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GALLERY • CAFE

Marie Cameron
Stories Alive: Faces of Blue Knob

Blue Knob Hall Gallery
7 April to 28 May 2017
Car Lillian Rock & Blue Knob Rds, Blue Knob
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(10 mins north Nimbin)
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Two new exhibitions at Blue Knob



'A Complexity of Cousins' (detail) by Robin Moore

The new members' exhibition at Blue Knob Hall Gallery is called 'Ancestry'.

We have delved into and explored some of the meanings and possibilities that might inspire artwork from the artists and artisans who exhibit at Blue Knob Hall Gallery.

We found that 'Ancestry' is about more than just human descent or family lineage, it can also be found in the history or origin of an object and how it comes into being.

Ancient artefacts, contemporary and modern objects, can be represented in powerful forms in many cultures. These artefacts, objects or symbols are often imbued with a spirit/spirits which are frequently believed to possess the power to influence the affairs of the living.

The artists and their artworks in this exhibition show that many aspects of this subject have been explored, whether personal or impersonal.

Marie Cameron's photographic

exhibition Stories Alive: Faces of Blue Knob is being held in conjunction with the regular member's exhibition (see article below). This is the first solo exhibition that is now possible due to the multipurpose panels that were created for use in the gallery space.

Marie is a well known local identity and known through her photography as 'A Woman with a Camera'. Marie's work captures the intangible; the inner quality of the person shines through her work, and she has been a regular exhibitor at Blue Knob Hall Gallery.

Marie co-ordinates the Blue Knob Farmers: Fibre: Fermenters Market at Blue Knob Hall and always, she has a camera in her hands.

The opening night for these two exhibitions is on Friday 7th April at 6.30pm. Marie Cameron will present her work, with guest Sue Stock to open the Ancestry exhibition.

The Vocal Minority Choir will

perform on the night, and Blue Knob Cafe will be providing a meal with a set vegetarian menu for \$20 per head for main and dessert. Bookings are essential for dinner. Please phone the gallery 6689-7449 to book, or for more information.

Artists & Friends lunch

The next Artists & Friends lunch will be held on Thursday 27th April at 12.30pm with a set menu, \$20 per person for main and dessert. Please phone 6689-7449 or email: bkhgallery@aapt.net.au for more information.

Blue Knob Cafe

Blue Knob Cafe would like to thank those people who participated in the Italian cooking class on Monday 20th March. It was a wonderful day, enjoyed by both students and teacher alike. Watch for dates and times for another class happening in the near future.

Stories alive: Faces of Blue Knob

by Marie Cameron

Viewing the world through the lens of a camera is normal for me. Be it a face, a shadow or a glimmer, I see stories all around me.

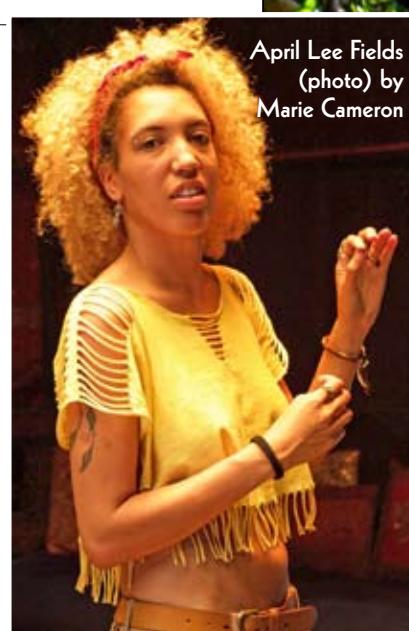
I love people. I'm completely captivated by faces and if I have a camera in my hand I will photograph. To me, every face is a brightly lit canvas, and I must capture the living story before me. When I zoom the lens back to encompass the whole story, I see a masterpiece: the portrait of a beautiful being.

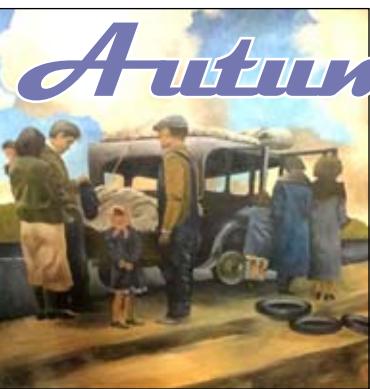
For the first time I'm exhibiting a collection of my work.

Stories Alive: Faces of Blue Knob is inspired by the years I have photographed people I have met in the Blue Knob community. People have accepted that I am A Woman with a Camera, and it's time to display some of the precious moments I have shared.

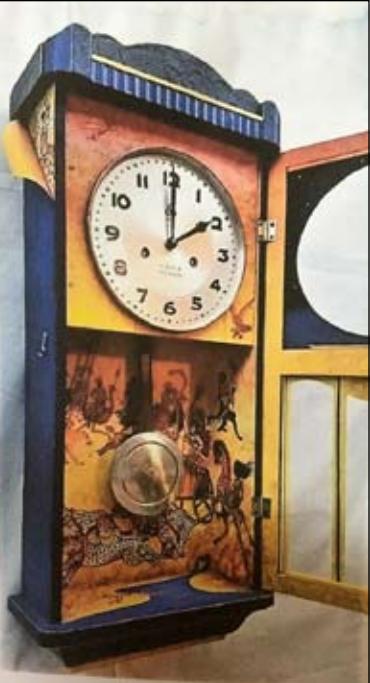
Stories Alive: Faces of Blue Knob is a small solo portrait exhibition contained within a larger Blue Knob Gallery exhibition titled Ancestry. Everyone is invited to view both exhibitions at the Blue Knob Hall Gallery, corner of Lillian Rock & Blue Knob Roads, Blue Knob (10 minutes' north of Nimbin).

Stories Alive: Faces of Blue Knob opening Friday 7th April closing Sunday 28th May. Blue Knob Gallery opening times are Thursday to Sunday, 10am – 4pm. For more info, phone 6689-7449.





'On the Road', acrylic by Anne Cook



One of Sally Willet's stunningly decorated vintage wall clocks

Autumn Arts Extravaganza

This is the first week of the Autumn Arts Extravaganza at Nimbin Artists Gallery, and it promises a solid range of fresh offerings from our accomplished regulars and a dazzling display of work from artists who are new on the Nimbin scene.

As well as the usual framed two dimensional artworks (basically paintings or drawings), and three dimensional sculptures, there are a whole lot of works which don't seem to fit neatly into any of the usual categories. For example, Sally Willet's stunningly decorated vintage wall clocks. Sally starts with a fully operating wall clock, and uses the cabinet as the stage on which she presents a 'scene-in-a-box', where the viewer is taken into such phantasmagorical worlds as the Amazon jungle, or the mediaeval French myth of the water nymph Melusine. She works a rich palette of multi-cultural sources into these small scale dream boxes, with the clock hands turning and the pendulum always swinging – the timeless in a time-piece.

Julia Rose, who comes from a career in floral arrangement art, offers framed works showing head piece and collar creations in collected natural media – feathers, pieces of bark, seed pods etc, presented on a mannequin head

– where she exploits the intense colours and textures of the adopted elements to create totally arresting images.

Judi Lane creates earthy landscapes in timber, acrylic, shells and gold leaf, and uses all this to present a story of the artist progressing through deeply personal themes of loss of love and attachment, leading back to a reunion with mother earth and the rediscovery of 'a place of recognition'.

Biolecticus brings his background in molecular biology to his art, creating forms and structures mostly in wire, based on naturally occurring molecular forms, notably the helix form. He leads the viewer on a number of highly imaginative jaunts which unfold from the shapes and symmetries of molecular life.

Maria Heaton offers her moody, atmospheric location pieces in oil or acrylic, capturing visions and moments of North Coast life, with emphasis on the coastal. She finds poetry in a seascape, a view of an abandoned car buried in deep grass, and various buildings and natural forms.

Rahima Wolfe Jackson's work takes us right into that realm where the conception which precedes and accompanies the work is equally or more important than the physical

product itself. Her 'Construction of a Methodology' confronts the viewer with what she calls 'a pair of artist books'. These definitely one-off books give the viewer an interactive experience where the artist blurs the lines between conception, performing and artistic product. (Just how it is interactive remains a mystery at the time of writing, but Rahima is offering gloves for viewers to don when engaging with the work.) In the series 'Fruits of Labour', Rahima again takes us deep into the place from whence conception, creation and performance arise. Working with the thematic elements of ants, trees and skulls, she creates narratives on growth, work, life, death and resurrection, capturing these in patterned arrangements.

All in all the Extravaganza promises visitors a rich and varied experience of the quality and the enormous range of art offered from the broader Northern Rivers region. We have attempted here to give you an idea of just how wide this range is, and also to point out the number of artists who put their skills into works which will surprise and challenge you.

The Extravaganza is already open, and runs to 25th April, every day from 10am to 5pm, so make sure you find the time for at least one visit.



Roseicapilla collection: 'Cloudcatcher 7' by Julia Rose



'Farm Fence' by Julia Rose – framed Roseicapilla collection

Two shows and an auction

by Martyn Fox

Leigh Arnold (pictured) is an artist inspired by quantum physics, astronomy, mathematics, string theory and other cosmologies.

His work is at the interface of science and art using mixed media with metallic pigments, subtle glazes and extremely complex fine pen work to produce stunning 3D imagery that magically pops out of the canvas.

Leigh's eye candy, called *Dimensions*, will fill two rooms at the Serpentine Gallery and opens on 4th April through til 17th April. Come to the opening night on Friday 7th April at 5pm and enjoy the works of a local lad who has built an international following.

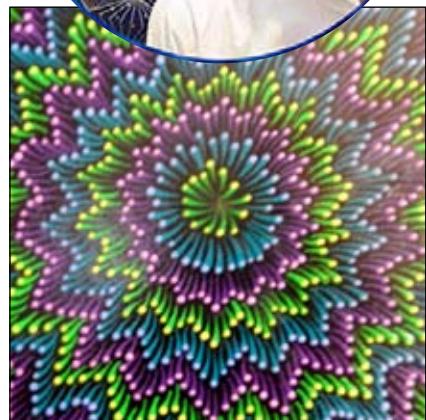
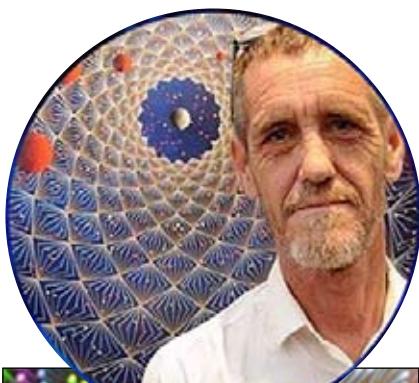
The second show for April at the gallery will be the first Serpentine members exhibition for 2017. The theme and title of the exhibition is *The Fall* which the members will interpret in any way they choose, whether about nature, a fall from grace, or fallen down an elevator shaft recently. It's a very broad, challenging and interesting theme.

The Fall extends from April 18th until May 15th. The opening on 21st April starts from 6pm, and then at 6.45pm our well-loved retired mayor, Jenny Dowell will conduct a lively art auction of works donated by members.

Proceeds from the auction will go toward supporting both the gallery and the Women and Children's Refuge in Lismore.

You can also put in an early silent bid on the auction works currently on display at the Serpentine Gallery, or come along and join in the fun on opening night.

You may be pleasantly surprised and feel richer for supporting a worthy cause.



Leigh Arnold image



'Venus and Mars' oil on canvas by Ken Swan



'The Descent of Icarus' oil on canvas by Ken Swan



'Barkly Highway', acrylic on perspex, generously donated by Marie-Lise Laviolette for auction.

THREE PIECE

'Three – Piece' is the title for the next exhibition at the Roxy Gallery beginning on 5th April.

This exhibition showcases three talented female artists in our region, Wendy McGain, Anthea Moffatt and Pam Cowgill, all of whom have a strong creative profile in the arts at both a local and national level.

All three women have a host of experience in working in the visual arts areas of painting and sculpture and in this collaborative exhibition they have come together to exhibit a collection of their recent paintings.

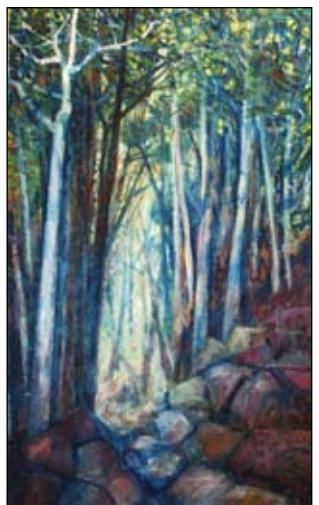
Working in the mediums of acrylic and oil, their works are strong interpretations of subjects such as landscapes and human movement, expressed in an abstract expressionistic style.

The Roxy Gallery is very honoured to exhibit their works in this 'Three – Piece' exhibition as all three artists have been extremely supportive and involved in the continuing success of this gallery. Having exhibited in group and solo exhibitions in the course of this galleries life Anthea's, Pam's and Wendy's works have inspired and influenced many emerging artists.

The official opening for 'Three – Piece' will be held on Saturday 8th April at 11am and this exhibition will be on display with works for sale until 6th May.



Wendy McGain



Anthea Moffatt



Pam Cowgill

Toys changing lives in Casino

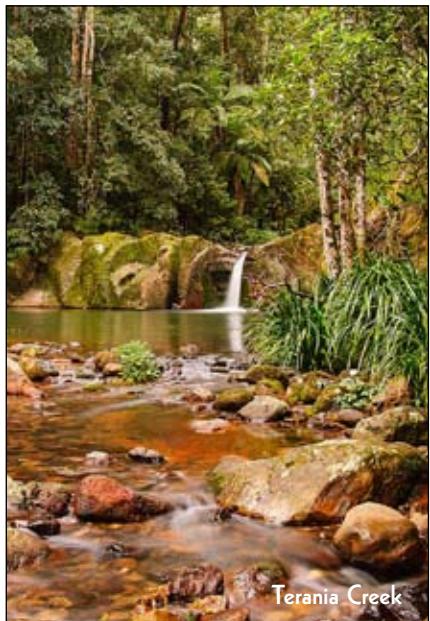
Legal aid solicitor Bob Roberts, Magistrate David Heilpern and police prosecutor Sgt Locke (pictured, right) display carefully hand-crafted toys built and painted by former juvenile justice detainees who are changing their lives and making a positive contribution to society.

By buying one of these beautiful toys you help fund Toys Changing Lives' work with young Aboriginal and Torres Strait Islander men.

TCL is part of Keeping Our Freedom Youth Indigenous Corporation, based in Casino.

For more information contact Pastor Pete on 0428-662-517 or visit: www.tcl.org.au

Free landholder field days



Lismore City Council's Rural Landholder Initiative – a major project under the Biodiversity Management Strategy – continues in 2017 with five more free field days for landholders.

The field days are designed to help local farmers, growers and lifestyle landholders to network and meet others facing similar issues and challenges on the land and learn techniques for best-practice methods that aid biodiversity, production and farm health.

"Since the Rural Landholder Initiative was launched in 2015, we have held 12 field days attended by more than 350 landholders and the feedback has been overwhelmingly positive," Council's Rural Extension Officer said.

"Our first field day for 2017 is for graziers and dairy farmers, and we will look at some very innovative farming techniques, from koala and fox detection dogs to using drones and virtual fencing.

"Good land management is so vital to our wildlife and catchment health and in turn encourages the health and productivity of our farms. The best way to spread that message is simply to show people what other landholders are doing out there that is working on a really practical level. The results speak for themselves."



Georgica, home of local landholder champion



• Grazing Technology and River Restoration field day, Saturday, 8th April, 9am-2pm, South Lismore

Local graziers, dairy farmers and landholders on the floodplain throughout Lismore are invited to a practical demonstration of riverbank restoration at a property on Leycester Creek.

We will discuss weed control techniques, species selection and approaches for revegetation with time for questions about your project. Koala and fox detection dog 'Jet' from Reconeco will demonstrate innovative detection techniques.

Staff from Local Land Services, Conservation Volunteers and V2 Aerial Photography will also present information on the use of technology

for farm efficiency such as drones and virtual fencing.

Further field days for 2017

- Macadamia Orchards and Biodiversity field day, Friday, 19th May, 9am-2pm, Whian Whian.
- Rural Farmland Ecology field day, Friday, 30th June, 9am-1.30pm, Tuncester.
- Practical Property Planning field day, Thursday, 3rd August, 9am-1.30pm, Jiggi.
- Rural Lifestyle/Landholders working together for Biodiversity field day, Saturday, 7th October, 9.30am-1.30pm, Terania Creek.

All field days are free, and morning tea and lunch is included. Please RSVP to 1300-87-83-87 and Council will let you know the location.

New weed eradication remedies

by Robin Stein

Making any remedy from scratch is not for the impatient. It can take many months to make each remedy. All parts of the plant must be soaked in alcohol for several weeks or even months so the alcohol can extract the properties from every part of the plant.

After soaking for at least 6-8 weeks, the plant is put into the food processor along with the alcohol and chopped. This mixture is set aside for another week and then, quite astoundingly, only one drop of the final mix is used, along with 99 drops of water. Then the remedy is succussed or thumped 60 times to release the electromagnetic energy of the substance into the added water. Then one drop from the first succussion is put into 99 drops of water, and once again it is succussed 60 times. This becomes the second succussion and I will continue this process until



Cat's claw *Uncaria Tomentosa*



Needle burr *Amaranthus spinosus*

my remedy reaches a 30c, succussing each bottle 60 times. So each remedy made is succussed 1800 times altogether.

This month I've been able to make three new weed eradication remedies. And there are further weeds sitting in alcohol waiting to be made. Among those waiting are *Cuphea* (Californian Wax Weed), *Lantana* and *Bamboo*. I've also dried *Dragon Weed* to soak so I can make an eradication remedy.

I have now added

- Needle burr – Latin name, *Amaranthus Spinosus*.
- Farmer's Friend – Latin Name, *Bidens Spinosa* and
- Cat's Claw – Latin Name, *Uncaria Tomentosa*

Cat's Claw is probably the most destructive of these three remedies because it climbs trees and spreads out, blocking sunshine and stifling the tree altogether. And eventually, the tree will die.

All weed eradication remedies should last forever

if you care for them, keep them in a cool place away from mobile phones and replenish them with half ethanol and half pure water when they are low. Then the bottle must be succussed/thumped onto a firm surface 60 times to transfer the electromagnetism of the remedy into the added water.

Several eradication remedies can be used at the same time to spray. And each spray bottle of water requires five drops, no matter what size bottle you are using.

The key to success of course, is for your spray bottle to be succussed/thumped too. Then it is ready to spray onto the weeds you want to eradicate, without harming any surrounding plants.

All my remedies sell for \$25. Please contact me for orders: robinstein@gmail.com

Next month, I hope to have completed eradication remedies for *Lantana*, *Cuphea* and *Bamboo*.



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To spray or not to spray

Weed Words

by Triny Roe

How often do you hear someone say, "I'll just give it a spray", when faced with a weed problem? And the spray of choice is often glyphosate.

But are herbicides always the answer when other options are available? Crop rotation, mulching, slashing, mowing, steam weeding, fire hoes and hand weeding are effective methods of weed control which don't involve toxic chemicals.

Glyphosate has been under a lot of scrutiny of late as the EU considers its reregistration. In 2015 IARC declared glyphosate to be carcinogenic. ECHA, the European Chemical Agency, last month released a hazard assessment which concluded glyphosate was unlikely to be carcinogenic though it was an eye irritant and toxic to aquatic life with long term effects. Risk from exposure and residues in meat products and humans were not considered. The European Commission will decide whether to reregister glyphosate later this year.

In 2015 the European Food Safety Authority, EFSA, determined the co-formulant, Polyethoxylated-tallowamine, in a popular glyphosate herbicide, to be more toxic than the glyphosate. Lack of available data did not allow for assessment of just how toxic. POE-tallowamine is added to the weed killer as a surfactant to increase wettability. Some European countries have banned the use of herbicides containing this chemical.

Another report released also this year in March, *Glyphosate and cancer: Buying science*, published by Friends of Earth Austria, outlines a history of omissions, collusions and calumny in the herbicide industry. This document claims the



A number of species have developed resistance to glyphosate after repeated sprayings. Ragweed, *Ambrosia artemisiifolia*, which is flowering now, is one. Ragweed has a shallow fibrous root system so is easily hand pulled when the soil is moist. Strategic weeding now before it sets seed will reduce its impact. Crofton weed also has a seasonal flowering. Plan to pull this one in July and August before it flowers in September.

Parrot or Inca Lily, (*pic left*) *Alstroemeria psittacina*, is an attractive garden plant and readily available in nurseries. With soft green leaves and red speckled trumpet flowers it suits shadier spots in the garden. However it's considered an environmental weed in coastal NSW, Victoria, WA and south eastern USA. In SE Qld, it has naturalised along creek banks.

Originally from South America it spreads easily via explosive seed heads. When the pods pop open they forcibly eject the seeds a couple of metres. In time parrot lily will colonise other parts of the garden or spread to nearby bush. The showier hybrid plants produce less seeds but they too will form a persistent patch in time and can revert to the wild species. Several garden bloggers bemoan the introduction of this plant into their gardens.

With deep tuberous rhizomes it's difficult to eradicate by digging. Herbicides are not very effective on this species either. The waxy cuticle repels moisture. The rhizomes survive to live another day. Conscientious dead heading after flowering will help keep it under control in your garden or pick the flowers for inside the house. They will last a couple of weeks in a vase.

Ensure garden waste is properly disposed of and never chucked in bushland, down the gully or on roadsides.

bodies and agencies which assessed the safety of glyphosate cherry picked data, dismissed some studies and had conflict of interests and connections with the industry. These not so impartial individuals and groups distorted the scientific analysis to defend glyphosate.

GMO soybean is designed to be immune to glyphosate so that herbicide can be sprayed freely on the crop. The downside is weeds can also develop resistance.

Food gardening as people empowerment

by Geoff Dawe

With loss of confidence in the world's leadership to even acknowledge an environment crisis, leadership shifts to the grass roots where people combine with the like-minded.

Arguably, the primary like-minded grouping of people is concerned with food security. The \$3 tomato mostly found in the labour of the backyard gardener can be noticed as a more empowering venture than the \$1 one offered at a supermarket.

The gardening venture can also be carried out on rural lands. A major difference in previous use of rural lands for food security, is that people are imported onto these lands rather than food is exported. In this way farms become closed nutrient systems. A major weakness of industrialised agriculture is that it is unable to recover the organic nutrients lost in export of food and fibre.

The sustainability of agriculture is dependent on labour supplanting machine use. The thinking this is "going back" has not kept pace with current understanding of the means by which gardening does not become an arduous affair.

Firstly, future gardening involves polyculture probably of food forests. Polyculture increases complexity of farm planning so the more human minds are involved in this planning,

the more the complexities become efficient. Labour is not just labour but pre-frontal cortex use by all the people involved in the system.

Secondly, the relative arduousness of garden digging is often bypassed by use of the anticipatory function of the cortex to plan future spots for gardens and food trees. This is carried out with pre-fertilisation that engages earthworms as the true tillers of the soil.

Thirdly, questioning of what actually constitutes human food, potentially short-circuits arduous methods involving animal and grain cultures. Diet science has decided vegan diets are healthy for humans. Grains, often consisting of anti-nutrients and mostly acid forming in the body, are suspect as human foods. Exceptional dependence on grains and domesticated animals was a feature of the Neolithic Revolution. The revolution has always been understood as a major advance for humans. It's possible it never was.

At the time of writing there are jokes about vegans being too thin or too tired. There is room to consider this may be the case, not because vegans are on the wrong diet, but because their organic food lacks nutrient density. That's not cause to move completely away from organics. It is cause for organics to have a good eye on where and when elements, often trace elements, are in short supply and so comparatively, stunt

a crop. Steve Solomon in his book *The Intelligent Gardener* mentions that many organic gardens have excesses in some nutrients. An excess of potassium can produce vegetation low in protein, and a poor quality protein at that.

Nevertheless, during his long journey through organic gardening including composting and attention to pH, to arrive at the discovery that organics has often been limited by imbalances in soil minerals, Steve met farm advisor, Will Kinney. Will explained that gardens in an area were generally well mineralised but lacked the same few elements that needed to be added. Will had in stock exactly what was needed. To cut the story short, Will produced a crop of lettuce that, in Will's words, "tested at over 20% protein – as good as beefsteak!" Vegetables may potentially be a rich source of protein.

Fourthly, subsistence gardening, because it is not economically pressured to produce a major surplus to enrich materialist lifestyle, can be without social hierarchy. That is, the pressure of a boss is removed and replaced by that which humans hold in spades: intrinsic ability to socialise. This is part of the missing giggle factory. Bill Mollison's video documented Africans chanting while making a compost heap. It underlined how sociability subordinates work.

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She's staring at me. Her eye is wary and round and unblinking, her mouth slightly open in a pout. The sheen of her skin is iridescent in the light, with hints of purple and turquoise showing up against a background of sleek silver.

"I'll take a kilo of the local blackfish," I manage meekly, and the surly fishmonger grunts at me, beginning to wrap Miss Silver and some of her school-friends unhurriedly.

My palms are clammy with the guilt of being here, the last undersized remnants of our big blue ocean laid out before me in a kind of cheerful denial of the ever-more-desperate business-as-usual model. And yet I have an overwhelming craving for fish, a craving I give in to once or twice a year.

My reasons for abstaining from seafood are both practical and philosophical. For a long time I have lived away from the coast, and in a country where most of our culinary *frutti di mare* is just that – procured wild from the sea – this leaves me little choice in the way of ethical, sustainable, fresh low-food-miles seafood.

My philosophical reasons are in response to what

I know about global fisheries. Over the last four decades, every fishery of any commercial interest to humans has declined by between 50-75%. Advances in technology have meant that commercial fishing has been able to expand further, plumb deeper, and grab more than ever before. In many places, an inability, or unwillingness to adequately enforce national and international industry regulations continues to allow overexploitation and enormous waste.

In the face of all this, my twice-yearly seafood consumption is necessarily opportunistic: restricted to the times I find myself on the coast near a clean fishery, or I stumble across a family with a boat and a seaside stall.

While I'm waiting for my fish, I imagine the little operation that brought me this privilege. I imagine the fishmonger out on his boat at dawn, watching the sun break over the water, wind and line and waves swirling, and I feel a surge of solidarity with him.

I imagine our shared kinship with sea and planet, each of us throwing our little lines out in hope and habit each day. There is a sense of comfort in it, and a bravery, in getting out in the world



Photo courtesy The Fish Project

and facing things as they are. At least we both go, I think. We haven't given up.

"Do you see any squid any more?" I ask him, just to make conversation. "We used to turn over the rocks when I was a kid and find lots of octopus. I don't see them much anymore."

"There's plenty of squid," he says, staring at me as he waits for my money. "There's plenty of fish! It's just that the bloody greenies have locked them all up!"

Our conversation has taken a most unexpected turn. The imagined solidarity vanishes. He's basically spitting chips, and I certainly didn't order any. "You wanna know where all the fish are? Bloody reserves! Bloody greenies!"

I examine his argument on the way home. I re-check the figures on fisheries and ocean health. I ponder whether



by Anastasia Guise

this is some big green conspiracy I've fallen for, but the most startling discovery of the encounter is this: *"The creation and dissemination of misinformation about the environment, and environmentalists, is the purposeful creation of government and commercial interests used to maintain their power, demonise the left, and discredit environmental science which threatens their stranglehold."*

It's the same rhetoric that blames whales for the decline in fish stocks. (Some truly claim this!) and renewable energy for post super-storm blackouts in South Australia. And it's the rhetoric that blamed diverse and unregulated social media for the Trump "victory", whilst ignoring the corporate-controlled and biased mainstream media who gave him such a powerful platform, as well as the thousands of right-wing hacks hired (because those in power can afford to pay) to write anti-lefty, anti-environment nonsense.

The left continue to hold fundraisers just to pay the phone bills, and those trying to turn some of this shit around get the blame for creating the mess in the first place.

This kind of propaganda

is central to psychological warfare, and while the deployment of these techniques in war is well-documented, their role in contemporary political life remains under-exposed. Our cultural values, belief systems and behaviour cannot be untouched by it, and no court can legislate against it, but anti-environmental propaganda continues to bias political and social culture.

By example: the term "greenies" is regularly bandied about in Parliament question time, but it should be dealt with in the same way that "poofter" – as an unacceptable way to describe someone's sexual orientation – is dealt with, so that "greenie" is seen as an unacceptable denigration of someone's political or ethical persuasion.

While "the greenies" might abstain from fish and fight to maintain marine reserves, their detractors gorge on their last meals of undersized fish – spawned in those very reserves – full of denial, self-righteousness, and zeal.

May the bones stick in their throats.

Anastasia is an author and environmentalist, writing on Ecology, Science and Humanity. Facebook: anastasiaguisuthor

Koala Kolumn

by Lorraine Vass

Extreme weather events are not unusual in our part of the world but the deluge unleashed by ex-Cyclone Debbie has been nothing short of catastrophic for the Northern Rivers.

At such times, human safety; the risk of tragedy and loss are uppermost in our minds but extreme events impact on wildlife as well. The extent may not be immediately clear, due in part to our rather self-centred concerns. During the event itself we tend to stay put if we can. If we are compelled to be out and about, we're focussed on purpose, conditions and our safety. With danger past we're preoccupied with family and property, be it building, possessions, vehicle, livestock or crop. Days can pass before most of us think to check on the wildlife with which so many of us share our lives. Sometimes we're too late.

Last year summer storms left parts of the Northern Rivers looking like a war zone. On a property on Old Bagotville Road south of Ballina a juvenile koala was found trapped under a tree. He was pinned by his left arm and with his right he had frantically scratched the trunk around his head trying to escape. In all likelihood the koala had fallen with the tree that had pinned him. It was perhaps 24 hours before he was noticed. On reporting he was immediately transported to emergency care on the Gold Coast but he had suffered significant abdominal trauma as well as a broken left arm. Because he was trapped for so long some of his arm tissue had already deteriorated. Unfortunately the koala died the following morning.

This sad death still serves as a reminder that when trees and branches are down as a result of bucketing rain and destructive winds that we need to keep a watchful eye out that the koalas and other wildlife are okay.

Urbanisation is obviously a far more constant

threat to the region's koalas and not just in coastal areas. Take Lismore for example, where koalas have demonstrated remarkable resilience over past decades, perhaps assisted by very slow growth in the human population between 1991 and 2011.

The vast majority of Lismore's urban koalas hang on in the Goonellabah – East Lismore area. Surprisingly, or not surprisingly if you are familiar with the steep terrain, viable patches of primary koala habitat remain between Rous Road and Invercauld Road and between Military Road and Invercauld Road. The Southern Cross University's 75ha campus also provides valuable habitat – natural forest patches as well as several hundred food trees planted around many of its buildings.

The opportunity for movement across the landscape whether through backyards, public parks and sports fields, cemeteries, school yards, the golf course, SCU's campus or protected areas, is essential for koala survival in the 'burbs. Unfortunately though, mortalities are high. We don't know the number of koalas that inhabit the Goonellabah-East Lismore area; however, we do know that between 20 and 25 mortalities occur each year. We also know that the Koala Critical Precinct to Lismore's south-east, encompassing Monaltrie and Tregeagle as far as Wyrrallah is crucial for recruitment.

Urban Lismore's human population is around 28,500. Maybe by 2031 it will have increased to around 33,000. Certainly there is a lot of residential building in progress across the city right now. A residential subdivision of 133 dwellings at Chilcotts Grass, on Lismore's south-eastern outskirts was approved by the Council last month. We know there's more in the pipeline. Indeed, proposed residential land releases indicate at least 940 additional dwellings will be built south of Ballina Road (Bruxner Highway) over the next 25 years.



Residential subdivisions usually have a lengthy gestation and they are generally staged. Undoubtedly it will take quite a long time to realise 400 new dwellings in the vicinity of Invercauld Road but along the way remnant habitat patches will have disappeared, koala movement impeded, and the risks of disease, vehicle strike and dog attack significantly increased. It's more than likely that the last people to move into their new houses will have no idea that koalas once roamed through their neighbourhood.

At present Lismore City Council is considering a re-zoning application for a sizeable parcel of land (161 ha) at Monaltrie, some five kms south of the CBD. This land, which extends from Durheim Road in the north up and over Monaltrie Lane to the south, is smack bang in the middle of the Koala Critical Precinct which is the home of the source population for the south-east including urban Lismore. The land's existing zoning is RU1 primary production. The proposal is to rezone a large part of the subject land to R5 (large lot residential) altering the minimum lot size to 2000m² to enable subdivision into 150 allotments.

The ecologist's report prepared for the landowners acknowledges that 'the major

constraint to development is the existing Koala population in the Study area'. Everyone knows the area is full of koalas. But instead of red-lighting the application, compliance with the Comprehensive Koala Plan of Management for south-east Lismore is invoked as the means for progression. Early indications are that the application will be supported although we're doing our best to inform Councillors that their approval could enable the development to tip Lismore's koalas over the edge.

To report a koala sighting
(02) 6622-1233

For information about koalas and conservation, or to book a tour, please visit www.friendsofthekoala.org or email: info@friendsofthekoala.org

Follow us on Facebook.

Report removal of koala habitat 24/7
Enviro Line 131-555

Samkhya – The philosophical underpinning of Patanjali's yoga

by Cameron Storey

Samkhya is Sanskrit for "Perfect Knowledge" and also for "Number." So Samkhya represents a system of perfect knowledge that specifies with numbers and identifies the natures of the ultimate constituents of the universe including the human body, mind and spirit.

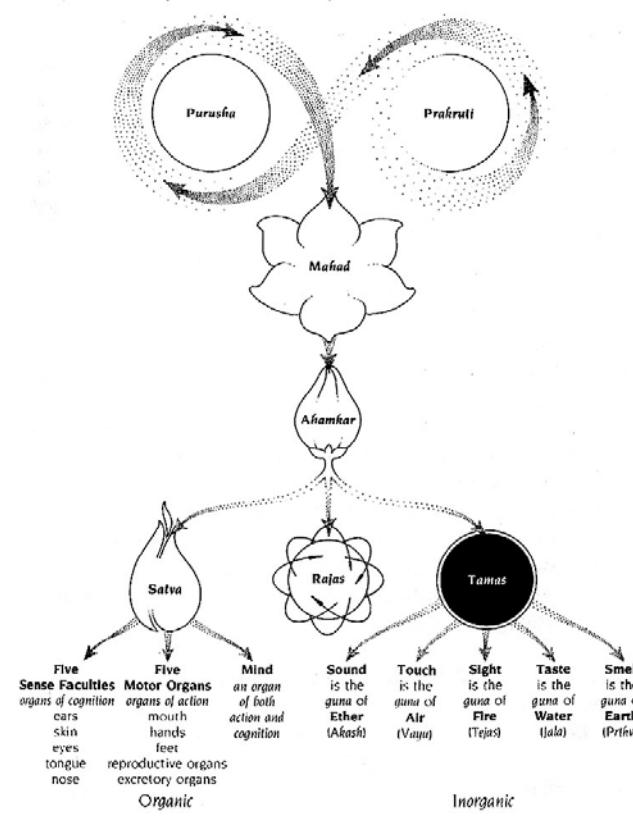
Samkhya philosophy, one of the six main philosophies of India and written around 600 BCE, was founded by the Indian sage Kapila and is considered the theoretical underpinning of Patanjali's Yoga Sutras written approximately around 250 BCE. Understanding Samkhya facilitates a more thorough exploration of yoga practice, our physical/mental composition, the functional universe and transformation movement from gross to subtle.

Samkhya defines that every individual is comprised of 25 evolutes or elements that progressively develop out of one another. Of the 25 elements there are two which are the source from which the whole universe evolves: Purusha or

Consciousness or formlessness and Prakrti or Primal Matter.

Primal Matter gives rise to Mahat/Buddhi or pure intelligence which enables our power of discrimination. Discrimination is between skilful actions that will be advantageous in the long term and unskilful actions that will bring about our physical and mental downfall and/or demise. What actions will connect us to others and/or what actions will be a source of conflict with others. Mahat/Buddhi gives rise to Ahamkara which is our sense of self (ego) and all that is "mine."

All of the elements, below and including Ahamkara, of Prakrti cycle through evolutionary process, transformation and dissolution according to the actions of three fundamental Gunas or forces: Rajas (Momentum), Tamas (Inertia) and Sattva (Balance). These Gunas give rise to and in turn influence 10 external organs comprising the five senses of perception: eyes, ears, nose, tongue and skin and the five motor-organs: mouth, hands/arms, feet/legs, excretory-organs and



reproductive-organs.

The three Gunas also give rise to and in turn influence 10 internal organs comprising the five gross-elements: earth (solid), water (liquid), fire (increasing or decreasing heat),

Buddhist Dharma and Patanjali's Yoga regard ignorance as the root cause of bondage and suffering. Due to ignorance, the Self falsely identifies with the physical body and its constituents.

Namely, the five senses of perception, the five motor-organs, the five gross-elements and the five subtle-elements get lost in cycles of the three Gunas, Rajas, Tamas and Sattva, trying to pursue pleasure (cravings) and avoid pain (aversions) and colliding with the Law of Impermanence again and again till suffering promotes investigation into the causes of suffering and the causes or relief from suffering.

Accordingly, the withdrawal of the five senses of perception (Pratyahara) from sense objects, the modification of the five motor-organs through self-discipline (Yama, Niyama and Asana) along with training of the mind to attain one pointed concentration (Pranayama and Dharana) and expansive meditative awareness (Dhyana) lead to the direct experience of the Self which is Eternal, Pure Consciousness and Bliss (Samadhi).

This reverse manifestation via the training of the Manas or mind, leading back to the Ahamkara or sense of "I am" lead in turn to the Buddhi or Pure Intelligence and still further to Purusha or the formlessness or the Self.

It's worth remembering that this Samkhya manifestation model was created around 2500 years ago and it was written into the Patanjali's Yoga Sutras and many ayurvedic texts. Biological science has been enhancing the details around the senses of perception, the organs of action, the gross elements and the subtle elements and psychology has been exploring the ego and the mind but still there are mysterious areas like the three gunas, the Mahat/Intelligence and Purusha/Formlessness that remain to be explored by individuals who seek deeper and more subtle paradigm experiences.

The Dharma Centre on Lillfield Community has four yoga classes a week. Phone 02 6689-7120 or check out our Facebook page "Dharma Centre – Lillfield" for more details and directions.

Wisdom in relapse



by David Ward, Vital Choices

Addictions can be seen as another resource to help us to cope, and to provide us with support. Depending on them in this way eventually involves continuing to use, despite negative consequences.

Having a good look in the mirror is often enough to tell us when we have reached this stage, reached our turning point. The fact is that there are other supports available to us, things that do the same job as our addictions, with positive rewards in place of the negatives. Once addictions are released, their underlying causes are what remain.

Letting go of addictions without replacing them with sustainable alternatives, "replacement therapy", can leave us with the impression that life is actually harder without our chosen substances, making relapse seem like a logical choice. In many ways breaking the habit is just the beginning. The overemphasis on the act of quitting as the whole journey, can leave us disillusioned when we find that this is where the real work starts.

Using "replacement therapy" such as yoga, meditation, nutrition and holistic support, rather than just plain abstinence through willpower, allows another type of support mechanism to do the work for us. This is more likely to provide long-term freedom, and avoid on-going relapses.

Relapse can teach us valuable lessons, give us a chance to compare a life with and without substance dependence, an opportunity for our bodies and minds

to choose which feels best. On the other hand, relapse costs us valuable time and dilutes the passion of freedom, delaying that wonderfully exhilarating regeneration process.

"Replacement therapy" provides a more direct approach, largely avoiding the need for relapse, tricking the body into total addiction freedom. These alternatives have things in common with the habits they replace, although we can depend on them without concern. They make us feel good, at the same time as being good for us.

Shortly after I broke from my addictive life the transition began to feel like a resetting of the clock, back to when I was 18, an absolutely priceless gift. The prana or energy that a powerful daily home Yoga practice makes available to us can resemble a new drug in our system, satisfying those same needs while reinstating our overall health.

The trouble with addiction, other than its cost to our health and finances, is that it can't really cure us of our underlying issues and past traumas, no matter how hard we apply it. Just because we forget to be conscious of such issues, doesn't mean they will cease to affect us, covering them up actually prevents us from processing them.

Life and identity can revolve around our substance use. Coming to terms with how poorly our basic human needs have been met can present a crisis. For me the only option was to start over and build an expanded identity, I was still me, I just did and felt different things.

If yesterday seemed unbearable, given the choice, I never wanted to live it again. This became my mantra, providing a guarantee against relapse. I had achieved the astonishing position of 100% freedom, with no cravings, simply by always continuing to move forwards.

The Vital Choices Program offers alternative drug and alcohol support with proven strategies to end all addictions. For anyone serious about fast-tracking their recovery for a return to self-reliance and all that that brings, call David on 0447-820-510.

Radical acceptance



by Betti Wille

By accepting absolutely everything about ourselves and our lives we deconstruct the walls of our homemade prison.

Only then can we enjoy the sweetness of belonging. If we cannot accept ourselves, how can we expect anyone else to do so?

There are two parts to genuine acceptance, seeing clearly and holding our experience with compassion. Like two wings of a bird both need to be equally strong. They can enable us to fly and soar free of unnecessary baggage.

Some readers may think that life is unjust and the world is too bad to even consider acceptance. I understand, but the point of view can change, too.

During the first decades of my life I was hurt, intimidated, bullied, beaten, abandoned and sexually abused. Not liking myself or my body I neglected personal care, bit my fingernails and abandoned true intimacy.

I did well on the surface, outwardly accepted and doing great within my health care occupation. Beneath the surface I did pretty bad as a single mother, guilty of verbal abuse and neglect to my daughter.

Then, at the age of forty, a cry for change manifested in the form of a so called burn out. I took the chance, embraced the support I was offered and started anew with almost no energy left.

With not much left to lose, my adventurous soul set out to find new ways of being. Somehow I had kept alive that deeply embedded trust into the

teaches one to be at ease on the inside, helping to prevent disease.

When we find attributes within ourselves that we detest in the world around us our usual reaction is to hide, get angry or distracted. But honestly, without fundamental acceptance and integrity, how can we ever belong?

If we refuse to accept the real feelings we usually hold in places deeply submerged we may end up living an unsatisfying life of self-criticism, often expressed as criticism of everything and everybody. This is actually one of the big regrets people may face when entering their dying time. Luckily, it takes no time at all to accept and make peace with what is. The question is do you want to wait that long?

I bow in gratitude before my teachers, some of who were ugly and scary. Opening up to being loved and supported was tough at the beginning and still makes me cry in wonder sometimes. I don't know what this is all about but I do know that I'm learning to love all of life, including my ageing body.

"Life isn't about finding yourself. Life is about creating yourself" – Bernard Shaw

I recommend Tara Brach's book *Radical Acceptance* for everyone who would like to learn more about the power of acceptance.

"Perhaps everything that frightens us is, in its deepest essence, something helpless that wants our love" – Tara Brach.

Seeing a practitioner on a regular base is the ongoing solid support that I have chosen for myself. BCST empowers the individual as it

Betti Wille teaches Pelvic Floor classes for women as well as gentle core exercises, and practices Biodynamic Craniosacral Therapy in Nimbin. Phone 0490-292-138 or email: biodynamic.touch@gmail.com

Horses and natural medicine

by Les Rees

The individuality of horses is no different from that of humans. Each of us has a unique set of requirements to maintain our health depending on factors ranging from genetic predisposition to acquired physical and psychological symptoms that influence the development of characteristics, behaviour, conformation and general demeanour. These are important factors when formulating treatments. Natural medicines work exceedingly well when all these aspects are taken into consideration and can bring about some astounding results in restoring balance in all aspects of physical and mental health. Being herbivores, horses are well suited to herbal medicine and often choose to browse on medicinal herbs if they're available in their paddocks. This is something their wild counterparts have in their favour as there is far more available biodiversity to choose from and limitless grazing available.

Herbal medicines work better when used in combination; using them singly can limit the treatment as each herb has its own set of individual actions according to its phytochemical and



phytonutrient components. For example, devil's claw has anti-inflammatory and analgesic actions, and can be extremely useful for a number of conditions when inflammation and pain are present, but it's important to remember that inflammation is an outcome, not the cause of disease and as a result, devil's claw should be included as only one part of any formulation.

Used as preventative medicines, herbs can protect against symptoms associated with seasonal changes, possible impact of viruses, joint health and a number of physiological and psychological problems such as digestive upset, respiratory health, hormonal imbalance, anxiety and stress.

When a horse's body is in balance, it will have a healthy shine in its coat. Routine small doses of preventative herbal medicines help maintain that balance and is

much cheaper than buying expensive topical products that offer short term results. It's far better to address the balance of nutrition from within the body. If you want your horse to have that external glow, it needs to come from within!

Occasionally, we hear rumours about the efficacy of using herbal medicines, but scientific research on the vast array of herbs available throughout the world is only in its infancy when compared to conventional medicine. However, many conventional medicines actually originate from derivatives of medicinal plants. Moreover, it would be extremely difficult to test the healing capacity of herbal medicine by assessing single herbs for analysis because they're generally used in combinations, which is why they are so effective. In fact, the inherent balancing effect from the different constituents in

herbal medicines is the reason that they don't have the harsh side-effects as some conventional drugs. The combinations used by herbalists can be very variable because there are so many to choose from and each herbalist has their own preferences in combinations. Also these combinations have to be very flexible to meet the needs of each individual animal and also consider both psychological and physiological requirements. So the question is how can it be possible to assess the efficacy given there are so many variables.

Herbs are gentle and pose little risk associated with their use providing they are mixed with reference to their individual contraindications and dosage. However, both can be quite dangerous in the wrong hands and a sound knowledge of plant medicines is very important. If there is any doubt in your mind, go to a professional for a consultation or buy a pre-mixed formula for specific common ailments. Take the advice from a professional, your friends opinions may be well intentioned but can be extremely unhelpful and totally wrong for your horse's individual issues.

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Respect

by Suzy Maloney B.Eq.Sc.

I looked up the definition of this word and came up with: "regard with deference, avoid degrading, insulting, injuring or interrupting and treat with consideration".

Respect is a word that is heard often in horse circles, usually when a person is saying a horse doesn't have enough respect. This is considered a very bad thing, and the horse must be taught to show more respect for humans immediately.

I usually start feeling quite uncomfortable when I hear people use this word in reference to horses as it usually means the horse is in for a tough time. Sometimes I think people are actually creating fear in their horses and calling it respect. The methods used to create this 'respect' certainly don't fit in with the definition of the word.

Which brings me to a very important question, "Is the person respecting the horse?" Are the same people who want the horse to respect them returning the favour? Or is it a one-way street? These are important questions that everyone who handles horses needs to be asking.

If the horse is not treated with respect during the training process, then there is every chance that the training will result in a fearful, distrustful horse. And guess what, this horse will then be classified as one that isn't showing enough respect. And so the cycle continues.

Going back to our definition of respect, how many people regard a horse with deference? Just the fact that they allow us to sit on their backs is an



amazing act of giving on their part.

To show deference to these incredible animals that do so much for us should be easy, but unfortunately a lot of what they do for us is taken for granted and taken as our 'right'. Do we all make sure we never degrade, insult, injure or interrupt a horse? I think that not degrading, insulting or injuring a horse is pretty obvious and most people would know if they cross this line. But crazy as it sounds, even interrupting a horse is showing a lack of respect.

A simple act like scratching the head on a leg is regularly interrupted by people quickly pulling the horse's head up and not allowing it. And treating with consideration, this means consider how things are for the horse at all times, how is it for them?

Imagine a relationship of mutual respect between you and your horse. In such a relationship there is time to be aware of the others needs and wants. Your horse is relaxed and happy in your presence, knowing you will not force it into fearful situations that you have not prepared it for. Knowing that you will take moments to tune

into it and find out how it's coping with what is happening. Your horse respects your judgement and feels safe in your presence and because of this, resistances fall away and self-confidence grows.

Your confidence as a horse person also grows because you now understand how things are for the horse. This knowledge brings a feeling of empowerment and connection for you both. You find the time spent with your horse is now fun and full of adventure and wonderful surprises as you open up to each other, instead of hard work and fighting.

Respect is a wonderful thing if it is two-way. Check in with yourself and see if you are willing to respect the horse as much as you expect the horse to respect you. Once you can say yes to this question, you are on a beautiful path that could lead you anywhere...

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