

# TIMELINES

The Quarterly Newsletter of Murwillumbah Historical Society Inc.

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## Welcome

Welcome to the Apr 2019 *Timelines*, the newsletter of the Murwillumbah Historical Society. New contributor Maris Bruzgulis starts us off with a very comprehensive and human account of the impact of the 1919 Spanish 'Flu in the Tweed and we close with tin hares causing uproar at Murwillumbah Showground!

This edition's contents:

- The 1919 Influenza Pandemic on the Tweed
- Tin Hares Caused Uproar

## 1919 Influenza Pandemic

*We warmly welcome Maris Bruzgulis as a new contributor to Timelines and he arrives with an excellently researched story about the impact of the 1919 "Spanish Flu" on the Tweed on this the centenary year of the sad event following hard on the heels of the trauma of WW1 on our young country.*

The influenza pandemic of 1918 and 1919 that swept around the world also affected the Tweed Valley district. Popularly called the Spanish influenza because the first reports of the disease came from Spain, its origin was more likely the United States. The increasing virulence and mortality of the disease, especially in North America and war-torn Europe, was kept from public knowledge by military censorship. Nevertheless, the authorities in Australia were alert to its coming and there was speculation that

the increased number of influenza deaths in 1918 may have been its first manifestation. With the new year its presence in Australia was confirmed.

In 1919 the influenza pandemic resulted in 229 (or 225) deaths in the North Coast Division of New South Wales. The New South Wales report on the pandemic recorded the dates of 'invasion' by influenza and the end of the pandemic as 21 Feb to 31 Jul for Murwillumbah. The subsidised Country Hospital of the Tweed treated 138 patients of whom 8 died. Emergency hospitals were set up at Murwillumbah at the 'Cooking School' where 84 patients were treated with no deaths; and at various locations in the Tweed Shire - at Tyalgum Hall with 25 patients and no deaths; Uki Public School with 66 patients and no deaths; Cudgen Public School with 23 patients of whom 2 died; and Stoker's Siding School with 8 patients and no deaths. New South Wales was declared an area infected with a quarantinable disease, and thus a quarantine area, by the Commonwealth government on 27 Jan. Various restrictions were progressively proclaimed across New South Wales from 28 Jan. On 11 Apr these regulations were consolidated and applied to affected non-metropolitan areas as the pandemic spread. They were proclaimed for the Tweed Shire on 21 May and lifted on 27 Aug. They did not, however, operate in the Murwillumbah Municipal Council area. Moreover, they were only invoked well after the first death from pneumonic influenza had occurred in the district.



## WE WANT TO COPY YOUR OLD PHOTOS!

If you have come into possession of any old family or historic photos, please lend them to us to copy! Please contact the museum on (02) 6670 2493 by email at [trm@tweed.nsw.gov.au](mailto:trm@tweed.nsw.gov.au)



*Tweed Cottage Hospital. 'The subsidised Country Hospital of the Tweed treated 138 patients of whom 8 died.'* (Photo: Tweed Regional Museum, Photograph; E.A White; Circa 1905; M12-2)

The interval between the 'invasion' of influenza in late Feb and the proclamation of quarantine regulations three months later may be attributed to the nature of the first cases that caused concern in the district. They occurred at Fingal, also known as The Caves. On Thursday 27 Feb the Tweed Daily reported: 'Two suspicious cases of illness have occurred at the blacks' camp near Fingal, the children of half-caste parents, missionaries recently arrived from Kyogle, and reported as contact cases there.' The local response was to isolate the 'camp' and to 'take drastic steps' to achieve 'rigid quarantine' which included 'special constables at Tweed Heads to patrol ferry and river, passenger boats, private boats and vehicles' and stopping 'all colored people unless they can furnish proof that they are not contacts for nine days'. The situation was complicated by the fact that some of those ill refused medical treatment. According to the Tweed Daily this was because they 'inclined to rely largely on the doctrines of the Christian Scientist for a riddance of the disease'. Sadly, in one case death resulted.

On Friday 7 Mar Regetty (or Regitty) Morgan, aged 23, died. The Tweed Daily reported that he had been 'suffering agonising torture which forced him to lapses of semi-deleriousness and unconsciousness for about 48 hours before he found relief in death'; that his burial was a 'gruesome affair', his body being 'wrapped in a

blanket, lowered into the grave and covered deeply in quick lime'; and finally that 'fellow missionaries did not hold any rites nor offer any prayers over the grave, which was partly filled before any were allowed to approach'. This reporting was in sharp contrast with that for later deaths. The whole episode was characterised not just by the justifiable fear of influenza but also by the way that the white community sought to distance itself from this outbreak. C H Hodge writing on Monday 3 Mar pointed out 'the very unjust position those same white people [that is the white population of the Caves] would be placed in if quarantined, and also, before any such quarantining, would he [the Shire President, Mr. Buchanan] see that they had timely notice in order that they might migrate from the Caves, and not suffer the stigma of being classed with the blacks'. In Sydney H R Colborne, of the Christian Science Committee on Publication on Wednesday 2 Apr wrote: "I have received definite information from which I can inform you that your correspondent was in error in stating that the Fingal blacks were Christian Scientists." The Tweed Daily noted that Colborne had further observed that 'in ignorance some of the blacks made statements which would lead those not knowing the facts to think that they were Christian Scientists'. Even when there was only one 'almost quite recovered' influenza case remaining, the authorities ensured that 'a cordon of police has been appointed to guard his

dwelling', notwithstanding that 'the rest of the camp has been declared open'. The Fingal isolation restrictions were finally lifted on 22 Mar.

According to the reports quoted above, the total number of patients treated in the Tweed District was 344 of whom 10 died. These numbers are certainly an under-reporting of the disease and its effects. Using articles written in the Tweed Daily another 30 deaths have been identified between 12 May and 25 Aug. The first of these was Maude Eliza Crompton of Tyalgum, who died at the 'local hospital' on Monday 12 May from influenza aged 33. Her death was another blow to a family who had lost a brother and brother-in-law in Mar 1918 when Charles William Crompton was murdered by Roland Percival Young. This was to be a recurring characteristic of the pandemic, that its effects added to losses already experienced by the afflicted families. The next death was on Monday 26 May, that of Charles Thomas Robinson, aged 33, a well-known Tweed resident who died at Southport, 'presumably from pneumonic influenza'. His body was brought to Tweed Heads for burial, the funeral attended by 'many sorrowing friends and relations, the majority of whom had travelled in at very short notice from Bilambil, Piggabeen, and other outlying district centres'. The newspaper report observed that a 'particularly sad feature of the affair was the non-attendance of the parents of the deceased owing to illness', noting that the '[d]eceased leaves a wife and five children'. This was yet another refrain that was to be heard again and again – ill relatives and children who had lost a parent. These deaths were also a marker for the reintensification of the pandemic across the state. The fact that there had only been one death in the district before the end of April and that state mortality figures were dropping may have led to a belief that the worst was over. Sadly, this was not the case.



*'They occurred at Fingal, also known as The Caves....'(Photo: Tweed Regional Museum, 'The Wilson family at the Caves, Fingal c. 1920' MUS2014.19.5T)*

It was only toward mid-June that another death due to influenza was recorded by the Tweed Daily. This was Jessie McClymont's on Saturday 14 Jun at the age of 41. It was 'a death that was tinged with a particularly poignant degree of sadness'. It 'came as a distinct shock to the community' and she left 'a sorrowing husband and three sons, the eldest a mere youth'. Notwithstanding the quarantine restrictions, her funeral was 'largely attended by prominent townsmen' and '[m]embers of the football clubs, to one of which the eldest son belongs, bore the casket from the home to the hearse and from the latter to the grave on reaching the cemetery, marching at the side of the hearse throughout the route'. The next two deaths recorded in the Tweed Daily are a particularly acute example of the repeated blows of fate experienced by many

during these years. Catherine Daley's death on Friday 20 Jun at the age of 44 was followed the next day by that of her sister-in-law Virginia Mary Daley at the age of 26. Virginia was 'a less than a year bride'. Her husband was 'now seriously ill himself'. Her parents Mr and Mrs George Sweetnam had the previous week had a 'most anxious time on account of another son being critically ill in the District Hospital with an attack of pneumonia'. And only the previous year they had 'lost one son at the war'. Victor John Sweetnam, aged 23, died of 'broncho pneumonia' on Thursday 28 Nov 1918, 17 days after the war had ended. Yet again the funeral was 'largely attended'. Most definitely this was a case 'surrounded with more than usual sadness'.

From this point the number of deaths quickly increased. On Sunday 22 Jun Frank Grace died at the age of 47 after being moved to the District Hospital. According to the newspaper the 'community received another rude shock' with the news of 'another victim of the present epidemic that is gripping so many homes in our midst'. This report also described the uncertainty



Arthur Henry Soutar 10 years before his death from pneumonic influenza. 'Arthur Henry Soutar was remembered as 'one of the best three-quarters on the rivers''. [(Photo: Circa 1909; M13-24

accompanying the progress of the disease. News of his condition 'became very contradictory, some stating that he was dying and others that he was mending'. Yet again a 'grief-stricken wife and three children, the eldest of whom is 17 years of age and the youngest eleven' were left behind. On the same day another 'sad event' took place, Thomas Denson (or Denison) dying at the emergency hospital at the age of 52. A

'widower', he left a married son who lived at Murwillumbah. Rachel Lund of Byangum, aged 57,

and Norman Whalley, the infant son of Mr and Mrs H Morey of North Arm, died on Monday 23 Jun. News of Mrs Lund's death at the Tweed District Hospital was received with 'regret by a large circle of friends'. She was a 'resident of the Tweed of 35 years standing' and had lived at 'Byangum for the last 20 years'. The loss of the Morey family can only be imagined as there are no contemporary reports available. At this point the newspaper's count of deaths was 'nine since the epidemic commenced locally'. It also reported the death of Duncan McIntyre at the age of 32 on Sunday 22 Jun. He was a 'well known resident of the Lower Tweed', 'a man of splendid qualities, of fine physical stamp' and he left a 'wife and three young children'. His death also demonstrated the unpredictability of the disease – it followed a 'relapse brought on by his leaving the sick bed before he was thoroughly recovered from an attack of influenza, with the result that pneumonia of a very severe form set in'.

The death toll continued to increase. John Frederick Kaehler's death on Tuesday 24 Jun at the emergency hospital was one of two that day. Kaehler, aged 33, left 'a wife and family of small children'. The other death was an infant, Vincent Frederick, son of Mr and Mrs F Johnson of Condong. Martha Mary Balzer, aged 34, died on Wednesday 25 Jun. She was the wife of the



Murwillumbah Public School. 'An emergency hospitals was set up at Murwillumbah at the 'Cooking School' where 84 patients were treated with no deaths...' (Photo: Tweed Regional Museum, Photograph; Unknown; Circa 1890; M21-23)



*Patrick Reynolds was buried in the Banner Street Murwillumbah General Cemetery. His headstone can now be found at the Murwillumbah Catholic Cemetery (Photo: Maris Bruzgulis 2019)*

licensee of the Australian Hotel. 'A sorrowing widower, and two children, a boy and a girl aged about 12 and 14 respectively' were left 'to mourn their loss'. On Thursday 26 Jun Jane Wilson died at her home in Terranora. It was noted that she was 'a very willing worker in all the causes of patriotism' and that at the time of her death a 'son, Alf., is still abroad where he has served for a number of years, being badly wounded some time ago'. Her death was described as 'pure sacrifice': 'The victim was Mrs. F. D. Wilson, who, with a temperature of over 100 degrees, nursed her ailing family until forced to bed by utter fatigue.' Another four people died on the following Saturday 28 Jun. The 'victims' were Mary Catherine Connors aged 40, Joseph O'Neill aged 24, Arthur Henry Soutar aged 32, and a 'Mrs. Francis' of Murwillumbah 'making the total number of deaths 17'. 'This is the highest rate of death attained since the epidemic

assumed such large proportions locally', announced the newspaper. Mary Catherine Connors' case was 'very sad in view of the fact that deceased leaves, besides a widower, a family of seven children'. Arthur Henry Soutar was remembered as 'one of the best three-quarters on the rivers' and before the Burringbar Mullumbimby game of football on the day of his death (he had died that morning) 'the spectators stood bareheaded for a few moments in silence as a tribute of respect, and each member of the Burringbar team wore a band of white on the left arm in respect to their departed comrade'. Burringbar, the 'Barites', won. Joseph O'Neill was buried in the Murwillumbah General Cemetery at Banner Street. Further information about 'Mrs. Francis' has not been found at the present time. On the last day of June, a Monday, Mary Ann Mulvena aged 42 died, leaving 'a family of six children to mourn their loss; and it is understood that the eldest is 19 years of age, while the youngest is 9'. This was the height of the pandemic, but not the end of the losses.

Gertrude Gottle of South Murwillumbah aged 27 died on 4 Jul at the emergency hospital. Her illness lasted 'only about thirty hours'. That she was 'highly respected locally, and sincerely admired by those with whom she was closely acquainted' was demonstrated by the publishing of Evangelist B. Cormack's 'touching remarks' in the Gospel Pavilion and 'the silent, heartfelt response by the congregation, [which] manifested the love and high esteem in which she was held by the many church members with whom she associated in Christian worship and fellowship'. An extended obituary was also written for Patrick Reynolds aged 59 who died on the same day. Yet again the unpredictable course of the disease was documented. Reynolds died at his home on Hospital Hill, having been 'ill for about a week with influenza, and although congestion of the lungs set in, his condition was not regarded as dangerous. The end came suddenly at about 7 a.m.'. A cane farmer, later engaged in dairying, he was 'a familiar figure about Murwillumbah'. He was a 'former prominent member of the H.A.C.B. [Hibernian Australian Catholic Benefit] Society, and with his family were very assiduous church people', as well as 'a former member of the T.R.A. [Tweed River Agricultural] Society'. Yet again this loss was added to the cost of the recent war, 'the eldest son in Mr. Reynolds' family, SGT M. M. Reynolds' having been killed in action in 1916 in Belgium. As the newspaper put it, 'the family's second loss is thus made the more sad. A sorrowing widow and family of two sons and two daughters, the eldest being about 19 years, are left to mourn their loss'. And the effect of these deaths extended beyond the immediate district –

'Mr. Reynolds also leaves the following sisters and brothers: Mrs. Hogan (Casino), Mrs. Jones (Hunter River), Mrs. Dwyer (Casino), and Messrs. Jack Reynolds (Terragon), Jim and Martyn (Casino), Tom and W. Reynolds (Murwillumbah).' Their trials, however, were not over. The family 'sustained another bitter blow as the result of the influenza epidemic in our midst'. The death of Reynolds' brother William Reynolds aged 44, living in the Byangum district, on Monday 7 Jul added 'a heavy burden of sorrow to the already grief-stricken family'. An example of the impact of the disease within a family is illustrated by the fact that 'he and his wife, becoming ill with influenza a few days ago, they came to town for treatment and the latter is lying helpless at the present time with the dread sickness. A little child, aged 14 months, is the only other member of deceased's family'. Two days earlier on Saturday 5 Jul William Robert Dillon of Cudgen 'ranked as one of the best shots' in the Cudgen-Chinderah Rifle Club, died from influenza. In May he had sold his cane farm and gone into the 'motor hire business'. On Sunday 6 Jul William Robert Murray, aged 67, died at Murwillumbah from pneumonic influenza, leaving a widow and a family of five children 'to mourn their loss'. Three years earlier he had come to the district from Casino, and his remains were now returned there for burial. On the same day an ex-serviceman, Thomas Bourke, who had 'got as far as Egypt as a private in the 9th Battalion' but had returned due to '[e]ye trouble and ill-health brought on by bronchial weakness' and had thereafter 'suffered indifferent health' died from double pneumonia. Mrs G King of Tumbulgum died 'from double pneumonia'. She was 'an ardent and prominent worker in all Red Cross and other patriotic endeavours on the Lower Tweed, and lent a willing hand to the furtherance of all matters in the Australian soldiers interest'. Her body was returned to Brisbane for burial. While it may have been felt that the pandemic was ebbing, it had not finished its tragic work.

In the midst of this litany of loss was a case that lacked the family and community support which characterises most of the deaths described here. The Tweed Daily reported on Thursday 17 Jul that a 'Kanakan named Jack Cobar met with a sad and miserable ending at the hands of the influenza at Cobaki Creek some time during last week-end'. He was found 'in a sitting posture beneath a tree on the banks of [Cobaki C]reek'. He fell ill on Thursday 3 Jul; on Sunday 6 Jul he left his employer's holding to go to his 'countrymen' at Bilambil; on Tuesday 8 Jul he 'shifted' again, 'in a very sick, and weak condition'; and he was last seen on a banana farm and there directed to his proposed destination. When he did not arrive the police were notified and searched 'in vain' until

Saturday 12 Jul. He was found by a 'countryman' and his 'countrymen conveyed the corpse and interred it in the Tweed Heads cemetery'. While the newspaper speculated that Cobar died during the previous week-end, Saturday 12 Jul to Sunday 13 Jul, the authority registering his death recorded it as Tuesday 8 Jul, the day he was last seen.

On Wednesday 16 Jul Thomas Lewis Peate of Cudgen died aged 63. He was 'one of the oldest and highly respected residents of the Richmond', his cane farming meriting the CSR Company's 'prize for two years in succession, and dividing the third year for the best kept cane-farm'. This was to be the first part of yet another case of inter-generational mortality. On Sunday 3 Aug 'Ernest Seymour (Bob) Peate, seventh son of the late Mr. T. L. and Mrs. Peate (Cudgen) had passed away at the early age of 21 years'. The course of his case of influenza like many others was unpredictable. 'He contracted influenza in a mild form about a month ago, and suffered a severe relapse. He was reported out of danger for some days previous, but took a sudden change and collapsed almost immediately.' A note of resignation can be detected in the newspaper's summation that 'Bob was a general favorite throughout the district, being ever willing to help where needed'. In between these deaths Charles Sutton died at the Cudgen Emergency Hospital. The newspaper recorded his death as occurring on Sunday 20 Jul, though his cemetery record shows his date of death as Monday 28 Jul. The former is most likely correct.

Whether Bob Peate's was the last pandemic death in the Tweed district is not, and perhaps cannot, be known. According to the Government Statistician, in 1919 influenza was responsible for 24% of all deaths in New South Wales, a rate of 3.25 per 1,000 persons. The 229 deaths on the North Coast equated to a death rate of 1.87 per 1,000 persons. The district's death rate is not available but from a State perspective its mortality was probably below average. This of course in no way minimises the loss and suffering experienced by those who lost a loved one or a friend. The information above about the people who died has been compiled by reference both to the Tweed Daily and burial records. The great majority of those who died were buried in the Banner Street Murwillumbah General Cemetery. A few were laid to rest in the Tweed Heads cemetery. For a small number their final resting place is not recorded. Looking back one hundred years it would be comforting to think that the memorial families erected to remember those who died as a result of this cataclysmic event that followed the Great War would be there for visitation and remembrance. Unfortunately, that is not possible in every case. The graves of those who were buried in the Tweed

Heads cemetery can be visited, but the names of those buried in Murwillumbah will only be found on the brass plates that are part of the Sacred Park. Their headstones, and the inscriptions that were placed on them by kith and kin to express their love for those they loved, are gone forever.

The next article will consider the management of the pandemic as well as the communal response to the emergency. It will reflect on the Tweed Daily's observation about the 'sacrifice' of caregivers during 1919: 'These people may be remembered as the heroes of the great 'flu, but instead, as this is Australia, they will probably be forgotten before the football season ends.'

*References: A comprehensive list of references has been compiled by Maris and is available upon request.*

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## Tin Hares Caused Uproar

*Di Millar is always a popular contributor with her stories around interesting aspects of our local history. In this edition she shares another entertaining story around the very necessary transition to the use of mechanical hares in greyhound racing in general and with a focus on the sport's early days in Tweed Heads and here in Murwillumbah.*

In early 1927, Australian newspapers reported that a new sporting craze known as tin hare racing had arrived in Sydney. This new sport was in response to a recent proclamation that the killing of live hares in the running of greyhounds was not allowed and was now considered to be an act of cruelty. When once a hapless hare was released and tried to outrun the pursuing pack of greyhounds, a mechanical hare would now circle the track ahead of the dogs.

Greyhounds were being trained for the races to be conducted by Sydney's Greyhound Coursing Association and bookies were anticipating a big rollup of punters if they were allowed to operate at the track.

The inaugural meeting of mechanical hare racing took place in Sydney on 28 May where for the first time the public watched as dogs were released from their kennels to chase a tin hare estimated to maintain a speed of 60 miles an hour and controlled by a switch on the side of the track. The Sydney night coursing meetings conducted by the Association became popular once betting was proclaimed as being legal. At a meeting conducted in July a crowd of more than 20,000 attended, causing traffic chaos around the racecourse.

Betting at dog races caused uproar within the churches. At a meeting held in August of the Anglican Diocese of Sydney it was stated that before the tin hare made its appearance a coursing meeting was fortunate to have an attendance of 2,000 but now there was an

attendance of 30,000 every Saturday night. The meeting decided to send a deputation to the NSW Attorney-General to ask that betting be banned.

Religious bodies were not alone in their denunciation of betting on tin hare racing. The Mothers' Union, Women's Christian Temperance Union and municipal councils and local government bodies around Australia called for betting on the sport to be made illegal citing cases of young boys found betting on the race course and men gambling away their wages. The alderman of Waratah Council near Newcastle were emphatic that tin hares would not be allowed in their district stating that tin hares was a pastime that bred parasites, was a symbol of all that was disgusting and degrading and that gambling was crippling the morals of Australia.

In Sep 1927 a decision was made to allow only two mechanical hare courses in Sydney within 10 miles of the GPO. One at Epping racecourse would be conducted by the Greyhound Coursing Association and the other, to be formed by the Australian Coursing Club, would course at the old Rosebery racecourse. Elsewhere the sport was creating interest. The Humane Coursing Association Ltd was soon established in Brisbane and shares were quickly taken up.

Protests against the sport continued and controversy raged over whether betting was legal or illegal. In Jun 1928 the NSW Full and High Courts declared that betting on greyhound racing after mechanical hares was illegal with the result that attendance at coursing events dropped dramatically

In Oct 1931 an unpopular Government bill to legalise coursing was introduced by Premier Lang into the NSW Legislative Assembly and pushed through. It came into force in November. The Australasian Coursing Club at Mascot which received a rush of 100 applications for book makers licences and the Greyhound Coursing Association at Harold Park wasted no time in preparing to open.

The first greyhound race meeting held on the Tweed was a seven race programme conducted in Murwillumbah. A crowd estimated at 2,000 attended the inaugural meeting of the Tweed River Greyhound Racing Club at the Murwillumbah Show Ground on Saturday night, 21 Dec 1935. Nearly 2000 people attended the successful meeting and the second meeting was held on the Murwillumbah Show Ground on Friday night 27 Dec.

By Nov 1935 a company known as the Tweed Heads Greyhound Coursing Club had arrangements underway at Tweed Heads to secure a lease of the Tweed Heads Recreation



Murwillumbah Show Ground, pictured during an equestrian event at the annual show, was used as a track for greyhound racing in the 1930s. (Per Di Millar, Unknown photographer, approx. early 1960s)

straight sides provided a 500 yard course with an 80 yard finishing straight. Dress trial races drew large crowds and a crowd estimated at 2,000 attended the opening meeting of the Tweed Heads Coursing Club held on Tuesday night, 11 Aug 1936. The nine event programme was conducted without a hitch.

Following the success of greyhound racing on the Tweed the

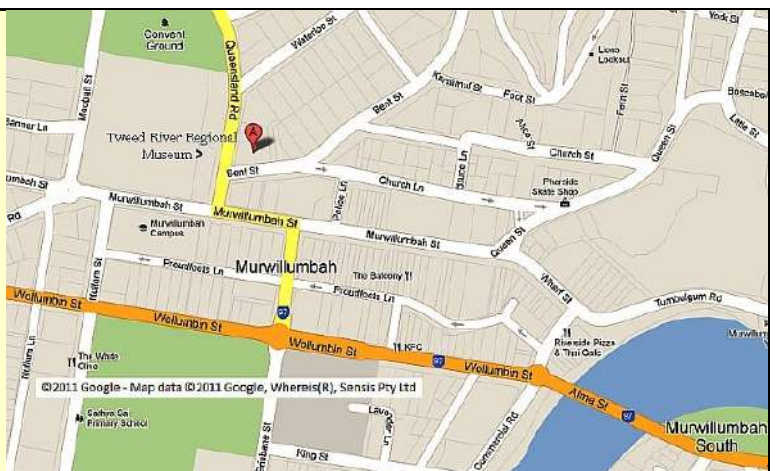
Ground in order to conduct tin hare racing on Saturday nights. Despite protests being made by Rev S Russell-Scott of St Andrew's Presbyterian Church, Tweed Heads the plans went ahead.

By Jun 1936 all equipment and appliances including a tote installation and lighting had been thoroughly tested and no expense had been spared in the layout of the track claimed to be one of the best in the State. The oval track with two

Murwillumbah Hospital Coursing Club was constituted at a meeting held on Wednesday night 21 Oct 1936 with Mr H L Anthony [father of former Deputy PM Doug] elected as president. A coursing licence was applied for immediately. In the face of increased coursing competition the coursing club at Tweed Heads stated that it would make some contribution to Tweed District Hospital and other charitable organisations from time to time.

**ABOUT THE SOCIETY:** Formed on 16 March 1959, the Society's aim is to research, preserve and promote the rich and unique history of our town of Murwillumbah and its surrounds in the picturesque Tweed River Valley of far northern New South Wales. The Society operates out of our Research Centre in the Tweed Regional Museum's historic Murwillumbah facility. The Society is proudly supported by the Tweed Regional Museum, a community facility of Tweed Shire Council.

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**ABOUT THE MUSEUM:** The Tweed Regional Museum is a Tweed Shire Council community facility, established in 2004, with the signing of a Memorandum of Understanding between Tweed Shire Council and the Murwillumbah, Tweed Heads and Uki and South Arm Historical Societies. It is one museum that operates across three branch locations; Murwillumbah, Tweed Heads and Uki, and in association with these three local Historical Societies. The three locations connect the Tweed Shire from the coast to the mountains, providing a unique journey into the history, people and places of the majestic Tweed Valley.

For information about the Tweed Regional Museum please visit: <http://museum.tweed.nsw.gov.au/> or phone on (02) 6670 2493.