

Albury & District Historical Society Inc

April 2021

No 621

PO Box 822 ALBURY 2640

<https://alburyhistory.org.au/>

For Your Reference A&DHS account details are:

BSB 640 000 Acc No 111097776

Registered by Australia Post PP 225170/0019 ISSN 2207-1237



Next Meeting

Wednesday, April 14, 2021

7.30 pm, Commercial Club

Topic: MAMA, its history and a vision for its future.

Speaker: Bree Pickering



The Yanko Station Store before restoration.

Source: Heritage NSW

ALBURY LIBRARY MUSEUM

Until July 11

James Simpson –
A Life of Service

Page 2 A Local Archaeologist

Page 4 Placename articles

Page 6 Belle Blasbalk

Page 7 High Risers

Page 8 Bruce's Snippets

PRESIDENT'S NOTES FOR APRIL

In March we heard a very interesting presentation from A&DHS committee member, Ashley Edwards, outlining her career as an archaeologist in Cyprus, north-east Victoria and southern NSW. Ashley then explained her role as a Senior Heritage Operations Officer with Heritage NSW. We then heard from Howard Jones on high-rise buildings in Albury and from Greg Ryan with some tales from the *Placenames Australia* newsletter.

As notified in previous Bulletins, our Pioneer Cemetery walk will take place on Sunday April 18 commencing at 2pm. The theme is 'Distinguished, ordinary and forgotten women.' We have ten speakers organised, each presenting a five to ten minute talk on a woman interred in the Pioneer Cemetery. All are welcome, we will meet just inside the lychgate at the David St entrance.

Our guest speaker for April will be Bree Pickering from our Murray Art Museum Albury, MAMA. Bree will be speaking about her path to Albury and the role of contemporary art and culture in our city. Bree will also talk about the history of the art museum and a vision for the future. We will also hear from Chris McQuellin talking about home deliveries of Lemke's milk.

Members will be interested to know that *Kia Ora* in Townsend Street changed hands in early April. The new owners and their project manager met with Greg Ryan and Ashley Edwards in late March to discuss plans for the historic building. They intend to establish as a wine/whisky/coffee venue. Ash and I were pleased to hear that apart from providing disabled access along the southern wall of the building and some restoration of stonework and front fence, the exterior will be unchanged. Details of internal changes are yet to be finalised but the owners recognise the heritage value of the building. The project manager and new owners have accepted an invitation to speak to members at our May meeting.

A LOCAL ARCHAEOLOGIST

Ashley Edwards

Ashley Edwards studied a Bachelor of Archaeology (Honours) at La Trobe University before completing a Master of Arts (Archaeology) at the University of New England and a Master of Geographic Information Systems and Remote Sensing at Charles Sturt University. She now works as a Senior Heritage Operations Officer for Heritage NSW.

I am often asked why I wanted to become an archaeologist. The answer goes back to Year 8 at James Fallon High School, when a geography relief teacher played the class a video about 'Bog Bodies' in the UK. I thought this was just fascinating and from that day on, I was determined to become an archaeologist.

In 2004, as part of my studies at La Trobe University, I travelled to Cyprus to assist with the first season of an excavation of tombs at a town called Deneia in the green zone between Greek and Turkish Cyprus dividing the island at the time. The tombs, dated to the Cypriot Middle Bronze Age period (1900–1600 BC), were underground chambers with circular entrances cut into limestone.

They contained pottery, weapons and human remains.

Unfortunately, also rubbish, foxes, other vermin and the fleas that lived on them. After a few weeks of crawling around underground, breathing in flea 'dust' and getting covered in flea bites, I was one of many members of the excavation team to become very unwell with Murine Typhus or the Plague! Luckily, a trip to a local doctor and a course of antibiotics later, we were well again. Although, without antibiotics, the outcome can be very different. Despite the short season, I was later able to write my honours' thesis on a particular kind of large decorated bowl that we found at Deneia, one that has been found at many other Middle Bronze Age sites across Cyprus. These bowls give us an insight into the lives of Middle Bronze Age people and how they traded and interacted with other villages around the island.



Excavating Bronze Age tombs at Deneia, Cyprus.

The excavation at Deneia was cancelled but with weeks of nothing to do, the Cypriot Department of Antiquities offered the members of our team places on excavations that they were conducting in the Venetian walled capital, Nicosia. I assisted with the Palaion Demarcheion excavation. This site had evidence of Byzantine and Middle Bronze Age occupation with excavations there beginning in 2002 and continuing today. It also demonstrated continuous occupation of the site from 11th Century AD to 20th Century AD and was once part of a lively quarter of the medieval capital ([ICOMOS, 2007](#)).



Bone fragments from Kutikina Cave, Tasmania.

In 2005, I assisted a researcher from La Trobe University with the analysis of animal bones from Kutikina Cave at the Tasmanian Museum and Art Gallery laboratory in Hobart. The cave was discovered in the mid 1970s by geomorphology student, Kevin Kiernan and excavated by archeologists Don Ranson and Rhys Jones in the early 1980s during protests over the proposed Franklin Dam construction. The cave was inhabited during the last Ice Age (23,000 years ago) by the Aboriginal people of southwest Tasmania who hunted wallaby and wombat on the open tundra. The cave had one of the richest deposits ever found in Australia with over 250,000 fragments of bone and 75,000 stone artefacts recovered from a small excavation area ([Garvey, 2007](#)).

The bone fragments we analysed were predominantly Bennet's Wallaby including long bones which had been split to extract marrow, thought to be essential for human survival in the cold conditions. One of the most interesting things were the excellently preserved wallaby tibia which displayed cut marks from stone tools in discrete locations on the bones. Such cut marks were observed across many layers of stratigraphy, indicating that butchering techniques were handed down through generations of people over thousands of years.

In 2006, I assisted a PhD student and the West Tamar Historical Society with their research into early convict sites at York Town, Tasmania. Founded in 1804, York Town is the fourth oldest British settlement site in Australia ([West Tamar Historical Society, 2021](#)). In 1809, York Town had become largely abandoned and the buildings started to fall into despair with none surviving today. In 1805, it was the capital of Northern Tasmania and in 1806 the population of York Town was 276 which included 124 male convicts and 11 female convicts. The excavations uncovered the ruins of soldiers' houses and their rubbish pits, uncovering fragments of ceramic and

glass, nails, bones, a musket ball and what may have been a key.

Staying above ground this time, in 2007 I returned to Cyprus with La Trobe University to help supervise the excavation of a Chalcolithic site at Politiko Kokkinorotsos, Cyprus. The Cypriot Chalcolithic or 'the copper age' lasted from 3500 to 2500 BC. This excavation uncovered large volumes of pottery, animal bones and fragments of Venus figurines. The amenities were rustic and the long days in 40 degree plus weather were followed by afternoons of washing pots and writing notes.



Excavating convict buildings at York Town, Tasmania.

Back in Australia, reality kicked in and I needed to make a living! I was employed as an Archaeologist/Cultural Heritage Advisor from 2007 to 2018. Together with Traditional Owners, this work included field survey and often excavation of the land ahead of proposed solar farms, pipelines, desalination plants, residential and commercial developments, walking paths and more.

I also worked for several years on the Hume Highway Duplication project between Albury and Tarcutta which included survey, large scale excavation and site salvage. I managed numerous projects throughout the Winton Wetland which is rich with Aboriginal cultural heritage including scarred trees, hearths, mounds and artefact scatters. I also worked on many alpine projects for developments at Falls Creek, Mount Buller and Mount Hotham. During this time, I worked mostly in Aboriginal Cultural Heritage Management but I did the odd job assisting on historic sites. I once spent two weeks on the excavation of a Cobb & Co Station near Holbrook digging out a post hole with a spoon. I was rewarded by finding a clay marble at the bottom!

Among my consulting work I also had a short stint at Aboriginal Victoria which is part of the Victoria State Government, based in Wangaratta, working across north east Victoria. In this role, my responsibilities included administering the Victorian *Aboriginal Heritage Act*, addressing priority Aboriginal cultural heritage management issues and the needs of local Aboriginal communities and assisting with all the functions of an Aboriginal Cultural Heritage Inspector. During that time, I was also involved in numerous rock art site inspections across the region.

In 2018, I returned to the public service, this time for Heritage NSW, as a Senior Heritage Operations Officer for the South West region of the state. I remain in this role today. The role is a departure from traditional archaeology and I like to think of it as 'reverse archaeology', or putting heritage back where it belongs and protecting heritage from harm rather than digging it up. This role includes the repatriation of Aboriginal ancestors, Aboriginal cultural heritage site conservation and management, Aboriginal and local community consultation, recording of cultural heritage places, significance assessments; and the listing and protection of Aboriginal and historic heritage places. My recent projects include the listing of The Yanko Station Store on the NSW State Heritage Register under the *Heritage Act 1977* and the declaration of the Mount Dispersion Massacre Site as an Aboriginal Place under the *NSW National Park and Wildlife Act 1974*. I am also involved in ongoing repatriation projects.

The Yanko Station Store acted as a general store, accountant's and cashier's office, post and telegraph office, gaol, livery, and storage space. In this manner it provided the key social, commercial, communication, and justice needs of this remote large station. The station store was constructed after the 1860s and most likely during the 1880s. The store is a late-Victorian style rural outbuilding. It is a single storey building with an attic (livery) and is constructed of stretcher bond brick with a hipped corrugated iron roof ([Heritage NSW](#), 2020).

The Mount Dispersion Massacre Site is located on the banks of a prior course of the Murray River near Euston. The site is of special significance to several Aboriginal tribal groups including the Kureinji and Barkindji peoples as the site of a colonial massacre ([Heritage NSW](#), 2020). On 24 May 1836, while travelling along the Murray to its junction with the Darling, explorer and surveyor Major Thomas Mitchell and his party encountered a large group of about 180 Aboriginal people at Lake Benanee. This encounter was cordial but according to Mitchell the people followed him and were carrying spears and intimidating his group. Three days later, on 27 May, fearing that his party might be subject to attack, Mitchell conducted an ambush of the Aboriginal people at a small hill beside the Murray. Shots were fired, at least seven Aboriginal people were killed, and the remainder fled across the Murray River.

Versions of events of the Mount Dispersion massacre differ greatly, from Mitchell's own accounts to those of his men and of an Aboriginal survivor. Mitchell's original account, submitted to the Governor immediately upon his return to Sydney, stated that after the massacre he learned the Aboriginal people had come from the Darling

with the intent to fight him.

Mitchell's later published book justified the event by emphasising that the ambush was an act of self-defence. He portrayed the Aboriginal people as hostile tribes from the Darling River who were intent on revenge for an incident on the Darling River during his 1835 expedition in which his party shot and wounded one Aboriginal man and killed another Aboriginal man and a woman who was carrying a baby. An account of the Mt Dispersion massacre from Tilki, the only recorded Aboriginal survivor, presented the conflict from his personal perspective as a child on his mother's back – he stated that as she and other women were searching for mussel-fish in the river, Mitchell's men fired into the group and a musket ball carried off part of Tilki's left thumb. An Executive Council enquiry into the massacre found Mitchell's account of the reasons for sacrifice of human life were poorly expressed as '... more of exultation than regret'. The enquiry resulted in a minor reprimand but no official action against Mitchell or his men.

Despite the tragic events of 1836, the river retains cultural significance to Aboriginal people today and provides a link to past cultural practices and belief systems. There are many creation stories associated with the Murray River – one version recounts its sacred association with the Great Warrior (or Hunter) and the Cod creation story where the ancestral creator, Norallie, sent the Great Warrior to create the Murray River. The Great Warrior chased the Giant Cod who swam and thrashed backwards and forwards, creating the river meanders.

Telling the truth about the colonial history of New South Wales helps to address past injustices, allowing for healing and reconciliation, and so the telling of the events at the Mount Dispersion Massacre Site contributes to the understanding of the shared history of New South Wales (Heritage NSW, 2020).

I have also been assisting my team with the reburial of Aboriginal Ancestors from the Willandra Lakes Region World Heritage Area in south-western NSW. The area includes Mungo National Park, where 'Mungo Lady' and 'Mungo Man' were uncovered. Aboriginal Ancestors in the area have dated human occupation to more than 40,000 years ago with 'Mungo Man' and 'Mungo Lady' believed to be one of the world's oldest ritual burials ([Visit Mungo](#)). Traditional Owners, the Mutthi Mutthi, Paakantyi/Barkindji and Ngaympaa peoples, were not consulted when their ancestors were taken to the Australian National University in Canberra, and fought for 40 years to have them returned. In 2017, the remains of 108 Aboriginal Ancestors, including Mungo Man and Mungo Lady, were returned to the Traditional Owners of the Willandra Lakes. The Ancestors were stored while the community decided on their final resting place. In 2018, the Willandra Lakes Traditional Owners decided to rebury the majority of remains as close as possible to the original locations from which they were taken. Our team has been working with the Traditional Owners over the last few years to finalise the Ancestors' final resting places and obtain the relevant approvals for the reburial including local council, State Government, National Parks and now Federal Government approval as it is in a World Heritage Area.

I am very grateful for all the opportunities I have had and the interesting work I have been involved with over the last 15 years. While it never occurred to me in Year 8 or even early on in my career, I now realise how important it is to consider why we want to dig up heritage, whose heritage it is and whether it would be better left alone or returned to its rightful place. Both my years as an archaeologist and as a NSW Heritage Officer have been, and continue to be, greatly rewarding. This year I'll continue to work on State Heritage listings including a World War II aircraft hangar at Tocumwal, an historic woolshed at Toganmain and a number of Aboriginal Places. I'll also be obtaining a Remote Pilot Licence to record heritage in new ways and continuing to work with my colleagues and the Aboriginal community to lay their Ancestors to rest.

PLACENAMES AUSTRALIA

Greg Ryan

'Placenames Australia' is the Newsletter of the Australian National Placenames Survey (ANPS). The Newsletter has been published quarterly since December 2001 and each edition is available for download at <https://www.anps.org.au/newsletter.php?pageid=3>. Articles below are adapted from editions of the Newsletter.

Roads to Romance (Placenames, March 2021)

C J Dennis (1876-1938) was one of Australia's most prominent poets of the early 20th century. Dennis – or 'Den' as he often signed his work – was phenomenally popular in his day. Best known for *The Songs of the Sentimental Bloke*, first published in 1915. It became a play, films and a musical. Having sold more than 300,000 copies, it still remains Australia's best-selling book of verse.

Born in South Australia, Dennis had modest success as a journalist and poet in Adelaide before moving to Melbourne in 1907. The years immediately following were to be his most successful. From 1922 until his death, Dennis was employed on and off at the Melbourne *Herald* newspaper. 'Roads to Romance' appeared in the

Herald on 7 July 1932. It is a tribute to oddly named places in Victoria, gleaned from the roads and bridges reports of the Victorian Country Roads Board.

ROADS TO ROMANCE — By 'Den'

WHEN next I take a country tour By rustic hill and valley, My way I'll seek by Fat Cow Creek Or round by Pretty Sally. To Break-o-day, that leads by Yea, Or Whalebone Creek I'll journey, Or inch by inch up Devil's Pinch Seek pleasant roads and ferny.	The distant view by Cockatoo No bill-board here shall sully; Or I may go by old Blind Joe Or down to Dead Horse Gully. By many a mile to Wait-a-While I'll wend, if here may car go, Or double back Insolvent's Track That struggles down from Dargo.	Thro' byways strange on Fainting Range, To Turnback may I well go; By vistas green at Seldom-Seen, Past many a Devil's Elbow. Or I may jog by Haden's Bog, And on to Flash Camp follow, To risk a fall at Bust-me-gall And end in Dirty Hollow.
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The endnotes describe where all twenty locations named can be found in Victoria.

Indigenous Toponyms – Mitchell's place-naming (*Placenames*, March 2021)

Note: a toponym is a place name, especially one derived from a topographical feature.

Major Thomas Livingstone Mitchell is well known for advocating Indigenous names for geological features. However he did not necessarily do so to recognise the traditional owners – he is quoted as saying “the great convenience of using native names is obvious. For instance, so long as any of the aborigines can be found in the neighbourhood of Tandogo, future travellers may verify my map. Whereas new names are of no use in this respect, especially when given to rivers or watercourses by travellers who have merely crossed them without ascertaining their course.”

A survey of the types of toponyms bestowed by inland explorers shows that over 85% were named after individuals. “There seems to be a very clear and established mindset among explorers of the nineteenth century to honour associates, benefactors and prominent individuals with placenames.”

Mitchell, however, was different. Not only did he do his utmost to discover the Indigenous name for a geographic feature, record it and apply it to his charts, he also actively sought to bestow names that were descriptive – 41.8% of place names bestowed by Mitchell were introduced, 58.2% were Indigenous.

The article then goes on to give some specific examples, but we will look at some local placenames and their meanings.

Note: there are alternative suggestions of possible meanings for some of these placenames.

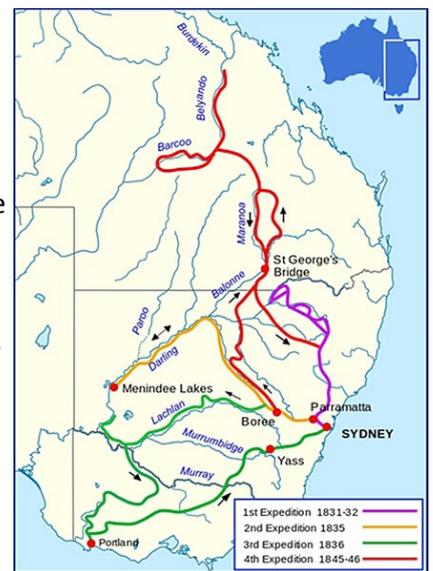
- | | |
|---|---|
| Bungambrawatha: homeland | Wodonga (pronounced Woo-donga): bull rushes; edible nut |
| Mungabareena: place of plenty talk | Mullengandra: breeding place of eagles; eagle ceremony |
| Thurgoona: a rocky place | Wangaratta: resting place of cormorants; meeting of waters |
| Cumberoona: crooked river | Corowa: rocky river; pine tree with gum for spear heads |
| Baranduda: water rat | Kiewa: sweet water |
| Yackandandah: hilly country | Gerogery: a magpie lark |
| Tallangatta: many trees | Howlong (Oolong): beginning of the plains; plenty of fish |
| Bonegilla: deep waterhole | Nurigong: native name of the lower Mitta River |

Naming New South Wales (*Placenames*, December 2021)

There is confusion over when, where and why Cook gave the name to the land that he claimed for King George III. In his biography of Cook (1992), John Beaglehole explains that “It is clear that the name was not given at once, and that in fact Cook took possession of the east coast without naming it at all.” At some time on the voyage between Possession Island (Torres Strait) and Batavia a naming decision was made and the name *New Wales* was added to the journal copies.

Then, at some time during the voyage between Batavia and Britain, *New Wales* was changed to *New South Wales*. It is often suggested that the addition of ‘south’ may be a reference to the southern hemisphere.

Much of the confusion about what name was given to Cook's ‘Eastern Coast,’ and when, results from different versions of the Endeavour journal being available to different writers over the years since the voyage. There were three versions of the journals, not identical, two of them in the handwriting of a clerk, Richard Orton. There are also journals by Joseph Banks and Daniel Solander, both men part of the expedition. Not all were available to various researchers.



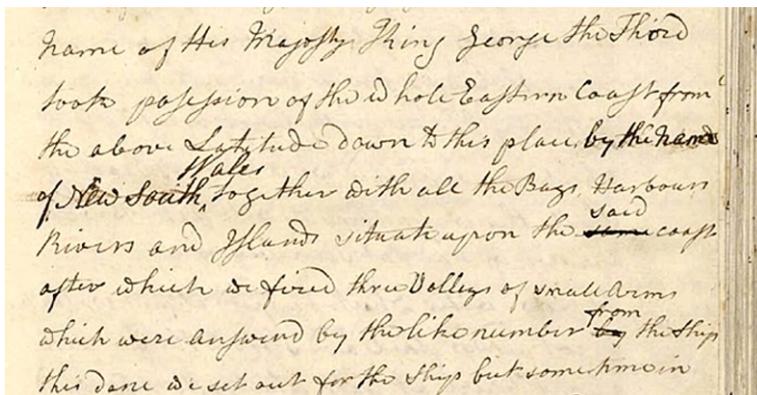
Mitchell's Expeditions

Before Beaglehole, Cook's journals had never been comprehensively and accurately made available, and to do so required enormous research since copies and fragments of the journals and related material were scattered in various archives in London, Australia and New Zealand. The original journal went into a private collection and was missing for many years, re-emerging in 1923 and now at the National Library of Australia.

So all this helps explain why writers before Beaglehole had differing versions leading to confusion about the name that Cook settled on.

Frank Murcott Bladen, the editor of Volume 1 of the *Historical Records of New South Wales*, (1893), stated that "nowhere in the original papers of either Cook or any of his officers does the name of New South Wales appear." He claimed that the first mention of New South Wales is in John Hawkesworth's first published account of the voyage in 1773.

The author in *Placenames* concluded that "there is no clear explanation of why Cook chose New Wales as the name for the eastern coasts he explored on the Australian continent, or for his later decision to change the name to *New South Wales*. Thanks to Beaglehole, we do know, approximately at least, when these names were given and where."



Journal of HMS Endeavour 1768-1771 (NLA Manuscript). Part of the entry for Wednesday 22 August 1770. Note the revised entry naming New South Wales, nla.obj – 228958440

In one of those peculiarities of history, New South Wales was only officially named and had its boundaries declared in 2001, two hundred and thirty-one years after James Cook arrived on the east coast Australia.

BELLE BLASBALK

Howard Jones

The Pioneer Cemetery walk on Sunday April 18 will highlight many 'Distinguished, ordinary and forgotten women.' One such lady who will not be included in the walk is Belle Blasbalk, so her story is told below.



Belle Blasbalk's grave in Albury Pioneer Cemetery

Belle Blasbalk, the wife of an Albury jeweller and watchmaker, died on September 30, 1899, aged 34. Hers was the first Jewish burial in Albury for 21 years. Sadly, after 121 years, her tombstone is barely decipherable.

Bella was born Isabella Jones, daughter of a Jewish family who had lived for generations in London. Her ancestors came from central Europe in the eighteenth century. They probably adopted the name Jones instead of Jonas. Her father, Edward Jacobs Jones (born 1828), was the son of Abraham Jacobs Jones, born 1803, a quill maker and stationer in London's East End, and Sophia Goldsmith, whose grandparents left Saxony for London in the 1750s. Abraham and Sophia married in the Great Synagogue in London in 1824.

Belle's mother, Phoebe Jacobs, was born at Whitechapel in the East End in 1833, the decade in which Dickens wrote *Oliver Twist*. Edward and Phoebe married in London in 1853. They emigrated to Australia in 1855, and Phoebe had a child Rachel Julia, born at sea in the Indian Ocean.

The Joneses settled at Carngham, near Ballarat, having a bookselling and stationery business there. After a few years they migrated to New Zealand. Belle was born in 1864 at Hokitika, a gold rush town on the West Coast near the glaciers. As the family grew, they moved to Dunedin, but came back to Carngham by 1869 to run a newsagency. They quickly moved to Geelong, where the father became an auctioneer. Her father became an alderman of Geelong City and later Mayor of Geelong West. He was a Hebrew scholar and a leading member of the Jewish community. Belle eventually had eight brothers and sisters.

In 1894, when she was 29, Belle married Morris Blasbalk in Melbourne. The rabbi of the Hebrew Synagogue in Bourke Street, Dr Abrahams, officiated. Morris had been working in Albury since 1890. He also was Jewish, from Leeds in England, and his Hebrew name was Moses.

They made their home in Albury, in a house called *Belle*. Blasbalk's first jewellery shop, 1890, was in Kiewa Street. He moved to a new shop in Temple Court in Dean Street in January 1893. A daughter was stillborn to Belle in Albury in April 1895. One year later, the couple had a second daughter, Phoebe Leah, named after her two grandmothers. Morris married again to Myrtle Hehir in 1904 and had two further children, a boy and a girl. For years Morris was timekeeper for the Albury Racing Club and he donated numerous gifts to local charities and sports clubs.

The family sold out in 1914 to jeweller Leonard Hart and moved to Melbourne, where Myrtle Blasbalk died that year. Hart married Belle's daughter Phoebe in 1922. Morris managed to return to England in 1927. He died in Melbourne in 1935 and was buried under the name Moses Blasbalk.

HIGH RISERS

Howard Jones

A century-and-a-half ago, Albury's tallest building was the St Brigid's Convent. It was the town's first three-storey building and the first to have a cupola with bell. Rising to 21.3 metres, it was the highest building in town until the magnificent railway station was built in 1882, to a height of about 24 metres.

In April 1925, Albury unveiled its 30 metres-high War Memorial and that same year the CML clock tower was built to a height of 29.2 metres, including the flagpole.

The New Albury Hotel set a new standard in central Albury when completed in 1939 to a height of 29.5 metres. The T&G tower built in 1940 is 25.6 metres high but has a flagpole reaching 31 metres above the footpath. Interestingly, the New Albury was financed by a brewery and T&G means 'Temperance and General!'

In 1971, Gough Whitlam declared open the Travelodge (now Atura). While its height was only 26.8 metres, it was the city's first eight-storey building.

Few more tall buildings emerged until 2007 when the six-storey Gardens Medical Centre (30 metres) opened. That year also saw the Harold Mair Bridge completed over the new freeway to a height of 42 metres.

The Botanical block rose 24.2 metres above Dean Street next to the old ambulance station in 2010.

Since them, redevelopment between Volt Lane and Smollett Street resulted in the Australian Tax Office block in 2012 rising 31 metres including a seventh/top floor housing services, and in 2018 the nine-storey Mantra hotel, standing 27.5 metres. The most recent tall building is the Hamilton, rising 20.2 metres above Hume and David streets and completed in 2020.

Zauner's new apartments/commercial building rising eight storeys on the corner of Smollett and Townsend streets, approved in March 2021, will rise 30.8 metres above street level. An associated car park of five levels will rise 16.5 metres.



L to R: Convent c1870, 21.3m; Railway Station 1882, 24m; War Memorial 1925, 30m; CML 1925, 29.2m; New Albury Hotel 1939, 29.5m; T&G 1940, 25.6m; Travelodge 1971, 26.8m; Gardens Medical Centre 2007, 30m; Harold Mair Bridge 2007, 42m; The Botanical 2010, 24.2m; ATO 2012 31m; Mantra 2018, 27.5m; Hamilton 2020, 20.2m.



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BRUCE'S SNIPPETS

Tales from the MacRobertson International Air Races continues at the Royal Historical Society of Victoria Gallery (Melbourne) until September.

The race celebrated Victoria's centenary in 1934, with twenty entrants, twelve completing the flight from England to Melbourne. Macpherson Robertson sponsored the race to encourage commercial flight. The British winning entrant took a whisker under three days, the last plane to arrive took some four months. Many stories generated by the race are featured in the exhibition, including the story of the Dutch entrant, the Uiver, forced by bad weather to make an emergency landing in Albury.



The exhibition *A Country Life* at MAMA displaying photographs by Olive R Odewahn closes on 18 April.

A Nation Imagined at the Art Gallery of NSW features the work of the artists of the *Picturesque Atlas of Australasia*. Trove invites readers to explore the Atlas online at <https://www.nla.gov.au/exhibitions/a-nation-imagined>

For pictures of Albury in the Atlas go to <https://nla.gov.au/nla.obj-1605485403>

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Thanks to the Club for many years of support.



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Meetings: Second Wednesday of the month at 7.30 pm usually at the Commercial Club Albury.

The Committee meets on the third Wednesday of the month at 3 pm at the Albury LibraryMuseum.

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Single: \$30 Family: \$35

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Research undertaken, \$25 first hour. Enquiries in writing with \$25.