planned for never eventuated.

The mine was apparently never a financial success, even in its busiest years through the period 1880-1889. Following its virtual closure in 1890, following industrial trouble, the mine never again operated at a significant level. In 1892 the property was sold at a sheriff's sale, and from then on until replaced in 1910 by the present shaft mine, it operated irregularly. It seems that the advantage of good coal, conveniently located, was offset by the costs of meeting difficulties. In the mine there were rock faults and water to contend with. The high cost of providing storage meant the mine was often idle. Around the jetty there was damage by the sea and the general process of decay to add to cost. Landslips damaged the storage platforms and boiler house. Marketing was made difficult by the uncertainty of being able to load at the exposed jetty. The rapid growth in the number of coal mines in New South Wales and the consequent decline in coal prices also reduced the chances of success for the enterprise.

In 1910 the present shaft mine was opened on a site which enabled the mine's output to be taken away by rail. This operation had been envisaged by Stuart long before the railway was built. That it took so long to eventuate appears to have been due to a lack of initial funds and the low profitability of the mine. Following the sale in 1892, economic conditions reduced the attractiveness of such an enterprise.

OLD ALBION PARK 1900-1925—ITINERANTS AND PHANTOMS:

Door to door and farm to farm sales were provided by sundry hawkers whose services filled in the gaps between the womenfolk's visits to the local store. These fellows were usually Hindus, Syrians or Chinese, and their methods of travel varied.

The Hindus used horse drawn vans, hung outside with a variety of tinware such as tubs, buckets, strainers and billycans, and crammed inside with working clothes, farm boots, towels and sheets, pinafores and sunbonnets. By camping at any of the farms for the night they were assured of free supplies of eggs and poultry plus horsefeed. They were a familiar sight along the back roads, always wearing a turban and usually puffing away at a "hubble bubble" or hookah as the horse plodded along.

The Syrians moved around in sulkies, their stock-in-trade mainly dress materials and women's underwear, and as they lived in Wollongong they did not camp out.

The Chinese—or Chows as they were then called—padded from house to house on foot, carrying two large baskets hung from the ends of a flexible pole balanced across the shoulder and containing belts and braces, sox, pins, camphor, needles and cotton, soap, bootlaces, combs, etc.

Other itinerants specialised in mending broken crockery, knife sharpening, boot repairs, soldering, and wirework ranging from egg whisks to fern baskets, all done on the spot.

Well known were the travellers from several Sydney tea houses such as Griffiths, Edwards and Inglis who called in on a regular round every few months booking orders for tea by the 14 lb. or 28 lb. chest, delivered from the city by rail; the ½ lb. packet from the grocer was yet to come.

There were local ghosts; one story related to a timber-cutter of very early days who walked from Wollongong to his shack near Macquarie Pass one night, very drunk, and axe-murdered his wife. It was believed
that on bright moonlit nights the chopping of a ghostly axe in that vicinity could be heard but to anyone game enough to try to track it down it always seemed to move to the next hill.

Up Jamberoo Road was reputed to be a place where grass refused to grow on a spot where a murdered man was burnt on a log fire, and a ghost on Shipman’s Hill on the road to Shellharbour was visible only to horses, who always shied at something there and tried to turn back.

It was also said that a drowned person could be located by use of a loaf of bread in which was inserted a globule of quicksilver. When floated on the dam or creek near the scene of the drowning the loaf would swim direct to a spot above where the body would be found.

Once a local rushed white-faced into the pub at night and gasped out that a ghost was screaming in the Church of England graveyard; when a few brave souls ventured to investigate, their hair also stood on end until a distraught pig with its head in a kerosene tin dashed out from among the headstones.

—B. E. WESTON.

CLASSIFIED AND RECORDED BUILDINGS:

As mentioned in the October Bulletin, the National Trust’s current list corresponds in the main with that printed in the June and July Bulletins. Buildings previously “A” and “B” are now “Classified” (CL); those previously “C” and “D” are now “Recorded” (R). However, the following changes have been made in the Kiama and Jamberoo lists:

KIAMA: Additional R: Infant’s School (formerly Primary School): houses at 117 Princes Highway (Auchinvar), 30 Bong Bong Street, 43 Bong Bong Street, 72 Shoalhaven Street and 75 Shoalhaven Street.


Gerringong, Berry, Nowra and Kangaroo Valley are not shown in the current list for the Illawarra Region, but several Tablelands centres are. Although strictly these are outside our area, they are often visited by Illawarra people, and members may be interested in the following list:


BURRAWANG: R. Royston.

GLENQUARRY: CL: Robertson Park.


MOSS VALE: CL: Oldbury Farm; Throsby Park. Recommended CL: Christ Church, Bong Bong; Tudor House Prep School. R: The Barn; Browley; C.B.C. Bank; Highfield; Whitley.

WANTED FOR THE MUSEUM:

Wigs of any type—age or condition not important. Petticoats or half-slips—required urgently. Extension lead.

Would any retiring judges, rubbed-out barristers, or others who can provide, or know of someone who can provide, any of the above, please get in touch with Mrs. Evans (phone 29-5868), or see one of the supervisors when the Museum is open?