

**“This is the people’s golden day... dedicated to national enjoyment”:
The contribution of Anniversary Day press coverage to the development
of national consciousness in mid-nineteenth century New South Wales.**

By Anne Coote

On 26 January 1857 the *Empire*, Sydney’s liberal daily, heralded the sixty-ninth anniversary of European settlement at Sydney Cove with customary hyperbole. ‘This is the people’s golden day’, it declared, ‘dedicated to national enjoyment’. The paper concluded with an exhortation for the future. ‘May the anniversary of the first landing of our countrymen on these shores’, it said, ‘come round through all time to a free and happy people, and be held in remembrance as a golden day forever. As I argue in this paper, Anniversary Day editorials of this kind, along with reports on the annual festivities, contributed significantly to the development of national consciousness in nineteenth-century New South Wales. Their influence derived not merely from the overtly nationalist language they often employed – ‘national enjoyment’, for example, and ‘a free and happy people’ in the *Empire*’s piece. Press coverage of Anniversary Day also worked more subtly on readers’ imaginations to encourage a sense of nationhood among the colony’s European inhabitants.

Thanks to Benedict Anderson’s influential work, the nation-building role of newspapers is now understood to go well beyond their usefulness in disseminating propaganda. Newspapers, according to Anderson, help create the mind-set on which national imagining depends, by shaping the way people think about time. The growth of newspaper readership, he argues, helped foster a modern understanding of ‘simultaneity’ – a capacity, in other words, to envisage countless other lives, existing unseen yet in parallel with one’s own. Only with such an understanding, says Anderson, can people imagine (and thus sense their connection to) a community as widespread as the nation (Anderson 1991, pp. 24-36).

But a nation is generally thought to stretch across time as well as space. It is conceived, in Anderson’s words, ‘as a solid community moving steadily up (or down) history’ (Anderson, p. 26). The imagined nation thus encompasses not only its contemporary members, but their ancestors and descendants as well, all being participants in the nation’s ongoing story. Perceptions of a shared past can strengthen and shape national identity (Macintyre 2004, p.1). But, as Ernest Renan pointed out in his 1882 lecture on the nation, imagined national destiny –

the welfare and potential of future generations – has equal power to inspire and galvanise a people (Renan cited in Kamenka 1973, p.12).

In mid-nineteenth century New South Wales, press coverage of Anniversary Day activities – the ‘national enjoyment’ referred to by the *Empire* – fostered the sense of simultaneity necessary for imagining a national community in the here-and-now. Significantly, however, readers were also encouraged to imagine their community as an entity progressing through time. They were invited to look backwards to ‘the first landing of our countrymen on these shores’, as the *Empire* put it, and from this to gaze on the present-day nation. Such a linking of past with present was implicit in the *Empire*’s ambiguous expression, ‘our countrymen’. While this could just have meant ‘fellow Britons’, it seemed also to imply that the founders of New South Wales were joint participants with present-day colonists in a single colonial nation.¹ But the nation thus conjured stretched into the future as well as the past. Anniversary Day commentary also asked readers to project their imaginations forwards to the experience of succeeding generations – those who, as the *Empire* hoped, would celebrate the colony’s founding moment ‘as a golden day forever’. By such means newspapers helped foster readers’ sense of belonging to a national community.

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At this point I should specify the kind of national community I mean. A century on from Federation, the continental nation so dominates our thinking that communal consciousness on any smaller scale can seem merely parochial. Swimming against this tide, I examine the origins of a sense of nationhood which was evident decades before Federation and which centred, not on the continent as a whole, but on the capital and hinterland of a single nineteenth-century colony. This paper, in other words, examines how newspaper coverage of Anniversary Day contributed to the imagining of New South Wales as a nation in its own right.

This idea – that the Australian colonies might once have been separate nations – is by no means original. Over thirty years ago Stephen Shortus identified national consciousness on this scale in New South Wales during the 1880s, and he argued that it was co-existent with, not alternative to, a developing sense of continental nationalism (Shortus 1973, p.1). Again in 1988, John Eddy identified all the Australian colonies on the eve of Federation as ‘self-satisfied small colonial nations’ who were, he said, ‘sufficiently confident of their own identities, as well as of

the things they had in common, to be engaged in forging a federal pact' (eds Eddy & Schreuder 1988, p. 133). The continuing influence beyond Federation of these earlier notions of nationhood was noted by Ken Inglis in his 1998 cultural history of Australian war memorials. According to Inglis, the inclusion of the term 'National' in the names of several of the state monuments constructed after World War I reflected 'a perception, vigorous in the nineteenth century and not yet extinguished by federation, that the province is a nation and that its tribute comes from a whole people' (Inglis 1988, pp. 280-1). More recently Alan Atkinson put the case for Tasmanian national identity in his 2005 Eldershaw lecture entitled, 'Tasmania and the Multiplicity of Nations' (forthcoming). Significantly, Atkinson noted the ambiguity in Tasmania's identity. 'On the one hand', he said, '[Tasmania] ... has been part of Australia. On the other it has been, at least from an imaginative point of view, an island nation like New Zealand'. Similar ambiguity – a colony-focused national consciousness growing beside incipient nationalism on a continental scale – also surfaces in newspaper coverage of Anniversary Day in New South Wales.

My own argument that people in mid-nineteenth century New South Wales saw their community in national terms, can only be summarised here. Suffice it to say that four well-accepted attributes of modern nationhood were present around this time. First, there was a broad sense of community. This was evident at the colonial election of 1860 when for the first time a single issue of general colonial significance – support or rejection of the principle of 'free selection' of land before survey – overshadowed local concerns in electorates across the colony. New South Wales by that time also had a clearly defined extent of territory, the colony's borders having been finalised with Queensland's separation the year before. More important, however, growing cartographic literacy had equipped an increasing number of people to envisage the expanse these borders enclosed. Such a broad spatial understanding was also evident at the 1860 election, which also signalled the presence of two other characteristics of nationhood: a desire for sovereignty and (of particular relevance to this paper) a perception of New South Wales as a community embedded in time. Proponents of free selection argued that this reform would give the people control of the colony's rural expanse, thereby determining the fate of future generations. The success of these arguments in most electorates suggests a capacity, widespread among the people, to envisage the colony's vast territory and its open-ended destiny, and to assert their right to take control of both. It was a sign, in other words, that New South Wales was imagined in national terms (Coote 1999; Coote 2004).

But how could New South Wales have been thought of as a nation when self-government extended only to domestic affairs and colonial legislation was subject to Imperial veto? Similar restrictions applied to the newly federated continental nation in 1901 (Hudson & Sharp 1988, pp. 25-36), yet this milestone was portrayed at the time by press and politicians as the inauguration of Australian nationhood.² Clearly a distinction must be made between objective, legal definitions of nationhood and its popular perception – between nation-states and imagined nations (Irving 1997, p. 26). Leading advocates of federation such as Henry Parkes and Alfred Deakin neither expected (nor desired) immediate independence – nation-statehood – for the continental nation they had envisaged (Hudson & Sharp 1988, pp.26-27). Nationalism in British settler colonies was not necessarily separatist (eds Eddy & Schreuder 1988, p. 7). For example, as W. L. Morton (1965, pp.33, 41) argues, Canadians in the nineteenth century had sought ‘self-government within the Empire’, not independence. Once achieved, he says, this ‘helped ... create and express a growing sense’ of what Morton calls, ‘that paradox, colonial nationality’. Colonial nationhood – limited self-rule within the Empire – was feasible, at least as a ‘transitional phase’ (eds Eddy & Schreuder 1988, pp.5,7). The entity imagined by Australians in 1901 was a continental nation within the bounds of British Imperial power. Subject to the same limitations, New South Wales before Federation was also imagined in national terms.

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The contribution of the colonial press to national imagining in New South Wales depended on newspapers being widely read. It rested, in other words, on the presence of well-spread literacy, a flourishing newspaper press and a means of distribution. New South Wales had made significant progress in all three areas by the middle decades of the nineteenth century. In 1846 some 66 per cent of men and 55 per cent of women told census collectors they were able to read and write, while a further 12 per cent of men and 21 per cent of women said they could at least read (Mansfield 1846, p. 89). At the colonial census fifteen years later, three-quarters of the colony’s men and two-thirds of the women were counted as fully literate, with only fifteen percent of adults (mostly the old) excluded entirely from communication on paper.

Newspaper development kept pace with growth in potential readership. There was an explosion of titles published in Sydney during the 1840s, of which around 600,000 copies were distributed in 1844 alone. There were fewer titles a decade later, but they had an estimated combined circulation of 10,500,000 copies.³ Measured against total population growth (Legislative

Assembly 1862b), this was a 20 per cent increase in copies per capita. Provincial newspapers had also been founded in Maitland, Goulburn and Bathurst during the 1840s. By early 1860 the colony had 21 country newspapers. (Kirkpatrick 2000, p.420).

Growth in newspaper readership was facilitated by postal development. There were nearly 300 post offices in New South Wales by 1860, when inland mail runs covered nearly one and a half million miles and carried two and three quarter million newspapers inland (New South Wales Legislative Assembly 1863-4). Free postage for newspapers (in most years since 1835) reduced subscription costs and encouraged the sharing of papers, thus drawing people of modest means into the community of newspaper readers. The diary of a schoolmaster (Armstrong, unpub), for example, records his reading eleven different papers during the 1840s and sharing subscriptions variously with a blacksmith, a farm superintendent and two shopkeepers.⁴ By 1862 a country postmaster, Thomas Dangar, could tell a Legislative Assembly inquiry into the post office (New South Wales Legislative Assembly 1862a) that ‘mechanics ... even shepherds and stockmen’ were the main recipients of papers in his district. In fact there were some, he said, ‘who received more newspapers than the master himself’.

The effectiveness of Anniversary Day reporting in encouraging national consciousness was also influenced by the nature of the celebrations themselves. Anniversary Day observance had originally been organised by officials and a few affluent colonists. Governor Macquarie marked the colony’s thirtieth anniversary in 1818 with a round of celebrations. Convicts employed by the government were granted a holiday and an extra ration of meat but a much smaller circle of colonists seem to have been actively involved in the day’s commemorative activities. The celebrations included a 30-gun salute (one for each year of the colony), a military review, a dinner for the colony’s civil and military officers and, in the evening, a Government House ball. Coverage by the *Sydney Gazette* spread over two issues (24 January 1818 and 31 January 1818) and took in the decorations at Government House. These, as the paper told readers, had featured a portrait of Governor Phillip, ‘suspended at one extremity of the room in a wreath supported by two banners’. An inscription on one of the banners linked life in the present-day colony to the actions of its founder:

In commemoration of the Thirtieth Anniversary of the Colony of New South Wales, established by Arthur Phillip, whose virtues and talents entitle him to

grateful remembrance of his country, and to whose exertions the present prosperous state of the Colony may chiefly be ascribed.

Reproduced in print by the *Gazette* (31 January 1818), these words reminded the paper's albeit restricted readership that New South Wales was an entity embedded in time. In subsequent years, however, when official celebrations were largely confined to flag-raising and the battery salute, reporting was correspondingly brief. More space was devoted to the private dinner which was organised annually by affluent members of the colony's Emancipist faction. During the 1820s and 30s such accounts provided an increasing number of newspaper readers with annual reminders of the colony's temporal dimension, but the elitist nature of the reported commemorations – private dinners and official ceremonies – was unlikely to have encouraged much popular sense of involvement in the colony's progress through time.

The situation changed in 1837 when a group of citizens organised the first in a long series of Anniversary Day regattas. Participation in the aquatic competition on Sydney Harbour was still confined to a relatively elite group, but the spectacle attracted onlookers. A public holiday was declared in 1838, allowing many employees to attend, and by the 1840s a broad range of colonists were joining in the festivities. The aforementioned schoolmaster customarily closed his Sydney school on Anniversary Day, presumably to allow his pupils, mainly the children of small tradesmen, to enjoy the celebration. When circumstances permitted, he took his own family down to the harbour.⁵ During the 1850s crowds were large enough to motivate pleasure-boat owners to place newspaper advertisements in advance of the festivities and for victuallers to vie for business in the many booths set up along on the foreshores.⁶

Such activity gave scope for more extensive reporting and, as David Waldstreicher (1995, pp. 44, 49) observes in his discussion of print culture and national feeling in eighteenth-century America, by '[r]eporting celebrations ... [the press] inspired new ones and thus new reports of celebrations'. By 1861 the *Sydney Morning Herald* could devote well over a column of newsprint to descriptions of the holiday activities, which no longer seemed to depend on leadership from the colony's elite. In that year there was 'a comparatively small muster of spectators' for the regatta itself, according to the *Herald* ('Seventy-third anniversary of the colony', 28 January 1861), but crowds enjoyed the day informally at Watson's Bay, Manly and the pleasure grounds at Botany Bay, while some 350 persons associated with the St Benedict's Young Men's Society picnicked at Haslem's Creek near Parramatta.

Participation in Anniversary Day activities spread geographically as well as socially, a phenomenon also assisted by growth in newspaper readership. Access to Sydney papers via steamship and the early foundation of a local newspaper press, helps to explain Anniversary Day involvement among Hunter Valley residents during the 1850s. In 1854 the *Maitland Mercury* advertised Singleton's upcoming Anniversary Day race meeting ('Races, races, races', *Maitland Mercury* 25 January 1854) and in 1857 it reported on the regatta organised to celebrate the day at Raymond Terrace ('Raymond Terrace regatta', *Maitland Mercury* 27 January 1857). Flags flew in Maitland on 26 January 1857, according to its local paper ('The Anniversary Holiday', *Maitland Mercury* 27 January 1857), most businesses were shut for at least part of the day and holiday-makers flocked to the terminus of the new Hunter River Valley railway, believing (erroneously, as it turned out) that the day had been chosen for the line's inauguration. Six years later, special Anniversary Day excursion tickets were available for travel on the new line between Newcastle and West Maitland, the latter town having added a regatta of its own to the district's Anniversary Day attractions ('Great Northern Railway', *Maitland Mercury* 22 January 1863; 'Holidays in Maitland', *Maitland Mercury* 24 January 1863).

Grafton residents also held an Anniversary Day regatta. ('Grafton', *Armidale Express* 6 February 1858). Sydney's celebrations, described in city and country newspapers, had apparently set a standard for celebrations near the coast. Elsewhere, however, people were forced to set their sights a little lower. In Bathurst the day was chosen to celebrate the foundation of a school and an Odd Fellows Lodge and by the early 1860s, foot races and cricket matches, horse races and picnics were being organised for Anniversary Day in towns as far afield as Armidale, Tamworth, Araluen, Queanbeyan, Berrima and Albury.⁷ To some extent the spread of celebrations reflected demographic change generated by the gold-rushes, but the influence of Anniversary Day press coverage can be seen in a comment made by the *Bathurst Free Press* in 1862 ('The anniversary', 29 January). The people of Bathurst, it declared, had 'read or witnessed the holiday enjoyments of other towns', and while they made no claim to emulate such 'formal and systematically laid out ... recreations', they celebrated the 'national day with such diversions and entertainments as were within their reach'. The defensiveness in this assertion is palpable and telling.

Whatever form they took, the multiplication of celebratory activities testified to the effectiveness of Anniversary Day press coverage in conveying what Waldstreicher (1995, p. 50) calls 'the simultaneity of national action' – its contribution, in other words, to building a sense of national

community.⁸ Since New South Wales was the only Australian colony at this time which celebrated on 26 January, the sense of simultaneity generated by the press – the notion of national community – was likely to have encompassed that colony alone.

There were no historical re-enactments or rituals on Anniversary Day which, given the colony's embarrassing penal origins, is not surprising. Holiday-makers everywhere concentrated on present pleasures. Indeed anniversaries, by their very nature, made such a focus possible. They may purport to draw attention to the past, but by reducing it to mere dates, can actually deflect attention to the present and future.⁹

When newspapers treated Anniversary Day this way, they encouraged national consciousness. Note that it was Anniversary Day (not the event it commemorated) which the *Empire* designated 'golden' in 1857. The day had 'from the beginning ... ever been eagerly anticipated', according to Queanbeyan's *Golden Age* (30 January 1862), and the 'sons of the land should ... welcome ... [it] with patriotic rejoicings'. Colonists' mode of celebration - their focus on the present, not the past – was roundly endorsed by the press as an expression of 'common-brotherhood' ('The Anniversary', *Bathurst Free Press* 29 January 1862) and a laudable aspect of national identity (*Australian* 25 January 1842). 'No people', claimed the *Empire's* editorial on Anniversary Day 1853, '... [knew] better how to use a national holiday.' Such a gloss on the proceedings reinforced national consciousness by suggesting – and here I return to Waldstreicher's argument (1995, p.50) – 'the pervasiveness of national sentiments' in New South Wales.

A journalistic focus on the anniversary itself also worked more subtly to foster national consciousness. It was common for papers to enumerate each passing Anniversary Day – the fiftieth anniversary, for example, the fifty-first and so on. In 1848 the *Sydney Morning Herald's* Anniversary Day leader, entitled 'Australia: T'is Sixty Years Since', made the number of the colony's anniversary its organising theme. The practice may have struck a chord with readers. Seven years earlier, the *Australian* (28 January 1841), reporting on the illuminations arranged by private citizens to celebrate Anniversary Day, had made particular mention of the contribution by one Pitt Street resident. In his front window a number of 'beautifully variegated lamps' had been arranged to form a glowing star and, underneath it, the number 53 – the age of the colony that year. Few of the inhabitants had the resources to respond to Anniversary Day this way, but many more may have been influenced by journalists' habit of measuring out the years since the colony's foundation. Its effect was to portray the colony as an entity progressing through time –

just as national communities were understood to do – from an increasingly distant (yet connected) past towards an open-ended future.

The outcome was similar even when a few newspapers appeared to turn attention to the object of commemoration, because these occasional excursions into the colonial past actually functioned more as a foil for observations about the present and future. In Anniversary Day reflections of this kind the colony's embarrassing convict origins became the foundation for optimistic stories of colonial progress which turned on simplistic, binary contrasts of 'then' with 'now'. As the *Golden Age* (30 January 1862) put it, Anniversary Day was 'a fitting opportunity for comparing the past with the present and thus judging our national progress'. 'Fifty-seven years ago', the *Australian* (January 27 1845) reminded readers in 1845, 'the peninsula which is now the seat of civilized commerce and refinement, of metropolitan grandeur, power and wealth ... was but a dark and unreclaimed wild, the houseless lair of the noble savage.' 'The silent stillness of Sydney Cove ... at that time', remarked the *People's Advocate* in 1853 (29 January 1853), 'must have presented a very extraordinary contrast to the bustle and rejoicings of this Wednesday'. 'What a glorious march has civilization made ... between these two points of existence', the *Empire* (26 January 1857) declared in its Anniversary Day editorial three years later.

A comparison of past with present – a focus on progress – seems naturally to invite speculation about the future and newspapers explicitly encouraged such a leap. The *Herald* was no exception. '[I]f it were permitted ... to lift up the veil which conceals the future', it said in 1848, 'and look upon Australia as she will appear ... [in] another sixty years ..., what mighty changes should we behold!' ('Australia; Or, T'is Sixty Years Since', 26 January 1848).¹⁰ The 'advance' already made might 'be only the starting point from which a future progress may be measured, not the ratio by which it must be limited', the paper speculated sixteen years later (26 January 1848). By stretching readers' imaginations into the future in this way, Anniversary Day journalism encouraged them to envisage their community as one embedded in time – a national community.

But on what scale was this future nation that readers were encouraged to imagine? Until the early 1850s the object of Anniversary Day speculation seems unambiguously to have been New South Wales. The situation became more complicated thereafter when Sydney's two leading newspapers had editors possessed of broad continental vision. Henry Parkes who founded the *Empire* in 1851 had been enthused by John Dunmore Lang's plan for the 'United Provinces of Australia' and was later to become a leading player in the movement towards Federation (Martin

1980, pp. 61-3). John West who took over as editor of the *Herald* in late 1854, had not only been a prominent advocate of inter-colonial cooperation against convict transportation, but was also author (under the pseudonym ‘John Adams’) of a series of articles entitled ‘Union Among the Colonies’ which had been published in the *Herald* earlier that year (Melleuish, 2002, p. vii) .

Anniversary Day predictions of continental nationhood appeared in the *Empire* in 1853. They were celebrating the ‘foundation ... not simply of this great and prosperous colony’, it said, ‘but of ... the far-spread and rapidly expanding moral empire which in a few short years shall be consolidated in the name of Australia’ (‘The past and the future’, *Empire* 27 January 1853). Other pieces under Parkes’s editorship, however, dealt specifically with New South Wales. Thus in January 1855 the paper’s report on the annual regatta included speculation that the ‘rivalry and competition’ it engendered ‘among our colonial youth’ could ‘not fail to prove of the utmost benefit to the colony, destined as it evidently ... [was]’, the paper declared, ‘one day to become the most important commercial dependency of the British Crown’ (‘Seventy-eighth anniversary regatta’, *Empire* 27 January 1855). When the *Empire* (under new ownership) re-visited the continental vision of nationhood (27 January 1862, 26 January 1863 and 26 January 1865), the writing was deeply coloured by similar local patriotism – ‘our national pride’ – which made New South Wales, a ‘mother of colonies’, and its anniversary pre-eminent over the national days which, according to the paper, had been so ‘perversely’ adopted in other colonies.

The *Herald*’s approach was similar under West. While it invoked the ‘Australian sisterhood’, the ‘Australian circle’ and a future ‘Australian Empire’, it too claimed pre-eminence for the ‘national day’ of the ‘the elder colony’ – ‘the first of the Australian group’– and it castigated the ‘supercilious fools’ who disparaged the convict origins of New South Wales (*Sydney Morning Herald* 26 January 1856; *Sydney Morning Herald* 26 January 1857; *Sydney Morning Herald* 27 January 1859). In some years too, the *Herald* (like the *Empire*) concentrated its Anniversary Day commentary entirely on New South Wales, whose progress, the paper declared in 1858, was ‘the modern wonder of the world’ (*Sydney Morning Herald* 26 January 1855; *Sydney Morning Herald* 26 January 1858; *Sydney Morning Herald* 27 January 1862; *Sydney Morning Herald* 26 January 1864).

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These shifts of emphasis in Anniversary Day journalism – visions of a continental future with outbursts of local pride – reflected the two conceptions of nationhood present at the time. It would be years before Anniversary Day was celebrated enthusiastically as the national day of all Australian colonists. In the meantime, the tendency of Anniversary Day press coverage to encourage a sense of simultaneity of national involvement among the inhabitants of New South Wales, and its construction of that colony as an entity progressing through time, did much to foster the notion of national community which was evident at the election of 1860 – the imagining of New South Wales as a nation in its own right.

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¹ I thank Alan Atkinson for pointing out this ambiguity.

² Note that Tasmania’s ‘Federation father’, Andrew Inglis Clark, did not agree that nationhood had been achieved by Federation. See A. I. Clark, ‘The future of the Australian Commonwealth: A province or a nation?’ in M. Haward and J. Warden (eds), 1995, *An Australian Democrat: The Life, Work and Consequences of Andrew Inglis Clark*, Centre for Tasmanian Historical Studies, University of Tasmania, Hobart, pp. 208-221.

³ The total number of issues produced by Sydney-based newspapers in each year was obtained by multiplying the circulation figure for each newspaper title by the annual number of issues published, the later being dependent on the length of time that the newspaper operated during the year and the regularity of its publication. Circulation figures for 1854 have been estimated on the basis of the *Sydney Morning Herald’s* claims about its own circulation and market share made in September 1854 and cited in R. B. Walker, *The Newspaper Press of New South Wales, 1803-1920*, Sydney University Press, Sydney, 1976, pp. 65-6. It has been assumed that the ratio of the *Herald’s* circulation to that of its Sydney rivals in 1844 was comparable with that in 1854, and that the *Herald* had maintained its 1841 circulation of 3000 through the depressed economic conditions of the early 1840s.

⁴ See the following entries in John Armstrong’s diary: 22 November 1845, 13 December 1845, 8 March 1846, 26 March 1846, 26 May 1844, 21 August 1846, 24 December 1846, 30 March 1847, 1 June 1848, 8 June 1848.

⁵ See the following diary entries: 26 January 1846; *Ibid.*, 26 January 1847; *Ibid.*, 26 January 1848; *Ibid.*, 25 January 1849; *Ibid.*, 26 January 1849; *Ibid.*, 26 January 1850.

⁶ See for example advertisements in the following papers: *People’s Advocate*, 24 January 1854; *Sydney Morning Herald*, 25 January, 1849; *Ibid.*, 26 January 1849; *Ibid.*, 26 January 1850.

⁷ For references to these activities see the following newspapers: ‘Anniversary day’, *Bathurst Free Press*, 28 January, 1860; ‘Public luncheon at O’Connell Plains’, *ibid.* ‘Anniversary of the Loyal Kincora lodge’ of Odd Fellows’, *ibid.*, 30 January 1861; ‘O’Connell luncheon’, *ibid.* ‘Local intelligence’, *Tamworth Examiner*, 28 January 1860; ‘Local and provincial news’, *Braidwood Observer*, 30 January 1861; ‘Queanbeyan Anniversary Races’, *Golden Age*, 23 January 1862, ‘Cricket’, 29 January 1863, ‘Anniversary Day’, 28 January 1864, ‘Local and provincial news’, *Goulburn Herald*, 28 January 1862; Advertisement for Anniversary day races, 23, *ibid.*, January 1864; ‘Local and provincial news’, *ibid.*, 28 January, 1864; ‘Sports on Anniversary Day’, *Armidale Express*, 28 January 1865; *Border Post*, 26 January 1863.

⁸ For examples of such reports in the provincial press see *Maitland Mercury*, 30 January 1853; 'New South Wales Intelligence', *Bathurst Free Press*, 7 February 1857; 'New South Wales intelligence', *Armidale Express*, 12 February 1859; 'City correspondent', *Golden Age*, 2 February 1861; 'Anniversary regatta', *Sydney Mail*, 1 February, 1862.

⁹ I owe this idea to Alan Atkinson.

¹⁰ See also, *Australian*, 27 January 1843; *Ibid.*, 27 January 1845; 'The fifty-eighth anniversary of the foundation of the colony', *ibid.*, 27 January 1846; *Empire*, 'The celebration of the anniversary', 28 January 1851; 'Our manhood', *ibid.*, 26 January 1856; 'The golden day', *ibid.*, 26 January 1857; *Ibid.*, 26 January 1858; *Ibid.*, 26 January 1860; 'Anniversary of the colony', *Sydney Morning Herald* 27 January 1849; 'The sixty-third anniversary of the colony', *ibid.*, 28 January 1851; 'The sixty-fourth anniversary of the colony', *ibid.*, 27 January 1852; *Ibid.*, 26 January 1857; 'Sixty-first anniversary regatta', *People's Advocate*, 27 January 1849; 'The sixty-fifth anniversary of the colony', *ibid.*, 29 January 1853.