WRITING UP A STAMP COLLECTION – SHOULD WE COPYRIGHT IT?
BY GARY S. GOODMAN.

Here is something that has mystified for me for a while, and I wonder if anyone has the answer.

Over the years I have bought various stamp collections.

In one instance I bought a well written up Thematic collection in 2 albums on sheets, and the particular theme had been well written and compiled for possible entry into philatelic competitions, I presume. I bought this collection from the person/collector who had compiled the collection – In good faith, and paid him, so therefore the stamp collection was now mine. I was now the proud owner.

In another instance, following a house clearance, from a deceased collector, I bought his entire stamp collection. Amongst it, was a nice 40 page thematic collection, of a particular theme.

I do know that this deceased collector, had not compiled this himself, and that he had bought it from a stamp dealer in the past. But at the end of the day, I had paid for this collection, and it was now mine.

My question to the member’s, is “Am I legally allowed to enter these thematic collections into competitions, even though the collections were not written-up/compiled by myself?”

Who would ever know that I did not compile these, if I entered them into competitions?

Is there such thing as an “invisible” copyright on written up collections?

I would be very interested to read members comments on this particular subject.

GARY GOODMAN – garygoodman@talktalk.net

Has any member yet seen any 2014 World Cup stamps from any country (excluding Israel), depicting the Israeli Flag.?

Please let me know if you do. - Gary.

The Theodor Herzl article on the following pages by member Jeff Dugdale, won a Silver Bronze medal in the philatelic literature category at the April 2014 Scottish Philatelic Congress.
Starting in the mid 1890’s Dr Theodor Herzl founded the political Zionist movement whose target was to create a Jewish state, something which was achieved within half a century or so, providing in the State of Israel the first homeland for Jews for two millennia.

Born in 1860 in Pest (which forms the Eastern and larger part of the Hungarian city of Budapest) Binyamin Ze’ev Herzl found himself the son of a modestly wealthy merchant, the patriarch of a liberal Jewish family. On high Jewish holidays the young boy would go with his father to the new Dohany Street synagogue near his home shown on Israel 2000 (left). Herzl moved from a junior Jewish school to a non Jewish one when he was around ten and in the following years showed great interest in literature. When he was 18 the whole family moved to Vienna where he studied Law and graduated with a Doctorate in 1884 but after taking a job as a legal apprentice he decided that kind of profession was not for him and gave up such mundane security in order to try the precarious life of a writer. Already by this time he was interesting himself in expressions of anti-Semitism and the general treatment of Jews in Europe.

During the next ten years Herzl wrote and published many short stories noted for their poignancy and had some of his dramas of contemporary society as their themes staged and well received both in Germany and Austro-Hungary. Just before his thirtieth birthday he married Julie Naschauer some eight years his younger but although they had three children together this marriage was not a happy one as Herzl was still very much under the influence of his mother and since the new Mrs Herzl was by no means her husband’s intellectual equal she did not fully understand his interest in the range of modern problems he was writing about.

In the first half of the final decade of the Nineteenth Century Herzl and his young family lived in Paris where he was the main France correspondent of the Neue Freie Presse of Vienna, one of Austria’s leading newspapers. He wrote extensively about the French system of democracy and many local social issues. With experience of the treatment of Jews in a handful of European states now under his belt, Herzl began to consider the whole question of how Jews were not being assimilated into European society, coming to a realisation that Jews would never be able to completely abandon their ancestral faith and blend in totally to gentle European society. Herzl was particularly exercised by the appalling treatment meted out to Alfred Dreyfus in the disgraceful anti-Semitic affair which began in 1894 and on which he reported regularly for his Vienna paper: see Judaica #81 for August 2012. Herzl was present in the courtroom of the École Militaire shown in the background of the above 1994 Israel issue, which uses a photo of an officer breaking Capt Dreyfus’ sword in front of him as he is stripped of rank, following a flawed and hasty finding of guilt in his prejudiced treason trial. Herzl was unsurprisingly shocked by the background mob’s chanting of “Death to the Jews” at this event and this led him to the conclusion that total integration of Jews into European society would not happen now and there had to be another way. His deduction was that the other way to solve “the Jewish problem” was a homeland (somewhere) to which the descendants of the diaspora could return and live together away from the lands in which, to his thinking, they were all tainted in the same way and often regarded with hate, envy and distrust. His considered conclusion after some further months of reflection post-Dreyfus was that such a homeland should be in the Holy Land, whence Jews had emigrated so long before.

Jewish leadership groups then comprised two elements—the great Rabbis and the “court Jews” of the great Jewish banking families like the Rothschilds, and belonging to or having influence from neither Herzl realised he would have to persuade and enlist help from these groups. Accordingly in the Spring of 1895 he wrote to the banker and philanthropist Baron Maurice (Zvi) von Hirsch (1831-96) and they met briefly—so briefly in fact that the poorly prepared journalist did not get a chance to fully explain his proposals so he decided to commit them to print in a pamphlet where they could be better and more fully exposulated. Thus in February 1896 less than a year after the debacle of the meeting with von Hirsch, Herzl published his idea of “political Zionism” in Der Judenstaat (The Jewish State): seen on Austria, Hungary and Israel 2004.
In this publication Herzl expresses his main idea that the forces of Anti-Semitism and Jews’ unwillingness to surrender their historical identity can never be resolved without a major example of what we would call today—lateral thinking. Since the Jews were a distinct nationality, the problem of their ever increasing difficulty living in exile could only be addressed by the political solution of the creation of a separate Jewish state with the blessing of the major European powers.

The putative new state would have to be created using the best ideas and technologies of successful modern European nations such as free education for all and a reasonable working day of seven hours. Herzl’s plan also called for the creation of The Society of Jews to handle the legalities in preparation for mass migration and The Jewish Company which would look after the financing and economic stability of the new state. This latter organisation would require enormous funding from the above mentioned great Jewish banking families, which Herzl had stuttered over in his abortive meeting with von Hirsch.

By this time Herzl had returned to Vienna, now as the literary editor of the newspaper so he was, as it were, at home to hear the public rejection of these grandiose plans by most Jewish organisations and out of hand by major potential backers like von Hirsch and Edmond de Rothschild, shown here on Israel 1991 and 1954 respectively.

However there was support from pro-Zionist groups in other European territories and this bolstered him and encourage Herzl to head up the Zionist movement and turn dreams into reality.

Many people including gentiles offered Herzl their support for his idea of a new Jewish state in the Holy Land and with help of an Anglican churchman he was granted an audience with Grand Duke Friedrich of Baden who offered him considerable encouragement. Later in 1896 he visited the Grand Vizier (or Premier) of Constantinople and began a campaign to get some official backing for the Zionist Movement’s objective of a new state in the Holy Land by making visits to many European capitals including London. However persistent rejection from “the money” persuaded Herzl that he had to abandon hope of ever getting political and financial support from such oligarchs.

The following Spring his suggestion of a Zionist Congress was adopted, but again with considerable objection from established Jewish elements. In order to counter some of their adverse comments, Herzl began to spread the news as the founding editor of a newspaper called Die Welt (The World) which his father funded. And so despite massive opposite but with some key allies like the renowned author, social critic, eugenicist and advocate of Jewish emancipation Dr Max Nordau (1849-1923) (Israel 1978) the first Congress met in the municipal casino of Basle, Switzerland in a then unique international convention of Jews organised on the basis of a secular agenda. (Israel 1996).

After Herzl’s words of welcome, the keynote speech was delivered by Nordau and the Congress then adopted The Basle Programme, founding the World Zionist Organization and elected Herzl as First President. Herzl wrote in his diary at the time that in Basle he had “founded the Jewish State”. A further ten such Congresses followed in quick succession.

With such an enormous success under his belt, Herzl could now work on two major goals—widespread political support for the founding of national home for the Jewish people in the Holy Land and the development of the Zionist movement until it had achieved the status of sine qua non in any discussion of the future for the Jewish people.
So he set out to create a bank to finance the first objective—The Jewish Colonial Trust. He saw to it that Britain would play its part in his plans by having the Fourth WZO Congress in London and had his bank listed in the City, which also was the case with the Jewish National Fund when it was set up by the Fifth Congress (held in Basle in 1901) to become the WZO’s land purchasing authority in the Holy Land. Herzl’s hope against hope was finally that the big banks would take shares in his new Trust but they continued to hold out and so it did not have the financial scope he had envisaged for his immense project.

Herzl continued his international “crusading” travels, networking most successfully amongst the leading political and cultural celebrities of the times. With the help of Grand Duke Friedrich, Herzl was granted an audience with Emperor Wilhelm II of Germany (shown on Germany 1905). The pair met again in Jerusalem during the Emperor’s state visit to the Holy Land, then in Constantinople at the gate of the Miqwe Israel school near Jaffa (shown on Israel 1970). This agricultural college was the first to train young men from the Jewish colonies in the Holy Land to become farmers in their own right.

Herzl met the Emperor a further time in November 1898 at his camp near the city walls of Old Jerusalem, where this powerful magnate promised him his support for the Zionist movement, though this was more symbolic than anything given the antipathy of “the money” back in Germany. Herzl himself was warmly received in the Jewish Settlements in Palestine.

In Britain Herzl met Joseph Chamberlain the Colonial Secretary who tried to enlist the support of the British Government for a Jewish settlement in Palestine and he also met government ministers in Russia seeking further diplomatic support for his plans.

In 1902 Herzl published a second booklet on Zionism, his Altneuland, again arguing that the best solution for the problem of Jewish status in Europe was an independent state in the Holy Land, founded on the basis of “mutualism” where every person is personally responsible for the well being of his fellows and uses state of the art technologies to give all citizens the best possible life.

Herzl considered the Holy Land as the favourite target territory for his answer to the problem of a homeland but not the only one and when he was preparing Der Judenstaat he mused over part of Argentina as a candidate area, an idea which would have possibly attracted the support of the otherwise unhelpful banker Maurice von Hirsch who supported large-scale immigration to South America. However Herzl recognized the yearning amongst Jews for a return to their ancient base, the Holy Land of Zion.

In April 1903 a major pogrom in Kishinev (now known as Chişinău, the capital city of Moldova) saw around four dozen Jewish people massacred by Christians, almost a hundred badly injured and many hundreds of their homes and businesses destroyed. This initiated a mass migration from Russia and Herzl sought short term solutions for their refuge with a refusal from the British government that part of Cyprus be allocated but it was suggested that the Mau Mountains—an area of British East Africa (known then as Uganda but today part of Kenya and shown on Kenya 1987) might serve the purpose. The “Uganda Plan” was put to the Sixth WZO Congress in Basle in August of 1903 but the idea was bitterly opposed because it looked as if Herzl was abandoning the true Zionist dream. Herzl lost much face at this Congress but managed to prevent a major schism in the WZO on this issue. The notorious Uganda Plan had miscarried badly.

As a result of his constant travelling for most of the previous ten years in his quest—and remember this was over a hundred years ago with none of today’s facility of travel—Herzl’s health began to fail—notwithstanding his handling of controversial issues and major crises in the Movement. He agreed to take some rest time and went to the spa town of Franzénbad in Western Bohemia. As a young man he had had several health problems and he now needed to convalesce. Unfortunately when he returned home to Vienna he failed to flourish and had to take further time off, staying in Edlach, a village in Reichenau in Lower Austria where on July 3rd 1904 he died, aged only 44.

On May 14th, 1948 David Ben-Gurion declared the establishment of Israel making the momentous statement—beneath a portrait of Theodor Herzl.
In his will Theodor Herzl asked to be buried in Vienna beside his father until a Jewish State would be able to receive his earthly remains in the Holy Land. On August 17th 1949, when the War of Independence had just ended, the fledgling state of Israel accepted his body into a grave on top of a hill overlooking Jerusalem which is now called Mount Herzl. In the same area lie the remains of some of the Presidents and Prime Ministers of Israel as well as several members of Herzl’s family. My friend Ron Berger (see below) lived on the Eastern slopes of Mt Herzl a short journey from the imposing entrance to the lovely gardens that surround Herzl’s grave. And so a debt of honour is paid by a loving country to one of its most important sons.

The framed inscription reads “Theodor Herzl. The state of your vision receives your coffin today with love”

Herzl’s portrait appears on several stamps, mainly from Israel and a checklist created by Ron Berger is available from the author on request. A few more are shown below……

L-r from 1951 commemorating the 23rd Zionist Congress; 1954 50th Death anniversary, on which we see the seven Stars of David used by Herzl in some of the Zionist emblems he designed with the seven representing symbolic ideals of the state he envisioned; 1960 birth centenary with Herzl pictured in 1901 on the balcony of a Basle hotel, overlooking the Rhine.

Within a 2003 set of four showing the Development of the Israeli state flag one value shows a draft of it from Der Judenstaat, published in 1896. (Right)

Eight definitives issued in 1960 with values of 1 to 50 use the same portrait of Herzl.

Below that, two cancels from the City of Herzliya (הֶרְצֵלִיָּה) in the central coast of Israel, to the North of Tel Aviv District, named after Theodor Herzl.

This article is dedicated to the memory of my friend Ron Berger of Shahray Street, Jerusalem—a scholar and a gentleman—with whom I corresponded for several years and then lost touch with in 2010. Ron was a past chairman of Ayelet the Israel Thematic Philately Association and the editor of its journal Nos’on.

After a long period of chronic ill health which culminated in him losing his sight he passed in March 2013. Herzl was a life-long inspiration to Ron who wrote three articles about his hero. This feature uses as one of its main sources, Ron’s two part article on Herzl published in the JAPOS Bulletin in 2009. Ron is pictured in the personalised label for this 2001 stamp.

Jeff Dugdale
(jeffforbited@aol.com)
GIVAT SHAUL SYNAGOGUE

Charles Wildstein informed us that the Synagogue in Givat Shaul, Jerusalem, illustrated in the last newsletter, is the Beit Haknesset Hechal Saadia, situated at 19 Hakablan Street, Jerusalem.

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LETTER TO THE EDITOR

I read with interest the article by Hillton Israelsohn on David Schwarz, the Hungarian Jew who invented the airship. Hungary did issue an additional set of 4 airmail charity stamps on May 6, 1967 commemorating "Aerophila 67," one of which featured Schwarz's airship. The set was issued as a strip of four stamps and as a souvenir sheet, as shown below.

Sincerely,
Gene Eisen.

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145:- HERMAN DUIZEND.

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TEL NO:- 43-676-7549840
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INTERESTS:- Jewish history and culture on stamps. Also cancellations—if possible Not Israel.