Jewish Genealogy Downunder

A Metahar House (for burial preparation) was established at the Brighton General Cemetery a decade after Jewish burials began around 1900 to provide for those families residing in the southern suburbs. For more about the history of this heritage-listed garden cemetery, see page 7.

INSIDE THIS ISSUE

OCTOBER 2012 MEETING

The Australian Jewish Genealogical Society (Vic) and the Makor Jewish Community Library invite you to hear

Allan Jankie

My Genealogical Tour in Poland

Wednesday, 10 October 2012 at 7.30 pm

Allan Jankie, President of the AJGS (Vic), recently spent a week in Poland researching his ancestral roots. Travelling extensively through Poland, he discovered a number of very useful sources of information, along with interesting facts about his own family background. If you are thinking about visiting Poland or have friends planning such a trip, this talk will provide some excellent tips and guidelines.

Lamm Jewish Library of Australia, 306 Hawthorn Road, Caulfield South, Victoria 3162.

All welcome. Members $4; non-members $8. Enquiries: admin@ajgs-vic.org.au or (03) 9523 6738.

NEW MEMBERS

The AJGS (Vic) extends a warm welcome to the following new members:

• Eunice Abrahams

• Kathleen Newman

EDITORIAL

Inscriptions on the head stones in cemeteries have always been a valuable source of information for family researchers. Not only do they provide information about deceased, they also provide information about past and living relatives.

This issue of our newsletter features a short history of a picturesque and rarely visited Jewish cemetery situated in the heart of residential South Caulfield, namely the Brighton General Cemetery. Few burials have taken place in the past few decades, as it filled up long ago and only recently has there been an effort to restore the Metahar House and research and collect the story of the Jews buried there. It is hoped that this short article will stimulate interest.

My early ventures into genealogy included frequent visits to cemeteries and recording the basic information about relatives whose names I recognised. I recall my surprise in discovering the grave of a four-year-old brother of my maternal grandfather. With the extensive digital indexing of names and photographing of headstones, such discoveries are commonplace on the home computer.

Those searching for ancestors might start with the huge database of the Australian Jewish Historical Society (Vic). This database was created by its honorary secretary, Beverley Davis OAM, and can be searched online at www.bd-bd.info. No new entries have been made for some decades, but do not despair; the Melbourne Chevra Kadisha has a link to its archive, 'Find your loved one', which is updated regularly. The MCK database can also be found on the JewishGen JOWBR registry.

Other Jewish cemeteries include the excellent Rookwood Jewish Cemetery in New South Wales. Visit the website at www.rookwoodjewishcemetery.com.au/.

In the next issue, we will provide a short history of another little known local Jewish cemetery.

Wishing all our Jewish readers L'Shana Tova.

Lionel Sharpe
Editor

Can you help support our website?

The AJGS (Vic) is seeking a volunteer to assist the webmaster of our website.

The current website is based on Joomla, so previous experience working with this content management system would be beneficial. Skills in PHP or other scripting languages would also be an advantage.

After an initial period of updating the content, we expect that less than an hour per week will be required to keep the site current.

Please contact Debbie Jurblum on 0411 699 991 or debbiejurblum@gmail.com if you are interested.

I was born in Melbourne, and my family are from Poland and Russia. I am married to John Eisner, whose family is from Germany. Recently, I have been helping our grandchildren with their understanding of their heritage and roots. With the addition of our son-in-law Mark Lissek and our daughter-in-law Kate Ulman, we have expanded our family tree.

In 1993, I travelled with my family to America to visit my aunt (actually my mother's cousin). We had become very close and loved spending time with her. While there, Aunt Selma talked about all her cousins and ancestors in the Kogus and Dolgin families, and she offered to write all what she knew down on paper in a large tree. Her memory astounded me. That is what started me on genealogy. Then and there, I purchased my first family tree program. We are all so grateful to Aunt Selma. Sadly, she passed away only a few years later.

At that time, both my mother and father had died, but my father's brother Peter was still alive, and also blessed with a good memory. I received from him the details of the Degenszajn and Pydra family. So by the year 2000, I had completed my family tree using these details, and also the details received from a family member in Israel who had done lots of research in Germany, of my husband John's mum's family (Selig and Israel).

In those early years, I enjoyed going to the LDS FamilySearch Center every Tuesday morning to peruse the microfiche records. The most interesting and heart-wrenching record I found was the original copy of the Minority Census of Berlin 1939. In this record, I found John's grandfather's name noted, along with his wife's name, stating their birth date and place and that their grandparents were Jewish. In the margin was a notation, which I found out from Jewishgen Gersig means "it is done" – in other words, they had been transported to the camps.

I have been a member and donor of JewishGen since those early days, and have used Viewmate on JewishGen to good advantage. I uploaded my great grandfather's passport booklet from St Petersburg, which was all in Cyrillic. A very generous lady from Canada translated the many pages of this booklet, telling me about the most interesting facts about Jewish life in Russia at the turn of the century.

I would like to recommend to all new researchers to ask your elderly family to relate all that they know about their history. You will note that our memory of present day happenings is not good, but memories of our childhood and the people around stays with us. Ask questions that will trigger a memory. That is the most important start to genealogy and your family tree.

I am looking forward to a new direction while joining the committee. I wish all our members a very happy, prosperous and fruitful new year.

Rene Eisner (nee Degen)

The following is a selection of the synagogue records recently added to collections held by the AJHS (Vic) and AJGS (Vic) at the Lamm Jewish Library of Australia.

A more detailed list can be found at www.ajgs-vic.org.au.

Adelaide Hebrew Congregation
Births: 1842–1953
Marriages: 1946–1951
Deaths and cemetery leases: 1922–1951

Auckland Hebrew Congregation (New Zealand)
Deaths: 1844–1976
Marriages: 1860–1952

Brisbane Hebrew Congregation
Births: 1861–1944
Marriages: 1868–1946

East Melbourne Hebrew Congregation
Marriages: April 1857 – June 1917 (excluding 1884–1888)
Marriages: August 1917 – June 1949
Marriages: July 1949 – August 1949
Ketubot: March 1889 – January 1929
Deaths: July 1914 – July 1934

Great Synagogue (Sydney)
Births: 1826–1877
Bride groom index
Burials: 1846–1943
Marriages: 1832–1952

Hobart Hebrew Congregation
Births: 1844–1863
Deaths: 1844–1863
Marriages: 1840–1883
Members list: 1844
Minutes: January 1842 – June 1922

HOBART
Harrington Street Cemetery and Cornelian Bay Cemetery (historical notes)

Melbourne Hebrew Congregation
Marriage applications: 1880s, 1950s, 1890s – 1920s; very poor condition
Marriage intentions: 1890s–1940s, 1940s
Certificates of consent to marriage of minors:
2 April 1873 – 17 May 1902; 18 March 1941 – 17 August 1955; 26 January 1942 – 8 August 1950.

The AJGS (Vic) and AJHS (Vic) collections in the Lamm Jewish Library of Australia will now be open on

Sundays from 2 pm to 5 pm

All welcome

For access on Mondays to Thursdays, please make an appointment with one of the following:

AJGS (Vic) President Allan Jankie: allanjankie@gmail.com
AGJS (Vic) Secretary Lionel Sharpe: sharpe@aapt.net.au
AJHS (Vic) President Howard Freeman: howfree40@gmail.com
AJHS (Vic) Secretary Liz James: lizronjames@hotmail.com

From Lodz to Wyszogrod: a journey of discovery

By Sara Elkas

When I visited Poland for the first time in early 2010, I had no idea where it would take me. All I wanted to do was see the country where both my parents came from and that has always been associated in my mind with the Holocaust. More specifically, my late father Meir (Majer) Lewin (1916–1990) was the only survivor of his immediate family. My father was one of the 'lucky' ones, as he left Poland with his younger brother just before the war to avoid being drafted into the Polish army. He spent the war in Siberia and Minor Asia, going back to Poland after the war to find that no-one else from his family was alive. His younger brother was one of those who disappeared in Russia never to be heard of and presumed killed by the German army.

From left: Etamar Laron, Sara Elkas and Jenn Lewin.

Like most tourists, I went to Warsaw and Krakow and, of course, Auschwitz. I visited the beautiful Renaissance town of Zamosc, where my mother's family came from, and was able to find the building where they had lived in the street that is still called after the Yiddish writer Y L Peretz. And then I went to Lodz where my father was born. I spent a day going to the Radegast Station Memorial, the New Lodz Jewish Cemetery and walking around the Lodz Ghetto area. I had no idea at the time that I was only a couple of streets away from where my grandparents and aunts had lived before being transported to the death camp.

I came back to Melbourne determined to find out more about the fate of my paternal grandparents, uncles and aunts. My father told me next to nothing about them, and I didn't even know the first names of his five siblings. My starting point was asking the Lodz Civil Records Office for my father's birth certificate. This proved rather difficult, not the least because my father's 'official' birth date in Israel turned out to be three years younger! I enlisted the services of Krystyna Duszniak (www.losthistories.com) and was finally able to receive my father's birth certificate. This opened the door to other information about the family from the Lodz State Archives, JRI–Poland, JewishGen and Yad Vashem. Only a few months later, I had all the names of my father's siblings and birth records and even discovered that his older sister, Estra Fajga, had been married and had had a son. I found out that my father's parents, three sisters and five-year-old nephew were all transported to the Chelmno death camp. I have accomplished what I set out to do. However, while grieving for their untimely deaths, I am now also able to celebrate their lives.

In the process of looking for records about my grandparents, Szmul Ber Lewin (b. 1881) and Sara (Sura) Wolman (b. 1884), whom I am named after, I was surprised to find out that they weren't born in Lodz but came from a small shtetl near Warsaw on the Vistula river called Wyszogrod. Again I requested their birth records from the Plock Archives and was able to learn the names of their parents. However, my big break came when I heard about the Wyszogrod Books of Residents, which are not yet online but are available from JRI–Poland. The books of residents, a kind of census, give details of all people living in a particular 'house' number including birth/death and names of parents. In no time, I had hundreds of people on my family tree, whereas I had started with virtually none. This wasn't the end of the story either. I learned that my great grandfather Shlomo (Szlama Zelman) Lewin (1860–1884) had a brother called Pinchas (Pinkus). With the help of the Wyszogrod Yizkor Book, I found out that Pinchas had perished in the Holocaust but a number of his children and grandchildren survived. I then came in contact with two of his descendants, Dr Jenn Lewin and Etamar Laron, and to my utter amazement I found that my father had second cousins that he never mentioned to me. And one of them was living only half an hour away from where we had lived in Israel. In fact, I found out that I had living Lewin relatives in Israel, the USA and even Australia. I met some of them in NYC in 2011, and there is going to be another reunion of the Lewin clan from Wyszogrod in Israel in December 2012.

This year, after attending the genealogy conference in Paris, I again visited Poland, but it was a very different experience to the last time. When I went to Lodz this time, I had a number of addresses to check up. Furthermore, I had the death record and location details in the New Lodz Cemetery (from JewishGen burial database) of my uncle Shlomo (Szlama Mordka), my father's older brother, who died young before the war. Unfortunately, none of the addresses where my family had lived exist any longer but the streets and neighbourhoods gave me an idea of how it used to be. There was also a park nearby with a river running through it, and I believe this was where my father used to go swimming instead of going to school.

When I showed the location of my uncle's grave to the Polish woman who works at the cemetery, she said that

I could look for it myself or she would come with me for a small fee. I chose the latter and I am glad I did as there is no way I would have found the grave myself. We had to go through wild grass up to my knees and fallen logs, not to mention broken head stones. We located the area where she said my uncle's grave was, but we had a very hard time finding it. I was beginning to give up hope when suddenly we came upon it. It took my breath away. Because my father had told me that the family was very poor, I was expecting a very basic headstone, but it turned out to be beautifully engraved with a striking image of a broken tree branch (pictured below). Both the words and the image spoke to me of the grief of my grandparents who lost their first born son at the early age of 21.

I went to Wyszogrod for the first time on the day before I left Poland. Chris, the private guide I hired on advice from another researcher, came to the hotel a little after 9 am and we started off for Wyszogrod. It took less than an hour to get there. We parked and had a look at the Vistula River, then walked down the main road. Chris talked to some people on the street and asked if they knew a local 'historian', but they weren't forthcoming. Then we came across a woman who was in charge of the local child care centre. She started making some mobile calls and within five minutes it was all happening. She took us to the town hall, where we met the mayor, who was very welcoming. He ordered that the local museum be opened for us, even though it was closed for the holidays. The woman in charge of vital records for Wyszogrod was instructed to show them to us. As well, the local 'historian', a history teacher who had initially studied to be a priest, was summoned to show us around.

We went through about 10 years of vital records, and Chris found the original birth record of my uncle Hananje Lewin and some other family records. We left the woman in charge to photocopy them (they cost 5 zl) and made our way to the museum, which was mainly displaying models of ships that used to carry goods on the river. The manager was very knowledgeable regarding Jewish history in Wyszogrod and surrounding districts, and he had an address book, circa 1920, of property owners in Wyszogrod. Unfortunately, he was not able to find an address for my grandmother's family but he promised to email me the address if he did find it.

The history teacher (Jarek) then led us on an extended tour of everything (it is a small place!). We went to the vacant lot where the synagogue used to be and saw the steps that led to the river. He took us to several areas where the houses had been Jewish owned. We went back to one of the houses on the main road where I knew the husband of a Lewin cousin of my father had lived before the war. Jarek was able to take us to the back of the building, where there were storage areas for wood and coal. An old woman came out of one of the 'flats', and when Jarek spoke to her she was very friendly and agreed to let me go inside. It was tiny and obviously hadn't changed much in the time the family had lived there. We also went to the Jewish cemetery, which was in a very sad state, a lot worse than the Lodz cemetery. Besides a memorial to the Jews of Wyszogrod (pictured below), we could only find one old headstone with a recent plaque attached.

Chris and I suggested that Jarek come to a restaurant with us to have lunch, but he insisted on taking us to his place so his wife could cook for us. As a compromise, we went to the supermarket and bought food along with us. Their home, on the outskirts of town, was very lovely with lots of trees and flowers. His wife, a retired teacher, couldn't do enough for us and offered us two types of soup, vegetable and mushroom. Both were very tasty, from their home-grown crop of fruits and vegetables.

Jarek's wife mentioned that her 90-year-old mother lived with them and that she might know something about my family. But first Jarek took us to a church in a village nearby where a ceremony for a late local dignitary was taking place and Jarek was going to play the organ and sing. It was all very interesting and Jarek did sing like an angel. When we returned to Jarek's house, we met his mother-in-law, who had dressed in her finery, it seemed in our honour. Unfortunately, she didn't remember my grandparents and family but she told us about a Jewish woman, Dora Buchner, who she had worked for and how she was taken away by the Germans. She got very emotional and cried when telling us that she had managed to get into the ghetto and bring food for Dora but Dora yelled at her to leave immediately so as not to risk her own life.

It was almost 6 pm, and we needed to be on our way back to Warsaw. We had an emotional farewell and Jarek and I hugged and kissed three times (French style). I felt like I had made a real connection. It finished up being a coming home of sorts for me!

Sara Elkas is a member of the AJGS (Vic).

In search of the missing Barnetts

My great grandparents were Abraham and Rachel Barnett, and they lived in London England from the 1860s until they died in the early part of the 20th century. Abraham and Rachel had six sons and one daughter.

Two of those sons were Hyman, my grandfather, who was the eldest, and Spiers, who settled in Australia. The remaining children with one exception remained in England.

In or about 1899, one brother, Lazarus Barnett, who had married Fanny Keys before he left England, settled in Brooklyn in the US. He did not keep in touch with his English family, and no-one knew what happened to him and whether he had any descendants. My late father, Harry Barnett, told me of the mystery of his missing uncle Lazarus Barnett. Over the years, I became intrigued as to what happened to the missing Barnetts.

In 1998, I happened to be in Washington and I took the opportunity to search the National Archives, which had the 1920 census. There I found recorded Lazarus and Fanny living at the time of the census in Brooklyn with their children Lawrence, Lillian and Raymond. The fact that they had two sons encouraged me to start my search, as I knew the family name would be continued for at least one generation.

Over the next 14 years, I carried on my search through death certificates, cemeteries, funeral parlours, local genealogists and even the Chabad. Most people

search for ancestry. In my case, I was searching for descendants and that can be more difficult.
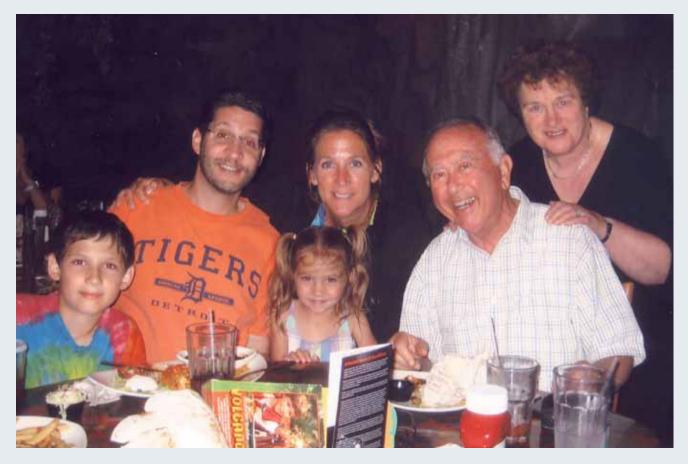
In December 2011, I finally had a current address of the widow of George Barnett, a grandson of Lazarus Barnett. I wrote to her and she passed on my letter to her nephews, Lonnie and Steven Barnett, who were the great grandsons of Lazarus Barnett. What ensued was a series of emails and letters as we filled in much of the history of our families in the US and Australia. An exchange of photos showed the similarity of some members of our respective families.

Steven lives in Rochester New York, and Lonnie lives in Lansing Michigan. In June, together with my wife Naomi, we visited Chicago. Lonnie (Hebrew name 'Eliezer') organised to come to Chicago with his wife, Karen, and his son Eric (10) and daughter Sarah (3). We spent a delightful day with them, while we pieced together family anecdotes stretching over the last 112 years. It was truly a magical experience for me.

Lonnie is in his forties, so he is of my own children's generation, and it gives me pleasure to see my children and Lonnie emailing each other.

My search over the last 14 years for the missing Barnetts has been completed. For me it has been a truly worthwhile and fulfilling experience.

Mel Barnett OAM

Barnett family descendants meet for the first time: From left, Eric Barnett, Lonnie Barnett, Sarah Barnett, Karen Barnett, Mel Barnett and Naomi Barnett in Chicago in June 2012.

The Brighton General Cemetery

Little has been written about the origins of the Jewish section of the Brighton General Cemetery, at the corner of North and Hawthorn Roads, South Caulfield. I would guess that few have even visited this cemetery, as few burials have taken place in the past few decades but this is now changing.

Opened in September 1855, the cemetery is one of Melbourne's oldest and most significant burial grounds. Twenty-nine acres on a red gum flat were reserved in 1853, on the north side of Henry Dendy's Special Survey, and in December 1854 the first Trustees were appointed.

The first Trust comprised of six men who each represented a religious denomination. In 1908, Phillip Blashki joined the Board as a representative of the Jewish community. It was the oldest continuous Cemetery Trust in Melbourne until 2007, when the Brighton General Cemetery amalgamated with Cheltenham Pioneer Cemetery, Cheltenham Memorial Park and Bunurong Memorial Park.

On 1 March 2010, Cheltenham and Regional Cemeteries Trust along with Springvale Cemetery became part of the Southern Metropolitan Cemeteries Trust, which now administers the Brighton General Cemetery.

Since the first recorded burial on 14 October 1855, more than 70,000 interments have taken place. For almost half a century the cemetery was the largest in south-east Melbourne. During the golden era of the 1920s, the cemetery averaged 1,350 burials each year.

Brighton Cemetery is a Victorian garden cemetery of heritage significance and renowned throughout Australia for the many notable military figures and artists buried within its grounds. The most well known are the graves of Sir John Monash (pictured below) and his wife, Lady Hannah Victoria. An imposing Lodge was built in 1892, and the Office and Boardroom were completed in 1929.

The early development of the cemetery was not easy. The new trustees had to meet at least every quarter and were beset by numerous problems. A major one was to get the trustees together for a meeting: 'the site was remote, the roads terrible, the streets unlit, and the trip from Big Brighton settlement was a challenge in the evening'.

Finding sufficient money to develop this huge area was, in itself, a nightmare. Keeping sufficient land cleared to provide immediate space for burials was also a problem.

A decision was made to allow nearby residents to graze their cows in the grounds to keep the grass down. This had to be discontinued when the roaming cows began to knock over expensive new headstones and packs of wild dogs prowled the cemetery.

Top: The Lodge, circa 1892.
Above: The Metahar House, opened in April 1910.

Jewish burials started in earnest at the Brighton cemetery about 1900 when the Jewish section of the St Kilda Cemetery became full and Brighton became geographically important for those living in the southern suburbs.

This is why Phillip Blashki, a prominent Jewish businessman, took the initiative to have a Metahar House built there. He raised the money and building started in 1909, and it was opened in April 1910.

Dr Malcolm Fredman has written a biography of Phillip Blashki, which was published in the *Cemetorians* magazine. The Brighton Cemetorians is a non-profit community group formed in 2005 to raise awareness of the cemetery. It also produces the magazine and runs regular group tours.

Dr Fredman began to take an interest in the cemetery in 2003, especially the derelict state of the Metahar House for which no organisation would take responsibility. Finally, responsibility was accepted by the Jewish Community Council of Victoria, which delegated it to the Melbourne Chevra Kadisha for repair and maintenance. About 20 grave sites have been recently found (paid for but never used) and a brick path has been re-allotted as burial space.

Cemetorians researcher Lois Comeadow is compiling a list and biography of all the Jewish burials at Brighton. If you are able to assist with information, please contact Dr Fredman by email (fredmanm@netspace.net.au).

This article was co-authored by Dr Malcolm Fredman, Lois Comeadow and Lionel Sharpe.

Researching family history in South Africa

Bubbles Segall presented the following information at a recent meeting of AJGS (Vic) members and visitors in Melbourne, Victoria.

South African Jews began leaving their country of birth in the second half of the 20th century for many different reasons, among them social and political instability, increasing violence, the belief that Apartheid would never change, and economic uncertainty. With a similar climate, culture and language, Australia became a destination of choice for many. According to Suzanne Rutland in *The Jews in Australia* (CUP, 2005), South Africans constituted 12.5% of all Jews living in Australia – 58% in Sydney, 26% in Melbourne and 13% in Perth. Based on the 2001 census, between 14,000 and 15,000 Jews born in South Africa were estimated to be living in Australia. The following information provides guidelines and resources for those whose antecedents arrived in South Africa.

History of Jewish settlement

Jews are first mentioned in South Africa as employees of the Dutch East India Company, set up at the Cape in 1652 by a Batavian, Jan Van Riebeeck. This first white settlement acted as a supply station for the company's shipping fleet trade between Europe and the east. The first Jews to be employed by the Dutch East India Company were Samuel Jacobson and David Heilbron. As the Dutch East India Company only allowed Protestant Christians to reside at the Cape, they were baptised in the Dutch Reformed Church in 1699 and became assimilated. The prohibition against practising Jews continued in the Cape until 1803, when the colony came under the control of the Batavian Republic.

Legal immigration of Jews to South Africa began at the beginning of the 19th century, when freedom of religion was permitted. By 1880, significant numbers of Jews began arriving from the Russian Empire, especially from Kovno, now known as Kaunas in Lithuania. Economic reasons, pogroms and other factors influenced their migration to South Africa. Once families were settled, they encouraged others to follow.

The improvement in mass transportation during this time would also have been a motivating factor to Jews wishing to escape the hardship of life in the Russian Empire. Railway lines were being laid at an increasing rate, linking small towns with cities, and steamships replaced sailboats for ocean crossings. Competition among shipping companies was fierce, resulting in affordable prices for passengers.

British shipping agents set up sub-agents in Lithuanian shtetls who accepted bookings for passages to South Africa. Many passed through Grimsby or London and were taken to the Poor Jews Temporary Shelter in London, where they were housed and received medical services and travel advice. Many records from the shelter are available online: www.sansa.uct.ac.za/cgi/cgi_shelter.exe.

Although many Jews remained at the Cape, many travelled to other centres. The discovery of gold in the Transvaal in 1886 and diamonds in Kimberley offered strong potential for economic success.

First congregation

The first Jewish congregation in South Africa was founded in 1841 in Cape Town by an English Jew, Benjamin Norden. He was one of about 16 Jews who arrived in the eastern Cape as part of a group known as the 1820 Settlers. They were parties of white British colonists encouraged to make the move to South Africa to defend the eastern frontier against the Xhosa people and to increase the number of English speaking people in the country.

The inauguration took place on 21 September 1841 in Benjamin's house in Hof Street in Cape Town. The worshippers included 17 adults and one child. The following week, 10 men met at the home of Simeon Marcus in Loop Street and established the Society of the Jewish Community of Cape Town.

Genealogical resources

Birth certificates

Birth records date back to the year 1901 only. Unfortunately, to apply for a certificate, you need to know the information you probably want from the certificate in the first place! An Application for Birth Certificate form B1-154 needs to be completed and returned to the South African High Commission, State Circle, Yarralumla, ACT 2600. Payment of $11 (Australian dollars) must be made out to the South African High Commissioner for each certificate. Bank cheques or postal money orders are acceptable but personal cheques and credit cards are not.

To download an Application for Birth Certificate form, see www.sahc.org.au/certificates/Birth_Certificate.htm.

Marriage certificates

As with birth certificates, marriage records only date back to the year 1901. Applying for a marriage certificate is a time-consuming task which can take six to nine months to process. As with birth certificates, an Application for Marriage Certificate form Bl-130 needs to be completed and returned to the South African High Commission, State Circle, Yarralumla, ACT 2600 together with payment of $11 (Australian dollars) made out to the South African High Commissioner for each certificate. As with birth certificates, bank cheques or postal money orders only are acceptable.

The South African High Commission in Canberra does not accept telephone inquiries on the progress of applications. However, if a request must be made, this should be in writing not before at least three months after the application form has been submitted.

Unlike Australian marriage records, South African marriage records do not record the names and occupations of the parents of the bride and groom. To download an Application for Marriage Certificate form, see www.sahc.org.au/certificates/Marriage_Certificate.htm.

Census

Unfortunately, census records in South Africa are routinely destroyed after statistical information has been extracted.

Wills, probate and naturalisation records

These documents can be found at the South Africa National Archives: www.national.archives.gov.za/naairs_content.htm. This site contains information about archival material references and not the actual documents. Users need to visit the archive in person or hire a local researcher to acquire copies of documents.

Left: The marriage certificate of my parents. Information includes their occupations, ages, addresses prior to marriage, date of marriage and places of birth.

Deceased estates

Information about deceased estates can be obtained from the offices of the Master of the Supreme Court. Documents may only be viewed during a personal visit. Requests are not entertained via snail mail or email. For addresses of the six offices, see www.justice.gov.za/master/contacts.htm.

Ancestry24

This is a comprehensive online information source for anyone researching their South African roots. The database includes information on births, death notices, burials, shipping records, cemetery records, voter lists and much more. This site can be accessed at http://ancestry24.com/.

The Kaplan Centre

The South African Centre for Migration and Genealogy Studies was set up to research the estimated 15,000 core families who migrated to South Africa between 1850 and 1950 from England, Germany, Lithuania, Latvia and Belarus. The centre is part of the Isaac and Jessie Kaplan Institute of Jewish Studies, University of Cape Town.

The centre aims to map the entire history of migration to South Africa and to integrate the genealogical data in multidisciplinary research initiatives. This searchable website contains a wealth of information and is updated regularly. It includes information on shipping manifests, cemetery records, some marriages, military records, naturalisations, deaths and estates. To access the website, see http://chrysalis.its.uct.ac.za/CGI/cgi_Rootweb.exe.

Cape Town Jewish cemeteries

This website has information including Yahrzeit dates; photos of headstones; arranging for the reading of psalms at the graveside on anniversary dates; arranging for Kaddish to be recited; and arranging for the repair of memorial stones if required.

While the basic information is available without any charge, additional information and services are provided for a cost.

Visit the website at www.jewishcemetery.co.za/Search.php.

South African Jewish Board of Deputies

This organisation is the central representative institution of the South African Jewish community. It has two good sites:

1. www.jewishsa.co.za/pg/145 – an extensive collection of newspaper cuttings from the end of the 19th century and a computerised index to the Jewish Chronicle Abstracts from 1885 to 1910.

2. www.africanjewishcongress.com/ – information on Jews and Jewish issues in other African countries.

South African Friends of Beit Hatfutsot

This group has been documenting the history of the Jews in the country towns and villages of South Africa. To date, five volumes have been published covering the northern and eastern areas of the Transvaal, the northern, southern, eastern and western Cape, the Orange Free State and Kwa-Zulu Natal. A further volume on the Transvaal is currently being researched and written. These volumes contain a mountain of information for researchers.

To purchase any of these volumes or to find out more about this project, contact the coordinator, Elona Steinfeld, at museum@beyachad.co.za.

South African Jewish Genealogy Special Interest Group

The SA-SIG provides a free exchange of ideas, research tips and information on South Africa, Lesotho, Botswana, Zimbabwe, Zambia, Swaziland, Mozambique, Kenya and the former Belgium Congo. Subscribe to this free discussion group at www.jewishgen.org/safrica/subprimer.htm.

It also provides a quarterly newsletter – visit www.jewishgen.org/safrica/newsletter/index.htm – and maintains an extensive collection of information for those researching their Southern African roots. For more information, see www.jewishgen.org/safrica/.

Professional researchers

Anne Clarkson provides an efficient and comprehensive service throughout South Africa. She is able to obtain documents at any of the archives in South Africa for a fee. She can be contacted at anne@family-research.co.za.

Another researcher, Tobi Swart, will do research and photocopying at the National Archives of South Africa in exchange for an agreed fee. Tobi can be contacted at tswart@xsinet.co.za.

Acknowledgements

Bubbles Segall

Jews in Poland: a timeline

Jews have been recorded to have lived in Poland since the 10th century. The earliest inhabitants were merchants and they were followed by those fleeing persecution from various places. Listed below are just some of the important dates in the history of Jewish life in Poland.

880–900 Legend has it that a Jewish delegation from Germany pleaded with Polish Prince Leshek to allow Jews admission to Poland, which he granted. No proof of this has ever been found.

960 The first recorded Jew, a merchant from Spain named Ibrahim Ibn Yaqub (Abraham ben Yaakov), travels to Poland from Tortosa and writes a description of the country. Over the next two centuries, Jewish artisans and merchants seeking asylum from the crusades settle in the provinces near the Austro-German border: Krakow, Posen, Kalisz and Silesia.

1206 The first Polish coins with Hebrew inscriptions are minted.

1264 Statute of Kalisz issued by Boleslaus the Pious, Duke of Kalisz. This establishes The General Charter of Jewish Liberties in Poland, the legal foundation of Jewish presence in Poland.

1267 A Catholic backlash to the statute occurs. The Council of Wroclaw creates segregated Jewish quarters. Jews ordered to wear special emblems and banned from holding public positions higher than Christians.

1334 King Kazimierz (Casmir the Great) Wielki extends the Statute of Kalisz and broadens Jewish privileges throughout Poland.

1348 The first blood libel against the Jews in Poland is recorded following the Black Death that swept through Europe.

1349 A pogrom in Silesia results in Jewish migration to Poland.

1367 A pogrom occurs in Poznan (Posen).

1388–1389 King Wadislaw 2nd marries Jadwiga, the daughter of Louis 1st of Hungary and as a result Lithuania is united with the Kingdom of Poland. Broad privileges were extended to Lithuanian Jews.

1407 A blood libel occurs in Krakow.

1423 The Statute of Warka forbids Jews the granting of loans against 'letters of credit and mortgage' and limits loans to moveable property only.

1454 New pogroms in Krakow and Poznan.

1483 Jews expelled from Warsaw.

1495 Jews expelled from Lithuania. Jews are expelled from Krakow. The city obtains a 'royal privilege de non toleradis Judaeis' (not to tolerate the Jews). Jews settle in the nearby town of Kazimierz which eventually becomes a suburb of Krakow.

1500 Jews expelled from Spain, Portugal, Hungary and many German cities move to Poland.

1501 King Alexander of Poland readmits Jews to Grand Duchy of Lithuania.

1509 Rabbi Jacob Polak sets up a yeshiva in Krakow teaching the Talmud.

1525 The first Jew is knighted without the requirement to abandon Judaism by King Sigismund 1st.

1534 King Sigismund 1st abolishes the law that requires Jews to wear special clothing. The first book printed in Yiddish, a Tanach concordance by Rabbi Asher Anschel, is published in Krakow.

1540–1620 Immigration of Mizrahi Jews from the Ottoman Empire.

1547 The first Hebrew Jewish printing house is founded in Lublin.

1572 Rabbi Moses Isserles, the Remuh, passes away in Krakow. He is buried next door to the synagogue named after him.

1580 First session of the Council of Four Lands (Va'ad Arba Aratzot) in Lublin. The four lands were Greater Poland, Lesser Poland, Lithuania and Ruthenia. Jews were able to travel freely between these areas, working as tax collectors, traders and artisans. Jewish communities were able to govern themselves through administrative units called Kehillot.

1586 King Stephen Bathory, under whose reign Jews had prospered, passes away. Legend has it that his 'Court Jew', Shaul Wahl, was king of Poland for one night until Bathory's successor was named.

1618–1648 The Thirty Years War brings in the last major wave of Jewish migration from western Europe.

1623 A separate Jewish 'Diet' (Va'ad) for the Grand Duchy of Lithuania is convened.

1632 King Ladislaus 4th of Poland forbids anti-Semitic books and printings.

1633 Jews of Krakow are granted a privilege of forbidding Christians into their quarter (Kazimierz). Ghetto established in Vilna.

1648 The Jewish population of Poland reaches 450,000 (4.5% of total population). The worldwide population of Jews is estimated to be 750,000.

1648–1655 A Ukrainian Cossack, Bohdan Khmelnytsky, leads to the Chmielnicki Uprising, resulting in the massacre of up to 100,000 Jews.

1700 The founder of Hasidism, Israel Ben Eliezer (the Ba'al Shem Tov), is born in Podolia in the Ukraine.

1750 Jewish population of Poland reaches 750,000, about 80% of world Jewish population.

1761 A provincial court in Galicia orders the burning of the Talmud.

1764 The Polish Parliament (the Sejm) abolishes the Va'ad on the grounds it is no longer capable of levying Jewish taxes.

1772 The Vilna Gaon passes a 'herem' on the Hasidim. Conflict between Hasidim and their religious opposition the Mitnagdim becomes acute.

1772–1795 The partition of Poland between Russia, Prussia and Austria takes place. The old privileges of Jewish communities are denounced.

1791 Catherine the Great establishes the Pale of Settlement as a region for Russian Jews. It extended to eastern Poland and included the territory of current-day Latvia, Lithuania, Ukraine and Belarus.

1792 Polish Jews constitute 10% of the total population of Poland.

1794 Berek Joselewicz formed a Jewish cavalry regiment that took part in the Kosciuszko Insurrection. He was killed in battle in 1809 near Kock while fighting Austrian forces.

1798 Rabbi Shneur Zalman of Lyady founds Hasidic Lubavitch movement.

1802 Volozhyn yeshiva is established. It was considered the most important centre of Talmudic learning in the 19th century.

1806 A progressive synagogue is established in Warsaw.

1807 The Constitution of the Duchy of Warsaw, set up under Napoleon, grants Jews equal rights.

1823 The first newspaper in Poland, *Dostrzegacz Nadwislanski – Der Beobachter van der Weschel*, published in Polish and Daytch-Yiddish, is established.

1827 The Tsarist authorities institute the draft for underage Jews and make the Jewish communities responsible for its implementation.

1831 Jewish militia units take part in the defence of Warsaw against the Russians during the November Uprising against the Tsar.

1846 Abortive uprising in Krakow against Austrian rule is supported by local Jews.

1848 Jewish emancipation in Prussia.

1849 Jewish emancipation in Austria.

1852 First synagogue sermon in Polish delivered in Warsaw.

1859 Polish newspapers in Warsaw initiate anti-Semitic media campaign.

1860 Proto-Zionist movement Chibbat Zion established in Russian Poland.

1862 Jews are granted equal rights in the Russian partition.

1868 Due to restriction of Jewish rights beyond the Pale, thousands of Russian Jews move to Russian Poland.

1876 Jan Jelenski publishes his pamphlet, 'The Jews, the Germans and us', which becomes the first manifesto of modern Polish anti-Semitism.

1878 Naphtali Hirsh Imber, from Galicia, writes the words of 'Hatikvah'. The Great Warsaw Synagogue opens.

1880 World Jewish population is around 7.7 million, of which Poland accounts for 3.5 million.

1881–1883 Pogroms in Russia, including Russian Poland, follow the killing of Tsar Alexander 2nd.

1882 First Zionist rally held in Lvov.

1892 Workers' strike in Lodz turns into an anti-Semitic riot.

1897 The first Russian census numbers 5.2 million Jews plus 4.9 million Jews in the Pale. The BUND (General Jewish Workers Alliance of Lithuania, Poland and Russia) is founded. Polish delegates participate in the first Zionist Congress in Basel.

1898 Pogroms in Galicia.

1902 Zionism banned by Tsarist authorities.

1904 Founding conference of Zionist Socialist movement Poalei Zion held in Krakow.

1905 Pogrom in Bialystok by Russian troops following aborted revolution.

1908 Mass circulation Yiddish newspapers *Hajnt* and *Moment* established in Warsaw.

1913 Zionist-Socialist youth movement Hashomer Hatzair set up in Galicia.

1914 World War 1 breaks out. 400,000 Jews flee Russian advances in Austrian Poland while Russian authorities deport 600,000 Jews into Russia.

1915 Much of Russian Poland is occupied by Germany and Austria.

1916 Polish branch of Agudat Israel is founded with Hasidic support.

1917 The Russian revolution sees the overthrow of the Czar. The Pale of Settlement is abolished.

1918 Poland gains independence; partitioned areas are reunited. A Polish pogrom in Lvov after Poles win battle with Ukrainians leaves 150 dead.

1918–1919 Ukrainian armies of Ataman Petlura commit mass pogroms of Jews in former Polish eastern territories. An estimated 100,000 Jews perish at the hands of Ukrainian, Russian and Polish forces.

1919 Polish forces take Vilna and commit a pogrom. Polish forces commit a pogrom in Pinsk. Jewish Delegations Committee represents Polish Jewry at Versailles peace conference. First parliamentary elections give 11 seats to Jews in Polish Sejm (Parliament).

1920 Polish-Soviet war. Polish Jewish army volunteers interred by Polish authorities.

1921 Polish-Soviet peace treaty in Riga. As a result of being forbidden to work in the Soviet Union, hundreds of thousands of Jews move to Poland. Polish Constitution is established.

1923 *Nasz Przeglad*, the largest Jewish daily newspaper in Polish, starts publishing in Warsaw.

1924 Immigration to the US ceases. According to a census, there are 2,989,000 Jews in Poland (10.5% of total population). Jewish youth constitutes 23% of all high school students and 26% of university students.

1925 YIVO scientific institute founded in Vilna.

1926 Polish government declares support for the Balfour Declaration.

1930 World Jewry population is estimated at 15,000,000 of which Poland has 3,500,000. Rabbi Meir Shapiro founds Yeshivas Chachmes Lublin, a worldwide centre of Orthodox learning.

1933–1939 German Jews attempt to emigrate but almost all countries close their borders. Most of these German Jews find temporary asylum in Poland.

1935 Museum of Jewish Art opens in Lvov.

1936 Pogrom in Przytyk.

1936 Polish PM Felicjan Slawoj Skladkowski officially endorses economic boycott of Jews. Polish Primate August Cardinal Hlond endorses boycott of Jews. First Congress of Polish progressive Judaism.

1937 Bench ghettos officially introduced in Polish universities. The number of Jewish publications in Poland reaches 130. The greatest hit of Polish Jewish cinema, *The Dibbuk*, opens in Warsaw.

1938 Jews are banned from practising as lawyers. Hesz Grynszpan, a Polish Jew, assassinates a German diplomat in Paris in outrage over persecution of Polish Jews in Germany. This is commonly regarded as the pretext the Nazis used for Kristallnacht.

1939 Germany invades Poland from the west, the Soviet Union invades Poland from the east and Poland is divided in two. About 62% of Polish Jews lived in the German-occupied territory and 38% in the Soviet-occupied territory. The Jewish population of Poland is estimated at 3,474,000. 130,000 soldiers of Jewish descent served in the Polish Army at the outbreak of the war. Jews constitute over 10% of Polish military casualties in the September campaign. About 32,216 Polish Jewish soldiers and officers died during the war and 61,000 were imprisoned by the Germans. First ghetto in German-occupied Poland is established in Piotrkow Trybulanski.

1940 Jews constitute 18% of the Polish Army set up in exile in France. Mass deportation of Polish citizens (30% of them Jews) begins in Russian-occupied Poland. Soviets murder interned Polish officers in Katyn and other locations (10% were Jews). The Warsaw Ghetto, the largest in German occupied Poland, is set up. All private property and businesses owned by Jews in Soviet territory are nationalised. At year's end, the Warsaw Ghetto population reaches 380,000.

1941 Nazi Germany invades Soviet Russia. Pogroms ensue, and German death squads murder hundreds of thousands of Jews. The exiled Polish PM warns the population against participating in German atrocities. Poles murder hundreds of their Jewish neighbours in Jedwabne. Death penalty for Jews leaving ghettos and for Poles assisting them is introduced by German occupation authorities. Chelmno, the first death camp, is set up.

1942 United partisan organisation is set up in Vilna Ghetto. First Jewish transports reach Auschwitz. Ha-halutz ha-Lochem underground partisan organisation set up in Krakow ghetto. Polish National Council in London launches an appeal to Allies to prevent the German attempt to murder all Jews in Europe, the first time the German extermination policy is publicly identified. Mass deportations from the Warsaw Ghetto to Treblinka commence. Polish underground Council to Help the Jews is set up.

1943 Warsaw Ghetto Uprising triggers smaller similarly doomed uprisings in Bialystok, Czestochowa, Bedzin and Krakow. Shmuel Zygelboim, Bund member of the Polish National Council, commits suicide to protest world indifference to the mass murder of Jews.

1944 Last transport leaves the Lodz ghetto for Auschwitz. About 1000 Jews participate in the doomed Polish Warsaw uprising.

1944–1945 Eastern Poland is liberated by the Red Army. A Communist-dominated government is set up which cedes Poland's eastern territories to Soviet Russia. An agreement to expatriate ethnic Polish and Jewish citizens from these territories to Poland is signed with Moscow.

1945 Germans destroy remaining death camps in Poland and force-march survivors to Germany. Jewish Religious Congregations recognised by the Polish Communist government, but denied the rights to pre-war communal property. A government decree legalises the seizure of Jewish property previously seized by the Nazis. 250,000 Jews returning from Soviet Russia are met with growing hostility. The American Jewish Joint Distribution Committee (Joint) is granted the right to operate in Poland. First post-war pogrom in Krakow.

1946 The Kielce pogrom kills 42 Jews. By the end of the year, more than 100,000 Jews have fled Poland.

1947 Auschwitz-Birkenau State Museum established through an Act of Polish Parliament. Jewish Historical Institute is established in Warsaw to collect and preserve records and artefacts of Jewish life. Poland actively supports the UN Lake Placid resolution on partitioning Palestine.

1948 Tens of thousands of Holocaust survivors leave Poland for Israel and the US. The remaining Jewish population in Poland is estimated at 100,000.

1949 Emigration to Israel is blocked by the Polish authorities.

1950 Joint forbidden to operate in Poland.

1953 Israeli Consul expelled.

1956 New repatriations of Soviet Jews commence. Aliyah to Israel recommences. Joint allowed to operate again.

1958 Jewish museum opens in Krakow.

1967 After the Six Day War, Poland breaks off relations with Israel.

1968 Communist regime sponsored anti-Zionist campaign in Poland sees most remaining Jews (about 20,000) emigrate. Joint again forbidden to operate. Jewish schools disbanded.

1972 Last Rabbi in Poland, Wawa Morejno of Lodz, emigrates.

1975 Poland co-sponsors the UN's Zionism is Racism resolution.

1981 The Polish Solidarity Movement condemns anti-Semitism.

1984 First informal contacts between Polish and Israeli governments. Carmelite convent set up on the site of the Auschwitz death camp.

1987 Catholic Church and Jewish organisations sign an agreement regarding the moving of the Carmelite convent.

1988 Inaugural summer program of the Jewish Culture Festival in Krakow. Direct air link between Warsaw and Tel Aviv established. March of the Living is held for the first time at Auschwitz.

1989 Fall of Communism in Eastern Europe. Menachem Joskowicz, a Polish-born Israeli, becomes Poland's first Chief Rabbi since the 1960s. Joint operates in Poland again. First Jewish kindergarten opens in a private apartment in Warsaw. Poland volunteers replace Hungary as main transit point for Russian Jews migrating to Israel.

1990 Poland becomes the second ex-Communist country (after Czechoslovakia) to re-establish diplomatic ties with Israel.

1991 Polish President Lech Walesa visits Israel and delivers speech, asking for forgiveness of wrongs committed against Jews in Poland.

1992 Israeli President Chaim Herzog visits Poland. Poland co-sponsors the repeal of the UN's Zionism is Racism resolution.

1993 Under pressure from the Pope, the Carmelite convent at Auschwitz relocates. 50th anniversary of the Warsaw Ghetto Uprising, attended by Polish President Aleksander Kwasniewski and Israeli PM Yitzchak Rabin. Lauder Morasha Elementary School opens in Warsaw.

1997 *Midrasz* magazine, a Jewish monthly, is launched.

2005 Jewish Heritage Initiative in Poland opens its Warsaw office.

2007 Jewish Genealogy Learning Centre is established within the Jewish Historical Institute.

Sources

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1000 years of Jewish life in Poland, Taube Foundation for Jewish life and Culture
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Collated by Allan Jankie

'Google Translate' for Android with OCR
Is this what genealogists have been waiting for?

Recently, I read an article about an added feature to Google Translate, which made the genealogist in me quite excited!

As you may know, Google Translate is the translation application developed by Google that can be used to translate text or an entire web page on your PC or smartphone. The exciting feature that Google has added is Optical Character Recognition (OCR). So how does that help us?

Imagine you are reviewing a document in a foreign language. It may be a birth or marriage certificate, a letter containing some important facts etc. Until now, if you wanted to translate it, you could do one of the following:

• Ask a person familiar with this language to do the translation (issues – how do you find that person and how do you deliver the document to them?).
• Type the text manually into a Google Translate page within your browser, and press the 'Translate' button (issue – what if the document is in a non-Latin alphabet, and you cannot type it on the keyboard of your PC or smartphone?)

But now, thanks to OCR, you have an additional option, and it seems to be the easiest one of all.

Using your Android smartphone or tablet (sorry, no 'i' devices), open the Google Translate app, and push the newly added camera icon in it, which will activate the device's camera. After taking a picture of the document, brush the text you want to translate with your finger, and presto, the app will translate it for you. How amazing is that?

What is even more amazing, using OCR, Google will translate hand written documents as well! (Of course, with more errors than typed text.)

Oh, did I mention that all of this is free? And needless to say, there are many non-genealogical uses for this as well (eg for the traveller in a foreign country: menu translations, sign translations).

And now the fine print:

• As mentioned above, it works only with Android smartphones or tablets.
• Android operating system version 2.3 and above is required.
• Currently, it will translate 'only' Czech, Dutch, English, French, German, Italian, Polish, Portuguese, Russian, Spanish, and Turkish texts. (Google says more languages are in the works.)

For those interested in more details, see:

• https://play.google.com/store/apps/details?id=com.google.android.apps.translate
• http://reviews.cnet.com/8301-19736_7-57490525-251/google-translate-for-android-adds-ocr/

Disclaimer: I did not use the app myself, so the above is based on published information only. Hopefully, someone will use the app and share the experience with all of us.

Reuven Shefer <miaminice377@yahoo.com>

JGD editors' note: One AJGS (Vic) member found translation results using this app were mixed, and that perhaps further refinements need to be made before it becomes more reliable.

Berlin Jewish marriage register 1852–1855 online

I have transcribed the Berlin Jewish Marriage Register for 1852–1855 into a spreadsheet, which you can download from www.einewhouse.0catch.com/. It's the second item from the top.

I wish to thank the Leo Baeck Institute, which owns the copies I used (part of the Jacob Jacobson collection) and Judy Nathan Elam, who obtained permission to post. I have offered the spreadsheet to two sites but as I have yet to receive a response, I'm posting it on my personal webpage for the time being.

I don't have additional information for any of the marriages. I transcribed everything I could read; illegible sections are clearly marked. If a field is blank, that field was not part of that record. (Record-keeping was not as standardised as it is now.) I transcribed names as they appeared. These may not always be the now-standard spellings. As there are fewer than 1000 entries, browsing is feasible.

Irene Newhouse <einew137@yahoo.com>
Kihei HI, USA

Austria SIG – IKG Records, July 2012

I previously wrote about the problems I was experiencing getting access to the IKG files (Israelitische Kultusgemeinde Wien – Jewish Community of Vienna) on familysearch.org and received some incredible assistance from several people, whom I have thanked individually.

However, until a few days ago, I had not been able to get access to the files myself, and only today was I able to work out how to manipulate access – especially when there are up 300 or more files in each group. It was frustrating. However, today, I tried again, and voila! I managed to hop through the large number of files and then manipulate to the birth dates I was looking for.

I was very surprised to find that the record for Paul WEISS, born 2.10.1890, also included the date he (and probably his wife) left Vienna for Shanghai, and also, most surprisingly, the date of his death in Shanghai. I actually have a photo of his grave, plus some wonderful WWI military photos (including one of Paul taken at Theresienstadt, where he must have been based) and also WWI photos of some of his brothers.

Although my knowledge of German is virtually nil, with the help of several dictionaries I have been able to work out some of the headings and the information, although the addresses are difficult to interpret. But his mother's maiden name is much clearer on his birth record than it was on his sister's record (Malvine, my step grandmother). All his older siblings were all probably born enroute at various places from Kraliowitz Ledec, Bohemia to Vienna, so I doubt I will ever find their birth records, let alone the names of their descendants.

I do hope that more IKG records will come online eventually, as there are so many records I would like to view. Many thanks to IKG, familysearch.org and AustriaczechSIG researchers.

Lorraine Bertelsen <leah9knud@activ8.net.au>
AJGS (Vic) member

We invite all members of AJGS (Vic) to contribute their success stories to share with the readers of Jewish Genealogy Downunder.