

SA-SIG

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<http://www.jewishgen.org/SAfrica/>

Southern African Jewish Genealogy Special Interest Group Newsletter

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PRESIDENT'S MESSAGE

I am a veteran of around 14 years of conference going. I think only Anthony Joseph (President of the Jewish Genealogical Society of Great Britain), has been to more! This conference had a professional team of conference organisers working with the IAJGS and local Chicago and Illinois representatives. The size and complexity of conferences now makes this type of collaboration essential. Unfortunately it impacts on the overall diversity of programme selection leading to a more parochial set of topics than many outside the USA would want.

There was a small attendance from the UK, probably around 15 persons, less than at New York in 2006. Coverage of UK-based subjects was reasonable. Nick Evans gave several well attended talks on various aspects of migration and shipping, British Migration Records 1793-1960, the Port Jews of Libau, temporary shelters and use of shipping records. Ted Knowles spoke on UK research: finding our Jewish Ancestors in the records of the British Isles, and his databases; and the Knowles Collection, a free searchable database of British Jewry. Unfortunately several of these talks were given at the same time, so it was impossible to attend both.

A UK SIG meeting was organised by Michael Hoffman and Anthony Joseph gave an entertaining discourse on Anglo-Jewish research.

There was an unusual emphasis on workshops (especially computer based) and 'how to do it' sessions, some very basic, others more advanced. Many were based on scanning, spreadsheets, Photoshop, online searches, sharing of resources online etc. There were ample freely available computer terminals both in the public areas and in the resource room and a lot of seating spaces for social chatting.

Genetics and genealogy were well covered with expert speakers, but again many of the lectures clashed with others on similar topics. From personal experience in the 2001 London conference planning I know just how hard programming can be, but a lot of these clashes could have been avoided (in my humble opinion).

Eastern Europe was also well covered, especially Latvia, Courland and Lithuania. Germany also was

The Southern Africa Jewish Genealogy Special Interest Group (SA-SIG)

The purpose and goal of the Southern Africa Special Interest Group (SA-SIG) is to bring together Jewish genealogy researchers with a common interest in Southern Africa and to provide a forum for a free exchange of ideas, research tips and information of interest to those researching Jewish family history in the communities of South Africa, Lesotho (Basutoland), Botswana (Bechuanaland), Zimbabwe (Southern Rhodesia), Zambia (Northern Rhodesia), Swaziland, Mozambique, Kenya, and the former Belgian Congo.

The SIG has been producing a quarterly Newsletter since 2000 in which is included articles on personalities in the Southern African Jewish community, religious congregations, communities – past and present and general news about the lives our Southern African families led.

Further information on how to subscribe to the Newsletter can be found at:

<http://www.jewishgen.org/SAfrica/newsletter/index.htm>

If you would like to contribute articles to the Newsletter, accounts should include descriptions of families of the community, aspects of local Jewish life, its institutions and particular character. Jewish involvement in the community at large, its history, business life and development could be featured as well.

Articles for printing in the Newsletter should be sent to Bubbles Segall, Editor, at bubbles.segall@wagait.net

General enquiries about the Newsletter can be sent either to Bubbles or to Mike Getz at MikeGetz005@comcast.net

The SA-SIG maintains a set of Web Pages that can be found at: <http://www.jewishgen.org/safrica>

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moderately covered but there was very little relating to French interests (I only noted one French attendee and he came from Israel!). Poland, Hungary and Romania were also included.

There was excellent coverage of Holocaust research, in particular of the recently available ITS Resources at Bad Arolsen.

The film programme was excellent and very diverse.

One of the highlights for me was a most informative talk on *Sephardic Surnames: A Mirror of Jewish History*, by Jeff Malka.

Chicago is a very interesting city to visit, and having relations and friends there made the trip worthwhile despite it not being quite as good as some previous conferences. Meeting old friends from previous conferences is probably the prime reason for attending!

Roy Ogus and I ran a SA SIG meeting, attended by 10 people. There was also considerable interest in the Litvak SIG meetings.

Next year's conference is in Philadelphia, which is located between New York and Washington, with a lot of prime attractions.

Saul Issroff

London

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EDITORIAL

The 27th *International Association of Jewish Genealogical Societies* (IAJGS) Conference on Jewish Genealogy was held in Chicago in August. A few of our Board Members attended. Roy Ogus has provided a report on the proceedings at the conference.

It is that time of the year when our treasurer Mike Getz provides a Financial Report. His report covering July 2007 to June 2008 is included in this Newsletter for your information.

Subscriptions for the hard copy of the Newsletter are now due. See the end of this Newsletter for a subscription form. An annual subscription (4 issues) costs US\$20 and for two years (8 issues) costs US\$35. The subscription year runs from 1 July of the current year to 30 June of the succeeding year. Members joining during a year receive back issues. The subscription covers the cost of stationery and postage.

If you require an electronic copy of the Newsletter there is no charge – just send me your e-mail address and I will put you on to the mailing list.

Another alternative is to download Newsletters from our website which can be found at:

<http://www.jewishgen.org/SAfrica/newsletter/index.htm#MENU>

To all our hardcopy and electronic subscribers, please don't forget to let us know if you change your postal or e-mail addresses.

Adam Yamey has produced another article about his family – this one is about his great-grandfather Franz Ginsberg and his role in the short-lived Jewish Territorial Organisation known as ITO, a breakaway organisation from the Zionist movement.

Over 700 Zimbabwean Jews have migrated to Israel over recent years as the situation under the Mugabe government continues to deteriorate. David Kaplan has written an article about early Jewish settlement in Zimbabwe, formerly Southern Rhodesia. Zimbabweans living in Israel held a reunion at the Ra'anana Bowls Club on 11 July.

Heather MacAlister, the Manager of *Ancestry24*, a South African genealogical website, has provided a list of CDs which contain a wealth of information

for researchers – *The South African Jewish Year Book 1929*, the *1902 Municipal Voters Roll of Cape Town*, to name a few. If you are interested in purchasing any of them, details can be found on page 6. Heather has also provided a website with up-to-date information about the Master of the High Court.

Ivor Kosowitz shares his memories of Habonim with us. He reminisces about the annual camps at Onrus and Zionist ideology.

The younger generation of today would have little concept of going to a tailor and having clothes custom made. Today most articles of clothing are mass produced. Maurice Skikne of Johannesburg shares his memory of his friend Marcus Jacob with us – a tailor of a previous era.

Bubbles Segall

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SOUTHERN AFRICAN SPECIAL INTEREST GROUP (SA-SIG) MEETING AT THE 2008 IAJGS INTERNATIONAL SYMPOSIUM ON JEWISH GENEALOGY

Roy Ogus

The focus of the Southern African discussions at the recent IAJGS Symposium on Jewish Genealogy, held in Chicago in August 2008, was the SA-SIG Group meeting. There was a relatively small turnout – 10 people were in attendance – but the attendees all showed interest in the discussions, and this resulted in a likely and productive meeting. In addition, after the meeting, several attendees signed up as new members or renewed their subscriptions to the SA-SIG.

The meeting was run by Roy Ogus and Saul Issroff, with SA-SIG Board members Ann Rabinowitz and Ed Goldberg also in attendance.

During the first part of the session, a number of topics describing the SA-SIG activities were presented, after which followed a general discussion and question-and-answer session. The topics

presented during the first part of the session commenced with an overview of the Mission and key activities of the SA-SIG, followed by a review of the comprehensive Web pages which contain a wealth of information and resources. Attendees were also encouraged to participate in the SA-SIG Internet discussion group, run under the auspices of JewishGen. Following these topics the highlights of the excellent on-line database, the South African Jewish *Rootsbank*, were presented.

The hardcopy *SA-SIG Newsletter* has been published quarterly for a number of years, and the publication covers a wide range of topics relating to the Southern African Jewish communities, both in South Africa, as well as in other parts of the world. Further information about the Newsletter, as well as directions of how to subscribe to the publication, can be found at:

<http://www.jewishgen.org/safrica/newsletter/>

The *South African Jewish Rootsbank* database was created by the Centre for Jewish Migration and Genealogy Studies in Cape Town. The Centre is managed under the umbrella of the Isaac and Jessie Kaplan Institute for Jewish Studies at the University of Cape Town, and will also provide a public access section located at the South African Jewish Museum.

The key mission of the project is to create a comprehensive database of records and information relating to Jewish immigration to South Africa. The project plans to eventually document the estimated 15,000 core families who migrated to Southern Africa between 1850-1950 from England, Germany, Lithuania, Latvia and Belarus.

The research on the project has focussed on the locations where the families originated, their patterns of migration to South Africa, where the families first settled, what communities they established after arrival, the growth of families, their subsequent movements within the country, and the later emigration of many of the families abroad. A wide array of source documentation has been consulted including passenger arrival lists, naturalization lists, community records, vital records of marriages, births and deaths, family trees, as well as many others.

A comprehensive collection of records has been integrated into the database, which can be searched on-line at:

http://chrysalis.its.uct.ac.za/CGI/CGI_ROOTWEB.EXE

In summary, SA-SIG group session served to re-emphasize and renew interest in the activities of the SIG. Contributions are solicited from all members of the group for Newsletter articles, as well as for volunteers to help with the various SA-SIG projects. Please contact any members of the Board if you would like to contribute your services. The Board member names can be found on the SA-SIG Web pages at: <http://www.jewishgen.org/Safrica>

SA-SIG TREASURER'S REPORT

July 2007 – June 2008

Mike Getz

We began our year with funds of some \$770.00. The balance as at June 2008 was \$640. Our expenditure of \$410 was spent on printing and mailing our hard copy newsletter to its modest core of subscribers and to a number of institutions interested in the Southern African Jewish Community who have requested copies. Income amounted to \$280. We may need to consider increasing paid enrolment or raising our subscription for mailed copies.

I am grateful to our Editor, Bubbles Segall for adding to and maintaining a record of Jewish life, communities and history in Southern Africa. Our Vice President, Roy Ogus, continues to prepare the newsletter for publication with his keen and informed oversight. I am grateful to our President, Saul Issroff for his active role on our behalf in the larger world of Jewish genealogy.

Please accept my apologies for not attending the Conference this year and I also thank members and friends for their interest and support.

ANCESTRY24

Bubbles Segall

Heather MacAlister, the Manager of *Ancestry24*, a South African genealogical website has provided information which you may find useful: firstly, information about the Masters of the High Court of South Africa, and secondly, some useful research CDs. The *Ancestry24* website can be found at:

<http://www.ancestry24.co.za/content/Website/Help/SiteMap.aspx>

MASTERS OF THE HIGH COURT OF SOUTH AFRICA

The role of the Master of the High Court is to serve the public in relation to deceased estates and liquidations (insolvent estates), registration of trusts, tutors and curators and the administration of the Guardian's Funds (minors and mentally challenged persons). For more information, see the Department of Justice website at:

<http://www.info.gov.za/aboutgovt/contacts/bodies/mastershc.htm>

The Masters Office has now devised a special form that has to be completed for any request for estate papers. You need to physically go into one of their offices to order the relevant file.

RESEARCH CDS

Dictionary of South African Biography, Vol. 1-5

Almost 38 years after the Publication of Volume 1 and 4,500 biographies later, this complete set portrays the men and women who have made a significant difference to South African history.

1878 Voters' List of the Cape

The Cape Voters' List of 1878 is unmistakably the largest electronic document of male inhabitants of the Cape in the 19th Century. This product contains some 40,000 names as well as places of abode.

1902 Municipal Voters Roll of Cape Town

The Anglo-Boer War had just ended and many households were changed forever but the business of life had to continue. This publication contains the names of those eligible to vote in the Municipal Districts of Cape Town – these were Districts 1 to 6 (the famous District Six). Eligibility to vote was

based on property ownership and a person could have up to three votes depending on the value of the property owned. There are thousands of names represented in this publication. A typical entry would include the following information:

- *Name of Voter:* Abdollah, Mohamet
- *Occupation:* Grocer
- *Address:* C/o Bruce & Balmoral Streets
- *Value of Property:* £450
- *Number of Votes:* 1
- *Other qualifying properties:* None

1929 Telephone Directory of the Cape Peninsula

This directory from the early years of telecommunication is of immense use to family historians trying to locate the addresses of their ancestors. It covers the whole of Cape Town including outlying districts such as: Albertinia, Ashton, Aurora, Barrington, Barrydale, Beaufort West, Bot River, Bredasdorp, Britstown, Caledon, Calitzdorp, Calvinia, Ceres, Carnarvon, Citrusdal, Clanwilliam, Darling, De Aar, Durbanville, De Doorns, Franschoek, George, Genadendal, Gouda, Goudini, Grabouw, Greyton, Hanover, Hermanus, Heidelberg, Hopefield, Hex River, Kakamas, Kenhardt, Klapmuts, Knysna, Kuils River, Ladismith, Malmesbury, Montagu, Moreesburg, Mossel Bay, Napier, Oudsthoorn, Paarl, Piquetberg, Pofadder, Rawsonville, Riebeeck West, Riversonderend, Riversdale, Robertson, Somerset West, Stellenbosch, Swellendam, Tulbagh, Upington, Van Rynsdorp, Villiersdorp, Vredenburg, Wellington, Worcester, and many more.

South African Women's Who's Who, 1935

This publication highlights over 2,000 prominent women of society in South Africa for the year 1935. Every one of these women was either actively involved in a society or fund which helped with the upliftment of the underprivileged or were prominent in South African social circles. The publication is a wonderful source of information on the lives of these women, their family backgrounds, and their achievements in what was then predominantly a man's world.

South African Jewish Year Book, 1929 – South African Jewish Historical Society

The pioneering achievements of the early South African Jews were considerable. Much of the early material development and expansion of this country

was due to their indefatigable efforts. In addition, those, for the most part English and German Jews, some of whom arrived at the Cape over a hundred years ago, laid effective foundations of a Jewish life which has continued to grow and flourish.

This is the first South African Jewish Year Book, an important historical milestone. It is a fountain of information, and is a source of moral pride. It contains over 700 biographies.

If you are interested in purchasing any of these CDs, Heather can be contacted at: info@ancestry24.co.za

Please note that the Board of the SA-SIG has no connection to or commercial interest in Ancestry24.

A SHTETL IN AFRICA

David Kaplan

First published in the Jerusalem Post's weekend magazine, the Metro, on 12 June 2008, and is reprinted here with permission.

When Zimbabweans in Israel converge on July 11 at the Ra'anana Bowls Club for a reunion, they may well exceed the number of Jews remaining in their former country.

For those up on international news that should come as little surprise. Reminiscent of the worst days of the Weimar Republic, when basic commodities were priced in the millions of Deutschmarks, Zimbabwe under authoritarian President Robert Mugabe goes one better – even at a price tag with a trail of zeroes, the desired chicken, loaf of bread, or aspirin might not be available. Once the bread basket of Africa, Zimbabwe (formerly Rhodesia) today is a basket case, unable to feed even its own people.



The first Hebrew School of Zimbabwe, Bulawayo, 1901

From a peak of some 7,500 Jews in the 1970s – comprising some 80 percent Ashkenazim – the country's community today numbers only about 200 souls, an eighth of whom are residents of Savyon Lodge, the retirement home in Bulawayo, Zimbabwe's second-largest city.

Zimbabwe-born Dave Bloom, vice-chairman of Telfed (an organization representing all Southern Africans in Israel), takes solace in the fact that over 700 former Zimbabweans live in Israel today,

“representing some 10% of the size of the community at its zenith.”

That many Zimbabweans made Israel their home is hardly surprising. From its humble beginning, the community was proudly Jewish and passionately Zionist. When Bulawayo's 100-year-old synagogue was engulfed in flames in 2004, the conflagration resonated as the end of an era.

In 1894, 21 Jewish traders and ex-soldiers from an expeditionary force sponsored by the British South Africa Company gathered in the tents of Messrs Moss & Rosenblatt to form a congregation in Bulawayo, a sun-blistered town of tin and wooden shanties with roads that were little more than sand paths. On September 18 that same year, the community gathered in its new synagogue – no longer a tent, but a hut – to consider the establishment of a Zionist society. A lengthy discussion ensued as to whether the society should identify itself with Herzlian Zionism or with *Chovivei Zion*, the precursor to political Zionism. In other words, three years before the first Zionist Congress in Basel, a group of pioneering Jews, trying to eke out a living in the most primitive conditions in central Africa, were discussing the Jewish people's alternatives in their quest for a national homeland. Hardly having established a home for themselves, they were seeking a national homeland for their people.

In 1919, Lord Allenby visited Rhodesia. As a World War 1 hero who only two years earlier had conquered Jerusalem from the Ottoman Turks, he was welcomed by the local Zionist leadership. Asked what he thought lay ahead for a national home in Palestine for the Jewish people, he responded emphatically, “History records that in the 1930s, the per capital financial contribution of Rhodesian Jewry to Palestine was the highest in the Diaspora. This was a tradition that continued into the 1970s.

Even before the embers of the Bulawayo Synagogue cooled in 2004, Bloom, who describes his erstwhile community as a “*shtetl* in Africa”, believed it was time to “preserve the past before nothing was left or no one alive to tell the story.” He started collecting material, which he posted on his Web site (www.zjc.org.il).



EZER WEIZMANN visiting Salisbury (today Harare) with a guard-of-honor of members of the Jewish youth movements. Debbie Zabow, the first girl in Habonim uniform of the left, is today a resident of Kfar Saba.

Visiting the Zionist Archives in Jerusalem, he made copies of newspaper cuttings, minutes of meetings and photos. In a collection of documents recording interviews with early Jewish settlers in Rhodesia, he discovered the unpublished manuscript by the renowned South African historian Eric Rosenthal on “Rhodesian Jewry and its Story.” From these writings we learn of an Englishman, Daniel Montague Kisch, the first Jew to feature in the history of Rhodesia. By 1860 he had become a prospector “and so joined the expedition of diggers, mainly Australian, on the wearisome trek to a golden will-o’-the-wisp on the Tati Fields.” Kisch had a frontier way of dealing with issues. When Sir John Swinburne, a future MP, but then chairman of the London & Limpopo Company working on the Tati Concession, tried to assert his authority over Kisch, he received the latter’s resignation in the form of a broken nose.

Like Kisch, Moss Cohen also came to Rhodesia from England, although because of his alleged Irish “associations” he was better known as Paddy Cohen. The area was a tribal kingdom and Cohen wrote in a diary entry how “King Lobengula took a fancy” to him and granted him a trading license, “the sole rights in all his territory.”

“I gave him a horse for it,” he added.

Later, when the issue of prospecting rights for gold arose, the king, Cohen wrote, “gave a promise that I should be the first one to get one. He would not

give it in writing, but I was satisfied with his (verbal) promise.”

Things never quite worked out that way. Rosenthal recounts the trials and tribulations of this colorful Jewish personality who fell in and out of favor with all the major players of the time, a time period known as the “Scramble for Africa” – including King Lobengula: mining magnate Charles Dunell Rudd, Rhodesian pioneer Francis R. Thompson, better known as “Maltabele”, and imperial colossus Cecil John Rhodes – over who owned what rights.

Before its posting on Bloom’s Web site, very few had seen Rosenthal’s monumental work commissioned by the Rhodesian Jewish Board of Deputies in 1949. Since its completion, it attracted little else than dust. “Very few even knew of its existence. Gems were coming out of the woodwork,” Bloom told *Metro*. People all over the world were dusting off the past to reveal a treasure trove of Jewish history in central Africa, much of which is now available on his site.

Mindful of the tragedy that befell the *shtetls* of Eastern Europe, where the past itself was no less a victim than the people of history’s toxic twists, Bloom, of Polish ancestry, was determined to pictorially document all the Jewish graves in Zimbabwe. “So far, we have posted on our Web site photographs of over 4,000 headstones ... covering Harare (formally Salisbury), Bulawayo and all the smaller country towns.” Former Zimbabweans from all over the world have been contributing to the site and, Bloom says, “we now have over 200 family biographies. These personal narratives present a colorful history not only of the families, but also of the country, illuminating how people arrived in what was then Rhodesia and why they came.”

**THE TAILOR OF PANAMA: THE
TALE OF A HUMBLE TAILOR**
*In memory of my friend Marcus
Jacob*

Maurice Skikne

I became a friend of Marcus and Sheila Jacob when I had alterations done to some of my clothing some years ago. A more sincere and humble man one could not find anywhere. His work was always meticulous and Marcus was the epitome of what a bespoke tailor was all about. Of course such craftsmen do not abound anymore, and thus the modern generation would only have known him as a general alteration tailor. But little do they realise from where such artisans emanated. Today, men's jackets, trousers, and suits are churned out in their thousands from factories worldwide, and we are unappreciative of what constitutes a really well-made and fitted garment. Here then is the story of Marcus's life as he related it to me about 2 weeks before he passed on July 27, 2007. My reason for telling it is because of what he as a skilled workman contributed to our community as a whole, and because of his kindly demeanour to everyone. I accorded Marcus the title, *The Tailor of Panama*, the title of the spy novel, by John le Carre, because he knew every client's business but never spoke about them. He was a bespoke tailor from the same area of the east end of London as the book character and always enjoyed a *le'chaim*.

Marcus was born in the East End of London on 23 December 1915. Coming from there he spoke with a Cockney accent, never lost until his last breath. His father was a master tailor (trained in Poland) who ran a large workshop on the third floor of his home, a tenement type, and employed some 20 people. He was one of four siblings. The eldest was his brother Sidney, two sisters Marie and Alice. Marcus's father was born and bred in Poland, most possibly *Lvov*, and was already a master tailor when he left Poland. His mother came from a town called *Osakov*, possibly Ukraine. In the later 19th century his paternal great-grandfather settled in the then Transvaal Republic, setting the stage for part of the family moving to this country. He related that during the Great War, two police detectives visited his father to ascertain why he had not been conscripted, but when they saw that this workshop was busy making officer's uniforms, they went away. Marcus also related that some of his cousins

came to South Africa whilst others migrated to Ireland to avoid conscription into the army, but civil war erupted in Ireland and they also landed up in South Africa.

Marcus was born at home – 3 Little Halifax Street, East End. At the age of six he went to school at Chicksand Primary, and then later on to Deal Street Intermediate. At a park (Victoria Park), he participated in the normal boyish activities of soccer and cricket. At the age of 14 he left school to learn a trade. Only those students who were intellectually good went onto high schools (grammar schools), when they obtained a scholarship. At first Marcus wished to be a hairdresser, an apprenticeship of 3-5 years. As this was considered to be too lengthy, his father enticed him to become a tailor. And so he apprenticed himself to his father. He got no pay, but instead was given pocket money, which varied according to his needs. It varied from thruppence, to sixpence to a shilling, a week. To get an idea of pricing of goods in those times, a packet of fried chips went at tuppence, a packet of fish and chips was five pence, whilst a baked potato from the barrow boys in Whitechapel went at a penny for a standard size and tuppence for a large one. It also included a drop of butter for flavouring. Slices of watermelon varied from a halfpence to a penny, depending. There being no bathrooms in a house, one repaired to the public baths at least twice every week. There for tuppence one got a towel and soap, and for an extra penny you got extra water and a towel. Across the road from the Coulston Baths was the ice cream factory where one bought off-cuts from the slabs also for a penny. And what a treat that was! When he was seven, he suffered from severe tonsillitis, had a tonsillectomy, and recovered. Marcus opined that this was his only major illness as a child.

Marcus was apprenticed for 5 years and began as a workshop boy, delivering and collecting work. He also went to the Sir John Goss Technical School to learn cutting and designing; 3 times a week from 18h00 to 20h00. He and his father often worked after supper when they were busy until 01h00. Twenty employees saw regular work at his father's where he was taught to sew by hand. However they owned about 20 treadle sewing machines. Electrical machines were only introduced in the 1930s. Irons were heated in a gas oven. There being no trade unions, wages were somewhat limited. A journeyman machinist got paid two shillings to sew

a coat or a jacket; trousers were half-a-crown. One started work at 08h00 and at 10h00 his sisters fetched tea and coffee and sandwiches. Lunch time was half an hour. 16h00 was high tea. Home time was 19h00 unless they were very busy. All tailoring labour was piecework.

For entertainment Marcus hung out with his friends at their houses for chatting or playing card games like *Klaberjas* or Rummy. There was also the Yiddish Theatre at the Palladium or the Empire. Entrance to stalls was sixpence. On the weekends, Saturday night to Sundays, apart from the above, one could indulge in dancing at the Studios in Islington where there were girls aplenty to dance with. The first two floors were for regular dancing and the third was for beginners. The tram ride to that suburb cost sixpence. Sometimes they would repair to Nottinghill Gate (2d), a particularly bad area, to visit his aunt Esther, who had a small store there. Here the family would stock up with vegetables and other foods for the week. Tram rides and the tube trains were fairly cheap, at tuppence a ride or a shilling for the whole day pass to anywhere.

On warm days they went down to the South-end-on-Sea (pebble beaches), or the West End. This was usually by steam train and one spent the day there. It cost a half penny to go onto the beach, where one could have photographs taken or use the telescope. Home time was the very late afternoon. There were no holidays or leave in the 1920s.

The Great Depression in the early 1930s saw numerous people out of work. The government dole paid out five shillings per week with a specially stamped card. In Whitechapel Road things were particularly bad with tailors, milliners, shoemakers out of work. However his father always made a living by going out and touting for work, giving good backup and really smart service to customers. At this time Marcus was taught to make linings in jackets and coats as well as becoming an expert in pressing. The apprentices always did the final touching up of clothing once they had mastered the techniques. The system of tailoring in England at that time was to do piece work. This meant that one was paid by the amount of work per garment. Generally the payments were two shillings for a coat, jacket or trousers. However things were getting worse and worse. To keep going his father went out to places like Petty Coat Lane to garner

work. He got work but it needed to be charged out at half-price. By the way, Woodbine cigarettes were price out at tuppence for ten - or one rolled your own.

It was at this time that it was suggested to his father by the Gilchrists of Germiston, who were related to him, that Marcus come out to South Africa. Arrangements were duly made at South Africa House, and Marcus boarded the Winchester Castle, (usually docked next to the Queen Mary), arriving in Cape Town in May 1934 at the age of 19 years. From Cape Town Marcus made his way to Germiston. Here he manifested himself and worked for the family for some twenty years. The workshop was housed at the back of a tailoring/outfitters shop in front which was located in Knox Street. Work time was from 08h00 to 17h30 with Saturday being a half-day. A tailored three piece suit made of British cloth worked out at seven pounds. Not too bad then, remembering that a white-collar working man's salary was about 35 pounds (£70-00) a month.

One got two weeks holiday per annum, usually spent at the Menora Hotel in Durban at a rate of thirty shillings a week. Many times he and his cousin, Mark Gilchrist drove to Durban or Margate in a Hudson Terraplane (at ten pence a gallon of petrol). Some holidays were taken in Muizenberg (by train). Being young blades, they were always on the prowl for girls! Marcus met Sheila Cransman on a blind date in 1947 after a lady friend from Kensington introduced them. Six months later they married at Wolmarans Street *Shul* on the 4th April 1948. Marcus was then employed by the Levisons and Manboys group where he ended up working for many years. After being retrenched he worked from home effecting ladies and gents alterations for those of us interested in our sartorial appearance. Marcus spent many happy years working in this manner. By this time Marcus and Sheila were blessed with two children, a son and a daughter. Unfortunately their son passed away due to complications with diabetes. Bespoke tailoring had by this time become fairly redundant with the advent of mass produced clothing both locally and from importation from other countries. Thus the *Tailor of Panama* turned his talents to doing alterations to readymade garments – even ladies coats and jackets! One always knew of a steady stream of clients who patronized Marcus's workshop. There were even whole families who went to him for alterations as

well as local factories sending their customers to him for modification of their garments. Marcus quickly earned the reputation of working quickly and many were the prospective bridegrooms who would rush in to do an alteration on the Thursday before their Sunday marriage! This also applied to *Rabbonim* who needed a quick fix before a *Yomtov* or a trip overseas! Nobody has any idea how many times he did alterations for not so young clients or people who were struggling to make ends meet and never charged them.

When Marcus developed the dreaded disease of cancer at the advanced age of 91, his numerous friends, clients and of course his family, mourned the passing of a great and gentle character. As said, this writer spent many happy *Shabbatim* in *shul* and at *kiddish-brochas* with a man I had come to love and respect and drink a *le'chaim* with. May his memory be an inspiration to us all!

HABONIM IN THE OLD DAYS FROM ACROSS THE SEAS

Part 1

Ivor Kosowitz

These two articles were published in The Maccabean – Perth, Australia's Jewish Weekly Newspaper. They appeared on 4 and 11 July 200, and are reprinted here with permission.

Jewish life in Cape Town in the 60's and early 70's was not only about which *shule* one went to (or did not go to) but also about the Habonim Zionist Youth Movement. To a lesser degree there were others, namely, *Beitar* (Revisionist), *Bnei Akiva* (Religious), and *Ha'Shomer Ha'tzair* (Communist). The latter of course could hardly function in Apartheid South Africa!

So, as my parents were *verbrente* Zionists, my brother and I joined Habonim at an early age – I was 8. From 1958 to 1972, I was deeply involved with Habonim, going through the various age groups – *Shtilim* (Saplings), *Bonim* (Builders), *Solellim* (Pavers), and *Shomrim* (Watchmen).



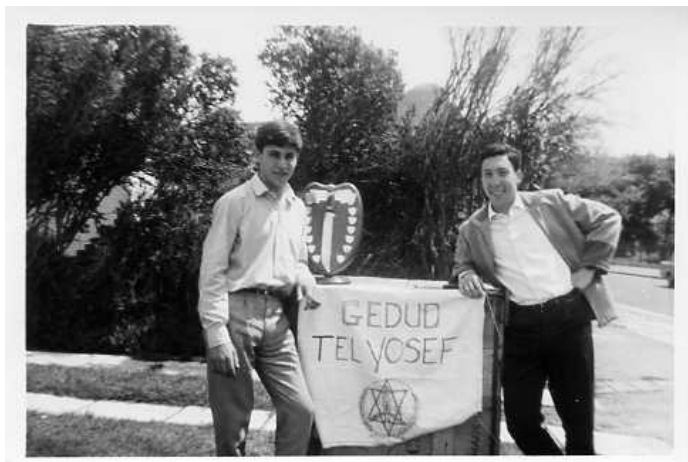
Flag Raising at Onrus Machaneh early 1970s

In those days, Habo was still a Jewish Scouting Movement. The ideology was based on encouraging Jewish youth to make *Aliya* but within the umbrella of the Socialist Kibbutz Movement. In fact a number of groups, called *Garinim*, were formed and went to Israel mainly to kibbutz Tzora near Beit Shemesh, and to kibbutz Yizrael in the Galil. My brother, Mike went to Tzora in 1965, and is still there today. There was also a *garin* which went to the development town of Carmiel.

The scouting aspect was quite strong. We attended many camps (*machaneh*), and were taught all about camping, cooking on an open fire, rope knotting and building “gadgets” with sticks and rope, map reading etc.

We even had *Hitcharut* (Jamboree). I belonged to *Gedud* Tel-Yosef, and this troop was famous (or infamous). In 1966, because we won the Cape Province *Hitcharut* – we even entered 2 teams, the winning team went all the way to Bloemfontein by train, to compete in the South African National *Hitcharut*. The tests we had included camping/scouting skills but also knowledge of Israel, and performing a mini-play, or *skiet*. We also got to visit Rabbi Coleman’s old *shule* in the city.

We were really well-prepared. We took a crate with all our gear as well as some pre-fabricated gadgets. In the end our team won the cup and was the overall winners in SA. I still have a small cup which each member received. After more than 35 years, I met up with another team member last year. He now lives in Sydney.



October 1965. Keith Weiner (now in Sydney – left), and Ivor Kosowitz (now in Perth) with a crate a few days before going to Sollelim National Hitcharut (Jamboree) in Bloemfontein. Taken at Yeoville Road, Vredehoek

Winning was really great. However, I recall that the final ceremony took so long that when we got to the station, the train back to Cape Town had started leaving the platform. It was a mad rush to throw all the gear and ourselves onto the train!

In the winter holidays, we went to Jo’burg again via the “Trans Karoo Express”. Once there we were bussed to Magaliesberg for the Habo Seminar. It was always freezing in these mountains but this time we were housed in chalets rather than tents.

These seminars were all about Zionist ideology. However we used to have a *shule* service on Shabbat especially as some of my close mates were religious. I don’t know why they did not go to Bnei instead! It is really a small world as another person who I met at these seminars, also lives in Noranda. (*Editor’s Note: A suburb of Perth, Australia.*)

HABONIM IN THE OLD DAYS FROM ACROSS THE SEAS Part 2

Ivor Kosowitz

When summer arrived, most of us attended camp at Onrus. This was the largest Jewish camp in the southern hemisphere with 1200 kids from 8 to about 25 spending almost three weeks away from home. The infrastructure was huge to cater for everyone. They built two permanent kitchens, ablution blocks, a store and even a hospital with a resident doctor. As the campsite was on the coast, life guards were employed for the duration.

We had a fantastic time, living in the old style canvas bell tents. At night some of the kids would go on “raids” to annoy the others, armed with shaving cream! We built “gadgets” to make our lives more “comfortable.” We also went on hikes. The older you were, the more kilometres you walked. One year it rained, so we ended up sleeping in the rain in the open. Most of us became ill after that!

When we finished school, after the usual year in the South African Army or Air Force (as in my case), you either left the movement, or became a *madrich* (leader), until you made *aliyah*, or got married, or simply left.

During the Apartheid years, we had to be very careful not to make our feelings known to the wider community although we all had strong feelings against it. If you were game enough, you could express your feelings under the auspices of the University of Cape Town. One of my mates did this once at a student demonstration, and got attacked by a police Alsatian!



*Winter Seminar at Camp Kaplan,
Magaliesburg, Transvaal. Mid 1960s*

Once a year, the *Habonim* Concert was held in the huge Weizman Hall in Seapoint. There was a choir which I participated in and an Israeli Dance group which I did not. Various groups staged short plays, and there were solo singers etc. One year, I was in a play about *Shalach Manot* during Purim. Well we had to learn to speak English with a Yiddish accent. This took time and much practice until we perfected it. Then, after the concert, one of the audience came up to me and asked why we did it with a Yiddish accent. He insisted that we should have spoken normally! You can't win, can you?!

One year I was the soundman as I had started my collection of Jewish music way back then. I put together music and sound effects for the plays. The caretaker let us use his *Brunell* Reel-To-Reel Tape Recorder. Now this man was a *wilde-chaia*, and had a very, very short fuse. Now this is what happened. I plugged in my stereo headphones into this tape recorder which was mono. This caused a short circuit, and smoke started coming out of the damn thing with the caretaker, Mr. Ruben, in the hall at the time. Very luckily for me, he did not see the smoke, and I switched the machine off in great haste as I realised what was going on, praying that Mr. Ruben would not turn around. I then switched the recorder on again. No smoke, and it continued to work, and Mr. Ruben had no idea what had happened to his very expensive tape recorder.

Folk singing was big in those days. Some will remember Don McLean, Arlo Guthrie, The Weavers, Joan Baez, Donovan, Miriam Makeba, Jeremy Taylor (Ag Pleez Daddy), Bob Dylan, Pete Seager (We shall Overcome) etc. One of *our madrichim*, Stephen Schulman, composed *Kugelcuffs* to the tune of Greensleeves in 1967. This song became very popular. Here is the chorus which I found buried deep in the internet recently:

*Kugelcuffs was my delight
Kugelcuffs was my kneidel, my joy
Till she ran off with a goyishe boy
On the eve of my barmitzvah*

These were special times for us, just as Habo and Bnei are in Perth today.

SIR HARRY GRAUMAN – ADDITIONAL INFORMATION

In August last year Harold Lewin from Jerusalem posted a message on the SA-SIG Digest requesting information about Sir Harry Grauman who was a member of Parliament in South Africa from 1936 to 1937. Saul Issroff followed this up with an article about Sir Harry in our September 2007 Newsletter (Volume 8, issue 1).

*In his publication – **Book of Memoirs. Reminiscences of South African Jewry**, Nechamiah Dov Hoffmann had the following to say about Sir Harry Grauman:*

Mr Harry Grauman was an alderman in the Johannesburg council before the Boer War. During the war, while in Cape Town, he was chairman of the Uitlander Committee. On his return to Johannesburg he became a town councillor and Chairman of the Finance Committee, a post he held until he became Mayor of that city from 1909 – 1910. During his mayoralty, he had the honour of officiating in many special events. One was the coming into being of the Union of the Provinces, for which he gave a splendid banquet in honour of Lord Selbourne, the first Governor-General of South Africa.

He also had the honour of welcoming the royal guests who had come to South Africa, namely the Duke and Duchess of Connaught and the Princess Patricia. In honour of this occasion the Duke

presented Mr Grauman with a decorative silver “loving” cup or goblet.

After his illustrious mayoral term of office, Mr Grauman again became the chairman of the Finance Committee and it was he who was instrumental in raising a municipal loan of half a million pounds sterling.

In 1915, Mr Grauman was elected with a large majority, to the second Union Parliament with a seat in Parliament in the constituency of Commissioner Street.

Mr Grauman is one of the most prominent Jews in Johannesburg. He is the chairman of many organizations, in which he plays a prominent role. He was also the chairman of the Governor-General’s fund and of the “overseas contingent fund”.

If you wish to purchase a copy of N. D. Hoffmann’s book, please contact Janine at the Kaplan Centre for Jewish Studies and Research, University of Cape Town. Her e-mail address is:

janine@humanities.uct.ac.za

FRANZ GINSBERG AND THE ITO

Adam Yamey



Franz Ginsberg

“Has the world forgotten the massacres in Kieff in 1880, 1881, and 1882, ..., or in Kischinieff and Gomel in 1903? In Kieff the houses of Jews were fired and pillaged. The children were torn from their mother’s breasts and dashed to pieces before their eyes. Four hundred souls were destroyed in two days. ... Then at the massacre at Kischinieff last year the young Jewish girls were outraged before the eyes of their parents. One frantic woman tore herself from her captors and rushed to her daughter’s rescue, but a blow from the butt of a soldier’s rifle scattered her brains. The Pristav and the Politzmaister, with police and soldiery, looked on at the slaughter.” Thus wrote the author Carl Joubert in 1905, after having lived for nine years in the Russian Empire¹.

Reports of atrocities such as those reported by Joubert in 1905 were frequently published in South African newspapers including those which my great grandfather Franz Ginsberg (1862-1936) perused at his breakfast table in King Williams Town. Having left Beuthen in Prussia for British Kaffraria in 1880,

he was by 1905 not only a prosperous industrialist and the Mayor of King Williams Town, but also a Member of the Legislative Assembly of the Cape Colony. The reports of the massacres filled him with concern for the fate of his co-religionists who had not been as fortunate as him to have been able to have found new home in a country where the Jew was held in as high a regard as the gentile. Maybe, it was such a consideration that led him to take a leading role in the short-lived Jewish Territorial Organisation ('ITO'²).

The ITO

In 1903, the British Government, sympathetic to the plight of the Jews in Russia and other parts of the east of Europe, offered the Zionist Congress territory in British East Africa as a national home and country of refuge for the persecuted Jews³. This scheme known as the "British Uganda Programme" captured the imagination and approval of the writer and Zionist activist Israel Zangwill (1864-1926). At the Sixth Zionist Congress held in Basel in 1903, Theodor Herzl (1860-1904), the father of Zionism, proposed accepting the British offer. He had recently visited Russia and seen for himself the plight of the Jews there, and this had impressed on him the urgency of finding a refuge for them⁴. The Russian Zionists were not enthusiastic: they were prepared to consider only Palestine as the homeland for the Jews⁵. A vote was held. However, following a vote a majority of the delegates at the Congress favoured sending an expedition to examine the territory offered by the British⁶. A year later, Herzl died. At the Seventh Congress, held again in Basel, held shortly after Herzl's death, the delegates learnt that Uganda was unsuitable for settlement because of the wild animals there and also because it was considered that the native Masai would be too hostile to have as neighbours⁷. They then voted to consider that the only place that could be considered as a National Home for the Jews was Palestine. No other place would be acceptable.

This decision caused a group of mainly Western Jewish delegates led by Israel Zangwill to lose patience with, and to leave the Zionist movement and to form a breakaway organisation, the ITO. Its objective was to seek an 'empty' territory anywhere in the world which could become a safe refuge for the persecuted Jews.

The ITO in South Africa⁸

In July 1905, the First South African Zionist Congress was held in Johannesburg. One of its resolutions was to instruct the South African delegates who would be attending the forthcoming Seventh Zionist Congress to support the granting of power to consider *any* offer made by any government of a suitable piece of land on which an autonomous Jewish colony could be established. The ITO whose formation followed the Seventh Congress found favour with many Jews - Zionists and others - in South Africa. Soon after the congress held in Johannesburg, branches of the ITO began to be opened all over South Africa.

One of these opened in Cape Town. It was actively supported by leading Jews such as the Reverend AP Bender (1863-1937) and also by leading gentiles such as the novelist Olive Schreiner (1855-1920) and her brother the politician and former Prime Minister of the Cape Colony, WP Schreiner (1857-1919). Olive addressed a meeting of the ITO in 1906 with the words: "*I would welcome the exiled Russian Jew to South Africa, not merely with pity, but with a feeling of pride that any member of that great, much-suffering people, to whom the world owes so great a debt, should find a home and refuge among us; and with the certainty that however broken, crushed and dwarfed he might appear to be by the long ages of suffering and wrong which have passed over him, he would recuperate and rise...*"⁹ Schreiner's words were prophetic: many Jews from Eastern Europe did come to South Africa where they did indeed "*recuperate and rise*". Amongst the great and good who heard these words at the meeting held in the Cape of Good Hope Hall on the 6th of July was my great grandfather Franz Ginsberg¹⁰.

King Williams Town.

A month after the Zionists had assembled in Johannesburg, and a year before he attended the ITO meeting in Cape Town, my great grandfather Franz Ginsberg was elected to serve another term as Mayor of King Williams Town¹¹. In February 1906, he chaired a public meeting in King Williams Town about the ITO. It was the first time that this secularly-oriented man had presided at a specifically Jewish meeting¹². At this gathering a Mrs Auerbach spoke about the ITO. After she had given a lecture about the ITO, Ginsberg's brother-in-law Siegfried Salomon (1870-1913) proposed: "*That this meeting*

of the Jewish people and sympathizers of KWT is of the opinion that the only practical solution of the Jewish problem is the procuring of a colony upon an autonomy basis for those Jews, who cannot, or will not, remain in the land in which they at present live, and pledges itself to give moral and material support to the ITO". This motion found favour with those attending the meeting¹³. A week later the local newspaper noted that both Ginsberg and Salomon had made sizeable contributions to the local Russian Jews Relief Fund.

On Tuesday, the 22nd May 1906, Franz Ginsberg left King Williams Town on the 6.42 pm train bound for Cape Town via Aliwal North, and Kimberley. He arrived at the capital in time for the opening of Parliament three days later¹⁴. It was whilst he was taking part in Parliamentary debates that he attended the ITO meeting mentioned above. Several months later, having returned to King Williams Town, Ginsberg attended a meeting of the town's own sympathisers of the ITO. This was held in mid-October at the Sons of England Hall.

The meeting¹⁵ was chaired by Siegfried Salomon. Franz Ginsberg delivered a very eloquent address on the aims and object of the ITO. First, he pointed out the differences between the ITO and the Zionists. Whilst he was in sympathy with the Zionists, who preferred Palestine to any other country, for they regarded that to be due to the spiritual longing of the Jew for the Holy Land, he regarded the Territorial Scheme to be a more feasible and practical one. He continued his speech by saying that although the Jews in South Africa were in the main law-abiding and good, it was most important that they behaved even better than others in the country, so as to be able to dispel the prejudice and suspicion that existed in certain quarters against the Jews who happened to come from Russia¹⁶. At the end of his speech, Ginsberg urged the necessity of forming a branch of the ITO in King Williams Town. Following this, about forty people enrolled to become members of the ITO. My great grandfather was elected president of the local branch, and Salomon, vice-president. A week later, Ginsberg addressed a large meeting in East London in support of the objects of the ITO.

Shortly after the meeting held in East London, a branch of the ITO was opened in that port. However, after this Ginsberg seems to have had no more public involvement in the ITO. The most

likely explanation of this is that by the end of 1906, interest in the ITO began to diminish rapidly amongst the Jews of South Africa¹⁷.

Assimilation

Franz Ginsberg came to South Africa in 1880, aged sixteen. He came from a religious background. His father, the brilliant mathematician Dr Nathan Ginsberg (1840-1890) turned down the opportunity to take up a professorship at least at two German universities because he felt unable to abandon Judaism and to be baptised, as was required of senior academics in those days¹⁸. Instead, he helped found a Jewish school in Beuthen. Franz came to South Africa partly to make his fortune but also to escape the restrictions imposed on Jews in 19th century Germany. Like many of the Jews who came from Germany to South Africa in that time, he felt that the way to become acceptable in the British-orientated society was to assimilate - to seem less foreign to his British neighbours. This included the suppression of outward manifestations of his inner religious beliefs. In this context, it is interesting that one of the very few public manifestations of his religion was his active involvement in the ITO - an organisation that attracted as many gentiles as it did Jews. Thus, he supported a Jewish cause without risking undue public exposure as a Jew. In all fairness, my great grandfather was a supporter of all the oppressed, regardless of their race, creed, or colour, and is still well remembered and honoured for his championship of the welfare of the black African¹⁹

NOTES

- ¹ *Russia as it really is*, by C Joubert, publ. by Eveliegh Nash: London, 1905 pp. 131- 132. I could not discover much about this author except that he died in London on 17 Feb 1906.
- ² I do not know why the organisation had ITO rather than JTO as its abbreviation.
- ³ See *Brigadier Frederick*, by N Bentwich and M Kisch, publ. by Vallentine Mitchell: London, 1966 p. 16, and also http://en.wikipedia.org/wiki/Jewish_Territorialist_Organization.
- ⁴ *Ibid.*, p. 17
- ⁵ "The 22 Zionist Congresses before the foundation of the State of Israel" by B Zeugin in "The First Zionist Congress in 1897" ed. by H Haumann, publ. by Karger: Basel, 1997, page 245.

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- ⁶ See:
<http://www.jewishvirtuallibrary.org/jsource/Zionism/Uganda.html>
- ⁷ See:
http://en.wikipedia.org/wiki/British_Uganda_Program
- ⁸ For background information, see *The Jews in South Africa*, by G Saron and L Hotz, publ. by OUP: Cape Town, 1955 pp. 276-277.
- ⁹ Quotation from Saron and Hotz, page 54.
- ¹⁰ See *One Hundred Years Ago*, by A. Markman, in *The Herald* (an Eastern Cape newspaper) dated 7 July 2006 (information provided by Becky Horne).
- ¹¹ See *Cape Mercury*, 10 Aug 1905.
- ¹² Saron & Hotz, p.315.
- ¹³ *Cape Mercury*, 6 Feb 1906.
- ¹⁴ *Cape Mercury*, 22 May 1906.
- ¹⁵ Reported in *Cape Mercury*, 15 Oct 1906.

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- ¹⁶ See for example Saron & Hotz, pp. 86-87, and *The roots of Antisemitism in South Africa*, by M Shain, publ. by Virginia: Charlottesville, 1994, pp. 22-26.
- ¹⁷ Saron & Hotz., p. 277. I am not clear why interest in the ITO declined.
- ¹⁸ See *The Education of Nathan Ginsberg*, by A Yamey in *Stammbaum*, **28** (2006).
- ¹⁹ At Union in 1910, he was made a Senator in recognition of his concern for the welfare of these people. When we visited King Williams Town in 2003, we visited the local headquarters of the Steve Biko Foundation. There, we found exhibits about Franz Ginsberg, which demonstrate the high regard in which my great grandfather is held.
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JEWISH HERITAGE TRIP TO LITHUANIA

June 30 – July 10, 2009

***Side trips to Belarus, Latvia, and
NE Poland can be included***

Howard Margol

Trip Background

This will become the 16th annual group trip I have organized to Lithuania and Peggy Freedman's 4th trip. We are familiar with most of the country and have a good "feel" as well as knowledge for the places of major interest.

Prior to the trip we will inform you of the do's and don'ts, what to wear, what to take with you, what to leave home, and many other little tips that help make the trip an enjoyable one. While this is a group trip, we try as much as possible to make it a personal trip. Peggy and I will go out of our way to take care of everyone's personal needs.

We do not organize group trips to Lithuania for profit. My main purpose is to offer Jews an opportunity to go back to their roots, to encourage them to research their ancestors, and to enable them to see the rebirth of Judaism taking place in Lithuania. Since profit is not the main motive, all arrangements are made in a first class manner intended to make the trip enjoyable and meaningful for all. I hope you will be able to join us.

Please respond to LitvakTrip@gmail.com

Howard Margol

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Peggy Freedman

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Email: peggyf@mindspring.com

Tour Features

- Round Trip Airfare (cost not included)
- 11 Day - 10 nights Trip
- Twin bed accommodation with private bath in deluxe hotels
- All meals except one dinner and two lunches included
- Individual "ROOTS" tours to the shtetl(s) of your choice (extra charge)
- Visits to various archives
- Sight-seeing with guide/interpreters to synagogues, cemeteries, museums, ghettos and Holocaust sites
- Meetings with Jewish Community leaders
- Transportation in Lithuania via modern air-conditioned buses with on-board toilet.
- Group organized by Howard Margol and Peggy Freedman who have years of experience in traveling and researching in Lithuania.

Dates

Depart: Tuesday, June 30, 2009

Return: Friday, July 10, 2009

Cost

Land portion: \$1,995.00 - Per person, double occupancy - Singles supplement \$500.00. This price is based on a minimum of 15 individuals in the group in order to obtain group rates. There is an additional charge for individual "ROOTS" shtetl tour. The cost of a car, driver, and guide/interpreter could be \$300-\$375 per day depending on distance traveled. The one night hotel cost (during your roots tour) could be \$65 to \$95 for each of your driver and guide. *That is per car, not per person.*

Airfare

Approximately \$1,300-\$1,600 round trip per person from New York or Atlanta. Departure taxes and visa fees are extra. The travel agent I use in Atlanta can arrange flights from your city to Vilnius, Lithuania for you or you can use your local travel agent or your flyer points if you prefer.

Travel Agent

For those who may need help in arranging their airline tickets, Joanie is handling the travel arrangements for our "Litvak Trip". She can be reached at joanie@pacetravel.com or at Pace

Travel, 3715 Northside Parkway, Building 200, Suite 440, Atlanta, GA 30339. Tel: 770-431-1400, Fax: 770-431-1410. Toll free: 1-800-423-9522. Website: www.pacetravel.com (\$50.00 per ticket charge).

Every group member leaves from their home city and we all meet in Vilnius, Lithuania, on July 1st.

Reserve your space

Send a \$300.00 per person deposit to American Fund For Lithuanian-Latvian Jews, Inc., 4430 Mt. Paran Parkway NW, Atlanta, GA 30327-3747. (Attention: Litvak Trip 2007). Please send personal checks only as the Fund is not set up to accept credit cards. The trip is sponsored by the American Fund and \$300 of your land cost is tax deductible for US citizens. A letter to that effect will be sent to you prior to the end of 2009 but it would be best for you to check with your tax preparer. The group will be limited to 25 people so it is advisable to send your deposit in as soon as possible. In past years we have not had a problem in filling up the trip.

Deposit fully refundable

If cancelled prior to April 1, 2009, the deposit is fully refundable. If cancelled prior to May 1, 2009, 50% of your deposit will be refunded and the balance considered as a donation to the American Fund. The balance of your payment, minus the \$300 deposit, must be received no later than May 15, 2009.

With a U.S.A., Canadian, or Israeli passport a visa for Lithuania, Latvia, or Poland is not required. A visa is required for Belarus.

The cost of the trip is based on \$1.42 USD to equal one Euro. If the dollar is weaker than that in May, 2009 we may have to charge an additional 5%. Since no profit motive is involved, there is no built in profit to overcome currency fluctuations. Every effort will be made to avoid an extra charge.

Itinerary

Tuesday June 30

Departure City / Europe

Depart from your city with overnight flight to Europe.

Wednesday July 1

European City / Vilnius

Arrive in Europe and change planes for flight to Vilnius. Afternoon of rest and relaxation.

Welcome dinner with invited dignitaries.

Thursday July 2

Vilnius

Morning visit to the State Historical Archive where you will see original records going back to the 15th century. With advance preparation, you will see and obtain copies of original records of your ancestors. After leaving the archive we will tour the Jewish Community Center where we will meet with the main leaders of the Jewish community, visit the Ezra Medical Centre, the Room of the Righteous Christians as well as other exhibits.

Friday July 3

Vilnius

Morning visit to the Jewish Holocaust Museum and also the new Jewish Tolerance Center. After lunch, we will go to the pits at Ponar (Paneriai) where 70,000 Jews were murdered. We will also stop at the Jewish cemetery where the famous Gaon of Vilna is buried.

Saturday July 4

Vilnius

Attend morning services at the only remaining Synagogue in Vilnius. After lunch we will take a guided walking tour of the former ghetto area.

Sunday July 5

Morning visit to Trakai including the castle there dating from the 14th century. This was the original capital of Lithuania.

Afternoon free to relax or sightsee.

Monday July 6*Roots Tour*

This is the first of two days reserved for “roots” tours. You will spend the day in the shtetl(s) of your choice retracing the steps walked by your ancestors. A car, driver and guide/interpreter will be pre-arranged for you. You will spend the night in the nearest city offering hotel accommodation. (Additional charge for car, driver, interpreter, and hotel rooms for them. *That is per car, not per person*).

Tuesday July 7*Roots Tour*

This is the second day of your “roots” exploration. At the end of the day, everyone meets back together in time for dinner at our hotel in Kaunas.

Wednesday July 8*Kaunas*

The morning will be spent at the Kaunas Archive. After lunch, we will tour the Slobodka ghetto and the IX Fort. We will also stop at the famous Slobodka Yeshiva. Those who are interested will be able to attend evening *minyán* at the “Blue” Synagogue, built in 1890, the only Synagogue in Kaunas not destroyed during the Holocaust.

Thursday July 9*Kaunas*

In the morning we will tour Kaunas including the house where Chiune Sugihara lived and issued transit visas that saved 2,300 Jews. After lunch we will leave Kaunas and travel to Vilnius. On the way we will stop in the village of Ziezmara and see one of the few remaining wooden synagogues in Lithuania. Farewell dinner in Vilnius where we will spend the night.

Friday July 10*Vilnius/Home City/or Elsewhere*

Morning departure for the flight back to your home city, or elsewhere.

NOTE - If you would like to extend the trip and visit other cities in Europe, arrangements can be made.

SURNAMES APPEARING IN THIS NEWSLETTER

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The numbers in brackets refer to the page numbers where the surname appears:

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