



THE

אזרחי

SHERKEL

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JULY-AUGUST, 1981

JEWISH COLONIAL TRUST
(JUEDISCHE COLONIALBANK)
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Reçu de Mr. David Shoshk Toront

Le Président ou le Vice-Président

חברה בערפון מונטב
עתוד 8
36 בת 1000 דנ"א
התקבל מאת החבר

מסד מניה אחת של החברה בערפון מונטב

SCRIPTOPHILY NEW-OLD IDEA



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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TABLE OF CONTENTS

	Page No.
President's Message . . . Morris Bram	2
From the Editorial Desk . . . David T. Alexander	3
Wallach's Holy Land Letters . . . Stanley Yulish	5
A Medal of Sir Herbert Samuel . . . Eli Semmelman	6
Scripophily, Judaic Fiscal History . . . Sidney L. Olson	8
Common Sense Investment . . . Joseph Morgenstern	19
Harry Houdini: Man & Myth . . . Edward Baruch	21
Coins of the Bible . . . David Hendin	23
AINA Bar Mitzvah Tour . . . Robert Leonard	24
The Altilik . . . Samuel Lachman	40
Medal Marks Bitter-Sweet Bar Mitzvah . . . David T. Alexander	42
Shekelosophy: Bullion Craze Commem Melt . . . Michael J. Druck	44
Once in a Lifetime Find . . . Eli Semmelman	46
You and Your Collection . . . Mary Leeuw	47

PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

One of my most enjoyable activities in recent months has been representing AINA at numismatic conventions, seminars and clubs in both the U.S. and Canada. This past month I attended the Canadian Numismatic Association's convention in Toronto, Ontario.

At that national convention, I had the pleasure of speaking at a breakfast of the Israel Numismatic Society of Toronto. Feature speaker was Yvon Gariepy, Master of the Royal Canadian Mint, who pulled aside the curtain of secrecy around "Operation Menorah," one of numismatics' best-guarded international mystery stories of recent years.

During the last week of July Lena and I attended the 90th anniversary convention of the American Numismatic Association in New Orleans. I spoke with hundreds of collectors who dropped by the comfortable AINA booth on "organization row" to chat, accept membership information and copies of our magazine, *The Shekel*.

Further reports on these conventions will be appearing in our pages in coming editions, watch for them!

In the near future I will be appointing additional AINA District Representatives for Southern California and Ontario. Some of you may have questions as to the duties of AINA's board members and representatives. Such responsibilities include the following:

1. To promote good will for AINA, support its programs and acquaint clubs, individuals and membership prospects with the services and benefits of AINA.
2. To make themselves available to discuss AINA affairs with members and prospects, especially by attending coin club meetings and local, state and regional conventions.
3. To make known to the AINA president or to any other elected officer any recommendations for making the organization more responsive to the needs of its members, and any problems involving policies, attitudes and activities of AINA.
4. To assist member clubs with club programs, problems, and to give counsel to any group wishing to organize an AINA affiliate.
5. To actively encourage submission of articles and significant news items for inclusion in *The Shekel* and the *AINA Club Bulletin*.
6. To obtain all possible new members, encourage membership renewals and endeavor to resolve any misunderstandings that might result otherwise in a nonrenewal of membership.

As your president, I am making a goodwill tour of clubs on both coasts and in the midwest during September and October. You will find my itinerary elsewhere in this edition of *The Shekel*. I also look forward to seeing as many of you as possible during the Greater New York Currency Convention, September 11-13 at the Sheraton Hotel.

Shalom

Morris



from the Editorial Desk...

As President Morris Bram announced in our last issue, I have accepted the position of editor of *The Shekel*, effective with this July-August number of our publication. I have long been a reader, and more than a few times a contributor to the magazine since the early 1970s.

I appreciate the opportunity to serve the American Israel Numismatic Association, and hope to continue the fine work of our earlier editors, Nathan Sobel, George Gilbert and Edward Schuman.

For readers interested, let me introduce myself. I am a Brooklyn native with long years of residence in Miami, Florida; Stockbridge and Lenox, Massachusetts; and Sidney, Ohio. My wife Pat, sons Robert (15 years) and Christopher (aged 20 months) now live in Danbury, Connecticut.

I first was made aware of coins as other than just money one fine afternoon in a fish market on Brooklyn's Kingston Avenue, when the proprietor fished two Indian cents from an obscure corner of his cash register. I became a definitely committed collector in December 1949, when our new Florida neighbor hopefully presented two Colombia five-centavos coins to the newly arrived kids next door.

After studies at the University of Miami, Coral Gables, Fla., and the University of California at Los Angeles, I served for 11 years as director of the Historical Museum of Southern Florida in Miami, then joined *Coin World* as staff writer in 1974.

Having gained magazine experience in launching my museum's popular history monthly *Update*, I added experience as *Numismatic Scrapbook* editor for Amos Press until it was merged into their weekly newspaper in 1976. That was the year I covered the eighth study tour to Israel for *Coin World*, resulting in the blue-covered *From Dan to Eilat* booklet on the trip.

I have collected Israel coins, paper money, medals and tokens ever since my first bronze five prutot arrived in the collection in 1951. I feel that my own collecting interests give me a sympathy for all of the special collecting interests of others in the wider world of numismatics.

As editor, I hope to encourage well-written, original articles on all phases of Judaic numismatics. For this we depend on you, our readers. AINA members in general have at their fingertips many of the most fascinating numismatic stories, discoveries and ideas in the hobby. Sharing these with fellow members in what AINA is all about!

Writing a good article only looks hard; my advice is "don't be bashful." We are ready to help in all ways. What we need are good stories, double-space typed, with black and white photos if at all possible. (We can use color if we must, but it does not print as well as black and white.)

The editor is here to help with review of your material, including such basics as organization, spelling, punctuation, all part of his job. So, sit down soon and try it! You'll be glad you did when you see your special interests represented in *The Shekel*.

In my years as a collector and writer on the convention-club circuit, I've never seen the enthusiasm and dynamic participation of any AINA event matched elsewhere. It is this cooperative, committed good-fellowship in AINA that I intend to advance as editor.

Over the years, *The Shekel* has brought its readers reprints of many fine numismatic articles which have appeared elsewhere in the numismatic press or in non-numismatic publications. In this edition, for example, Florida United Numismatists editor Mary Leeuw was good enough to offer an overview of coin preservation from FUN's respected journal. *FUN Topics*.

In the future, we hope to continue bringing reprints of such significant articles that only a small number of AINA members may have seen, from a wide variety of sources. Keep AINA in mind if some story you have penned makes its debut anywhere!

New attractions for *The Shekel* are now being planned for coming issues. "We get letters" will answer reader queries that may be of value to many more collectors than just the person who sent a request to us, this way, we make information available to all.

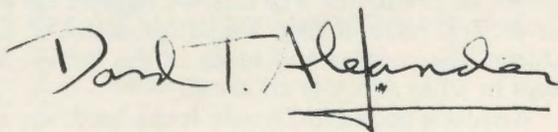
"Basics" will offer short vignettes on topics of Israel numismatics that are designed to appeal especially to new collectors while perhaps sparking interest in various areas forgotten or overlooked by veterans.

"Now in Print" will offer news of books and articles that contain important material related to Judaic numismatics published by others. Some of the things now appearing in print from unexpected sources will surprise you.

In this issue Sidney Olson reminds us of the September AINA Greater New York Currency Convention with his innovative introduction to Judaic fiscal collectibles; regular Israel writer-contributors Eli Semmelman and Samuel Lachman, Israel traveller Robert Leonard, Cleveland's Stanley Yulish, Connecticut's Ed Baruch and investor Joseph Morgenstern are among our contributors. Feel free to contact me with all articles and suggestions.

Please notice that we have a separate mailing address for mail addressed to *The Shekel*, such as articles, manuscripts and letters for the editor ONLY: Post Office Box 1200, Danbury, CT 06810. ALL other AINA mail should continue to go to the office in Tamarac, Florida!

Shalom!

A handwritten signature in cursive script that reads "David T. Alexander". The signature is written in dark ink and includes a horizontal line underneath the name.

WALLACH'S HOLY LAND LETTERS

By Stanley Yulish

Some time ago, this writer was fortunate enough to find and purchase a collection of letters and historical documents of the late Moishe Wallach, founder of Shaare Zedek Hospital in Jerusalem. The *Shekel* editor has requested publication of these letters for a number of reasons.

Their purpose is to give the reader insights into the tangled monetary and financial structure of the Holy Land at that time, into the very real difficulties faced by the founders of the Palestine Yishuv, to demonstrate the profound religious feelings of the people, and to illustrate the conditions giving rise to the issue of the numerous private tokens such as the "Wallach Matzot Money" described in an earlier edition of *The Shekel*.

The letter illustrated in this article was written from Hebron in July 1901 and by the Chief Rabbis of that city's Sephardic and Ashkenazic communities. Both handwritten signatures and the seals of Rabbi Ber Ephros and Rabbi Chaim Hezekiah Medini appear on this document.

The letter has been translated; any reader comments will be most welcome.

Blessed be the Lord, this 5th day of the month Av 5661 (July August 1901) in the Holy City of Hebron, may G-d rebuild it speedily.

Our esteemed friend, the honorable sir, the distinguished physician, the famous Dr. M. Wallach, may G-d bless him, the doctor in the Holy City of Jerusalem, may G-d rebuild it speedily.

Dear Sir:

These lines are to convey to you our plea and request on behalf of

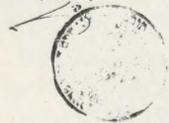
the bearer of this letter, the young man, a dear and noble soul, Aaron Leib the son of Isaac David Grossman, may G-d bless him. He has stayed in this town for about seven years and has always very much wanted to make a living by his own hands and feed his family by the sweat of his forehead. However, despite his strenuous efforts he has been unable, so far, to succeed in his desire.

We feel very sorry for this man. And because of that we extend to you our request, asking you to have compassion for him and give him an occupation in one of the divisions of the new hospital under your administration. We hope that he will be able to do a good job because he is a talented young man. In return the Almighty will fulfill all your heart's desires and bestow upon you His blessings.

יהי רצון מלפני ה' אלהינו שיהיה לרוב טובת ישראל ויהיה לרוב טובת העיר הקדושה ויהיה לרוב טובת כל ישראל ויהיה לרוב טובת כל העולם

תמונת

ביום שבת קודש י"ד שבט ה'תרס"א נכתב ונשלח לרוב טובת ישראל ויהיה לרוב טובת העיר הקדושה ויהיה לרוב טובת כל ישראל ויהיה לרוב טובת כל העולם



Although faded, this letter of Hebron's Rabbis recalls the efforts of Dr. Moishe Wallach and his pioneer Jerusalem hospital, today's Shaare Zedek.

A MEDAL OF SIR HERBERT SAMUEL, HIGH COMMISSIONER OF PALESTINE

By Eli Semmelman,
Haifa, Israel

The future Herbert Louis, Viscount Samuel of Mount Carmel was born of an influential Jewish family in 1870 active in Britain's political life in the Victorian "golden age." After graduation with honors from Oxford University in Political Science and Economics, becoming an active member of the Liberal Party and a member of Parliament of this important political group during its heyday in 1902.

Samuel filled a number of government posts in 1906-1916, playing a key role in the Liberal Party's social reform program. In 1909 he became the first Jew in British history to serve as Chancellor of the Duchy of Lancaster; in 1916 he was Home Minister, knighted in 1920 as he became first civilian head of newly mandated Palestine.

He filled this difficult position until 1925; after returning to England

he strove unsuccessfully to arrest the steady decline of his party, leaving the House of Commons in 1935, entering the Lords in 1937. His service in Parliament ended finally in 1955.

Samuel was known to friends and enemies in political life for high intelligence, integrity, with administrative ability tempered with skill at mediation and compromise. He was a writer in the areas of philosophy and morality and was long a chairman of the Royal Philosophical Society.

Although of a thoroughly assimilated background, Samuel emerged as a Zionist in 1914, believing that a Jewish presence in Eretz Israel would benefit both the Jewish people and the British Empire. His historic memorandum to this effect astounded Zionist leaders such as Chaim Weizmann in 1915.



The appointment of prominent British Jew Sir Herbert Samuel as first High Commissioner to Palestine was marked by this 10 millimeter portrait medal struck by Huguenin Freres, Switzerland in bronze goldplate.

His influence with Prime Minister Asquith and other prominent English leaders assured Weizmann access to their councils and helped bring about the famed Balfour Declaration despite the outspoken opposition of England's non-Zionist Jews, notably his own kinsman Philip Montagu.

Nominated as High Commissioner, Sir Herbert became the first Jewish ruler in Eretz Israel since King Agrippa I, awakening vast enthusiasm throughout the Jewish world. His tendency to "see both sides," often from the point of view of a British imperial representative in a part of the world he scarcely understood doomed hopes for immediate realization of a "Jewish National Home" as projected in the Balfour Declaration.

Samuel showed little understanding for Zionist Jews of eastern European origin, less yet for the Arabs and their emerging spokesmen. A few of his aides tried to act objectively, more were vigorous anti-Zionists inherited from the earlier military administration. This combination led to an epoch of Arab appeasement at the expense of the promised "National Home" Jews came to believe.

Following such advisers, Sir Herbert dealt most leniently with the Arab rioters of 1920, harshly with Jews acting in self-defense. He was induced to appoint arch-rioter Haj Amin Al-Husseini as Grand Mufti of Jerusalem. During his tenure the sinister term "economic absorptive capacity" emerged as an excuse to cut off Jewish immigration.

On the plus side, however, while Sir Herbert was High Commissioner the cornerstone of Jerusalem's Hebrew University was laid by his hand; the Yishuv grew and consolidated itself in new towns and a city, as Tel-Aviv became; much of the world war's ravages vanished in a new burst of growth.

As Lord Samuel, he suggested limiting the Jewish population of Palestine, although he was opposed to the infamous White Paper of 1939, advocating British aid for German Jews fleeing Hitler and refugee Jewish children.

Later a critic of Bevin's anti-Jewish policies, Lord Samuel received news of the emergence of the State of Israel with some reserve, but was an honored visitor to the new nation late in his busy life. Upon his death in 1963 his titles passed to his son Edwin, who resided in Israel for a time.

Lord Samuel lives on in his published books, *Liberalism, Its Principles and Proposals* (1902); *Philosophy and the Ordinary Man* (1932); *Practical Ethics* (1935); *Memoirs* (1945); and *In Search of Reality* (1957). The Samuels Archive is today part of the archives of the State of Israel.

Upon his appointment as High Commissioner in 1920, a bronze goldplate portrait medal was created in Switzerland by his admirers, struck by the firm of Huguenin Freres, Le Locle. His uniformed facing bust appears with English and Hebrew legends, "Sir Herbert Samuel," dates given as 1920 and 5680. A loop for suspension tops the 10 millimeter medal.

Unconsciously, the Huguenin medalist underlined with his reverse the two aspects of the High Commissioner's work in Palestine. On one hand his recognition of modern Hebrew as one of the three official languages of the mandate is recalled; on the other, the triumphant "Zion" in the Magen David at center and forthright "Eretz Israel" below mark an early high point expectation disappointed in the later years of Sir Herbert's stewardship.

On the 1927 coins of the mandate, "Eretz Israel" appeared only as an abbreviation "Aleph Yod" in parentheses, this enough to excite the paranoia of the grand mufti.



SCRIPOPHILY: JUDAIC FISCAL HISTORY

Scripophily is a word that was coined in Europe a few years ago to describe the study and collection of commercial instruments, including items such as stocks, bonds, financial documents, letters of credit, checks, etc. One who collects these is called a Scripophile.

When one looks at the rather broad scope of all this entails it is very easy to discern that one should start by specializing in certain area. For example, many people collect only mining stocks and instruments pertaining to them. Other people stick to railroads, others to transit systems, so it is very easily noticed that unless one specializes there is no beginning and no end.

This article will allude to Scripophily in the world area of Palestine. When one speaks of the area of Palestine they also must include several of the adjacent countries that had branch facilities that crossed exist-

By
Sidney L. Olson



ing boundaries. The era that this article will deal with pertains to the Palestine that was dominated by the Turks, the British Mandate, and finally the State of Israel itself.

One of the most influential organizations dealing with finance in the Palestine area was started by Theodor Herzl. I illustrate a letter written in his handwriting in the German language whereby he proposes the initiation of a banking system devoted to the "Jewish State." This is a photocopy of the original that was given to me by Bank Leumi le Israel.

That was the start of the "Jewish Colonial Trust." After a great deal of



Recalling the great days of Theodor Herzl is this share certificate of his Jewish Colonial Trust, complete with British documentary stamp of 1901, with attached coupons and colorful Holy Land engraved vignettes.

6. October
(Verehrungstag)

Ich nehme jetzt die Jewish Company
in Angriff.
Der Basle Congress bedeutete die Bildung
der Society of Jews gemäß Jüdenstaat,
sowohl auch mit opportunistischen
Modifikationen in ein schwaches Aus-
führung. Die Arbeit des nächsten
Jahres ist die Herstellung der
Jewish Company, vorläufig idische
Colonialbank genannt

Die Bankidee wird in den
kommenden Monaten die niederen
Einbildungskräfte Israels entflammen,
wie die Congressidee die höheren
ängstigte in sublimale begeisterte.

I shall now begin to deal with
the Jewish Company.

The Basle Congress
represented the formation
of the Society of Jews as set
out in my "Jewish State",
though with the opportunistic
modifications and as a
low-key performance. It
will be the task of the
coming year to set up the
Jewish Company, for
the present called the Jewish
Colonial Trust.

The idea of the bank will
in the coming months kindle
Israel's imagination just
as the idea of the Congress
at first alarmed it and
later filled it with enthusiasm.

organization work and contacts in
the financial community of England,
the Jewish Colonial Trust was finally
organized in November 24, 1901,
with the first bond that was issued
for this purpose. The front was print-
ed in both English and Hebrew but
on the reverse the printing is in En-
glish, Hebrew and Russian.

Most of these certificates that I
have seen show quite a bit wear and
fading. However, one can still notice
in the vignette of each corner there
are etchings of 1) The Western Wall;
2) A Farm; 3) Harbor Activity; and 4)
A Factory.

Also surviving are the dividend
coupons but you are admonished on
them that they are only payable
when the Jewish Colonial Trust ad-
vertises for their redemption, "at a
time and place to be fixed."

We go back now to October 6th,
1891 when Theodor Herzl first pro-
posed the "First Zionist Bank"
which was incorporated on March

20th, 1899 in London. The purpose
of this company was to "promote,
develop, and carry on industry—and
to further colonization." A primary
purpose of the bank was "to aid Jew-
ish people in the Middle East."

The authorized capitalization was
2,000,000 in shares of one pound
sterling. It took three years to sell the
statutory 250,000 pounds. The cor-
poration was permitted to function
at that point in the year 1902. In the
year 1903 the "Anglo-Palestine Com-
pany" emerged as the functioning
arm of the original Colonial Trust.

In 1948 the new name became
"Anglo-Palestine Bank Company"
and were authorized to issue legal
tender paper money for the State of
Israel. In 1951 the Bank became
"Bank Leumi le Israel" with the still
quasi-official status for issuing cur-
rency. Eventually in 1954 the Bank
of Israel was created as the only offi-
cial Bank to issue legal tender.

SOCIÉTÉ OTTOMANE DE COMMERCE D'AGRICULTURE ET D'INDUSTRIE



Inscribed in Turkish, Hebrew and French was this Societe Ottomane de Commerce d'Agriculture et d'Industrie, issued in Constantinople in 1912.

Thus we see the dream of Theodor Herzl in 1891 becoming a reality in the true Zionist meaning in 1948—a spread of only 57 years.

There are always very interesting sidelight experiences to great happenings. In 1914 for some reason the amount of currency with which to create proper commerce became very deficient in the Palestine area under the Turks. We reproduce a photocopy of a poster that was printed on ordinary paper and posted on lamp-posts and other public places by the Anglo-Palestine Bank. This photocopy was also furnished to me by Bank Leumi. Although it is not perfect, it was the best that could be done under the circumstances.

The translation reads: "To the Public! Merchants Association in Yaffo (Jaffa) has the honor to an-



Exhorting public acceptance in coin-starved 1914 Palestine was this poster of the Anglo-Palestine Company, posted in the Jewish communities.

nounce that the checks from the (H.A.P.C.) Anglo-Palestine Company will be accepted in all industries and stores as payment for all kinds of merchandise without increasing the price. Therefore, the public is being asked not to request gold from the Anglo-Palestine Company Treasury which is now necessary to remain in the treasury to strengthen business in the land."

We illustrate a Bank check from Anglo-Palestine Company in the amount of 20 francs. Please bear in mind that at this period in the Middle East the French franc was the accepted legal tender. These official checks were issued by the Bank and became used daily the same as legal tender. This is another example where the Bank stepped in and was able to avert a financial crisis.

Most interesting is a statement from the records of Anglo-Palestine Company Ltd.—Haifa branch. Please notice that this is all hand done and for the first half of the year 1925 ending on June 30th for the account of Adolph Somerfeld, Ltd.

Another early example is a stock certificate from the "Athid Palestine Ltd." This stock certificate is different in that one side is printed in Hebrew and the other side is printed in Russian. This bank was created for the purpose of financing agricul-

tural and educational activities and is dated 1906.

This colorful certificate translates as follows:

ATHID PALESTINE LTD. No.6
 One stock certificate value of 1000 rubles was received from the member who is a candidate for the study of the law Elilyahu Berlin Zirizin
 1000 ruble

The rate of one stock certificate of the Co. Athid Ltd. on the basis of the regulations explained in the attached note agreed to by the Notary in Warsaw on 14 day of Elul.

Notice: a member is not allowed to sell or give the certificate as a gift to others unless there is a written agreement by the responsible members.

Responsible members: A. Berlin, Nili Lbosh Vitman, Mendle Pola Rabbia,

ATHID, ERETZ ISRAEL

Bzalel, Y. Shtock, Jerusalem

Within the vignette of this stock certificate is not only a farm and trees but also replicas of ancient Jewish coins.

My stock certificate for "Societe Ottomane De Commerce d'Agriculture et d'Industrie" is dated December 21st, 1912 and is printed in two languages, French & Hebrew.



Bearing Ottoman Turkish documentary stamps is this Anglo-Palestine Company bank check for 20 french francs, issued as a bearer check during times of both coin and currency shortage in Turkish-administered Palestine.



Although in Hebrew on its face, the back of this 1000-ruble Athid Palestine Ltd. stock certificate bears a Russian text; it was issued in "Jerusalem, Eretz Israel" to a Warsaw buyer.

This apparently was a small bank with headquarters in Constantinople, Turkey and was capitalized for only 75,000 Turkish pounds. Please note that certificate shown is for Turkish pounds.

It is obvious that this small bank functioned in Palestine otherwise the certificate would not be imprinted in Hebrew.

Most significant is a Stock Certificate with coupons for interest redemption from the "Geulah Co. Ltd."

This is dated March 16th, 1922 and is printed in two languages, English & Hebrew.

Once coupons are attached we know that this is a bearer bond in the amount of 10 Egyptian pounds per each certificate.

Now we find the Egyptian pound coming into play as a method of financial transaction after Britain has taken over Palestine. Once again the dividend is paid "when advertised."

One of the meanings of the Hebrew Ge'ullah is "true and trustworthy" making this an appropriate name for a Bank.

Still in Turkish pounds is a bond of "Banque Commerciale de Palestine." Since there is no date on this bearer bond we must go completely by other indicators. The style of this



THE GEULAH COMPANY LIMITED	
תאגיד געולה בע"מ	
<p>THE GEULAH COMPANY LIMITED Incorporated in Palestine Capital 100,000 Egyptian Pounds 100,000 Egyptian Pounds 100,000 Egyptian Pounds 100,000 Egyptian Pounds</p>	<p>תאגיד געולה בע"מ הון 100,000 ל"א 100,000 ל"א 100,000 ל"א 100,000 ל"א</p>

English and Hebrew only grace this Geulah Company Ltd. share warrant.



Serving cooperatives was Bank Zerubabel in 1920 mandated Palestine.

being only Arabic and French indicates that it was printed prior to 1918. This bond was definitely made to circulate in Palestine because not only the name of the Bank includes that area but in the lower vignette we see the "Dome of the Rock"—a very popular Arabic symbol of Jerusalem.

From early post-war times is a stock certificate for 5 Palestine pounds dated 1920 from the "Bank Zerubabel." This was definitely within the British period because it is printed in three languages—English, Arabic and Hebrew.

This was a bank dedicated to the finance of the co-operatives. The word Zerubabel in Hebrew is literally translated to mean "Scion of Babylon." In all probability since Zerubabel, a direct descendent of Joshua, had such high moral ideals, this namely was symbolically selected as a proper name for this Bank.

Recalling a major Israeli bank of today is a bond from "The Mizrahi Bank Ltd." Once again this is definitely from the British era because the Bank was incorporated in 1921. These bonds were issued November 2nd, 1924 and in demoninations of Egyptian pounds.

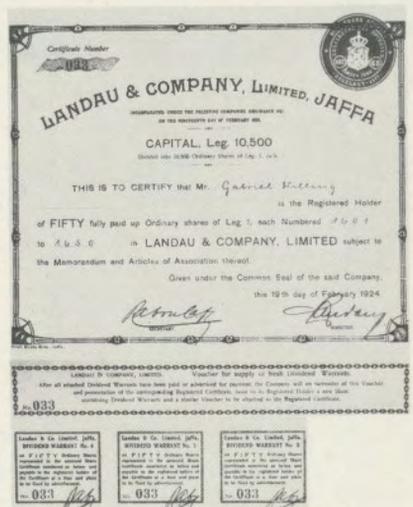
This certificate is a beautiful four-color one and probably an outstanding example of art in its time. The bank was organized by the Mizrahi movement and became the fourth largest bank in Israel. It fought for religious causes and especially the maintenance of the Sabbath.

(A bond similar to this one was sold at Auction in Spring of 1981 in New York for \$425.00.)

From private industry is a bond that is registered from "Landau & Company, Ltd."—Jaffa. The denomination of each of these bonds were for 50 Egyptian pounds. This was obviously a very small issue since there were only 10,500 shares issued. Once again although these are registered bonds the coupons were only redeemable by advertisement.

This bond was founded by Eugen Landau (1852-1935) who was a leading German banker. This certificate is signed by Mr. Landau. It is known that this bank had full commercial services.

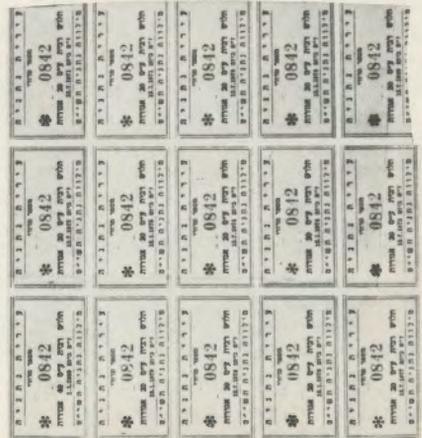
Outstanding is an extremely large certificate issued by "Agrobank." The reason the size is mentioned is



A small issue of bonds were those of Jaffa's Landau & Company of 1924.



Similar in design and time of issue are these bonds of lirot of the municipalities of Ramat Gan (top) and Nathanya, 1957 and 1959 with attached coupons.

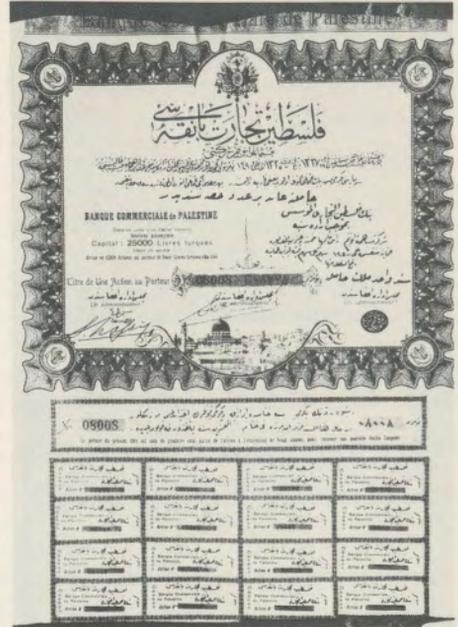




Payable in gold Turkish pounds was this Beirut branch deposit certificate of the Anglo-Palestine Company of 1926-27.

This was obviously a legal instrument until a final statement was released.

More formal is a deposit certificate from the Anglo-Palestine Company. This particular deposit certificate was for 45 Turkish gold pounds to Miss Rahil Ohan, dated June 25th, 1926 to be repaid on June 3rd 1927 at four percent interest. Of particular interest is that this deposit certificate was drawn in Beirut which meant that the Anglo-Palestine Company had a branch there at that time.



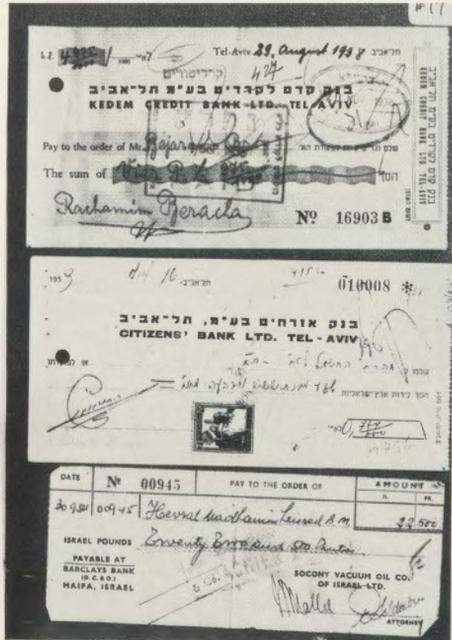
Under an ornate imperial emblem appeared the name of the Banque Commerciale de Palestine under Turkish rule.

This no doubt is a forerunner of our present "C.D." that local banks issue.

As indicated in the opening paragraphs of this article, Scripophily covers all phases of financial instruments. As a result we do not want to neglect examples of personal checks



Payable in "livres Egyptiennes" was this 1920 Anglo-Egyptian Bank check issued by the institution's Haifa branch, inscribed in French.



Modern examples of Israel's fiscal paper display varied currency.

Checks of the 1930s and 1950s typify scrippophilists' paper.

that were negotiable, such as a very large elaborate check on the Anglo Egyptian Bank of Haifa" that was written in French for 200 Egyptian pounds. The date is obviously July 16th, 1920.

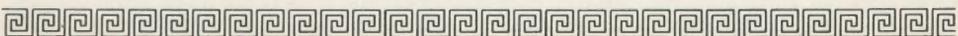
something similar is another check on "Barclays Bank—Tel Aviv" dated 1953.

Others are a check from "Kedem Credit Bank Ltd.—Tel Aviv" dated August 23rd, 1938 and is bi-lingual—English & Hebrew; a bi-lingual check on the "Citizens Bank Ltd.—Tel Aviv" dated 1939; or a very crude plain paper check written on September 30th, 1954 from a very large oil company—Socony Vacuum Oil Company drawn on "Barclays Bank Ltd. of Haifa." The amount of this check is 22 Israel lirot, 500 Prutot. This is one of four checks that are post Israel checks.

After the first currency change is a check drawn in 1971 on "Bank Leumi Le-Israel." The amount of this check is for 350 Israel lirot and at this point prutot are not indicated but only two numerals for the agorot denominations.

From more modern times are a post-independence check on "Barclays Bank" once again bi-lingual;

This article is by no means complete. The writer doubts that anybody will ever have a complete set of stocks, bonds, etc. for this area of the world. There were so many financial crises where banks and other legal firms went into and out of business with great rapidity. The hope is that this will open a window into a new vista of collecting Palestinian and Israeli forms of Numismatics (Scripphily).



COMMON SENSE INVESTMENT IN COINS AND MEDALS

By Joseph Morgenstern

Editor's introduction: since collecting began, virtually all those interested in Israel's numismatics have been aware of the value, present or potential, of their holdings. A prime attraction of numismatics has always been the opportunity to enjoy a sense of satisfaction as the material bought long ago (or not so long ago) acquires value with passage of time.

Veteran AINA members will recall the late beloved Maurice Gould's booklet, Israel Numismatics and its Bright Future, penned in 1968 in AINA's youth. The Shekel presents here another basic look at our hobby, one placing numismatics squarely in the midst of a general guide to all forms of investing in Israel, written recently by member Joseph Morgenstern.

Morgenstern places numismatics among the big guns in his 104-page paperback, The Common Sense Guide to Investments in Israel (printed by Mofet-Rosemarin, Tel Aviv). Surrounding numismatics are such investment possibilities as stocks and bonds of all types, insurance opportunities, banking and mortgages, diamonds and every type of industrial concern.

We feel that collectors new and established can gain a rare insight from the Morgenstern approach, which places numismatics right on the investment firing line as follows:

Coins were first issued in Asia Minor in the latter part of the 7th century BCE. Since then their use has spread throughout the civilized world. Over the centuries, they have often been made of precious metals or have been assigned a high token value. The study of coins has yielded much historical and documentary evidence about the periods in which they were minted.

In the 20th century the rising cost of gold and silver led to the adaptation of paper currencies for higher denominations while lower currency units were made from such metals and alloys as nickel, cupronickel, bronze, aluminum and aluminum bronze.

Coin collecting undoubtedly had its origin in man's curiosity in better understanding the past. In time numismatic collections became a store of value and in modern times have become one of the best forms of investment.

The history of Jewish coinage is traceable well before the Hasmonean period in the second century BCE. With the establishment of the modern State of Israel the Israel pound was made legal tender on September 15, 1948. The Palestinian coins, used in the period of the British Mandate, shortly afterwards, disappeared from circulation. In the early years of the State and until the establishment of the Bank of Israel, the issue of lira-prutot coins was the responsibility of the Government and it was under the supervision of the Ministry of Finance's Accountant General.

In 1954, with the establishment of the Bank of Israel that responsibility was transferred to the newly formed central bank. For the first five years of its existence the Bank of Israel continued to issue mostly the same coins previously issued by the Treasury. The lira-agera coins appeared in 1960.

The first commemorative coin was issued by the Bank of Israel in 1958 and two years later the first gold coin was struck to commemorate Theodor Herzl's 100th anniversary.

Over the years the Bank of Israel Currency Issue Unit has supervised the planning and production of currency. The designs have been executed by leading artists and generally as a result of tender bids.

The Bank of Israel's first commemorative coin, marking Israel's 10th anniversary, proved a success and was the forerunner of the independence series, issued annually since 1958. Special commemorative coins have been struck over the years, such as the Chaim Weizmann issue and others. Most of the commemoratives have been issued in both proof and uncirculated condition.

The distribution of commemorative coins, in due course, was granted to the Government Coins and Medals Corporation. Profits from the sale of the coins are applied towards the maintenance and rebuilding of historical sites in Israel. The popularity of the commemorative coins was relatively limited until the late 1960s when demand began to grow. The IGC MC, in that period, still had available in stock coins issued in early years.

In the early 1970s commemorative coins enjoyed unparalleled success and new issues enjoyed an instant premium on the secondary market. By the mid-1970s the IGC MC's policy of not limiting issues resulted in declining prices and a loss of prestige for Israel's commemorative coins. However, in 1979 primarily due to the rapid rise in the price of gold on the international markets demand began to build up once again. The Government Corporation also used more discretion in the issue amounts.

In Israel the prices of commemorative coins and medals appear in the press and there are a number of reputable dealers who maintain an active secondary market. In the United States there are also dealers specializing in Israel; items. News of Israeli coins and medals is available in the numismatic press.

The American Israel Numismatic Association has done much to popularize Israeli numismatics. Their *Shekel* publication carries articles of general interest on the subject.

The Israel Government Coins and Medals Corporation provides a subscription service for coins and medals marketed by itself. One need only to write to the Corporation's offices at 5 Ahad Ha'Am, Jerusalem and ask to be listed as a subscriber. Those holding subscriptions will be mailed all new offers. Subscribers are also offered items with a special discount.

The value of coins is mainly related to their rarity, historical interest, metal content or some unusual factor relating to its minting. Alert collectors always keep these factors in mind when adding items to their collections.

There are times when the metal content of a coin or medal is worth more than its market price. At the end of this chapter you will find a table showing the gold content of the Israeli commemorative coins. From this table one can easily calculate the value of gold or silver content and make a comparison with its current market price.

As an example of pattern coinage, the 1960 "Eight-Grains" aluminum one agora is the rarest modern coin of Israel. The left ear of barley, on the obverse, has eight grains instead of the ten grains which appear on the regular strike.

The Bank of Israel requested that two grains be added, after viewing the sample pieces sent to the com-

mittee for approval by the I.C.I. Mint. It has been said that ten specimens of Type II were sent to the committee.

The pattern pieces were inadvertently put into circulation. Two of these type II specimens were found in circulation here. One is in the Kadman Numismatic Museum in Tel Aviv and the other in the hands of a private collector in Haifa.

From 1970 to 1973, five additional pieces were obtained from a German collector who purchased them from a former employee the ICI Mint in Birmingham. These "Eight-Grain" patterns were found to be in three varieties. It was first believed that the two patterns in Israel were a different variety. After a careful study and comparison between all

the coins in Israel they proved to be of the type II variety.

It is not known why different sets of dies were used by the ICI Mint for the 1 agora 1960, the first date of the agora series. The committee only requested that two more grains be added and that the numeral "1" be made larger and that the Hebrew dated 5720 (1960) be made smaller.

For new collectors of Israeli coins the simplest way to begin a collection is to enroll as subscriber to the Israel Government Coins and Medals Corporation. Subscribers are assured of receiving a minimum of one coin of each new issue. Since complete collections have the greatest value consideration should be given to the acquisition of as many of the previously issued coins as possible.

HARRY HOUDINI— MAN AND MYTH

by Edward Baruch

In 1974, the Society of Magicians commemorated the 100th anniversary of the birth of Harry Houdini. To mark this occasion, The Franklin Mint issued a 39 mm medal in silver and bronze, both proof. The obverse shows Houdini in bust form and around the rim the inscription "100th Anniversary of the Birth of Harry Houdini—1874-1974". The reverse depicts Houdini heavily locked in chains, from head to toe, taken from a famous picture of his era. To the left his hands are shown in manacles and chains, and to the right and around the rim the inscription "My Chief Task has been to Conquer Fear."

Harry Houdini tried to dwell with the mysteries of life and death. He was always surrounded with controversy and the mysterious aura that time has yet to dispel. Born as Ehrich Weiss, the son of a poverty-stricken

rabbi, on March 1874, in Budapest, Hungary, he travelled with his parents and large family to the United States. They first settled in Wisconsin and later on moved to New York City, where the seventh child was born, thus swelling the ranks of an already overcrowded and financially burdened family. It was at that period of his life that Ehrich, perhaps trying to forget the sad realities, immersed himself into the world of illusion. He coupled his real experiences with book readings on the subject. It was one of these books, "Memoirs of Robert-Houdin", a French magician, that made such an impression on young Ehrich, that he decided to change his name to Harry Houdini. It was a fateful change that would spell the household word for magicians to this day.

However, that name alone did not produce wonders in his early years. Even though as a magician he did better than average, it was as an escape artist that catapulted him as a mystical and unusual hero into the national and international scene.



The Society of Magicians issued this 39 mm medal hailing the centenary of the birth of Ehrlich Weiss, better known as Harry Houdini, in 1974.

He performed before unheard of record-breaking mass audiences, as well as Kings and heads of state. His style was both impeccable and novel. He would challenge and offer significant cash rewards to anyone that could duplicate his feats. There were a few takers, but no winners, and three people were known to have lost their lives trying to emulate his daring escapes.

Houdini attained international fame in a way few people with an act like his would ever dream to accomplish. There was not a lock, manacle, chain, jail or any such combination that human technology had devised that would keep him from breaking away.

While Houdini was performing in Copenhagen, Denmark, he was told of his mother's death. After cancelling all of his schedules, he went to the United States, heartbroken, in order to arrange for the funeral. This sad experience in his life led him into a frantic search for a medium that would put him in touch with his beloved mother. His very close friend, Sir Arthur Conan Doyle, the creator of Sherlock Holmes, and a believer of the seance, brought him to a number of such sessions. But in every instance Houdini realized the

tricks and fakery used, and spent most of his remaining years exposing them bitterly and mercilessly. Finally, he himself tried to delve into the medium world, but all his efforts proved fruitless.

Houdini earned the raves of the media by an act called "Metamorphosis" that he performed together with his wife Bess, a substitution trick that defied all logic. Because of this, and because of his incredible escapes from dead-end situations, he was often ascribed as having supernatural powers. Houdini himself tried to dispel this notion by stating that everything he did was natural.

It was, however, the search for a link to his late mother that proved his undoing. By trying to expose the false psychics he incurred the wrath of a misguided medium admirer who beat him unmercifully. In spite of this, he went on with his performance at a Montreal theatre. Shortly thereafter he collapsed during another show. He died in 1926, on Halloween day.

For ten years, on the anniversary of Houdini's death, his wife lit a candle and patiently waited for a sign. Nothing ever happened. For Harry Houdini, the incredible man who mystified millions had taken his secrets with him.



COINS OF THE BIBLE

David Hendin



Herod: Fact and fantasy

(Fourth of 12 parts)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king... (Matthew 2:1)

There are several Herods mentioned in the New Testament. This coin was minted under Herod the Great, who reigned in Judea from 37 B.C. to 4 B.C.

He was a good administrator and a great builder. His nickname "the Great" was not given him by his Jewish subjects but by foreigners who admired his architectural achievements, including the Jerusalem Temple.

Regarding the age-old story of Herod's "Massacre of the Innocents," there is a great deal of scholarly dispute. Famed historian Michael Grant offers this information in his book "Jesus: An Historian's Review of the Gospels":

"About the date of Jesus' birth there are... perplexing problems. The belief that he was born in A.D. 1 only came into existence in the 6th century A.D. when a monk from

South Russia living in Italy, Dionysius Exiguus, made a mathematical miscalculation. His birthdate should be reassigned to 6 or 5 or 4 B.C., though some prefer 11 or 7.

"Matthew's story of the Massacre of the Innocents by Herod the Great, because he was afraid of a child born at Bethlehem 'to be King of the Jews,' is a myth allegedly fulfilling a prophecy by Jeremiah and mirroring history's judgment of the great but evil potentate Herod, arising from many savage acts during the last years before his death in 4 B.C."

In one of those actual savage acts, Herod ordered that upon his death many of Jerusalem's leading Jews were to be murdered. Thus, he reasoned, there would be no lack of mourners at his own funeral.

(NEWSPAPER ENTERPRISE ASSN.)



BRONZE TRILEPTON of Herod the Great, minted 37 B.C.
Obverse: Tripod. Reverse: Incense burner.

AINA CELEBRATES BAR MITZVAH DURING 13th ISRAEL STUDY TOUR

By Robert Leonard



As friends of Israel wondered what the effects would be of devastating inflation, forthcoming elections with a possible change of government, and continued world pressure on the tiny country, a group of AINA members and their families prepared to depart for the Holy Land to view both current conditions and Israel's ancient heritage at first hand.

AINA's Bar Mitzvah Study Tour to Israel was led by President Morris Bram, whose experience and dedication have brought 13 of these tours as close to perfection as is possible in such an area. Though this year's tour was smaller than most—only 39 persons were present the entire time, plus AINA Secretary Arnold Kagan who joined the tour briefly in Jerusalem—it was no less enthusiastic.

We assembled the afternoon of Thursday, March 12, in the El Al terminal at Kennedy Airport, where we checked our bags and registered with Isram Travel, picking up our flight bags (white with AINA emblem in blue) and name plates. Everyone visited with Morris, Lena, and other friends and acquaintances.

I was glad to see my old friend Ben Odesser and his wife Mim; Ben was

a veteran of five previous AINA tours and had many helpful tips on what to do. AINA Regional Director Moe Weinschel and Nat Sobel, Editor of *The Shekel*, dropped by to see us off. We had our picture taken in the meditation room of the El Al terminal, but it does not show everyone as a few people from Boston and elsewhere arrived shortly afterwards.

After the briefest of delays we were in the air. Once airborne, Morris passed out free drink tickets in abundance, and El Al crew served little containers of apple juice with pointed straws to pierce the foil covering, which really hit the spot. We shared the huge 747 with a tour from the Southwestern Region of the United Jewish Appeal (whom we were to encounter later in Israel) and many others.

The plane was packed. A party atmosphere soon developed, with many people standing in the aisles with drinks, marred only by the crew running out of most varieties of liquor before they got to the AINA group; in general, however, they provided service with military efficiency.

On Friday morning, as we were eating a delicious El Al breakfast of lox and bagels, we had a fine view of the Italian Alps and, later, of Greece, out of the left side of the plane. Everyone cheered as the coast of Israel and Tel Aviv came into view—and it was a beautiful view! Our landing at Ben-Gurion Airport was about as perfect as possible, and it too brought a round of applause from the passengers.

After collecting our baggage and passing through customs, we went to the bus, where we met our guide (Eliezer Ayalon, who has ably guided 11 previous AINA Tours) and driver (David, new this year but who proved so skillful and courteous that Morris announced that he would ask for him again). Because of its size, this year's tour required only one bus. We were also greeted by the local agent for Isram Travel, David Obott, who has arranged many previous AINA Tours.

We had a pleasant ride into Tel Aviv from Ben-Gurion International Airport while Eli gave tips on how to shop in Israel, how to change money, etc., and explained a little about the three major cities of Israel—Jerusalem, Tel Aviv, and Haifa—which we were to see. He quoted two Israeli sayings concerning these cities: "Haifa works, Tel Aviv dances, and Jerusalem studies." "An Israeli goes to Tel Aviv to play, to Jerusalem to pray, and to Haifa to stay."

We were to find out over the next two weeks how true this was. The contrasts among these three cities are so great as to be staggering—the resort-like atmosphere of Tel Aviv, the heavy industry and shipping of Haifa, and the extreme antiquity and religious devotion of Jerusalem are almost impossible to appreciate without being there.

Upon arrival at the Tel Aviv Sheraton, a beautiful new hotel right on the Mediterranean Sea, we

checked in very speedily and went to our rooms. Our baggage was shortly delivered from the bus with no mishaps. This modern hotel seems just like any Sheraton hotel in the United States, but with a few unusual touches such as enormous over-size wash cloths.

We rested that afternoon and had a pleasant dinner that evening at the hotel, a smorgasbord with many Israeli delights. Between the appetizers and the chicken soup, we had so much to eat that many of us skipped the entree. And the desserts were delicious—the one I chose tasted of wine and strawberries.

After dinner my wife Janet and I strolled along Dizengoff street, window shopping. This street, named for the first mayor of Tel Aviv, is an elegant shopping street much like Fifth Avenue in New York or Michigan Avenue in Chicago. Antiquities, an interest of mine, seemed cheap, but clothing was about the same price as in the United States—even higher, in fact, in some cases.

We saw many cowboy boots, and not cheap either: \$45 to \$100 + 12% V.A.T. (V.A.T., value added tax, is intended to tax the "value added by manufacturing." Many European countries have adopted this tax, and it has been proposed for the United States by some Democratic members of Congress. In practice in Israel, it functions like a national sales tax.) There are many sidewalk cafes on this street, and all were open. Again, prices were similar to U.S. prices: a single-scoop ice cream cone was IS (Israel Shequel) 4.50 (about 50¢) and a milk shake IS 8.50 (about \$1).

Saturday, March 14, was the Sabbath and a day at leisure for our tour, as virtually everything in Israel is closed then. I arose early and took a walk on the beach by the hotel before breakfast; no one else was out but a few joggers and dog-walkers and an Israeli military patrol. We had an



Jaffa's Grand Mosque dominates the old port city skyline.

enjoyable Israeli Sabbath breakfast with members of the tour.

Nothing was cooked because of the Sabbath, but there was plenty of excellent cheese and fish.

The taxi ride to Jaffa gave us a lesson in how Israel is coping with raging inflation. The taximeter apparently still recorded the fare in lirot, Israeli pounds, as it had a label on it saying that the Ministry of Transportation approves adding 264% to the fare! After this computation was made, the fare came out to IS 25 (about \$3), which was quite reasonable.

On our way back we paid our fare in dollars, which made it even more confusing, as the exchange rate had to be determined after the fare was calculated in sheqels. Many American tourists are thoroughly baffled by this practice, supposing the meter to

give the fare directly in sheqels as would naturally be expected. We found too that many times the taximeter would not be used at all and the fare quoted on the basis of what the traffic would bear.

That evening there was a special Get Together Dinner at the hotel with members of the I.N.S. of Tel Aviv. Everything was delicious, from the Chicken Salad Hawaii to the Lemon Sherbet with Vodka (!). When we thought we were finished and could eat no more, a second dessert was brought out—a lovely cake inscribed "Happy Bar-Mitzvah AINA." Yehuda Noy, assistant to the Managing Director of the Israel Government Coins and Medals Corporation, gave a few words of welcome and then Morris Bram honored two outstanding members of the I.N.S. of Tel Aviv for their contributions to numismatics over the years: Arie Kindler and Ernst Werner Klimowsky.

Both received a plaque specially commissioned by Morris in the shape of the State of Israel. (Arie Kindler is the Director of the Kadman Numismatic Museum in Tel Aviv, which we were to visit the next day.) The evening concluded with an interesting talk by a former police official, now a writer of children's books, about a friend of his who found a rare ancient coin while assisting a team of foreign archeologists with underwater exploration.

This man, a noted amateur diver who had been recruited locally by the archeologists, felt that the coin which he recovered on a dive (a rare Yehud coin of the 4th century B.C.E., one of the first coins of a Jewish state) was too rare and significant to leave Israel for a foreign museum, as the finds would. So he did not report finding it, and concealed it instead! Later he revealed what he had done, and the government agreed that this coin should be separated from the

other finds and remain in a museum in Israel, where it may be seen today.

On Sunday, March 15, our tour began in earnest with a visit to the Kadman Numismatic Museum. As is traditional, we assembled first in the basement library-meeting room. Following introductory remarks by Morris Bram, Arie Kindler welcomed the group to the museum, explained the scope of the collections, and then led the group upstairs for a personally-escorted tour. Mr. Kindler's comprehensive knowledge of the numismatic material in the museum was evident from his thorough explanations and patient response to many questions.

While there are excellent displays of modern Israel coins and—somewhat surprisingly—primitive money from Asia, Africa, and Oceania, the main exhibit is of a history of the money of Israel from the invention of money to the present, including Greek and Roman coins that circulated in the Holy Land.

Pre-coinage money is illustrated by ancient ring money from Luristan (Iran) and Israel, a bronze ingot in the shape of an oxhide, small pieces of silver, ancient shekel weights, and representations of cattle. A replica of an ancient scale, modelled after one depicted on a stele of the Assyrian king Ashurnasirpal II (884-859 B.C.E.), with hooves for feet and hands holding the cords supporting the pans, is displayed with ancient stone weights and original Luristan bronze ring money of the 8th century B.C.E.

Nearby, an exhaustive collection of coins of the Second Temple Period and Palestine city coins is neatly displayed. I was disappointed to see that many of the bronze coins had been thoroughly cleaned, but Mr. Kindler explained that it was done to improve the clarity of their designs for display. Coinage blanks and molds for casting them, from the

Hasmonean period, are also on display.

The exhibit concludes with a display of Judaic tokens and paper money, including community tokens of Palestine, European charity tokens, concentration camp notes of World War II, and even anti-Semitic German notgeld notes of the post-World War I period. Outside the exhibit hall, at the entrance, numismatic books and journals were offered for sale at bargain prices—definitely not adjusted for inflation! All in all, this was a most enjoyable visit, and one of the highlights of the entire tour for anyone interested in ancient Jewish coins.

Following the Kadman Museum tour, Mr. Kindler directed us to the Glass Museum, another part of the Museum Haaretz complex of museums. There was only time for a brief look, however, as we were on a tight schedule that day. We returned to the bus and proceeded directly to the Hassidic village of Kfar Habad (Kfar Chabad).

This settlement was established in 1949 by disciples of the late Lubavitcher Rebbe, Rabbi Joseph I. Schneersohn, 1880-1950. The Chabad-Lubavitch movement is an international Hassidic movement with headquarters in New York. It stresses the beauty, depth, and joy of the Torah-true way of life and the proper relationship to God and man.

Its ten-point Mitzvah Campaign emphasizes love of one's fellow Jew, regular charity, possession of holy books, Torah education and study, the proper perspective for marriage, and such often-neglected observances of Judaism as keeping kosher, donning Tefillin, lighting of Shabbos candles, and displaying ritually-correct and unfaded Mezuzohs. Kfar Chabad certainly exemplifies all these virtues, and does so with great enthusiasm!



Like any other museum, the Tel Aviv Kadman Numismatic Museum looks adequately spacious . . . without the accustomed crowds of eager tourists in attendance each day.

Our first stop was the Matzoh factory, where we watched the preparation and baking of matzohs. (It reminded me of baking pizza to see the thin dough rolled out and tossed about.) The process is done entirely by hand, with simple tools, and only 18 minutes elapse from the mixing of the dough to baking, as ritually prescribed. We were given generous samples of the completed product.

The baking of these matzohs so long before Passover is an act of charity for the Russian Jews, who

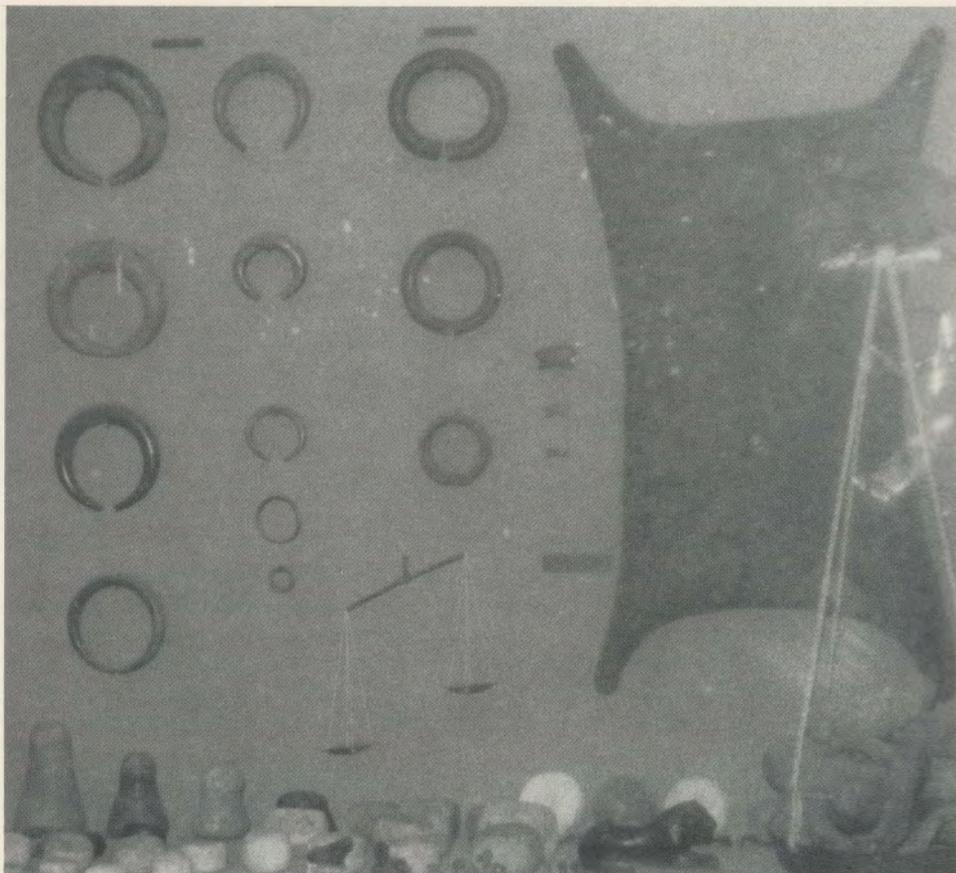
have difficulty obtaining an acceptable article. Last year, we were told, the Russian government delayed delivery of the matzohs until a week after Passover out of spite, but the matzohs will keep so they will have plenty for the next Passover. The matzohs for this year's Passover were to be shipped to Russia later that week.

We next saw the Chabad Institution and vocational schools, where disadvantaged children are given religious and secular training and also taught a high-paying trade such as printing. I was impressed by the modern equipment and high quality of work being done by the students in the print shop; one job they were printing while we were there was a two-part, four-color sheqel check form for the Bank Leumi le-Israel, and it was very professionally done indeed.

But the highlight by far was lunch. Eight (yes, eight) courses were



Chicago's Ben Odesser (L) joins author Leonard at the Kadman paper money display.



Ancient bronze ring money and a massive copper ingot of seagirt Cyprus are among the items viewed in Tel Aviv's Kadman Numismatic Museum.

served, and the tables were liberally supplied with Carmel "777" brandy, "The Most Expensive Brandy in Israel" according to the label, in addition to a wide selection of soft drinks. Though the surroundings were not elegant, a more abundant feast cannot be imagined. Rabbi Yehuda Eidelkopf, leader of Kfar Chabad, gave the blessing, and about halfway through the meal he and another leader led our group in joyous song and dance.

From Kfar Chabad we went directly to the Israeli naval base at Ashdod, disrupting our schedule somewhat, but the chance to visit this installation was an opportunity not to be missed. The Israeli navy (really not a separate branch or service but

simply a division of Zahal, the Israel Defense Forces) takes advantage of the new deep-sea harbor of this ancient Philistine town. Our tour was guided by an Israeli officer whose rank was classified, though he was evidently of high rank, and who spoke excellent English and was very polite.

We were shown three types of ships based there: One a missile ship with an aluminum bottom and steel superstructure, built in Israel "for unique missions." This ship is equipped with Israeli-made Gabriel missiles plus 40 mm and 76 mm cannon. It carries a crew of 66. While we were there, there were three in port and six more out at sea. Next, was a landing craft, also built in Israel.

While exact details were classified, we were told, this ship carries at least 10 officers, at least 10 tanks, at least 200 men, and has a maximum speed of at least 10 knots. It was very impressive.

The third was a PT boat. This little ship, which carries a crew of eight plus one officer, is based on the design of boats obtained from the United States at the time of the Vietnam War and intended originally for patrolling the Mekong River. It is now manufactured in Israel, with improvements in design, and last year the government sold 25 of them back to the U.S. Coast Guard! This ship is equipped with sensitive radar and machine guns and is used for antiterrorist patrol. Its top speed is classified, but we were told it is at least 20 knots.

The Israel Defense Forces, at least the naval part that we saw, present quite a contrast to military forces

almost everywhere else. Absent is naval spit and polish; the IDF, we were told, is in "a state of readiness, not cleanliness."

For all that, the base did not look particularly dirty, just well-used and not artificially clean. Military courtesy is absent also; officers are addressed by their first names and there is not saluting. And promotions are based on ability, not seniority; many platoon leaders and PT boat commanders are only 18 years old, it was said. Surprising as all this was, the Israel Defense Forces looked like a tough outfit to tangle with, very well prepared for anything, and we came away reassured of Israel's ability to defend itself against terrorist and other attack.

At the conclusion of our tour we had a snack in the mess hall of the barracks, then returned to the bus for a visit to Kibbutz Yad Mordechai. Founded in 1943, this kibbutz was a



Some of the world's most spectacular roses bloom in these glass houses in Nes Ammim, begun as a non-Jewish collective settlement.

hotly-contested battlefield in the 1948 War of Liberation. Though badly outnumbered and equipped with a miscellaneous collection of old rifles and a few machine guns, the defenders dug in and held off the Egyptian army for five days, enough time for the Israel Defense Forces to organize themselves and stop the Egyptians a little farther north. The kibbutz was retaken six months later. The trenches and troop positions of this important battle have been preserved and reconstructed.

Also on this kibbutz is the Yad Mordechai Museum in honor of Mordechai Anilewitz, Commander of the Jewish Fighters Organization in the Warsaw Ghetto, for whom the kibbutz is named. It contains views of the Eastern European ghettos, the Nazi liquidation, and the uprising of the Warsaw Ghetto, with special emphasis on Mordechai Anilewitz, who was killed in action May 8, 1943. Mementos of the concentration camps are preserved here. Altogether, a very moving sight.

Yad Mordechai is located on the very border of the Gaza Strip, and we saw many Arab trucks with Gaza Strip license plates on our way there and back. There seems to be complete freedom of movement across the old armistice line. The road back to Tel Aviv and the hotel follows (in part) the famous "Via Maris" or Sea Road, which was the main road to Egypt in ancient times.

On March 16 we set forth from the Sheraton early and headed south for Yafo, Jaffa. Eli, our guide, explained that Jaffa had been an Arab city in 1948 but through an "exchange of populations" its original population of about 60,000 Arabs had shrunk to about 8,000 today, while about 100,000 Jews (most of them new immigrants and many from Arab countries) had moved in. Tel Aviv, which began as a suburb of Jaffa March 14,

1909, now dwarfs its original parent city.

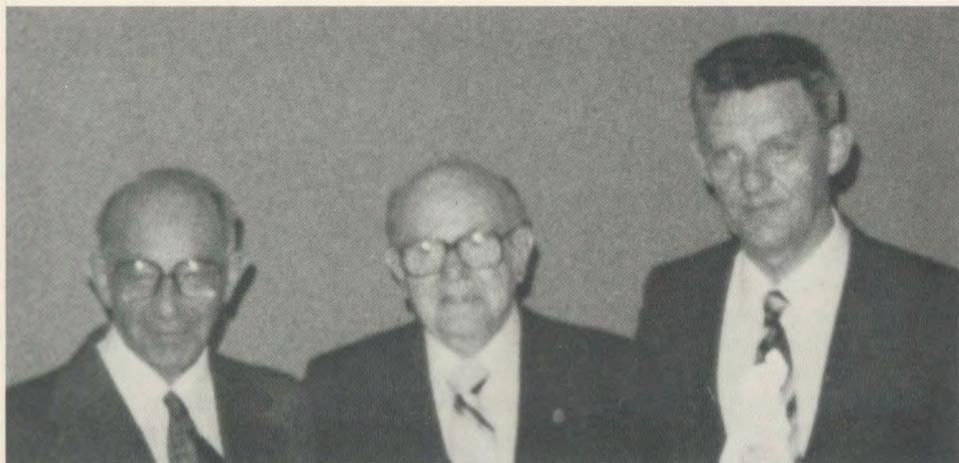
In both cities the roofs are a forest of solar hot water heaters. Eli explained that just two hours per day of sun provides enough hot water for an apartment—but if there is not enough sunlight, which rarely happens, the electric heater they all have is used instead.

The excavations there, carried out by the Tel Aviv-Yafo Museum of Antiquities, are disappointingly small. A catacomb of the 3rd century B.C.E. has been uncovered, together with foundations of dwellings and catacombs down to the 4th century C.E. including a dwelling destroyed in the Jewish-Roman War, 68 C.E. What is impressive is how far they are below the present street level; the whole city is undoubtedly built on similar ruins.

Nearby is the beautiful church of St. Peter, not yet 100 years old but built on the site of an ancient citadel of St. Louis, King of France, in 1252. Adjoining the church is a Franciscan monastery. The first monastery and church here were also built by St. Louis.

The church was built to commemorate the miracles associated with the sojourn in Jaffa (anciently called Joppa) of Simon, called Peter, an apostle of Jesus. When Tabitha, a disciple of Jesus known for her good works, died in Jaffa, the other disciples sent for Peter, who came and raised her from the dead.

Peter's fame spread so that he was asked to remain in Jaffa, which he did for some time, lodging at the house of Simon the tanner, which was located by the seaside. A little old mosque by the seaside is pointed out as being on the site of the house of Simon the tanner. While praying on the roof of Simon's house one afternoon, Peter had a vision that he should preach the gospel to the gentiles and well as the Jews; acting on



Numismatic honorees Ernst Klimowski (L) and Arie Kindler (R) pose with plaques presented by AINA President Morris Bram in Tel Aviv.

this vision, he baptized Cornelius, a Roman centurion, and many others.

Other sights in Jaffa are the great mosque and the clock tower of Ottoman Sultan Abdul Hamid, both built in the 19th century. Jaffa also houses a famous artist's colony, which was mostly closed when we walked through it. The narrow, twisting streets are very quaint, however.

After passing through Jaffa we visited the wine cellars of Rishon-le-Zion for a tour and wine tasting. This settlement and Zichron Ya'acov were founded in 1882 by Baron Edmund de Rothschild. The wine cellars are copied from those of France. Very excellent wine, which has won many awards, is made here.

The highlight of our tour that morning, though, was a visit to Beth Hatefutsoth, the Museum of the Jewish Diaspora. Words cannot do justice to this magnificent museum, which depicts the whole history of the Jewish Diaspora from its ancient beginnings to the present, including Jewish relationships with the gentile world and the return to Zion.

One popular exhibit is the detailed scale models of historic synagogues from around the world. All of us learned something there; I was surprised to find out that of all the im-

migrants to Israel since 1948, less than 4.3% were from America. We all wished we could have spent another couple of hours there.

A numismatic sidelight on this museum is that it has areas with movie machines that operate on tokens. To see one of the wide selection of movies on Jewish community life, etc., one must first buy a token from the attendant for two sheqels. I bought one, but was disappointed to find it was a completely blank slug!

After a hasty lunch at the museum we headed south to Ashkelon. There we saw nicely-displayed ruins primarily of the Roman period, though the town is mentioned in an Egyptian inscription of the 13th century B.C.E. Ashkelon was rounded in 1953 by South African Jews and the modern city now has a population of between 80,000 and 90,000. Many North African immigrants settled here in the 1950's.

From Ashkelon we proceeded southeast to Beersheva. This drive gave us our first look at the Negev desert, which covers more than half of all Israel. This desolate wasteland has proved to be a real challenge to Israeli agriculture, but with irrigation it is proving to be quite fertile.

The modern city of Beersheva has a population of 130,000 now and is the home of Ben-Gurion University of the Negev, where much solar research is done, and Hadassah Hospital of the Negev. Far from being an oasis with Bedouins in tents, Beersheva boasts many condominiums and factories.

We left Beersheva and headed into the Negev itself, to the camp of a Bedouin Sheikh. The Sheikh, Haj Hamid al-Hamid Abdullah Raman, if I caught his name correctly, is 81 years old and has 102 descendants (as of March 16, 1981). He was most polite in answering our questions, but could not offer us any camel rides, as the camel was not in the mood that day. We were invited into his guest tent for othe traditional bitter coffee followed by sweet tea, and were treated to singing of Bedouin songs by two of his granddaughters.

A total change in Bedouin life has occurred within one generation, we were told. The Israel government built first schools, then permanent houses for the Bedouins. While many still prefer to live in tents, others have given up their nomadic way of life and the rest may follow.

Many of those who still live in tents have trucks now. Most amazing of all, perhaps, three Bedouin women now have driver's licenses; 20 years ago, they were forbidden to stray more than 20 meters from the tent, and now they can drive wherever they want!

On our way to Haifa March 17 we passed through the beautiful suburb of Herzlia where we saw the expensive luxury homes of the wealthy. The diplomatic corps resides here also. We continued through Netanya to Pardes Hanna, where we visited an olive wood factory. Here we saw the oily olive wood stacked out to dry for the three to five years it takes to make it workable.

Inside the factory we saw a demonstration of their automatic routing machine and observed them filling in the cracks in the wood on finished carvings. Everyone selected olive wood articles to take back for gifts, including Morris who later surprised all the ladies on the tour with a gift of a lovely olive wood jewelry box. The olive tree is remarkable in that it never really dies, although parts of it do. (We later saw an enormous, knarled old tree said to be about 2,000 years old!)

We continued on to the ancient city of Caesarea. Here we saw a very well preserved Roman aqueduct right on the beach itself, an immense amphitheater that is still used (with some repairs) for plays and music festivals, and other ruins of the Roman and Crusader period.

Among the remarkable finds on display there are an inscribed stone mentioning Pontius Pilate (the only such inscription ever found) and a 4th century C.E. statue of Jesus the Good Shepherd. We were also impressed by the Crusader street and moat.

We returned to the bus for the drive to Megiddo. This city was located at a junction of the "via Maris" and two other highways in ancient times, and whoever controlled it was in a position to interrupt trade and communications between Egypt and both Mesopotamia and Asia Minor. Needless to say, the city was fiercely contested over the centuries, and in fact was destroyed 20 times between its founding circa 4000 B.C.E. and 609 B.C.E.!

We first visited the museum there, where some of the finds are displayed, and saw a replica of the famous "Seal of Shema," servant of Jeroboam II (792-752 B.C.E.), recovered at Megiddo by the German archeologist Gottlieb Schummacher in the early 20th century; Shema' is



Framed by Mediterranean sands and deep blue sky, the historic Roman aqueduct greets the AINA visitors near Caesarea.

thought to have been governor of Megiddo under the King Jeroboam. The lion on this seal is depicted on the current Israel one half sheqel coin. We then viewed a cutaway model of the ancient city, and went outside to see the excavations ourselves.

The highlights of the remains include the foundations of the ancient battlements and the walls, feeding troughs, and mangers of the stables. It was previously thought that the wall and stables belonged to the time of King Solomon, who certainly kept horses there (in the time of Solomon, Megiddo was twice the size of Jerusalem!). But Prof. Yigael Yadin, in more recent excavations, concluded that the stables were of the time of King Ahab and the fortifications somewhat earlier. In any case, they are of the First Temple Period and amazingly well preserved.

We concluded our tour with a talk through the ancient subterranean water tunnel. This tunnel, one of the most impressive remains of antiquity in all Israel, was necessary be-

cause the source of water for Megiddo was outside the city walls. We descended 183 steps down the side of the tell and then down a spiral staircase to the tunnel, then horizontally several hundred feet to the spring (the horizontal tunnel was at the same depth as the spring so that the water could reach inside the city), on beyond the spring, and up and out 80 steps to the other side, beyond the walls. The exit outside the walls was of course blocked off and concealed in ancient times.

From Megiddo can be seen an excellent view of the Valley of Jezreel (Yizreel), called Armageddon in the New Testament. According to the Revelation to John, the vast, fertile plain will become a final battlefield for the kings of the whole world on the great day of God the Almighty.

We drove next to Beit She'arim, seat of the Sanhedrin or Supreme Court after the destruction of the Second Temple. We passed the ruins of the second century synagogue, then got off the bus to explore the



Its stones seemingly ready for renewed battle, the Acre (Akko) moat surrounds the ancient seaport, recalling the Crusader engineers who built it.

extensive second through fourth century catacombs. The catacombs are filled with carved stone sarcophagi, with several niche tombs along the walls. A few of the sarcophagi are inscribed with the names of rabbis of Beit Sh'arim, but most are decorated with geometric designs and some have representations of birds, lions and other animals, and even human faces!

This liberal attitude toward graven images seems to have been prevalent for several centuries following the destruction of the Second Temple, if these carvings and the mosaics and frescoes we saw in the Museum of the Diaspora and elsewhere in Israel are a true indication. The familiar Jewish symbols of the Menorah and Magen David are present in the catacombs, though I did not see any; they are carved on the walls and not on the sarcophagi themselves.

On our way into Haifa we passed through the Druze villages of Daliat El Carmel and Isfiya, where some of

the 45,000 Druze in Israel live. Both villages are located on the rugged slopes of Mount Carmel, and in both may be seen men wearing the white kaffiya Druze costume, which is very similar to Arabic dress. But the Druze are not Moslems; theirs is a mystery religion having elements of both Islam and gnosticism.

At last we arrived in the beautiful city of Haifa, and proceeded to the Dan Carmel Hotel where we were to spend the next the nights. Haifa, population 330,000, is built on three levels on the slope of Mount Carmel. We drove to our hotel through clean streets lined with lovely flowers and plants. The Dan Carmel is at virtually the very summit of Mount Carmel, and from our room we had a magnificent view of the whole city and the harbor, which was spectacular at night.

The next morning we set out early for an event which we all looked forward to eagerly, as it was another first for an AINA tour—a cruise on



The port of Haifa beckons AINA tour members embarking on their little cruise ship Ogen for the exciting harbor tour.

the Mediterranean! Passing truckloads of Jaffa oranges and immense cranes, we made our way to the little cruise ship Ogen. Around the harbor we saw ships from many ports: the *Galiola*, the *Kronos* from Pireaus (Greece), the *Lotus* from Haifa, and an immense Zim container ship.

As we sailed out into the bay, we saw a panorama of Haifa, with our hotel perched on top of Mount Carmel and the Bahai shrine and Persian Gardens halfway down the slope. Farther out, fishermen were hauling in their nets. The ride was smooth and the weather cool and windy, but very pleasant. As we returned to port we passed an IDF coastal patrol base and the immense Dagon grain elevator that dominates the harbor.

Our next stop was the Bahai shrine and Persian Gardens. Words cannot do justice to describing this magnificent and stately building. It is the tomb of Mirza Ali Mohammed, the Bab, one of the two modern prophets of the Bahai faith. Its dome is covered with 12,000 leaves of gold, and the interior is filled with rich Persian carpets. The well-tended gardens which surround it contain ornate statues, vases, and decorative ironwork, and the whole effect is to pro-

vide an oasis of peace and serenity in the center of bustling Haifa.

We made a last-minute change in plans and visited the National Maritime Museum instead of the Technion. On previous tours AINA members have enjoyed a visit to this museum, but last year its Director, Arie L. Ben-Eli—with whom AINA had always had an especially close relationship—died, and so it was dropped from the schedule for 1981. Fortunately, an invitation to tour it



Ancient ceramic jars in Haifa's National Maritime Museum.

was received from Dr. Joseph Ringel, the current Director, which we accepted with pleasure.

Dr. Ringel personally escorted our group through the exhibits with charm and wit. The collections—neatly and perfectly exhibited—cover all aspects of seafaring and fishing, including ancient deities associated with the sea.

For a group of numismatists the large collection of ancient coins depicting ships, anchors, and gods and goddesses of the sea were especially appealing. Nearly all of these coins are in an excellent state of preservation and very easy to examine, as they are exhibited resting on little plaster pillars next to an enlarged photograph of the side shown, so a magnifying glass is not needed to see fine details.

One coin which deserves particular mention is the outstanding Port of Ostia sestertius of Nero, showing the complete port as restored by Nero with pier, breakwaters, lighthouse, and 13 ships; the specimen in Haifa must be one of the finest in existence.

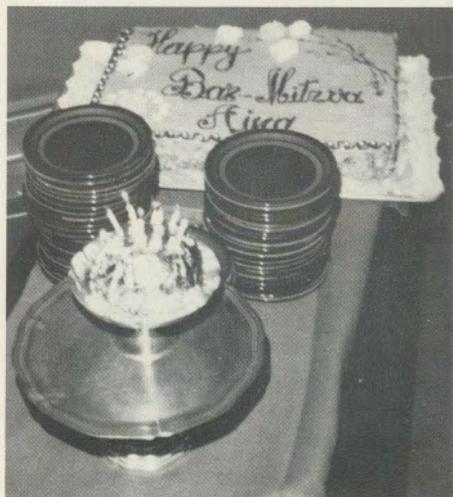
We then left Haifa for Rosh Hanikra and lunch. We had hoped to visit the grottos there, but the cable



An AINA tourist's Mediterranean view of the Tel Aviv beach.

car was out of order. However, the view of the seacoast, with the different shades of the deep and shallow water contrasting with the green of the seaweed and the sand color of the dunes and beaches, was quite beautiful. Rosh Hanikra is right on the very border with Lebanon; we also saw the crossing gate and the parking lot for United Nations vehicles.

Our next stop was the Christian settlement of Nes Ammim in Galilee. Nes Ammim—the name means “A Great Miracle”—was founded in 1964 on land purchased from a nearby Druze sheikh (no land can be purchased from the Government of Israel). It is not a kibbutz, but a cooperative village. About 160 people, 25 families and 45 single people, live there on 275 acres. Though relatively new and tiny in size, it has the largest flower greenhouses and avocado plantations in all of Israel. There is also a youth hostel (a



Candles burn, cake awaits celebrants of AINA's Bar Mitzvah.



Haifa's David Hacohen (L) with IGCMC North American chief Nahum Hacohen at the AINA banquet.

guesthouse is under construction) to serve some of the 30,000 visitors received every year.

Nes Ammim was founded by a group of Christians from the Netherlands and other countries as a sort of penance for the Holocaust. The intent was to demonstrate solidarity with Israel by physical participation in the building of the new Jewish State. All of the present settlers are from Northern Europe and the United States; their backgrounds include Dutch Reformed, Evangelical, Methodist and Catholic.

The settlement has become highly successful economically. We were given a tour of the flower greenhouses and sorting/packing assembly line. The flowers (roses were the only kind we saw) are picked early in the morning, packed in dry ice, shipped to Central Europe the same day in refrigerated El Al planes, and sold at flower auctions the next day. Two days later, some of the same flowers are back only a few miles away, across the Lebanese border, we were told! Scientific agriculture is practiced here: roses are not grown in soil any more, but in fiberglass and tufa—volcanic soil from the Golan Heights.

Leaving Nes Ammim we drove to Akko (Acre), an ancient city with a great deal of historical remains from the Crusades to the Mandate period. In 1104, King Baldwin I of Jerusalem captured Acre, and except for the period 1187-1190, the city remained

in Crusader hands until 1291. In 1192 Acre was made the capital of the Kingdom of Jerusalem and a mint was established there.

The remains of this great city were covered up and forgotten after its final downfall, and only through 12 years of surveying, excavating, and clearing was it possible to expose the area that may be seen today. Even now, the project is unfinished; some parts of the city have not been excavated because of fear that the roof or walls might collapse, and whole passages have their ceilings shored up with rusting, rather unsafe-looking 50-gallon drums filled with dirt. Most impressive were the great Gothic arches and halls of the subterranean city. Marco Polo is believed to have stayed in one of these rooms. On some of the stones are carved fleur-de-lis, the emblem of French royalty.

Our guide through Acre, Mr. Irani, was an eyewitness to a stirring event that occurred there at the very end of the British Mandate. Mr. Irani, a Catholic and married to a Catholic, though his grandfather was a Bahai, has worked in Akko since 1936. The British had converted the former Turkish citadel, one of these same Crusader buildings, into a prison for Jewish underground freedom fighters. Mr. Irani was on the scene when the famous mass breakout of the prisoners—immortalized in the book and movie "Exodus"—occurred, and he pointed out just where the escape



the
coveted
AINA
tour
medal
1981





AINA President Bram (L) honors Samuel Lachman in Haifa.

took place. It was thrilling to have such a personal contact with history.

That evening we had a delightful dinner at the hotel with members of the I.N.S. of Haifa. Once again, Yehuda Noy served as master of ceremonies, and we were welcomed to Haifa by Mr. Zohar, the City Architect for Beautification of Haifa. Mike Fox, Chairman of the I.N.S. of Haifa, delivered the welcome of the I.N.S. of Haifa to AINA, presenting a certificate for the planting of 10 trees in our honor. Morris Bram then rose to honor two outstanding Judaic numismatists and members of the I.N.S. of Haifa—Elimelech Semmelman and Samuel Lachman—for their support of The Shekel with numerous contributions over the years. Each was presented with a plaque in the shape of the State of Israel.

But the highlight of the evening by far was the dynamic speech given by David Hacoheh, uncle of North American I.G.C.A.M. Director Nahum Hacoheh. David Hacoheh, 82, has lived in Palestine and Israel for 74 years. He was first elected to political office in 1927 and, though now retired, has been a Member of the Knesset, Delegate to the United Nations, and Ambassador to Burma. The subject of his speech was Israel's accomplishments since independence.

Hacoheh pointed out that at the time he was appointed Israel's first ambassador to a country in Asia, there were no Jews in Asia east of Iran—thus, no local pressure to recognize Israel. Yet it happened. The city of Haifa, he said, took in 450,000 immigrants in one and a half years after 1948, though only 55,000 Arabs fled. In 1948, about 1% of the population of the whole country was killed in the fighting, while in the Yom Kippur War, bad as it was, a much smaller percentage of casualties were suffered. The whole speech was delivered with a great vigor which belied speaker Hacoheh's advanced age. He was warmly applauded at the conclusion.

(To be concluded next issue.)

CURRENCY BOOK DEBUT AT AINA CURRENCY CONVENTION

Krause Publications, Iola, Wis., will unveil their new book *Standard Catalog of U.S. Paper Money* at the Greater New York Currency Convention, Sept. 11-13, 1981 at the New York Sheraton Hotel.

The new book will be presented to each dealer attending the Krause appreciation breakfast on Saturday, September 12 at 8:30 am, a highlight of the second AINA currency convention in "The Big Apple."

THE ALTILIK

By Samuel Lachman,
Haifa, Israel

In the July-August issue of *The Shekel* last year, this writer discussed the *beshtik* in his continuing survey of Turkish coins in circulation during late Ottoman rule in Eretz Israel. Another important element in the coinage of that era was the *altilik* series which followed.

The *altilik* series was first issued in the 26th regnal year of the Ottoman Sultan Mahmud II, who ruled from 1223 to 1255 A.H., year of the Hijra in the Muslim calendar (1808-1839 C.E.). His accession date 1223 is the major apparent date on the coins, with actual year of striking the combined accession date plus regnal year.

This series was composed of three denominations of similar design, the sultan's emble, the Toughra in a circle of arabesques, dots and four rose sprigs. The reverse announces "Struck in Kostantiniye (Constantinople, today's Istanbul) 1223." The regnal year appears above.

The *altilik* or six piastres took its name from the Turkish word *alti*, six and weighed 12 grams with diameter of 37 millimeters. The *uechluk* was next from the word *uech*, three, a six-gram coin of 33 mm. Smallest was the *altmishlik* or 1½ piastres or 60 para, named from the word *altmish*, 60.

This tiny *altmishlik* was a three-gram coin of 28 mm. These three coins vary from approximately .435 to .440 fineness of silver; the entire Mahmud II issue had a face value of 137,775,369 piastres. All measurements and weights should allow for degrees of variance attributable to their time of striking.

Counterfeits of these coins in base metal are abundant, generally holed, mainly produced for cheap jewelry. There are even fancy coins with impossible accession date 1277 (Abdul Aziz), with *Madeni Nuhas*, copper metal, in place of the Mint name.



Struck in base silver was this altilik of Turkish Sultan Mahmud II, in circulation in Palestine until 1921.



Inscribed "copper metal" instead of the Mint name in this jeweler's counterfeit altilik, bearing a spurious accession date of 1277 A.H.

The *altilik* series continued to be struck in the reign of the succeeding Sultan Abdul Mejid (1255-1277 A.H., 1839-1861 C.E.). The design was essentially the same, but a rose replaced the honorific title "the Just" of Mahmud II; accession date for this later series was 1255. Weights and diameters were approximately the same.

Altilik pieces of Abdul Mejid are dated years 1 and two; *uechluk* are known of years 1 through 4; the *alt-mishlik* was dated years 1 through 5. Quantities of Abdul Mejid coins struck to this standard are not known to numismatists.

With the introduction of the modern reform coinage in 1844, the *altilik* series became obsolete, but considerable quantities of these handy coins remained with the public, although they were at first exchanged at full nominal value.

At the beginning of the reign of Abdul Hamid II in 1293 A.H., 1876 C.E., the value of the *altilik* was reduced to a lower government rate, with the smaller coins reduced in proportion. Once six piastres, the coin became only five. In Eretz Israel, need for coins in circulation saw

the *altilik* on the Jerusalem market climb to six piastres and five para; on the coastal Jaffa market it reached seven piastres.

These well-used coins remained in use even after the British occupation of Palestine in World War I, pegged at three piastres per *altilik* until Jan. 21, 1921, the smaller coins again in proportion.

The *altilik* was also called *zah-wari*, in Jerusalem the name *wazari* was in use, with the smaller pieces called *nussa* and *ruba'*, half and quarter *wazari*. Further details may be found in popular English-language coin catalogs or the Turkish-language *Sultan Mahmud II zamanında darp edilen Osmanlı Madeni Paraları* by Cuneyt Olcer, Istanbul 1970.



MEDAL MARKS BITTER-SWEET BAR MITZVAH

By David T. Alexander

A Bar-Mitzvah occasion is almost always one of unalloyed joy, as a youth enters manhood and at least some parental efforts are rewarded. As has been seen with AINA's own Bar-Mitzvah, this happy attainment also is observed by organizations and nations, such as Israel itself in 1961.

During 1981 the strategic Gush Ezion group of four settlements are celebrating a somewhat different Bar-Mitzvah, the 13th year of rebirth as kibbutzim after total destruction was their lot in May 1948, followed 19 long years later by laborious reconstruction after the Six-Day War.

Located in the desolate hills between the Holy City of Jerusalem and Hebron, City of Patriarchs, Gush Ezion first was the site of modern settlement as early as 1928 with an ultra-Orthodox project that was to be derailed by the savage anti-Jewish pogrom of 1929 in Hebron.

A planned 1930s citrus grove was likewise made untenable by the Arab Revolt of 1936, leaving the south flank of Jewish Jerusalem effectively without protection by Jewish settlements. The mandatory government's White Paper restrictions of 1939 seemingly doomed further Jewish land purchases, the Second World War provided an unusual opportunity for this part of the Hebron hills.

A congregation of German Catholic Benedictines had a monastery in the area until their internment as enemy aliens and it was their order's acres that the Jewish National Fund acquired to add to the old citrus holding in 1942.

This was during the era of overnight settlement-creation, and during April 1943, ten men and three hardy women arrived at the former monastery by night to begin the Gush, bloc, of settlements that included eventually Kfar-Ezion, Mas-



Just released is the Israel Government Coin and Medal Corp. Gush Ezion Bar-Mitzvah medal (bronze, 59 mm), with its view of Alon Shvut, the Lone Tree of Return, emblem of the four-settlement bloc in the Hebron hills south of Jerusalem.

suoth-Yitzhak, Ein-Zurim and Revadim on the rock slopes along the Hebron-Jerusalem road some nine miles from Jerusalem's southern edge.

Settled now by highly Orthodox Jews, the kibbutzim occupied lands on which Patriarch Abraham had grazed his flocks millenia before, land which saw many momentous happenings in the era of the patriarchs and kings; rebels and wanderers of later centuries had made their many contributions to Jewish history on this seemingly inhospitable soil.

By 1948, the settlers' names included Ben-Sira, Rosenfeld, Edelstein and Feuchtwanger, their past residences ranging from Jerusalem and Tel Aviv to grimmer recent locations including the Warsaw Ghetto, Auschwitz, Mauthausen.

The first blossoming of the colonies' fruit trees was to coincide with the proclamation of the State of Israel, but none of the four Ezion Bloc kibbutzim would be within the new state's boundaries. After some five months of siege by Arab irregulars, relief columns repelled or destroyed by Kamal Irekat's men, the settlements were assaulted by the most modern forces in the region, the Arab Legion.

Major Abdullah Tell's armored cars blasted Kfar Ezion into surrender, with three male and one female survivor left after the massacre of the kibbutz' prisoners by crazed irregulars. The female survivor was to owe her life to the bloodmad attackers fight over who should first assault her, which gave time for a Legion officer to save her life.

The three remaining settlements were also overrun, but their survivors fared better, as they surrendered direct to the Legion. Exhibited to frenzied mobs in Hebron, more than 350 yet outlived settlements whose determined resistance had helped

buy time for endangered Jewish Jerusalem, as Gen. Yigal Yadin was to later proclaim.

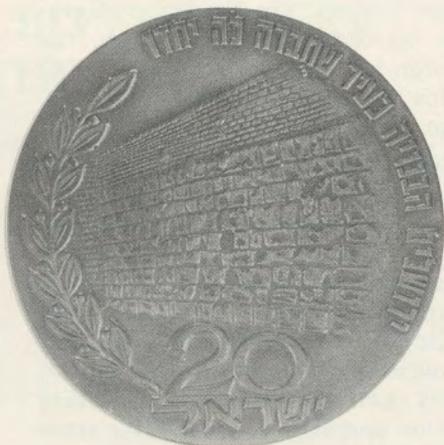
Just how so much of pre-1918 Palestine, once a forested region, became a treeless barren might be guessed from the Arab villagers' treatment of the Gush Ezion site. All the young fruit trees were systematically uprooted, the sites returned to bare and rocky hillsides, leaving only a great pre-settlement oak, the Loan Tree that took, on the status of the bloc's own symbol.

Clearly visible from a height in Jerusalem, it became known as *Alon Shvut*, Tree of Return, as D. Bernard Hoenig pointed out in *The Shekel*, Jan.-Feb. 1979, describing a 1977 medal of the liberated and restored settlements and their center of religious education, Yeshivat Har Ezion.

The tree appeared as early as 1968 on another millimeter medal issue hailing Israel's 20th anniversary and the anniversary of the victory of June 1967. Struck for the Orthodox youth movement Bnai Akiva, the 1968 private medal depicted symbols of two Returns, the Lone Tree of Gush Ezion and the Western Wall in Jerusalem.

Rebuilding of the four kibbutzim began after the Six-Day War, and the prospering region today buzzes with activity, as the new productivity of the bloc has made it, among other things, a center of the Israel electronics industry.

Newly struck for the Israel Government Coins and Medals Corp., IGCMC, is a 59 mm bronze medal for the bloc's Bar-Mitzvah. Engraved by Moshe Nov of Tel Aviv from the designs of Jerusalem's Gideon Keich, the medals production was contracted to the Tel Aviv firm of Moshe Hecht, striker of a number of earlier IGCMC issues.



Marking the 20th anniversary of Israel's independence and the first of Gush Ezion's liberation in 1968 was this 59 mm bronze medal of the youth movement Bnai Akivah.

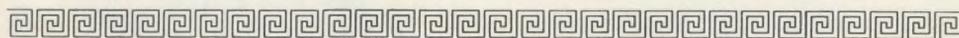
The new medal bears the name and symbol of the Gush Ezion Area Council, an eternal flame on the terraced slopes dominated by the twin trunks of Alon Shvut, the Tree of Return. The reverse presents an artist's panorama of the settlements with their houses, terraces and trees.

Chosen for the reverse inscription was a selection from the writing of Haggay, a returning Babylonian Jew of the time of Persian King Cyrus, sent by the Lord of Zerubbabel prince of Judah, exhorting him to complete

rebuilding of the Temple, a project delayed by Samaritan objections.

"Go up the Mountain and bring wood," the Lord ordered, "and build the house . . ." The remainder of this quote from Chapter 1, verse eight concludes ". . . and I will take pleasure in it, and I will be glorified, saith the Lord."

The Gush Ezion Bar-Mitzvah medal in 59 mm bronze only is available from the Israel Government Coins and Medals Corp., Liaison Office for North America, 350 Fifth Avenue, New York, N.Y. 10118, at \$8 each.



SHEKELOSOPHY: Bullion Craze Triggers Commemorative Meltdown

By Michael J. Druck, NLG

Last month I presented my first column, Shekelosophy, in which I hope to offer my views on a wide spectrum of Judaic numismatic topics. Reader reactions are welcomed; please write to me at the new Shekel editorial address listed at the beginning of this issue.

The numbers I put forth for surviving silver commemorative coins are difficult to dispute, since no one will ever know exactly how many such coins remain. Having given some thoughts to rough percentages earlier for silver, I would like to now review the picture for the gold commemorative.



The gold pieces pose far less a problem than the silver issues, as dealers and speculators did not purchase large quantities of any gold commemoratives until the appearance of the ill-fated David Ben-Gurion 500 lirot in 1974. Although several gold issues have followed, the Ben-Gurion remains to this day the only commemorative whose mintage was increased greatly by dealer-investor intervention.

Although it is probable that at least some of each gold issue were melted down when gold skyrocketed, it is unlikely than any coin other than the Ben-Gurion was melted extensively. (An obvious type was the Bank of Israel 1964 Proof 50 lirot, so scarce that probably none were melted.)

Although the Ben-Gurion was the issue most affected by melting, I must assume that more than 85 percent of the original mintage still exists. With as large a total as 47,847 struck, a 15 percent loss is relatively minor. This issue, then, seems destined to remain as the most common of Israel's gold commemorative coins.

The figures I presented last issue for the surviving silver coins are obviously much less than each original mintage, but are still far above collector saturation at time of writing. Most post-1967 high-mintage issues were not purchased in total by collectors for collections.

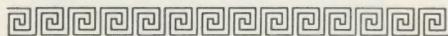
Many individual speculators and hopeful investors purchased such issues as the silver Ben-Gurion 25 lirot and Bonds 25 lirot in tremendous quantities, pushing up the mintage to two or three times what it would have been had collectors alone been the purchasers. Another factor were the numbers of coins "put away for purchasers' children and grandchildren.

I say all this to emphasize something I said in the last issue of *The Shekel*: although all commemoratives may be numerically fewer than original mintages indicate since the "Great Melt," they are still by no means rare. Whether renewed heavy meltings might make them rare remains something for future worry only.

More recent Israel issues have had final mintages very close to those that might be expected in a market again dominated by bona fide collectors, most of whom hope that we may never see again artificially inflated mintages for Israel commemoratives.

On a wholly different topic, I often hear collectors lament that there aren't any bargains to be found anymore on the numismatic marketplace. As an avid dealer "junk box" fan, I can't agree, having made many very interesting finds this way.

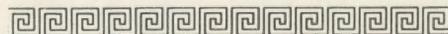
Only recently while searching through such a junk box I was fortunate enough to find a scarce variety of 18th century false shekel at a very reasonable price. I have found that coins purchased like this false shekel can mean more to me than a similar coin for which I've paid full price. Check your dealer's junk box, you never know what you'll find! ♣



1948



1981



ONCE IN A LIFETIME FIND

By **Eli Semmelman**
Haifa, Israel

Over the years AINA members have written in *The Shekel* of their *Meatzies*, bargains, so I am taking the liberty of publishing my recent numismatic good fortune, literally a "once in a lifetime" stroke of luck. A few weeks ago I was attending to business in Tel Aviv and telephoned my wife at home in Haifa to say I was on my way back.

An avid antiques collector, she asked me to browse in the shops on Ben Yehuda Street to seek a bronze figurine of the Far East for the family collection. After an hour's stroll, I was disappointed to find only cheap imitations.

Just before giving up in disgust I discovered a nice figurine, falling in love with it on the spot, although the price tag was rather frightening. I told the dealer I intended to check a catalog at home. It was Thursday, and I would telephone my decision the next day and pick up the piece the next week.

Cheered on, I did a bit more window shopping before heading for my Haifa bus at the Central Station. While looking in a jeweler's window I found a tray of assorted coins plus one holed token, the 22 millimeter brass piece illustrated.

There it lay, initials AIU uppermost. Examining it at close range I saw that it was indeed the "1/4" denomination of the famed pioneer agricultural school Mikveh Israel, probably the third or fourth specimen known. There began now bargaining, telephone calls to dealers, collectors whose names I will not mention.

Somewhat breathless, I left with a promise of a telephone call the next day, Friday, from the jeweler-dealer. Sure enough, the next day at 11:50, 10 minutes before closing for the Shabbat, I received a call from the dealer telling me the token is mine. I don't care to mention the price I paid, a handsome sum of money if



Described as a once-in-a-lifetime discovery is Israeli collector Eli Semmelman's token of the pioneer Mikveh Israel agricultural school, one of three or four known examples.

still below what might be its true value to a major dealer in numismatic items.

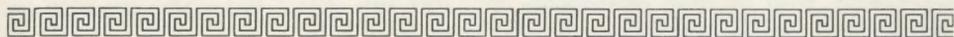
I found out most of what little is known of this token in the 1965 Journal of the Museum Ha'aretz by Dr. Arie Kindler, director of Tel Aviv's Kadman Numismatic Museum in his article "Tokens of the Communities and Settlements of Eretz Israel."

Said Director Kindler, Nothing is known about the tokens issued in the name of "Mikveh Israel," Jewish agricultural school founded by Carl Netter in 1870 for the *Kol Israel Chaverim* Society of Paris, France. The resemblance between these tokens and the tokens of Zichron Ya'akov gives place to speculation that they were issued more or less at the same time."

The letters AIU were those of the influential *Alliance Universelle Israelite*, the great Paris-based Jewish philanthropic institution with which such greats of 19th century Judaism as Baron de Hirsch were associated.

The building of Mikveh Israel recalled the quasi-religious limits on Jewish activity in Eretz Israel at that time; an innovative, worldly institution such as a school to teach scientific agriculture still had to be disguised as a religious school in a land without one Jewish farmer.

Although few collectors may ever duplicate my great find, most can savor some of it with the silver Mikveh Israel Centenary 10 lirot coin released by Israel in 1970-5730, a handsome and historic coin of modest cost.



YOU AND YOUR COLLECTION

by Mary Leeuw

When considering how to start a collection, remember this is not just a simple matter of going out and buying coins. Random selection of just anything and everything that looks like a coin is not coin collecting. Coin collecting must have a purpose and an object, especially to the student-collector.

Once the collector has started to collect he must think about housing them. Be it coin-albums, cabinets, binders or just left in a drawer, which in itself is bad. Having decided the most suitable method of housing a collection—which may change from folder to album to cabinet as the collection grows—a little

thought should be given to the actual care and maintenance of the collection itself, and in particular to the cleaning of coins.

Gold Coins seldom get really dirty. The metal tones with age, often to a true "old gold" colour, and this is most attractive. However, if a gold coin is really dirty, through being buried, it can be cleaned with mild acid, such as lemon juice. It should be applied with a pad of cotton wool; nothing rougher should ever be applied. A very soft brush will bring up the tone, never use a plastic brush as it will mar the coin. Gold is a soft metal and gold coins are usually only slightly alloyed to stiffen them.

Silver is much more tricky. It tarnishes easily and often becomes quite black. Never use any form of "metal polish" silver polish or similar materials. These deposit a form of dust, usually white, in the tiny parts of the coin design and in particular in the lettering. Soap and warm water, followed by a thorough drying on a soft towel will usually remove the worst of the dirt. An antique silver coin does not have to look as bright as an article of domestic silver.

Modern cupro-nickel coins are much harder than silver and do not tarnish so readily. Many so-called nickel coins contain a copper or other alloy, so the same remark applies. In other words proceed as with the silver coins.

A collector will come across coins struck in aluminum, steel (coated or otherwise), iron or zinc emergency issues, and brass and brass lead pieces. Aluminum can be treated the same as silver, unplated steel and iron coins can go rusty and not too much can be done about it. Zinc or lead can accumulate verdigris (the green or greenish blue deposit or incrustation, forming on copper or brass) and again not much can be done.

In general coins should be treated as gently as possible, don't drop them or let them knock together. Don't rub the fingers over them, breathe tobacco smoke over them or wrap them up in newspaper or other

damp material. If bought as an investment, as "new issues" and stored in a safe or bank vault, go and look at them from time to time. See that they are not deteriorating in a damp or humid atmosphere.

In the last 10 to 15 years there has been a sudden awareness that there are, among modern coins, rare pieces worth a premium. This has been known for a long time but only recently has it come to be general knowledge that such pieces appreciate in value if in reasonable condition and held by the collector over a number of years. The steady depreciation in the value of money has forced on the appreciation of art forms in general. High prices realized at coin auctions by desirable pieces, and well reported in the press, have caused the investors to take a look at investments in coins, and the spiral has carried on from there.

The investor and the man in the street started to look at the coins which passed through their hands, hoping to find a rarity, or at least a coin worth more than its face value to a dealer.

All this speculation and investor interest brought in its wake the offering of coins in poor condition at premium prices and it is obvious that such coins should be shunned by the careful investor. 

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Support AINA

AINA president Morris Bram will be on hand for the following meetings of Israel Numismatic Societies and major conventions from coast to coast from September through October. Plan to meet with him in your home area and discuss what's happening in AINA and Judaic numismatics, even if you're not a member of AINA!

Tuesday Sept. 8 7:30 pm INS of New York, American-Israel Friendship League, 134 E. 39 St., New York.

Wednesday Sept. 9 INS of Westchester (WINS) Temple Beth Abraham, 25 Leroy Ave., Tarrytown, New York.

*** Friday, Sept. 11 through Sunday, Sept. 13 ***

Second Greater New York Currency Convention, New York Sheraton Hotel, 7th Ave. & 56th St., New York City.

Monday Sept. 14 7:30 pm INS of Queens, Flushing YM & YWHA, Kassaena Blvd. & 45 Ave., Flushing, New York.

** Friday, Sept. 25 through Sunday Sept. 27 **

Los Angeles Coin Convention, Universal Sheraton Hotel, 30 Universal City Plaza, North Hollywood, California.

Friday, Oct. 23 through Sunday, Oct. 25, Great Lakes Numismatic Seminar, Sheraton Euclid Hotel, Cleveland, Ohio.

Monday Oct. 26 7:30 pm INS of South Jersey & INS of Pennsylvania, Temple Beth Sholom, Whitehorse Pike & Green St., Haddon Heights, New Jersey.

Tuesday Oct. 27 8:00 pm, INS of New Jersey & INS of Central Jersey, Temple Bnai Jeshurun, 1025 S. Orange Ave., Short Hills, N.J.

Wednesday Oct. 28 7:30 pm INS of Brooklyn, Flatbush Jewish Center, Ocean Pkwy & Church Ave., Brooklyn, New York.

Thursday Oct. 29 INS of Long Island, Syosset Library, N.E. Corner Exit 43, Long Island Exwy, (Oyster Bay Rd.), Syosset, LI, New York.

Friday Oct. 30 8:00 pm Long Island Coin Club, McKee St. Fire House, Floral Park, LI, New York.

Saturday, Oct. 31-Sunday, Nov. 1, INS of Massachusetts New England Seminar, Holiday Inn, Newton, Massachusetts.

FUTURE A.I.N.A. EVENTS

SECOND ANNUAL GREATER NEW YORK CURRENCY CONVENTION

HELD SIMULTANEOUSLY WITH THE CONVENTION OF
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SEPTEMBER 11 - 13, 1981

NEW YORK SHERATON HOTEL
7TH AVE. AT 56TH ST.
NEW YORK CITY

CONVENTION AUCTION CONDUCTED BY NASCA

MOE WEINSCHER, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FLORIDA 33320

GREAT LAKES NUMISMATIC SEMINAR

HELD SIMULTANEOUSLY WITH THE
ISRAEL NUMISMATIC SOCIETY OF CLEVELAND AND THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION

OCTOBER 23 - 25, 1981

SHERATON INN—EUCLID EAST
27981 EUCLID AVENUE
EUCLID, OHIO 44132

HARVEY STONE, SEMINAR CHAIRMAN
4404 CHURCHILL
UNIVERSITY HEIGHTS, OHIO 44118

GREATER MIAMI BEACH INTERNATIONAL COIN CONVENTION

HELD SIMULTANEOUSLY WITH THE CONVENTION OF
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JANUARY 14 - 17, 1982

DEAUVILLE HOTEL
67th ST. & COLLINS AVE.
MIAMI BEACH, FLORIDA

CONVENTION AUCTION CONDUCTED BY
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2750 N.E. 183rd St.
NORTH MIAMI BEACH, FLORIDA 33160

ALL A.I.N.A. CONVENTIONS WILL HAVE
EXHIBITS, BOURSE, EDUCATIONAL FORUMS, AUCTIONS,
AND INVESTMENT SEMINARS.

ADMISSION IS FREE