

TRANSITIONS: DANCING BETWEEN WORLDS

Evans Lake 2020 Gathering

This Radical Faerie Gathering is a sanctuary for queer, gay, and trans faeries of all genders



A Revel and a Prayer by Denis Drapeau (Garou Garou)

MAGIC FAERIES GATHER ROUND
CALLING ALL BACK TO THE GROUNDS
OF MOTHER EARTH AND FATHER SKY
YOUR PRESENCE SERVES TO AMPLIFY

CASTING EAST, WEST, NORTH AND SOUTH
SPREAD THIS MESSAGE WORD OF MOUTH
AN INVITATION TO A DANCE
TRANSITIONING OUR CIRCUMSTANCE

CIRCLES FORMED TO TOUCH OUR HEARTS
A TALENT SHOW TO PLAY OUR PARTS
A LOUNGE TO LOVE WHILE IN THE BUFF
A RUNWAY MADE TO STRUT OUR STUFF

DAILY FEASTS TO SATISFY
WORKSHOPS HELD TO FORTIFY
HIGH FREQUENCIES FOR US TO SOAR
FRIENDSHIPS MADE AND MUCH MUCH MORE

SO BRING YOUR LOVE, YOUR HEART, YOUR HOPE
YOUR DRESS, YOUR SKIRT, YOUR BOD, YOUR ROPE
AND PLAY WITH US IN EVERY WAY
AS WE ENJOY THIS HOLIDAY

LOVE & LIGHT
POTION

The gathering is May 15 - May 18 2020 at Evans Lake in Squamish BC.

Faeries may request a cancellation refund before Wednesday April 1, 2020. No refunds will be issued after this date. This will allow faeries who are on the wait list a chance to plan and participate in the gathering. It will also ensure that we can better anticipate any deficits that may occur and better manage our budget.

Tickets are nonrefundable after Wednesday April 1, 2020.
Specific information on how to register near the end of the document.

[Register Here](#)

InVisioning Statement for the 2020 Radical Faerie May Gathering at Evans Lake

Dear Radical Faerie Community,

In light of responses we have heard from people who fear the decision of the 2020 Radical Faerie May Gathering planning committee to open the gathering to the inclusion of all genders, we thought it best to share our vision and reasoning for this decision.

Together as we explored ways we can create safer, generous, and braver spaces for all Faerie kind, we discovered that each member of the planning committee sees inclusion as a natural dynamic and ethos of the radical faeries. We do not claim to be experts, but we do claim that we are trying to listen to the voices that often go unheard.

We are sharing with you a summary of 2020 committees' conversations in the process of this InVisioning of inclusion. This Vision statement has also been informed by many robust conversations with those of you in our community. This statement subscribes to our faerie ethos and our guiding constitution of The Radical Fairies of British Columbia, which states;

“The purpose and goal of the Society shall be to promote educational activities for people who identify with the ethos of the Radical Faerie movement, through organizing and conducting workshops, programs, events, and retreats.”

And

“Membership is open to all people who identify with the ethos of the Radical Faerie movement resident in British Columbia, who concur with the purpose and goals of the Society, as described in Article 2 of the Constitution; and who agree to abide by the Constitution and By-laws of the Society.”

In response to the Survey that was conducted regarding gender and the May Gathering at Evans Lake:

- Surveys are only as useful as the questions asked and the sampling of respondents. We question whether a tool like a survey can be ethically and effectively used to determine who should belong or not belong at a gathering.
- The Metro Vancouver Faerie Facebook page has 688 members, all of whom were invited to respond to the survey. 267 faeries have ever attended one of the BC gatherings. Only 164 faeries responded to the survey and only 148 of those indicated they had ever attended a gathering. This was by no means an all-encompassing sample. And that's not to mention the folks who currently do not align with the faeries because they don't feel welcome.
- There is a relatively small portion of people who attend camp on a regular basis (50 folks have attended more than 3 gatherings, out of a total of 267 attendees). About half who ever come never come back. Of the "regular" attendees, many are in support of a full spectrum gathering. But more importantly, gathering attendees continue to be a dynamic and evolving group.
- The survey was run by individual members of the RFBC Society, including some cis women, non-binary and trans individuals. But the survey was only sent to people who attended the gathering and/or are members of the Metro Vancouver Faeries, and/or members of the society. All of these are male identified spaces. So there is a bias in the sample, favouring the voices of cis, gay men. More effort could have been put into seeking out the voices of the most marginalized minorities among us (trans, non-binary, people of colour, etc).
- We have heard from AMAB (assigned male at birth) folks who worry about losing their faerie community if they were to seek gender transition, which has happened. Trans women, particularly women of colour, are some of the most oppressed among us.
- If we explicitly include trans women, when does it become policing to exclude cis women? Can we truly be inclusive of women who are trans if we aren't inclusive of women who are cis?
- The survey was not meant to be a vote, but a means of data collection. As Faeries, we do not have a tradition of "majority rule." We do have a tradition of listening to the oppressed minority voice. This voice is telling us that we need to create safer and more inclusive gatherings.
- The survey is not the only consulting with the community that was done. There were mind circles and heart circles on the matter, as well as many one on one conversations. In these discussions, many people in our local faerie group wanted to shift to be Full Spectrum.

Previously, the BC May gathering was open to self-identified men loving men and the calls would state that nobody registering would be turned away. The reality though is that not all Faeries who have attended the May Gathering identify as men/men loving men.

- There are trans-masculine, trans-feminine, and non-binary folks among us who do not identify as men. And there are queers among us who love a variety of genders and who may have complicated relationships and histories with cis men.
- Collectively we want to challenge and explore how our dominant identities (i.e. white, cis, male, middle class) show up in Faerie spaces and reflect trends of erasing the voices and gains of trans women of colour in the larger Queer movement. Many of us enter into gatherings with our own wounding, challenges and complex life journeys. We certainly want to lovingly hold space for all of that, but we also want to take a peek at our shadowy sides and how that may manifest in the wider Faerie and LGBTQ2IA+ communities. Can we as a community look at ourselves compassionately and truthfully so that we can work towards ending cissexism, heteronormativity, homonormativity, misogyny, white supremacy, serophobia, colonization, capitalism, and all the rest that divides us?
- We are choosing to honour the beautiful diversity among us and the need to change the language we use to invite people to attend. The more we try to “define” who is welcome at a gathering, the more cumbersome and complex that becomes. Faeries who attend gatherings that do not fully align with the messaging are leaving parts of themselves at home. We think this should stop and we need to make these spaces safer.
- In order to challenge misogyny, transphobia, femmephobia, biphobia, homophobia, HIV-phobia, sexism, racism, etc. in our communities, we need to elevate the voices of those who are most impacted by them.
- The gender of the faeries has been a contested issue pretty much from day one.
- It’s important to note that most faerie communities around the world are full spectrum.

Through community consultations, heart circles, and mind circles, there were common worries that people would be told they aren’t welcome, even among the male-identified folks (both cis and non-cis). Nobody should have to justify their existence or look over their shoulders. At the core, this speaks to a distrust across differences. We want to participate in growing community and that means everyone feels confident and safe to sit down with the others and share the details of their lives and the content of their heart.

Some Faeries have expressed a sense of loss and grief regarding our decision. We are grieving too. The gathering is still the same gathering, with many of the same people; we are simply no longer pretending that it is something that it’s not: that is a gathering just for men who love men.

We realize that there will be some strong feelings against this decision. That is part of growing and learning as a community and making progressive change. Not everyone agrees with legalized gay marriage, for example, but that doesn’t mean it isn’t the right thing to do. Thinking outside your own experience, there are faeries among us who are currently being harmed and

excluded by the definition of men loving men. We are trying to make camp accessible for the more marginalized amongst us and make everyone a “full” citizen.

We wouldn't be radical faeries if we didn't challenge tradition, privilege and the other systems that cause harm and division. It is true that we are potentially opening new doors and we do not know what is on the other side, so please help us evolve and see what happens. We invite you to explore with us what it means to be a Radical Faerie, outside of gender, genitals, and labels - who are we, what do we value, and who do we want to be? Some reflections from the planning committee might help start to shape these visions:

- We believe it is possible to create a space where cis, gay men are free to fully express and embrace themselves within the context of an all-gender gathering.
- We weave the rich radical faery traditions of inclusion and radical social change. For us, the heart of the faeries is radical inclusion. A place where all the weirdos, queerdos, and misfits can come and be loved and celebrated as they are.
- Diversity is incredibly important. It has been mind blowing and heart opening for us to witness someone with a different experience tell their story. When we listen to the stories of the marginalized, it opens our hearts and makes us kinder humans.
- One of the core faerie values is subject-subject consciousness. Where we view each other as equal subjects rather than objects. By excluding people by their genitalia or gender identity and expression we are essentially objectifying them as those things.
- We want to be in a community where we can have hard discussions about privilege and oppression and acknowledge power dynamics across differences and no one goes in feeling like they have to hear personal attacks or defend their rights to exist. We speak and connect from the heart.
- We strive to provide a community that is safe, equitable, and inclusive of people of colour and various cultural backgrounds. This includes a commitment to decolonization and acknowledging the past and present violence and oppression against our indigenous communities whose land we live, love, and play on.
- We encourage curiosity, exploration, play, and fabulosity while we walk the blurred lines of gender expression and societal expectations.
- We embrace the healing spirit of consensual physical and erotic connection, acknowledging that all bodies are different and all people have unique relationships with sexuality.
- We value freedom of spirit, connection to the earth, and solidarity in the fight against oppressive forces that put our communities, lives, and beautiful planet in jeopardy.

At the recent Shadow Gathering, a Faerie Elder expressed that gatherings are an experiment in creative co-creation. Somehow we come together and create joyful magic and challenge the limitations that both heteronormative and homonormative systems have placed on us. We have

wondered if our attachment to gender and determining who belongs at our gatherings is a reflection of the same divisive and harmful systems used to harm and oppress Queer people - so let us challenge ourselves and those systems.

We are not taking a gathering away, but rather welcoming innovation and the enrichment of our community. We want Faeries of all kinds to be fully present, authentic, and whole in their participation at the gatherings so that they can show up with the entirety of their magic.

Some faeries have expressed that creating gender inclusive gatherings changes the feel of it. We invite you to help determine your own experience. These are co-creative spaces and we want you to create the magic you hold close to your heart.

Much Love & Kindness,

BC Rad Fae May Gathering 2020 Planning Committee:

Auntie Tinkerbelle, Duke, Garou Garou, Marshall, Orb-Weaver, Otis Elevator, Owl, Potion, Raspberry, Sally

Commitment to the Guideline(s) is part of Creating Our “subject-SUBJECT” Conscious (Safer) - Spaces at Evans Lake Camp

These Safer Spaces Guidelines are a result of feedback from previous campers. The feedback included reporting of Consensual Boundary violations. The guidelines have been created to evolve as we learn and discover new ways of consensual interacting. May consensual and subject-subject Radical Faerie Magic find a beautiful place within you.

- **Subject-SUBJECT CONSCIOUSNESS** -- was first articulated by Harry Hay and is the cornerstone of our ethos. Heart-focused intimacy does not depend on physical contact; just as physical contact does not always imply heart-focused intimacy. subject-OBJECT (Un)consciousness is the cornerstone of othering (heteronormative) patriarchy. It is manifested when we treat another simply as an (vehicle) OBJECT to fulfill our desires.
- **SAFE**--Our spaces are not spaces for violence, racism, sexism, ageism, transphobia, cissexism, homophobia, sizeism, fatphobia, HIV/hep C stigmatisation, sexual harassment, shaming, and gender policing, or doing anything to another person without their consent.
- **DIVERSITY** --We recognize and value diversity, including but not limited to differences in ethnicity, gender identity, ancestry, place of origin, colour, citizenship, religion/spirituality, sexual orientation, age, marital status, family status, HIV and/or hep-C status, political affiliation, ability, etc. We also acknowledge that members from these communities are not treated equally and often encounter barriers, which hinder equal access to employment, education, information, activities, programs and services.
- **COMMUNICATION** --We will be aware of our language and behavior and consider how these may be harmful to others.
- **KINDNESS** --We believe that bullying and violence is a serious issue that has far reaching consequences inclusive of the Rad Fae community and the broader community. *Bullying* is defined as a form of repeated, persistent and aggressive behavior directed at an individual or individuals that is intended to cause (or should be known to cause) fear and distress and/or harm to another person's body, feelings, self-esteem or reputation. Bullying occurs in a context where there is a real or perceived power imbalance. (Source: Ministry of Education)

Different forms of bullying include:

- **Physical** – hitting, shoving, intimidation, stalking, harassment & violence.
- **Verbal** - name calling, mocking, or making sexist, racist, transphobic, or homophobic comments.

- **Social** – *excluding others from a group or spreading gossip or rumors about them.*
 - **Verbal** – *name calling, mocking, or making sexist, racist, transphobic, or homophobic comments.*
 - **Electronic** (commonly known as cyberbullying) – *spreading rumors and hurtful comments through the use of cellphones, e-mail, text messaging and our social networking sites.*
- **CURIOUS**-- Avoid making assumptions about the identity, experiences, and/or histories of other people. This includes pronouns and language for body parts and sexual activities. Wait for people to choose whether they feel safe to share their own histories and truths.
 - **CONFIDENTIAL**--We highly value confidentiality in our containers. We do not talk about other people's stories outside of our curated containers without consent. This includes not "outing" people or speculating on people's histories.
 - **RESPECTFUL**--We operate out of respect. Respect yourself. Respect other people: their bodies, their clothes, and their choices. Respect the physical space: help keep it clean, watch where you put your things, clean up after yourself. Respect the well-intended efforts of the planning committee, co-creative volunteers, and camp staff.
 - **ACCEPTING**--We are committed to ensuring access to gender neutral washrooms in recognition that so often gender-variant, trans, two spirit and women-identified people are at greater risk to violence and harassment. We will(do) not tolerate any form of body policing, gender policing, gender-based violence or harassment within our spaces, as well as in the washrooms. There are multi-stall and single-stall/occupancy washrooms onsite.
 - **Consensual ENJOYMENT** --Enjoy the ways in which our container connects you to your own body; respect the ways in which other people are enjoying their own bodies. Consent and boundaries are important, please respect your own and others. We will not tolerate any slut-shaming or sex-negative behaviors.
 - **Consensual EQUALITY and SOCIAL EQUALITY in INTERSECTING PRIVILEGES** --Each faerie is asked to consider the intersections of their privileges and how those privileges may create power imbalances in general discussions and in discussions of consent for touch, sex or otherwise with those who may be more marginalized. It is important to take our own Personal Inventory, yes; from the youngest to the eldest and make sure that we are using our social capital for inclusion and to use our social capital for consensual equality.
 - **Consensual ACCOUNTABILITY** --It is everyone's responsibility to get consent if they want to engage in any activity with another person. If you do not get consent, you are at risk of doing something another person doesn't want you to do. You might disrespect and hurt someone. You need to get consent for any physical contact – not just sexual acts. This includes touching, hugging, kissing, etc. Grabbing someone's chest, genitals,

or butt without consent is sexual assault - so is making someone touch you. Any form of sexual activity with another person without their consent is sexual assault.

- **Consensual SEX POSITIVE SPACES** --communicate for *enthusiastic consent* before interacting with someone in the love lounge. We understand that in sex-positive spaces, consent can be implied or non-verbal - pay attention to people's body language, respect people's boundaries, and if there is any doubt at all, ask. Talking about sex in the act can feel awkward, but its sexy and esencial to actively affirm enthusiastic consent.
- **HEY YOU**--Consider your own boundaries before, during, and after any physical interactions. This includes negotiation of safer-sex practices. The BC Rad Faes are committed to providing safer sexual health supplies (including condoms, lubrication, and gloves).
- **BODY AUTONOMY** -- We all have a right to our own body autonomy. We respect choices that are agreed upon consensually.
- **Consensual NO'S AND YESeS** --When someone says "no" to you, you say "okay, thanks". When someone says "yes" to you, understand that consent can be revoked at any time.
- **Consensual CLARITY**--Consent is context specific: Yes to hugging is a yes to hugging, not to anything else. You need to ask again if you want something else, with no expectations.
- **AUTONOMY** -- A "no" does not require explanation or justification, but it should be stated politely (unless your "no" is not being respected). It is totally okay to not want to physically interact with someone, but there is no need to shame someone or put them down in any way just for asking.
- **Consensual PERMISSIONS** --Respect the physical, mental and emotional boundaries of others – ask for consent when broaching heavy or potentially triggering topics of discussion or personal, invasive questions.
- **CARE for SELF and Consensual CARE of OTHERS** --Take care of yourself and others. Go where you need to be: be alone when it feels good; reach out to individuals when it feels good; join a group when it feels good. Ask for help when you need it. Check in with folks who are visibly upset or uncomfortable. Speak up if someone hurts you or makes you uncomfortable, even if you think it's by accident.
- **GROWTH** --Be open to being approached and talked with if you make a mistake. Be mindful and respectful of what an accountability process may look like.
- **You and Your Community's Responsibilities and Accountabilities** - The community has a responsibility to be mutually responsible and accountable to and for one another. No one should have to fend for themselves--especially if it is someone who has difficulty setting or maintaining boundaries; or is a younger and/or inexperienced Faerie. If you see something which concerns you, gently and politely intervene to assure everyone is safe. We agree not to be offended by such manifestations of well-intended concern.
 - **SAFER SPACES VOLUNTEERS** -- At the 2020 Evans Lake Radical Faerie Gathering, there will be a team of safer spaces volunteers who you can reach out to for Peer support *.These volunteers will be identified in the opening circle. Please reach out to these people (or anyone you feel safe with) if you feel your

safety or the safety of our shared spaces have been compromised. Persistent violators of these guidelines may be asked to leave the gathering. We believe in accountability and spaces of support. Building safer spaces is an ongoing process; be open to feedback about your behaviors. The BC Rad Faes are dedicated to being open to feedback on an ongoing basis and we'd love to hear your ideas for cultivating safer gatherings.

- * **Safer Spaces Volunteers**--Reserve the right to handle situations in ways that fit and honour our guidelines and values.

Subject-SUBJECT consciousness

Subject-SUBJECT consciousness, a concept proposed by Harry Hay believed by Hay to be queer people's unique perspective on the world. Hay saw heterosexual society existing in a subject-object dynamic; where men, who had the culturally acceptable power, saw only themselves as subject and therefore higher than women, who were treated as objects and property. Hay extrapolated this interpersonal-sexual dynamic (male-power:female-subordinate) into a broader social context, believing that the subject-object relationship was the driving force behind most all of society's ills. Objectification served as a barrier, emotionally separating an individual (subject) from another individual by dehumanizing them, making them object.

When Hay looked at homosexual relationships, however, he saw a different dynamic at work. He believed that homosexual relationships were based on mutual respect and empathy for the other, a longing for a companion who was as equally valuable as the self. Hay termed this interpersonal-sexual dynamic subject-SUBJECT (which Hay capitalized for emphasis in all of his writings). He believed that this subject-SUBJECT way of viewing the world was queer people's most valuable contribution to the greater society. By empathizing with all people, relating to each other as equal to equal, society would change drastically and social injustices would be eradicated.

Bibliography Edit

From ; https://lgbt.wikia.org/wiki/Subject-Subject_Consciousness

Harry Hay, Will Roscoe (ed.); Radically Gay: Gay Liberation in the Words of its Founder; Beacon Press (1996)

Stuart Timmons; The Trouble with Harry Hay: Founder of the Modern Gay Movement; Alyson Publications (1990)

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Location

The venue where this magic manifests is the Evans Lake Forest Sanctuary. Located in the Squamish River Valley, on the unceded territory of the Skwxwu7mesh people, Evans Lake is an hour and a half drive from Vancouver, located 15 kilometres north of Squamish, BC. The secluded lake is surrounded by forested hills and hiking trails, overseen by the mammoth peaks of the Coast Range, and glacier-fed rivers.

Accessibility

The camp is on a rather hilly terrain that may be a concern for those with mobility issues. We will try and accommodate you as best as we can, and find solutions together.

Transportation

Parking is very limited, so carpooling is strongly encouraged. You can let us know on your registration form if you need a ride or if you can offer a ride. We are able to coordinate rides to Faerie Camp and a planning circle member will start arrangements in April. As well, you can take the Greyhound to Squamish and we can arrange for you to be picked up at the station.

Facilities

Besides a kitchen/dining hall and sleeping cabins, there is a large recreation hall for heart circles, complete with comfy chesterfields and wood burning fireplace. We also have use of a large log cabin as a meditation, bodywork, and quiet space during the day and as the Love Lounge during the evenings. Then, there is the pristine mountain lake itself - ideal for canoeing and swimming. Bathing suits are allowed but not necessary. The lake comes with all amenities, including canoes and paddle boards. The site has 10 km (6 miles) of hiking trails around the lake. We will include additional details in your confirmation letter.

Accommodations

There are ten heated, 'rustic' cabins, each having 11 single beds and communal washrooms, as well as additional sleeping rooms in the Recreation Hall for those with mobility issues (please indicate this on your registration form). Sleeping arrangements are not assigned unless you have made special arrangements for sleeping in the Recreation Hall. You must bring all your own bedding.

Tents

There is space behind the cabins for those inclined to sleep in tents. Space is assigned on a

first come, first served basis. May weather can be unpredictable, so be prepared for rain and sudden drops in temperature. The registration fee is the same regardless of whether you choose to sleep in a cabin, tent, or vehicle. Due to limited parking space, the use of campers or RVs is discouraged. If you wish to bring one, please discuss with the planning circle first to ensure space.

Meals

There will be three meals per full day (dinner will be served on the Friday of arrival and on the Monday of departure breakfast and lunch will be served). The talented kitchen staff produces appetizing, well-balanced, and nutritious meals, always including fresh vegetables and salad. They also prepare evening snacks for us to munch on by the campfire. They can accommodate vegetarian, vegan, and many other specialized diets. Please indicate your dietary needs on your registration form.

Mobile Phones

Signal reception is very erratic, spotty, and unreliable at camp. It is best to put your mobile phone away and fully interact with your Faerie Family face-to-face. There is a phone with the staff at Evans Lake available in case of emergencies.

Smoking

There is no smoking inside any building, however, there are two designated smoking areas outside, one by the sleeping cabins and one on the lower lawn by the log cabin. One area will be designated for cigarette smoking, the other will be designated for smoking of medical marijuana. Instructions for which area is designated for which will be given on the first day of camp. Medical marijuana use is considered to be a singular activity. Medical marijuana use may also be triggering for those in recovery.

Nudity

Nudity is allowed in all areas except the dining hall due to FoodSafe regulations. Please respect our hosts by keeping sexual activity out of sight of the staff. Consider the potential audience when engaging in sexual activity outside the love lounge. Not everyone may feel comfortable with/consent to seeing explicit sexual activity in the public spaces outside the love lounge. Please see the safer spaces guidelines posted for more details on consent.

Safety, Respect and Faerie Ethos

We can all ensure the quality of the gathering by adhering to the sacred principles of Faeriedom: safety, confidentiality, and love and respect for one another, including the caring staff of Evans Lake. Please only take, post or share photos and videos with permission of the

subjects. Our ethos calls on each of us to be responsible for our own experiences while respecting the dignity and enjoyment of others, Subject/Subject consciousness. Ask for what you need or want. Speak your truth with compassion. Be direct, be honest. Let your yes mean yes and your no mean no. But above all, be kind and patient with one another. Remember, consent is sexy and mandatory!

British Columbia Radical Faerie Camp

This event is intended and designed for queer, gay, and trans Faeries of all genders. Registrations will not be completed until both payment and registration form are received.

Please complete your registration on line at: [Register For Gathering](#)

Registration

The registration fee is \$300 in Canadian funds. The fee must be paid in full at the time of registration - no deposits or partial payments will be accepted. We only accept registration fees made through:

- Pay with credit card. You will receive an invoice for \$312 CA (\$12 credit card processing fee).
- Cheques drawn from Canadian or U.S. financial institutions.
- Money order in Canadian or U.S. funds.
- Interac E-transfers, transfer money to payment@bcradfae.ca

Send Cheques To:

Radical Faeries of BC,
2789 Parker St.
Vancouver, BC V5K 2T6
Canada

Registration Deadline

Deadline for registration is April 1, 2019. This date is final. No refunds will be issued after this date. This will allow faeries who are on the wait list a chance to plan and participate in the gathering. It will also ensure that we can better anticipate any deficits that may occur and better manage our budget.

Tickets are nonrefundable after Wednesday April 1, 2020.

Waiting List

We have set the number of participants this year at 90. We will keep a first-come, first-served wait list in the event we exceed that number. If we do have a waitlist, we encourage you to submit a registration application online *but do not send in payment* until you have been notified by the registrar that a spot has opened up.

Confirmation

A letter of confirmation will be emailed to registrants with additional details needed to prepare for camp. Confirmations may not be sent out immediately, so please be patient.

Cancellations

Cancellations received prior to Wednesday April 1, 2020 will be fully refunded. After that date, the numbers are reported to Evans Lake and we will have to pay for each reserved spot - therefore registration fees may be forfeited for any cancellations received after April 1. If you must cancel after that date, please notify the planning circle immediately so we can find someone on the wait list to take your spot.

Faerie Fee Funds

We have a limited Faerie Fee Fund (FFF). We will subsidize up to half the cost to applicants on a low or fixed income on a first-come, first-served basis (subject to availability).

Please request subsidy only if you need it, and request only as much as you need.

We encourage those who have the means to do so to sponsor someone who might be unable to attend for lack of funds. If you are able to donate to our fund, please do so as well. Having said all that, if you are not able to pay contact us. We will see what we can do.

A reminder that registrations are not complete until full paid; so the registrant portion must be paid immediately in order for the requested FFF support to be released. In the event the funds are exhausted, the registrant will be invited to pay the full cost; and if unwilling, their partial fee will be refunded.

Fundraising

An auction will be held at the gathering to raise money for our FFF.