

THE ISRAEL PHILATELIST

JOURNAL OF ISRAEL PHILATELISTS INC. DECEMBER 2011

DEVOTED TO THE PHILATELY OF THE HOLY LAND

VOLUME LXII NO 6

Synagogues on Stamps 220



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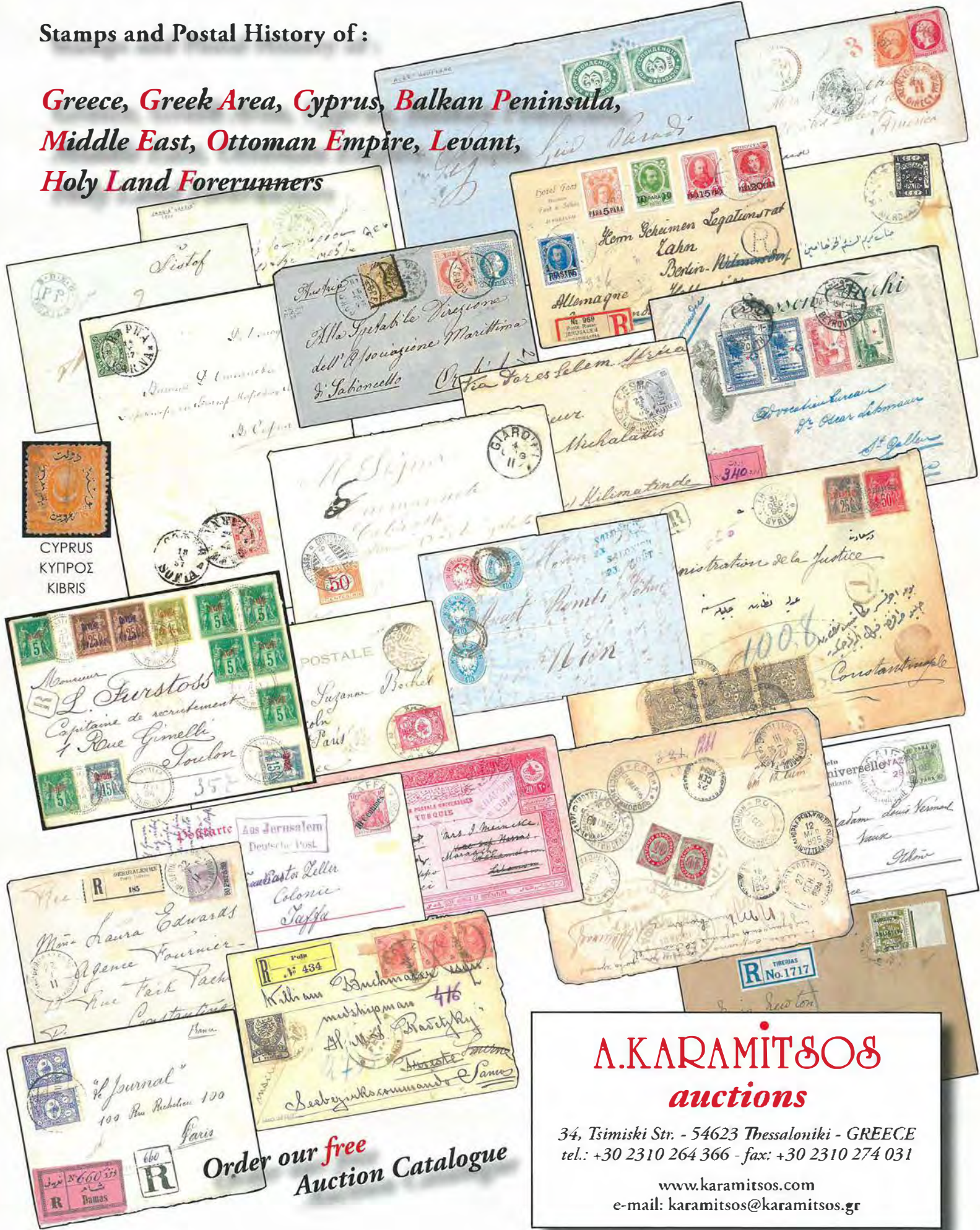
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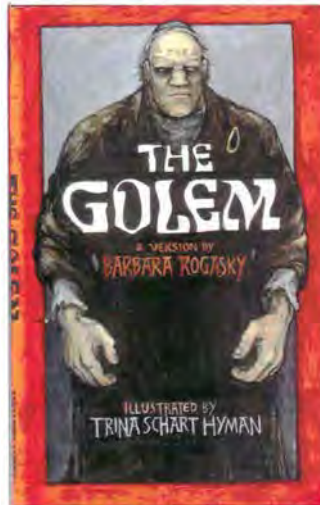
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The Israel Philatelist

Journal of the
Society of Israel Philatelists, Inc.
A.P.S. Affiliate Unit No. 105
Charter Member W.P.C.

Indexed in the Index to Jewish Periodicals
ISSN 0161-0074
Published 6 times a year, bi-monthly

Donald A. Chafetz Editor
Contributing Staff:
Rabbi Isidoro Aizenberg
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Display Advertising Rates and Information available from

Stuart Freiman, 4 Autumn Circle
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Member change of address information
should be sent to:
Stanley H. Raffel, 3408 Ripple Road
Baltimore, MD 21244-3603
Price per copy \$4.95 from Stanley H. Raffel

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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

Once more the design of the front cover has changed and this time for the better. The design is by our award winning Canadian member Irv Osterer.

Irv teaches Graphic Design at Merivale High School in Ottawa, Ontario Canada. He's currently a department head with primary responsibilities for the fine arts program as well as serving as department head for technology and modern languages, and he's also involved with co-operative education.

He is a graduate of the Ontario College of Art and Design and recently received the Majorie Loughery Lifetime Achievement Award in Arts Education presented by the Ottawa Carleton District School Board. Besides being a member of the SIP, he also belongs to the Royal Philatelic Society of Canada and co-edits and designs for the **Judaica Thematic Society Newsletter**.

No stranger to awards, Irv has previously received the Capital Educator's Award from the Ottawa-Carleton Research Institute (OCRI) and the Ottawa-Carleton District School Board's highest honor, the Director's Citation. In his letter to Osterer advising him of the Lifetime Achievement Award, the OCDSB awards committee chair Jim McNabb said, "For 30 years, you have been an inspiring teacher, mentor to other students, arts advocate, and all-round cheerleader for the arts. As department head, no one could be more supportive to teachers and school events. As a true believer in the arts and art education, you are absolutely deserving of this, our highest award."

I am very pleased to have Irv assist with the graphic design of the journal.

As I welcome Irv to our team, I would also like to thank my three proof readers Zach Simmons, David Schonberg and Marty Zelenietz. Thanks to their sharp eyes and equally sharp blue pencils there are fewer if any errors in the copy.

o - o - o - o

Every once in awhile at a stamp show or bourse, I will pick up a copy of the magazine **U.S. Stamp News**. While it is geared to collectors of United States stamps and covers, there is one column that I find very interesting. It is entitled "Philatelic Ethics: What To Do" In the column written by Steven Turechek and John M. Hotelner they present very real ethical situation that can arise in philatelic dealings and ask readers what would they do.

Here are two examples to consider and then let us know what you would do.

While surfing your favorite Holy Land categories in eBay, you come across a cover that is described as a "Palestine Mandate cover with a Bale number 2 stamp, in period usage to the United States, no flap." What is not noted is the obvious vertical creases, creased corner, and a piece missing from the top center edge.

On the positive side, these faults are obvious in the enlarged

version of the cover. On the negative side, the lack of a mention (which would undoubtedly tend to moderate bids), might cause bidder(s) to overlook the faults in their enthusiasm. The question is: What is the proper standard for listing faults: Thorough? Or Buyer Look Carefully at the Enlarged Image? Do you notify the buyer and ask him to correct his listing?

In another situation, you are attending a stamp show and sitting at your favorite dealer's table looking at some covers. A stranger sits down next to you and starts looking at some covers. He finds one of interest, but he has some questions about the dates and cancels. He shows you the cover and asks your opinion. You know the cover to be incorrectly described by the dealer and actually to be more valuable than the price would indicate. Do you tell your dealer friend the cover is improperly described or tell the stranger that you think the cover is a good buy?

I would be interested in hearing your thoughts on these and other situations that you have encountered.

o - o - o - o

In another journal, **Mekeel's & Stamps**, there was a column by the editor John L. Loszak entitled "The Secret Formula For Buying Collections." The writer is a stamp dealer with over 30 years experience in the field.

Most of the article describes his experiences in buying collections and discusses the expectations of collectors and the reality of the market when they receive his offer. Sometimes it is more than expected and some times less. What I found most interesting is his discussion on how he goes about evaluating a collection and deciding what to offer. Basically his "secret formula" for buying a collection is as follows:

The first question that pops into my head is, "Who's going to buy this stuff from me?" If the answer to that question is "No one in my lifetime," I turn down the collection immediately.

The next step in my secret formula is also a question: "How long will it take me to work this mess into salable merchandise?" then factor in the worth of my time and how long I will have to be in seclusion working on this particular collection.

To finish off the formula, I determine how many of the same items I have sold in the past, the price for which I sold them, and how many I already own. If it's a collection that consists of material that I seldom see, that many people have requested and I have none in inventory, I am quick to make a sensational offer. If the lot will require a long hibernation of time on my office shelf, I adjust my offer drastically. If the collection consists of material that everyone already has, or there's excessive duplication or damaged material, I will pass on the collection entirely.

As collectors, we are free to spend our money and time as we see fit, but keep in mind that at some point in time, we will need to dispose of the collection. I hope the above insights provide some ideas on how to prepare your collection for evaluation when that time arises. ■

Letters to the Editor

Dear Don,

A super big YASHIR KOACH and kudos to Irv Osterer on his guest editorial in the SIP Oct 2011. He hit the nail on the head with respect to the fact that our Canadian Postal Service (as well as the United States and many others) is slowly becoming obsolete.

Some years ago, when technology was still in its infancy, and even then showing signs in the direction it was heading with respect to Post Office requirements regarding stamps vs printed labels, and when I was still giving lectures here and there to various groups on stamp collecting, I always referred to stamps as ambassadors of goodwill. The only reason they were then and are still around when technology allows us to print our own stamps on our home computers etc, and with e-mail greetings becoming more and more prevalent, is a) to promote a country's heritage through its stamps, or b) to provide collectors with an unending number of stamps to replenish the dwindling coffers of the postal service.

Sadly, most countries today issue stamps that have nothing to do with their country's heritage, but rather issue them as money making propositions, with issues that often times border on the ridiculous, especially when the same stamp is issued in regular sheet format, booklet format, coils, syncopated, die cut, etc. The United States is especially guilty of that fact, and Canada is catching up.

Having said that, a reasonable argument can be made for some of these stamps being issued to promote a particular event (Royal Wedding or visit), an organization (Montreal Canadiens Hockey Club 100th Anniversary in Canada), entertainers, etc, hoping that triggers an interest in stamp collecting. And it does, for a short time – but there are not enough resources – especially in schools, to promote the hobby. And except for a shining light here and there – the American Philatelic Society (APS) in the United States is one – almost no philatelic organization I am aware of, including the SIP does much to promote the hobby, or if it does, it is minimal.

The only major Post Office I know of that spends tons of money and time on kids is the Israel Philatelic Services, and the Israel Philatelic Federation whose long-time director, Tibi Yaniv, is a tireless crusader in promoting and supporting kid's stamps club throughout the country. And this from a country that has relatively few monetary resources for such events. I have personally witnessed numerous such events at Israel Postal Exhibitions through the years, and each time I leave tremendously impressed and inspired by what they do.

I attend 2 major shows a year in Toronto, the biggest bourse in Canada, sponsored by the Canadian Stamp Dealers Association, and there is a huge table for kids there with free stamps, albums, games, quizzes, etc. Dealers donate stuff to give to kids for free.

I myself gave them this year over 30 Disney albums, packets etc – bottom line – zilch, nothing, nada, gornisht!!! If you have a dozen kids of stamp collecting age (over 8) over the 3-day show, it's a "success." The huge tables are there simply because there is room on the floor, and the tables fill up the hall. If we can't bring the hobby to kids and teens now, and also to encourage seniors with lots of disposable income today, as well as millions of baby boomers with money on the cusp of retirement there is no future in philately, despite what all the expert pundits say.

HAPPY HANUKKAH!!!

Issie Baum

Quebec, Canada •

To the editor,

The post card representing the "Eternal Jew" exhibition (August 2011) shows a Jew with the big nose, hand out for begging, gold coins representing the coins of Judas, the "kupata (black coat), "payas" (the long side locks), typical of eastern European Jews. The letters "Der Ewing Jude" are made like Hebrew text, the red is the blood liable of the middle ages. The map of the Soviet Union and the hammer and sickle represent the Soviet Union who Hitler equated with the Jews.

Justin Gordon OD

Chicago, IL •

Dear Editor

Since starting to collect Israel stamps many years ago, I have always used the Bale Stamp Catalogue and as you know this was originally published in England by Michael Bale. I always found it straightforward and easy to read making my collecting of Israel's stamps an interesting hobby.

When Michael Bale decided to hand over the publishing of his catalogue to Chariot Global Publishing Ltd., I purchased the first edition in 2000 and paid about \$60.00. I thought it was a hefty price, but anticipated a much improved and comprehensive catalogue.

When I received it, I was in for a shock – the best way I can describe it I think was to call it a "mishmash." A dictionary definition gives the meaning as "a confused collection or mixture; hotchpotch," not a bad description I think. Don't get me wrong, all the information is there and the quality of the production is great as far as the binding, the paper and the reproductions of stamps etc. It's just that it is in my view totally unteadable.

My original intention was to start listing some of the inconsistencies, misspellings, the evident lack of a proof-reading and generally bad publishing practices (in my opinion), so that I could then send it to the publishers. But I got to about page 4 before I realized this was going to be an impossible task – my listing would have taken up more pages than the actual catalogue!

OK I said to myself, the next edition would be a lot better and would have most of the anomalies corrected, so I decided not to contact the publishers with my views.

I made the mistake of purchasing other Chariot publications, such as the **Holyland Catalogue** and a further copy of the Israel stamp catalogue for 2010, both cost around \$75.00. Alas, I think I have spent unwisely and have therefore decided not to purchase any further publications from them.

What is my point in penning this letter now after so many years since the first edition? I am a member of a number of societies dealing with Holy Land material and had looked and hoped for any reviews by other collectors to substantiate my own feelings about these catalogues. I haven't found any – so am I alone in my views? It would be very interesting to hear what other collectors think.

Sonny A Kosky
Southend-on-Sea, United Kingdom •

To The Editor.

I was very interested to read the guest editorial by Irv Osterer in the October 2011 Israel Philatelist.

Firstly, I would like to agree in all what he writes, although I would like to add, that it is not just Canada, who issues additional and un-necessary stamps and philatelic products.

Even the likes of the United States, Israel, and Great Britain all seem to issue their fair share of “irrelevant” items.

In fact, dare I say it, that these countries are even starting to follow the path of those “sticky label” countries, such as Grenada, and Guyana, to name but two!!

Obviously, not as bad as those countries, at present – but give them another 10 years, and who knows what will happen.

Secondly, I would like to add, that I am fortunate to see Irv's excellent creative design work every month. He most kindly, offers us his time, and professional expertise, in designing, the wonderful layout, and compilation of articles etc, for our monthly newsletter, of the Judaica Thematic Society.

Since offering his services, he has created a most professional and colorful publication, for all the members to enjoy.

Thanks Irv
Gary Goodman
Judaica Thematic Society
Liverpool, U.K.
judaicathematicsociety@talktalk.net •

Don

Regarding Leslie Bard's article in the October 2011 issue, he asks for information about the Press Censorship aspects of Figure 21. I believe that the “One of my favorite Palestine covers” note in the April, 2003 **Israel Philatelist**, page 67 answers his question. Items subject to press censorship were sent to Jaffa for censorship prior to entry into the postal system. After the press censorship was completed (as shown the two rectangular handstamps), the item was

returned to the “sending” post office city where it was censored again (in this case the Tel Aviv censor passed the cover without opening as shown by the hexagon handstamp) and processed by the post office. He also asks why the cover was sent by surface mail. We will never know for sure, but I would guess that since air mail was expensive one would use surface mail if the message was not time urgent.

Larry Nelson
Mantoloking, NJ •

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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Ein Harod, A Mandate Palestine Postal History Study

THE QUESTION

Recently I purchased a registered envelope from the British Mandate of Palestine period. The envelope was mailed from Ein Harod to Tel Aviv on May 21, 1939. The registered envelope has an Ein Harod post mark. However, it has a mute blue mandate registry label with the hand written name Kefar Yehezkel (Figure 1). The return address on the reverse side of the envelope is Kefar Yehezkel. This discrepancy between the community names on the registration label and the cancellation stimulated investigation since officially Kefar Yehezkel opened a post office only on January 15, 1940 and closed it on April 30, 1948. So, why is there is an Ein Harod postmark on a letter mailed from Kefar Yehezkel?

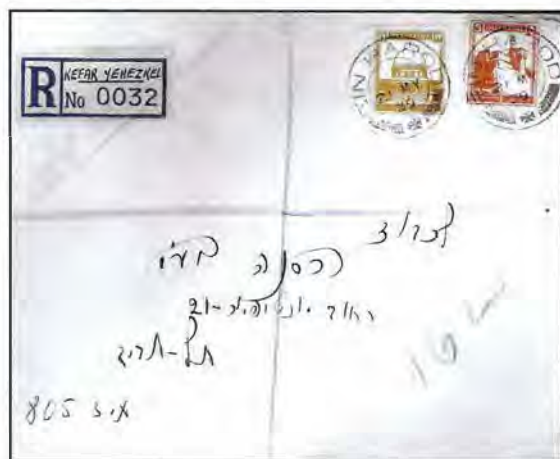


Figure 1

THE ANSWER

In order to have a better appreciation of this phenomenon, I consulted a few references. Among them was David Dorfman's **Postmarks Of The Palestine Mandate**^{1,2,3}. Under the entry Kefar Yehezkel he explains how this seeming anomaly occurred. It is actually a fascinating picture of Palestine postal history.

Ein Harod and Kefar Yehezkel are located in the Gilboa Region.

There are two additional settlements in the Gilboa Region that were serviced by the Ein Harod post office: Geva and Tel Yosef (Figure 2). These four settlements were established within one year, 1921, but only two of them had a post office: Ein Harod and Kefar Yehezkel.

The Ein Harod office started operating as a postal agency around the end of 1924. The postal agency was located at the Jezreel Valley Railway station Ain Harod. On November 30, 1927, the agency was raised to the status of a post office¹. From that date onward the post office used the Ain Harod postmark.

On September 10, 1938, during the Arab Revolution in Palestine, also known as the Disturbance of 1936-1939,

the Ein Harod railway station and post office was destroyed by Palestinian Arabs. Therefore, on September 11, 1938, the Ein Harod post office started operating from the settlement of Kefar Yehezkel. The Kefar Yehezkel office operated under the name of Ein Harod until the end of 1939. This explains why my registered envelope has an Ein Harod cancellation with the Kefar Yehezkel hand written label.

POSTMARKS

From November 30, 1927, until December 16, 1936, Ein Harod had three different postmarks and the spelling of the postmark was A in Harod^{1,3} (Figure 3).



Figure 3

From December 9, 1936, until September 10, 1938, the spelling was changed to Ein Harod^{1,3} (Figure 3). Dates after September 10, 1938 for postmark number 4 were used from Kefar Yehezkel.³

On August 1, 1939, the Ein Harod post office reopened, moved into the Ein Harod Kibbutz and changed the postmark to Meshek Ein Harod^{2,3} (Figure 5). The newly located post office operated until the end of the British Mandate on May 14, 1948. All together, the Ein Harod post office had eight different postmarks, three under the name Ain Harod, two under the name Ein Harod and three under the name of Meshek Ein Harod.

COMMUNITIES SERVICED

During the operation of the Ein Harod post office either from the railway station or Kefar Yehezkel, it serviced four different settlements in the Gilboa Region: Moshav Kefar Yehezkel, Kevutzath Geva, Kibbutz Ein Harod and Kibbutz Tel Yosef.



Figure 2



Figure 4

On January 15, 1940, after a hiatus of five and a half months, the Kefar Yehezkel post office resumed its operation. However, this time it was independent from Ein Harod and had its own



Figure 5

postmarks (Figure 5). The office closed on April 30, 1948¹. Geva and Tel Yosef continued to be serviced by the Meshek Ein Harod office.



Figure 6

with a Kefar Yehezkel return address. It is worth noting

- that the envelope was cancelled Meshek Ein Harod despite the fact that Kefar Yehezkel already had its own post office.
- A letter mailed from Meshek Ein Harod on February 16, 1944 with a Tel Yosef return address. This letter was mailed from Kibbutz Ein Harod.

SUMMARY

From our study of the Ein Harod post office it was determined that the registered envelope with the Ein Harod postmark and the Kefar Yehezkel mute hand written label was mailed from Kefar Yehezkel because the Ein Harod office was transferred to Kefar Yehezkel on September 11, 1938. The transfer occurred a day after the vandalism of the railway station of Ein Harod by Palestinian Arabs.

REGISTRATION LABEL

A hand drawn registration label with a written designation in it is not a unique phenomenon⁵. In regard to Ein Harod, I know of four more examples:

- The cover has the spelling Ain Harod and was mailed on April 30, 1931.
- The spelling is Ein Harod and was mailed on April 29, 1934⁶ (p. 170, #271).
- The cover is recorded by Sacher as Ein Harod on an office of OHMS cover with registration label Kefar Yehezkel⁶. The cover arrived in Haifa on June 30, 1939.
- The last example is reported in Y. Tsachor auction catalog⁷ and described as Ein Harod (no. 4) and mailed to Haifa on October 19, 1938 with a return address of Tel Yosef. The cover is usual because the registry label is drawn by hand with registration number No. 758 (Figure 6).

From the above information one can assume that until the opening of the Kefar Yehezkel post office, the Ein Harod office functioned and serviced the three other settlements. As a matter of fact, I have in my collection envelopes that will confirm this assumption:

- A letter cancelled Ain Harod on March 28, 1938 with a Kibbutz Geva return address. This letter was mailed from the railway station office.
- A letter cancelled Kefar Yehezkel on March 21, 1940.
- A letter cancelled on March 16, 1941 in Meshek Ein Harod

CONCLUSION

From the above discussion we learned why we find Kefar Yehezkel hand written on a registration label and an Ein Harod cancellation. Sacher illustrates another example of a registration label with hand written Kefar Yehezkel and an Ein Harod cancellation⁶. However, one can expect to find more mute registration labels from Geva and Tel Yosef. The writer would appreciate any comments on the subject matter.

POSTSCRIPT

In 1952 Kibbutz Ein Harod split into two settlements, Ein Harod Ihud and Ein Harod Meuhad. Nowadays these five settlements are serviced by the Israel Post, Mobile Post Service.

- Kefar Yehezkel, Gilboa Mobile Post # 18925.
- Geva, Gilboa Mobile Post # 18915.
- Ein Harod Ihud, Yisrael Mobile Post # 18960.
- Ein Harod Meuhad, Yisrael Mobile Post # 18965.
- Tel Yosef, Yisrael Mobile Post # 19132.

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Folded Letters from the Holy Land 1350 - 1852

CONTRACT MAIL – PRIVATE PACKET SERVICE 1821

The earliest postal connections between England and the Levant were important in development of trade between the British and Ottoman Empires beginning in the sixteenth century. Royal charters established trading companies and English embassies in Aleppo and Constantinople. Correspondences amongst British agents throughout the Levant was carried via private couriers until Venetian merchant vessels and English trading ships established packet boat services in the eighteenth century.

After the Napoleonic Wars ended in 1814, letters between the Holy Land and England also traveled along overland stations in Turkey, Austro-Hungary and France. Correspondence leaving the Holy Land sometimes originated with an obliging traveler carrying the letter forward to one of Europe's major embarkation centers. A letter's contents provided route information as exemplified by this letter from 1821 originating in Jerusalem and to "My dear Father, I take advantage of a pilgrim going to Smyrna to send you a few lines...." The Octagon postmark shows the arrival in North Britain



Possible route for the letter



dotted circle postmark

TUR.
Turkish transit



Octagon postmark



Double ring postmark

AUTRICHE
PAR
HUNIGUE
Austria
via
Hunigue

framed handstamp in red



Boxed 1/2

Sent: 9 February 1821 (sender's date inside)
To: Sea Downs, Banff, North Britain
Via: Jerusalem
Smyrna (forwarded 28 April 1821 by Kevin Kerr Black)
Constantinople to Hunigue Exchange Office
Transit: 12 Jun 1821
Arrived: 15 Jun 1821
Outside the mails



DIPLOMATIC SERVICE LETTER 1830

Sardinian Consulate in Syria And Palestine
 From Beirut
 To Saluces (Saluzzo), Italy
 Sent: 30 November 1830



Livorno handstamp

Royal crest of Beyrouth Consular
 (green color)



BRITISH MISSION 1839

Mount Sinai, Mount of Olives, Jerusalem
 To East Dereham, England
 Sent: 28 January 1838
 Arrived London: 10 May 1839
 Disinfected at Malta Station (irregular slits through letter)



London arrival



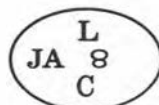
PRIVATE PACKET SERVICE AND POSTAL SERVICE

The United States opened a consulate in Jerusalem in 1844. Courier services took mail from Jerusalem to Beirut where British, or French packets picked it up for transport through Malta and onward to England and the United States. Mail traveled by trans-Atlantic steamer between Liverpool and Boston. During the mid-nineteenth century, private mail carriers operated along the mid-Atlantic coastlines and provided mail service between Boston and Philadelphia.

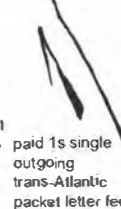
Sender's note – dispatched by forwarding agent on Boston Steamer bound for Great Britain.



Dublin, Ireland
 General Post Office
 tombstone datestamp



Liverpool General Post
 Office oval handstamp



Holborn, Pa

Straight line cancellation

Transported by private carrier to Philadelphia where it was placed in the United States mail and forwarded to Holborn, Pa. Upon receipt there, it was hand-stamped and held pending pickup by addressee. ■

Paper Shortage in Palestine Pseudo-Airmail Covers



Figure 26 was mailed 27 Jan 44 to the United States, paid 15 mils. The surface rate was 20/13 mils/20 g. and the airmail rate was 100 mils/5 g. via West Africa and Miami. "T 15" (postage due 15 centimes, number 1) was assessed but not collected in the United States. A black ink "X" (number 2) was marked on the airmail etiquette. It is barely noticeable with no visible overlap onto the envelope. It could have been easily overlooked, but no matter, the 15 mil stamp immediately alerted the postal clerk to send it by surface mail. Censored in Palestine and New York City.



Figure 27 was mailed 17 Mar 44 to the United States, paid 20 mils. The surface rate was 20/13 mils/20 g. and the airmail rate was 100 mils/5 g. via West Africa and Miami. A clerk used a red penciled "X" (see red arrow) to cancel the airmail etiquette and sent it by surface. Censored in Palestine (KK) and New York (6354).

8 Feb and 24 Apr 44, p. 4 – Advertisement – "FREE! – this valuable guide to careers...If you want a progressive post you must read 'Commercial Opportunities'...Owing to paper shortage only a limited number of copies have been printed. Send for your FREE copy now..."

15 Sep 44, p. 3 – New Telephone Directories - Telephone subscribers in Jerusalem and Southern Palestine, and in Jaffa, Tel Aviv and the western area will soon be discarding their out-of-date and tattered telephone directories which have served them since 1941. New English and Hebrew copies are already being distributed in these districts; the Arabic copies will be slightly delayed. Directories for Haifa and northern Palestine were distributed two months ago... delay between publications was due to paper shortage, which is still a problem..."



Figure 28 was mailed 18 Aug 44 to Switzerland, paid 20 mils. The foreign surface rate was 20/13 mils/20 g. and the air mail rate was 40 mils/10 g. via the Mediterranean and United Kingdom (U.K.), then by surface mail. That same month an all-air service was introduced, at 65 mils/10 g. The Palestine postal clerk recognized immediately from the 20 mil payment that surface transport was intended and sent it on its way. An arrival hand stamp on the face dated 13 Mar 45 indicates that it took 208 days (30 weeks) via the U. K. (2-bar cancellation), adequately confirming surface mail throughout. Postal connections to Switzerland from the U.K. had been an on-again-off-again proposition throughout the War. It involved various combinations of air and surface with routes via Italy, Portugal, France, Germany and/or Sweden. A more stable all-air service to Switzerland did not reappear until September/October 1945.

Editor's note: Part 1 appeared in the April 2011 issue, part 2 in the June 2011 issue and part 3 in the October 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.

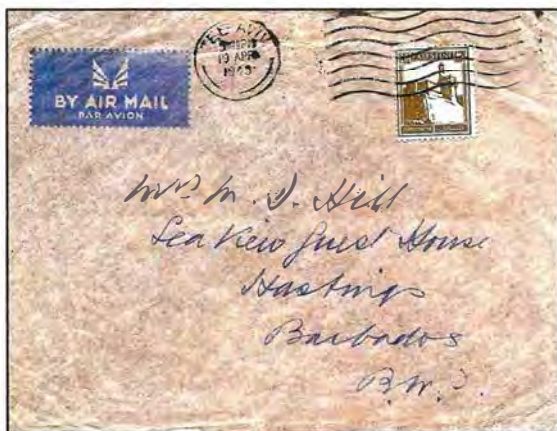


Figure 29 was mailed 3 Apr 45 to Barbados, British West Indies. The surface rate was 20/13 mils/20 g. and the airmail rates were 40 mils/10 g. via air to the U.K., then by surface mail and 190 mils/10 g. air-throughout. Nothing was done to cancel the airmail etiquette. The cover was back-stamped in Barbados on 28 Jul 45; transit = 116 days (17 weeks).

Of course, the paper shortage did not abruptly disappear when the War ended, and economy/convenience "airmail" covers continued to be used for some years thereafter. Here are some examples from the post-War period in Palestine:



Figure 30 was mailed 8 Jul 45 to the United States, paid 20 mils. The surface rate was 20/13 mils/20 g. and the airmail rates were 125 mils/10 g. for air-throughout via the United Kingdom (U.K.) and 40 mils/10 g. via air to the U.K., then surface. "AIRMAIL" may have been lettered onto the cover with red pencil by the clerk at the request of the mailer, but the sender change his mind. The "BEIT HAKEREM" postmark has a rated scarcity of D by David Dorfman. The earliest reported use was 23 Aug 45 as of 1985 when he published *Palestine Mandate Postmarks*. That was unchanged in Michael Sacher's *The Postal Markings of Mandate Palestine* published in 1995.



Figure 31 was mailed 14 Oct 45 to the United Kingdom (U.K.), paid 15 mils. The surface rate was 15/10 mils/20 g. and the airmail rate was 40 mils/10 g. The addressee was "gone," and the cover was returned on 9 Nov 45 to the sender in Palestine. No need to cancel the airmail etiquette since the postage paid was clearly for surface mail to the U.K.



Figure 32 was mailed 27 Feb 46 to the United States, paid 20 mils. The surface rate was 20/13 mils/20 g. The airmail rates were 95 mils/5 g. via West Africa and Miami and 40 mils/10 g. via air to the United Kingdom (U.K.), then by surface mail. The cover was certainly sent by surface mail. Air mail to the U.K. would not have reduced the transit time significantly.



Figure 33 was mailed 22 Mar 46 to the United States, paid 20 mils. The surface rate was 20/13 mils/20 g. The airmail rates were 125 mils/10 g. via the United Kingdom (U.K.) and 40 mils/10 g. via air to the U.K., then by surface mail.



Figure 34 was mailed 27 Feb 47 to the United States., paid 20 mils. The surface rate was 20/13 mils/20 g. The airmail rates were 85 mils/10 g. via the United Kingdom (U.K.) and 40 mils/10 g. via air to the U.K., then by surface mail. The air etiquette was cancelled with 2 light strokes of a red pencil.

7 Jun 46, p. 2 – "Herrings Fresh, Labels Old Tel Aviv, Thursday – The Government health authorities last week permitted resumption of the sale of Norwegian herrings, which had been suspended after attention was drawn to the fact that the labels specified February 12, 1946, as the last date for their consumption. The importers... have produced evidence that the labels used were old ones and had been used owing to the paper shortage...



Figure 35 was mailed 28 Aug 47 to the United States, paid 20 mils. The surface rate was 20/13 mils/20 g. The airmail rates were 65 mils/10 g. via the United Kingdom (U.K.) and 25 mils/10 g. via air to the U.K., then by surface to the United States. Air mail to the U.K. would not have cut the transit time significantly.



Figure 36 was mailed 4 Nov 47 to Germany. There was no AIR LETTER service to Europe (except Malta and Gibraltar), so the sender scratched over the etiquette with 2 light strokes of a graphite pencil. 25 mils met the surface rate of 20/13 mils/20 g. and the letter was answered (beantwortet) 20 Jan 48, 46 days later.



Figure 37 was mailed 2 Dec 47 from Ram Allah to Beirut, Lebanon. The printed airmail etiquette in the upper left-hand corner was almost completely covered by 2x10 mil stamps, effectively canceling air conveyance. 20 mils was paid for the foreign surface rate of 20/13 mils/20 g. I could not find a listing for an airmail rate to Lebanon at that time, but it was 20 mils/10 g. to Cyprus and Iraq. Either there was no airmail to Beirut at that time, or the cover weighed >10 g. Transit time was 6 days, backstamped 8 Dec.

These covers illustrate the use of "pseudo-airmail" covers based on the overlapping influences of economy and convenience. The paper shortage during World War II certainly was a major factor contributing to this situation, and for sometime afterward. I intend to expand on this theme by publishing examples of other covers and stationery illustrating this phenomenon that lasted into the early years of Israel.

Happy Hunting! •



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LINDNER

The Drift in the United States of

Biblical Place Names and Post Offices

WHY WERE BIBLICAL PLACE NAMES LIKE CANAAN, GOSHEN AND SHARON SO COMMON?

Many of the settlers who came in the 17th and the early 18th century to the American colonies were Protestants who could not live in Europe according to their religious beliefs. When they chose a location to establish a settlement and discussed what name to give it, they sought guidance in the Bible. Some opened the Bible at random and adopted the first place name they found. Others thought that their new home resembled a biblical place.

the United States, usually known as the Conquest of the West. Therefore, I expected that new locations settled by pioneers, who were born in older villages would always be located further west than their original homes. To my surprise, as seen on Figure 1, some of the arrows point northwards rather than westward. Therefore, I decided to look into when the various communities were established. The arrows in Figure 1 link the original "Biblical" locations with their daughter settlements, which kept their biblical name.



Figure 1 The drift of four Biblical place names from Connecticut and Massachusetts

Land dealers who wanted to sell plots of land to these religious immigrants gave the settlements names which in the Bible stood for especially fertile regions: Canaan, Goshen and Sharon. Thus, the settlers expected a land of milk and honey. In many cases, these expectations were exaggerated.

Descendants of these early pioneers moved on to new locations and often named their new settlement after the location from where they had originally lived. They did so not necessarily for religious reasons. Sometimes, they were determined to not entirely forsake their original homes, and in other cases, a number of reasons contributed to the naming of the new settlement.

I recall reading about the magnificent chapter in the history of

WHEN WERE THE SETTLEMENTS ESTABLISHED

For a variety of reasons, determining the date on which a settlement was established, particularly in the United States is problematic. In many cases, no documentation remains, and where there is documentation, it refers to various stages of the establishment of the settlement:

- When the first white men arrived in a region;
- When the surveyors prepared a map in anticipation of land sales;
- When the settlers received their charters so they could settle the land;
- When the first settlers arrived;
- When the main body of settlers arrived;
- When the settlement received its Biblical name;
- When the village or regional council was incorporated.

Sometimes, the place was first known as a parish—normally a church designation for a region—before becoming recognized as an administrative entity. When North America was still under colonial rule, there was no separation between Church and State, and the law obligated all persons to participate in church services every Sunday.

It is rare for all of these details to be known with regard to any one specific settlement. Therefore, there might have been disparate details from different sources. Thus, for example, the first settler arrived in Canaan, New York (NY) as early as 1750, but the main group arrived only in 1760. Which date should be used as the determining one?

In 1768, there was a location in New Hampshire (NH) called Sliptown, because the surveyors forgot to put it on the map. The town was renamed Sharon, NH in 1791 in honor of Sharon Connecticut (CT) from where the settlers had originated.

Often, large periods of time passed between the times a charter

was received to settle a location until it was recognized as a municipal entity. In the case of Salem, Massachusetts (MS), the process was very rapid. The settlement was established in 1626 under the name of Naumkeag. One year later, the settlers received their charter and in 1628, another group of 50 settlers arrived. A year later, the town was recognized and at that time the new name—Salem (Salem, MS)—was adopted (Figure 2).



Figure 2 Salem, MA

For Salem CT (Figure 3), the process took much longer. The settlers received land rights in 1664, but adopted the name of Salem only in 1725, and even then, it took almost another 100 years until, in 1819, they gained recognition as an incorporated town.



Figure 3 Salem, CT

Figure 4 shows that there is a great gap—usually one or more generations—between the year the original towns were established (the line of blue figures) and the year that the daughter town bearing the identical Biblical name was established. This usually occurred in the last third of the 18th century. The top two lines contain four towns established during the migration westward.

The biblical settlements which were founded before and during the Great Awakening in the 1730s and the 1740s had post offices established long before the introduction of official postage stamps in the United States (1845) and while postal services

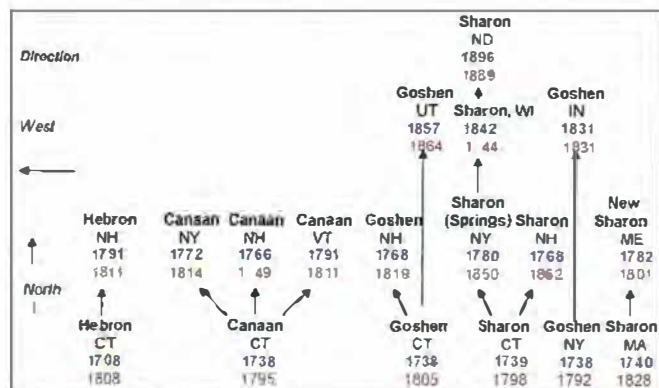


Figure 4: The drift from six "original" Biblical places to new settlements, which kept the name.

- Blue: dates of the establishment of the locality
- Red: dates of the opening of a post office.

were still in their pioneering days. The red figures in Figure 4 show that most of these early post offices opened before the introduction of official stamps.

THE FIRST "BIBLICAL" POST OFFICES

The first post offices in localities that carried a Biblical name were Goshen, New York (NY) and Bethlehem and Lebanon, Pennsylvania (PA). All three were opened in June 1792 (Figures 5, 6, 7).



Figure 5 Goshen, NY

Goshen- Genesis 47: 5-6 Pharaoh said to Joseph, "Your father and your brothers have come to you, and the land of Egypt is before you; settle your father and your brothers in the best parts of the land. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock."



Figure 6 Bethlehem, PA
Bethlehem- 1 Samuel 17:12
Now David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah...



Figure 7 Lebanon, PA
Lebanon- Deuteronomy 3:25
Let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon.

Some post offices had a short life, e.g. Sharon NH, which opened in 1832 and closed a year later. Changes in the names of towns and post offices were not uncommon in the early history of the United States.



Figure 8 Canaan, NY

Canaan- Genesis 12:5 He took his wife Sarai, his nephew Lot all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they came to the land of Canaan.

The history of the town of Canaan in Columbia county NY is a little complicated. The town was founded in 1772 while still under colonial rule and received the name "King's District." In 1788, after American independence, the name of the town was changed to Canaan, after Canaan CT, from where one of the leading founders originated. Several villages and hamlets were settled and adopted the name Canaan with a prefix or suffix. For example, a cluster of houses on a crossroad was called Canaan Center.

A district in the Western part of the town of Canaan was named Canaan and that is where the first post office in town was



Figure 9 Sharon, WI

opened in 1814. This post office was discontinued in 1901. In the north and east of the town center lies the largest district in the town (having a few hundred inhabitants), which was called Canaan Four Corners. It received a post office in 1822. In 1907, when the name Canaan was not used by another community in the State, Canaan Four Corners shortened its name to just Canaan. This post office is still active.

In other cases, a "biblical" place relinquished its biblical name. This was the case with Sharon, Wisconsin (WI) (Figure 9). It had a post office by this name since 1844. On January 16, 1863 it changed its name to Elton. On the same day, State Line, WI (which until 1849 belonged to Illinois), adopted the name Sharon, WI.

FOUR STATIONS FROM SHARON, CT TO SHARON, NORTH DAKOTA (ND)

Sharon, CT was established in 1739 by Moravian missionaries, when the region was still considered to be in a "distant northwestern mountainous region." In 1780, during the War of Independence, people from Sharon, CT (Figure 10) settled



Figure 10 Sharon, CT
Sharon- Isaiah 65:10
Sharon will become a
pasture for flocks, and
the Valley of Achor a
resting place for herds,
for my people who seek
me.

(Figure 8). This post

office is still active. In New York State, next to a spring with therapeutic minerals. In the beginning, the name of the location was New Dorlach, after a place in Germany from which another group of settlers had originated. In 1797, the settlement was renamed Sharon, NY. In 1871, the district in which the famous spa was located—separated from Sharon, NY and chose to call itself Sharon Springs, NY (Figure 11).



Figure 12 Sharon, ND

In 1842, a group of settlers from Sharon, NY moved westward and founded the village Sharon, WI in the township of Sharon. Half a century later, some of its residents moved in a northwesterly direction and established the town of Sharon, ND, (Figure 12) naming it after the village from which they had come. An unusual fact is that the Sharon, ND post office was located on a farm seven years before there was a village. The town was founded in 1896 by the Great Northern Railway and the post office moved there and retained the name. Apparently, it was quite common for a post office to be established before a town was established in anticipation of the railroad coming through.

A FINAL NOTE

The first generation of pioneers who gave their new settlements in colonial America names from the Bible did so with religious fervor. We do not know if this was also the case for those who moved to new locations and named their new homes after the ones from which they had come. By doing so, they not only honored their ancestors, but they also remind us of the generations of pioneering men and women who took upon themselves hardships in order to enable their children to have a better life.

The author would like to thank Jennifer Lynch of the United States Postal Service who provided important information on United States postal history and David Schonberg for Biblical quotations. ■



Figure 11 Sharon Springs, NY

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Martin Zelenietz
Anonymous – 3

Rabbi JUDAH LOEW BEN BEZALEL

The Maharal and the Golem

As a boy in the early 1960's I first became intensely interested in the Golem and Rabbi Judah Loew of Prague, Czechoslovakia, because of my Father (z"l). My Father, Bernard H. Philipson, served with the US Army 8th Armored Division during WWII. After battling his way through France, Holland, Belgium, Luxembourg, and Germany, he found himself still fighting the Nazis in Czechoslovakia. He even raised the first American flag over the town of Lidice that had been ruthlessly destroyed by the Nazis. He learned a lot about the Czech people and Czech history during 1945 as he waited there, hoping, not to be deployed to Asia for the invasion of Japan.



Figure 1
T/4 Bernard Philipson

In my youth I always liked attending the local Utica New York Jewish War Veteran's meetings with my Father and Grandfather (a World War I veteran). I overheard my father tell his father "Boy, Dad, we sure could have used the Golem when we entered Czechoslovakia." I had never heard the word before, and thus my curiosity was aroused. My Father went on to tell me the tale of how Rabbi Loew had protected the Jewish community of Prague in the 16th century from another pogrom/blood libel against the Jewish people by creating a "Frankenstein" like creature called a Golem from the mud of the river Vltava. Wow, another Jewish Frankenstein!! I actually thought Frankenstein was also Jewish! With a name like that what else would he be? I needed to know more.

My father went on to tell me the story of how and why Rabbi Loew created the Golem and became the hero of the Jews of Prague and of Jews worldwide. He said that he had heard that the golem protected the Jewish community during the Easter season of 1580 and then began to run wild threatening innocent lives as well. It is said that Rabbi Loew then removed the word "emet" meaning truth or the "Divine Name" from the Golem's forehead, rendering the golem lifeless. See exhibit Figure 3 the book cover.

As time went on I learned more about Rabbi Loew and his great work as the Maharal of Prague. The MaHaRaL, the Hebrew acronym of "Moreinu ha-Rav Loew," ("Our Teacher, Rabbi Loew") was an important Talmudic scholar, Jewish mystic, and philosopher who served as a leading rabbi in the city of Prague in Bohemia for most of his life. More on Rabbi Loew and the Golem follow from a historic and philatelic point of view follow.

My Father said that it was a tragedy for the Jewish people of

Europe that Rabbi Loew was not around to evoke the power of the Golem once again during World War II.

He said that the United States Army became a Golem of sorts but that they arrived far too late to save the mass of European Jewry.

I actually have a set of dolls and doll furniture from Czechoslovakia that my Father had sent to his youngest sister. In more recent years my Aunt passed them on to me for safe keeping. I think of my Father and Rabbi Loew every time I see them.

Thankfully, Rabbi Loew's Golem can now be seen everyday in the faces of all those who serve in the IDF.



Figure 3



Figure 2
Rabbi Judah Loew
Ben Bezalel

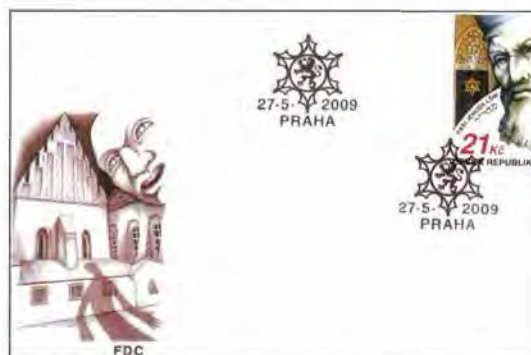


Figure 4 First Day Cover



Figure 5 Prague Synagogue

References:

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2. http://www.pantheon.org/articles/r/rabbi_loew.html
3. http://www.myczechrepublic.com/prague/history/prague_legends.html
4. <http://www.prague-life.com/prague/golem>
5. <http://www.jewishvirtuallibrary.org/source/biography/Loew.html>

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BACKGROUND

Following the horrors of the Holocaust, the Jews who survived and decided to stay in eastern Europe hoped to rebuild their communities and institutions devastated by the war. But they would soon find that life for Jews living behind the Iron Curtain would be harsh. Ruth E. Gruber, the **Jewish Telegraphic Agency's** longtime senior European correspondent, has written, "Under Communism, Jewish life was stifled, anti-Semitism was often state policy and study or discussion of Jewish topics was taboo. Most Communist states broke relations with Israel after the Six-Day War in 1967."

In the Soviet Union itself, during the years of the Cold War, Soviet Jews were suspected of being traitors, Western sympathizers, and security liabilities. The Communist leadership closed down Jewish organizations and declared Zionism an ideological enemy. Synagogues were often placed under police surveillance, both openly and through the use of informers. These hardships sparked the movement in America, beginning in the 1960s, to free Soviet Jewry.

CONDITION CHANGES

Although circumstances vary from country to country, official government treatment of Jewish communities in many former

Iron Curtain nations has improved since the fall of Communism. While acknowledging that some activities have been "examples of lip service, cynicism, and exploitative image-polishing," Gruber nevertheless reports: "The new post-Communist governments quickly moved to re-establish diplomatic relations with Israel, encourage Jewish study and open discussion of the Holocaust, including an examination of local involvement. In all these countries, much of this activity has represented a sincere attempt to make amends and come to terms with the past."

One manifestation of these new policies can be seen in the postage stamps issued by these former Soviet and Soviet-controlled states. Many of these nations, for example, have acknowledged the Holocaust on stamps; some have partnered with Israel on joint issues.

SYNAGOGUE ISSUES

As a collector of synagogues on stamps, I've noted a trend, in particular, in the number of synagogues that have been depicted on the stamps of these countries since 1989, the year the Berlin Wall fell. Before then, only two Soviet bloc countries, Czechoslovakia and Poland, had ever devoted a full stamp to a synagogue: Prague's Altneuschul was shown on a 1967 Czech stamp, and the Tykocin Synagogue on a 1984 Polish stamp. But



Hungary no. 3710



Hungary no. 4094



Hungary no. 4095



Hungary no. 4135g



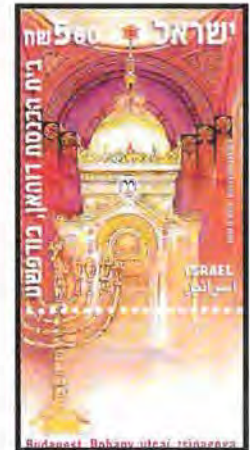
Hungary no. 4145f



Hungary no. 4173



Hungary no. 4174



Israel no. 1416

since 1989, no fewer than 10 other former Soviet states and allies have issued such stamps.

THE STAMPS

The German Democratic Republic began the trend in 1990 with a stamp (Scott 2846) depicting a 19th century view of an East Berlin landmark, the New Synagogue on Oranienburger Strasse, the largest synagogue in Germany when it opened in 1866. Desecrated on *Kristallnacht*, the building was reconstructed in the 1990s and today houses a permanent exhibition on Berlin's Jewish life before the Nazis.

In 1992, an issue marking the 500th anniversary of the settlement of Jews in Bulgaria (Scott 3671) depicted the Sofia Synagogue, one of the largest Sephardic synagogue buildings in the world. In 1996, the Bulgarian government approved its rebuilding with contributions from Jewish foundations.

Hungary has featured more of its synagogues on stamps than any other country in the world, except for Israel. It started in 2000 with the Dohány Street Synagogue in Budapest (Scott catalog 3710), a joint issue with Israel (Scott 1416): the Hungarian stamp showed the famous synagogue's exterior, while the Israeli issue showed interior features. Since then, synagogues in Szeged (Scott 4094), Budapest (the Jewish Theological Seminary Synagogue, Scott 4095), Pécs (Scott 4135g and 4145f), Nagykoros (Scott 4173), and Szolnok (Scott 4174) have been featured on Hungarian stamps.

In 2001, Russia joined in, depicting two of its most famous synagogues on a striking two-stamp diamond-shaped set. The Moscow Choral Synagogue – a rallying place for Jews under Tsarist and Communist rule – and the Grand Choral Synagogue of St. Petersburg are on Scott 6647-6648.

The former Soviet republic of Georgia, in the Caucasus region of western Asia, is the home to a 200-year-old Jewish community in its second largest city, Kutaisi. The city has three synagogues, and the largest of the three, constructed of yellow stone, is on a 2001 Georgian stamp (Scott 274), part of a joint issue with Israel.

During World War II, all but one of the 14 synagogues in the Latvian capital of Riga were destroyed. In July 1941, 300 Jews were locked in the city's Great Choral Synagogue by the Nazis, who then burned it to the ground. The less grand, but sole surviving, synagogue in the city is the Peitav Synagogue, now restored, which was featured on a Latvian stamp in 2001 (Scott 537).

Sarajevo, the capital and largest city in Bosnia and Herzegovina, was a major Jewish center in the Balkans in the late 19th and early 20th centuries, its Jewish community numbering 100,000 when the Nazis invaded in 1941. Most perished during the Holocaust, and survivors immigrated to Israel after World War II. Today the Jewish population is less than 1000, and the neo-Moorish Sarajevo Synagogue on the banks of the Miljacka River, serves the entire community. Bosnia and Herzegovina commemorated its centenary with a stamp in 2002 (Scott 422).

The steppes of the former Soviet state of Kazakhstan, bordered by snow-capped mountains in the south, offered safe harbor to Jews who fled Ukraine and Belarus during the Holocaust. Hundreds of them are buried in the Jewish section of a cemetery in Almaty, the largest city in the central Asian nation. Although plans exist to build synagogues in 12 Kazakh cities, until recently the only one was the Jewish Center in Almaty, run by the Lubavitch movement. It is depicted on a 2006 stamp (Scott 524).

Much grander, in the Moorish revival style with large stained glass windows, was the Zagreb Synagogue in Croatia, which was



Kazakhstan no. 524



Latvia no. 537



Lithuania no. 894



Poland no. 2662

destroyed in 1941 by the country's Utasha regime, an ally of the Nazis. Only three of Croatia's 41 synagogues survived World War II, none in the capital of Zagreb. Nevertheless, to commemorate the 200th anniversary of Zagreb's Jewish community, Croatia issued a stamp depicting the old synagogue (Scott 629). The good news is that a new Jewish community center and shul are planned for the same site, which is currently a parking lot.

Lithuania, similarly, chose a building that no longer stands for its first synagogue stamp: the Great Synagogue of Vilnius is shown on Scott 894. Dating to the 17th century, with an Italian Renaissance design, the synagogue was partly destroyed by the Nazis during World War II. The ruined structure was demolished by the Soviet authorities in the mid-1950s to make way for a kindergarten and basketball court.

So the memories associated with these houses of worship can sometimes be bittersweet. But it is remarkable that so many of the former Soviet-bloc nations have come so far as to feature these synagogues – over the years, places of gathering and



Russia no. 6647



Russia no. 6648

refuge, often symbols of their embattled Jewish communities – on their stamps during the past two decades. It is something that would have been unthinkable for their postal authorities under Communist rule.

Reference:

1. Gruber, Ruth E., *A Jewish Revival: Europeans Embrace Jewish Revival as a Symbol of Post-Communist Future*, *The Jewish Journal of Greater Los Angeles*, November 11, 1999 •

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Palestine Mandate Lydda Junction

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Postmark type ICc

- I - single circular cancel
- C - post office at the top and bottom of cancel
- c - date in two lines

In 1985 the late David Dorfman of Chicago published his handbook *Palestine Mandate Postmarks*. On page 67 of this popular reference book is a postmark of LYDDA JUNCTION, Dorfman No. 13, Type ICc. Under "latest date" is shown 19 November 1930. No price evaluation is given, rather a "V.R." (very rare).

In 2011 an auction house offered for sale a 5 mil pictorial Mandate stamp with a socked-on-the-nose cancel applied at a slight angle with a date of "19 Nov 30." Part of the

words LYDDA and JUNCTION are also seen on this postmark.

I inquired of the auctioneer if the aforementioned date and the date in the Dorfman handbook were "incredible coincidences." The response was that the stamp was from the collection of Bert Adlerblum, as was the accompanying clipping from his album ... and a picture of the postmark. I submitted the successful auction bid.



Adlerblum stamp with cancellation

Adlerblum and Dorfman were philatelic acquaintances in Chicago. Almost certainly Adlerblum provided the stamp and drawing of a completed postmark to Dorfman or at the least there was a collaboration.

This postmark from Adlerblum's album is the exact postmark displayed on page 67 of Dorfman's handbook. It contains data believed used by Dorfman.

In *The Israel Philatelist* of October, 1998, page 168, Dorfman gave credence to the reality of this postmark by citing a new "earliest date" of 16 Nov 1930 for a second example. This would suggest the postmark was in use for at least four days.

The deal here might be clinched, so to speak, if an illustration of the 16 Nov 1930 postmark was before us. Regretfully Dorfman did not provide it in the 1998 article update. ■



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Jewish Nobel Laureates in Genetics on Stamps

INTRODUCTION

Genetics is the study of how genes inherited by progeny from their parents influence the progeny's traits. These traits or phenotypes are also affected by the environment (e.g. diet, drugs) and the interplay of genes and the environment. Included in the phenotypes are relatively simple characteristics such as hair color and more complex traits like susceptibility to disease and brain development. Genes are composed of the chemical deoxyribonucleic acid (DNA). The field of genetics plays an important role in medicine and in plant and animal improvement.

Many geneticists of Jewish background have been Nobel Prize recipients, some in Physiology or Medicine and others in Chemistry. Presently, eight of these outstanding scientists have appeared on one or more stamps.

FIRST GENETICIST



Austria (Scott 813)



German Democratic Republic (Scott 1023)



Romania (Scott 4316)



Transkei (Scott 108)

The first geneticist appearing on a stamp was Karl Landsteiner. He was born on June 14, 1868 in Vienna. His father died when he was only six, and his mother solely raised him. He was a brilliant medical student, graduating from the University of Vienna Medical School at 23.

Prior to Landsteiner's discovery, blood transfusions were very dangerous because a possible severe clotting of the donor's and recipient's blood in the recipient's body could lead to death. In the early 1900's, Landsteiner ascribed this agglutination, which occurs when certain blood types of two human beings are mixed, to the unique nature of each individual's blood, and not to a pathological condition. He clearly demonstrated that the blood serum of some people could clump the blood of others, whereas the blood of others was compatible. His findings received little attention until 1909 when he classified the blood types of human beings in the now well known A, B, AB and O groups, where O blood types are universal donors, and AB types are universal recipients. For this work he was awarded the Nobel Prize in Physiology or Medicine in 1930.

Landsteiner left Austria after World War I, going first to the Netherlands and then to the Rockefeller Institute in the United

States. In 1939 he became professor emeritus at Rockefeller, but continued to work as energetically as before. In 1940, he and Alexander Wiener discovered the Rh factor in human blood and developed the serological tests needed to avoid Rh-mediated transfusion reactions and potential neonatal illness. Landsteiner died on June 25, 1943 two days after suffering a heart attack. Characteristic of him, he was in his lab, a pipette in hand.

Landsteiner's portrait appears on stamps of Austria (1968), German Democratic Republic (1968), Transkei (1984), Romania as well as Guyana (1992) and St. Vincent (1995, Scott 2224).

HERMANN JOSEPH MULLER

Hermann Joseph Muller was born in New York City on December 21, 1880. His father, Hermann, died when the younger Hermann was only ten. He was of German background and his mother, Ada, was descended from Spanish Jews who had fled the Inquisition and settled in the British Isles. He excelled in grade school and at Morris High School in the Bronx. Based on his excellent score on the Columbia College entrance exam, he was awarded a scholarship. As an undergraduate, he was greatly influenced by the renowned biologist E.B. Wilson. When Muller entered Columbia graduate school, he spent his first two years in physiology, taking great interest in the fruit fly research being conducted by Thomas Hunt Morgan in the "fly lab," where many basic discoveries in genetics were being made, for which Morgan received the Nobel Prize in Physiology or Medicine in 1933.



Hermann Muller and his mentor, Thomas Hunt Morgan on a stamp of Malagasy (Scott 1132m)

Muller received his Ph.D. in 1915 under Morgan's guidance although the two disagreed on many issues in genetics. (To my great pride, I can claim an academic genealogical relationship to both Morgan and Muller. My academic grandfather, Don C. Warren, received his Ph.D. from Morgan in 1923).

Muller held many academic posts in the US, most notably at the University of Texas, Austin (1920-1932) and Indiana University (1945-1964). During his time in Texas, he formulated the chief principles of gene mutations; they are mostly recessive (two doses of the gene are needed for the mutation to be expressed) and generally a random event occurring at the molecular level. In 1926, Muller established that x-rays can cause genetic mutations. He demonstrated that such mutations take place as a result of changes either within individual genes or breaks at the chromosomal level. He received the Nobel Prize in Physiology or Medicine in 1946 for this work.

Muller had leftist leanings, which attracted him to the USSR in



The Benai B'rith Philatelic Service issued a first day cover on Feb. 1, 1996 with a cachet of Muller working with fruit flies in his laboratory.

1933 where he supervised a productive lab. But the false genetics views of Lysenko together with Stalin's regressive policies made the Soviet Union a dangerous place for a geneticist with progressive ideas. He left there in 1936, working for a time at the University of Edinburgh in Scotland before returning to the States where he took a position at Amherst College in 1940 before moving to Indiana University.

Muller died on April 5, 1967, having established himself as one of the greatest thinkers and innovators in biological research in the first half of the 20th century.

The Maldives Islands also issued a stamp with Muller's picture (1996, Scott 2114g).

MARSHALL NIRENBERG



Marshall Nirenberg stamp from Palau souvenir sheet recognizing Nobel Prize winners in genetics.

Marshall Nirenberg shared the Nobel Prize in Physiology or Medicine in 1968 with Har Khorana and Robert Holley for their work in describing the genetic code and how it operates in protein synthesis.

Nirenberg was born in New York City on April 19, 1927. After he developed rheumatic fever as a child, he and his family moved to a warmer climate in Orlando, Florida. He showed an early interest in biology. He received his Bachelor of Science and Master of Science degrees in Zoology from the University of Florida and his Ph.D. in biochemistry from the University of Michigan. He then held postdoctoral (1957) and biochemical research (1960) positions at the National Institutes of Health.

The big question in genetics at that time was how ribonucleic acid (RNA) provided the genetic code to make specific amino acids, the building blocks of proteins. Nirenberg and his colleagues discovered that the nucleotides that make up RNA provided a triplet code (codon) for each amino acid. These series of experiments were the basis for his receiving the Nobel Prize. Later his research interests turned to neurobiology.

Palau issued a set of souvenir sheets in 2000 recognizing significant breakthroughs in genetics (Scott 558-561).

DANIEL NATHANS



Daniel Nathans' name appears on a Swedish stamp (Scott 1774) recognizing Nobel Laureates in Physiology or Medicine that did genetics research.

Daniel Nathans shared the Nobel Prize for Physiology or Medicine in 1978 with Hamilton Othanel Smith of the United States and Werner Arber of Switzerland. The three researchers won the award for their discovery and application of restriction enzymes that break DNA fragments, making possible the study of the genetic information contained in the DNA. Restriction enzymes have become a basic tool of genetic research.

Nathans was born on October 30, 1928 in Wilmington, Delaware. His words, written when he received the Nobel Prize, tell much about him:

My parents came to the United States in the early years of this century [20th] as part of a wave of Russian immigrants seeking freedom and opportunity in the New World. As the last of nine children, I was born on the eve of the great depression.

Soon after, my father lost his business and for some time was unemployed. Our house was cold and leaky, and (I later learned) my parents sometimes went hungry. Yet they generally managed to retain their good humor and certainly their hopes for their children. I have only fond memories of this period, no doubt due to the special attention of an affectionate family.

Nathans received his Bachelor of Science in Chemistry in 1950 at the University of Delaware and his Medical Degree in 1954 at Washington University in St. Louis. After positions at Columbia-Presbyterian Medical Center, National Institutes of Health and the Rockefeller Institute for Medical Research, he accepted a faculty position at Johns Hopkins in 1962. He became director of the Department of Microbiology in 1972. Nathans died on Nov. 16, 1999. Johns Hopkins University School of Medicine announced the creation of the McKusick-Nathans Institute of Genetic Medicine that was jointly named in honor posthumously of Nathans and of another famous geneticist, Victor McKusick.

Daniel Nathans' portrait is on a stamp from Palau (Scott 559c).

PAUL BERG



Paul Berg stamp from Palau souvenir sheet recognizing Nobel Prize winners.

Paul Berg and Walter Gilbert along with Frederick Sanger shared the Nobel Prize in Chemistry in 1980 for their important contributions to basic research in molecular genetics.

Berg was born on June 30, 1926 in Brooklyn, New York. He received his Bachelor of Science degree in biochemistry from Pennsylvania State College in 1948 and his Ph.D. in biochemistry from Case Western Reserve in 1952. He was a faculty member at Washington University in St. Louis until 1959 when he joined the Biochemistry Department at the Stanford University Medical School for the rest of his research career.

Berg developed methods for splitting DNA at selected sites and attaching these segments to the DNA of a virus, which could then enter a bacterial cell. The foreign DNA was incorporated into the host and permitted synthesis of proteins that were not ordinarily found there. An early application of this recombinant DNA technology was the development of bacteria containing the gene for producing insulin.

WALTER GILBERT



Walter Gilbert stamp from Palau souvenir sheet recognizing Nobel Prize winners.

Walter Gilbert was born on March 21, 1932 in Boston, MA. Gilbert graduated from Harvard with a B.S. in physics in 1953 and earned a Ph.D. in physics at Cambridge University in 1957. He then joined the faculty at Harvard first in physics, later in biophysics and finally in biochemistry. In 1979 Gilbert co-founded Biogen, a biotechnology company, while still retaining ties to Harvard. His research led to devising methods for determining the sequence of nucleotides that make up DNA and RNA. The research of Baker, Gilbert and Sanger provided the foundation for sequencing the human genome.

AARON KLUG



Sweden recognizes Nobel Laureates in Chemistry. Aaron Klug and the electron microscope.

Aaron Klug was born on August 11, 1926 in Zelvass, Lithuania. Fortunately for him and for science, his family emigrated to South Africa when he was only two. Klug proved to be true to his name, which means intelligent, gifted and talented in German and Yiddish.

He studied chemistry, physics, biology and mathematics at Witwatersrand University, earning a B.S. in 1945. He received a Master of Science in physics in 1946 from the University of Cape Town and a Ph.D. in physics in 1952 from Cambridge University.

Using his expertise in X-ray crystallography, he collaborated with Rosalind Franklin on deciphering the structure of viruses. In 1962, he joined the MRC Laboratory of Molecular Biology at Cambridge. He was responsible for spinning off three biotechnology companies based on the research he led. He developed methodology in crystallographic electron microscopy for studying the molecular structure of cells. This research was the basis for his receiving the Nobel Prize in Chemistry in 1982. Queen Elizabeth of Great Britain knighted Klug in 1988.

Klug's portrait is one of eight Nobel Prize winners from South Africa on a South African issue (1966, Scott 955e). Klug is a frequent visitor to Israel and has served on several advisory bodies, including the Weizmann Institute, the Hebrew University of Jerusalem and Ben Gurion University. A strong advocate of basic research, he stated, "Research may be initiated in programs and committees, but it takes place in the brains and hands of individual."

HAROLD VARMUS



Harold Varmus stamp from Palau souvenir sheet recognizing Nobel Prize winners.

Harold Varmus was born on December 18, 1939 on Freeport, Long Island, New York to first generation American Jews whose parents had immigrated from Poland and Austria. He attended Amherst College, intending to be a pre-medical student, but eventually receiving his Bachelor of Arts degree in English literature. He was pursuing a graduate degree in English at Harvard when he decided that medicine was where he belonged, so he entered the Columbia College of Physicians and Surgeons in 1962, becoming interested in basic medical research. Two years as a clinical associate at the National Institutes of Health gave him a taste of research. He joined Michael Bishop's group in 1970 as a postdoctoral fellow at the University of California, San Francisco where he became a faculty member.

Varmus served as Director of the National Institutes of Health from 1993 - 1999. In 2000 he was appointed President of the Memorial Sloan-Kettering Cancer Center where he maintains an active research laboratory.

Varmus served as Director of the National Institutes of Health from 1993 - 1999. In 2000 he was appointed President of the Memorial Sloan-Kettering Cancer Center where he maintains an active research laboratory.

Harold Varmus and J. Michael Bishop shared the Nobel Prize in Physiology or Medicine in 1989 for their discovery of the cellular origin of vital oncogenes, which are types of genes often associated with cancer.

There are many other Jewish Nobel Prize winners in the field of genetics who have not yet been depicted on stamps.

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Massad Labels - A Summary

In late 1991, as part of the computerization process of the Postal Offices, counter meter machines were introduced for the first time. This was the advent of a new philatelic item and a new form for franking letters and packages: the Computer Vended Postage Label. The label received its popular name from the Hebrew initials of the technology project "Mihshuv Snifey Doar" (in Hebrew: "Computerization of Postal Offices"), or in Hebrew short-form: "Massad." The following paragraphs will summarize, in chronological order, the various issues, types, uses and printing phenomena regarding Massad Labels.

THE TECHNOLOGICAL FORERUNNER METERED FRANKING

Until 1990 the only forms of metered franking known in Israel were commercial-mail franking (Figure 1) and bulk mail franking (Figure 2). The metered franking was performed directly on the envelope. However, these forms of franking were restricted in use: the former was available only for commercial uses by companies and establishments using special equipment, and the latter was not available for posting of individual letters. In the 1980s the philatelic world saw the introduction of a new form of metered franking: printing of the "meter postmark" on a self-adhesive label. The pioneers of this form of postal franking were the French. The Israeli philatelists waited an additional decade, for a similar postal item.



Figure 1 Commercial Mail Meter



Figure 2 Bulk Mail Meter

THE "EL-COM 90" DEMONSTRATION

During the "El Com 90" Telecommunications Exhibition, held in Tel-Aviv in October 1990, the Postal Authority demonstrated, for the first time, new technology for distribution of self-adhesive over-the-counter metered franking labels. Visitors at the exhibition could obtain samples of a new label which was imprinted with the date and time, the fee, the label sequence number, a "Massad" inscription at the top right corner, and an indication in Hebrew of where the label was produced: "El Com 90 Exhibition, Tel-Aviv" (Figure 3). To date only a few of these

labels have been recorded in collections. A few were also used for actual postage (reference [1], page 346, Figure 42 shows serial no. 12). These items can be considered the proofs of the First Definitive Issue that followed a year later and are extremely rare.



Figure 3 "El-Com 90" Demonstration Massad Label

THE "BEIT HAKEREM" TRIAL SERVICE

Public notice no. 59/91, dated June 3rd 1991, announced the introduction of a new service as part of the computerization of the post office branches. According to the announcement "...new software will allow dispensing of postage labels. These labels will be used primarily for franking of postal items (letters, and packages) presented for postage at the counter." The new software was to begin a trial service at the Beit Hakerem Postal Office in Jerusalem on June 17th. There was no mention of an official end date for the trial service. Many collectors, as well as official publications, referenced this issue as the "Experimental Issue" (e.g. Bale Catalogue) due to the fact that these labels were available for a limited time trial period and only at one location. The official catalogue of the Israeli Postal Authority (no. 13) lists this item as the "First Definitive Issue", with an end of sale date of 22nd July 1991. According to [Sharshevsky (see note [2])], the labels were withdrawn due to "legal reasons" (latest reported date—11th July 1991). These reasons were non-conformance with UPU regulations (article 196): lack of the words "postage paid" and the fact that the place of origin did not appear in Roman letters. However, labels produced after this date, which were mailed in response to a collector's mail order, are known to exist (Figure 4). Hence the correct last known date is 8th August 1991..



Figure 4 Last known date - 8th August 1991

THE "BEIT HAKEREM" TRIAL LABELS STUDY OF MACHINE PRINTING

Three machines operated during the trial service. Different from the case of the "El-Com" Demonstration label (which had no machine identification imprint), the "Beit Hakerem" labels had the machine ID numbers imprinted on the right side of the labels. These were: 102030, 102048 and 102056 (Figure 5). The other predominate change to the printing format was moving the date and time from the left side of the label to the right side.



Figure 5 "First Day" Label

During the process of studying the dates and times of printing of these labels, an interesting philatelic phenomenon was revealed related to the actual date and time of printing of the "Day-of-Issue" labels as described in the following paragraphs.

The first observation is the fact that there are labels that the imprinted time of production is very late at night of June 17th (21:02–22:55, Figures 6–8).

The second observation is that the serial number of the imprinted stamp does not correlate with the chronological order of the printing. Samples from machine 102030 show that at 21:02 label no. 2443 was printed (Figure 6), at 22:10 the number goes



Figure 6 June 17th "Late Night"



Figure 7 June 17th "Late Night"—Serial number of label is lower than the serial number of one with an earlier time imprint.



Figure 8 June 17th "Late Night" - Serial number of label is relatively higher than the previous one (Figure 7) but still lower than the first (Figure 6).

down (!) to 2004 (Figure 7) and at 22:55 back up again to 2241 (Figure 8). This phenomenon was observed on printings from the 102056 machine as well.

The third observation comes from the examination of labels originating from Dr. Joseph Wallach's stock. Labels from the 102048 machine were found that had an imprinted date of 18th June 1991, i.e. the second day of service, with a time imprint from the afternoon hours (No. 1780 at 16:34). According to Dr. Wallach, he did not explicitly request in his mail order that the labels bear second day cancellations!

Summarizing the above observations it seems that the production of Massad labels at the Beit Hakerem Branch continued till late at night of the first day, followed by some additional production on the afternoon of the following day. But does that make sense? This is very strange, as it seems unlikely that the postal clerks would have stayed extra hours till late at night, to catch up on loads of work created by enthusiastic collectors and dealers.

The author wishes to present the theory that part of the production of the "Day-of-Issue" labels was conducted on the morning of the second day (Tuesday, June 18th). The "Day-of-Printing," which probably could be configured manually in the system software, was left initially on the previous date (June 17th) during the morning hours, and changed later during the day (by someone unaware to the philatelic consequence!) to the current date (June 18th). The fact that the serial numbers from "late-night June 17th" don't march the chronological order and the labels observed from June 18th have a very high serial number, indicates that the software control of the production counter was not controlled by the software date parameter and the machine clock. There is a high likelihood that someone was playing with the software settings, but we can't rule out, a lower likelihood option, that the system had a software bug! Collectors who have Beit Hakerem labels in their collections and who can assist in verifying or dismissing this theory are invited to write to the editor.

"BEIT HAKEREM" TRIAL LABELS PRODUCTION VARIETIES

The "Beit Hakerem" labels have two interesting production varieties. The first is the existence (or lack-of) the "T" on the left-hand edge (Figures 9 and 10). Actually, this is not a "T" but a horizontal bar marked to provide the postal clerk with a reference point for placing the label in the machine, such that the imprinted values will appear in the center of the label. The known varieties are summarized below:

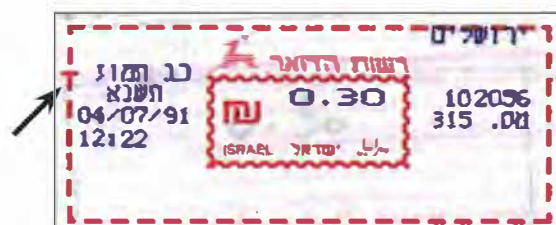


Figure 9 With "T": exists from machines 102030, 102048, 102056



Figure 10 Without "T"; exists from machines 102048, 102056



Figure 12 White background

The second production variety is the color of the paper to which the adhesive labels were attached. The adhesive labels came in sheets, which were manually cut to the format of strips of 10 labels. There are two known colors of the background sheet – yellow and white (Figures 11 and 12). Printings from all three machines exist on both yellow and white background. However, the without "T" variety has been observed, thus far, only on white background.



Figure 11 Yellow Background



Figure 13 Proof of redesigned Massad Label

with UPU regulations (mentioned earlier). This label was not put into use and exists only in proof form (Figure 13). As it bears close resemblance to the "Beit Hakerem" label it is included in this report, as an end of the "Beit Hakerem" story.

References:

1. Z. Shimoni, "Experimental Computer-Operated Meter Postage Machine," *Holy Land Postal History* (Summer 1991): no. 47, p. 345-347.
2. N. Sharshevsky, "New Computerized Meter Postage Labels," *Holy Land Postal History* (Winter/Spring 1992): no. 49-50, p. 496-497
3. Evyatar Chelouche, *Massad Labels - A Summary, Part 1: "Forerunners" and Experimental Issues*, http://www.geocities.ws/israel_massad/Reports/Massad_Summary_Part1_Forerunners.htm.

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Howard Chapman, Pepper Pike, OH

A Pioneer of Zionism



Bankbook showing a 7 milim tax paid by a 4 mils O.P.D.A. E.E.F. revenue stamp and Rabbi Samuel Mohilever Jewish National Fund (JNF) stamp with a 2 milim overprint. The pioneers of Zionism stamps were issued by the JNF head office in The Hague.

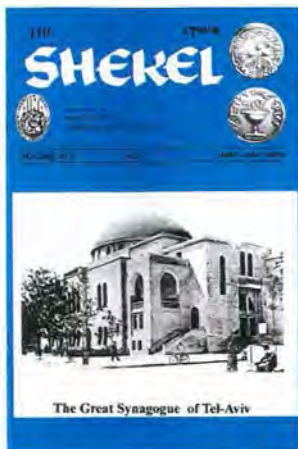
Born into a rabbinical family in Vilna, Samuel Mohilever was also a rabbi. Ordained in 1842 at the Volozhin yeshiva, he was offered rabbinical posts in several communities in the Vilna area. In each place, he became active in community affairs. An early member of the Hovevei Zion in Russia, he became one of the founders of religious Zionism.

In the 1870s, Mohilever was one of the rabbis who met with leaders of the maskilim in order to try to bring the two sides together. He was attracted to the concept and possibilities of settling large-scale Jewish settlement in Eretz Yisrael. This desire led to the founding of the Hibbat Zion.

In 1890, he led a group tour of Eretz Yisrael. In 1893, he initiated the concept of a "mercaz ruhani" (spiritual center) which became Mizrachi, the religious Zionist organization.

A member of the Zionist Organization, failing health prevented him from attending the First Zionist Congress in Basle in 1897. He died the following year.

Samuel Mohilever (1824-1898), Jewish Virtual Library, <http://www.jewishvirtuallibrary.org/jsources/biography/mohilever.html>.



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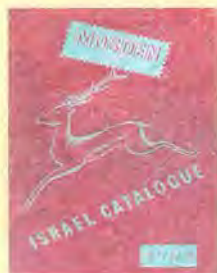
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U.N. Palestinian Partition Plan Classic United Nations Covers

BACKGROUND

The unending conflict between the Arab and Jewish communities in Palestine induced the British to advise the United Nations that they intended to give up their League of Nations Mandate. Here we look at some of the philatelic documentation of the U.N.'s actions used to decide the future of Palestine. Our journey begins when the General Assembly, meeting at its temporary Lake Success, NY headquarters (Figure 1), appointed a **Special Committee on Palestine (UNSCOP)** in May 1947.

HEARINGS IN PALESTINE

Partition was "in the wind." UNSCOP viewed its task to briefly survey Palestinian geography and establish frontiers for Arab and Jewish States, then to elicit comments on a future settlement from Jewish and Arab liaison personnel, and to conduct public hearing about their propositions. Figure 2 shows an official trilingual admission card for the public hearings at the Jerusalem YMCA.

The hearings for 37 representatives of Arab States and 17 Jewish organizations were conducted from 4–17th July. The service cover in Figure 3 posted by express mail from Jerusalem to Tel Aviv on 4 July 1947 marks the time period when UNSCOP worked on the problem of establishing the steps required to develop a post-Mandate administrative structure, with democratically elected Provisional Councils of government for the Arab and Jewish States. Receipt of responses from the neighboring Arab States was scheduled for 22 July 1947. In short, the partition plan was approved by the Jewish Agency in Palestine but rejected by the Palestinian Arabs and regional States.

COMMISSION REPORT AND REJECTION

A week later, UNSCOP left Palestine and retired to Geneva, Switzerland to prepare its report to the General Assembly. Figure 4 shows an UNSCOP-Geneva service cover posted to New York 7 Aug 1947. The Partition Plan was approved by the General Assembly on 29 Aug. 1947, and a **Palestine Commission** was created to carry out its provisions. Arab rejection of the Plan made it impossible for the Commission to function and fighting between the armed militias continued.

TRUCE COMMISSION

When the U.N. Security Council was advised about the deteriorating conditions, it created a **Truce Commission** staffed by consular officers from the French, Belgian and United States embassies in Jerusalem. Having no postal facilities of its own, outgoing Commission mail was processed by the French Consular offices. Figure 5 shows a rare service cover from the Commission posted 13 May 1948 to Paris 1 day before Israel declared its independence and was attacked by combined Arab armies. The U.N. called for a cessation of hostilities (Resolution #50) and a truce supervised by its mediator (Count Bernadotte) with the help of a group of military advisors. The U.N. Truce Supervisory Organization (UNTSO, as it is now known),



Figure 1 U.N. metered cover and return address from Lake Success (5 July '47).



Figure 2 Admission card for public hearings at Jerusalem YMCA.



Figure 3 Express mail cover and return address from UNSCOP in Jerusalem.



Figure 4 UNSCOP cover and return address from Geneva.

met with representatives of the Jewish State and each of the aggressor States to negotiate a separate "peace" on the Island of Rhodes (February-July 1949). Figure 6 shows a letter posted to the Netherlands by a member of the Truce Commission in the midsts of those negotiations (May 11, 1949). The War officially ended when the parties signed an armistice on 29 July 1949.

UNTSO military observers are today attached to the U.N.'s peacekeeping forces that serve with the Disengagement Observer Force in Israel-occupied Syria, the Interim Force in Lebanon, and the Multinational Force and Observers in the Sinai Desert.



Figure 5 French Consular cover and return address for Palestine Commission.



Figure 6 Truce Commission (UNTSO) cover and return address from the Island of Rhodes.

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Moshe Koi Kalman, Kibbutz Lahav, Israel!

NEWS FROM THE JNF-KKL



Figure 1

The JNF-KKL in 2011 issued two self adhesive stamps with a face value of 1.5 NIS. They commemorate the International Year of Green and the 110 anniversary of the KKL.

The stamp in Figure 1 features on the left side the emblem of the JNF-KKL. Found on the right side is the price of 1.5 NIS and in the middle the number 110 in brown, blue and green. The number notes the number of years the organization has been in existence. Written in green and in Hebrew is the slogan "Years of Green Production" and at the bottom in brown are the dates 1901-2011 in Hebrew.

In Figure 2, the basic design is similar to Figure 1, but the central design is a drawing of two trees and some water. Written in brown Hebrew letters is the slogan "Returning the Color to Nature."



Figure 2

When a Magen David is Not

INTRODUCTION

A classic Alka-Seltzer ad went, “oh what a relief it is,” came to mind as a recent conversation with the First Secretary of the Embassy of Nepal in the United States drew to a close one December evening in the Berkshires of western Massachusetts. First Secretary Ananda Sharma, exhibiting the utmost patience after our e-mails and phone calls with seemingly unending questions was able to blessedly close the chapter on a most intriguing postal history cover that had been presented at a recent meeting of the Berkshire chapter of the Society of Israel Philatelists.

Our investigation is living proof that postal history research is not for the weak of heart, and if a calorie counter were attached to the researcher's laptop keyboard it would probably compare favorably with the results of an intensive aerobic workout on the local health-club's elliptical apparatus. We invite you now to an international cooperative investigation which includes a Williams College sociology professor whose expertise is South Asia, the First Secretary of the Embassy of Nepal, and in-depth odysseys through the history of Nepal and historic symbolism, to eventually elucidate the secrets of a wonderful contemporary Nepalese postal history cover.

THE SUBJECT OF THE HUNT

Our missive (Figure 1) is a large manila envelope sent from Budhimorang to Kathmandu, Nepal, impressively laden with a total of nine 40 paisa commemorative stamps (100 paisa equals one rupee), as well as four 5 paisa stamps. The 40 paisa stamp shows the impressive Royal Nepal Academy, the stamp having been produced in honor of its 1982 Silver Jubilee. The logo of the Academy can be seen in the lower right hand corner. More on the Academy and the logo shortly.

The 5 paisa stamp is a representation of the king of Nepal, Birendra Bir Vikram Shah, eleventh in line of succession in the Shah Dynasty dating from 1769. The king ruled Nepal from 1971 until his death in 2001.

The three circular-date cancellations are uniformly obscured with regard to the dating of the cancellation, and an amorphous

cancellation is evident on two of the 5 paisa stamps. Imprinted on the front of the envelope are two large, purple, six-pointed stars with three lines of inscription below each of the stars. Most intriguingly, within the center of each of star are what appear to be two tablets.

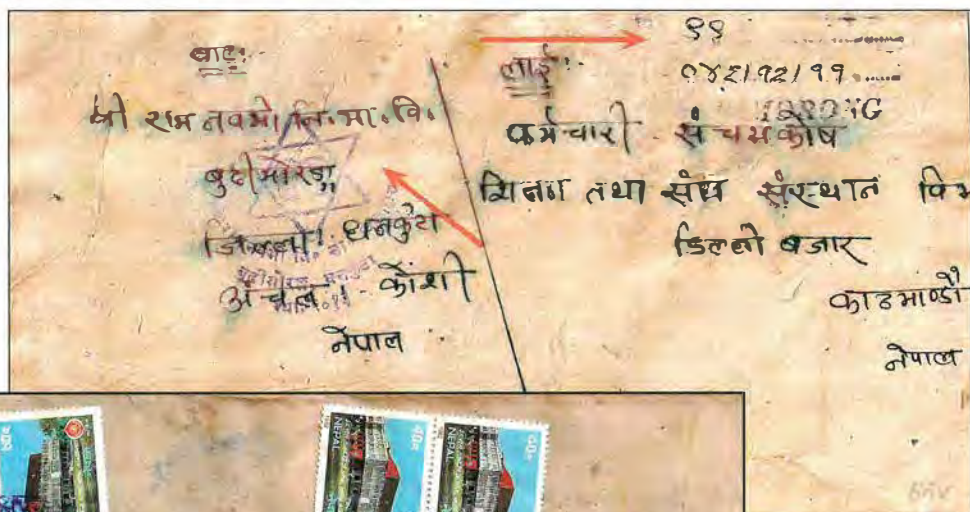


Figure 2

Unless one majored in Nepali in college the obverse of the cover (Figure 2) is almost undecipherable. We were initially even uncertain as to which side

Figure 1

represented the sender and which the receiver information. We clearly did note Registry information pertaining to the mailing located in the right upper corner. And, here on the obverse was yet another of the intriguing purple six-pointed star imprints with inscription and tablets.

DO WE KNOW WHAT IT IS

So, there you have it. Well, for those who have reached the conclusion that, based on the evidence at hand, plus the fact that this article appears in **The Israel Philatelist**, the imprint most assuredly represents a Star of David, Shield of David, Magen David, or what have you, and the “tablets” in the center of the purple Star of David represent the Ten Commandments, we request your indulgence; for what, we ask, are the Star of David and Ten Commandments doing in Nepal, a country with essentially no indigenous Jewish population? And with that question in mind we invite you to partake in a historical, cultural and religious exploration of this marvelous country, and, lest we forget, to also partake in a refresher course on symbolism, since, is the star nor a universal symbol daring back to antiquity?

HISTORY LESSON

Nepal is officially the Federal Democratic Republic of Nepal. To those of us in the West it is best known as the home of the Great Himalayan Range in its northern reaches. Eight of the world's eight thousand metet peaks are located in Nepal, the tallest in the world being Everest. All told it has about 240 peaks over 20,000 feet. The country is divided geographically into three physiographic areas running east-west with dramatic elevation differences, such that the central region is hilly and temperate and the southern region tropical with savannas. With a current population closing in on thirty million it occupies a land mass roughly trapezoid shaped (Figure 3) in an area of 57,000 square miles (about the size of the state of Illinois). The northern regions are the least populated with the greatest density being in the central Kathmandu Valley. Kathmandu, with a population of almost one million is the capital and most populace city in the country. Nepal is land-locked, with China alongside its extensive northern border and India abutting the rest of its borders. Having these two giants rubbing elbows with Nepal has necessitated delicate diplomatic dealings to protect the nation's integrity; close ties are maintained with both its neighbors.

The Nepalese are descendants of three major migrations from India, Tibet and Northern Burma and Yunnan. Indo-Nepalese migrants were latecomers, but have come to dominate the country in population numbers, social and political activity and in economics. The major language of this multilingual society is Nepali, spoken by 70% as their mother tongue, which still leaves a large portion of the population speaking a number of other languages including several hundred dialects. Contrast this to our country where English remains the mother tongue of the vast majority of United States citizens.

The main religion of the country is Hinduism, practiced by 80% of the Nepalese, with Buddhism worshipped by 11%, although crossover between the two is not uncommon, based on centuries of cultural and historical intermingling. Islam is followed by about 4% of the population, Christianity by a half of one percent while Judaism is not a religion intrinsic to Nepal.

POLITICAL LESSON

Nepal has existed as a monarchy throughout most of its history, with the Shah Dynasty ruling from 1768 into the late twentieth century. With the advent of Communist China following World War II the Communist Party of Nepal (Maoist) became an increasingly threatening anti-monarchic political entity leading to a ten year civil war. By 1990 the Communist movement against the absolute monarchy resulted in King Birenda agreeing to a parliamentary monarchy with the king as head of state and a prime minister as head of the government. Despite the change, no government survived for longer than two years and in 2006 a change in Nepal's governance took place with the monarchy giving up power and an interim government put in place. In 2007 a bill was passed making the country a federal republic, with a president as head of state and a constitutional assembly. In 2008, elections overwhelmingly favored abdication of the monarch and establishment of a federal, multiparty representative democratic republic. King Gyanendra Bir Vikram Shah subsequently abdicated as Monarch. At the present time Maoist, Dr. Babu Ram Bhattarai, is prime minister of Nepal.



Figure 3

Hopefully this brisk walk through history was informative, since it is axiomatic that without knowledge of history, the artifacts of history (which for we philatelists include, postal history) will often prove incomprehensible. Thus, we may now move on to further exposition of our postal history cover.

WHAT IS IT?



Figure 4



Figure 5

The purple six-pointed star imprints with inscription and "tablets" were puzzling as we more fully reviewed the cover (Figure 4). If there was a Jewish association of some sort with the commemorative stamp perhaps the answer was in the stamp itself. We did note a small red logo of the Royal Nepal Academy in the lower right corner of the 40 paisa stamp, and on going to the Academy's web site- now known as the Nepal Academy since the dissolution of the Monarchy—we find essentially the same logo sans the word "royal" in the surrounding text (Figure 5). A six-pointed star with a building at its center is, indeed, the logo of the Academy. Yet, the building looks nothing like the imprint in the center of the purple star on our cover. We thus next went to the Academy itself for enlightenment and answers.

The Royal Nepal Academy (Nepal Rajakiya Pragya Pratisthan),



Figure 6

continuing now as the Nepal Academy (Figure 6), is the premier national institution responsible for research, promotion, preservation and publication of books and periodicals on Nepal's culture, history, music and literature. Founded in 1957, it supports Nepal's foremost scholars and artists. The building at the center of the star logo represents a temple design common to Nepalese architecture. Interestingly, the Nepal Academy of Science and Technology, utilizes a five-pointed star in its logo design.

JEWISH CONNECTION

Still no Jewish connection. With that in mind we explored the history of the Jews in Nepal, which, rest assured, is a very brief book. The permanent Jewish community is very small, consisting largely of diplomatic officials and Chabad staff. Of note is the fact that diplomatic relations with Israel were established in 1960 with Nepal being the first country in that part of the world to do so. Among Jews, Nepal is considered the premier destination of Israeli backpackers. For many, the trip to Nepal is one leg in a South Asia trip that can last for many months. With that in mind, in 1986, the Israeli embassy in Kathmandu initiated a tradition that would continue unabated to the present time of



Figure 7

hosting a Passover Seder for Israeli travelers. In 1999, the Chabad organization took over the responsibility of the annual event, bringing in truckloads of kosher food from Israel to host the upwards of two thousand attendees to the Seder, by far the largest world-wide Seder outside of Israel (Figure 7). So, very good news, wouldn't you agree; but, still no long-term Jewish connection to explain the findings on our cover.

YING-YANG

Now, for those of you chomping at the bit for an explanation—a typical Western response to any issue—you must accept the ying and the yang of postal history research. Answers just do not fall from the heavens. First must come the severe migraines, and then, maybe, just maybe, the truth unfolds. Well, the lights were going on as we accepted the premise that this may not be a “Jewish thing” after all. And with that in mind we turned to plan B, a non-Jewish explanation for our cover's markings. Yes, sometimes it takes time to switch gears, dear reader. So, on to the six-pointed star. We give it as necklaces for our daughters at their Bat Mitzvahs, we honor it on our Israeli flag, we see it on the side of Israeli ambulances and we see it engraved on Jewish tombstones. And it was required to be sewn on the clothing of Jews in Occupied Europe during the Nazi persecution.

Yes indeed, however, the compounding of two equilateral triangles into a hexagram, which in Judaism represents the ruling tribe of Judah and the former ruling tribe of Benjamin, (and variously and controversially relating to King David or one of a number of Jewish kings named David) is not a symbol copyrighted by the Jewish faith. For Jews the symbol can be traced back to the 3rd century CE, but it has also been used symbolically in Christianity and Hinduism for centuries, albeit to a lesser extent than in Judaism. Additionally, it has been used by Germans as hex signs on barns, is symbolically used by street gangs in Chicago and is the shape of sheriff's badges in various towns in the United States. The six-pointed star, in other words, is quite fair game to represent a number of traditions.

MYSTERY UNRAVELED

And with all of this knowledge under our belts we come now to the concluding synthesis of our postal history cover. As previously mentioned, a Williams College professor was most helpful in indicating that the inscription below the purple star was most likely the name of an institution and an address in Nepal. With the need for a Nepalese translation we obtained the gracious assistance of the First Secretary of the Embassy of Nepal in Washington, D.C. We discovered that the letter was sent from the Ram Nawami Lower Secondary School, Budhimorang, Dhankuta District, Koshi Zone, in Nepal. The receiver was the Office of Employees Provident Fund, Department of Education and Corporation, Dilli Bazar, Kathmandu, Nepal. To appreciate the meaning of this you should understand that Nepal is subdivided into 14 zones and 75 districts, grouped into 5 development regions. Each district is headed by a permanent chief district officer responsible for maintaining law and order and coordinating the work of field agencies of the various government ministries. Now, for those of you who are unfamiliar with the name of your town mayor this may indeed be more information than you desire; however, should you ever decide to specialize in Nepal postal history as a vocation you are a leg up on the competition.

Oh for heaven's sake, did we not forget something? Of course, the “tablets” in the center of our non-Jewish six-pointed star. No problem according to our First Secretary, it's an open book. Truly, an open book! The center of the image of the Ram Nawami Lower Secondary School logo, a logo utilizing the universal six-pointed star symbol, is an open book. Now why didn't we think of that? And the inscription around the star? You guessed it—the

name and address of the Ram Nawami Lower Secondary School as our Williams College professor surmised.

When all is said and done, we picture a hand going up in the back of the room and the question asked: "well, why didn't you just get a translation of the silly cover in the first place?" Yes, of course, why did we not just go down to a street corner and ask a passer-by for a moment of their time to do a quick Nepali translation of a cover that has an obvious Star of David imprint with the Ten Commandments in the center and most likely commemorates a ceremony between the governments. I mean, come on, it's so obvious.

Acknowledgements:

Our sincere appreciation for the invaluable contributions to our manuscript made by First Secretary Ananda Prasad Sharma, Embassy of Nepal, Washington, D.C., and to Assistant Professor Arafat Valiani, Williams College, Williamstown, Massachusetts. ■

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President's Column



Hi Fellow Philatelists.

I am excited to share what I'm working on, and hopefully inspire you to rediscover the adventure of your stamp collection. Several years back I was fortunate to acquire over 30 postal history covers from the 19th and early 20th century that were sent by various Consulates located in Jerusalem and Jaffa. Beginning with the British

around 1838, a handful of nations set up Consulates in the Holy Land to support their citizens, develop commercial interests, assist pilgrimages, and maintain a presence near the religious Holy Sites. The covers I own have beautiful markings from the consulates, and because they're diplomatic mail, there was no postage required (Figure 1). The Consulates represented in my collection include, Britain, France, Russia, Persia, Netherlands, Spain, Austria, Germany and the United States. I'm pretty sure I have a representative cover from each Consulate having an office in the Holy Land.



Figure 1 Dutch Vice Consulate/Jaffa double ring royal arms handstamped in violet struck twice (on front and back) of large undated stampless cover delivered by courier to Jaffa Court of Appeals, addressed in French with Arabic notations.

Many of you know that I am a serious collector of Holy Land Forerunners during the Ottoman period and these Consulate covers represent a phenomenally historical aspect of the correspondence from the period. I have desired to assemble a one frame exhibit for sometime and share the material with others interested in learning more about the Ottoman Empire in the Holy Land and the various nation's operating postal services in Jerusalem, Jaffa, Caiffa or elsewhere.

And now for the fun part, my researching the rates, routes, markings and history of the period, along with Consulate mail from the Holy Land. Recently I purchased three books, which lie open on my desk that are helping me understand the topic. The first book, **Understanding Transatlantic Mail Volume I**, by Richard F. Winter is a study of the mail sent from Europe to the United States from 1840-1875. Though my Consulate mail does not have any postage stamps or markings because of diplomatic

New Members

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immunity, the Winter book is a wonderful education about the postally happening during the era, whereby various treaties between nations governed the rates and markings for delivering mail. The 19th century is a fascinating period to study the advancement of communications amongst populations, and our Holy Land field of interest is fertile with historical perspectives of the world's development.

The second book, **Britain and the Holy Land 1838-1914** by Mordechai Eliav, is an accumulation of historical documents from the British Consulate in Jerusalem. I have been giddy with excitement to read about the history of the diplomatic corp in Jerusalem during the era of my collecting interest. Can you imagine me holding a British Consulate cover, while reading copies of the dispatches sent by the Consuls living in Jerusalem at the time: W.T. Young 1839-45; J. Finn 1846-63; N.T. Moore 1863-1890; J. Dickson 1890-1906; E.C. Blech 1906-1909; H.E. Sratow 1909-12; P.J.C. McGregor 1912-14 and W. Hough 1914. The images of the sites, sounds, smells from Eliav's book become so real as I hold my British Consulate covers in my hands. Talk about living history?

If that was not enough, the third book open on my desk is **American Consuls in the Holy Land 1832-1914**, by Ruth Kark. Here's a whole book devoted to the American Consulate and it's work leading up to World War I associated with commercial, political and legal matters in the Holy Land. Many of you have heard of the famous American Consul, Selah Merrill, who traipsed around the Holy Land as a member of the American Palestine Exploration Society, and wound up as the United States Consul. There are many covers sent from Merrill and his wife, and the Kark book brings to life their adventures of running the United States foreign Consulate during the period of Ottoman rule. I can't wait to write up my exhibit with the history behind each Consulate and covers that share the real history.

The thrill of collecting philately and spring boarding into historical readings is a fantastic way to escape into one's own time capsule. Don't be afraid to build a library around your collecting interests. Today, the internet, Wikipedia and Amazon all provide easy access to finding one's own adventures associated with our stamp collections. Stay tuned, because one day you'll visit an SIP national convention, view my exhibit, and share my journey through the Holy Land via Consulate mail. I look forward to sharing the trip with you.

Very truly yours,
Mike Bass

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West Long Branch, NJ 07764

Program: Collecting British Mandate Palestine

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. •

CHICAGO AND 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 Candlenur
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



Berkshire Hills Chapter

Back row, left to right: Steve Radin, Rabbi Harold Salzman, Howard Kogan, Boris Fuchs
Front row, left to right: George Frankel, Bob Markovits (seated), Jesse Spector, Ed Helitzer

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

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Ed Rosen
PO Box 5502

Redwood City, CA 94063 •

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SOUTH FLORIDA

Howard Rotterdam
3601 N 47 Avenue
Hollywood, FL 33021

Program: A Look At An Early 20th

Century Correspondence

From Palestine To America

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

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PO Box 322
Skokie, IL 60076 •

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PO Box 770
Milnerton 7435, South Africa •

AFFILIATED CHAPTERS

CAPETOWN

A. Katzef
PO Box 770

Milnerton 7435, South Africa •

JOHANNESBURG

Brian Gruz
PO Box 37153

Birnam Park 2015 South Africa •

Programs:

- Dec I - Lattes and Schnapps

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

ST. LOUIS

Alan Barasch
PO Box 411571
Sr. Louis, MO 63141 •

CHERRY HILL

Ronald Zukin
8400 Atlantic Avenue
Margate, NJ 08402-2612 •

Argentine Postcard Commemorative DAIA's 70th Anniversary

It was on December 9, 2005 that the Argentine Postal Authority issued a postcard commemorating the 70th anniversary of the founding of DAIA (the acronym for Delegaciones de Asociaciones Israelitas Argentinas) organization for Argentine Jews.

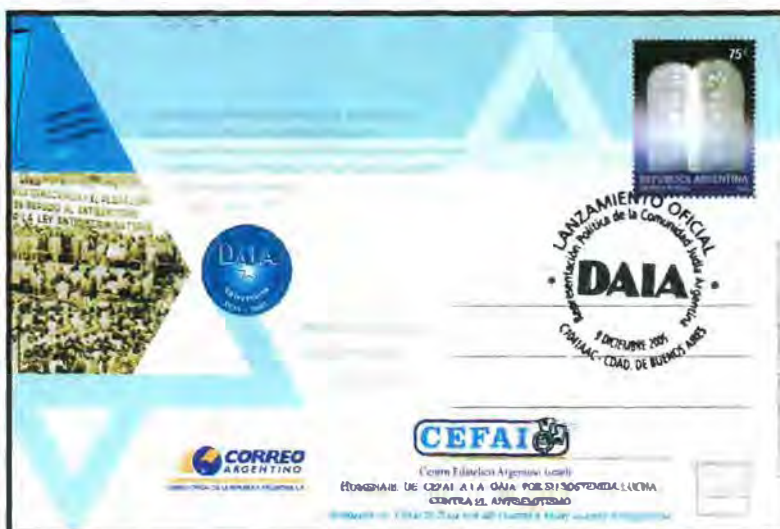
The stamp on the white and blue background postcard—the colors of both the Argentine and the Israeli flags—is an image of the Tablets of the Law represented by the first ten letters of the Hebrew alphabet. Under the first day of issue cancellation appears the emblem of CEFAL, the Argentine-Israel Philatelic Organization, joining in the tribute to DAIA for its steadfast fight against anti-Semitism.

Above the CEFAL emblem and in silver lettering we read “Steady commitment in the defense of Jewish dignity.” Further above the DAIA seal, a quote attributed to Albert Einstein: “A good part of humanity’s history is devoted to the struggle for human rights, an eternal struggle where a definitive victory will never be achieved; but to falter in this fight may mean the ruin of society.” On the far left of the postcard there is a picture of a public protest gathering. A poster being held up in the background says: “For democracy and pluralism; in rejection of anti-Semitism; in support of the law against discrimination.”

The Report on anti-Semitism in Argentina in Spanish has been issued by the DAIA annually since 1999 and can be downloaded from its website, www.daiar.org.ar is given as the source of the picture.

Following the model of the Board of Deputies of British Jews or a blend of the American Conference of Presidents of Major Jewish Organizations and the Anti Defamation League (ADL), the DAIA both represents Argentine Jews before the national government and stands in the forefront of the fight against ethnic, religious and social discrimination and anti-Semitism. It is also on the watch against terrorism.

One hundred and forty Argentine Jewish institutions are represented by the DAIA covering a range of cultural, religious and sports organizations. These institutions are located not only in the capital city of Buenos Aires but also in thirty-two other Jewish communities throughout Argentina. As the umbrella organization of Argentine Jews, DAIA also keeps up a steady relationship and communication with its counterparts in other



Jewish communities in the world, with a special emphasis on the relationship with the State of Israel.

The establishment of the DAIA follows a pattern that was true in the United States as well. Just as the increase of anti-Semitism in the United States prior to World War I prompted the B'nai B'rith to establish the ADL in 1913, the seeds for the foundation of the DAIA were planted with the 1933 rise of anti-

Semitism in Berlin and the repercussions of these events in far away Argentina.

Although Jews in Argentina had already experienced anti-Jewish hatred before the 1930's, including the mini-pogrom during the so-called “Tragic Week” of January 1919, it was only with the rise of Nazi-Fascism in Europe that the rise of anti-Semitism began to manifest itself in Argentina in a systemic fashion, emanating even from the government itself. A “Committee Against the Persecution of Jews in Germany” constituted in 1933 became the “Committee Against anti-Semitism” a year later, finally crystallizing in the constitution of the DAIA in 1935.

Since my early recollections as a teen growing up in Buenos Aires, I remember reading about the DAIA leadership denouncing anti-Semitic manifestations before the authorities and public opinion. From a swastika painted on a Jewish cemetery grave to a blot of red paint dubbed on a synagogue façade, an anti Jewish or anti Israeli press article—all elicited the DAIA's protest and a call for the cessation of such activities. Anti-Semitism in Argentina ebbed and surged periodically as a consequence of the country's internal political-economic-social conditions. The DAIA was always on guard to safeguard Jewish rights and remains faithful to its mandate to this day.

In addition to its work in combating anti-Semitism, the DAIA produces a number of yearly publications and sponsors seminars for the training of young Jewish leadership in the local and international political give and take. It will fall upon these leaders to continue to carry on with the DAIA's mission. Since 1967 it has also sponsored the Center for Social Studies. The Center's goal is to study and research issues related to discrimination, prejudice, human rights, contemporary anti-Semitism, immigration, cultural identity and the present reality of the Jewish condition—all from the perspective of the social sciences. ■

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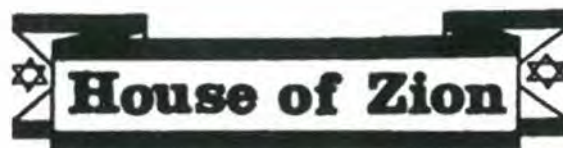
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