



# PASTIMES

Newsletter of the  
**Batemans Bay Heritage Museum**  
 Clyde River & Batemans Bay Historical Society  
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**Issue 45 Summer 2021**



**We can thank a civil servant (yes!) for creating the first Christmas card list, as he also commissioned the first hard copy Christmas card.**

As we ponder who is deserving of more than a greetings email, **Sir Henry Cole** FRSA (1808 – 1882) was the British civil servant and inventor who facilitated many innovations in commerce and education in 19th century and is credited with the concept of sending greetings cards at Christmas time. He commissioned the world's first commercial Christmas card in 1843, reproduced above. It features a happy family gathering supported either side by charitable giving.

Cole was keenly interested in art, science, and industrial design. He is sometimes credited with the design of the world's first postage stamp, the *Penny Black*. He used his position in the Records Office to encourage royal patronage to improving design standards and was key in establishing the 1851 Great Exhibition of Works and Industry at Crystal Palace. The popularity and financial success of the Exhibition secured funding for establishment of what became the Victoria and Albert Museum, dedicated to art and design.

Cole was also instrumental in establishing the Royal College of Art, Imperial College, and the Royal College of Music.

Often referred to in the press as "Old King" Cole, he was known to have the closest personal backing of the Queen and especially of the Prince Consort, who when he needed a facilitator for one of his pet projects, was heard to remark: "*We must have steam, get Cole*".

With advances in printing technology and mail service, the practice of sending commercially produced Christmas cards caught on. By the 1880s, it was an integral part of the holiday season.

For all his entrepreneurial flair and vision, even Cole could not have predicted that this pragmatic seasonal gesture (*he had too little time to write letters, apparently*) would develop into a multi-million pound retail phenomenon.

*\*"I apologize for such a long letter - I didn't have time to write a short one."*  
 Mark Twain.

## What's Inside ...

### Articles

- History of Christmas Cards
- At Peace—exhibition stories
- The V&A Museum

### From the Archives

- Clyde Street peppercorns, and 1969 Bay PS Parade

### Behind the Scenes

- New acquisitions

### Military History

- Operation Somalia

### Society News

- Governance training
- Grant Funding
- Fundraising

## December-January Break

The Museum closed for the year with a 'pizza party' for volunteers on **Dec 17th**.

We re-open to welcome our visitors on **Jan 5th, 2021**.

Wishing you all a safe and restful holiday after the trials of 2020.

We acknowledge the salt water people of the Yuin nation as traditional custodians of the land on which we live, and offer our respects to Elders past, present and emerging.



### Bushfires. December 2019/January 2020

Important and emotional temporary exhibition in our Community space, a visual essay '**That Place, That Time**', featured works by photographer, and member, Ted Richards. Visitors were encouraged to participate by leaving comments on their own experience.

*\*Miss Fern insisted on being evacuated in style.*



After exciting residents for weeks, the 400 ton John Holland Pontoon leaves the Clyde River as the new Bridge edges ever closer to completion.





Remember me?  
Hello to our friends!

A recent visitor 'back home', Carole Warby nee Hayman, with her husband Vince called into the Museum.



### Recent feedback from our visitors ....

**5/11/20 – D. & R. Reeves – "A comprehensive and extensive display. It is terrific!"**

**3/11/20 – Lilan & Elisha Rosevear – "Amazing displays - so much detail and care taken, very informative."**

**7/9/20 – Natalie – "Fantastic displays. Kids loved touching and feeling sea shells and stars. It is wonderful."**

## Military History

### Peacekeeping—Operation Solace

**Strength: Approx 1,500. 1 RAR Group +, HQ Australian Forces Somalia (UNITAF), HMAS Tobruk, HMAS Jervis Bay, RAN Clearance Diving Team 1, RAAF elements.**

By late 1992, the catastrophic situation in Somalia had outstripped the UN's ability to quickly restore peace and stability, mainly because the UN was hamstrung by insufficient forces and UN peacekeeping principles and methods could not cope with the need to use force in such complex situations. On 3 December 1992, UN Security Council Resolution 794 authorised a coalition of UN members, under US command, to form UNITAF and intervene to protect the delivery of humanitarian assistance and restore peace. UNITAF was used as an interim force until UNOSOM II came into being.

Australia deployed an Infantry Battalion plus supporting elements, including a Squadron of Armoured Personnel Carriers, HQ Staff, Engineers, Communications and Electronic Warfare Detachments, and Administrative elements; and HMAS Tobruk. The RAAF were also used to move the Australian Forces to and from the Area of Operations from Australia and conducted regular resupply missions.

The Battalion group operated the 17,000 square kilometre Baidoa Humanitarian Relief Sector in southwestern Somalia. The Battalion group was very successful at fostering and protecting humanitarian relief efforts and won widespread international praise for its efforts in restoring law and order and re-establishing functional legal, social and economic systems.

**Killed:** On 2 April 1993, Lance Corporal Shannon McAliney, Royal Australian Infantry, was accidentally shot dead on patrol.

<https://www.awm.gov.au/collection/E84817>



Lapidary Club member Peter, working in the club's new meeting space at the Museum.



Family Historian Chris Bendle and her Stewart family History, printed under NAIDOC grant award.  
*WARNING The document contains names and photos of deceased persons.*

## Behind The Scenes



Part of our Outreach programme, our Xmas display at The Manor Retirement facility featured vintage Xmas cards and Gill Hall's hand made and handed down tree baubles. Charming.



Green thumbs *and* fingers, Lynda is a prolific producer of plants for our fundraising; Ken mows and trims and plants to beautify the garden.



### GOVERNANCE TRAINING

In December, six members of the Executive participated in "Governance Foundations for NFP Directors", conducted on Zoom by the Australian Institute of Company Directors. In line with our strategic plan to share upskilling opportunities, we invited *other NFP* community groups to participate, in our grant funded education, including Rotary, u3a, Tuross Progress, Milton Ulladulla HS, Narooma HS, Bay Players, Coastwatchers and SHASA.

A special member meeting will be announced early 2021 to address an updated Constitution (30 years old). Our thanks to member Lynette for legal advice to be brought before the Executive committee for review.

Eighteen Members enjoyed our 'Pizza and Mince Pie' party after we closed for the Xmas holidays.



# The Victoria and Albert Museum, London



**A special feature on the world's leading museum of art and design. Closed during Covid-19, its gorgeous online collection has expanded to include you. Tube and training courses.**

The history of the V&A is a story like no other. From its early beginnings as a Museum of Manufactures in 1852, to the foundation stone laid by Queen Victoria in 1899, to today's state-of-the-art galleries, the Museum has constantly evolved in its collecting and public interpretation of art and design. Its collections span 5,000 years of human creativity in virtually every medium, housed in one of the finest groups of Victorian and modern buildings in Britain.

## Sculpture

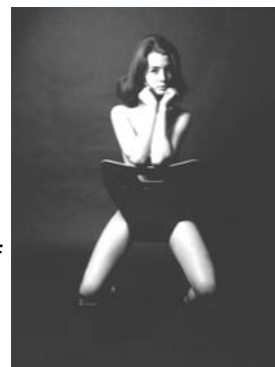
With masterpieces by Michelangelo, Bernini and Rodin, the National collection includes sculpture from the 4th century to the present, in a vast range of materials, from bronze, marble, terracotta and wood, to alabaster, amber, wax, lapis and shell.

*Virgin and Child statuette, Warsaw, Veit Stoss, 1495.*



## Photography

The history of the photography collection in the V&A is closely connected with the development of the Museum as a whole. Its first director, Henry Cole, was an amateur photographer himself and a great supporter of the art of photography. He began a photography collection in 1856, and the collection has grown to be international in scope and comprises over 800,000 photographs dating from 1839 to the present. Photography can be seen as a combination of science and art, in which advances in technique continually feed creativity and artistic achievement.



*Christine Keeler behind chair, gelatin silver print, Lewis Morley, 1963.*

## Manuscripts

The National Art Library holds a rich collection of unique manuscript material ranging from the Middle Ages to the present day, in the form of bound volumes, single documents and whole archives. It encompasses illuminated manuscripts, modern calligraphy, literary manuscripts, how-to recipe books, papers of antiquarians, artists and scholars, correspondence, inventories, business papers, and many miscellaneous wonders.

*The Flight to Egypt from Book of Hours of Margaret of Foix, manuscript, 1471 – 76, France*



## Costume

Theatre and Performance collections include over 3,500 stage costumes and accessories dating from the mid-18th century to today. From complete outfits to individual headdresses, they are a tribute to the creativity and skills of designers and costume makers working in every kind of performance: drama, opera, dance, musicals, pantomime, rock and pop, music hall, film, cabaret and circus.

*'Shall We Dance', film costume worn by Fred Astaire, made by*





## From the Archives

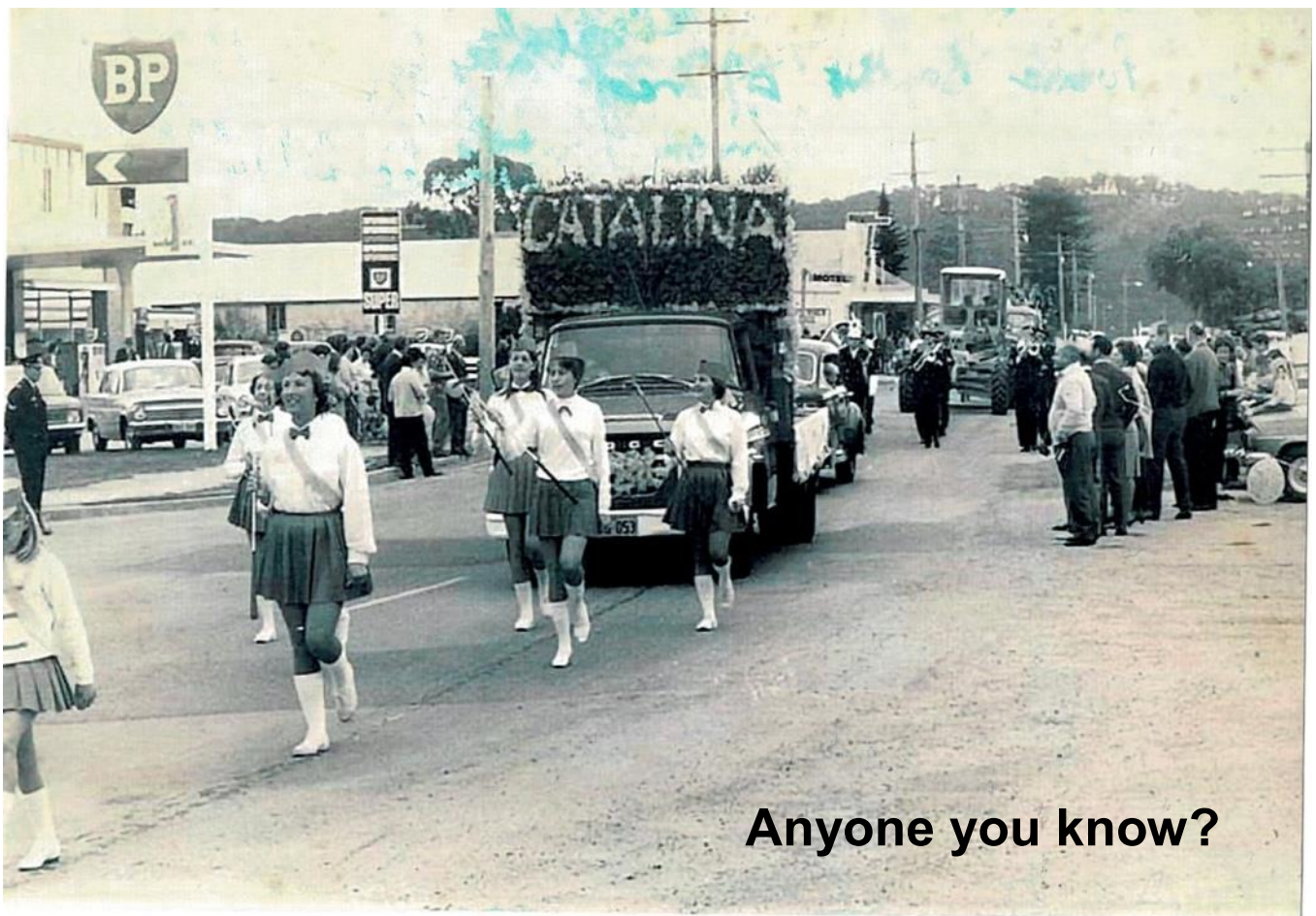


Clyde St peppercorns, 1930s. and foreshore 2019.

*Moruya Examiner, Aug 3rd, 1929. From our Bateman's Bay correspondent.*

Arbour Day was celebrated on Saturday last (27th July) when a number of pepper trees were planted on both sides of the Prince's Hwy from the Ferry to the Illawarra Company Shed.

The ladies provided afternoon tea.



**Anyone you know?**

1969  
CENTENARY: BATEMANS BAY PUBLIC  
SCHOOL

PS Never write in ink on the back of photographs, and NEVER put them away damp! You can see the damage.

## New Acquisitions

In addition to receiving donations, as and when we can, we put a few dollars away toward acquiring objects which build your collections. These are our acquisitions over 2020. President Ewan Morrison's expert eye trawled through auction sites on tenterhooks for the countdown. Sounds like fun (and it can be when you spot a bargain) but it is also sad when you view an estate sale, the contents of someone's home - the good the bad and the ugly that we all gather over many years.



**Silver mesh evening purse, late 19thC.**

### **Celluloid boxed manicure set, Circa 1910.**

Celluloid, developed in the late 19thC, launched the modern age of man-made plastics. At first celluloid was an eternal substitute—an inexpensive imitation of ivory and tortoiseshell. Sometimes known as 'French Ivory' women adorned themselves with celluloid jewellery, hair combs and other beauty accessories.



#### **Is my object old celluloid?**

Run the piece briefly under hot water and it releases the smell of camphor, a key ingredient in its manufacture.

### **Microscope**



Superb microscope in fine timber case. We have been hanging out for this for what seems like *forever*. It graces our STEM Curiosity Corner, kids' space. Purchased at auction for \$80. I nearly fell over.

### **Enamel portable toilet**

Oddly enough, we were the only bidder for this item!

Circa 1950, a happy relic of camping holidays.

Almost unused! (having half packet of powder deodorant still tucked inside).



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## HELP US HELP YOU

**Forced closure and public gathering restrictions meant no income in 2020.**

**For the cost of 4 cups of café coffee ....**

**you can ensure we keep our doors open when you **BECOME A MEMBER****

**We offer 'hands on', or 'financial support only' membership.**

**Go to [www.batemansbayheritagemuseum.com](http://www.batemansbayheritagemuseum.com) for details.**

Our very *successful* grants programme continues unabated, enabling us to bring you new exhibitions and continue our Outreach and research work, but it is Project based and does not pay the bills. As a small business with rates and services to pay, we depend on fundraising activities and entry fees to operate, maintain and develop this key public resource. Membership fees are low to encourage a sense of engagement with local heritage.

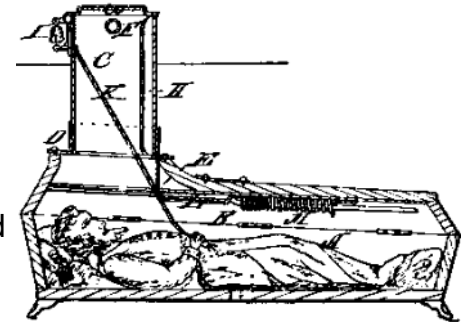
*In 2021 we will be addressing new methods of fundraising so that we are better prepared for the 'unprecedented'. THANK YOU.*



## Saved By The (Safety Coffin) Bell

**Taphophobia.** The fear of being buried alive. The subject of nightmares since time immemorial. With today's modern medicine, there's little chance of these fears becoming reality, however, for many centuries it was a real threat. Due to the catatonic side effects of diseases such as cholera and malaria, newspapers were filled with accounts of prematurely buried individuals, subsequently dying in unimaginably traumatic ways.

In 1896 William Tebb, co-founded the London Association for the Prevention of Premature Burial. The association campaigned for burial reforms to ensure the dead were truly, irrevocably dead. Times and traditions have evolved since Victorian times, but some references linger on. For instance, we still use the expression "saved by the bell" when a situation is saved by a last minute intervention. But did you know it's original meaning? The idiom is believed to come from boxing slang, when a boxer who is about to lose is 'saved' from defeat by the bell ending the round. However, some experts believe it comes from an old custom of burying coffins with a bell attached as fear of being buried alive was widespread in Victorian England. Buried with a rope in their hand attached to an outside bell, it could be rung if the person 'woke up'.

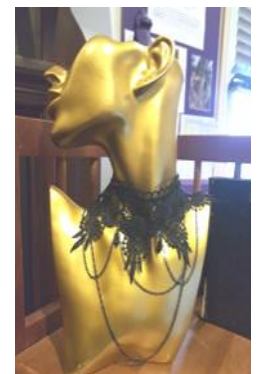


Stories from our  
current exhibition  
'At Peace',  
*Symbolism and Ritual.*  
Jan 5th– Feb 4th

Of course, today we would all be buried with our mobile phones. We could Facebook Live the whole experience as we wait for gravediggers to rescue us (battery permitting).

**Memento mori** is an artistic or symbolic reminder of the fragility of life and the inevitability of death. A Latin phrase that translates to "remember you must die," a memento mori is something, historically a skull, that serves as a reminder of our mortality. It was particularly popular in the Victorian and Edwardian eras in the form of jewellery or other personal adornment. Member Gillian Hall has created a little box of Victorian memento mori jewellery to view.

The phrase is believed to originate from an ancient Roman tradition in which a servant would be tasked with standing behind a victorious general as he paraded through the city. The fragility of life and its decisions.



**Cremation is the funeral choice for more than half of all Australians, with almost two thirds of urban funerals now centred around a cremation.**

**Memorial jewellery**, so popular in the Victorian era, is a tradition being rediscovered as a wearable way of celebrating someone's life, (as opposed to demonstrating loss). Modern tattoos, or custom designed lockets to bracelets and rings for hair and ashes – even diamond jewellery can be created by extracting carbon from the ashes.

**Buying Stars** or "naming stars" refers to the claims of one of the commercial companies which promise to do this for you for money and to register the details with them. It is a personal, not an official name. Perhaps a pleasing idea to gaze into the night sky and share memories". It's not official



**Reef** US-based Eternals Reefs, allows cremation ashes to be incorporated into concrete round-shaped 'reef balls' encouraging marine microorganisms to take hold and begin cultivating life. Once these tiny organisms are established, the artificial reef will begin to flourish with natural corals, crustaceans and fish. Families are invited to attend and be as involved in the casting and viewing of the finished reef ball. Many choose to put handprints and other memorabilia in the damp concrete and make rubbings of the memorial plaque. They can accompany the boat and throw flowers into the water as the ball is sent to the depths.



## Dress Code

There were certain protocols adopted for Christian mourning attire. A few are retained today, such as the black arm band, or token elements of black when attending a funeral.

Stories from our  
current exhibition  
**'At Peace',  
Symbolism and Ritual.**  
Jan 5th– Feb 4th

Men's clothes had already gone all black in the 19th century. Commentators such as Charles Dickens, noted connections between power, politics, the church, and a regimented society wherein all forms of actual or implied authority wore black everyday.

For funerals, black gloves, buttons and black piping edged men's shirt cuffs and collars. For women there were stages to mourning. Black was the colour of deepest mourning. It was an expensive cultural custom requiring complete new black outfits, or at least the dying of older clothes. The fabric used was a dull crêpe - a form of silk that wasn't shiny - wealthy women could afford a very rich jet black silk that was used to sew the clothing known as *widow's weeds*—the word weed in this context comes from an Old English word that means garment.

A widow was not allowed to re-enter society for twelve months and not following through with mourning clothes, was a sign of disrespect. After 12 months the veil was abandoned and for a further 3-6 months acceptable colours also known as "secondary mourning colours" with an ashy or grey undertone were used to trim the black: grey, lavender, mauve and sometimes white in the form of a collar or gloves. This was done in a way of diluting the black and with that the sorrow, showing how the wearer is moving on, yet still mourning. Stage Three was a return to subdued colours. Some widows chose/still choose, culturally, to remain in black all their lives.

## Professional Mourning

There are people who actually make their living as professional mourners. They are known as *moirologists, sobbers, wailers or criers*. Having paid mourners is an ancient tradition going back over 2000 years, and found in many societies. It can also be found in the Old and New Testaments. Eg. 2 Samuel 14 says, "...and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil but as a woman that had a long time mourned the dead".

The practice of having paid mourners is believed to have begun in China and the Middle East, but it was also found in ancient Egypt and Rome. In Egypt, there were always two professional women mourners present, body hair was shaved and they could not have born children. In Rome, the more wealthy and well known the person was while living, the more ostentatious the funeral procession. Professional mourners could not be family members and were paid to go to the burial crying and wailing loudly, ripping out their hair, tearing their clothes and scratching their face. The more professional mourners attending, the greater the status of the deceased.

Today, one can still find professional mourners. For example, in Essex, England, until 2019 there existed a service called **Rent-A-Mourner**. The **'Arlington Ladies'** at the Arlington national military cemetery in Virginia are not mourners since they do not know the deceased, they simply pay homage duty performed. Unpaid, dressed in black, they present a national flag to the bereaved. The program began in the late 1940's as a way of ensuring no service member was buried alone.

### Death of a Girl from Burning

[The Goulburn Herald and County Argyle Advertiser 6th July 1859](#)

In the early part of last week a daughter of **Mr P Hogan of Mogo**, was engaged in washing clothes some distance from her father's house, and having a fire under for the purpose, a spark caught in her dress and she immediately burst in flames. Encompassed by the devouring element, she ran frantically to the nearest water hole, jumped in, and the hole being very deep sunk to the bottom. She had been attended by two dogs- faithful animals - they both immediately jumped in after her, dived and brought her on shore, then began to howl in the most piteous manner, until they attracted the attention of the girl's parents. The poor creature was alive, but I now learn that God has released her from all her mortal suffering.

Requiescat in pace. (RIP)

## Stories from our current exhibition showing Jan 5th- Feb 4th

*At Peace:* **Symbolism and Ritual.** Reflecting on the curious, the significant and the ceremonial aspects of our 'last great adventure'. 1850-2020.

**THE QUEEN** In 1861, the death of Queen Victoria's beloved husband, Prince Albert, stunned the world. Only 42 years old, Albert had been ill for just two weeks before taking his last breath. Victoria (1819–1901) was Queen of the United Kingdom of Great Britain and Ireland from 1837 until her death in 1901. She ascended the throne at eighteen and married her cousin, Prince Albert of Saxe-Coburg and Gotha, in 1840. They had nine children.

His widow would remain on the throne for another fifty years, and his death drove the queen into such an intense grief that it changed the course of the world. For the rest of her reign, until 1901, England and many other places adopted unusual death and funerary practices, all of which were influenced by Victoria's very public mourning of the late Prince Albert.



**Victoria's own funeral was at her command, 'white'.** She was dressed in a white dress and her original bridal veil, and her coffin was draped in white, drawn by a gun carriage. The dominant colors were white, purple, and gold rather than black.

Victoria requested of her doctor and dressers, that she be buried with an array of mementos commemorating her extended family, friends and servants. A dressing gown that had belonged to Albert was placed by her side, along with a plaster cast of his hand. A lock of (lover?) John Brown's hair, along with a picture of him, was placed in her left hand, concealed from the view of the family by a carefully positioned bunch of flowers!



1862. Victoria's 5 daughters, on the death of Albert. Alice, Helena, Beatrice, Victoria and Louise.

## THE KING

**Elvis Presley's grave is one of the most visited graves in the world**, bringing around 600,000 devoted fans of 'The King' every year. The Meditation Garden in *Graceland* is the final resting place of Elvis and several members of his family, including his late grandson.



It can be difficult in our tech savvy world to comprehend that people do go their entire lives without having a single commemorative photograph as a keepsake.

In a mid 19<sup>th</sup> century world this was actually the common experience; how much more important, then, were the rituals built around marking death and loss.

The Victorian era (1837-1901) had a unique relationship with death. Victorians died young, died quickly, and of injuries and infections modern medicine has helped abolish. They created elaborate grieving rituals to give meaning to their loved ones comparatively short lives.

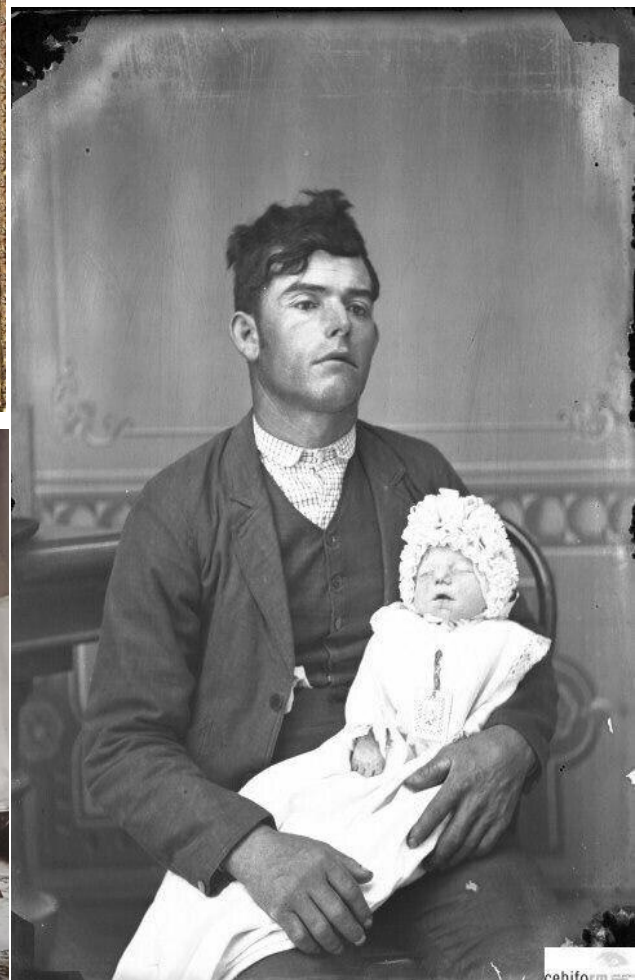
**All of this happened at a time when technical advances in photography enabled post mortem photographs, and mass efficiencies brought the process within reach of the wider community.**

The photographs we have selected to include in our exhibition may appear morbid or insensitive to our modern eye.

Please view them with respect, as a moment in time that draws us all into the shared humanity of grief in loss.

## Post Mortem Photography

Victorians embraced the concept of death as a 'sleep'. Hence the phrase, 'At Rest', and the prevalence of photos where a child appears to be just sleeping.





## Sins of the Father (and everyone else)

**A sin-eater is a person who consumes a ritual meal in order to spiritually take on the sins of the deceased, thus absolving the soul of all misdeeds.**

Cultural anthropologists and folklorists classify sin-eating as a form of ritual. By eating bread and drinking ale, and by making a short speech at the graveside, the sin-eater took upon themselves the sins of the deceased, and also guaranteed a "no return" policy by the deceased.

The speech was written as: *"I give easement and rest now to thee, dear man. Come not down the lanes or in our meadows. And for thy peace I pawn my own soul. Amen."*

Dating from medieval times, this custom was documented in the UK as late as the 1930s!

**In the 2020 Emmy award winning TV show Succession**, Waystar Royco's general counsel suggests to Tom Wambsgans that he become the family sin-eater and destroy evidence of illegal activities aboard the company's cruise lines.

*"Have you ever heard of the sin cake eater? He would come to the funeral and he would eat all the little cakes they'd lay out on the corpse. He ate up all the sins. And you know what? The sin cake eater was very well paid. And so long as there was another one who came along after he died, it all worked out."*

*"So this might not be the best situation, but there are harder jobs and you get to eat an amazing amount of cake."*

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## Aboriginal Burials

Indigenous Australians constitute 3% of Australia's population and have many varied death rituals and funeral practices, dating back many thousands of years. Aboriginal communities may share common beliefs, but cultural traditions can vary widely between different communities.

Most forms of media include a disclaimer warning Aboriginal and Torres Strait Islanders that reference may be made to images and voices of people who have died to avoid pain for grieving families. In some cases, the dead are not referred to by their name directly as a mark of respect. In Pitjantjatjara, for instance, it is common to refer to a recently deceased person as 'kunmanara', which means "what's his name". Often, the person's last name can still be used. The avoidance period may last anywhere from 12 months to several years, depending on how important or famous the person was.

For this reason, the names of many notable Aboriginal people were only recorded by Westerners and may have been incorrectly transliterated. While cultural differences mean funeral traditions will differ, a common idea is that Aboriginal death rituals aim to ensure the safe passage of the spirit into the afterlife, and to prevent the spirit from returning and causing mischief.

**The Aboriginal phrase 'sorry business'** refers to the funeral and mourning rituals around the death of a member of the community. Funerals are important communal events for Aboriginal people. Ceremonies can last for days and even weeks, and children may be taken out of school in order to participate. There may not be a singular funeral service, but a series of ceremonies, dances and songs spread out over several days. Each of these may have its own structure and meaning, according to that community's specific traditions.

In the past and in modern day Australia, Aboriginal communities have used both burial and cremation to lay their dead to rest.



## Transport

The **funeral hearse** was originally a wooden or metal framework, which stood over the **bier** or coffin and supported **the pall** (the cloth that covers a casket or coffin). It was provided with numerous spikes to hold burning candles. The term now refers to the vehicle transporting a coffin.

Transport from ceremony to burial ranges from earlier, very formal, heavily decorated carriages reflecting the status of the deceased to deliberately anonymous vehicles recognisable only by elongated design.

A traditional Christian **funeral procession**: In earlier times the deceased was typically carried by male family members on a bier (platform) or in a coffin to the final resting place.

This practice has shifted over time toward men/women carrying the coffin to a motorised hearse, after which family and friends follow in their vehicles. The transition from the procession by foot to procession by car is attributed to two main factors; the switch to burying or cremating the body at locations far from the funeral site, but mainly the introduction of vehicles and public transportation making processions by foot through the street no longer practical.

**At one time, a funeral procession moving along a street would be acknowledged by men removing their hats, and everyone standing still until it had passed by. This custom is still observed by those who know it.**



Funeral of Mr Edwin Ladmore, 1923, going up to the Bent Street cemetery,



**The Society is your key resource for local heritage. We gratefully acknowledge the financial and in-kind support we receive to maintain and expand our collections. *Care to join the list?***

*Batemans Bay Soldiers Club  
Batemans Bay Bunnings  
Batemans Bay Horticultural Society  
Catalina Country Club  
Eurobodalla Shire Council  
John Holland  
Museums & Galleries NSW  
Ron Price Signs  
Rotary, Batemans Bay  
The Bay Push*

Australian Charitable Foundation Authority  
#12332

Endorsed as a Deductible Gift Recipient (DGR)  
covered by Items 1 and 4

### **Grants Awarded Sep-Dec 2020**

- Community Building Partnership
- Healthy Communities & Recovery
- Create NSW Recovery funding
- NAIDOC Week Activity
- ESC Historical Societies Annual

**Grants are very competitive and are designed for a specific project. They cannot be used for the running costs of our small business. We achieve an above average success rate in our project applications—please support our events and activities.**



Without an Open Day this year, we squeezed in a late December fundraiser for 2020 —a **Woohoo Mega Book sale** with succulent sausages and succulent plants. A special demonstration and gems for sale by our tenants, the Bay Lapidary Club, proved very popular.

Many thanks to those who visited, and the special members who gave their out of hours time (once again) to set up and run the event.

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A key fund-raiser for our activities, the **quality secondhand Book Emporium** we operate during Museum hours has supported us through Covid times. All books are donated, and patrons kindly abide by our request for quality, clean copies only. Books are shelved by author, and by theme, so it's easy to find your favourite writer or subject.  
**CALL IN AND SEE FOR YOURSELF!**

*Debra—The Book Lady*

