



Food Matters
by Neil Amor

There are approximately 14,000 varieties of mushrooms, with only about 2,000 that are edible, and only about 1% are commonly cultivated for food. Additionally, there are over 100 psychoactive mushroom species of genus *Psilocybe* native to regions all around the world. In many cultures, mushrooms were seen as gifts from the gods.

Know your fungi

In ancient Greece, the mushroom was associated with the god Dionysus, the god of wine, revelry and fertility. The Greeks believed that mushrooms were a product of lightning striking the earth, a divine act. In Norse mythology, the mushroom was considered a gift from Thor, the god of thunder.

In ancient Egypt, the mushroom was seen as a symbol of the phallus and was often depicted in hieroglyphics. In India, the mushroom was associated with the goddess Shakti, who is often depicted holding a mushroom in her hand.

In Chinese mythology, the lingzhi mushroom was believed to confer eternal life and was often depicted in the hands of immortals. The Aztec and Mayan cultures also associated certain mushrooms with immortality and supernatural powers.

In ancient Rome, the mushroom was sometimes depicted as a

symbol of death and decay. The poisonous nature of some mushrooms may have contributed to this association.

In modern times, mushrooms are increasingly being recognised for their ecological importance. Their role in decomposing organic matter and creating nutrient-rich soil has made them a symbol of sustainability and environmental stewardship.

Mushrooms are a rich source of B vitamins, such as riboflavin, niacin and panthothenic acid, selenium and copper.

The Guinness Book of Records states the most aquatic species of mushroom is *Psathyrella aquatica*, native to the Rogue River in Oregon, USA. It is the only species of basidiomycete whose basidiocarp (the mushroom) exists underwater, and is anchored up to 0.5 m (1 ft 7 in) deep in sediment in order to withstand the river's strong, fast-moving currents.

Cream of mushroom soup

The potatoes in this soup give it a silky plushness that is a perfect textural match for the earthy depth of the mushrooms.

Ingredients

180g butter
6 cloves garlic, finely sliced
1 brown onion, finely diced
salt flakes
freshly ground black pepper
3 large potatoes, finely sliced
800g portobello or field mushrooms (the darker and meatier the better), sliced
20g dried porcini, soaked in boiling water for 20 minutes, then chopped and liquid reserved
250ml dry white wine
1 litre quality chicken stock
3 sprigs thyme, picked
300ml cream
1 tsp Dijon mustard

Method

Melt the butter in a large heavy-based pot, add the garlic and onion, cook for five minutes,

stirring occasionally.

Add the potato, season and stir to coat in the butter. Cook while stirring until the potato becomes translucent and starts to break up, about ten minutes.

Add the fresh mushrooms and the porcini and cook, stirring, for another five minutes – this mix might seem a little dry, but the mushrooms will cook down.

Add the wine and simmer to reduce a little. Add the stock, porcini liquid, thyme leaves, cream and mustard. Bring to a simmer and cook for eight or 10 minutes, stirring occasionally – the potato should be well cooked and breaking down.

Ladle out about a quarter of the soup and reserve. Use a stick blender to blitz the rest of the soup in the pot. Add back the unblended soup, adjust the seasoning and serve.

Tip: Tear up small pieces of sourdough bread and fry in a little hot olive oil until golden to make rustic croutons.

The hidden reasons why horses change when we ride them

by Suzy Maloney

Students are often mystified when their horse reacts to something while being ridden that they see every day when out grazing. It can result in frustration in the rider and a shift in feeling safe for both the horse and rider. As with many things horse related, it all comes down to survival.

When horses are loose in a paddock, their sense of safety comes largely from their ability to control their own movement. Movement is their primary survival strategy. If something startles them, they can step sideways, turn away, increase distance, stop and assess, or move their feet in whatever pattern helps them regain emotional balance.

Even small adjustments, shifting weight, lowering the head, orienting one eye toward the object, help them process information and regulate their nervous system.

Under saddle, that freedom changes. We are influencing where they go, how fast they go, how they carry their body, and sometimes even the position of their head and neck. From our perspective, these are normal riding aids. From their perspective, their main safety tool, self-directed movement, is partially restricted.

This matters enormously when something unexpected happens. Imagine noticing something concerning in your environment but being unable to turn your body fully toward it, step away, or change your pace without permission. Most

nervous systems would escalate under those conditions.

Horses are no different. If they feel unsure about an object, a sound or a movement in the environment, but also feel that they cannot organise their body the way they need in order to investigate or create space, their internal pressure rises quickly.

What might have been a mild alert when loose can become a larger spook, rush or freeze when ridden, not because the stimulus is more frightening, but because their options feel reduced.

Looking at it from a human perspective, for most of us, there's a huge difference between seeing a large spider in the park compared to seeing it in a toilet cubicle.

There is also an important timing element. When horses are free, they can respond instantly at the very first moment of uncertainty. That early response often prevents escalation. Under saddle, there can be a delay while they interpret our aids, or they may feel blocked from responding at all.

That delay allows adrenaline to build. By the time movement does happen, it can be bigger and more explosive because the nervous system has already ramped up.

Physical co-ordination plays into this too. With a rider on board, they may feel less capable of performing the movements that would normally help them feel safe, such as quick turns, lateral steps, or changes of speed. When the body feels less reliable, the world feels more



dangerous. Confidence in movement and emotional confidence are deeply connected in horses.

Another layer is predictability. Horses feel safest when they believe they have some control over outcomes. When ridden, they may not know whether they will be allowed to slow down, move away, or investigate.

Uncertainty about permission can create internal conflict: part of them wants to respond to the environment, while another part feels pressure to comply with the rider. Internal conflict is stressful, and stress amplifies reactivity.

For all these reasons, we often see horses spook more under saddle at

When horses feel safer, the need for big reactions naturally decreases. In many cases, what looks like "overreacting" is actually a nervous system asking for one simple thing: the ability to move in order to feel safe.

This can be hard for many of us. It's an automatic reaction to pull on the reins, and grip with the legs if our horse suddenly gets elevated. This is a completely normal human survival instinct. One of the hardest parts of riding horses involves overriding this survival instinct and doing the opposite.

If our horse becomes elevated, what they really need from us is a clear message that it's OK, there's nothing to worry about. This means remaining calm, breathing deeply and evenly, not bracing in our bodies, not pulling on the reins or gripping with the legs.

We can still direct movement by doing small circles or other movements to maintain our safety, this is important, we also need to feel safe, but we don't mirror the horse's anxiety.

We become the calm confident ones in the face of adversity, which instills a deep trust in our horses that they are safe with us, and ultimately results in a horse that can handle most environmental challenges.

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Control autumn flowering weeds

Weed Words
by Triny Roe

Turn your back for a second and that teeny weensy weed becomes a monster, almost overnight. One plant becomes a thousand in the blink of an eye. Or so it seems.

Ignore the weeds at your peril! Northern Rivers weeds are plants on steroids. They grow faster and bigger than anywhere else. Act early and quickly to stop the spread.

It's great weeding now for weeding. Plenty of autumn rain has kept the soil moist and roots release easily. Grab the stem firmly close to the ground, take in a breath, visualise the root, give the plant a little shake and as you breathe out, see the root releasing its grip and letting go as you gently but firmly pull. Up she comes.

Sometimes you need a tool to avoid snapping roots. Tree poppers work well on larger woody weeds. Slow and steady, breathe and ease.

Many weeds are flowering now. If removed before they set seed, numbers next year will be reduced. Annual ragweed, deceptively classified as *Ambrosia artemisiifolia*,

is a prolific spreader.

This plant is not Food of the Gods. Though it is used in some traditional medicines, it has a reputation for causing allergies and aggravating asthma. Half the cases of allergic rhinitis in North America are caused by ragweed. One plant produces a billion windblown grains of pollen.

It can also cause contact dermatitis, so wear protective clothing and gloves when handling and avoid altogether when the pollen is shedding. The roots are shallow and come out easily when the plants are small.

Annual ragweed grows from one to two metres tall and is listed as an environmental weed in SE Qld and Northern NSW. Native to the Americas, it has found new homes across the planet in Europe, Asia, the Indian sub-continent, and the Pacific including Australia.

Ragweed lines many roadsides in the Northern Rivers, particularly where there has been recent roadworks. Like many weeds, ragweed loves disturbed landscapes. Keep your windows up as you drive through a patch.

It's also found along fence lines,



Ragweed Photo: Scott O'Keefe



Groundsel can come up anywhere

on creek and river banks, and in heavily grazed paddocks. The seeds are sticky and are transported easily via vehicles, animals and flood waters so it's a uber spreader. One plant can produce 3000 seeds which can remain viable for 40 years.

Slashing before flowering is the simplest way to control this pesky

plant. It's an annual so dies after a year. No seed – no more weed. A leaf chewing beetle and a stem gall moth have been introduced for biological control and is having some effect but there's a long way to go.

Strategic weeding can reduce workload and reduce the spread. Identify species before they flower

Tulsi: The everyday herb

Nature's pharmacy
by Sammi Allen

There's a plant we grow here at Nimbin Apothecary that quietly earns its place in almost every season of life. It's not flashy, and it doesn't demand attention but once you get to know it, you wonder how you ever did without it.

Tulsi, also known as Holy Basil (*Ocimum tenuiflorum*), has been used for thousands of years in Ayurvedic medicine. In India, it's often planted near the home and treated as a sacred herb, something that supports not just physical health, but emotional and spiritual wellbeing too.

Tulsi sits in a group of herbs called 'adaptogens'. This is a modern term used to describe plants that help the body adapt to stress, whether that's physical, emotional, or environmental. While the word gets thrown around a bit these days, there is some

solid research behind tulsi's role here.

Studies have shown that tulsi may help regulate cortisol levels (our main stress hormone), support mood, and even improve cognitive function under stress. One small clinical trial found that people taking tulsi extract reported reduced stress, anxiety, and fatigue compared to a placebo group. It's not a magic fix but it's a steady, gentle support that builds over time.

What we love about tulsi is how it feels in the body. It's uplifting without being stimulating. Calming without making you sleepy. It's the kind of herb you can reach for in the morning when your mind is already racing, or in the afternoon when you hit that wall and start reaching for your third coffee.

On the farm, tulsi is one of those plants that just wants to grow. It thrives in the warmth, smells incredible when you brush past it, and hums with bees through

the day. We harvest it fresh and turn it into small-batch tinctures while the plant is still vibrant and full of life.

There's something about working with fresh plant medicine that feels more alive – less processed, more connected to the place it came from.

We also dry some of the harvest for tea, which is one of the easiest and most traditional ways to enjoy tulsi. A simple cup can become a daily ritual, something grounding in the middle of a busy life. The flavour is slightly spicy, slightly sweet, with that unmistakable basil note, but softer and more rounded.

From a herbal perspective, tulsi is often used to support the nervous system, immune system, and even metabolic health. It contains compounds like eugenol, ursolic acid, and rosmarinic acid, plant constituents that have been studied for their anti-inflammatory and antioxidant effects.

In the apothecary, we often recommend tulsi to

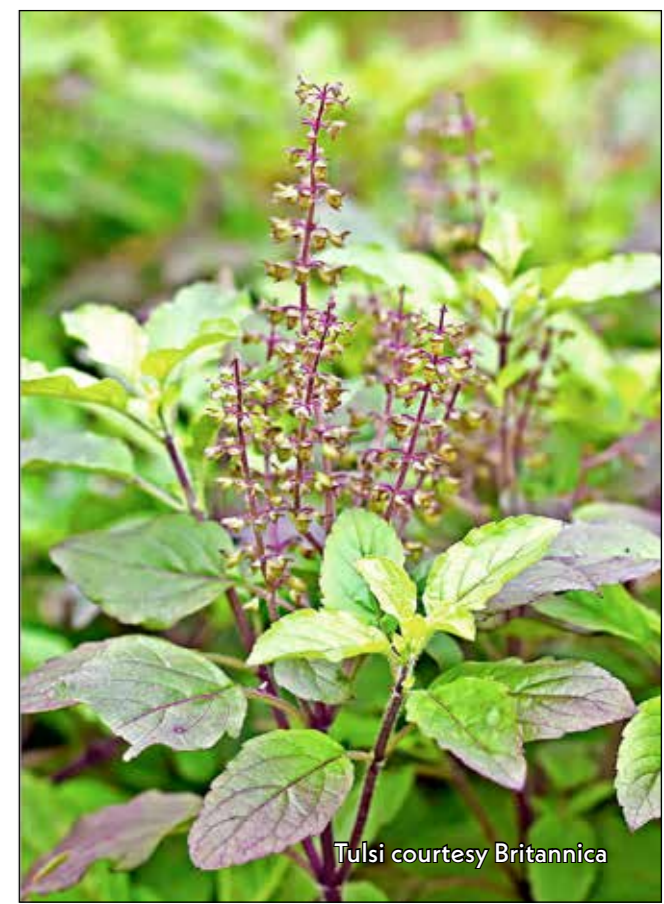
people who feel "wired but tired", that mix of stress and exhaustion that so many of us carry. It's also a beautiful herb for seasonal transitions, helping the body adjust as things shift around us.

My favourite way to enjoy the benefits of Tulsi currently is to use 20 drops of fresh plant Tulsi tincture in some bubbly water with a squeeze of lime!

What we come back to, again and again, is this: tulsi meets you where you're at. It doesn't push the body in one direction, it supports balance.

And maybe that's why it's been cherished for so long.

Sammi is a qualified Naturopath and available for over-the-counter acute consultations at the Nimbin Apothecary, phone 66891529, email: admin@nimbinapothecary.com.au The shop is located at 54 Cullen Street, Nimbin. The information in the column is meant for general interest only and should not be considered as medical advice.



Tulsi courtesy Britannica

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At The Channon Public School, we are committed to creating an inclusive, nurturing learning environment where every student is empowered to achieve their full potential.

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Together, we inspire lifelong learners who are confident, compassionate and ready to make a positive difference in the world.

We provide a wide range of opportunities that help students discover their passions, develop new skills and build confidence.

Our school welcomes enrolments throughout the school year. To find out more about our vibrant school community, phone 6688-6236.



Build confidence through movement and play

This term, Barkers Vale Public School has focused on student health and wellbeing through a range of movement-based programs, including gymnastics, fitness in preparation for cross country, and dance, working towards their performance at the North Coast Dance Festival.

The school has also continued its weekly playgroup, supporting children who are preparing to begin kindergarten.

Gymnastics sessions have been delivered by Bronte and Gareth from The Pitts Family Circus, who are highly valued by the school community. Students enjoyed participating as they developed skills such as jumping, rolling, balancing, and swinging, building confidence, strength, and agility.

Thank you to Bronte and Gareth for their on-going support of the school.

Each Monday morning, the playgroup has provided a joyful start to the week, bringing children and parents together in



a welcoming school environment.

Through story reading, art activities, and outdoor play, children have had the opportunity to explore, create, and connect with current kindergarten students, building familiarity and confidence in a relaxed and engaging setting.

We are proud of the way our students have embraced these opportunities, and we look forward to building on this success together.



Harmony Day at Tuntable Falls Community School

This month schools across Australia are encouraged to engage in activities that promote multiculturalism and accept all Australians no matter where they come from.

We love the opportunity to celebrate this important aspect of Australian culture with our young people and share why different cultures are worth celebrating.

We are lucky enough to have staff members with diverse cultural backgrounds who taught us songs in Spanish, Ukrainian and Swahili.

We shared a delicious meal of rice paper rolls from Vietnam and read stories of children that live in other countries.

Each child was asked to contribute to a world map, plotting their parents and grandparents birthplace; ultimately gaining an understanding of all the unique ancestral backgrounds that weave the tapestry that contributes to Tuntable Falls Community School.



Teachers Emily, Ginja and Ruben

St Michael and the dragon

by Lishia, Class 4 teacher

Plays are often put on by various classes at Rainbow Ridge, but once a year the whole school comes together to perform the Autumn play celebrating Saint Michael and the Dragon.

This is a special time in the school year, when the golden light softens, the air cools,

and nature invites us to turn inward, to reflect, and to find renewed strength within.

In the story of Saint Michael, we witness the great image of the dragon being met with courage, clarity, and calm resolve.

This is not only a tale from long ago, but a living picture that speaks to each of us. For the "dragon" can be understood as those challenges we meet in our own lives – moments of doubt, fear, uncertainty, or struggle.

And like Saint Michael, we are called not to meet these with force alone, but with inner steadfastness, with truthfulness, and with quiet bravery.

It is this quality of courage that we seek to nurture in our students – a gentle, resilient, and deeply human



experience.

Together, all the children from Class 1 through to 8, weave a rich tapestry – each class contributing in their own unique and essential way.

The younger grades represent gnomes, meteors, the dragon and townsfolk, while the older students use

movement and song to convey meaning and set a mood of reverence and anticipation.

Parents and community members are invited to receive the play as both story and symbol, and to notice how it may echo something of their own life's journey, while enjoying the performances shared by their child.

Looking for the Self

I'd just entered the water at South Beach, South Fremantle and saw a man with a metal detector scouring the seabed.

I asked him what sort of things he finds and he said, rings and coins. He paused, and then said that he has yet to find himself. I said something along the lines of, "Just keep on looking."

Naturally this conversation got me thinking, once again, about life and coming to know oneself. After all, it's all a bit of a mystery.

Do we ever find ourselves? What are we referring to when we ask the question? Is there a thing called 'self' or, maybe it is in the searching that we are a self?

CG Jung, the founder of analytical psychology, called the process of discovering the self: individuation. But is that a thing? Let's examine more closely what he was referring to.

For Jung, individuation was the process of becoming a self-actualised person, distinct from the collective psychology of society (family and the broader community); distinct from what he called 'the collective unconscious'. It was the process of becoming conscious.

It is interesting that Jung's

concept actually doesn't refer to the thing called 'self' in the way it is often depicted – a thing to be found, as one might find a golden treasure – but a process of growing clarity around the assumptions of community psychology.

But this I'm referring to assumptions about gender, race, size, age, social status, money etc that all communities around the world have about people.

The substance of myths, which Jungians are very attached to, can lead us up the garden path to misconceptions about the individuation process, and to getting caught up in an idea, rather than understand it all as an ongoing process of discovery.

The search for the Holy Grail is a classic example. The Grail is a sacred vessel of legend. It is traditionally thought of as the cup or chalice used by Jesus Christ at the last supper and used by Joseph of Arimathea to catch Christ's blood at the crucifixion.

The image comes from 12th century French literature and is an Arthurian motif symbolising a usually unattainable object of quest, divine grace, or immense

power. In other words, it is a symbol of something never to be found, only sought.

The Grail cannot be found because it isn't a thing; it's an idea, an image powerful enough to attract us to search for it. All the metal detectors in the world won't, however, find either the Grail as a metal object, nor an object called 'the self'.

So, what is the purpose of looking? Why bother? Such a question inevitably ties to the purpose of psychotherapy. Yes, for sure, people seek therapy because something in their lives isn't working, and they are not happy. We can certainly treat symptoms of discontent, but is this enough?

The whole school of cognitive behaviour therapy is all about symptom control, and that's perfectly alright if that's all a client is interested in. Psychiatry, likewise, manages symptom control with medication. However, in my experience, most clients are searching for something much more profound, and I get it. Like the man with the metal detector scouring the seabed, we want more than a few coins. We search for more.

Identifying, selecting, deciding, rejecting, sorting, feeling happy about this



by Dr Elizabeth McCardell

versus that, and finding comfort and peace within ourselves is part of this process. It's also sorting through family and cultural expectations about what constitutes a good life versus how I feel about it and why do I search for more?

There is something very essential, something very fundamental about the drive for our own authenticity. Hindu philosophy has the phrase *neti neti* (not this, not that) which is a foundational method of self-inquiry used to uncover one's true self. The method systematically negates all transient illusions of body, mind, thoughts, and emotions to find an unchanging self.

What it boils down to is witnessing awareness: we are not this, nor that, but we are that which witnesses.

In other words, here is consciousness, which is process, not a thing.

Plant of the month



Brush cherry *Syzygium australe*

by Richard Burer

A warm and wet autumn sets us up for the best season for years of this very popular tree.

I say it's popular because cultivars dominate the plant world due to the usefulness of this small to medium sized rainforest tree.

Common in gardens as a hedge and screen tree, brush cherry means more to the plant lover than the car park shopping centre companion it's at times become.

In its subtropical environment brush cherry can reach heights over 30m, but overall it's a medium sized tree of 15-20m and of course less for garden cultivars.

Syzygium australe produces refreshing, attractive pinkish fruits that make this a popular bush tucker, and of course this tree is a cultural asset to the first Australians.

Richard Burer is a Nimbin-based natural area restoration contractor and consultant: richard.burer@gmail.com

In Nimbin a very sacred tree sits on Calico Creek just north of town, its presence not understated in the historical context for the Wadjabul Waibul clan of the Bundjalung nation.

At home I have grown a lot of these trees from my favourite selections and they are at home in all aspects, soils and situations.

An attractive flower for pollinating insects and bees, brush cherry will have a season to remember this year, and we can look forward to plenty of tasty fruit and availability of trees from your favourite rainforest nursery.

Those growing their own, please be careful not to propagate from cultivars as they can grow not to the pure tree, with a different habit such as a hedging form. Pick from your best looking and tasting endemic tree, not from a garden or carpark!

Happy times folks, see you next month.

The negative emotional charge

by Julia Lincoln

This is a subject that affects everybody irrespective of whether they are aware of it or not. To explain this further, this field of energy can persist with anyone that has had any kind of negative experience in life.

NEC (negative emotional charge) is measurable using precision muscle testing as a bio-feedback loop. A slightly negative experience may not produce that much NEC, but when there has been trauma, which may include environmental, nutritional, emotional, physical, psychological or spiritual, there will often be a much larger percentage, often measuring up to 90% which often needs to be removed in order for healing processes to commence.

To use a quote from Andrew Verity's research, "Once the Negative Self is created it moves around to the effect. The fear created here is where we start losing our control. The negative self takes over and creates its own fears that

it uses against us, to manipulate us for its own survival."

The NEC "effect" feeds off and accumulates charge from pain, hurts, fear of pain, memories and locks into a spiral of fear. NEC may be embedded from root trauma followed up by reinforcing traumas and appears to loop back into a master program.

Andrew Verity was recognised professionally and in medical research development, holding many diplomas including homeopathy, naturopathy and iridology to name a few, along with founding an advanced kinesiology centre.

A further quote from his research: "The Negative Self is our darker shadow and with it looms trickery and denial, it is a master of creating illusions for you to believe, and you do believe those it wants you to believe. It will create circumstances for you not to destroy the negative emotional charge by not allowing you the recuperation ability from the day before. It will switch/

overload and block during testing and anything else it wishes to create!

"Know that you have the power to destroy it. Start making choices now."

As part of the clearing procedure, I identify emotional reaction levels, on the conscious, subconscious and body, which brain functions are involved, which generation the NEC refers back to and much more. This is energy work using precision muscle testing.

The end result is removal of NEC to 0% or close to it, and can be validated with precision muscle testing. The client has an opportunity to move forward in life, feeling lighter, more in control with an opportunity to grow in awareness.

I will shortly be commencing introductory classes to kinesiology with a focus initially on learning about precision muscle testing and learning how to access information from the body. I will also be introducing animal communication. Very limited spaces. Please phone 0434-919-172 if interested, or email me: 111jackal@protonmail.com

April at Flourish Sanctuary

by Jagad Samuel

After a vibrant start to the year, we have chosen to make this a slower month, allowing time for deeper immersion, learning and integration.

Bodhi and I are dedicating much of April to studying and experiencing Taoism and Zen Buddhism first-hand. These traditions are ancient, Chinese and profoundly practical.

We look forward to sharing insights and practices soon.

In the meantime, our weekly Saturday meditations will carry on, held by Simeon. If you would like to attend, please contact Simeon at least 24 hours in advance on 0414-604-332.

Michael will also continue to offer his beautiful sound healing sessions on Thursdays at 9.30am throughout April.

Bodhi's regular 'In the Garden' sessions will be taking a break for April.

One of the highlights this month is the return of Tatiana (pictured), who will be offering

herbalism workshops.

On Saturday 19th April, Tatiana will explore water extractions, followed by oils, extractions and salves on Saturday 26th April, and tinctures on Saturday 3rd May.

Bookings are essential and can be made at: www.alchemillalabherbals.com.au/nimbin-medicine-making-series Each workshop is \$70, or you can attend all three for \$180.

Kriya Yoga is resuming at Flourish now that Sattwa has returned. If you feel called to



participate, email me at: ijagad.me for more information.

Tickets are now available for Global Table on Friday 9th May, a 10-course degustation experience led by acclaimed chef Ben Orora.

For more information, please visit our website: www.flourishsanctuary.com.au

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