NEXT MEETING

8pm <u>Wednesday October 13</u>
Commercial Club, Dean St, Albury

GUEST SPEAKER:
Mr David Armstrong, Works & Services Coordinator, Parks and Recreation, Albury City;
"Albury's Pioneer Cemetery: the present and the future."

FUTURE EVENTS

❶ <u>See Bulletin 439!</u>

QUESTION of the MONTH

What is the origin of the lichgate or lychgate?

REPORT on the SEPTEMBER MEETING

The Society was addressed by *Dr Bruce Pennay on "Framing Bonegilla for the Tourist Gaze".*

▶ **Planning a commemorative centre**

Bonegilla Reception & Training Centre was the first, the largest & the longest operating migrant reception centre in Australia. Block 19, a cluster of Army huts which has survived from the former Migrant Centre, has been listed on the Australian & Victorian Heritage Registers, & the Victorian Government is currently establishing a commemorative centre there. According to the Peter Batchelor, the Minister responsible for the commemorative project, it will honour the contributions made to Victoria by postwar immigrants; it will ensure friends, children & grandchildren of the migrants are able to learn about their beginnings in Australia. The site will become a tourist

venue & consequently stimulate the local economy.[1]

Cox Sanderson Ness with Macroplan, Melbourne-based firms of architects & planners developed an initial Master Plan & Feasibility Study for the commemorative centre project. Starting from the notion that perhaps above all else Bonegilla would become 'a major tourist destination', to justify government spending, they structured ideas on how the project should proceed within three frames which were later developed further in separate studies. How should the commemorative site look? What were the principal financial constraints & opportunities that could shape the commemorative project? How might the site be interpreted?

1. Architectural Frame
Initially the architect/planners explored options such as creating an iconic tower to overlook the nearby Lake Hume, devising an entry through the adjacent Kookaburra Point parkland, & establishing a many-treed parkland. They eventually decided to:
(i) literally frame the old wooden army huts within earthen berms & set them within pleasant landscaped park-like surrounds;
(ii) build an elevated viewing space called 'the beginning place';
(iii) encourage art interpretative works with a large scale graphic representation of the 'faces of immigration' & a commissioned memory wall;
(iv) provide for further public art & performance with the beginnings of a sculpture court & provision for an amphitheatre;
(v) build a new 120-seat café/restaurant to help the site become a viable tourist operation.

2. Business Frame
The Master Plan included a business frame, for questions about the size &

Photo: Bruce Pennay
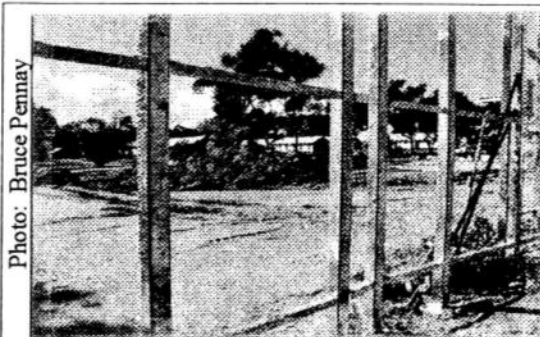
BONEGILLA

nature of the transformation of the site into a tourist venue depended on commercial viability. The site is not close to any large population base. What level of visitation could be expected? Would travellers call? Would local visitors pay repeat visits? Would school groups include it in field trip programs? There were hopes that the site would add to the broader tourism thrust of place tourism in Albury-Wodonga. Successful festivals & reunions had been held at Bonegilla in 1987, 1997 & 1999. Beyond such special events, the site might be 'another pearl on the necklace' along the road about Lake Hume. Locals might be encouraged to take visiting family & friends there. Visitors might be enticed to 'stay a little longer in Albury-Wodonga'.

Root Projects Australia Pty Ltd undertook the preparation of a more detailed business frame of the commercial operations of the commemorative centre. They refined the estimates of expected visitation & projected a variety of outcomes. If there were too few visitors then Parklands Albury-Wodonga, the site manager, could always resort to the passive option of simply maintaining the site as a Heritage Park.

3. Interpretation Frame
The architectural frame & the business frame provided the base for the physical & commercial de- ➤➤➤

velopment of the site. The Master Plan had touched on interpretation & now tenders have now been called for an interpretation frame to make sense of the site. This paper suggests there are at least three levels of significance within which to conceptualise the meaning of the site. What does it mean to the nation, to migrants & to the local community?

▶ **Whose Bonegilla?**

1. The National Experience

Freeman Leeson Architects had insisted, in the Conservation Management Plan they developed for the Australian Heritage Commission in 1998, that the site illustrated not only the spartan conditions that greeted newcomers to postwar Australia, but also the war-time expansion of defence facilities. The buildings were a remnant of Bonegilla Military Camp & were again used for military purposes during the Vietnam War. The military as well as the migrant presence was part of the Bonegilla story.

Bonegilla Military Camp had been founded as part of a military strategy to site men, munitions & huge ordnance store at the break-of-gauge, to enable the swift deployment north or south. The camp housed many units including for example a Small Arms School & a Signals School. It had one of the largest military hospitals in Australia, which, towards the end of the war, cared for returned men suffering from TB. Italian Prisoners-of-War were held in the centre. During the late 1960s, the Army reoccupied first part & then all the site using it as a School of Military Survey & cooking school for the Army Catering Corps. The conjoint use of the facilities by migrants & soldiers in the late 1940s & late 1960s adds something to our understanding of the setting of the migrant experience.

The Commonwealth Government established Bonegilla Reception & Training Centre in 1947 as part of Arthur Calwell's plans to increase the Australian population in the immediate postwar years. 'We cannot', he told Parliament, 'continue to hold our island continent for ourselves & our descendants unless we greatly increase our numbers'. Altogether about half of the 170,000 refugees from postwar Europe, which Australia received, passed through Bonegilla. After 1951 nearly another quarter of a million people came to Bonegilla as assisted migrants, principally from Europe, or refugees fleeing Communism from Hungary & Czechoslovakia, for example.

Bonegilla was a reception & training centre - not a hostel at which migrants lived while they worked. Migrants were directed there to undergo medical checks & employment assessments. They were readied for the workforce with instruction in language, civics, hygiene, weights & measures. The most important task was the allocation of jobs. Employment officers directed the newcomers to the places where they would serve their two-year contracts, in return for passage. Glenda Sluga, the historian of the migrant centre, has stressed the importance given to the newcomers as a 'directable & controllable pool of labour', crucial to the postwar reconstruction of Australia.

The newcomers were classified as employables & unemployables. Most were dispatched to other work sites within six weeks or less. Some stayed to work at the centre itself or at the nearby Bandiana ordnance depot. When there was a rush of intakes putting great demand on the facilities, as in 1949-50, dependants were separated from workers & sent to holding centres at other former defence establishments in Cowra or Uranquinty.

The Centre was large & could accommodate up to 7,000 people at any one time. It had all the amenities of a country town &, occasionally, had more people than nearby Wodonga. There was a railway platform, cinema, banks, post office, three churches, recreational halls, tennis courts, kindergarten, school & hospital. Block 19, which remains, was one of 24 blocks, each with its own dining rooms & kitchen.

Bonegilla attracted national notice at its beginnings, at its end, & at the time of three crises. A briefing paper presented to the Premiers' Conference in 1946 'it is considered essential to condition the Australian public to the need for a large influx of migrants & to ensure a sympathetic & helpful attitude of mind of the people towards migrants'. Calwell led the 'conditioning' campaign to convince the nation of the wisdom of accepting displaced persons. The first arrivals contingent of 729 men & 112 women at Bonegilla were carefully selected. They were 'beautiful Balts' from Latvia, Lithuania & Estonia. They were unmarried, between 17 & 30 years old, with an average age of 24. The press appraised the first contingent with an eye well practised at the Wodonga

Cattle Market. They commented on the complexions & figures of the women; the physique & splendid teeth of the men; the musical talents & good spirits of all. As they prepared to leave Bonegilla, five weeks later, *Border Morning Mail* was pleased to report on their energy, adaptability & courtesy. They said they liked Bonegilla – & that was a congratulation important to the local community. Calwell remained careful to keep explaining that the migrants would boost employment in country areas & to reassure the nation that the migrants brought no health or crime problems.

The first major crisis to shake public confidence in the immigration scheme was a health scare in 1949 when thirteen children died of malnutrition. There were riots in 1952 & in 1961 when assisted migrants from Italy & from Germany expressed dissatisfaction at having to stay at the centre for a prolonged period without jobs. Increasingly during the 1960s there were criticisms that the facilities were not attractive to migrants. They had become redundant & obsolete. The Centre closed in 1971. The final count indicated that over 300,000 people had passed through Bonegilla. They were almost exclusively European.

When Glenda Sluga was writing her history there were attempts to establish an immigration museum at Bonegilla like those later founded in Adelaide, Melbourne & at the Powerhouse in Sydney. She queried whether such a museum could commemorate the development of multiculturalism, for Bonegilla was for 'New Australians'.

Bonegilla occupies time zones as well as space. To understand the site during the 1940s, the late 1960s & 1970s we have to look to prevailing ideas about the defence of Australia. To understand it during the 1950s & 1960s we look to thinking about the composition & nature of the Australian population. The prevailing ethos was assimilation. Naturalisation was the proper goal of all newcomers. But there were shifts in official policy & public attitudes.

Three pieces of evidence related to Bonegilla serve as examples. First, there are the portraits of Tudor monarchs that decorated the recreation hut known as Tudor Hall. They served as decorations at the theatre during the celebrations of the Coronation of the Queen. Together with the pictures of the Queen displayed in gathering places throughout the centre & the numerous Union Jacks as well as Australian ➤➤➤

Ensigns flown at the Centre, they point to the introduction to a British-Australia. By way of contrast the pictures that survive on the walls of the Army Theatre are of Australian scenes suggesting a pride in native Australian ways. There was shift in allegiance to be cultivated from British-Australia to native Australia.

That shift in thinking accompanied a re-examination of Aboriginal Australia that resulted, for example, in important legislative changes in 1967. At the commemorative centre there will, no doubt, be some acknowledgment of the original owners of the land about Bonegilla, although there is some uncertainty about which of the Aboriginals people should be addressed. However, Pastor Doug Nicholls, the Aboriginal leader from Cummeragunja & an officer of the Aborigine's Advancement League who became Governor of Sth Australia in 1976, visited Albury & Wodonga several times in the 1960s. Nicholls patiently explained that his people were not looking for assimilation, but for respect. They wanted to retain their Aboriginal identity within a wider, integrated Australian society. At a commemorative centre that will touch on concerns about national identity & forming new allegiances, it seems appropriate to suggest that acknowledgment be made of the on-going Aboriginal presence if not at Bonegilla, then along the rest of the river, even though that presence had little direct bearing on to the operations of the migrant centre. Aboriginal stories have a place in Bonegilla stories about peopling Australia.

Increasingly through the 1950s & 1960s there were many in the community who began to question the White Australia base of our immigration policy & changes were made. That change did not touch Bonegilla directly; migrants there were drawn almost exclusively from Europe. But again Bonegilla has to be placed in the context of wider national changes to immigration & population policies.

2. The Migrant Experience

About ten years ago James Jupp, perhaps our most eminent immigration scholar, found attention was shifting from studies of official policies & dominant cultural themes to the migrant experience. The growing interest in family history has strengthened that movement. The children of postwar immigrants are seeking the stories of their parents & grandparents who made the journey to Australia.

The migrant experience varied, depending, for example on the time or arrival. So, for example, at Bonegilla circumstances differed for displaced persons & for assisted migrants. For all, the experience was shaped by the physical surrounds – the military style accommodation, separated geographically & socially from both Wodonga & Albury. You felt, one told Morag Loh, that you were not in the real Australia: 'We didn't feel we were living in Australia at all'. It was also shaped by the compulsion to undertake a two-year work contract.

One of the founding principles of any interpretation plan is to know your audience. The comment books provided for visitors to the touring exhibition, *From the Steps of Bonegilla* 'to record your stories & comments' provide a good starting point. The 300 responses there give some idea about who the visitors were, what were they looking for, & what was missing.

Many came to find out more about the experiences of parents or spouse. Some had hazy childhood recollections they wanted to test. A few had been at Bonegilla as National Servicemen, nurses from the hospital, teachers from the Centre & children of camp officials. Some visitors were migrants, who had not come through Bonegilla.

Not surprisingly 40 or 50 years on, most visitors were either very young when they were at Bonegilla, or were the children of migrants. The young who were there spoke in terms of the great adventure of migrating. For them Bonegilla was part of growing up. They noted their first film (Abbott & Costello); their first choc wedge icecream; their first boyfriend (a German who played the guitar beautifully). Some recalled the holiday mood of the centre a place free from household chores, & devoted to swimming, table tennis & rabbiting.

Many felt it important to record their father's trade, perhaps because of the indignity involved in Australia's not recognising overseas qualifications. Just as many told of the family upset when the father was forced by work to separate from the family unit. A common recollection was mother crying. One wrote of the confusing hurt of having her name Anglicised. The memories jotted down on a visit to an exhibition suggest that migrant memories carry strong feelings centred on self & on the impact on the fortunes of the family unit.

The recollections were often sensuous.

There were memories of the smell of mutton cooking, the cawing crows, carolling magpies & the creepy first encounters with blowflies, spiders, snakes & possums. The walk to Wodonga was long, the landscape brown. Winter was cold, summer hot & sunburn unfamiliar. One recalled language lesson chants as a part of a Bonegilla soundscape:

Come to dinner, come to dinner
Hear the bell, hear the bell,
Bacon & potatoes, bacon & potatoes,
All done well, all done well.

It seems that the most common word used by those looking through a parental prism was 'harsh'. They came to see what their parents had endured. There were frequent complaints that the exhibition had not mentioned the smelly deep-pit latrines. A few complained that there was no mention of the British migrants. One man was upset that there was no photograph of Arthur Calwell.

Some simply signed their names in the comments book. A few gave a brief family history. Several took the opportunity to insist they had made the right decision to come to Australia.

3. The Local Experience

The people of Albury-Wodonga were, from the first, wary of the migrant centre. Tom Mitchell, the local Member, saw little advantage of the Military Camp becoming one of Calwell's Concentration Camps. But there were plainly economic advantages in servicing such a centre, & the local press was willing to accept the presence of the migrants, especially if they were like those splendid people who came in the first contingent.

Times were frugal, & the newspaper was quick to explain that none but the basic needs of the newcomers were met. There was no squalor & no luxury at Bonegilla.

The newspaper echoed the kinds of concern that were reported from the annual Citizenship Conventions. There was ongoing disquiet that the newcomers added to the pressures on the district's health & school resources. There was concern that migrants were engaged in criminal activity & they might cluster together in national groups.

The community was proud of those within it who, as members of the CWA, the YWCA, Apex & other service clubs & church groups, tried to make the newcomers feel welcome. There were some attempts to find out about the countries of origin & stories appeared of different Christmas customs. Reports ap- ➤⁣

peared describing the migrants' dress & haircuts, their musical & sporting skills. In general it was assumed that the process of migrating should end in naturalisation & the newspaper reported at length the speeches of gratitude of those who made it to that stage. They were lucky to be here.

The threat of closure, as the centre became redundant & obsolete, awoke a new local appreciation of what the centre had meant to the community. By & large, however, through the 1950s & 1960s, local attitudes were a mixture of wariness, compassion, hostility & indifference.

Memory has tended gloss the ways the community welcomed the newcomers. The community warmed to those attending reunions & festivals in 1987, 1997, & 1999, chasing through the stories of those who still lived locally, primarily because they had found work at the centre or nearby.

History & heritage studies made little of the migrant presence in the stories of Albury-Wodonga, until the newly professionalised regional museum picked up the idea of assembling a Bonegilla Collection in the 1980s. It tried to extend local memory well into the late twentieth century & to embrace transients as well as the long-resident in local history.

▶ The Challenges of Bonegilla

A large number of people have been involved in the struggle to win a commemoration of the Bonegilla Migrant Centre & I have told some of their story in *Albury Wodonga's Bonegilla*. Here I have passed over the volunteers who spent time & energy in advocacy & I have focused instead on the contribution of consultant architects, business planners, & interpreters skilled in developing stories with artefacts & photographs.

My interest is in history. Historians help personalise the story of Bonegilla. They supply the tales of the migrant with disabilities who helped ease the admission of other people with disabilities; the Czech who came because the queue to go to Australia was shorter than the queue to go to America; the Latvian who was extradited to face war crimes; the Lithuanian, who, at weekends, rode his bicycle to see his wife & child at the Uranquinty Holding Centre, 100 km each way.

But the history is not just to inform: 'the chief aim of interpretation is not instruction but provocation'. It should jog memory, puncture our forgetting. Sluga

worried if a museum would have a 'living voice'. She was, in effect, asking if would advance understandings of our present population, migration & refugee policies & help to re-orientated visitors' thinking about such matters. Would it have a contemporary resonance?

Historians are needed as auditors to see that current pieties are not imposed on the site. There could be a tendency for national, migrant or civic pride to confuse remembering with celebrating & become self-congratulatory.

Fortunately for the project, Fred Chaney, from Cox Sanderson Ness was sensitive to the spirit of the place & depicted its visual character with a small number of evocative words. Any development, he said, had to be in sympathy with Bonegilla being of a 'domestic-scale, simple, & austere'. It had an air of being 'silent & still'. It was 'a place to remember & learn'.

Historical character might be depicted in a similar spare cluster of phrases that embody concepts related to the principal levels of significance.

(i) To me, Bonegilla is primarily evidence of 'national vulnerability'. That concept marries the defence installation to the migrant centre established for peopling Australia.

(ii) The word 'migrating' is evocative in itself. All those who migrate have to endure the difficulties of making the transition from one country to another. All migrants, like TS Eliot's Magi have a 'hard coming' of it.

(iii) Last, I point to the responses of the local community with the phrase 'taking in strangers'.

I invite you to come to Bonegilla to ponder our national vulnerability, the hard coming migrants always have, & what it means to take in strangers.

Whose Bonegilla? Bonegilla belongs to the nation, the migrants & Albury-Wodonga. It now belongs to the tourists. The site may not have the pulling power of the immigrants' landfall at Ellis Island, in New York with its massive American Immigrant Wall of Honour, or of Pier 21 in Halifax, Nova Scotia, with its Wall of Honour. But it should have as strong a pull for those travelling the Hume Highway as Gundagai's Dog, Holbrook's Submarine or Hovell's Tree. It may help visitors to understand this nation & something of themselves even better than Ned's Glenrowan does. Captain Cook had his Australian 'landfall' at Kurnell; over 300,000 people had theirs at Bonegilla.

At Glen Innes, townspeople have taken advantage of the rock-strewn landscape to celebrate 'Celtic Country', &, with Bicentennial funding, established a circle of standing stones. There is an Excalibur sword set in concrete promising power & knowledge to those who can extract it. At the Immigration Museum, Melbourne, visitors are challenged to choose & reject applicants for migrants. At Bonegilla we are still devising our challenges to visitors. Whatever they be they will relate to defining population, immigration & refugee policies, to taking up the responsibilities of a host society, & to empathising with the experience of migration.

▶ **Principal References**

■ Jupp, James, 'Immigration: Some Recent Perspectives' in *Australian Historical Studies*, No. 95, October 1990.

■ Markus, Andrew, 'Labour & Immigration 1946-9: The Displaced Persons Program' in *Labour History*, Number 47, November 1984.

■ Pennay, Bruce, *Albury Wodonga's Bonegilla*, Albury Regional Museum, 2001.

■ Pithie, Helen, (ed), *From the Steps of Bonegilla*, Albury Regional Museum, Albury 2000.

■ Sluga, Glenda, *Bonegilla: 'A Place of No Hope'*, Melbourne University Press, Monograph No. 5, Melbourne, 1988.

■ Uzzell David & Ballantyne, Roy (eds), *Contemporary Issues in Heritage & Environmental Interpretation*, Stationery Office, London, 1998.

-Dr Bruce Pennay 8/9/2004

GENERAL NOTICES

1 A fibreglass mould of the vandalized statute of Melpomene is to be placed in the Albury Botanical Gardens before the end of 2004.

2 Helen Pithie presented some recent acquisitions at the Albury Region Museum. One item of particular interest was a metal hat box purchased by a local lady from David Jones in Sydney c.1940. The items were placed on a display table & inspected & discussed after the meeting.

Bonegilla -Aboriginal. Windy place, or large swamp.1.

"The name "Bonegilla" has been variously said to mean "the big waterhole", "deep water", or "the big cattle camp"...
"2.   - Helen Livsey.

■ 1. Reed, A. W. "Place Names of Australia. P38. Reed Books, 1973/ 1987.

■ 2. Andrews, Dr A "The First Settlement of the Upper Murray". p.23 (Ch.IV).

THE BIRTH OF ALBURY CRICKET
by *Joe Wooding*

The first word on Albury cricket was hidden amongst numerous reports on a variety of local issues under the heading "Local Intelligence" & found in the Border Post of Saturday, February 19th 1859:

"*CRICKET*

The good people of Albury are beginning to excite themselves on the subject of cricket & there is a talk of forming two different clubs, one at the lower & one at the other end of town. Of late our citizens have occasionally assembled to practice the noble game on the green in the rear of our office. We would recommend, however, that one efficient club be formed of playing members, instead of making two. To form a good club, all class decision should be left outside the field & the end aimed at, being proficiency in the game".

Cricket, like Albury, now had a starting date & the start of a very long journey.

The Border Post, Wednesday, March 16th 1859:

CRICKET MATCH!

A match will be played tomorrow between eleven Europeans & eleven Australians on the ground near the rear of the printing office. It is expected to be a sharp contest for the ball & the honour. Wickets will be pitched at half past ten o'clock sharp.

CRICKET MATCH

The Europeans who have promised to play in this match are requested to meet for practice opposite to Mr. Horsley's at four o'clock this day. A meeting will be held when the practice ceases, to frame the terms & c of the match.
Signed W. Tuer, Cpt of the Europeans"

The mere fact that the match was between two teams of eleven indicates they considered themselves on a par with each other.

There are many examples of a "handicap" where us stronger XI played XV or even up to XXII in a match. While all batted, only eleven fieldsman were ever permitted.

Sydney Gazette + New South Wales Advertiser 5/3/1803. First Government newspaper on 8 January, 1804 a cricket match was reported.

1803 - 1824 not much cricket reported. Press restrictions lifted and commercial newspapers appeared. 1824 Australian. 1826 Sydney monitor. 1831 Sydney Herald. MCC 15/11/1838 MCG. La Trobe 23/9/1853.

The Border Post, Wednesday, March 23rd 1859:

"*THE LATE CRICKET MATCH*

... the score of the match played on Thursday, between eleven Europeans & eleven Australians – SUMMARY:
Europeans 1st Inn. 36 Second Inn. 42 – 78.
Australians 1st Inn 88.
Majority in favour of the Australians, from one innings, 10."

It appears class distinction of the times did not give the Europeans the privilege of the initials.

As for the location of the first ground, two references have been made. *"the green in the rear of our office" & "on the ground near the rear of our printing office".*

The Border Post, Wednesday, March 23rd 1859:

CRICKET CLUB

A meeting was held on Saturday evening, when the new cricket club was inaugurated, & upwards of forty members were enrolled. The rules of the club were adopted, & it was resolved that the members should meet every Saturday afternoon for practice."

ALBURY CRICKET CLUB
This club is now formed & intending members are requested to give their names in to the Secretary before the first field day which will be Saturday next, March 26th.
John C Pierce, Hon. Sec."

The Border Post, Wednesday, May 11th, 1859:

"ALBURY CRICKET CLUB"
Tenders for the Publicans Booth at the forthcoming match with the Wagga Wagga Club will be received up to Saturday at 1 o'clock to be sent to Mr JA Kennedy."

The Border Post, Saturday, May 28th, 1859:

"ALBURY v WAGGA WAGGA
The Cricket Match between Albury & Wagga Wagga will come of on the ground behind Mr. Eager's Albury Flour Mill on Tuesday next. Wickets will be pitched at 10 o'clock. Seats will be provided for the ladies. The Dinner will be held at the Imperial Hotel on Tuesday evening at 6 o'clock. Tickets may be obtained at McGall's Imperial Hotel."

The Border Post, Wednesday June 1st & Saturday June 4th, 1859:

"*GRAND CRICKET MATCH*

The Match between eleven gentlemen of Wagga Wagga & eleven of Albury was commenced yesterday on the flat near the punt, but was not concluded at sunset, when the stumps were drawn. The Albury Club won the toss for innings & sent their opponents to the wickets. At the conclusion of their first innings, the Wagga Wagga men scored 44. The Albury Club then went in & scored 47. The Wagga Wagga eleven then followed with a score of 54. When the stumps were drawn, the Albury eleven had scored in the second innings 39 with 6 wickets to go down. The match will be concluded this morning".
Six for 53 when the scorers called out
Game!

The ensuing dinner at McGall's Imperial Hotel saw Dr Barnett as chairman. After a very enjoyable meal, toasts to the Queen, the Wagga Wagga XI & the Albury XI were all proposed & responded to. After sundry complementary propositions, Mr. Bull proposed the health of Mr JW Jones, Esquire, their umpire.

We have already met Mr J Walker Jones in 1858. It must be short odds that Mr JW Jones was not only our first umpire but the first bank manager as well. ......

The Border Post, Saturday, January 11th, 1862:

"*ALL ENGLAND XI v BEECHWORTH XXII*

The Eleven at Beechworth.
Thursday, January 9th is a day to be chronicled in Ovens District Almanacs. At length, arrived a day, although perhaps not big with the fate of Heroes & of Kings, yet, of sufficient importance to draw an assemblage such as Beechworth has not before seen within its limits. Coaches brought in their accumulated living loads & the only difficulty was to "decide   where so much hu-

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≪≪≪ man cargo was to be bed & boarded etc (extensive report).

All England XI won the toss & batted & totalled 264 runs. Their innings concluded on the second morning. The Beechworth XXII managed 20 in their first innings & 11 for 36 in their second".

The Border Post, Wednesday, September 3rd, 1862:

> "CRICKET
> A Public Meeting will be held at Nichols Rose Inn, Albury on Saturday, September 6th for the purpose of entering the names of the parties desirous of forming the Border Cricket Club & for the transaction of business in connection with the Club generally, at 8 o'clock pm.
> Edward Brown, Hon. Sec. Pro. Tem"

No reference or reason has been found for the demise of the Albury Cricket Club which was not functioning when this advertisement appeared. The Border Cricket Club lasted for some years. This club was instrumental in the early development of the cricket ground now known as the Albury Sports Ground. Being the only cricket club, it is often referred to as Albury, the Albury Team or sometimes as Border Cricket Club (Albury).

The Border Post, Tuesday, February 24th, 1864:

"CRICKET MATCH
The third match during the present season between the Beechworth & Albury Cricket Club came off yesterday at Beechworth. (Long report) Very wet, 2 men being unavoidably absent. In consequence of the rain falling so heavily, the ground between the wickets assumed the appearance of miniature crab holes & it was highly amusing to see an anxious wicked keeper eagerly attempting to catch the ball, receiving in its stead, a shower of mud, the effect of which for a time was to debar the use of his visual organs, until the slush was wiped away with a handful of grass. Blue shirts & pink were soon wet through and spotted with mud. It was the height of foolishness to attempt to play the game, & we trust that each team has shown its pluck etc etc.
Albury 52 + 32 Beechworth 110"

The Border Post, Wednesday, December 6th, 1865:

"ALBURY 206 v YACKANDANDAH 53
The first match of the season took place beat at Albury last Thursday. There was only time for a single innings. The Border Club who went in first having made such a start that the Yackandandah men only got them out by half past two o'clock. The result was Albury 206 Yackandandah 53. The Albury eleven has been considerably strengthened since last season. The additions to the club consist of Crosbie Brownrigg, an excellent long stop. Another is JF McDonall of the Customs, who is a brilliant hitter and made 14 runs of 4 hits. He was given out for being off his ground, whilst taking a rest after hitting one of his usual fivers, otherwise instead of having an innings of five minutes, he would have given a good deal more trouble to the field. The accidents of the game were against Albury. Walford got his knee disabled, but pluckily persisted in playing, though 36 leeches had to be applied to the wounded part next day. Dr Wilkinson was also suffering from some injury to the arm (the region of the humorous we believe the doctor calls it). Yackandandah's bowling was at first excellent but after five hours of it, it was no wonder precision was lacking at the close etc etc"

Albury Border Post, Tuesday, April 6th, 1886:

"ALBURY 82 Wilkinson 25 v COROWA 3/244 A Baylis 103 JP Buggy 115 no

Not withstanding the efforts of the energetic Secretary of the Albury Cricket Club at the time appointed for the starting of the Coach on Friday evening, it was with the utmost difficulty that six men could be obtained to make the trip to Corowa. Nothing daunted however, a start was made, & after a pleasant drive in the cool night air, Corowa was reached shortly after 2 o'clock on Saturday morning. At Corowa, J Wilkinson joined the team and the aid of four substitutes, including the Coachman, it was hoped that the Albury men would be able to make a bold victory. Buggy captained the local team & Wilkinson the visitors. Albury won the toss & went to the wickets etc etc".

A long cold night only got worse.

This is the first time we have seen anything like two "tons" in an innings. The "coachman's score could not be identified.

— *Joe Wooding* 8/9/2004 ✱