanding of Britain's present leadership in the war if these publications were to be published in Hebrew and Arabic, in spite of the paper shortage. Yours, etc, S.M.G., Jerusalem, May 27."

16 Jul 43 – p. 4 – "Soldiers and World Problems, Map Review - The weekly discussion is the foundation of the ABCA (publication of the [British] Army Bureau of Current Affairs), but it has become increasingly apparent that one hour a week is an inadequate period in which to keep an interest in current events...In England, ABCA Map Review (of the War) appears weekly. In the Middle East, paper shortage has up to now permitted only a quarterly issue..."



Figure 21

Figure 21 was mailed 22 Dec 41 to the United States, paid with 15 mils. The foreign surface rate was 15/10 mils/20 g. The airmail rates were 125 mils/5 g. via West Africa and Miami or 60 mils/10 g. via air to Durban and surface via the U.K. The sender canceled the airmail etiquette with an effective grid of black ink.



Press censorship was indicated by the characteristic hexagon hand stamp on the face and a different one on the back that was dated 21 Dec 41 (Figure 22). Were such covers submitted to press censorship before mailing, or did someone forget the date on a hand-stamp? I have seen one other cover like this. The date in the back-stamp is the same as the mailing date. Another issue is why Press communication with a publication in the U.S.A. would be sent by surface mail. The UCLA library has a few copies of **The Jewish Nation (Dos Yiddishe Folk)** and a librarian was able to estimate how often it was published. The little evidence available suggested monthly, but that would have been exceeded often by surface mail.



Figure 22

Figure 23 was mailed 20 Feb 42 to the United States. A 3-mil stamp cancelled the airmail etiquette, paid 15 mils. The foreign surface rate was 15/10 mils/20 g., and airmail rates were 105 mils/5 g. via West Africa and Miami and 60 mils/10 g. via air to Durban and surface via the U.K. The hand-stamp on the face's left side reads "Certified that this item contains philatelic matter only in accordance with the conditions of my permit." The flap is hand-stamped "Palestine Stamp Dealers Association/Philatelic Permit 206."

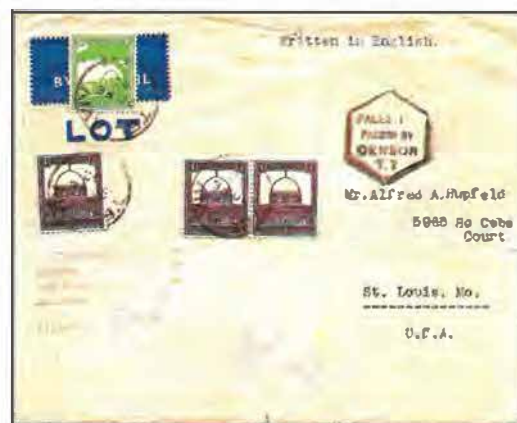


Figure 23

Figure 24 was mailed 6 May 42 to the U.S.A., paid 15 mils. The surface rate was 15/10 mils/20 g. The airmail rates were 100 mils/5 g. via W. Africa and Miami, and 40 mils/10 g. via air to Durban and surface via the U.K. An "Insufficiently prepaid..." handstamp canceled the airmail etiquette. The address label suggests this was one cover of a mass mailing, and there is a "Philatelic Permit..." handstamp on the sealed flap. It is interesting that the "Insufficiently prepaid..." handstamp used to cancel the airmail etiquette was applied after censorship.



Figure 24

16 Aug 43, p. 4 – *"Palestine Bookshelf - For its size Jewish Palestine most probably has the largest reading public in the world. Before import difficulties arose it drew on most of the important literatures of the world besides producing its own new Hebrew literature in an ever-increasing volume. This volume is now restricted by the paper shortage; so that the strictest austerity is being practiced both in choice of works to be published and in format. Nevertheless, every effort is being made to maintain through books that spirit of culture which is opposed to the deadening totalitarian 'Kultur' that the Nazis would fasten on the world..."*

27 Oct 43, p. 4 – *"A Code of the Criminal Law of Palestine (E.D. Gordon author and publisher, printed in Haifa) - It is a matter for regret that, owing to the paper shortage, the author has been unable to deal with offences created by subsidiary legislation and to include at least a subject matter index of such offences and to increase considerably the size of the index..."*

Figure 25 was mailed 14 Sep 43 to the U.K., paid 15 mils. The surface rate was 15/10 mils/20 g. The airmail rates were 135 mils/5 g. via W. Africa, Miami, and New York; and 40 mils/10 g. via air to Durban and surface to the U.K. A lattice pattern with black ink applied by the sender effectively canceled the airmail etiquette. ■

to be continued



Figure 25



# Jewish National Fund

## Early Issues

*Editor's note: From its inception, the Jewish National Fund (Hebrew: Keren Kayemet L'Yisroel) has printed and sold stamp-like labels to raise funds. The following stamps and covers are from the Education Fund slide program entitled Jewish National Fund, Essays, Proofs, and Early Issues, Members may borrow the program by contacting Vicki Galecki, [vgalecki@hy-ko.com](mailto:vgalecki@hy-ko.com). Technical information on the stamps can be found in the Handbook of the Issues of the Jewish National Fund by Sidney Rochlin.*

### 1902 - 1903 Zion Stamp



The stamps were issued in books of 100 sheets of 300 stamps each (10x30). The central design is a Star of David in dark blue printed with the word "Zion" in Hebrew inside of it. The background, consisting of a design of fronds, varies from light to dark blue. From the variation of the position of the star on the background it can be seen that two separate

plates were used. Color trials in different combinations also show this two-plate make up. The stamps were printed at three separate times. So far no study has been made which correlates the color variation of the background with either the printings or the serial numbers. The books were deposited in a bank and sent to the various branch offices as required. The design has been attributed to the artist Ephraim Moshe Lilien. Buchdruckerei "Industrie" of Vienna did the printing and the stamps are serrate roulette.



Postcard sent from the Maccabiah Festival 1907 with a JNF Zion stamp added to the German 5 pfennig postage and postmarked Hamburg, December 9, 1907.

### 1909 Max Nordau Stamp



Nordau, a well known European writer, became Herzl's coworker. He became a leading orator in the Zionist movement. Stamps were issued to honor him on his 60th birthday. Printed by Deutsche Rotogravure, A.G., Siegburg. Booklet panes 3x2. Ten panes to a booklet. Back of booklet shows Jewish land holdings on a map of Palestine.

Postcard sent from a fencing contest or exhibition in Germany to Strassburg, Vienna with a May 5, 1910 cancellation tying a Cologne Head Office Max Nordau JNF label to the cover.



### 1909 Herzl Issue



Stamp depicts Theodore Herzl (1860-1904) leaning on the rail of the balcony of the Three Kings Hotel in Basel, Switzerland at the time of the First Zionist Congress. The design, by Hans Dieters, is based on a photograph taken by the artist E. M. Lilien. The hotel, which still stands, overlooks the Rhine River. In the stamp the river has been replaced by the vision of the Tower of David in Jerusalem. The issue marks the 5th anniversary of his death. Quotation at the bottom reads "If I forget thee, O Jerusalem, may my right hand forget its cunning." Printed by Deutsche Photogravure, A. G. Siegburg, Koln (Cologne), and issued in 2x2 booklet panes. Original booklets contained 10 panes with text on the cover in Hebrew and in the language of the country it was intended for. Blocks of 6x2 have been seen.



Postcard mailed within Germany with the April 28, 1911 postmark tying the Herzl stamp to the card. The 5 Pfennig stamp was intended for use in Germany.

### 1911 Land of Israel Landscape



Design shows a typical Palestine landscape. Based on an engraving by Hermann Struck. Printed by W. Bruckman, Munich. Booklet panes are 3x2 with four panes to a booklet, printed interleaves separate the panes of stamps in the booklet.



Cover mailed from Johannesburg, South Africa to Berlin, Germany, postmarked August 25, 1912, tying a Cologne Head Office JNF label to the cover.



## 1911 Land of Israel Landscape



Postcard mailed within Serbia, May 11, 1912, with a local Yeshiva cancellation tying a Cologne Head Office JNF label to the cover.

## 1913 Western Wall Stamp



Stamp was designed by E. M. Lilicn. Marks the 2500th anniversary of the destruction of the First Temple in 587 B.C.E. Design shows a Jew at the Western Wall in Jerusalem. Booklet cover contains a map showing JNF land holdings in Palestine. Printed by Deutsche Photogravure, A. G., Siegburg (near Cologne). Booklet pane 2x2.



Receipt from the Palestine Port Office Galatz dated September 2, 1925, acknowledging payment of immigration and discharge tax for two adults. The Cologne Head Office stamp is hand overprinted "50 LEI," Romanian currency.

## 1926 Twenty Fifth Anniversary of JNF Issues



Design shows three stalks of wheat. Inscribed "1901-1926, Twenty Fifth Anniversary" and the Hebrew date. Design seen on Vaad HaArtsi letterheads, and is possibly one of their issues rather than a Head Office issue. Largest block seen is 2x2. Known also on amber paper.



Yugoslavia postal card with a Twenty Fifth Anniversary JNF label added to the postage and postmarked Mozirje, July 19, 1935.

## 1927 Herzl & Map of Eretz



Robert Wal

This set was issued to commemorate the 10th anniversary of the Balfour Declaration. There are twelve subjects in the set arranged set-tenant in two 3x2 panes. One pane is devoted to personalities and the other to scenes. Panes occur in 6 different colors for a total of 12 different panes and 72 different stamps. Each booklet contained 6 panes, 3 of personalities and 3 of landscapes. These were in different colors. Thus two different booklet arrangements were produced. It is believed that these stamps were printed in Germany. A second series, made up of the same stamps arranged differently, and with slightly different paper, was produced for the office in Poland.



Registered cover from Czechoslovakia to Canada. Backstamped Montreal, Canada, June 7, 1930, and Kitchener, Ont., June 10, 1930, tying two Polish office JNF labels to the cover.

## 1941 Bilu Issue



The first group of settlers were students who came from Russia in June 1882. They called themselves the Bilu which is an acronym made up of the initials of the Hebrew "House of Jacob, come, let us go." (from Numbers 13:30). This quotation is inscribed at the bottom of the stamp. The Bilu founded Rishon LeZion and other settlements. Booklet panes 2x3 with five panes in different colors to a booklet.



A 1944 school certificate of achievement with a Palestine Bilu JNF label, overprinted 10 Mils, tied to the document receiving a 10 Mils tax.



# Exchanging Jews for Germans in Palestine

On December 1, 1944, a telegram from New York arrived at the Jewish Agency in Jerusalem requesting that Aron Rosenthal be registered for exchange. At the time, Aron was supposed to be imprisoned in Theresienstadt in Czechoslovakia. Apparently, his son Walter Rosenthal was living in Haifa and applied to reinstate a prior certificate (immigration visa) to Palestine. The nature of the exchange mentioned in this telegram from my collection is very interesting.

Jerusalem mandate cancellation  
single circle, used July 16, 1922–December 26, 1946  
Telegraph Message

From New York, NY  
To Jewish Agency Jerusalem  
Urge please register for exchange Aron Rosenthal widower born 7/3/73  
Klein-krotzenburg Germany at present in xxx Theresienstadt 406  
Czechoslovakia son Walrer Rosenthal 19 Elhanan Street Haifa applied  
renewal old certficatc

## EXCHANGE AGREEMENT

According to Israel Gutman in the *Encyclopedia of the Holocaust*, there was an agreement during much of World War II between the Nazis and the Allies to allow for the exchange of a small numbers of Palestinian Jews, or those who had immigration visas to Palestine, for the approximately 2,000 Germans living in Palestine under British rule. This telegram was sent during the third phase of these exchanges.

Phase one existed from the beginning of the War in 1939 until the 2nd half of 1941. Pressure was applied on the Jewish Agency in Palestine to get the British Authorities to speak up for the Palestinian Jews stranded in Germany, and Poland. At the same time, German Nationals were applying to the British to return to Germany. In July 1940, 700 Germans in Palestine were informed they would be interned in Australia. At this point, the Germans became more interested in an exchanges.

The second phase lasted from mid 1941 until February 1943. In that period, three groups of exchangees arrived in Palestine. The British did not want to allow more Jews into Palestine and were very precise in their requirements for exchange. As a result,

time passed and many of the eligible Jews met their deaths at the hands of the Nazis. Thus, almost twice as many Germans left Palestine as the number of Jews that were admitted.

During the final phase, there was a tendency to ease the qualifications. At a meeting held on October 8, 1943, Eliyhu Dobkin, head of the Immigration Department for the Jewish Agency, said "There was a time when we deluded ourselves that the Allied Powers would be ready to propose an exchange plan to the Germans – hundreds of thousands of Jews for German Nationals in the democratic countries." The Jewish Agency's Palestinian Office in Switzerland distributed hundreds of letters to Jews, mainly in the Netherlands and Belgium, that they were candidates for exchange. The German Foreign Minister von Ribbentrop had proposed that 30,000 Jews be assembled for exchange. Himmler reduced the number to 10,000 and a special camp was set up in Bergen-Belsen. About 4,000 Jews from Westerbork were sent to Belsen in August 1943. 1,200 children from the Bialysrok Ghetto were sent to Theresienstadt for a temporary stay. Eventually, almost all would die in Auschwitz. In June 1944, 283 Jews were exchanged and in March 1945, 137 Jews were sent to Palestine. The total number of Jewsexchanged was 550.

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Aron Rosenthal death certificate



# Matzoh Charity Labels



Example labels taken from Beals Charity Label Catalog. The numbers are the catalog numbers.

## ORIGIN

The mazoth charity labels were sold in the early 1900's in the United States, primarily to raise money (Tzedaka) and secondarily to raise awareness for the various charitable organizations that existed in Palestine at that time. They were mostly located in Jerusalem, but some were located in other outlying towns and settlements.

## SALES METHOD

They were manufactured in booklets usually of 10 pages each (known as booklet panes) and were sold in the United States in synagogues, organization meetings and door to door. The labels cost 1 cent, 5 cents, 10 cents and 25 cents. They seldom sold for more than that, remember, those were very hard times.

## USAGE

These stamps were used, along with United States postage on regular envelopes in the mail. If you go to stamp shows, a lot of times you will find examples of this kind of usage with dealers who have Judaica stamps.

## LABEL LANGUAGE

The labels are NOT printed in Hebrew since there was generally

no commonly used Hebrew language per se in the early 1900's. Hebrew was the language of prayer only. The spoken language was Yiddish, and this was the language that was printed on these labels as well as the daily language spoken by the Eastern European immigrants in the United States.

Almost all of the Charity organizations in Jerusalem (Palestine) had offices in New York City which they used as their headquarters for fund raising. Matzo Funds were only one of their methods. As with our current charitable organizations, they would use any excuse to launch a fund raising drive such as Chanukah, Purim, Rosh Hashana, Yom Kippur. They would issue labels for all these occasions. Labels are seldom used any more because the sums of money that the organizations attempt to raise far exceeds that which can be done with labels. \*

## Snow Birds

Address changes must be sent to the treasurer at least 2 weeks prior to the issue month for **The Israel Philatelist**.

The journal will not be resent or replaced if the treasurer did not receive notification of the change in advance of the effective issue. The member will be responsible for the payment of the USPS return fee, USPS postage due fee for their new address notification and the costs for resending **The Israel Philatelist**.

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continued from page 196

## CONCLUSION

Upon doing some research, I found a copy of the death certificate for Aron Rosenthal in the Holocaust records in Czechoslovakia. You will note that he died/was murdered in Theresienstadt on February 5, 1943, more than a year before the telegram was sent in an effort to save him. As was often the case in Theresienstadt, the cause of death is listed as "Alterschwäche," the infirmities of old age. He was just about my age but I do not feel old!

Reference:

1. **Encyclopedia of the Holocaust**, edited by Israel Gutman, pp.457-459.
2. [www.holocaust.cz](http://www.holocaust.cz).
3. Jewish Telegraphic Agency, October 12, 1943. \*



# President's Column



Dear Fellow Philatelists,

Good day. It's been an interesting year for the SIP. We had a very successful convention at BALPEX 2011, published a great educational book by Marty Zelenietz, offered books from the Israeli Philatelic Federation and other international authors in our Ed Fund Bookstore, and have had an unexpected delay (but only a delay) in the Web Archive Library Project.

the Web Archive Library Project.

As 2011 comes to a close, we look forward to the holidays and year-end financial planning. This is a wonderful time to be thinking about improving your returns on any monies which you may have stashed in Money Markets, CD's or low-yielding investments. I've got an idea for you that may help you and the Society of Israel Philatelists at the same time. As no official Endowment Campaign has been launched for 2012, we'd like you to consider this interesting idea in its place. If you're earning enough income whereby your tax rate exceeds 20%, yet your interest-beating savings is yielding under 1%, why not consider making a real donation to the SIP's 501(c)(3) charitable Endowment Fund and take a significant tax deduction this year!

Let's illustrate how making a donation to the SIP can yield you a better rate of return than holding cash in a liquid instrument. As an example, if your tax rate on your overall earnings is 30% and you have \$1,000 sitting in a Money Market or CD earning 1%, you are earning \$10 in interest. By donating the \$1,000 to the SIP, you will yield a tax savings of \$300. A \$10,000 gift will yield a tax savings of \$3,000! You are earning 30% on your gift of \$1,000 versus earning \$10 of taxable interest.

I strongly urge you to contact your accountant to discuss how deploying idle monies to the Society of Israel Philatelists can help improve your investment performance by saving you taxes. The example above is great for members who have sizable income from wages, rental properties, dividends or other earnings which exceeds your living needs. For those of you who are saving money and paying taxes, won't you please consider earning a high rate of return via tax savings by making a sizable gift to the SIP today. I know donations of valuable philatelic items can also apply to this opportunity, but you must talk with your tax advisor for advice on donating philatelic material. If you have idle monies earning low rates of return, and enough income to pay over 20% tax rates, then I urge you to consider donating to the SIP and achieve a great rate of return.

Contributions of any amount are very much appreciated and all contributions are acknowledged with a tax-deductible letter. It's easy to make a contribution. You can send a check, payable to the SIP, to the Endowment Fund at SIP, P.O. Box 507, Northfield, OH 44067, OR make an online donation by going to [www.israelstamps.com](http://www.israelstamps.com), and click on the link "Endowment Fund."



## New Philatelic Issues

Stamp Name	Value
Rescue Forces - giving it their all	3.80 NIS
Israel Football Legends	ser of 10
	1.70 NIS each stamp
75 years of the Israel Philharmonic Orchestra	4.00 NIS
The Valley Railroad	2.60 NIS
ATM Seasons Greetings	ser of 8
	sheet 31.80 NIS

## New Members

Members are requested to inform the Grievance Committee within 30 days if they know of any reason why the following applicant should not be admitted to membership as provided by the Society By-Laws.

10568 Rabbi Aaron Koplin  
10569 Dr. Barry J. Agranat

Sarasota, FL  
Wayland, MA

## BALPEX 2011 PALMARES

### Multi-Frame

Timur Kuran Gold  
Postal Stationery of the Ottoman Empire

Ralph Perry Silver  
Kaiser Wilhelm II and the 1898 Visit to the Holy Land  
American Association of Philatelic Exhibitors Novice Award

Robert Stuchell Gold  
Ottoman Post in the Arab Territories

### Single Frame

Ralph Perry Vermeil  
The 1898 Visit of Kaiser Wilhelm II to the Holy Land

Fill in the contribution amount and your contact information. Please be sure to check the box "choose to remain anonymous" if that is your preference. Click on the "Make a Donation" button. You will be taken to the secure Paypal site to make your donation. Paypal sends an immediate confirmation. It's truly that simple. It's critical for our members to invest in their Society to keep their legacy going forward. If I can answer any questions concerning this generous approach to investing your capital, please don't hesitate to contact me at 800-292-0550 or [mbass@hy-ko.com](mailto:mbass@hy-ko.com).

Happy Holidays to all!

Very truly yours,

Mike Bass



## BERKSHIRE HILLS

Rabbi Harold I. Salzman  
24 Ann Drive  
Pittsfield, MA 01201

Program: The Palestine Party  
Chapter meets the last Sunday of the month at Markovits Stamp House 3 Shamrock St., Stockbridge, MA, at 10:30am. •

## CENTRAL NJ

Gary Theodore  
PO Box 9

West Long Branch, NJ 07764

Program: Israel Issues 2011  
Chapter meets the 2nd Tuesday of each month (except July and August) at 8 p.m. at the Congregation B'nai Tikvah, 1001 Finnegan's Lane, North Brunswick, N.J. •

## CHICAGOLAND IPPSA

Robert B. Pildes, M.D.  
1319 Ridge Ave.  
Evanston, IL 60201-4131

Program: Israel Vending Machine Labels

Chapter meets the 4th Thursday of the month (except August and December) at Lincolnwood Public Library, 4000 W. Pratt Ave., Lincolnwood, IL at 7:15 p.m. For more information write Sam Fireman, PO Box 59106, Chicago, IL 60659. •

## CLEVELAND

Howard S. Chapman  
25250 Rockside Road  
Bedford Heights, OH 44146

The chapter meets the first Wednesday evening of each month (except July and August) at Temple Tifereth Israel, Beachwood Branch at 7:30 p.m. •

## DALLAS

Dr. Arnold Paddock  
3952 Candlenut  
Dallas, TX 75244

Program: The Confederate Raider C.S.S. Shenandoah  
Chapter meets 3rd Monday, 7:00 pm at the Conference Room, Jewish Community Center, 7900 Northaven Road, Dallas. •

## DENVER

Mark Vanier  
44 S. Adams  
Denver, CO 80209

Chapter meets 4th Wednesday at Rocky Mountain Philatelic Library, 2038 South Pontiac Way, Denver at 7:30 pm. •

## DETROIT-OAK PARK

Ken Torby  
27655 Lasher Rd., #112  
Southfield, MI 48034

Program:

- Holocaust Part 2

Chapter meets every 2nd Tuesday of the

month at the Oak Park Community Center, 13600 Oak Park Blvd, Oak Park at 7:30 p.m. Philatelic bourse, trading, new issues, interesting program. Everyone welcome. Contact Nathan Peiss, 24610 Seneca, Oak Park, MI 48237 (248) 548-1888 for information. •

## GREATER HARTFORD

Jeffrey Rudolph  
124 Fuller Drive  
West Hartford, CT 06117 •

## MARVIN SIEGEL CHAPTER

Alan Doberman  
PO Box 239  
Pomona, NY 10970

Meets alternatively at the Young Israel Ohav Zedek Synagogue, 6015 Riverdale Ave. Bronx, NY and The New City Jewish Center, Old School House Road, New City, NY. Discussions, philatelic program each month. Everyone welcome. •

## SAN FRANCISCO

### BAY AREA

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Jonathan Becker

Whenever you place yourself in Israel-Holyland-Judaica philately, an SIP Chapter can further your pleasure and knowledge. •

## SOUTH FLORIDA

Howard Rotterdam  
3601 N 47 Avenue  
Hollywood, FL 33021

Program: Creation of a Virtual Postmark

Chapter meets the second Monday of each month at 1 p.m. at Temple Sinai, 2475 West Arant Avenue, Delray Beach, Florida 33445. •

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### CHERRY HILL

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Margate, NJ 08402-2612 •

Programs:

- Dec I - Ladies and Schnapps

Chapter meets 1st Monday of every month in the Board Room of the Waverly Synagogue at 7:30 pm.

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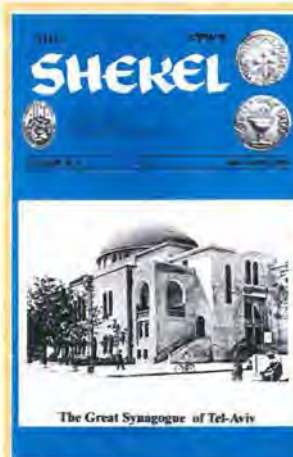
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# Always Read the Fine Print

## INTRODUCTION

Among a cornucopia of philatelic Judaica topical collections are Jewish New Year post cards. Whereas contemporary Jewish New Year greetings are individual cards mailed in envelopes, the rage in mailed greetings from the nineteenth century fin de siècle through the third decade of the twentieth century was via the post card. With this in mind, at our recent monthly Berkshire Chapter SIP meeting we were treated to the presentation of examples of these greeting cards from the extensive collections of two of our authors, Edwin Helitzer and Rabbi Harold Salzman. The scripted messages on the cards were written in either Yiddish or German, with a goodly number also offering greetings in English. Furthermore, it was not considered rude for the sender to simply write their name on the card with perhaps at most an added word or two offering good wishes to the recipient.



Figure 1

Perusing numerous cards, one may become somewhat inured to the scripted sentiments of the greeting. We now present one that “almost got away,” in which case we would truly have missed the marvelous intent of the message. Caught in the nick of time we share this wonderful missive with you.

## THE CARD

This extremely thick card (Figure 1) is a real “two-for”: not just a greeting card but one also with a taffeta cloth Star of David and glitter. The New Year greeting at the bottom of the card is printed in both Hebrew and English. The obverse (Figure 2) indicates that the card, while indeed designed for mailing, had been used in its entirety for the message, and then most assuredly placed in an envelope and mailed as a letter. This was not an infrequent occurrence in a time period about a century ago for the following pecuniary reason: the postal rate for mailing a standard post card would have been one cent; however, an embossed postal card or one with glitter or cloth, i.e. any alteration to a flat card that would have obviated it being mechanically cancelled and instead requiring hand cancelling, was rated at two cents. Now, we in the twenty-first century would certainly not find this surcharge onerous; yet, at a time when a newspaper cost one cent and a bottle of milk at most five cents, one did not discard pennies without serious consideration. That being the case, the post card could be placed in an envelope into which a letter could be enclosed as well, and the two items mailed for— you guessed it— the standard single letter rate of two cents.

## THE MESSAGE

Well now, that alone might be worth the price of admission, but here is the true pièce de résistance: our post card greeting was written by a non-Jew and has a most engaging perspective on the “New Year” albeit a somewhat discombobulated impression of the timing sequence of the Jewish High Holy Days. Here is the text of the message as written; thus, the authors’ disclaimer against accusations of flagrant typo errors and erroneous cheder teaching:

“Dear Folks,

It may be a new year for us even if we arent Jews.

The “Yim Kippir” New Year is Thursday and Friday one is Atonement Day the other is the New Year We ger Holiday time.

Lots of Love & “best wishes for a best year for us all seems sensible to begin the New Year in the fall

Jerry”

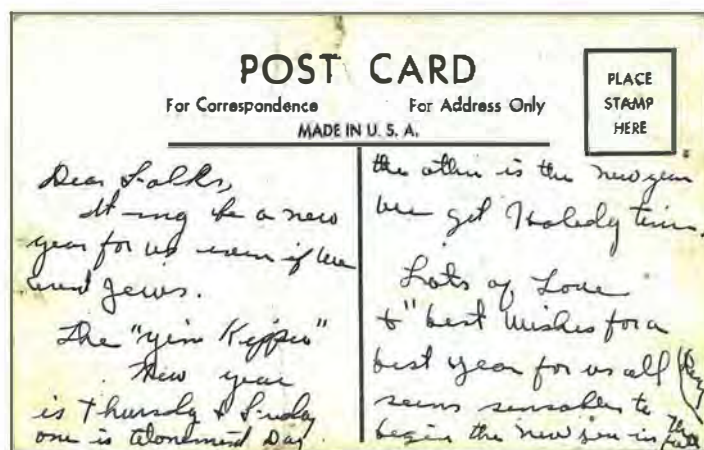


Figure 2

Yes indeed, it is almost axiomatic that history becomes ever so much more distorted the further one’s distance from the event, or in this case the theology. The good news remains that Jerry nevertheless got the holiday time; and, come to think of it, we folks living up here in New England can sure see some real merit with beginning the New Year in the fall. ■



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