

1: Biography - Sir William McMillan - Australian Dictionary of Biography

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Persistent URL for this entry [http:](http://) Sydney became a transit point on their long-distance journeys. Apart from replenishing supplies and repairing their vessels, the crews were able to rest and interact with the settlers of the new colony of New South Wales. These ship visits played a key role in establishing early links between Russia and Australia. As Russia and Britain were by then allies, Sydney celebrated with great fanfare. Visits by Russian ships to Sydney became more frequent in the s. Of note was the visit in of a squadron of four sloops which made Port Jackson their base during their research mission in the Pacific. While their ships were refitted and repaired, the Russian seamen became a familiar sight around Sydney. The Russians were given most-favoured-nation status and treated as brothers-in-arms. These sentiments changed dramatically as Russo-British relations deteriorated after Tsar Nicholas I brutally suppressed the Polish uprising in , and the Crimean war of 1856 prompted widespread Russophobia. He looked after the interests of the growing number of Russian subjects in the colony, assisted with arrangements for ship visits and represented Russia in matters of state, including the inauguration ceremony for the Commonwealth of Australia held in Centennial Park in Sydney on 1 January The earliest was Constantin Milcow, a horse-breaker born in Moscow, who arrived on the Atlas III , to serve a seven-year sentence for stealing bacon. He was known to work around Sydney between and Russian seamen also jumped ship in Sydney in this early period. Their number grew to in and by Initially, ethnic Russians and other Eastern Slavs Byelorussians, Ukrainians comprised a very small percentage of their number 18 most were Jews, followed by Finns, Poles and Balts. After the completion of the Chinese Eastern Railway in Manchuria in , many of them travelled to Australia through China and across the Pacific. Among the first wave of Russian migrants arriving before World War I , most of the long-term settlers were drawn from minority nationalities, while ethnic Russians, initially at least, saw their time in Australia as temporary. A benevolent society, aimed at uniting the Russian community and helping new arrivals, was formed in Sydney in and a branch of the Brisbane-based socialist Union of Russian Workers some years later. Russian settlers entered actively into the life of their adopted homeland and helped to build the nation. In the Bolshevik regime appointed Peter Simonov, [11] a Russian revolutionary activist in Australia, as Consul-General, though he was not recognised by the Australian government. White Russians in Sydney The second wave of Russian migrants, who arrived in the s, were the so-called White Russians 18 loyalists of the Tsarist regime, who fled Russia in the wake of the Bolshevik Revolution and civil war. After the defeat of the White Armies in Siberia, most of them had crossed the border into Manchuria in northern China and later made their way to Australia via Japan. As Brisbane was the first port of call for the Japanese steamers in which they travelled, many of them settled in Queensland, though some ventured further south to Sydney. Building a new life in Sydney in the difficult economic circumstances of the s and s was not easy for the Russians, especially those who had to learn a new language. Work was scarce and few were able to find employment in their previous professions. Some bought chicken farms on the outskirts of Sydney, other took on menial labour. The census recorded Russians in New South Wales. By 18 , their number had risen to 18 , an estimated three-quarters of them living in Sydney. The club also helped new arrivals find work, accommodation and their way around in their new city. After relocating to larger premises, first at George Street, then George Street, the staunchly pro-monarchist Russian House became the heart of Russian social and cultural activities in Sydney. It had a large Russian language library, provided a meeting place for musical, drama, literary and chess groups, and a venue for theatrical performances, concerts and dinner dances. In June 18 , the Day of Russian Culture was launched there at a jubilee celebration of Russian poet Alexander Pushkin, which the community continues to celebrate annually. It was the centre of Russian Orthodox life in Sydney until the early s and still functions. Their marriage in 18 in the Greek Church was probably the first Russian Orthodox wedding in Sydney. Davidenkov served as President of the Russian

House for many years, while Irina worked in its library and was the first teacher at its Russian school, which opened in 1892. These quickly became meeting places for European migrants, businessmen and coffee-drinking intellectuals, and brought to the city a degree of European sophistication. Ivan Repin also funded the publication of *The Russian in Australia*, edited by Davidenkov, which appeared between 1900 and 1905, and was revived from 1910 to 1915. As in other capitals, they played to full houses and their innovative style left a lasting legacy on Australian ballet and music. Some of the artists stayed on in Sydney and became part of the Australian arts scene. Politically, the Sydney Russian community in the 1890s and 1900s was polarised over the fate of their homeland. Most were pro-monarchist and anti-communist, though they varied in the strength of their commitment to the cause. Activists founded organisations like the Military Union, the Russian Monarchist Group, and the National Alliance of Russian Solidarists (NTS), while others took a more passive approach, focusing on building their new lives in Australia. From 1900 to 1915 they operated from a rented room in Oxford Street. By 1915, the pro-Soviet group had moved to new premises which they registered as the Russian Social Club at George Street, directly across the road from the rival pro-monarchist Russian House. Soviet films were screened there and dances and concerts held to raise funds for the USSR. At the height of sympathy for Soviet Russia, a benefit concert to celebrate the defeat of the Germans at Stalingrad drew a crowd of people. Such support did not last long beyond the Allied victory. By the end of the 1940s, the Russian community again split along ideological lines. Russians in postwar Sydney 1945–52 With the arrival of several thousand Russian refugees from war-torn Europe in the aftermath of World War II, Sydney displaced Brisbane as the main centre of ethnic Russian settlement in Australia. Most of the refugees had been taken to Germany as prisoners of war or forced labour, and ended up in the Displaced Persons (DP) camps. The majority then chose to settle in Sydney, where they were able to establish themselves successfully in a time of full employment. In Australia, most kept a low profile and remained aloof from the Russian cultural community. Russians from China 1949–52 The Chinese Communist Revolution in 1949 prompted thousands of ethnic Russians and Russian Jews, many of whose families had lived in China from the early 1900s, to seek refuge in Sydney. In the late 1940s and early 1950s, the majority came from the international settlements in Shanghai and Tientsin. Among them were refugees evacuated from Shanghai to the Philippine island of Tubabao shortly before the fall of the Kuomintang government in 1949. Like the DPs, this group initially had to work off two-year contracts. Most then settled in Sydney. In the mid-1950s, Russians from Xinjiang, often of mixed Russian-Chinese descent, managed to escape China ahead of the Cultural Revolution, which brought migration from China to a complete standstill until the 1980s, when the final groups arrived. Over half of the 14,000 people who arrived under the special humanitarian program for White Russians from China between 1955 and 1960 settled in Sydney. Most were well educated, entrepreneurial and often multilingual. They succeeded in business and worked in technical professions. Graduates of the Harbin Polytechnical Institute found ready employment as engineers and draughtsmen in various departments of the New South Wales public service. Sydney Russians were among the angry crowd of several thousand trying to prevent her departure. After their defection the Petrovs initially stayed in a safe house at Palm Beach, before slipping quietly into suburban Melbourne under assumed names. Exception was made for Russian cultural performances and many took their children to see Russian artists who visited Sydney in the 1950s, including the Stars of the Bolshoi Ballet, the Berioska Dance Company and the Great Moscow Circus. Building community With the influx of Orthodox believers to postwar Sydney, the Russian Orthodox Church began to play a key role in Russian community affairs. Strathfield soon became the hub of Russian cultural life in Sydney. Russian bakeries, delicatessens, and other businesses opened in Strathfield and neighbouring Burwood. This became a permanent centre of Russian cultural activities, hosting theatrical groups, musical, ballet and folk dance ensembles, as well as exhibitions of Australian Russian artists. By this time, community organisations also shifted their attention from the needs of Russians abroad to local welfare needs. In 1955 the Committee to Aid Russians in Europe and Asia, established in 1945 to assist refugees, was transformed into the Russian Relief Association in Sydney with a focus on care for elderly Russians. They established the St Sergius Retirement Village in Cabramatta and later a nursing home and other facilities. As the community grew, Russian Orthodox churches and Saturday schools were established in other areas where many Russians lived, including Fairfield, Cabramatta, Hurstville, Carlton, Blacktown and Croydon. During

the s, the schools held cultural performances at an annual celebration of the Day of the Russian Child. The language study undertaken at these schools equipped the students to sit exams in Russian at School and Higher School certificate levels. The club hosted concerts and meetings with visiting Soviet artists in association with the Soviet Consulate in Sydney. In , the club continued to celebrate events like Victory Day and is popular for its Russian restaurant. Russian language media got a boost in the late s with the launch of ethnic radio station 2EA and later SBS, which broadcast an hour-long Russian program five days a week. Since , SBS television has screened a daily Russian news service. In , the nationwide Russian language newspaper Edinenie Unification , established in Melbourne in , moved its operation to Sydney. Today it also publishes online. Over a thousand arrived also in Sydney, mainly from Russia, the Ukraine and Kazakhstan, sponsored by the Jewish community. Many settled in the eastern suburbs, especially around Bondi, where Russian delicatessens, restaurants and video shops soon flourished. Most were well-educated professionals and entrepreneurs with a good knowledge of English. Some, including academics, information technology specialists and musicians, brought with them highly marketable skills and talents. Others brought venture capital and trade connections. Among the new Russian language publications launched were the weekly newspaper Gorizont Horizon in and a journal, Avstraliiskaya Mozaika Australian Mosaic in . The latter journal aims to introduce Russian migrants to Australia and its culture. Since the late s, Russian schools have opened in the eastern suburbs of Maroubra and Bellevue Hill. Historical legacy and broader engagement Since the s various Russian language publications have emerged in Sydney with the aim of documenting the legacy of the Russian community in Australia. These include the quarterly journal, Avstraliada , as well as two volumes on the history of Russians in Australia, edited by Natalie Melnikov. The Russians of Sydney have also deepened their cultural engagement with the broader community. The Sydney Balalaika Orchestra, established in , brings together musicians of different ethnic origins to perform Russian folk music both in Australia and abroad. Since the demise of the Soviet Union, and with it the ideological differences that polarised Russians for so long, contacts between Russians in Sydney and their historic homeland have increased significantly. Travel and tourism have grown in both directions, as has contact through the internet and the World Wide Web, and many Sydney Russians watch Russian television directly via satellite. While people listed the Russian Federation as their place of birth, 14, claimed Russian ancestry and 13, spoke Russian at home; espoused Russian Orthodoxy, while Jews claimed Russian ancestry; people born in China claimed Russian ancestry, while who were born in China espoused Russian Orthodoxy and Chinese ancestry; Russian speakers were born in the Ukraine, of them Jews. These statistics are indicative of the many streams of the Russian diaspora who have come to Sydney and contributed to the richness of its multicultural society. All census references in this article are taken from this source.

2: Biography - Selwyn Havelock Watson Craig Porter - Australian Dictionary of Biography

Australian Dictionary of Biography, Volume ,Pik-Z by John Ritchie, Diane Langmore Since , the Australian Dictionary of Biography has provided concise, informative, and fascinating descriptions of prominent men and women who contributed their vision and energies to a growing nation.

From he taught in turn at Adelaide and Unley District high schools. In April Rossiter was appointed inspector of schools for the Northern Territory. After gaining a diploma of education from the University of Sydney, he rose to classics master and then deputy-headmaster from at East Maitland, and deputy-headmaster at Parramatta High School. Granted study leave in , he visited England, Europe and North America, and was awarded a doctorate of letters by a university in Indiana to which he had submitted a thesis. The identity of the awarding institution remains unknown. Although highly regarded at Thornburgh, Rossiter moved to Perth in January to take up the headmastership of Wesley College. Despite the Depression and competition from three longer established non-Catholic schools in the Perth metropolitan area, Wesley trebled its enrolments to three hundred during the s to emerge as the largest independent school in Western Australia. It achieved better results in public examinations than its rivals. Rossiter instilled in his pupils a strong commitment to citizenship and in founded the Wesley Hundred, a community-service corps of senior boys whose meetings followed a Masonic-like ritual. Assisted by a commanding physical presence, an authoritative style of public oratory, regular use of his doctoral title, and a shrewd cultivation of politically and socially influential contacts especially fellow Freemasons , Rossiter became a well known public figure. He was respected, even revered, by successive generations of students, but his treatment of the teaching staff was sometimes gruff and insensitive, and relations with his governing body, the Wesley Church Trust, were soured by his reluctance to relinquish his post at the age of The veto was lifted only when it was confirmed that he would leave in December After his retirement, Rossiter continued to participate in community affairs. He was a member of the senate of the University of Western Australia and warden of convocation In he was appointed C. Survived by his wife, two sons and one of his two daughters, he died on 3 September in Royal Perth Hospital and was cremated with Anglican rites. His portrait by Margaret Johnson is held by Wesley College. Dean of graduate studies, vice-president and provost, he was elected a fellow of the Royal Society of Canada. He died suddenly of arteriosclerosis on 21 February in Helsinki and was cremated; his wife, daughter and three sons survived him. A Rhodes scholar at Merton College B. Gregory, Building a Tradition Perth, P.

3: Professor Melanie Nolan - Researchers - ANU

This article was published in Australian Dictionary of Biography, Volume 16, (MUP), James Leonard Rossiter (), headmaster, was born on 9 November at Crystal Brook, South Australia, eldest of four sons of South Australian-born parents Samuel Rossiter, a Wesleyan minister, and his wife Emma Thyrza, née Mitchell.

He was commissioned lieutenant in the 58th Battalion, Militia, in and promoted major in . Meanwhile, he studied commerce part time at the University of Melbourne. Although he was wounded in the thigh at Jezzine on 14 June, he remained on duty until ordered to hospital. He was awarded the Distinguished Service Order. One member of his staff marvelled at his extraordinary concentration and grasp of the overall picture throughout the demanding campaign. After returning to Australia, he was posted to Port Moresby in March with the temporary rank of brigadier and placed in command of the 30th Brigade, the only Militia formation then serving outside Australia. Aware that his brigade had recently been assessed at the bottom of the scale in combat readiness, he introduced A. His judgement that some members of the exhausted 21st Brigade, A. The static warfare in this area, where he also commanded A. In November he was given command of the 24th Brigade, which was stationed near Sattelberg, New Guinea. His men rated him highly for the changes he made in administration and the way he conducted the successful Finschhafen campaign. He was appointed C. He also continued to serve in the Citizen Military Forces, commanding the 6th Brigade from , and the 3rd Division from as a temporary major general substantive January . In he was the C. In Porter was appointed chief commissioner of the Victoria Police. Although the choice of an outsider was controversial and provoked an outcry from the police, he held the post from January until his death. His genuine concern for, and pride in, those he commandedâ€”in war and peaceâ€”emerged repeatedly in his correspondence and public statements. Survived by his wife and their two sons, he died of a coronary occlusion on 9 October at Mentone and was cremated. Long, To Benghazi Canb, G. Paull, Retreat from Kokoda Melb, D.

4: 24th Brigade (Australia) - Wikipedia

This article was published in Australian Dictionary of Biography, Volume 16, (MUP), Charles Curnow Scherf (), by unknown photographer, Australian War Memorial, UK

Sent out in to join A. On first arriving, McMillan had joined the Sydney School of Arts Debating Club where he met budding politicians like Sir George Reid and Sir Edmund Barton , developed his talent for public speaking and sharpened his already considerable knowledge of literature and economics. By the s, through his lectures, articles and letters to the press, he was recognized as an authority on commercial matters and spokesman for the interests of Sydney importers. As such he headed a party revolt when Parkes resigned in pique in on trivial Opposition charges of corruption. After a narrow Free Trade victory at a consequent general election, Parkes was forced to reconstruct the ministry as an unequivocal Free Trade combination: McMillan became treasurer and deputy leader. Parkes was not an easy chief to follow. His refusal to consult ministers brought cabinet dissension and several plots to unseat him in favour of McMillan or James Bruncker. McMillan offered his resignation but the governor Lord Carrington persuaded him to withdraw and, with ruffled tempers smoothed, the treasurer remained at his post until pressure of private business forced him to resign in July In McMillan respectâ€™even affectionâ€™for Parkes in fact ran deep. He was appointed K. McMillan represented Burwood in the Legislative Assembly in His early hostility to Reid waned as the latter consolidated the Free Trade party and proved himself a shrewd and capable leader. He lectured on public finance to the Institute of Bankers of New South Wales and, though a political opponent, was consulted by Sir George Dibbs on banking legislation during the crisis of The McArthur firm was reconstructed in and conditions for such importers worsened during and after World War I. On 15 November McMillan had been granted a judicial separation from his wife and custody of his four children, and on 3 September a decree absolute. She was president of the National Council of Women of New South Wales in and was involved in several charitable organizations. McMillan died at his home, Althorne, Woollahra, on 21 December and was buried with Wesleyan forms in the Anglican section of Waverley cemetery. A son and two daughters of his first marriage and his second wife and their two daughters survived him; Lady McMillan married Andrew Munro in An enlightened conservative, in his public life he did his best to vindicate the uses in government of good management and probity. His letters to Parkes, especially those written at the time of his divorce, reveal a man of great sensitivity and inner resourcefulness. Deakin, *The Federal Story*, H. Brookes ed Melb, J.

5: Biography - Mervyn Victor Richardson - Australian Dictionary of Biography

This article was published in Australian Dictionary of Biography, Volume 16, (MUP), Mervyn Victor Richardson (), inventor, was born on 11 November at Yarramalong, New South Wales, second son of Archibald George Heron Richardson, a schoolteacher from Ireland, and his native-born wife Charlotte Martha, nÃ©e Griffith.

Archibald taught in country schools and in Sydney from 1910. After being apprenticed to a jeweller, he worked as a signwriter. In 1914 he helped his elder brother Archibald to build a low-winged monoplane, for which they designed a radial engine with contra-rotating propellers. The brothers were filmed demonstrating the machine at Mascot, Sydney. Later that day Archibald, who had invested everything in the project, crashed the aircraft beyond repair. In the 1920s Mervyn worked as a motorcar salesman. This venture gave him his first taste of success and financial security, but the business did not survive the Depression. By the early 1930s Mervyn, Vera and their baby son Garry were reduced to living in a single room at North Strathfield. Richardson regularly walked to the city in search of work and eventually became a travelling salesman for the Gold Star Coupon Co. To supplement his income, he studied logarithmic scales so that he could calibrate by hand and sell slide-rules. A new job as an engineering salesman led to improved circumstances. In 1935 the family moved to a house in Bray Street, Concord, that Richardson had designed. When Garry started a lawn-mowing business during university vacations, his father made two complex reel-type mowers to help him. Driven by the desire to succeed again, Mervyn continued to build lawnmowers in his backyard workshop and registered the name Victa Mowers a corruption of his middle name in mid 1937. Over the next two years he built and sold sixty reel-type mowers, powered by imported Villiers two-stroke engines. In August 1939 he hit upon the idea of putting a Villiers engine on its side to drive a set of rotating blades. Within a few hours he had assembled the prototype of the Victa rotary lawnmower from scrap metal, billy-cart wheels, and a jam tin used as a petrol tank. Within three months thirty mowers had been sold. Burgeoning suburbs created an astonishing demand for the lightweight lawnmower which could turn backyards that had once been cow pastures or bush into civilized swathes of lawn. By 1940 the company had moved to a new factory at Milperra and its employees were building 100 mowers a year for export to 28 countries. In the 1940s Victa diversified: He indulged in sports cars and ballroom dancing, yet still took a cut lunch in a paper bag to work each day. His life was the subject of a number of articles in popular magazines. At Pittwater he delighted in showing off the amphibious-aircraft hangar and boatshed of his ultra-modern house, Kumale, designed by the architect Peter Muller. During the early 1950s Garry Richardson played an increasingly important role in the company and succeeded Mervyn as chairman in 1952. The company was sold to the Sunbeam Corporation Ltd in 1953. In 1954 the factory moved to Campsie, where the seven millionth Victa lawnmower was built in 1954. The Richardson radial aero-engine and the Victa prototype lawnmower are held by the Powerhouse Museum, Sydney. Cull, Inventive Australians Melb, R. Citation details Richard V.

6: Tom Elder Barr Smith - Wikipedia

Volume 16 of the "Australian Dictionary of Biography" is the last of four volumes to deal with the period to The subjects come from all walks of life - from premiers, generals and bishops, through artists, actors, farmers and authors, to prostitutes, thieves and murderers.

Persistent URL for this entry [http:](http://) From , Jews in Sydney came together to perform Jewish burials. Free settlers [media] Until the late s only a few free Jewish settlers arrived in Sydney. In Phillip Joseph Cohen arrived with permission from the British Chief Rabbi to carry out Jewish marriages and, in , a formal community was established with Joseph Barrow Montefiore as its first president. Most Jews in the colony were shopkeepers, and their presence in George Street was strongly felt. They were the drapers and the auctioneers. Barnett Levey established the first theatre in Sydney, the Theatre Royal, located where Dymocks bookshop stands in One of the Jewish emancipists who started as a shopkeeper was Moses Joseph. He became a very successful trader, developing a fleet of 15 vessels. In he was the largest exporter of gold in the colony. In , whilst still a convict, Moses Joseph married free settler Rosetta Nathan, who travelled from London for this purpose. Theirs was the first official marriage performed by PJ Cohen. This success was due to the fact that many of the Jewish convicts were literate; that networks were established between them and free settlers; and that Jews were highly proficient in their traditional occupations as shopkeepers, and in commerce. In , the Sydney congregation moved to their first purpose-built synagogue in York Street. Built in the Egyptian style, it was funded partly by the Jewish community with some donations from Christian supporters and a government subvention. For 35 years from its inception in it was the only synagogue functioning in Sydney. Most of these Jews had lived in shtetls, small Jewish villages almost completely isolated from outside influences. Although many of them spent time in Britain before arriving in Australia, they found the cold formality of the established and well-assimilated Anglo-Australian Jewish community alienating. Initially, they formed small religious prayer groups minyan, or the ten men needed for formal Jewish prayer. The first was in Druitt Street in the s. Later, the Baron de Hirsch minyan was formed in Darlinghurst, and small groups met for prayer in Newtown. The first suburban congregation to build its own synagogue was in Bankstown in ; the Newtown Synagogue opened in and the Eastern Suburbs Central Synagogue, initially formed in Surry Hills in , opened its synagogue in Bondi Junction in The newcomers also introduced Zionist ideas to Sydney Jewry, which until the s was largely unaware of the stirrings of Jewish nationalism in Europe. Eastern European migrants also brought with them a love of Yiddishkeit Jewish culture based on the Yiddish language. However, when Rabbi Isadore Bramson delivered a sermon in Yiddish in he was strongly criticised by the established community at the Great Synagogue. Unlike Melbourne and Brisbane, Sydney did not develop organisations that sponsored the use of Yiddish or Yiddish theatre. The golden age By the end of the nineteenth century, Jews had become a well-established minority with identifiable settlement and occupational patterns, making them more visible than their 0. Although there was some anti-Jewish prejudice, most enjoyed success in economic, political and social life. In every branch of our activities since the earliest times, members of the Jewish community have taken a large and distinguished part. Saul Samuel was knighted and went on to serve as New South Wales Agent-General in London from to , after having been elected as the first president of the Great Synagogue. Salomons served for various periods from to in the Legislative Council, and was Solicitor-General and vice-president of the Legislative Council. The shift to suburban areas reflected a move up the economic ladder into the merchant and professional classes during the early twentieth century. In Sydney in the s, 89 per cent of the Jewish population was concentrated in the Town Hall area. In , the infamous ship Dunera brought another 2, internees. They sought to strengthen and diversify religious and communal life. Postwar migration and transformation of the community The end of World War II consolidated these significant changes for Australian Jewry. Increased migration stimulated the Jewish consciousness of the established community. Jewish education was further developed, as were Jewish cultural organisations along the lines of European and American models. In , well-known theatre director Hayes Gordon summed up the impact: While it was undoubtedly painful perhaps beyond measure to witness great

cultures burnt with their books, yet so many Europeans were able somehow to salvage a measure of this cultural wealth, and bring it with them to their new home on this vast Pacific island. They came at a time when Australia was crying out to find itself. And coming with a fresh outlook, it was often the newcomer who saw what needed to be done, and how. However, many of his projects did not reach fruition due to opposition from the green movement and bans introduced by the Builders Labourers Federation. Port died in office in 1975, with his name under a cloud – he was considered by some to be too close to developers and accused of financial impropriety through two finance companies linked to the acquisition of urban land during the financial crash. Developer Frank Theeman had major plans but became embroiled with a great deal of controversy due to the murder of journalist and Mark Foy department store heiress, Juanita Nielsen, who was campaigning against his development. Saffron was eventually arrested and imprisoned for tax evasion. Within a week it had changed the geography of Israel, with significant repercussions across the Jewish world. A survey conducted in Sydney by Professor Sol Encel showed that the war resulted in an intensification of feelings of Jewish identity, which had a long-term effect on the self-perception of diaspora Jewry. The impact of the war also influenced the growth of Jewish day schools in Sydney. Moriah College, the first Jewish day school in the twentieth century, was founded in 1947, but it developed very slowly. In 1954 it had only 100 students and its high school, opened in 1957, was experiencing severe problems. Masada College, founded on the North Shore in 1958, was also initially a very small school. From 1960 on, however, the schools grew rapidly and three new schools were formed: In 1961, Yeshiva College split as a result of an internal dispute. Around 70 per cent of Jewish children attend Jewish schools. Those attending government schools are serviced by the New South Wales Board of Jewish Education, now called Academy BJE, which teaches Hebrew as a community language in a number of primary and high schools in the eastern suburbs and on the north shore. New waves of migration Sydney Jewry is one of the few Jewish diaspora communities that have been growing in size – almost entirely due to immigration from Russia, South Africa and Israel. Those who managed to migrate to Australia settled mainly in Bondi or in inner-city government housing. The Australian Jewish Welfare Society now JewishCare sought to ease their integration into Australian society by running English classes for Russian Jews and organising social activities, especially for the elderly in the community. With South African Jewish migration, noticeable increases occurred following the Sharpeville riots of 1960, the Soweto uprising of 1976, and the period of the collapse of apartheid in the late 1980s and 1990s. Many left South Africa prior to 1990 due to their unease with the government policy of enforced racial discrimination; others, particularly more recently, left to escape the escalating crime and violence. Fifty-eight per cent of all South African Jews have chosen to settle in Sydney, compared with 26 per cent in Melbourne, and 13 per cent in Perth, with the remainder settling in Brisbane and Adelaide. Initially South Africans settled in and around St Ives, where they could buy larger homes like those they had been accustomed to in South Africa, but at lower prices than in the eastern suburbs. Many of the Israelis who come to Australia, attracted by the way of life they discover while travelling, envisage their stay here as a temporary one. Much of this expansion has been due to growth of the Habad movement, a sect of the Hassidic ultra-orthodox group also known as Lubavitch, after the Russian town where the movement was centred in the nineteenth and twentieth centuries. From 1960, the Yeshiva in Flood Street came under Habad leadership, and in the 1970s it established a rabbinical training college. Most of the congregations in Sydney are led by Habad rabbis, even if they do not espouse the Habad philosophy. Representing a more pluralistic approach to Judaism, this campus now houses three different movements – Progressive, Conservative and Renewal – all of which are alive in Sydney.

7: Russians | The Dictionary of Sydney

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It opened its headquarters at Grovely , but moved to Enoggera a month later; its constituent units completed their training in their home locations, though. Upon establishment, the brigade was assigned to the 8th Division. This was part of a reorganisation of the 2nd AIF, which saw the less experienced units moved to the 9th Division, while those that were ready for combat were moved to the 7th Division. As the most experienced and prepared formation, it was subsequently sent to Greece to help defend against a German invasion there. To free the 6th Division up, the 9th Division was sent to relieve them around Benghazi. The 24th Brigade had not completed its training, so it was held back around Tobruk during this time, and placed in reserve. In July and August, they held the Salient, taking over from the 20th Brigade ; in this sector they carried out patrols and launched a minor attack. In Syria, the 9th Division formed part of the Allied garrison that had been established there following the Syria-Lebanon campaign. During May and June, the brigade rotated with the 26th Brigade to allow each formation to carry out collective training ahead of future operations, whilst still maintaining a defensive posture. By the end of June, the 9th Division received orders to return to Egypt, as the Germans began an offensive in North Africa that threatened the Allied base around Alexandria. The 24th Brigade established defensive positions around Lake Maryut in July, before being ordered to move forward to join the fighting in the First Battle of El Alamein. During this defensive battle, the brigade was temporarily detached to the British 1st Armoured Division and carried out raids from Ruweisat Ridge towards Alam Baoshaza. The 9th Division was assigned a role in the initial break-in effort, attacking around Tel el Eisa. As a part of this effort, the 24th Brigade launched a diversionary assault around the coast against the 15th Panzer Division. Here they began reorganising for jungle warfare, in preparation for deployment to New Guinea. After amphibious warfare training around Cairns , the brigade took part in the capture of Lae , [19] which envisaged a two-pronged assault with the 7th Division advancing from Nadzab. The 26th Brigade had led the advance towards Lae, but was replaced by the 24th, which took over the advance along the coast at the Burep River, while the 26th Brigade pushed inland. Heavy rain flooded the Busu River, and held up the advance, however, with the support of US engineers from 2nd Engineer Special Brigade the 24th Brigade was able to force their way across and continue the advance towards Malahang airfield, where they defeated strong Japanese resistance on 15 September before linking up with the 25th Brigade , which had advanced from Nadzab. The counter-attack came on 16 October, around Jivevaneng and around the coast, and the 24th Brigade was heavily involved in the fighting, eventually repelling the Japanese attack. The 26th Brigade arrived on 20 October to reinforce the Australians and in mid-November they captured Sattelberg. In January , the 24th Brigade was withdrawn back to Finschhafen, and from there they embarked for Australia the following month. Here the 1st Australian Corps was brought together and reorganised in preparation for future operations. Within this campaign, the 24th Brigade was tasked with landing on Labuan , as part of the wider Battle of North Borneo , in order to secure an anchorage in Brunei Bay for the British Pacific Fleet. This resistance was overcome by 21 June with tank support. The war came to an end in mid-August, by which time the brigade was tasked with securing Japanese prisoners in northern Borneo and helping to re-establish British civil administration through the British Borneo Civil Affairs Unit. The demobilisation process began in October and continued for several months. They landed in Brisbane ten days later and the brigade was disbanded at Chermside on 29 January

8: Biography - Charles Curnow Scherf - Australian Dictionary of Biography

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9: Australian Dictionary of Biography | ANU School of History

Vol 17 of the Australian Dictionary of Biography is the first of the two to deal with the period , recording the lives of Australians whom many of us remember from the recent past. Australia - Biography - Dictionaries.;

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