

South London Permaculture

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2010

Issue 6

Autumn Equinox

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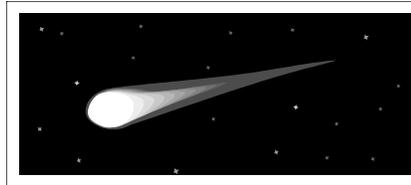
Fair trade: buying in bulk and distributing tax-free - is it legal?

Traditionally, trade in Western Roman societies, not unlike Third-World countries today, was conducted through barter. The peasantry were usually kept at subsistence level because any surplus product went to the coffers of the elite who arrogated anything up to one half of total produce. This kept them out of physical work and engaged them in commercial enterprises. The pervasive systems of taxes, tithes and tolls left no available coinage for the working classes to trade with. Upward social mobility could only happen through patronage, and a client may have any number of patrons to keep them commercially viable. As such the elite, no more than 2% of the population, maintained power through subjugation. They were wholly attached to the construction

of new cities and large country estates. Of course, there are many differences between today's and yesterday's societies, the major shift in population, for example, from country to town; strong-group dynamics and the flow of relations through families or "fictive" kin. My thesis is currently exploring this relationship, more so looking at the environmental movement and its relation to Christianity. (Recommended reading: *Palestine in the Time of Jesus* Hanson & Oakmen)

"I tell you, that to everyone who has will more be given; but from him who has not, even what he has will be taken away." (Luke 19:26)

Now, that is not to say that barter is now defunct in modern societies. Take a look at these websites and the principles behind local exchange trading systems, identified



An idea is just waiting to happen.

as one of the root motives for an environmental movement:
<http://www.letslinkuk.net>
<http://www.localexchange.org.uk>

Likewise, where cooperatives formed the basis of staple subsistence the real value of fair trade systems can be discovered here:
<http://www.56a.org.uk/>

The other issue I begin to cover is the legal system. The article on pp. 4 & 5 shows the different uses of Common Law and Statutory Law, themselves distinct from Civil Law, the binding codification of laws inherited from the Roman system. Being a factor of most European countries it has operable power here in Britain (EU) through the European Court of Justice in the form of legislation, and is distinguished from the English system which is premised on judges making precedented decisions from the authority of the Supreme Court, otherwise known as case law. Roman law regulated the duties and services of freedmen/women with their former owners and was ultimately based upon the social stratification of society as a hierarchy of privilege extending from the ultimate patron, the emperor, down to the unskilled worker. Whatever we may think of English law one has a variety of tools to exploit in order to take social justice forward. For more info:
http://en.wikipedia.org/wiki/English_law

THIS TREE IS TO COMMEMORATE THE PASSING OF JIM SCOTT, FRIEND AND FORMER ZONE COORDINATOR OF THE URBAN GREEN FAIR 2010

For more pictures of this special occasion please go to <http://www.dropbox.com/gallery/136370/1/slp?h=27dd50>



King of the Pippins

Membership offers (see back page)

◆ Free DVD

- ◆ Regular email bulletins on courses and events around the UK
- ◆ A collectable design portfolio
- ◆ 10% discount on courses run by SLP
- ◆ Discounted books and library resources
- ◆ Volunteer and paid opportunities at festivals and other events
- ◆ Workdays and private tuition
- ◆ 2 newsletters per year
- ◆ Reduced prices on plants and freebies

Chair's Chat

"Turn the other cheek"

as in the hero Hermes - messenger. It's a more natural way of writing, but is subject to academic scrutiny and destruction. Ironically, whilst in Lampeter I started thinking about a PhD, which would probably finalise the Romanization of my intellect and the death of the prophet. But then I know how to get back there. So long as I maintain my freedom I venture into the unregulated world without a care towards fines and taxes. They are knocking on my door again, hence I say to you 'Turn the other cheek'.

I understand something about morality. That is, morality is premised on being honest. It is the very fabric that bonds our community. Without it there is no community. I am in my right now to take an overview of my immediate vicinity. Over the last six years I worked hard to coalesce my neighbours into an environmental awareness. I have had charity items mysteriously left in my garden, not least plants for looking after. I pass on everything, give away much that has no real use, produce home-made foods for distribution, and invite people round for socials. Unfortunately, the only real support I get are from a select few. I don't convert anybody. That is a good thing, I am averse to consider myself an environmentalist because I am/have removed myself from the Western perspective/understanding of it. I really am indigenous, and it pretty much makes me a "freegan". That's why I still eat meat, why occasionally I use chemicals in the gardens, regularly go to the supermarkets to scout out discounted food. Importantly though, when having guests I chose the best products. Not because I want to give a false front to my friends, but because that is where I count as an individual, one who makes an effort.

On my street I look both sides of me and I realise there is a dichotomy. Those to my left occasionally came to my events. Those to my right avoided them. You wonder if this is an indication of some sort of cultural malaise. If I started at 3 doors down one finds the household who persistently complained of my presence on the railway line growing food. Despite beautifying the area and inviting neighbours down for maybe 2 events a year, this was not good enough for them. One wonders their true motive. At that time when I was beginning to remove the Japanese knotweed and use biological controls, for instance planting Jerusalem artichokes as competition and digging out roots during harvesting, they up-ed the anti so to speak. I later discovered that they were attempting to remove the knotweed from their own gardens but that this would have to be a two-sided job. I had already been in touch with a number of Network Rail workers and all of them turned a blind eye to what I was doing. Quite simply, either side of the project is a rubbish rip from decades of fly-tipping. They all knew I was growing food out there. It was my neighbour 3 doors down who incessantly threw dog crap over the fence but I told them enough is enough when they dumped loads of concrete on top of the vegetable beds. I cannot believe it was jealousy alone that led them to this final action but that they had effectively been corrupted by vicious gossip, maybe the same gossip that ultimately lost me the allotment project.

My neighbours 2 doors are another example in case. When I started the railway project I fixed all the fencing along the back of our gardens. These heavy iron railings had to be re-dug into the clay, which I joyfully done. In fact, what led me out there in the first place was the fact of my father cultivating for 8 years the blackberries which used to be fence high. My previous neighbours were in favour of it before they left and sold on. Consequently, I re-aligned the fencing and gained up to 6 feet of railway line for us three gardens. Any plantings I had made on the railway in that area was now in my neighbour's gardens. The new owners 2 doors along bought a five-bedroom house for over half a million. They were planning a family and as yet hadn't had any kids. They spent a fortune doing the place up. Just recently they ripped out and killed all the apple trees (6) in their garden because of a problem with bees and the new baby. One can make what they want from that response, but they also ripped out all my soft fruit which they gained when I extended the garden lengths. They knew I was a gardener and they did not approach me. In fact, a lot of this stuff happens when I am not around. The simple question is: why buy a five-bedroom house for that amount and then rip out the orchard. The answer is that they simply did it for profit. But the housing market took a dive afterward.

That leads me to my final neighbour one door down who refuses to contribute to the repair of our fence despite years of friendly relations. And despite gaining 6 feet at the back where I had already extended the fence between us. What does it take to be a decent neighbour? Shame on them all. These people are the purveyors of broken societies because it benefits them. They all waited to see if the police would charge me and when it was obvious that the evidence of the extended garden would not be brought up in court, they decided to develop those areas themselves. In the meantime, I have to live with these people. I say to you, 'Turn the other cheek'. The whole situation leaves me on a moral high ground. Like my neighbour upstairs who complained about even the small things, until recently that is as if he had gone through some sort of conversion. They hacked at my plants in the garden because they considered them unkempt, and in the process, with the DIY bloke 4 doors down the same side, removed my entire crop of grapes. When I spoke to his son with whom I get on with, and whose friends hang about in the streets, I told him to thank his father for the effort. That's how it works you see. Nature always comes bouncing back.

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right, and one on the left... "for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, Truly, I say to you, today you will be with me in Paradise." (cf. Luke 23: 33)

Like I said, doesn't the equinox always bring heavy rain - a cleansing of the spirit? I now embark on my final academic journey. It will be like taking a plough to the soil. I am about to plant my spiritual seed in Spain.

The interpretation of life has been a historical dialogue for millennia. The Greeks used rhetoric, philosophy and hermeneutics - all acts of persuasion in one form or another. If anybody has read any of my personal writings I class this under hermeneutics,

The future of SLP

South London Permaculture will carry the permaculture movement forward in terms of religion, spirituality and jurisprudence. I will remain to keep SLP as a business, social enterprise and endeavour to promote indigenous forms of trade, a market place, skilled labour, teaching and facilitation, and advice on project work. It will be a slow process but one should remember Holmgren's axiom 'Slow and Steady'. It is not capitalism, nor primarily materialism. It is a form of transaction that is based on strong group dynamics in which the currency is social relations. Regarding next year's ventures, I will commence building my house in Spain, look into setting up trade relations to Britain of raw commodities, expand my gardening business towards creating commemorative orchards, and test the idea for a co-operative food distribution centre. All this will require an updated website. Partners welcome.



DIY fruit trees

We have a number of fruit trees for sale, including family types in which trees bear more than one type of fruit. A few trees should be available all year round at discounted prices for members.

South London Permaculture



We also run apple days and grafting workshops and have an authentic Italian wine/apple press and scratter. Please contact us to book in advance.

See the website under 'market' for a full list of plants available.

Tel: 0845 458 1734



By far the most successful SLP event of the year. In terms of a commercial enter-

prise I really got my act together with minimal fuss. Whilst the farm covered my expenses I made a tidy packet on some home-made jams, vinegar and Somerset cider. A couple of plant collectors came round and got a good deal also. I had not progressed so much on the fruit tree side of things though. But I was so busy that I had no time until afterward to view the heritage orchard which has something like 100-150 trees. On checking out some of my previous plantings the lack of maintenance is second to none. Not only wind damage, but weed competition and general stunted growth! I found this a little upsetting and immediately sought to remedy the situation.

Unfortunately, the trust has no extra expense to pay for such work and relies entirely on volunteer contributions. The way forward is obvi-

Woodlands Farm Trust

ously a permaculture, one in which the farm can generate its own income through courses and tree sales. I have proposed this and await an answer, especially since it could tie in with my idea of a commemorative planting scheme, to the effect where local residents will visit the site of a tree planted in honour of a special occasion, and likewise getting involved with the maintenance. The Woodlands Farm Trust is one of the most potential sites where the commitment and loyalty of its sponsors and visitors could really put it on the map. As usual, apple day was a raging success with the Mayor (left) joining in the fun. Like all these days the kids remember you from the year before, and it is quite heartening to see them take over the equipment



Apple Days

Festival of Life Red Lion Square

September 5th, I round the corner at Euston to find hidden among the tall, grey concrete and glass, a small park bustling with life. Long hair and hemp clothing was the prominent attire of rich earthy colours. A lady sat in the centre singing beautiful Celtic folk music of a sorts that seemed to have not been heard for hundreds of years. Stalls were being set up selling raw foods, and carved goods. To the corner of the park a small building held clusters of people queuing to gain entry, and once inside yet more life was bustling away, more stalls of good foods, soaps, incense and much more. Lists of talks in several different rooms were on the wall, interesting topics addressed by equally interesting people were continually being given through out the day in little pockets of the building.

Back outside I find my friend whom I'm here to help, we construct a traditional apple press consisting of two parts - a mangle and the press. Parents were happy to offload their children onto us while they went to explore the fair. We got them chopping up the apples and passing them through the mangle (a health and safety nightmare, but no fingers were lost that afternoon). Once we'd collected enough pulp we transferred it into the press, round and round with the handle tightening the press and squeezing out all the juice into a bucket. Producing apple juice like I'd never tasted dark in colour, full in flavour. The kids drank it down. It was great for them to see how apple juice is made and how easy it is; they were round us all day getting their hands dirty. The laughter and the smiles on everyone's faces and the music was such a pleasure it made me forget for the day that I was in London, rather in this small island of potential and joy. Courtesy of Bayly. For more information: <http://www.festivaloflife.net>



Urban Green Fair Brockwell Park

I have previously referred to this event as a party piece. Some very special things happened, not only the urban guerrilla commemorative tree planting. (See the story opposite) The impromptu creation of a garden over two days was a mini miracle. A load of bamboo canes pushed into the ground to form the shape of an apple, and then strung together with old tennis nets and string. The whole thing was woven with *Parthenocissus*, a plant that grows like a weed over the derelict changing rooms. At that time in the year the colour of the leaves are brilliant red, and the berries added a real festive feel to the place. As usual the festival was slow to get off the ground but eventually a few people used it as the intended picnic space. My one happiest moment came when we played apple games with the kids, and I remember shouting off the top of my head as they ran around the area with apples jammed under their chin. I don't know what Michael Meacher thought whilst he was being interviewed, but he was in good company to say the least. CONTRIBUTIONS for next year's event is necessary. For more information go to the website:

<http://www.urbangreenfair.org>

Remembering your Sovereignty Part 1

By Thomas Smith

In this three-part article Thomas Smith gives us the grounding to remind ourselves of our human sovereign right. This first instalment deals with the basic definition between Common Law and Statutory Law. Importantly, it highlights one's powers and recommended behaviour.

This is not 'legal advice', it is my understanding. Until you have an understanding of and responsibility for what you're doing, and feel your own sovereignty, it may be unwise to use others. Educate yourself.

You are a human being, a man or woman. All human beings are absolutely equal. There is nothing between you and the creator. No-one can make demands on you that you can't make on them. In fact, public servants are just that, servants, with less power than you. Get used to that fact, don't be intimidated by titles, costumes or scale of organisation. Start to exercise your inner, inalienable sovereignty.

When you were born, your parents voluntarily submitted an application for the registration of your birth. This created a legal fiction, a separate entity, a corporation called your "person". It has a very similar name to you, but it is not you. I am Thomas Smith, I am not 'MR. THOMAS SMITH' or 'SMITH, Thomas' etc. These titles refer to your "person" not you, the human being. Corporations cannot have any dealings with living beings directly, being soulless entities, but only other corporations. To do business with you, the human being, and to claim any authority over you, one must first agree to act in "person".

In most of its functions, the acting government of the UK is a run for profit, privately owned corporation, it is not a country, it exists within this country. Every government agency is a private business, as are courts and police departments, all run for profit with private investors and a privately appointed management structure. For example, 'Social Services PLC' is actually publicly traded, you can buy shares in it and it will endeavour to generate a return on your investment.

'Lawful' and 'legal' do not have the same meaning; The **Common Law** (lawful) is the law of the land. It is the law that we know in our hearts. It is applicable to every living soul, not influenced by acts or statutes, enshrining the long standing rights, freedoms and duties of human beings, including the rights to life, liberty, property and use thereof, privacy, peace, the ability to travel freely without harassment or intimidation. The obligations and duties of those living under common law are to ensure that one does not infringe or allow others to infringe upon those inalienable rights and freedoms. You can violate the **Common Law** (act unlawfully) by harming another, damaging or stealing their property or using fraud in your contracts. A **peace officer**, and indeed any human being can, and has a duty to uphold common law. Those upholding common law have a power invested in them by the whole community. They enjoy limited liability, meaning they can use force and be protected by their 'jurisdiction' or *oath-spoken*, an oath that they have sworn to uphold the Common Law. Anyone will always be bound by Common Law.

Statutory Law (legal) includes all acts of parliament, by-laws (inc. fines, licenses, regulations etc). It is corporate law. A statute is defined as, "*A legislated rule of a society that is given the force of law by the consent of the governed*". As a human being, you are not bound by Acts or Statutes unless you consent. One acting as a policy enforcement officer, otherwise known as a **police officer** attempts to enforce statutory legislation against "persons". All acts act upon the "person". Lawfully you must first give consent. You can do this by agreeing that you are a "person". You can do this in a number of ways; one is by giving the name and date of birth of your person or agreeing that you are a person (Mr/Mrs) without clearly distinguishing between the two. This is known as 'proof of person' and allows them to enforce statutes. When an individual is enforcing statutes, they are employed by a private corporation, with no limited liability. That individual is directly accountable for their actions and can be prosecuted for common law violations.

E.g. Whilst smoking cannabis, an entirely lawful act, a man in a uniform approaches you and attempts to enforce a statute upon you. He is offering you an opportunity to contract, whether he is aware of this or not. Contract is ALWAYS voluntary; you have the right to decline. Be compassionate towards your confused brother/sister, try asking questions;

"I am a peaceful and sovereign human being, I have not violated the common law. Do you claim authority over me?" (This is the heart of the matter, the strength you have, try and make it understood)

"What Jurisdiction (*oath spoken*) are you operating under?" (Common law or statutory law?)

"Have you observed me breach the peace?" (If not you can decline to deal to them at all)

"What law have I broken?" (You are within the law, if the name of an act is quoted at you, in this example the 'Controlled Drugs and Substances Act'. You might mention that failure of an official to distinguish between a law and a statute is gross negligence, equivalent to fraud, a violation of common law. Or perhaps ask if the officer knows the definition of a statute)

"Are you offering to contract with me?" (yes, and you may of course decline, or name your terms)

When asked your name, "Why do you feel I am obliged to give you information?" You are not, but they are. Ask to see their ID card, business card and badge, all are required of a police officer in uniform.

OR "My lawful name is my own and I claim no legal name"

These may put an over-zealous enforcement officer on the back foot and if you remember your power and speak honestly you won't even have to put out your joint. However, at this time, many officers are ignorant and often act unlawfully, we must be pioneers and stand strong in our sovereignty (kingship).

If you fail to make yourself understood, co-operate but state clearly that you do so "under protest and duress". This makes void any claims that they might have to be contracting lawfully with you. You cannot be coerced, intimidated or deceived into lawfully contracting. NEVER allow

yourself to be pressured into presenting a drivers' licence or passport as this is "proof of person" and allows them to act against you. Remain calm and remember that they are a human being and that you always have more sovereignty than anyone acting as a public servant. They may ask if you "understand" the charges, or the words of the act. If you say yes, they will claim that you agree to 'under-stand' or 'stand under' the charges, giving up your sovereignty. They are quite trixy you see... again strive for clarity between you and them and stay calm.

If you are arrested, go peacefully, but again make clear it is "under protest and duress". You are not obliged to give fingerprints, name, DNA, but providing a name may save a long time being held unlawfully in the cells. So tell them the truth, give them your name, but be very clear that it is not Mr or Mrs anything, it is not in capital letters, it is not a "person". Let them know the difference between the two, never allow yourself to be addressed as Mr/Mrs. Don't sign anything, but if you feel threatened and coerced into it, write "under protest and duress", again this makes void any claims of a binding contract. Smile, remain calm, ask honest, strong questions regarding your beliefs, educate them relentlessly. They like to remind you that "you have the right to remain silent", this is because silence is a form of consent.

"Blessed are the peacemakers: for they shall be called the children of God" ...
"Put up again thy sword into his place: for all they that take the sword shall perish with the sword"
-an old book

Offer peace and reconciliation at every opportunity. Anyone who would threaten court proceedings against you is claiming that there exists a conflict. If you respond to their claims honourably, seeking peace and clarification, there remains no conflict that can be adjudicated over. For example, if a policeman claims you are committing a breach of the peace, or public harassment, ask that the injured party step forward so that you may try to make peace. One acting as a public official cannot create this claim alone (pursuant to the Magna Carta). Another example, if you receive a notice of a fine for a statutory violation, stating that Mr. Smith must either pay a fine or contest it, creating a conflict for the

courts to adjudicate over, you can reply with a notice of your own, examples of which are readily available, in which you offer a peaceful resolution. If you seek peace and clarity, you can never be held in dishonour, the party seeking, claiming or creating conflict is always automatically in dishonour.

Next issue: Part 2 Crafting your own Notices and going to court

Remember who you are, a sovereign, free human being.

Tpuc.org, **thinkfree.ca**, **worldfreemansociety.org**, **suijurisclub.net** are good research resources.

NOTICE of Understanding and Intent and Claim of Right

Dated 5th October 2010

Issued to:
Goldsmiths, University of London
Lewisham Way
New Cross
London SE14 6NW

I, Merlyn Peter, am asserting my inalienable human rights as a sovereign being. Under Common Law I hereby offer terms of contract for the upholding of peace and finalisation of these procedures. I make distinction here from statutory law and express my lawful powers as a human being and not as a legal entity. It is required that the above-named party pay in full and final settlement the sum of the outstanding monies of £75 or the balance thereafter, hitherto invoiced to the said party on the 6th April 2010 in full or part replacement for the aforementioned property of South London Permaculture. In the event of causing further loss of earnings through loss of valued time which would otherwise have been given over to a peaceful resolution I am in my lawful capacity to take goods of auction value to the indicated amount plus further entailed expenses. Rejection of this offer will be considered as a violation of Common Law. I express these above terms under Common Law, distinct from any statutory or legal claim.

Merlyn Peter,
NAME:

WITNESS

A human being

SIGNATURE:

SIGNATURE

DATE:

The notice on the left was issued to Goldsmiths Student Union after waiting one and a half years for books not returned to me. Because of the transient nature of student attitudes, I tried very much to generate some perpetuity with the SU society. Enviroclub disbanded soon after the end of the year, and with it any record of what books were owed. Because of my previous communications with the environmental officer and first-hand experience with the pressures of being a student I find the situation quite acceptable but disagreeable. The SU were quite apologetic and endeavoured to investigate. Our good communications led me to issue this notice, with some external advice accorded to the wording, as an act of tokenism when Hayley Chandler dealt nobly with the case and sought replacements for the books. Regarding the current affairs that students are putting up with it is paramount the role that the SU will play in the future of British politics.

Swimming with Dolphins by Merlyn Peter

Importuned, I felt the calling
A gathering had gone before me
Carrying forward a vestige of yesterday's encounters
But for sure this was something much deeper
Fluttering at the core with the rain and the wind

It drove me from my comfy pit
My sodden boots were already prepared
The journey would be an elemental carousel
Sensual to the bone I heeled into my landscape
Never could I imagine what surprises awaited me

Importuned I felt the calling
It drove me from my comfy fit
A gathering had gone before me
My sodden boots were already prepared
Carrying forward a vestige of yesterday's encounters

The journey would be an elemental carousel
But for sure this was something much deeper
Sensual to the bone I heeled into my landscape
Fluttering at the core with the rain and the wind
Never could I imagine what surprises awaited me

August, I call towards me my salient sept
Magnificent they stand in the face of a changing tide
Awaiting their prerogative of a God-given right
To the sound of a mulling wind
Humming from afar news from centuries apart

My first is thrift, fully festooned in flora,
the frugality of its furtive footfalls

My second is silverweed, this silky sand stealer,
seductive in its scribal scramblings

My third is thistle, thorny in its thew
thoughtful though, in its theological thanedom

My fourth is marram, moored and mechanical,
married in its measurable martyrdom

My fifth are the heathers, hearkening to the hills,
heaven is but a healthy hillock ahead

My sixth is sundew, summoned to the sump,
sumptuous though, in its solemn silence

My seventh is knapweed, napping in the knoll,
kneeling to the knelling call of knowledge

But I hearken to the call of winter with the Fall in my
wake
For then the trees lose their autumnal hues
And the landscape returns to a geological primaevalness
The ancient rock rises as a monument to the passing of
ages

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My pagan inclinations are carried adrift on the wing of a
crane

These sacred oakling trees that spell yonder of my heritage
Proud as they stand among the 4 encompassing nations
Planted am I on the edge of the known world
My noble vision calling me to heathen ports
Where Christ abounds in the unearthing of time

Enraptured as I am in the moment of transfiguration
The logos beckons me ever further afield
With every step our saintliness carries a seed
The familia is the flora of our high heritage
The Scots a nation for the unification of our regal past

What brutality have brought Ireland within a stone's throw
The pillow of my meditations comforts me in my dreams
Upon the Hill of Tara my cousins sing the bardic songs
The ordination of a victorious line of kings
But as yet I renounce in light of the heavenly Father

How oaken one stands in guardianship
It brings in ashen spirit my sylvan ancestry
For now I make a hasty return whence I came
with the resurrection of my brethren wildings
Rousing as the boar in the hazy wood

An oasis upon which sails my oakum ships
Breaching the ends of the known world
A birth as assured as the rising sun
That not even snakes can usurp from the darkness
But only the bosom of nature that bears her milk on the surf

My eighth is rowan, redolent of royalty,
redeemed upon the rock and raised in rapture

My ninth is ash, assailed yet assuaged,
asked to assembly, assumed into ascension

My tenth is birch, beauty of brightness,
birthed at Bethlehem, bereft of Bethany

My eleventh is willow, woven in wicker,
wailing in water, a wintry wallowing

My twelfth is hazel, hedged in hegemony,
hewn as a haughty hero, a hatchment to heathens

LETTERS TO THE EDITOR

In this letter a zealous environmentalist expresses his view concerning distributing the costs of a journey to Spain in a van intended to carry goods forward and backward. The journey from his home in London to Catalonia would have cost him £100, but he was only willing to pay half that. In the end he decided to go by train.

SPAIN AND BEYOND

My issue to you David, is that if you think it is cheaper, fly. The fact that you want to come with us means that you should be willing to pay the additional cost. And secondly, just because it is cheaper doesn't mean it is the correct fare. How much did it cost me to cycle? Do you see my point?

SPAM THREATS

Always best to check out these things first before spamming your friends with worrying messages, and especially if you're going to encourage them to pass it on:

<http://www.snopes.com/fraud/telephone/pds.asp>

<http://www.foax-slayer.com/pds-phone-scam.html>

<http://www.sophos.com/>

Merlyn, in essence, I disagree it's fair for me to finance your ferry load. I ain't a financial asset, neither a burden. Long email follows. I hope you bother to read it. I guess I'll have to look for an alternative way to travel, whether that means another ride, flying it, cycling it (more unlikely) or getting stuck in London, failing to hitch a ride while avoiding to fly, as it happened three years ago. I agree with you that the flying fare isn't correct, just as so many other aspects of life. I try to do right, don't mind to put on inconveniences, but I am not willing to throw stones against my own roof. And just as the flying fare isn't correct, I would argue neither is the van ride fare, although for different reasons. It's not about fuel costs being tax exempt, fiscal advantages to airlines, price not reflecting environmental costs..., it's about people failing to organise themselves. I want not to fly, and because of that I should contribute to split costs for a van that you both, not me, are taking advantage to load materials and products to make cash out of it. I disagree, and logically, I think I have a point. I would like to go with you, yes. That means I don't mind it may take quite a few enjoyable days (all of us contributing to that), source food for the journey (ideally forage rather than buy it), help you pick some olives (both benefit), live closer to nature for a few days (nature welcome all of us), and find myself a few hundred kilometres away of my final destination for this trip (not being pragmatic once again). That doesn't mean to me I should be willing to help you finance your load in the ferry. Sincerely, not to fly rather than going in a van with you is my driving motivation. I would be happy to go with you though. It's like arguing a volunteer should pay to learn while working on somebody else's house that builds his house with natural materials, renewable energy,... I don't think that's right. In cases like this, I argue exploitation uses good intention. I am not arguing I am right, and you are not. I challenge your initial and ongoing reasoning. Reflection: wouldn't it be a better environmental scenario if you sourced timber close to your final destination and took more passengers in the van? It seems to me that would reduce carbon footprint in all fronts.

FESTIVAL OF LIFE RESPOND TO SLP ACCUSATIONS OF UNETHICAL BEHAVIOUR FOR NOT PAYING OUR COSTS AND FEES.

Well - it was hardly diplomatic, but with some people you've got to shout. I wonder if Chris will respond on his own account - without going into much detail neither he nor Alex were sympathetic. I'm sorry to say. And you are right, there is some kind of elite behaviour going on. FOL is in theory a voluntary organisation, and "members" should be aware who is being paid what. My own problem is that the work involved is way out of proportion to what I have been paid, in comparison with the others, and the fact that all my other activities (re Pathways, LETSlink) etc have been sidelined due to FOL work, much of it duplication of effort caused by poor communication and systems being thwarted. It has to be got under control, I don't usually abandon things. The context where it might be appropriate to report on the figures etc. would be an open meeting, but right now I'm just trying to wind it down one step at a time, so watch this space. Meanwhile I hope the £55 shows a small element of goodwill... [We never received it - Ed]

Nice letter. Maybe I could print it and get other feedback. But ultimately you miss one point. We didn't invite you. Even though I advertised it, it applies to everybody. You need a lift, which means you are not a volunteer. I offered you work to pay your way but you are reluctant, which means I wouldn't favour you working for us in Spain. Sorry mate, but if I lost fifty quid tomorrow it wouldn't bother me. I think some people expect something for nothing. We need to reduce our costs. Maybe you can suggest a better way of doing that.

You have the right to price the trip at whatever fare you want. You never said it was carpooling, which is what I expected. Sorry if I have been a bit arrogant. I have taken the liberty to express non-asked for reasoning. At no point I have the right to say what is right, but I think I can say what I believe it's fair and why. Doing so we both understand what the other has in mind, and if we don't come to an agreement, fine. I may have been unnecessarily confrontational in my last letter, particularly when suggesting how best to minimise footprint. You didn't ask me for an environmental audit, so I apologise for that. Maybe I should have referred to carpooling, where the concept of profiting is alien. People partner up, share a journey, and share fuel costs. Expecting something for nothing doesn't seem relevant to me in a carpooling context. "Take the piss volunteering" was only relevant to make the point of some people profiting from others good intentions. You mentioned a work possibility. Didn't really offer it. Where/ when/ doing what...? I am no reluctant to it. Don't know what it involves and how it gets rewarded. With other people I wouldn't get into all this fuss. An offer goes and if I don't like it, I just forget it, or just express my maximum willingness to pay figure. However, I perceive you as an environmentalist, so reasoning, even if not asked for it, seems wise. It may save a flight's emissions.

Nice idea, but I am let down as usual which results the exigent behaviour of taking a flight.

2011 Courses, events & further contacts

Brighton Permaculture Trust

PRUNING OLD FRUIT TREES
Course 1: 15-16 January 2011
Course 2: 18-19 January 2011

INTRODUCTION TO PERMACULTURE
22-23 January 2011

BUILDING SUSTAINABLE COMMUNITIES,
A PERMACULTURE DESIGN COURSE
5 Feb - 15 May 2011 (13 weekend days)

PRACTICAL PERMACULTURE GARDENING
2-3 April 2011

SELF-BUILDING AN EARTHSHIP
15-17 April 2011

INTRODUCTION TO PHOTOVOLTAICS
19 April 2011

BUILDING WITH STRAW BALES
22-24 April 2011

MUSHROOM CULTIVATION
7-8 May 2011

COMMUNITY ORCHARD TRAINING
Course 1: 24 May 2011
Course 2: 29 May 2011
FOREST GARDENING

Course 1: 25 - 26 June 2011
Course 1: 2 - 3 July 2011

SCYTHING
30 - 31 July 2011

FRUIT TREE GRAFTING
13 August 2011

www.brightonpermaculture.co.uk
t 0774 618 5927

EARTHSHIP BRIGHTON TOURS
by Low Carbon Trust,
please visit: www.lowcarbon.co.uk

Coed Hills Environmental Arts Centre

INTRODUCTION TO FOREST GARDENING
22nd - 23rd January 2011

INTRODUCTION TO PERMACULTURE
12th - 13th March 2011

FOREST GARDENING – Soil and fungi
26th - 27th March 2011

FOREST GARDENING – Bees and beneficial insects
16th - 17th April 2011

Cost: £85
Contact: Jess
Venue: **St. Hilary, Cardiff**
www.coedhills.co.uk/
t 07725 182894
e coedcourses@googlemail.com

Spiralseed

Free offer

This is a limited offer only available to members. **Membership** applications will receive a free DVD entitled 'The World of Permaculture'. The short documentary highlights 3 projects: Ragman's Lane Farm, Naturewise and Soteriologic Garden.

Nini's Extra-extra Virgin cold-pressed Olive Oil
See the website under 'Market'
500ml=£5 750ml=£7 1ltr=£9 (+£1 delivery / Refills also / Advance orders only)

PERMACULTURE DESIGN COURSE
Full dates: 7 - 8 May 2011 21 - 22 May 2011 4 - 5 June 2011 18 - 19 June 2011 2 - 3 July 2011
Venue: **47 Fairfax Drive West-cliff on Sea, Essex, SS0 9AG**
http://trustlinks.webs.com/growingtogether.htm
Cost: £450 + concessions
Contact: Matt King
t 01702 213264
e miltoncommunity@hotmail.com
http://www.spiralseed.co.uk/courses/index.html#westcliff

Naturewise

INTRODUCTION TO PERMACULTURE
Jan 29/30th
Feb 26/27th
April 9/10th
May 21/22nd
Venue: **24 Hornsey Rise Gardens, N19**
Cost: £150. Income + 25K/year; £120. Income 18-25K £100. Individual - 18K £60. Concessionary Rate.
www.naturewise.org.uk
t 0845 458 4697
e info@naturewise.com
e london-courses@naturewise.org.uk

SLP: WHO ARE WE?

South London Permaculture was formed in 2003 as a voluntary organization. We run as a not-for-profit business enterprise. Although we apply a minimalist attitude to development we have engaged in a number of projects for both adults and children. These include a children's mobile yurt classroom entitled Re-LEAF (learning, entertainment, art, and food), a woodland allotment community project, guerilla gardening, full & introductory permaculture design courses, horticultural courses, teacher training, facilitation, consultancy, and a membership scheme. To register your interest and support us please become a member. Our business address is:

South London Permaculture
PO Box 24991, Forest Hill, London SE23 3YT
0845 458 1734
Merlyn Peter (Hon) Chair

“Our constitution is rooted in the indigenous understanding of sustainability.”

Sign-up/Renewal form

Sign up for:	Price
<input type="checkbox"/> Individual Membership	£6
<input type="checkbox"/> Family membership (2 adults, 2 kids)	£8
<input type="checkbox"/> Group Membership (3 copies of newsletter)	£10
<input type="checkbox"/> Membership renewal	£2
<input type="checkbox"/> Grafted fruit trees to order – please ring	£13 +
<input type="checkbox"/> DVD – <i>The World of Permaculture</i>	Free to members
<input type="checkbox"/> Nini's Olive Oil E. Virg. cold pressed 1 lt	£9.00
<input type="checkbox"/> Richard Bambray's 'Simple Grafting'	£3.99
<input type="checkbox"/> P & P (or collect)	£1.50

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- Check (payable to South London Permaculture)
 Cash in person only

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Address _____
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