

SOURCE

Orcas Island, Wa.

paper





SPRING/SUMMER 2021

A collective, full spectrum
news journal, artfully
weaving our innate
connection with nature,
each other
and current events
through the lens of
intentional journalism
right back to the
SOURCE.



Cover Images by Jaime L. Beechum



Photograph by Peter C. Fisher



ISSUE No.1

At Source Paper we acknowledge that we reside on unceded territories of Coast Salish Nations who have traveled to these lands for seasonal harvesting, hunting and permanent residence since time immemorial. We recognize that these Nations are the original inhabitants of the lands and waters of the Salish Sea.

In this acknowledgment, we name our position as guests, actively working towards rematriation.

May *Source Paper* be a service to our capacity to be in right relationship with one another, the land, the waters and for the healing of us all.

May Coast Salish Nations thrive into the future.

Boundlessly inclusive,
Filled with *limitless* ideas
and *fueled* by **love**

WE ARE
SOURCE
paper

EARTH + WATER

An invitation to document the creative unfolding and understanding of our relationship with these powerful elements.

Each page, an explorative journey of the reality of our collective responsibility to the lands and waters we reside on.



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SAN JUAN AG. SUMMIT

SPOKEN WORD

MARITIME

THE SACRED VEIL

and more . . .



Photograph by Jaime L. Beechum

Oh Salish Sea,
I didn't know,

your waters could reflect to me so,
so smooth and still,

calm and graceful,
guiding inward,
distorted yet peaceful.

reflections upon the surface of your nature,
ever deeper is my foreboding...

How I desire to save what I see
my innards cry and they plea

my heart is forever for you
seeking guidance on what to do

your cool waters fool the fools
yet it is their ignorance that rules and rules

The seasons change and your waters too
gray to blue, to gray, to blue, I sit, I listen...

you whisper, change is constant, let it flow
the mourning birds sing their melody

and reckoning I remember
the only time is now, so I allow, myself to be

Yes, pain is in our nature
And the hot heads suffering a delusion
Constant chaos a distracting illusion
Salish sings for a plastic free sea
For a dolphin mind's eye
For a toxic-free sky
For colonialism to die
And for all life to thrive.

Let it be.

JASMINE IKEDA

a SEA
SHANTY

By Tony Lee





OMPHALOS



The story of Madrona Point

Einstein said that everything in the universe is connected. If matter and energy are different forms of the same thing, then could “beauty” be a function of matter in a sublime state and might “spirit” be a tentative label for the mysterious forces connecting us to our surroundings?

In 1984 Madrona Point, a peninsula that was once a burial site for the Lummi people, was planned for development into a residential enclave. After reading the news, I went with my camera to begin documenting this prominent and scenic asset, endowed with significant local history and fragile nature, before its impending demise.

Sometimes I experience a feeling of direct connection to the world by sensing an energy that flows freely between myself and the environment. My sadness at the idea of this special place converting to a dense condo and housing project opened my heart with a strong feeling of empathy for this endangered natural landscape.

With my inner ear I heard the land speak: “If I go, you go, we all go. This sacred site is the omphalos of Orcas, the spiritual and geographic heart of the island. The proposed development would harm our essential cultural connections to the past and desecrate the burial grounds stolen from the cemetery association in 1890. An Eastsound without Madrona Point preserved will have lost its most valuable spiritual, aesthetic, historic and natural feature.”

To create awareness among islanders to buy Madrona Point, we organized an art exhibition in 1986 and over 20 local artists participated. I created a handmade book with photographs honoring the quiet beauty that exemplifies what is special about the point. It used cattail leaf handmade paper, Cibachrome prints, and covers with Madrona Burl veneer. The art show attracted attention to the cause and many people volunteered to help protect it from development.

In 1989 we obtained \$2.2 million from US Congress through the Department of the Interior to preserve Madrona Point. The experience of combining my artistic vision, interest in community action and love of nature to help preserve Madrona Point was gratifying. What explains why people care so deeply for special places? How could scientists explore the mystery of why sacred sites (a special view, a spectacular rock, a magnificent tree), just like certain works of art, are valued so highly by so many people and deemed essential?



Experiencing *art* and **nature** can
open **hearts** and move people to *action*.

— *Peter C. Fisher*

The following photographs, original art and documents are pieces from the extensive personal archive Peter C. Fisher has diligently preserved in honoring and remembering Madrona Point.



Photo by Thorton Thomas; 1987 Lummi Cultural Committee Madrona Point Site visit;
L-R: Kurt Russo (employee), Sam Cagey; Mac Orieo; Jim Plaster; John Solomon

The CHURCH COUNCIL of GREATER SEATTLE
The MADRONA POINT COMMITTEE
and The LUMMI PEOPLE

Urge all Orcas Islanders to attend a

PRAYER VIGIL
Friday, February 10
12:00 Noon
until 1:00 PM

MADRONA POINT

Come to the Historical Museum at 11:30
to join the procession.

In November of 1987, Christian leaders of the Northwest, representing 1900 church congregations offered a public expression of Apology to the Native people of the region. In that unprecedented document, the Christian community acknowledged its "long-standing participation in the destruction of traditional Native American spiritual practices," and called for "recognition of and respect for (Native American) traditional ways of life and protection of (Native American) sacred places and ceremonial objects." In the year since it was issued, the Apology Proclamation has become widely known in the religious and Indian communities.

The Prayer vigil called for February 10 is the first action planned to call attention to Madrona Point. At the vigil, representatives of the Lummi and Church and Orcas community will express their reasons for preserving Madrona Point. It is a public call to conscience to honor the traditions of cultural diversity and religious freedom so cherished in this country.

The Church Council realizes that this is a very complicated issue, involving many perspectives. Ultimately, it involves a conflict of kingdoms; a clash of worlds. We believe that these perspectives can be reconciled, and that the attempt at such recognition is itself a worthwhile endeavor. We believe that there is more to the world than what you can see and touch.

A PUBLIC DECLARATION TO THE TRIBAL COUNCILS AND TRADITIONAL SPIRITUAL LEADERS OF THE INDIAN AND ESKIMO PEOPLES OF THE PACIFIC NORTHWEST: c/o Jewell Praying Wolf James, Lummi

Dear Brothers and Sisters,

This is a formal apology on behalf of our churches for their long-standing participation in the destruction of traditional Native American spiritual practices. We call upon our people for recognition of and respect for your traditional ways of life and for protection of your sacred places and ceremonial objects. We have frequently been unconscious and insensitive and not come to your aid when you have been victimized by unjust Federal policies and practices. In many other circumstances we reflected the rampant racism and prejudice of the dominant culture with which we too willingly identified. During this 200th Anniversary year of the United States Constitution we, as leaders of our churches in the Pacific Northwest, extend our apology. We ask for your forgiveness and blessing.

As the Creator continues to renew the earth, the plants, the animals and all living things, we call upon the people of our denominations and fellowships to a commitment of mutual support in your efforts to reclaim and protect the legacy of your own traditional spiritual teachings. To that end we pledge our support and assistance in upholding the American Religious Freedom Act (P.L. 95-134, 1978) and within that legal precedent affirm the following:

- (1) The rights of the Native Peoples to practice and participate in traditional ceremonies and rituals with the same protection offered all religions under the Constitution
- (2) Access to and protection of sacred sites and public lands for ceremonial purposes
- (3) The use of religious symbols (feathers, tobacco, sweet grass, bone, etc.) for use in traditional ceremonies and rituals

The spiritual power of the land and the ancient wisdom of your indigenous religions can be, we believe, great gifts to the Christian churches. We offer our commitment to support you in the righting of previous wrongs: to protect your peoples' efforts to enhance Native spiritual teachings; to encourage the members of our churches to stand in solidarity with you on these important religious issues; to provide advocacy and mediation, when appropriate, for ongoing negotiations with State agencies and Federal officials regarding these matters.

May the promises of this day go on public record with all the congregations of our communions and be communicated to the Native American Peoples of the Pacific Northwest. May the God of Abraham and Sarah, and the Spirit who lives in both the cedar and Salmon People, be honored and celebrated.

Sincerely,

Thomas L. Blevins
The Rev. Thomas L. Blevins, Bishop
Pacific Northwest Synod -
Lutheran Church in America

Robert Bradford
The Rev. Dr. Robert Bradford,
Executive Minister
American Baptist Churches of the Northwest

Robert Clarke Brock
The Rev. Robert Brock
N.W. Regional Christian Church

Robert H. Cochran
The Right Rev. Robert H. Cochran,
Bishop, Episcopal Diocese of Olympia

W. James Halfaker
The Rev. W. James Halfaker
Conference Minister
Washington North Idaho Conference
United Church of Christ

R. G. Hunthausen
The Most Rev. Raymond G. Hunthausen
Archbishop of Seattle
Roman Catholic Archdiocese of Seattle

Elizabeth B. Knott
The Rev. Elizabeth Knott, Synod Executive
Presbyterian Church
Synod Alaska-Northwest

Lowell E. Knutson
The Rev. Lowell Knutson, Bishop
North Pacific District
American Lutheran Church

Thomas Murphy
The Most Rev. Thomas Murphy
Coadjutor Archbishop
Roman Catholic Archdiocese of Seattle

Melvin G. Talbert
The Rev. Melvin G. Talbert, Bishop
United Methodist Church -
Pacific Northwest Conference



Design commissioned by William Heart II for t-shirts given away at 2.17.1990
Celebration at Oddfellows of Md Pt deed going to the Lummi; "Ts'el-Xwi-sen Saved"



Dance at Madrona Point, 1986
By Peter C. Fisher



Winter Branches, 2019
By Peter C. Fisher



Self Portrait, 1978
By Peter C. Fisher

CONSIDER THIS

By Shawna Marie Franklin



An idea slowly forms along with an image in my head. I'm **questioning where it came from?** I'm thinking there are connections and trying to see what they are. I have a need to try and create it.

From a David Hockney essay....

We do not look at the world from a distance; we are in it, and that is how we feel. The moment you make marks, they begin to play with the surface. Space is made out of these marks. Create a different type of illusion of space on a canvas And even edges then begin to fascinate you. They do me.

First, I ask how does water feel when I am in it? I am thinking about edges. My edges. I am in the ocean, it surrounds me like a cape. It supports me. I can feel the movement under me as I float on my back looking up at the unencumbered wide open sky. I hear only my inner sounds; my breath, my heartbeat, my thoughts, and everything else is quiet around me.

And when I go deeper and below; what happens to me?

Immediately and steadily my hands and feet float away from my body. My hair pulls away from my scalp no longer laying still and hanging down. My water cape squeezes tighter around me as I sink down below the surface. My body feels heavier than the water around me, smaller too. I am not as heavy as I feel on land. I am closer to the weight around me than I am on land. I am more equal here. My edges, my skin. When I am in water I have no perception of my edges like I do in air. My boundary is blurred.

What do I see now?

Looking through a thick slice of liquid lasagna an array of alternating blurry light layers and dark viscous textures, a shiny smooth liquid mercury layer at the very top looks impermeable. Looks like nothing is on the other side except the no-color of the sky.

From an interview with poet David Whyte...

I began to realize that my identity depended not upon any beliefs I had, inherited beliefs or manufactured beliefs, but my identity actually depended on how much attention I was paying to things that were other than myself — and that as you

deepen this intentionality and this attention, you started to broaden and deepen your own sense of presence. I began to realize that the only places where things were actually real was at this frontier between what you think is you and what you think is not you.

Long swirling blades tracking the movement of the water's motion that I feel. A circular whirlpool dissipating. Pulling the water cape further around me. Not like wind, but like wind would feel if the air was thicker. Roundish shapes bob and weave breaking through to the no-color sky. Smooth round thick tubular trunks orange and green and yellow and red mysteriously disappear into the darkness below me, changing to an every-color black as I watch them disappear. I no longer focus on myself. Streaming now; How far do these underwater trees go? How do they feel? Where did they come from? Where are their boundaries? Do they know that I am here? Remembering now; What do I feel now? What do I see now? It is this back and forth quality I like and am drawn to. Like being on a see-saw, up and down. Me - not me - me - not me...me not me. It is in these places that I can find the question and seek the answer.

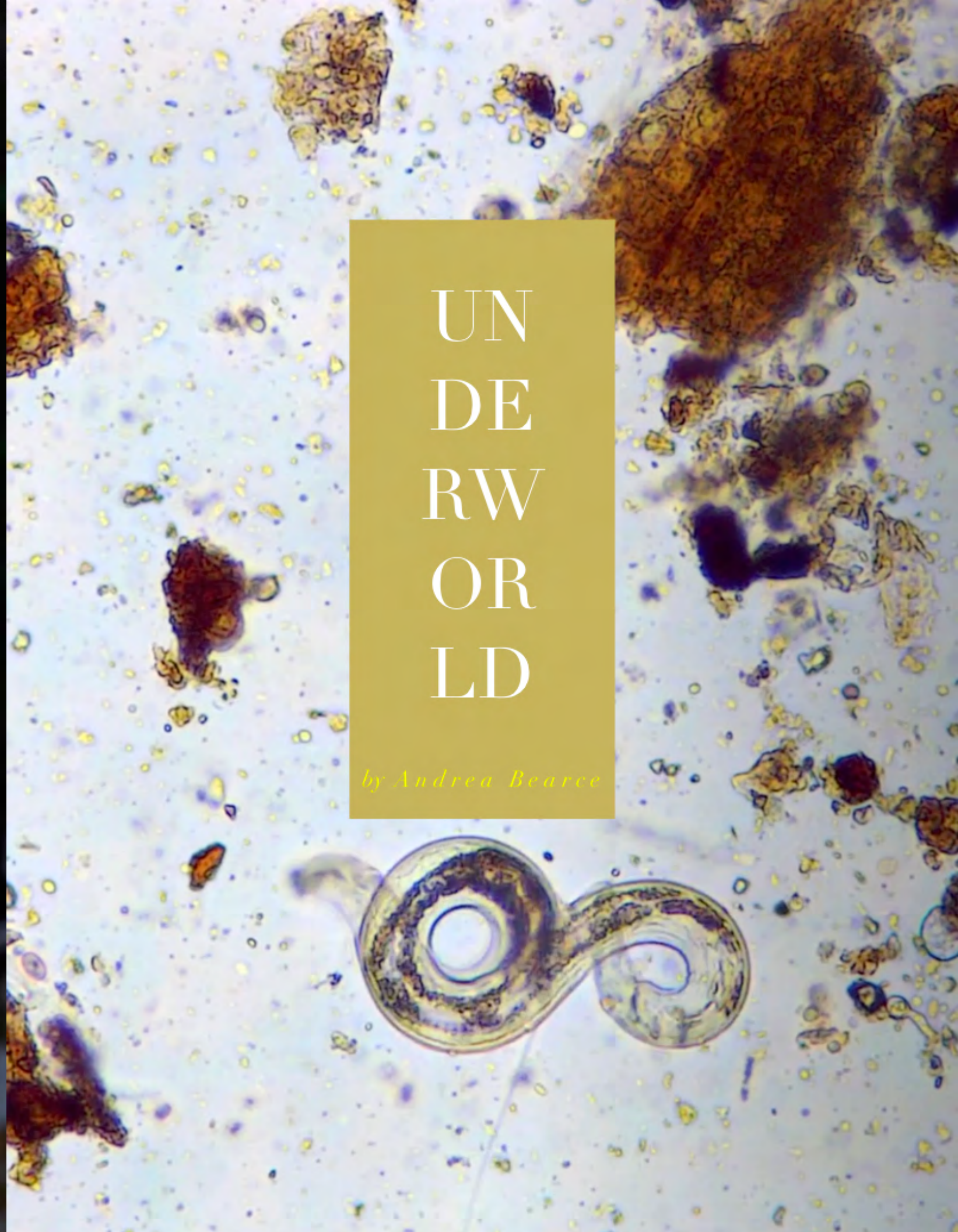
What is me and what is not me?

Once I heard this question - it hounded me. I think a question like this has been hounding me for a very long time. I think that I have tried to answer it in many ways, through many avenues, for many years. I want to do something with it. I want to depict it somehow. I want to share it so others will find themselves asking themselves the same question. It is a good one. I find it best to focus long and hard on the the natural world around me to get closer to an answer. It seems obvious to do this. I feel more awake when I think about how I might begin. I feel more in touch with what seemingly matters the most. The more I comprehend about the natural world, the closer I think I can become to knowing something about what it means to be me. I will then finally be able to forget about what is me, and think more deeply about what it means to not be me. This seems important and relevant.





what has always been woven inside of
our **h e a r t s**

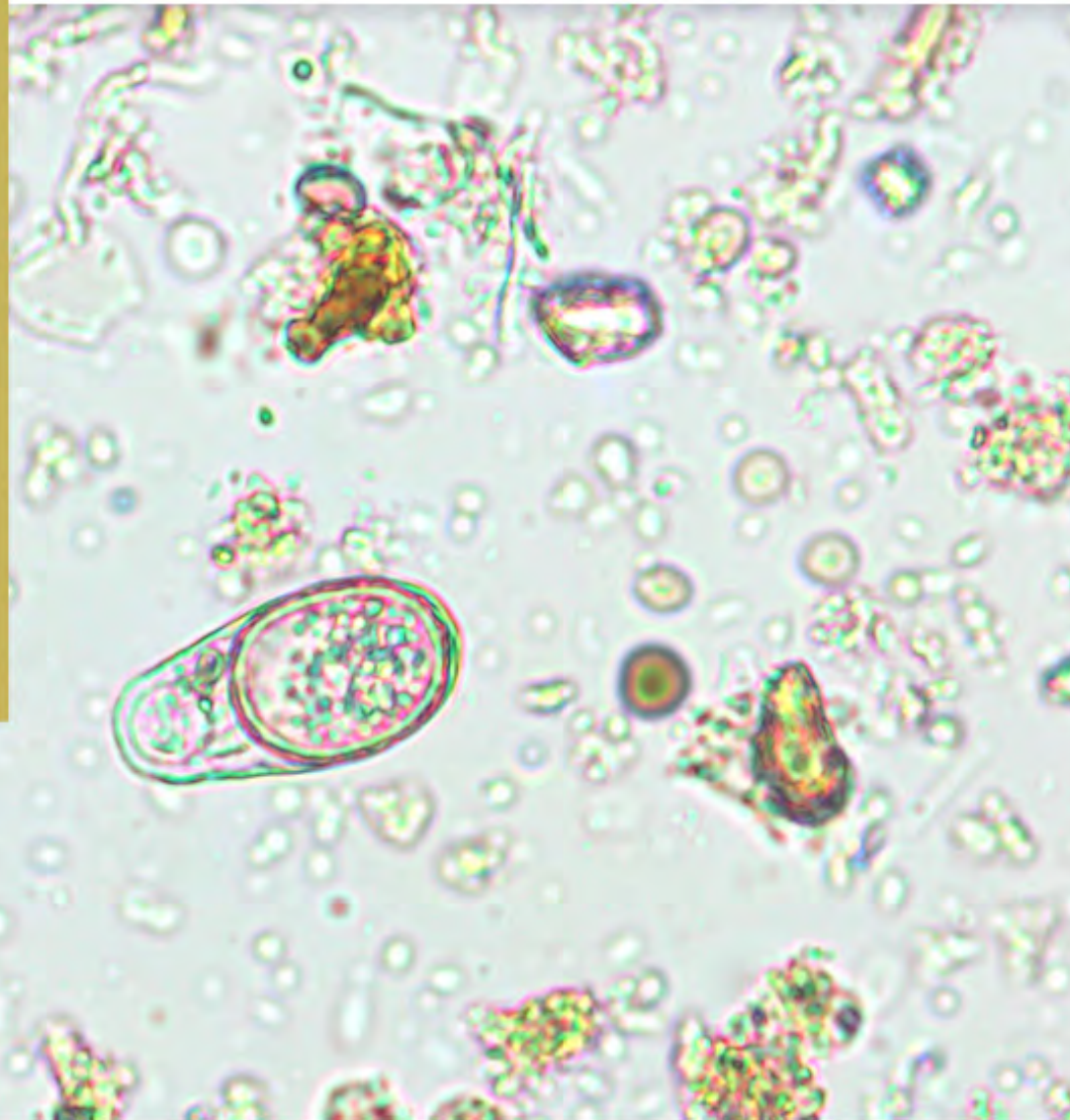


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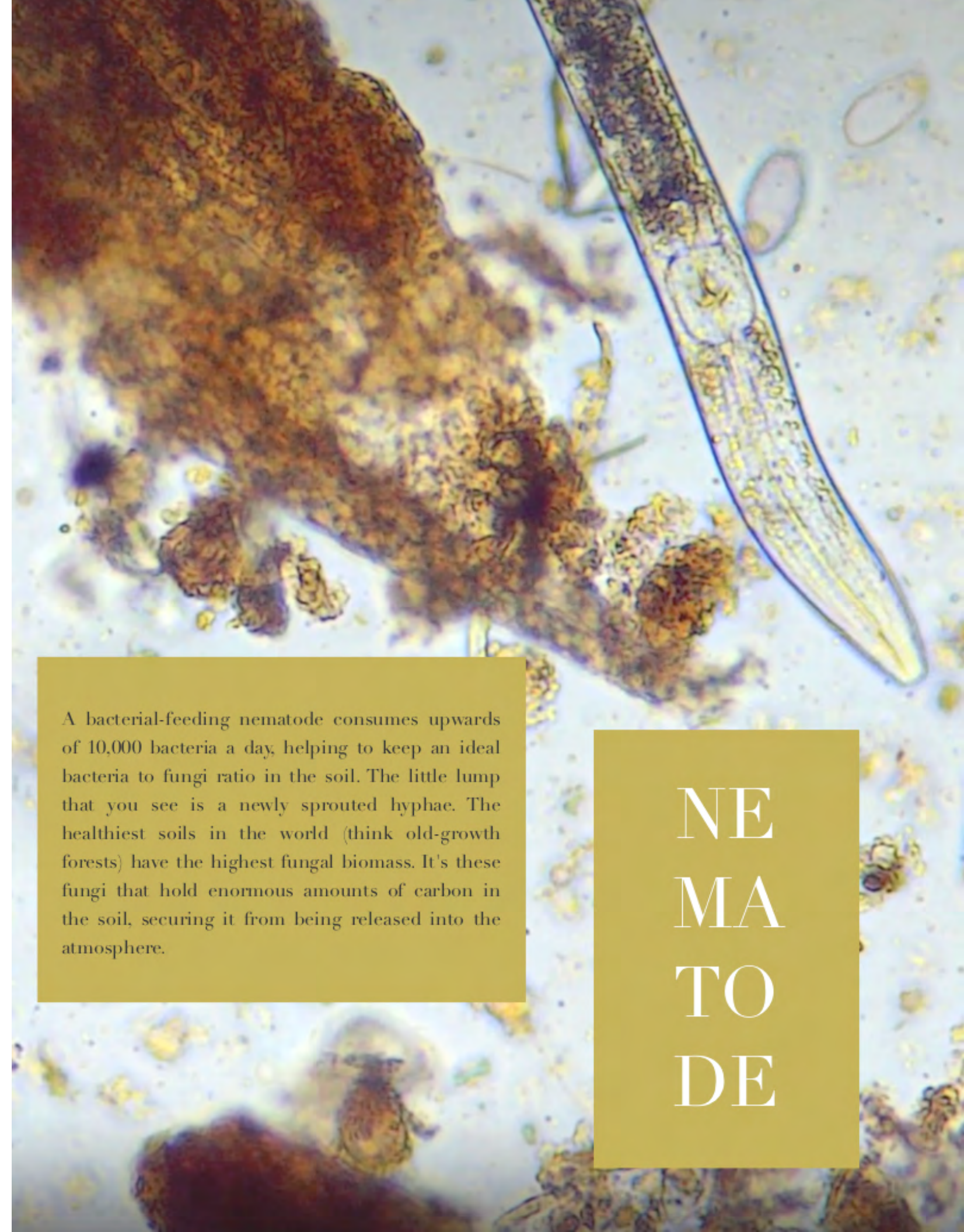
by Andrea Bearce

TE
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What's the difference between soil and dirt? For starters, the soil is alive. Really, really alive! A single teaspoon of healthy soil can contain billions of bacteria, thousands of protozoa, hundreds of nematodes, and yards of fungi. It's this microscopic food chain that unlocks nutrients from sand, silt, and clay, making them available to the plants above.



Bacteria use enzymes to consume plant-unavailable nutrients and store them in their biomass. Amoeba and other protozoa in turn eat the bacteria and release those nutrients in a plant-available form. They are an essential part of the nutrient cycling system that gets vitamins and minerals from soil, to plant, to us. You can see that this testate amoeba has a belly full of bacteria snacks.

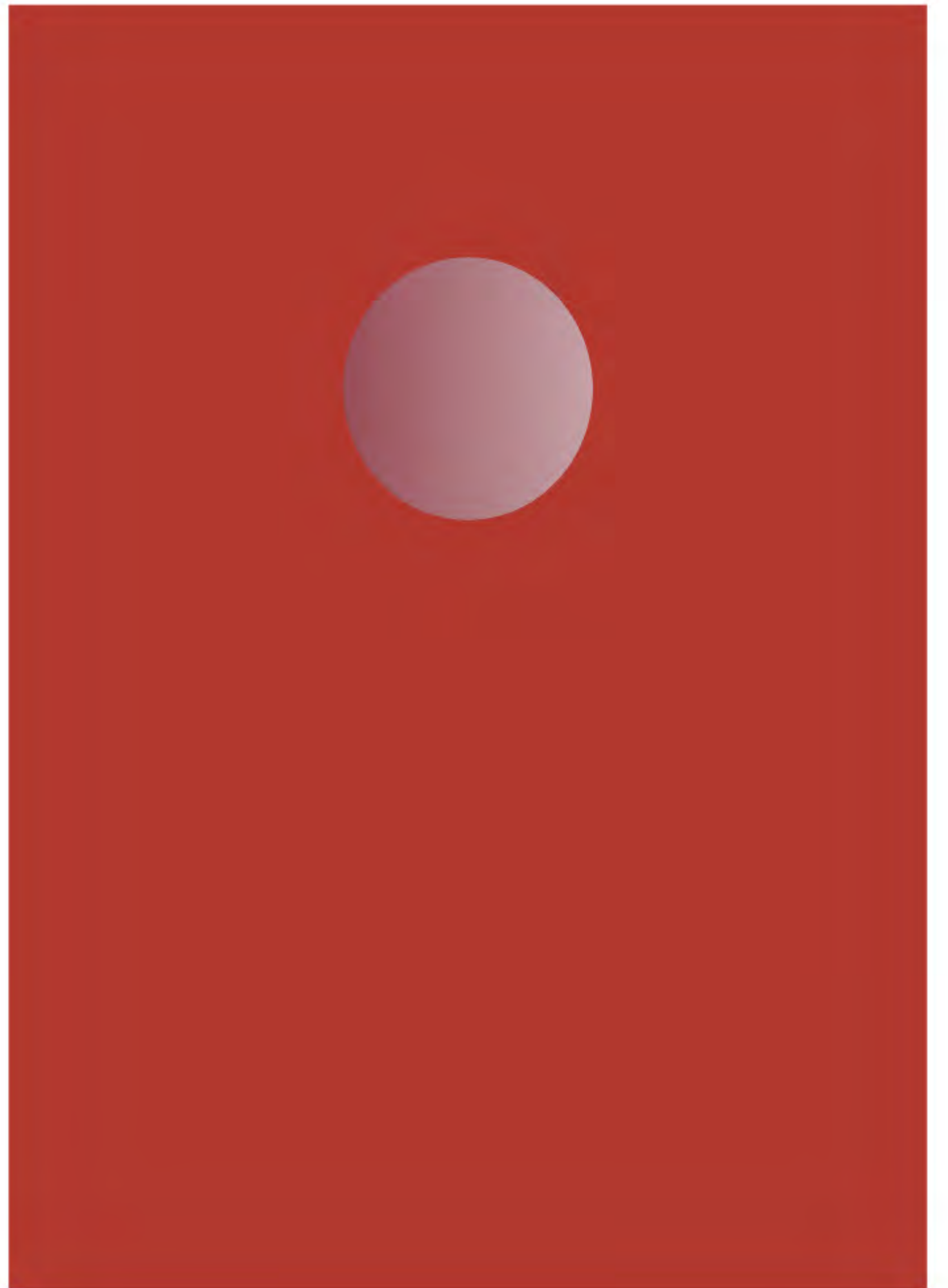


A bacterial-feeding nematode consumes upwards of 10,000 bacteria a day, helping to keep an ideal bacteria to fungi ratio in the soil. The little lump that you see is a newly sprouted hyphae. The healthiest soils in the world (think old-growth forests) have the highest fungal biomass. It's these fungi that hold enormous amounts of carbon in the soil, securing it from being released into the atmosphere.

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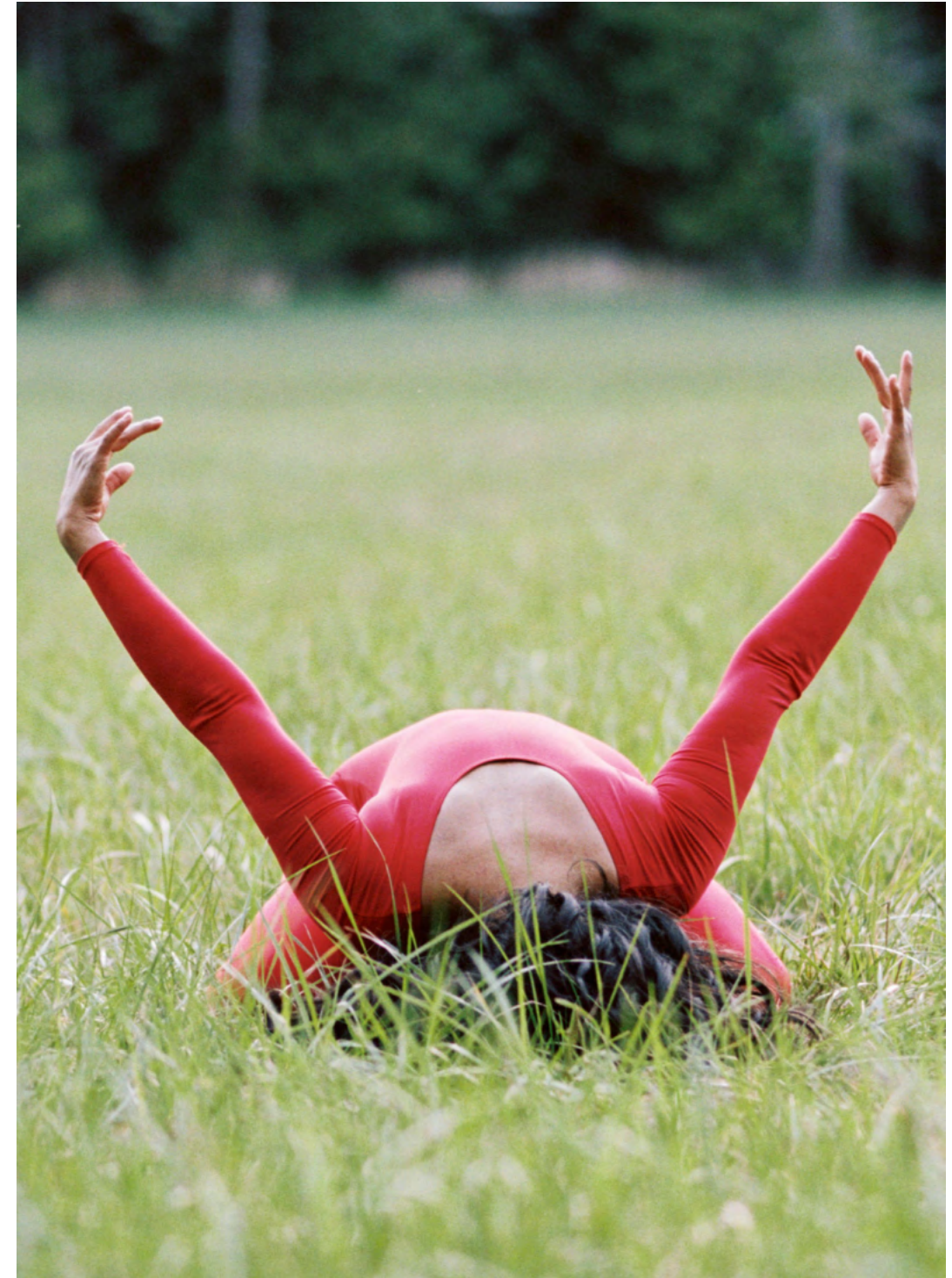


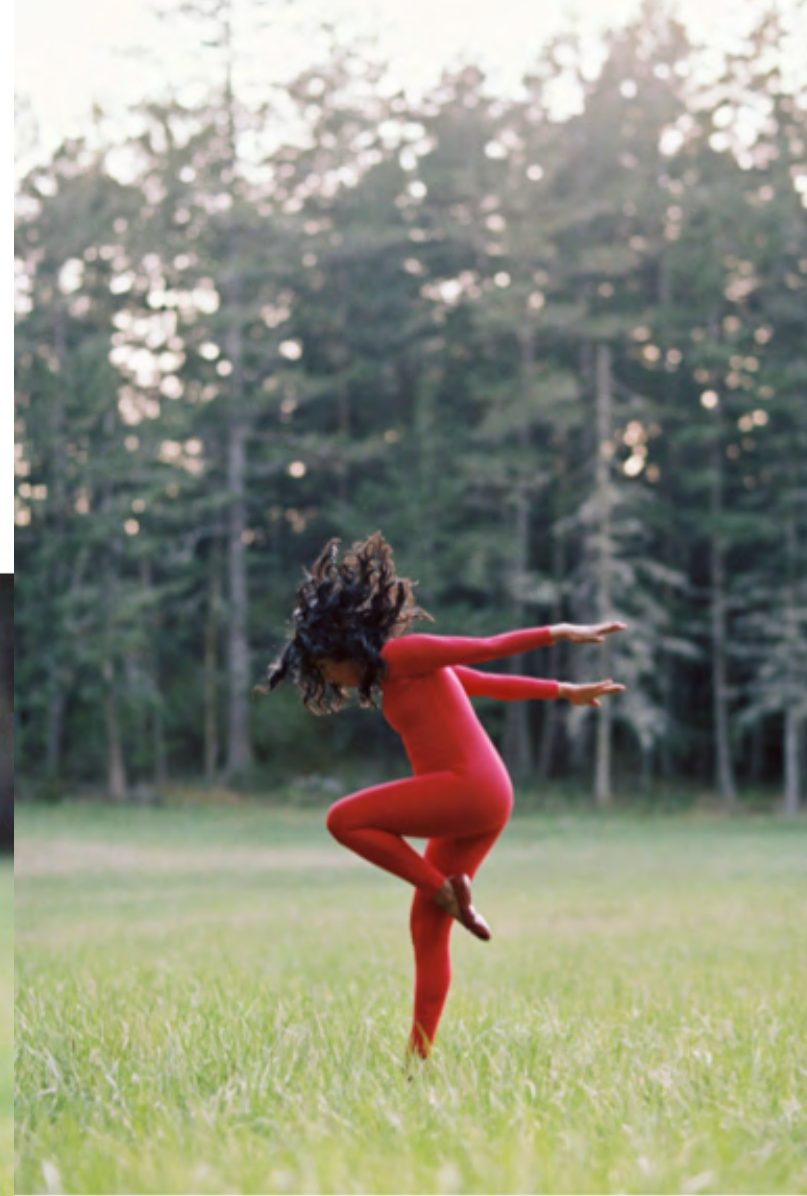
Drawing by Poppy Newberry

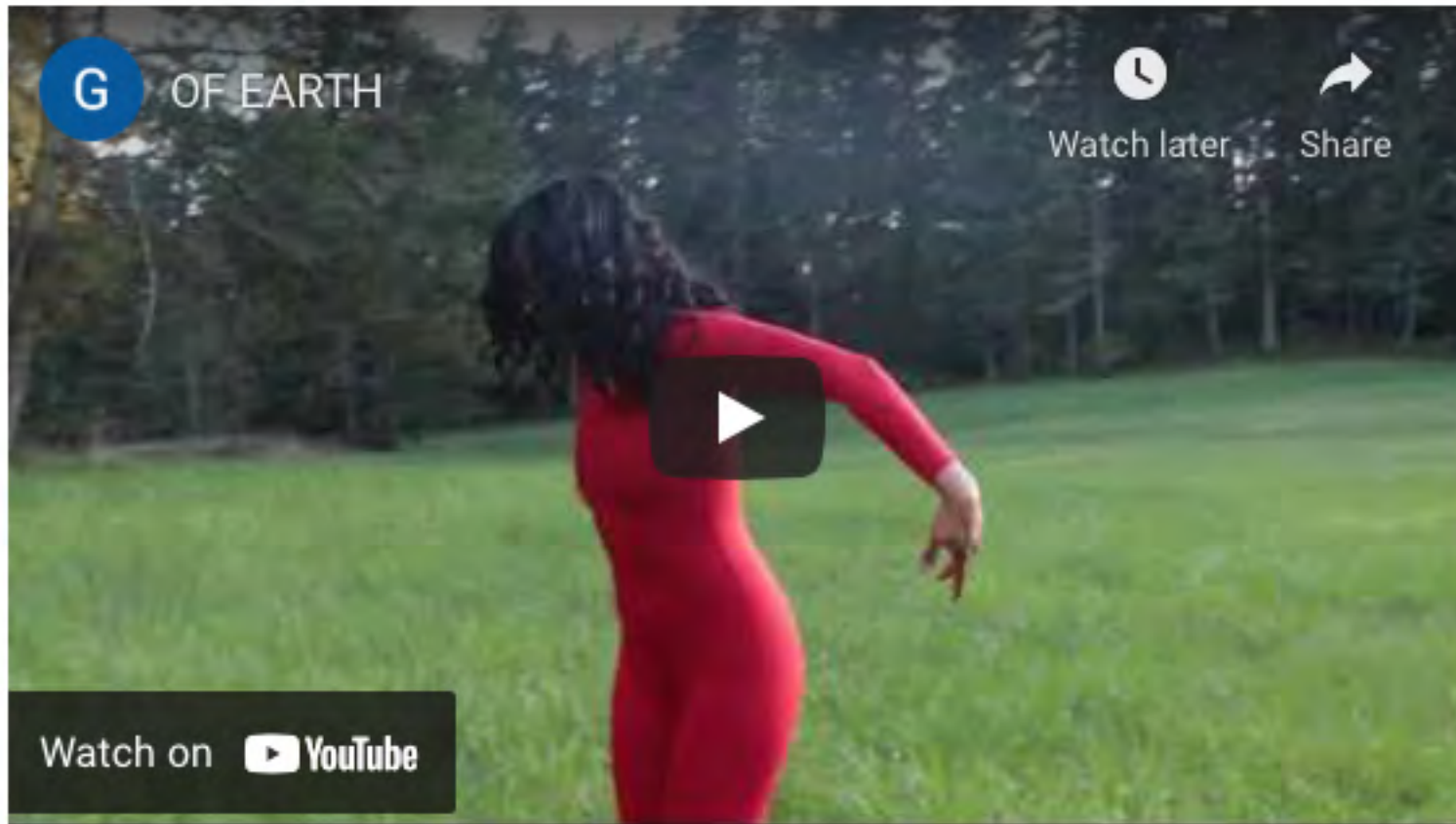


OF EARTH

a movement film







concept by Kelly Maria Francis

filmed by Grace Willis

moved by Bianca Cox

music by Claire Hamill

edited by Grace Willis and Kelly Maria Francis

special thanks to Jaime Beechum for creative contributions,
Claire Hamill for her beautiful music and to Harriet Bakken
& family for use of their field



Elderflower Champagne

Recipe
by Tabitha Rose

Traditional European Recipe

1/2 gallon water (use a 2 liter jar)
1 1/2 cup sugar
1-2 lemons zested and sliced
1 tablespoon of apple cider vinegar
15 large Elderberry flowers with the stems removed

Champagne or wine yeast

| optional as the flowers have their own wild yeast |

The Brewing Process

Pick the elder flowers when they are fresh and full of pollen. Let the basket of flowers sit for a few hours so all the bugs can vacate.

Place water in the clean 2 gallon jar and add sugar. Stir with a clean spoon.

Add lemon zest and lemon slices, flowers and the vinegar. Stir again and add yeast if you prefer.

Close the container, but not so tight that the fermentation gases can't escape, or place a clean towel on top.

Let it sit for 24-48 hours. If you didn't use yeast, you should see some bubbles indicating the fermentation from wild yeast is active. If this doesn't occur, then add some yeast and let it ferment for another 3-4 days. If you want to continue to work with the wild yeast after 48 hours strain the water of flowers and let it sit for another 4 days.

Bottle in recycled soda bottles or swing top glass bottles. Let it ferment for a week before enjoying. Check the presser from time to time in the bottle and burp them if needed so the pressure doesn't build.

For more recipes like this check out "The Wildcrafting Brewer" by Pascal Baudar.





WISDOM
of
the STARS

By Kurt Baumann

Essentially, it can be said that the art of Astrology is the analysis and interpretation of the patterns and cycles of time. For ages, history shows us that astronomical events have long been symbols of power and intrigue which have inspired humans. From solar eclipses to comets, meteor showers to planetary alignments, the turning of the earth within the spiraling of the universe stirs the imagination and hearts of us all whether we realize it or not.

Astrologers, for better or for worse, do their utmost to make sense of it all and apply these movements within the microcycle of daily life. And, somehow (which, to this day continues to amaze me), it comes together and it works!

I suspect the reason why comes back around to the cycles of time; back to the metronomic rhythm of existence repeating the arrangements of Creation's divine symphony. There are patterns upon systems, inside structures upon frameworks, within forms of nature and time which endlessly and infinitely spiral inside and outside of ourselves.

A truly awe inspiring and magical system of beauty, and if we pay close enough attention, the pattern becomes clear and we can align ourselves with the cosmos and move through the day in harmony with the overall design. As "far out" as this may seem, the idea isn't a foreign concept by any means. Farmers have been planting and harvesting crops for centuries using the phases and signs of the moon as a guide. In fact, if you pick up a copy of the common Farmers Almanac while waiting in line at the grocery store, you'll see all sorts of Astrological myth and lore woven into the fabric of the modern farm and garden. As well, Biodynamics (which is an approach to agriculture created by Rudolph Steiner) goes even further into this way of being and the results are absolutely undeniable and astounding.

The bottom line – this Summer Solstice, when the most amount of sunlight reaches the northern hemisphere – why not allow yourself to harmonize with that experience? In what ways can you open wider and let your own day be longer? How can you be expanding your own mind and heart into places unforeseen within your own life? What would that look like? Where could you better synchronize with the "music" around you? How might you pay closer attention and apply yourself deeper into the mystical existence of being? What seeds could you plant in the soil of your soul to nurture and watch grow?

So many questions! Once you find an answer or two, get out there and shine my friend.

The time is now.

PAINTINGS

by

Anne *FORSYTHE*



THE THISTLE

Marybell the thistle really likes to rhyme.
But now that she is older, she wants to turn back time.
She wants to be young again, she wants to be a seedling,
She wants to fly again in the cool blue sky,
But now that she is older, she has to stay in place.
No longer can she frolic in the wind
And fly up into space.

by Cienna I. Richardson
Age, 13

Background painting by John Raymond Berry



by *Iris Hook*
Age, 15

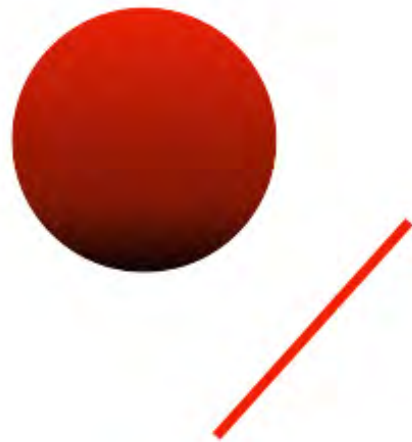


A
WATER
CEREMONY
for
Sk'aliCh'elh Tenaut



Words from Sacred Sea

What can we **do** to bring
this integral family member
back **home** to her
Salish Sea...



Sk'aliCh'elh-tenaut

Sk'aliCh'elh-tenaut

Sk'aliCh'elh-tenaut

Sk'aliCh'elh-tenaut



In the Lummi language, the term for killer whales is qwe 'lhol mechen, meaning "our relations below the waves.". The Salish Sea Campaign is working to bring the orca Sk'aliCh'elh-tenaut out of captivity and back home to the Salish Sea. Once called Lolita, then Tokitae, and now given the Lummi name Sk'aliCh'elh-tenaut, she was violently taken from L-pod in 1970, and has been held at Miami Seaquarium ever since. In 2017, the Lummi Nation passed a Motion to bring her home, In 2018, they held a press conference in Miami to this effect, and later embarked on a Totem Pole Journey for Sk'aliCh'elh-tenaut. In 2019, two individual Lummi women invoked the Native American Graves Protection and Repatriation Act (NAGPRA) and announced their intent to sue Miami Seaquarium if the Seaquarium would not agree to collaboratively work out a plan to safely bring Sk'aliCh'elh-tenaut back home to her family in the Salish Sea. The Earth Law Center is now legal representation for the repatriation effort. The Whale Sanctuary Project is drafting a comprehensive operational plan, grounded in and guided by Lummi ancestral wisdom and science, to safely bring Sk'aliCh'elh-tenaut home.



TO KNOW A PLACE

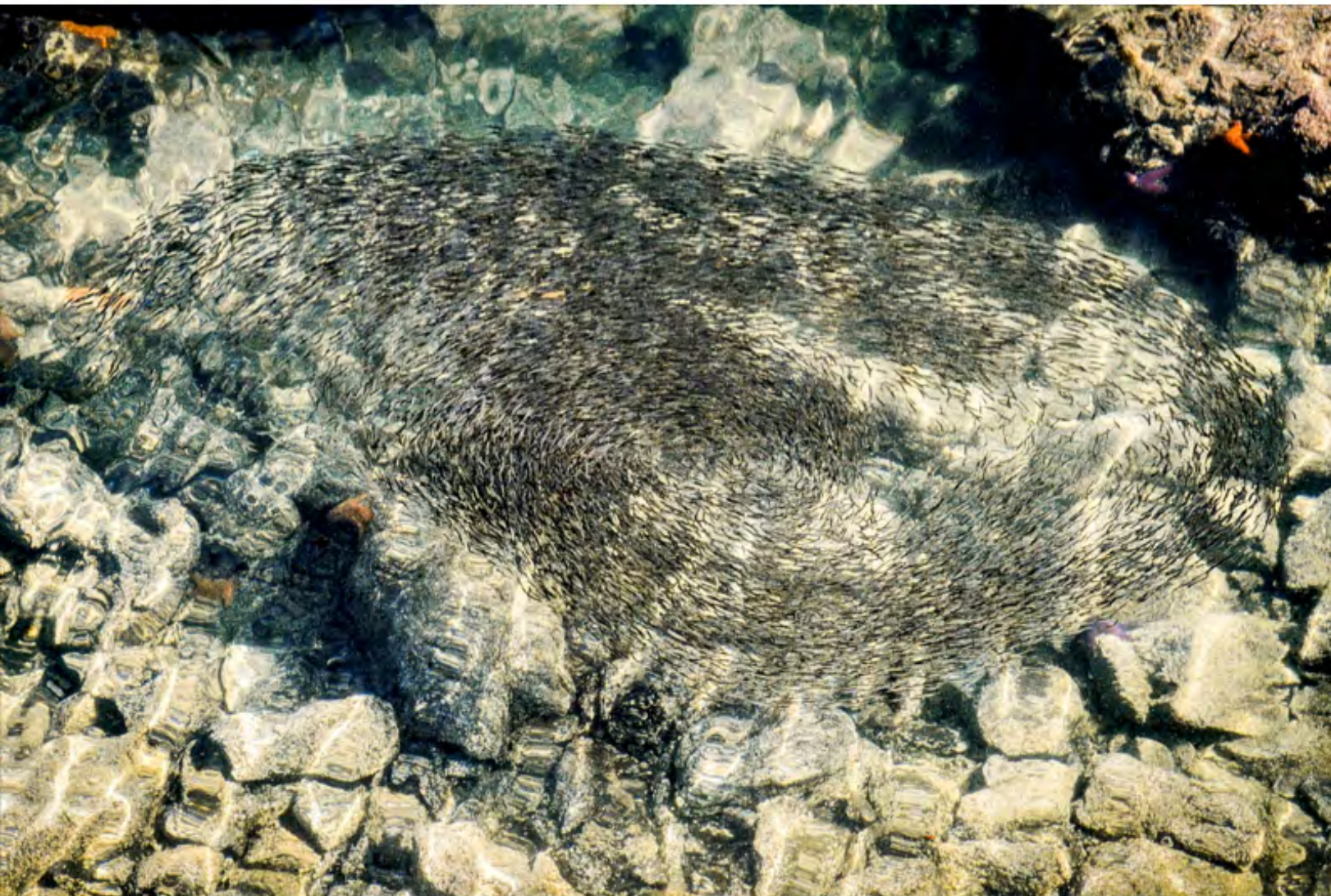
Balancing an Acceptance of What is With an Understanding of the Past

By, Samantha Martin

Many of us know there is a story that comes before our own, yet we can easily become immersed in the sound of our own footsteps. And, isn't this beneficial in some ways? Even encouraged spiritually? To be in the moment, to live here in the present, to accept what is. To see all Nature as beautiful. Yes. And, also...how can we as the current dwellers of a place also ensure that we are not responsible for the inadvertent degradation of the natural world due to a lack of understanding of the past? The cycles of time within the natural world expand much farther than those of our own human bodies and, once something is gone and there is no one left to tell stories about it, we may not even realize what has disappeared while we were busy being in the moment.

It takes time to know a place. Decades, centuries, millennia. Though people of Coast Salish heritage still live in the islands today, many of us are new here. It is more common for residents, like myself, to be the first generation of people who call the islands home. As a result of the pandemic, more newcomers are coming to the islands with their own ideas of what this place is, or what they want it to mean for themselves. Like I did. Yet, when we overlap the continuation of newcomers with the perceived absence of the people who have been here for thousands of years before us, a strange sort of amnesia can happen. In some ways, many of us are simply babies on the landscape--with little knowledge about the land and its history. This makes it easy to live in a fairy tale.

How many of us have a grandmother who can tell us where the chocolate lilies grow... or the best places to pick berries? With the lack of any land designated for Coast Salish people, and very little obvious indigenous cultural presence in the San Juans, we can be fooled into thinking this place is wild and pristine, and miss the signs that the islands have been inhabited and actively managed for thousands of years before smallpox



Photograph by, Peter C Fisher

tore through the Americas.



Woodland (a forest type containing widely-spaced trees) with an understory of grasses, moss, and wildflowers. San Juan Island. April, 2021. Photo by, Sam Martin

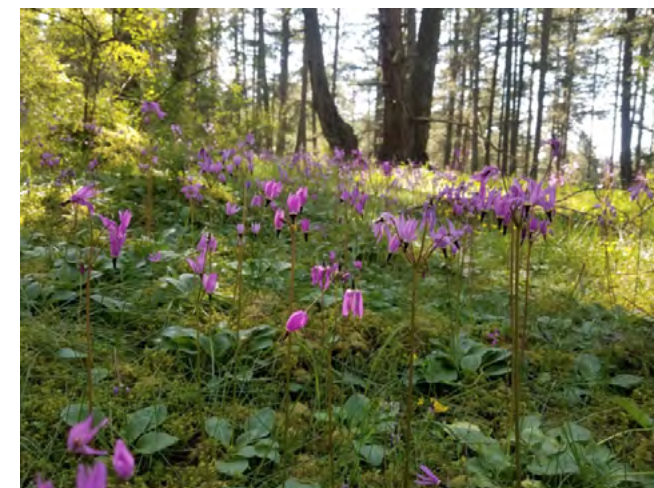
In a recent study published in *Ecology and Society*, researchers in British Columbia describe the persistence of “forest gardens” along the coasts of British Columbia. They documented the occurrence of plants that do not normally grow together in certain geographical locations, such as hazelnut and crabapple. These pockets of food resources near old village sites have persisted for over 150 years and contain a much higher amount of biodiversity than nearby coniferous forests. They represent the possibility of people interacting with the natural landscape and increasing biodiversity as opposed to creating more homogenous landscapes (such as young, crowded forests or wide expanses of Eurasian pasture grasses which can contain very few flowering plants). They are also a small remnant of the work that indigenous people have done in this region, and beyond, to tend the land. The trees have persisted in some areas, though the understory plants are much more ephemeral and vulnerable to change.

The San Juan Islands are home to over 1,400 different species of plants.

This impressive list makes up about 30% of all plants found in Washington State. So, to put a scale on the biodiversity we find here in the islands (technically there are over 400 distinct islands), the San Juan Islands make up less than 1% of the total landmass of Washington State, *but are home to 30% of all species found in the state.*

As a forest and grassland ecologist who has been working in the islands for about 15 years, I am trained to name things and to manage landscapes. I was taught to be somewhat of a landscape detective – to look for clues of how the forest and grasslands have changed over time, to characterize native plant communities, and to work to protect rare species. What plants are able to survive the deer? What flowers do the pollinators have access to? This is captivating work that offers lifelong learning. The drawback is that it can also be a constant study in what has been lost. In 2019, interested in cultivating a different relationship to the land around me (and out of curiosity), I became trained as a forest therapy guide. Forest therapy is sometimes referred to as “forest bathing,” a term that was coined in Japan about 50 years ago, but is a practice humans across the globe have practiced for millennia.

During the eight-day intensive training on Vancouver Island, one of the biggest challenges for me was to notice the world around me without managing it, without naming everything in scientific terms. And also, to try to not dwell on the effects that Euro-American culture has had on these landscapes. What a relief... and what a challenge! Since then, I have been looking for the middle way. How can we balance these two lenses? I believe they both have value.



A remnant woodland on Cady Mountain, San Juan Island. Seen in the foreground is shooting star (*Dodecatheon bicoloratum*). Wildflower species such as these rely on open, sunny habitats and generally do not persist in closed forest conditions. Photo by, Sam Martin

Early European settlers (or shall we say invaders?) brought with them a desire to tame the wild forces of Nature and to stop what they may have seen as elements of destruction, such as apex predators and fire. This is understandable. They saw it as progress. However, 200 years down this road, we cannot fool ourselves into thinking we live in a place that is in balance. It is the rub of this existence, it seems -- that sometimes it all has to burn or something has to die for things to be reborn, and for some species to just persist. To purely live in the moment and accept what is (which is also accepting the ways that the dominant culture has affected the islands through logging, development, farming, etc.), is a quiet, fairly innocuous continuation of colonization...one that we may not even see as humans trying to simply love a place. We may not even see the species that used to be here because there are very few stories about them. Two springs ago, I think I saw one of the last fawn lilies in the Foster Point area of Orcas (where the road heads south near Killebrew Lake). Does anyone else know? I went to look for it again this spring and couldn't find it. How do we know what has been lost if we don't even know what was here to begin with? Has anyone seen a Columbia lily lately? Great camas?



Chocolate lilies (*Fritillaria affinis*) blooming near South Beach, San Juan Island. May 2020. Photo by, Sam Martin

During my year-long training as a forest guide, I so wanted to learn how to Just Be in the natural world again without mourning the losses. But I still wanted to apply the knowledge that I have gained in my life. I kept pondering this question:
How can we as the residents and present time stewards of a place, often as descendants of people who have not been here for very long... how can we

both be in acceptance of What Is and see the beauty of What Is, but also be informed enough to know that the plants that have sometimes come along with us, do not always leave room for the plants that are considered indigenous? And how is this reflective of the human cultural landscape? As I continued mulling over this question in my mind (acceptance vs. active stewardship), I came across a chapter in Robin Kimmerer's book, *Braiding Sweetgrass*. It came to me like a gift, a chapter titled "In the Footsteps of Nanabozho: Becoming Indigenous to Place." As an ecologist herself, with a spiritual connection to the natural world, Kimmerer's words helped me begin resolving this question.

What Kimmerer helped clarify for me is that this question, like Nature itself, is obviously not absolutely one way or another. Complexity is inherent in the work that I do as an ecologist. It is not "accept everything as it is" nor is it "remove all plants we consider not indigenous to this place." It is a more nuanced conversation that can only be had when we have spent the time developing a connection to and understanding of the land where we live. And there is no solution that is appropriate for every location. It is a very site-specific task. The dynamic relationship of fire and weather and disease and cycles...how can we possibly fully understand? Like Georgia O'Keefe's sentiment about flowers:

"Nobody sees a flower really; it is so small. We haven't time, and to see takes time—like to have a friend takes time."

To know a place it takes time. Especially within a culture and time when people are more transient (yet also like to build permanent homes), in a place where new people are arriving all of the time, and many properties are merely second homes for people who may never really have the time to get to know it.

In *Braiding Sweetgrass*, Kimmerer writes about the plant, *Plantago major*. The people of her tribe, the Potawatomi Nation who speak the Anishinaabe language, and many other tribes in America, call this plant "White Man's Footsteps." It was given this name because it followed the white man wherever he (and she) went. It grows low to the ground and is rounded in shape, almost like a footprint. Also known as plantain, this plant

contains helpful, every-day medicine and also *tends to leave room for others*. Conversely, a plant like Scotch broom (initially brought to stabilize soil next to highways), taken out of its native habitat, can completely take over prairies and rocky balds- which are some of the most diverse ecosystems in the world. They are also some of the rarest. In her discussion about plantain in terms of indigenous plants vs. immigrant plants, she writes:

Our immigrant plant teachers offer a lot of different models for how not to make themselves welcome on a new continent. Garlic mustard poisons the soil so that the native species will die. Tamarisk uses up all the water. Foreign invaders like loosestrife, kudzu, and cheat grass have the colonizing habit of taking over others' homes and growing without regard to their limits. But Plantain is so prevalent, so well integrated, that we think of it as a native. It has earned the name bestowed by botanists for plants that have become our own. Plantain is not indigenous but "naturalized." This is the same term we use for the foreign-born when they become citizens in our country. They pledge to uphold the laws of the state.

Maybe the task assigned to Second Man [newcomers to a place] is to unlearn the model of kudzu and follow the teachings of White Man's Footsteps, to strive to become naturalized to a place, to throw off the mind-set of the immigrant. Being naturalized to a place means to live as if this is the land that feeds you, as if these are the streams from which you drink, that build your body and feed your spirit. To become naturalized is to know that your ancestors lie in this ground. Here you will give your gifts and meet your responsibilities. To become naturalized is to live as if your children's future matters, to take care of the land as if our lives and the lives of all our relatives depend on it. Because they do.

Perhaps as current stewards of the land, we can use the lesson of White Man's Footsteps to show us how to become "naturalized" to an area. How to leave room for others, how to provide medicine, and how to take care of a place. It is important to understand the differences between various plant species and their effects on native species. And, in addition to understanding the dynamics of individual plant behavior, so too should we be aware of the different types of habitats (forests, wetlands, prairies, rocky balds) and the important functions that all of these habitats play in maintaining a diversity of beings.

Though there is a great deal of talk about trees being important for carbon storage, a study published by researchers at UC Davis in 2018 postulated that, in a time of rampant wildfire, grasslands may be a more reliable carbon sink than forests. In some instances, depending on soil and aspect and water availability, it may be better for the Earth for us to sow native grass and wildflower seeds than to plant trees. This is why it is crucial to learn as much as we can and to reach out to people who have developed a relationship to a place, through time, in order to better understand the natural world around us. What is the right thing to do for species diversity and climate change resilience may be different on two different sides of the same mountain.

Before Europeans came to Washington state, there were vast prairies and oak savannas that extended south of Seattle, near Tacoma and south of Olympia. The Willamette Valley of Oregon was home to huge native prairies containing species now considered quite rare—species of butterflies, flowering paintbrush, and multitudes of birds that rely on these habitats. Within these amazingly diverse ecosystems of grasses and wildflowers (and soils that can store massive amounts of carbon), grows a plant called camas (*Camassia quamash*). Camas has been an important food source for native people in the Pacific Northwest, especially before Europeans arrived. A member of the lily family, it provided an important source of carbohydrates to the people here and was actively cultivated for thousands of years. When Lewis and Clark first came across a field of camas, they mistook the blueish-purple flowering plants for water. At first glance, they believed they were looking down on a body of water.

In the San Juan Islands, one is more likely to see its larger cousin, great camas (*Camassia leichtlinii*). Though our culture has vast supplies of carbohydrates at the ready, not knowing what camas is or what it looks like, I imagine might be like someone living here in 300 years that does not know what an apple is nor has ever tried one.

Like many wildflowers, camas needs an open habitat in order to survive. It needs sun, just like madrona and Douglas-fir seedlings. Most wildflower species need disturbance, which historically often meant fire. The indigenous people of this region used fire as a tool to keep meadows and

oak savannas open not only for camas production, but for a myriad of reasons such as providing better edge habitat for deer and for making travel easier across land. As Europeans moved in, well, as soon as the diseases they brought began to utterly decimate indigenous communities, the fires became less and less frequent (and in some places stopped altogether); the forests marched into the prairies and so did non-native pasture grasses, sheep, agriculture, and eventually highways, strip malls... and non-native plants.



Great camas (*Camassia leichtlinii*) blooming on Jones Island. May 2021. Photo by, Sam Martin

South of Olympia, Washington, a stretch of native, mounded prairie became completely overtaken by Scotch broom by the early 1990s. The Nature Conservancy, realizing the immense loss of species that was occurring, began Saturday work parties where volunteers removed Scotch broom by hand. After about twenty years of work parties and sweat and labor, the expansive prairie in that area is mostly cleared of Scotch broom now and indeed looks like water when the camas blooms in May. Local tribes are returning to this prairie and holding traditional ceremonial feasts where they harvest camas and sing traditional songs. I use this story as an example of what can happen if we accept all plants as having “a right

to be here,” and what can happen when actions are taken to remove a plant to preserve significant biodiversity as well as culturally-significant native foods.



Common camas in full bloom at the Glacial Heritage Preserve near Olympia, WA Once covered in a thicket of 6' tall Scotch broom, camas blooms returned after a 20-year effort started by The Nature Conservancy to eradicate the invasive shrub from this native prairie site. Camas bulbs were not replanted, they lay dormant in the soil awaiting the return of sunlight. Photo by, Sam Martin

In a time when there is a greater willingness to honor indigenous cultures and perhaps, for some, a hunger for a different way of life, we can honor these cultures by protecting the biodiversity that still hangs on in areas where the deer can't reach, but was once likely far more abundant across the landscape. We cannot go back to a certain time or rewind the clock, nor should we. For we are here now. But we can work to maintain habitats for certain species. If most of the rocky balds which have historically been home to wildflowers and grasses get built upon, perhaps we should be creating more open habitat in other areas. I say this as a descendent of Europeans living in unceded Coast Salish territory in what we now call the San Juan Islands of Washington state, where my culture is so very new to this part of western North America. There has been very little time to understand the complex, dynamic interplay of plants and animals, fire and weather, and human needs. Perhaps just realizing this is the first step. Going through the training of becoming a forest guide offered me a very welcomed opportunity to be present in Nature in a way my heart craved. For me, the practice of staying in the moment, noticing What Is, and not trying to change it has been a true gift. It is the work (or rather, the non-

work) I needed to do to feel more connected to the world. I also think that we as island dwellers are stewards of the land, and this means being informed and developing a deeper understanding of how human actions affect the more than human world around us – something that may take more than a lifetime to really develop. Therefore, we need to lean on elders and writers and people who have studied a place, whether it be the member of a local tribe who carries traditional knowledge, a scientist that has studied the ecology of a given area, or an elderly resident who has walked the same trail for forty years. The gift I received during the training is the relearned understanding that I can sit in the forest without naming, and without managing, and hear the silence and the song underneath it all, and to feel the expansiveness one can find in liminality; and that I can also walk through the same forest, the same meadow at a different time as an informed steward – with a protective eye to the native species who were here long before I set foot on the island.



Nest of ground-nesting bird species. May, 2020. Photo by, Sam Martin

Samantha Martin is an ecologist who has been visiting the San Juan Islands since 1995. After living on Shaw Island for 5 years, she and her family relocated to Orcas Island where they currently live. Sam received her Master's Degree in Forest Ecology and Soil Science from the University of Washington in 2008, and has studied forest and prairie ecology in the Pacific Northwest for twenty years – with a keen interest in rare wildflower species. Sam currently works for the Ecostudies Institute, a non-profit based in Olympia, WA, and also runs a small consulting business, Field & Fern, which was created to help private landowners in the islands better understand and manage native species on their property. She is a mom of two and is also the founding member of the Orcas Island Huntress Guild. In 2019, following a daydream of walking in the forest and drinking tea with others, she became a certified forest therapy guide through the Association of Nature and Forest Therapy. You can find her at orcasfieldandfern.com.



Photo by Ayn Gailey

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Photograph by; Peter C. Fisher

Buckhorn Beach, 1975; Panatomic-X ASA 25 fine grain film; Nikon Nikkormat with 28mm lens





A mix

by Kaitlyn Aurelia Smith

TRACK LIST

Claire Hamill - Awaken:larkrise

Joe Hisashi - flower moment

Maggi Payne - gamelan

Michele mercure - beginning

Rimarmiba- the one that got away

Uakti - fogo

Fernando falcao- revoada

Carlos Maria Trindade - blu terra

Clifford white - first born

**Well Body,
Well Earth**





By Libi
Geddes





I offer you, *SOURCE Paper* reader, my interpretation of the cards' meanings.

I invite you to consider them and feel if they resonate for *you*.

Tarot
Deck
by
Uusi

BEGIN

RELEASE

CONTINUE

Community Tarot Consultation by

nik schulz



R
E
L
E
A
S
E

KING OF WANDS
reversed

Maintaining society through action and will

We are naturally positive, optimistic, and honest. As a community we know what's best for our own welfare. A reversed card shows nature encountering obstacles and defeats. In this case, we become more tempered in our approach, more understanding. Also a little bit harsher in the face of life. In this position the card suggests we let go of this way of being, and of the obstacles and defeats themselves.



BEGIN

IV of SWORDS

The structure of intellect and thought

Here, the cards suggest we rest, retreat and withdraw for the purpose of healing. (Perhaps our defeats mirror our spiritual and emotional pain.) A reading suggests shutting ourselves off from that outside world until such time when a different outside energy awakens us.

C
O
N
T
I
N
U
E

III of WANDS
reversed

The full expression of vitality, fire, and life energy

The cards here suggest that the failures we've faced in our explorations, due to problems greater than we hoped for or expected, be an impetus for detachment and reflection. We may find that our memories disturb us. After this reflection we may do well to become involved again in our local environment.





through
crawlspaces
and neap tides,
fissures in the
greywacke,
wavelets and
the pleural membrane of
your earthy heart

in the ochre
and limestone euphoria
of wet rain and
spring, shucked
into an archipelago of
eddies and orbits
I slide between
circles
without shadow
in the salish sea



WATER



By Lydia Chloe



The Great Union

by Jennifer Moonbrick

Mother Nature. Gaia. Hedgewitch. Herbalist. Witch. Moon Blood. Moon Cycle. Menstrual cramps. Goddess. Priestess. Sister. Fertility. Caretaker. Dramatic. Hysterical. Emotional. Hormonal. These are all words that belong to the collective descriptions of the female body, mind and spirit. Within an institutionalized and patriarchal society, women experience oppression, similar to the lands that have been raped, pillaged, depleted, misappropriated and exploited. In the Book of Genesis, Eve bears all of the burdens for humanity's wrong doings. Ideally, we would live in a world where humans live in unity, without hierarchy based on gender.

In *Politics*, Aristotle delineates a clear hierarchy between genders by stating, "All classes must be deemed to have their special attributes; as the poet says of women, 'Silence is a woman's glory,' but this is not equally the glory of man." (132). Throughout history and within our current conditions, women are viewed as secondary to men; that within silence there should exist beauty. What is silence and is there strength in silence? Do men fear silence?

As a woman connected to the ebb and flow of tides that are governed by the lunar cycle, it is impossible to be disconnected from the natural world's vibrational resonance and feel the affects of humanity's destruction upon her sacred embodiment. The silenced voices in nature that exist in all parts of the world, enter the stream of consciousness in the female body as a way of streaming plant consciousness, a tool to deeply listen to the pain and suffering of our greater humanity. It is often that I find myself sitting in communion with my earth mother, allowing her to comfort me from a place of complete non-judgment and solidarity that we are traumatized beings, reaching out for connection. The longer I sit with her, I begin to match my breathing patterns and feel the moments where it is hard to take deep breaths. Then there are the moments where our thoughts meet and our breath is synchronized again. If these synchronicities are more female in nature, and every being embodies the feminine within them, then reverence amongst all creatures for the sake of unity is necessary for the continuation of our species to survive in this world.



Photograph by Jaime L. Beechum



FEARLESS
BELONGING

Meditation by Katie Gray



In CONVERSATION

A captured moment between two women

It is all too rare to find a mentor and friend in a world with loose ends. A bright being, elusive, wondrous and true as the rain. This is a conversation captured between two islanders, oceans apart. A conversation of weather patterns, water usage, generational acknowledgment, cultural capacity, soil practices, re-rooting after transplanting, the opioid issue, teen health and visions of The Commons.

*Like dew drops released between the petals of an unfurling flower,
the wisdom was caught with open hands.*

Enjoy

Hello

Hi

Hi, how are you?

I'm doing well.

Where in the world are you?

I am on Maui, Hawaii.

I am up country, have you been here?

I've only been to Maui once, but I've spent more time in Kauai.

So we have a home up, way up high, 4000 feet. It's really spectacular. Our rooster.... our hen just gave birth to 10 little chicks, and I'm watching them all learn how to eat.

So precious. I was over at the Lum's the other day and they have so many baby goats everywhere. There were triplets born while I was there. 'Tis the season.

It's really special isn't it?

It's really magical here. It's feeling good here.

I heard that it is nice and warm.

Yeah, it has actually been quite hot here, and starting Friday evening we got rain and it rained all day Saturday.

Thank God.

Not a heavy rain, just a light soaking in rain, throughout the whole day. We got a little break on Sunday, but it rained almost the whole day.

That's so great.

It is kind of humid, the sun is out and the clouds are big. The ground is happy.

When I was told how hot it was, he asked can we get the sheep sheared? Oh my god, that was two weeks ago And I thought, that is the earliest ever...

Is it?

Oh yeah, we don't shear until end of May.

Wow.

Yeah, but just how you said, we got a little rain that makes me super happy. By May the water is pretty much stopping. It use to be it didn't really subside until July 4th. It's that cornerstone you know. But now... well I am just so happy we got rain in April, because it is so telling that we are going to be okay you know?

Yeah, I was getting a little worried. And I don't really know. My small experience here, just not having rain in April, was alarming. If it stays like this we are in trouble.

Yeah, May can be like that. It can be super super dry. June it can rain a little bit, and then we really suffer all the way through September. And that has been a pattern on the island because that island, we are really on stone. It is really shallow sub soil. There is not a lot of soil. It just sheets off. Unless you are collecting, sometimes I think, that is why there are so many ponds. They catch off their roofs, the wells are shallow. We have run out of water on the farm at least 20 times, but we catch. Oh God yeah, we catch. I think you and I talked about this before. And we are super conservative. I think it is when you have groups up there of young people and they don't really know how to conserve yet so that is all part of the teaching. So when we run out, we give them this whole story, and we do this math lesson. This is 14 year olds, They convert it, and they do all of it themselves. Then they get here, and if they don't do what they learned and we run out, well we are like, no one is showering for a week.

Right. Driving in the lesson.

And they all go home grateful. It is uncomfortable for them to imagine that water isn't going to come out of the spout. But I think as more and more people move to Orcas we are going to run into more and more issues, and I think you are already sensing that.

Yeah, defiantly. I've attended a few meetings around the housing situation and water has been brought up in that conversation because again, kind of how you are saying about the 14 year olds, you have people that come from other places where water maybe a little more plentiful, or then, they just don't have the knowing of the place, how to conserve water. It just hasn't been worked into their practices, so when they come and visit and they use.

It is such a catch 22 also, what has happened in a lot places, and now including Orcas, is that they depend on tourism and once that happens, you don't want to give tourists an idea, and this is pre-Covid, because now it is completely over now. Now

everything is bought up and they are drilling into the aquifer. But pretend that is not there. On the conversation side, it's really hard, you don't want to scare people, yet what makes places like this and that so healing is that the vibrations are so high, and that is consciousness and that is practice. Like you said. The air bnb and hotel, all that has somehow lost track of water.

Yeah, and just bringing that back into focus. I feel like having the avenue of the paper to pull that back into focus is helpful for me.

That is so important. So important Especially how I imagine and sense how you are doing it which is artistically, because then people don't feel judged. That takes a special person to bring that in. I think Katie has a lot of that with her working with young... all people, just how she has transmuted her challenges through music, through sound, through her body, through now her words. I haven't read anything she has written, but... I had this incredible woman here on Saturday and she is, and I am still trying to digest her wisdom. She is only 46 years old, Philippine- Chinese, Irish, Bask decent.

Wow

She is another one of your, this young.. the reason I am mentioning her is like you and K and now this other woman Jasmine I've met in that generation. That are doing incredible things., incredible. Bringing in information in a way that you can hear it, you can hear it, you can digest it, you can feel it, and there is no judgment. You know my generation there is a lot of judgement and I work with that as a practice. It is actually in my muscle memory. And I know it is a constant ongoing practice and it can be overcome, and it is just to say I don't sense that in you, in K, in this woman Jasmine, and I am just in awe of these young women who are only 20 years younger than me and I am like yeah! yeahhh Thank you Goddess, thank you God.

Well thank you, for that generation too, to be given those judgments and have them installed in you and the recognition to transmute them into open space. Because that open space, allowed us, as a younger generation to step further into what is the more harmonious way of approaching.

Right. Yeah, and I share this with my husband all the time. As far as mens work and women's work, and he is 75. And he is working with people from 60-down to 20 and mentoring hands on with all aspects of how to bring story through film, in a socially responsible, and ethically, and not that they are separate, but it is starting to show up in our life, again, again and again. That these 35-50 year olds are actually being able to take hold of that, like you said, that shift that we were able to create, we didn't know it, we weren't doing it this consciously, on the foundation, so they grow deeper, go down deeper into the root system. So it does take all the generations. One

of the things just absolutely love about Hawaii, is that, that practice of generational acknowledgment is in their daily life. They eat it, sleep it drink, they don't even walk around not thinking that land holds the elders and the ancestors. I haven't spent a lot of time around American Indians, but like that. But there is no anger. The transformed young people that have done a lot of work, I think they were angry in the seventies but you don't sense any anger. I don't t least, and maybe I'm just not in the thick of it. So what happens, is that we get to benefit from that. Think about it. I am 400 years away from my ancestors and removed geographically. Like when we are talking about Orcas, we have to do the geographical math. Otherwise it is easy to forget that. Well, Who was there? how long ago? When did they get removed? And how do make sure they can have a sense, that Europeans have a sense for rightful action. And I know we have lots of conversations around this. Who is the voice of the First people. See here, they never lost their voice. It was hidden, it was buried, but they never lost it. There is something really enriching.

You aren't going to know a place until you are living with it.

I am curious to hear your observations about this place, Orcas. How you introduced yourself. Who you sought out to introduce your self, not saying a person necessarily.

That is such a beautiful, powerful question. I practice something called geni-loci, genius sub location. It is a way of inquiring into, it is Goethe practice, out of Goetheian science, there is a practice called the geni-loci. So I did this. I don't know if you want to know, I did that. Every time I am invited to some new place, I will undertake that work.

You go through the four kingdom, the mineral, the plant, the animal and the human kingdom. After you do this work a lot, you can go to a place and immediately know if you are meant to be there. So I did this work 20 years before I moved to Orcas, and the Realtor was taking us down this dirt road, and I asked them to stop and they said, of course, sure. And I got out, put my left foot on the ground and it just shot through me as a yes. Mark didn't know anything about this work 20-21 years ago. Mark and I have only been together 21 years and we bought that property pretty shortly after we started dating. He was just getting to know me. He just knew that I was a Steiner teacher. You know, he didn't know me personally, deeply. So that is an example of this practice you'll know where you are being drawn. It's like a compass. You are a sailor, so you know how to follow your North Star, I'm talking fugitively. I can write that up if you'd like.

We have been practicing that as a faculty with the school that my husband and I founded for work with autistic youth. They aren't young, they are 21-30. What happened was the faculty that wanted to do the work, they couldn't pierce how to problem solve a social issue that kept re-emerging, which was ownership. "That's my

classroom, these are my students." Very typical in teaching where there is a claim on spaces, and because of that there was so many blocks, creatively, I wasn't asked to come in and do this work, so I did it with the faculty, not the whole faculty, because it is just deep esoteric work, just the five faculty that have a background in Steiner education, and you don't need to have that but you do need to have the interest. And what was reviled was that the, and this is after six weeks of intense spiritual research. At the end of the sixth week, what started to happen is that the individuals that were there for self centered purposes started acting out. I'm not talking about the kids, I'm talking about the faculty. They started acting out and one by one they left the organization. And this is brand new, just two weeks old. Just as of Friday, one of the real trouble makers just left the organization. And I truly believe that the Spiritual world sees people who are here to do work of service. And when you are not, if you have a practice, if you don't have a practice and you are here for self pleasing, selfish reasons it won't get reviled to you unless there is a practice in the culture.

There it is.

And in the early days of Orcas, there was way way way more of that and we have lost our way. We have lost our way.

I just wanted to point out that. That we have lost it in our culture. We don't see it anywhere, we are not taught it, and it is not woven in, and how do we recognize it. These are all questions I ask myself.

That's the thing see. Once it is not recognized by the human soul, or Spirit, it disappears. It's like sailing. Once that goes away, it is gone. Someone can teach them selves that. But if we are talking about a massive cultural capacity to act in ways that build consciousness for the Earth, and that disappears, well, this is the result.

Yeah.

What happens is you overbuild, you waste the water, it just goes on and on and on. This sweet woman named Jasmine who I just met on Saturday, she is real interesting. We were giggling the other day about how fragile we all are. And she said, What happened to us not asking her (Earth)?

Yes. Inquiring... What do you need? What can we do for you?

Going back to the original question. How did you introduce yourself. I mean even that formulation is huge. So on a spiritual level I did the geni-loci. On a physical level, I stayed way under the radar for 3-4 years. I only sat with local kids that grew up there. Not even kids, I was just turning 40 and they were 25. And in those days, there were huge gatherings, and there might still be, where people would get together and

drum and dance. Make big bonfires, and there was a lot of that. Mark and I would somehow find out about a gathering.

The other thing I realized, that could help fill out that question is I, after living there two years, I realized. This is before the farm, this is on 1000 acres on the sound, in a 600 square foot cabin. I realized the Lummi's are water people, they are not land people. I spent a lot of time in Japan as a US Athlete, and I learned the from the Pacific rim, these people live on the water, they don't live on the land. They don't eat deer, they eat fish. And when I sensed that, something shifted in my relationship to the island. Which was, Oh, we are land, I am from land, County Quark. My Dad was a boat builder, and my Grandpa. I'm from an island, of island. And then we moved to the Great Lake Erie, but I am a land Lover. I'm not Asian, I'm not of the Sea. And then when I put it all together.

Because when I was here, I would do programs from the top of Haliakla, all the way down to sea, but when I got to Orcas, the children taught me, the 7-9 year olds, no Maureen you got it wrong, You have to start from the Sea and go the Mountain. I was totally turned on my head. I was like Of course. And the way the taught me, was not by installing the curriculum on them, but by watching where they were drawn.

Oh I see. They didn't say it, they just showed you.

Yes, the just moved it.

That is a little piece of what I was trying to touch on. Navigating yourself, as a person of Land, from a different place and then coming into and finding a place where you can relate to this Land in a respectful manner. And it helps when you know where you came from. Not even just your parents and grandparents, but beyond that. Tying that in with the culture, and how we lost that. I was having a conversation with another friend the other day, and she was adopted and I don't know much past my great grandparents so you feel like you are kind of cut off at the trunk, or you don't have roots and that is where the culture comes from. How do you draw those out?

What we can do when we don't have those links anymore, because our body is so permeable, because the intrinsic wisdom of the body, listen and test it, like muscle testing, and she is never wrong, our body is never wrong. Now our mind, our feeling life our emotional life, let me take that back, it could be, if there is trauma in the body. It's big stuff, to heal the trauma, by doing the work, listen and be drawn, and take enough time to be honest with yourself.

It feels like the practice to getting to know that land is a part of that healing

That is so accurate, and that is the process. The process of doing that work is the

healing. If you have consciousness of one, like the Tao consciousness, universal consciousness you could be anywhere, because you are everywhere all at the same time and do the work. At the level I am at, I need actual material. I have to work with matter, I am not that elevated. I need the fire, I need the soil, I am still at that very material level where I get healed through the work of transforming matter. I know there are many people who don't need that.

How does that show up in your soil practices?

That is a fun question too. I can give you some examples... When the soil has been left to its own environment, to do what is its natural gesture, and we haven't augmented it. Let's take Orcas, on our little farm, it was fertilized with commercial fertilizer for 30 years. There was a woman, sweet woman, and she grew flowers and she sold them. Nothing caustic, liquid nitrogen, it would grown these showy flowers, we aren't talking about seeds, nothing native just something that would grow in that climate. It took me seven years to get the soil to recognize itself.

And how did you do that?

First by letting it go fallow, and seeing how depleted year after year, and allowing it to be depleted to see what it was asking for. So I brought in nettle, so I looked in the forrest, and I looked and I looked all around to see what lives here. Ecosedem, Horsetail, thistle, yarrow, these incredible medicinals. And I would bring them in and make a tea, you know just to poeticize them and I would spray, or sprinkle or dump, doesn't matter. I didn't even do compost up there and it took about three years for it to recognize its original DNA. By bringing from the forrest perimeter back to the land. You know before the farm was there it was the forrest. So kind of inoculated it with its own.

We were just talking someones roots only goes to the trunk in her biography, or your to your great grandfathers. Okay there is some reason you are drawn to the water, that is in your original DNA somewhere, maybe, maybe it's not, maybe it is something you needed to go do and experiment with. We can find our roots, by living, and this is huge privilege, by be able to live the way we are being told to live in our soul. And you can do the same thing with soil. And in my work in education, That is what I do in education. I don't tell the kids what to do, or the teachers. It is an offering. And they can say no, and it isn't like I don't have a plan. It is a bit like being adrift on a boat, you are going to go somewhere if you are going to survive. You could sit there, you could, and you will starve, unless you have a way to get fresh water and a great relationship to the fish but, you know what I mean. For me, it is a particular way to relate to sentient beings. Is to listen and allow and observe and not change it right away.

Like I am looking right now, all this dirt is soil, it is all soil. I am not use to red. Red, red, red, and the chiropractor told me this morning, after she did body work on me, You've been uprooted. I can't believe you just said that, I just had my wisdom teeth pulled literally yanked out of my head, she told me the all right foods to eat. So I went to go see her because I have this pain in my hip, it is so de-habilitating, it drops me to my knees, and I have never had it before in my life. I can be walking and it can just absolutely... it is like an ice pick coming right into your hip bone. Never ever experienced anything like that before in my life. And I know this body worker that has helped with this sciatica pain and she recommended this woman, I went to her, barely could get there and she is just talking about red. And I'm thinking, I hate the color red. I can't wear red. You need to wear red. I don't wear red. Well then, just get into red dirt. And I am at this house that is built on the Hauliakila crater, about 20 feet down. Yeah. Getting more and more and more grounded. Your root system has been blocked.

And you and I are talking about our roots. Being able to listen to what is missing.

So now after years after doing that work on the little farm, now we have an abundance of potentized, deeply nourished soil.

Because you listened.

Yes, and didn't try fix anything.

You know in our school in Sacramento, there is a lot of people that come towards us and want to work with us because they think these young kids need to be fixed. And I just say, they are perfect. They don't need to be fixed. Their created out of God's image, I don't say it like this, but there is a lot of people in special education that believe that they are there to fix them, or give them opportunities that they wouldn't have otherwise and okay and that is okay, but they impact them instead of getting to know them. Having conversations with them, listening to them, observing them, just leaving, can you just leave the tree alone before you prune it. It is pretty tricky stuff, but you know...

So I left that land alone, long enough to where it was screaming at me and then I just okay. I'm going to bring in some, what is in my environment. Here is the sad thing about that. Most people don't have that ability to go from their front yard, go off to the right for a mile and draw in the elemental forces that were there once. You know. They just don't. And that is part of the big plan. Separate everybody, give them their own little house, have them believe it is theirs, and on and on and on.

I've grappled with land ownership for years. And it come to the commons. It comes into the space to work in a rooted space with the elemental teachers, but with the human world with

these open communal spaces, just the culture that comes from that alone. I am just sad that it is not here anymore and I want to recall that space again.

I really believe that is primarily one of the reasons young people just check out. The 15 to... right? they just go uh uh, no way grappling this, there is no way of rectify this, I just have to leave.

I relate to that. When I was a teen, I just totally checked out. You just don't know what to do. I mean, I was in the middle of the suburbs. I would watch whole hillsides be built upon with shitty architecture and mini malls and you don't know what is wrong or what your body is feeling. The sadness that is happening, you just don't even know.

Nope. Especially if no one in your immediate surroundings is embracing that change. You know what I mean. I was just shattered by the time I was 15. From 0-5 I was in Ohio on a Great lake and then I came to Sacramento in the suburb, like you, was like What is going on? It didn't seem to bother anybody else. I didn't know if something was wrong with me, or if I don't belong to this planet, or those kind of conversations that are so vital for mental health.

When I had this tooth pulled last week, it was infected and they gave me three doses of anti bionics, and 2 refills of hydro coding, that is a narcotic. Excuse me doctor, no offense, I will not be taking this, I don't want to take this. And this is what his rational was, and this was on a Friday, if you suffer pain between now and Monday, I can not help you so please take it just as an emergency. I just thought, what, where, how did you get brainwashed? Wow, you know it was like \$180, just ridiculous. That was the very drug we just worked with a young girl. That was the drug

I have heard about that particular issue, both locally and worldwide. It has come through a conversation here, and I just perked up to it because I have a soft spot for young, probably women, a little sensory of myself at that age, that is where people exit. At that fragile age, and how to rework that so people don't go towards numbing the pain, they go towards what is causing the pain. Being able to navigating a smoother, more beneficial pathway because it radiates out into their environment that way.

When you described the community you'd envisioned being in, with shared space. I've always thought, I've always tried to, I didn't try, it just asked me to create that for young people. And the more we can do that and be really specific to what we are doing. We have an interesting dilemma the non profit we own and run, don't put the message out too big or it will scare them off, which is reconnecting to nature, self, other and community, you know it is a Steiner based thing. And I have really struggled with that. No, you get the messaging right. But you see, here is the touchy part. It is not those young people that are going to sign up for you. It is the parents, that are desperate. I would love, somehow to have a community of people, like

yourself, really think about how to change that dynamic. What is it that is going to get a 14 year old. And as an example, More of those, here is engagement with the equine, here is engagement with....

growing food.

And this is why, so we can have a full picture again. We are not whole without all the elements and all the kingdoms in our life everyday. And somebody, someday, will teach that in school. That will be part of their curriculum in public education. I know it will be. It's not me, I'm on the other side. It will be someone.

That's beautiful.thought. That's a beautiful thought.

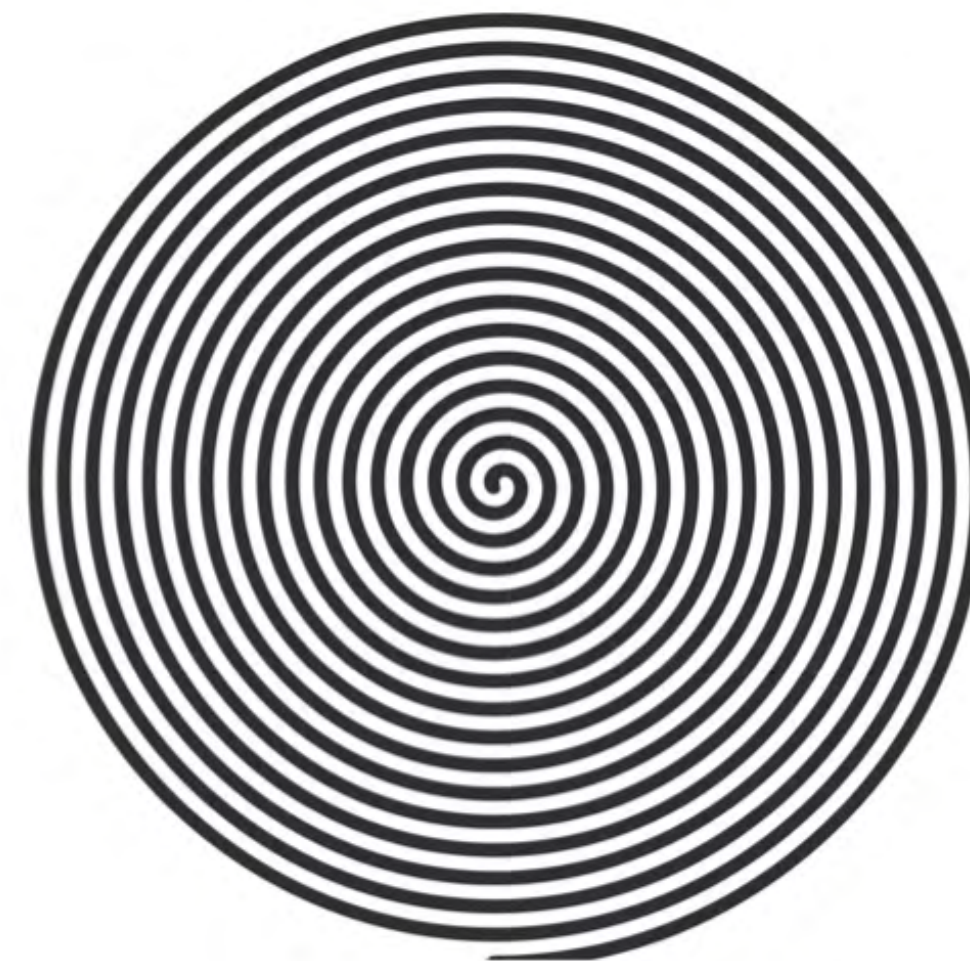
I really believe that. It's part of our journey.

I have thought about that a lot. And it is interesting because I don't have children. This last year, what wreckage schools have gone through. But at the same time witnessing the calling in of what is needed from teaching. What are the kids really learning, and how is it really benefiting them. Showing where the holes are in the teaching.

Yes, Yup.

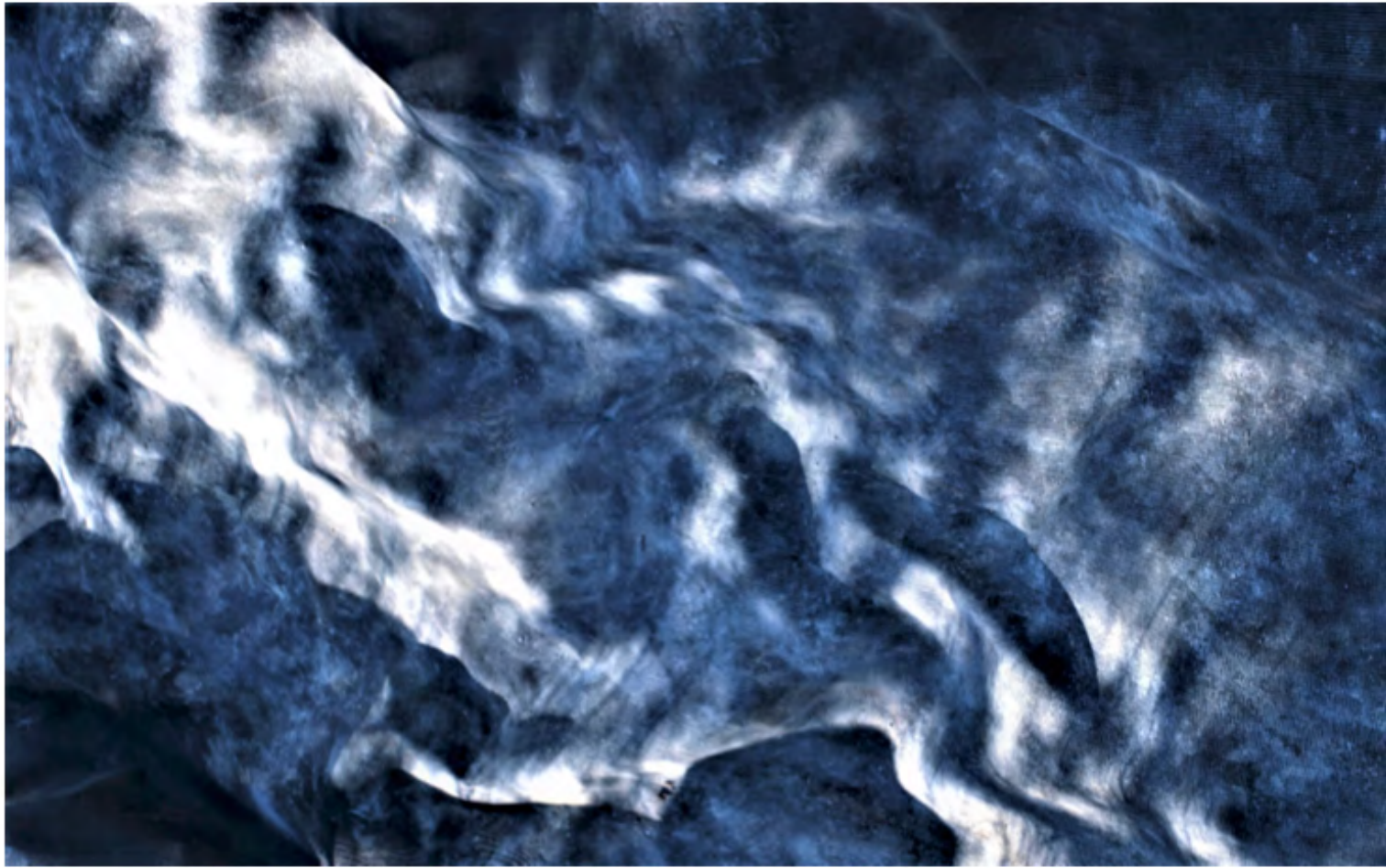
Those kind of thoughts, of interactive teaching, would be so beneficial to future generations. Those kids are the next generation that will be caring for place. The sooner the better. Because the older you get, the less malleable you become unless it is a practice, like you said.

Yes.



An evolution of our perception of being

LIGHT + SHADOW



By, Norris

Norris Carlson is an interdisciplinary artist.
She and her husband Peter live and work on Alala, a small organic farm and orchard on Orcas Island.





PASSAGE

By Earl Moonbrick

up on the wind
I saw (impossibly)
a shed snake skin
seemingly swimming as sun-glint played
on its scales
from the haze
at the edge of my vision
it blew in
lazily twisting
on warm currents
then just above me (again impossibly)
it circled circled itself
orobosed
in an updraft unfurled and
continued . . .
. . . did I fall to my knees? . . . in a sense I did
. . . for what wonder? what riddle? what omen? what vision? what specter? what
demon? what gift unribbons?
. . . what visit is this?
dragon-ship
from ghost-lands
of animate-dead

CASCADE CREEK

San Juan Preservation Trust



Photograph by Peter C Fischer

JUST A MOMENT

A Film by Michael Noonan for San Juan Preservation Trust

Michael Noonan is an independent filmmaker, living on San Juan Island. He volunteers his services to the San Juan Preservation Trust (SJPT), and to the San Juan County Land Trust. Over the winter of 2021, he helped the SJPT develop a series of Just-A-Moment videos. These films provide glimpses of nature here in the San Juans, as seen through the eyes of local experts. This is the series that included a short segment about Jenny DeGroot's work at Cascade Creek. The overall goal of the series is to inspire a love of nature in members of our local community, thereby promoting a conservation ethic.

At present, he is working on a longer film that celebrates the accomplishments of the Land Bank in preserving the unique beauty of the San Juan Islands. It is this longer film that will include extensive coverage of the ongoing work being conducted at the Coho Preserve by Jenny DeGroot and Peter Guillozet. As the only creek in San Juan County that hosts a wild population of breeding salmon, the importance of Cascade Creek could not be overstated. That single location on Orcas Island not only exemplifies the many challenges that wildlife face in this modern age, but it also illustrates the conservation successes that dedicated organizations such as the Land Bank can accomplish.



FOLLOW UP QUESTIONS FROM SOURCE TO JENNY

Note: Jenny is answering this outside of her work capacity as a consultant for the SJC Land Bank, and her answers are hers alone. She is also not a water rights biologist nor a hydrologist so is answering these questions to the best of her ability:

SOURCE: Can you expand on the importance of keeping water flow in Cascade Creek for the Coho salmon?

Coho salmon need year-round flow in Cascade Creek like other watersheds within the Salish Sea to survive. It may seem obvious that fish need water, but most people don't realize that Coho Salmon and other wild fish like Coastal Cutthroat Trout spend a good part, if not all, of their lives in freshwater and need year-round flow to rear and spawn successfully. Salmon need enough cold, clean oxygenated water to move up from saltwater to their spawning grounds to hide from predators, to feed on drift and to access different habitats within the creek at different times of their lives. Cascade Creek has the protection of Moran State Park in its upper reach and the San Juan County Land Bank (Coho Preserve) at its lower reach, but land protections alone don't ensure that salmon have enough water to survive, since water is often withdrawn and consumed in the watershed well before salmon have a chance to access it. Sadly, I've seen the creek dewatered and documented the subsequent loss of more than half the salmon rearing in the creek at this time. Even if the creek isn't dewatered, we have learned that there is rarely enough flow throughout the year for salmon to actually thrive, given today's multiple demands on the watershed. This, ultimately, has repercussions throughout the watershed and the Salish Sea, as salmon are a keystone species, and other species such as orcas, American dippers, seabirds, etc. largely depend on them for their own survival.

SOURCE: Can you educate us a bit on the hydrologic cycle of the island and region?

Compared to Seattle and most of Western Washington, the San Juan Islands receive far less rainfall (roughly 10 inches less) throughout the year. The islands experience a rainshadow effect where precipitation cools and deposits on the mountainsides of the Olympic Peninsula to the south and Vancouver Island to the west, with less rain falling on the San Juan Islands. Less rain, locally, means less water for all our water uses and less water ultimately retained in our watersheds for salmon. We also don't have the mountainous peaks that hold precipitation as snow pack and releasing water slowly as snowmelt over the summer months like other parts of Western Washington. Bedrock is also the predominant substrate in many parts of the islands, such as the Cascade Creek watershed, so water retention is also problematic. For islanders, this means we have to do a better job conserving our water, particularly with the

projections of longer and drier summers to come due to projected climate changes, and to prioritize water with the idea that it is a finite resource.

SOURCE: How is water regulated in the county? Is it different for Orcas Island and in each community?

Water is considered to be owned by the public and regulated by the state. It is established in Washington State with a "first in time first in right" prioritization. Similar to old mining days, the first person to stake their claim on a water right is the first person with the senior-most water right for that watershed. For the Cascade Creek watershed, the senior-most water right is established from an 1880's water right when Robert Moran purchased a lumber mill that diverted water away from its natural watercourse of Cascade Creek for pulp production, which Moran later used for power production. Today, this senior water right is still held by the current owners of the Rosario Mansion. Other water users within this watershed include those for the communities of Doe Bay and Olga.

SOURCE: How are water rights distributed and accounted for?

Water rights are distributed by the established first-in-time and first-in-right prioritization and through adjudication, legally resolved in the courts of the state. The water in Cascade Creek was adjudicated in 1978, well before anyone had a clear idea what all the needs of the watershed were, particularly for salmon, and what they may be over time (i.e. with climate changes).

SOURCE: What are some proposed ideas from the Water Advisory Board about how to negotiate our limited water source? Do you have any personal ideas on that initiative?

The San Juan County Clean Water Advisory Group, Salmon Recovery Group, the SJC Land Bank and local community members have all worked hard to seek funding for the purchase and retention of water rights in Cascade Creek. State funding is available to purchase additional water for the creek to be held within the state's Trust Water Rights Program, but this requires a willing seller and buyer to negotiate. This has been done previously within this watershed and in other places across the state. It would ensure that Coho Salmon and other wild fish in Cascade Creek have enough water to survive within this watershed. The San Juans may be one of the few places in the state where a community might have enough influence to save the remaining wild salmon run.

SOURCE: Does the public have a say on individual water rights? Should we? How would we go about doing that?

Not that I know of. If the water of the state is truly public, I believe the public should have a say, especially if we have new information that we didn't have previously or if they weren't recognized previously. In 1978, we knew there were salmon in the creek, but we didn't know how much water they needed. Suspecting salmon needed more water, WDFW and the SJC Land Bank undertook a study in 2018 to assess the amount of stream flow salmon actually need in Cascade Creek. We found that they need far more water, sometimes up to four times as much flow as they currently receive now to survive and reproduce. There are even times in the year that salmon don't have a set water right, and community members have had to ask water holders to voluntarily release water for salmon. This happened in November of 2019 when Coho Salmon were attempting to return to their natal spawning grounds and they didn't have enough water to move upstream. I'd personally like salmon to have established water rights.

SOURCE: Are there any water commons? What would that look like?

That's a good question. I don't know of any and would love to learn more about what that would entail.

Jenny De Groot is the owner and founder of *Speckled Trout Consulting, LLC*, a fisheries consulting company. She has more than a decade of work experience with governmental agencies (USGS, NOAA, USFWS), universities (UMN, UBC), county agencies (SJIs Conservation District, San Juan Local Integrated Organization, SJC Land Bank, SJC Public Works), and non-governmental organizations (Wild Fish Conservancy). She received her MS from the Department of Forest and Conservation Sciences at the University of British Columbia and her BS in Biological Sciences from the University of Minnesota. Jenny worked on research projects in Alaska, British Columbia and Antarctica, studying sea otters, harbor seals, Weddell seals and coastal cutthroat trout, before making her home in the San Juan Islands. Jenny is also a member of SJC's Clean Water Advisory Committee, a WRIA 2's Salmon Recovery Technical Advisory, and is currently under contract with SJC Land Bank to monitor fish populations and stream flows in Cascade Creek. Jenny is also the Children's Librarian for Orcas Island Public Library and a mother of three.

THE SACRED VEIL

By Jay Kimball

Earth, seen from space, backlit by the sun, coyly reveals herself, her atmosphere, seen in cross-section, the thinnest of veils.

If the Earth were held in front of us, the size of a beach ball, her atmosphere would be less than the thickness of a sheet of paper. Her oceans and mountains, thousands of feet deep and high, are just as thin. Taken together, they comprise Earth's elemental skin.

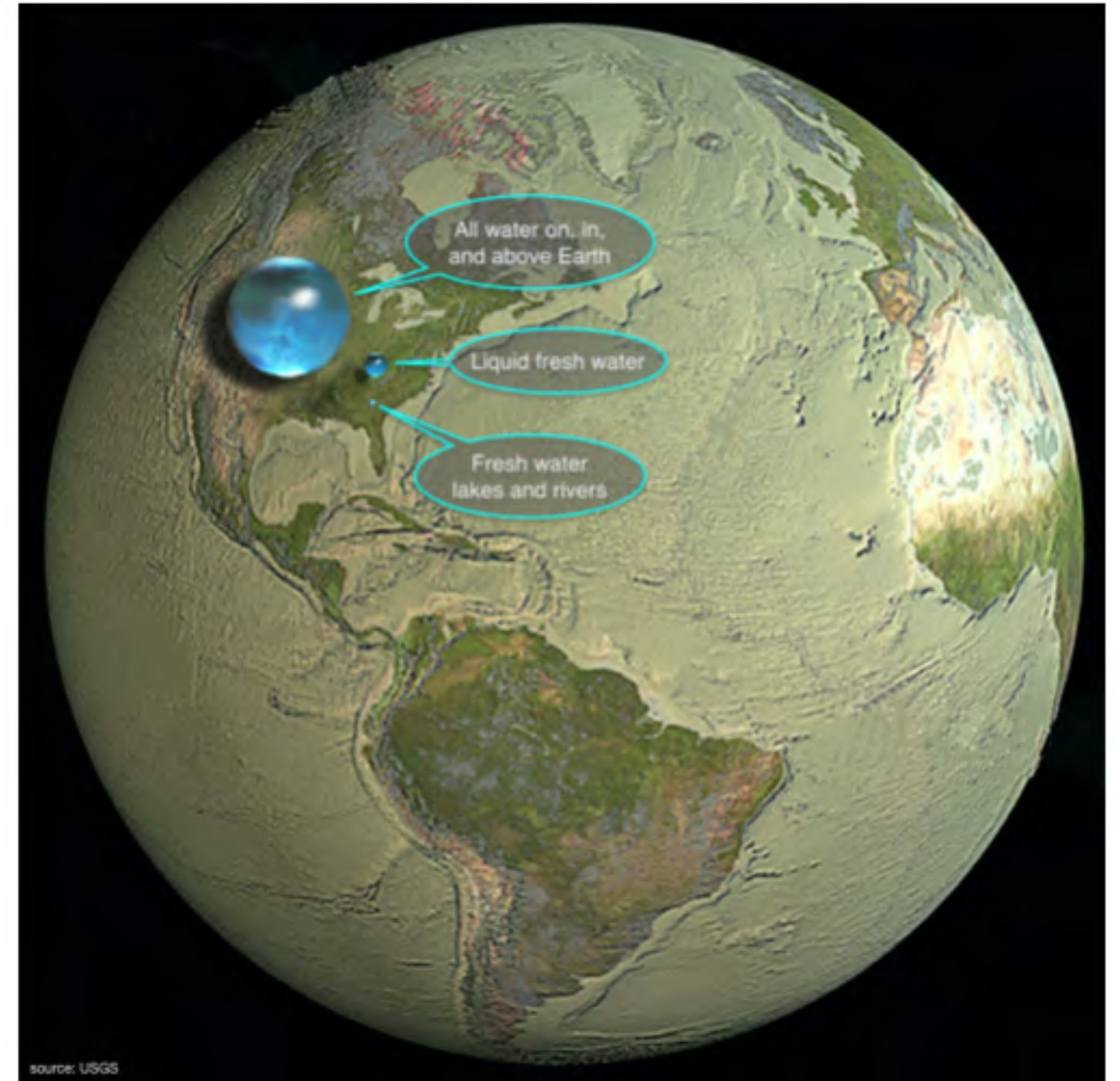
And what of the other earth, her nutrient rich topsoil? We measure it in mere inches. A farmer in Iowa gazes out at her fields knowing she is losing a dime's thickness of topsoil each year. She knows it will be gone in her lifetime. Unless...

Together, each of these layers — atmosphere, water, soil — comprise a sacred veil, enfolding the Earth, sustaining all life.



Water World

We have all probably heard the oft-quoted statistic that about 70 percent of the Earth's surface is water-covered — most of it in the form of oceans. Though it sounds like a lot, if we gathered all that water up, how much space would it take up? In the image below, the US Geological Survey (USGS) shows us that the answer is... not much.



<https://www.usgs.gov/media/images/all-earths-water-a-single-sphere>

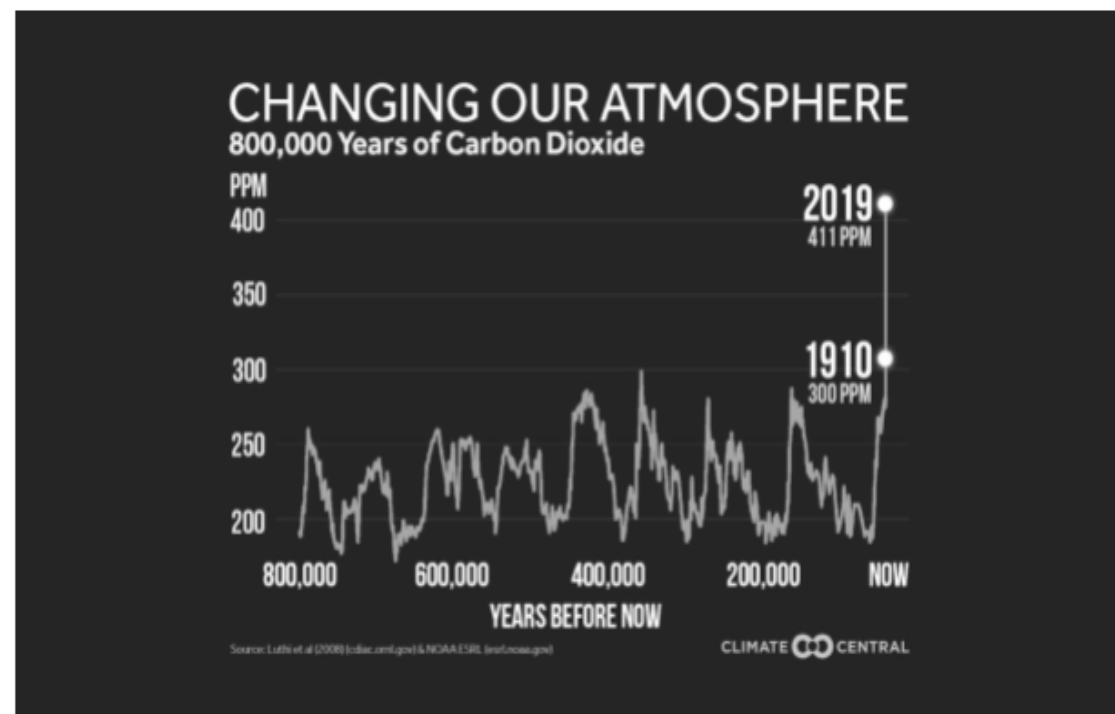
The largest blue sphere represents all water on Earth – oceans, ice caps, lakes, rivers, groundwater, atmospheric water, and even the water in you and your garden plants. Its diameter is about 860 miles, with a volume of about 333 million cubic miles. Though about 97% of Earth’s water is in the form of oceans, these oceans are shallow compared to the Earth’s 8,000-mile diameter.

The middle blue sphere represents the world’s liquid fresh water (groundwater, lakes, swamp water, and rivers). The volume comes to about 2.6 million cubic miles. The diameter of this sphere is about 170 miles.

The smallest sphere, barely visible, represents fresh water in all the lakes and rivers on the planet. Most of the water people and life on Earth need every day comes from these surface-water sources. The volume of this sphere is about 22 thousand cubic miles. The diameter of this sphere is about 35 miles. Yes, Lake Michigan looks much bigger than this sphere, but you have to try to imagine a bubble almost 35 miles high – whereas the average depth of Lake Michigan is less than 300 feet.

Climate Changed

Global carbon emissions have tripled since 1960, spiking atmospheric CO₂ to dangerous levels never seen in over 400,000 years of planetary history (see chart below).



As climate disruption accelerates, how will it affect the water and land?

The surprisingly small sphere of fresh water shown above can help us understand how precious it is, in an increasingly thirsty planet of 7.8 billion people.

By 2025, 23% of people are expected to live in countries or regions with “absolute” water scarcity, and two-thirds of the world population could be under “stress” conditions (withdrawing more than 25% of its renewable freshwater resources). Climate disruption is accelerating water scarcity. Safe drinking water and abundant water for irrigation are in decline.

Oceans are absorbing heat much more readily than land, stressing the marine ecosystem. Earth’s oceans have absorbed 93% of climate heating compared to air (1%) and continents (3%). About half of the increase since 1865 occurred in the past 20 years.

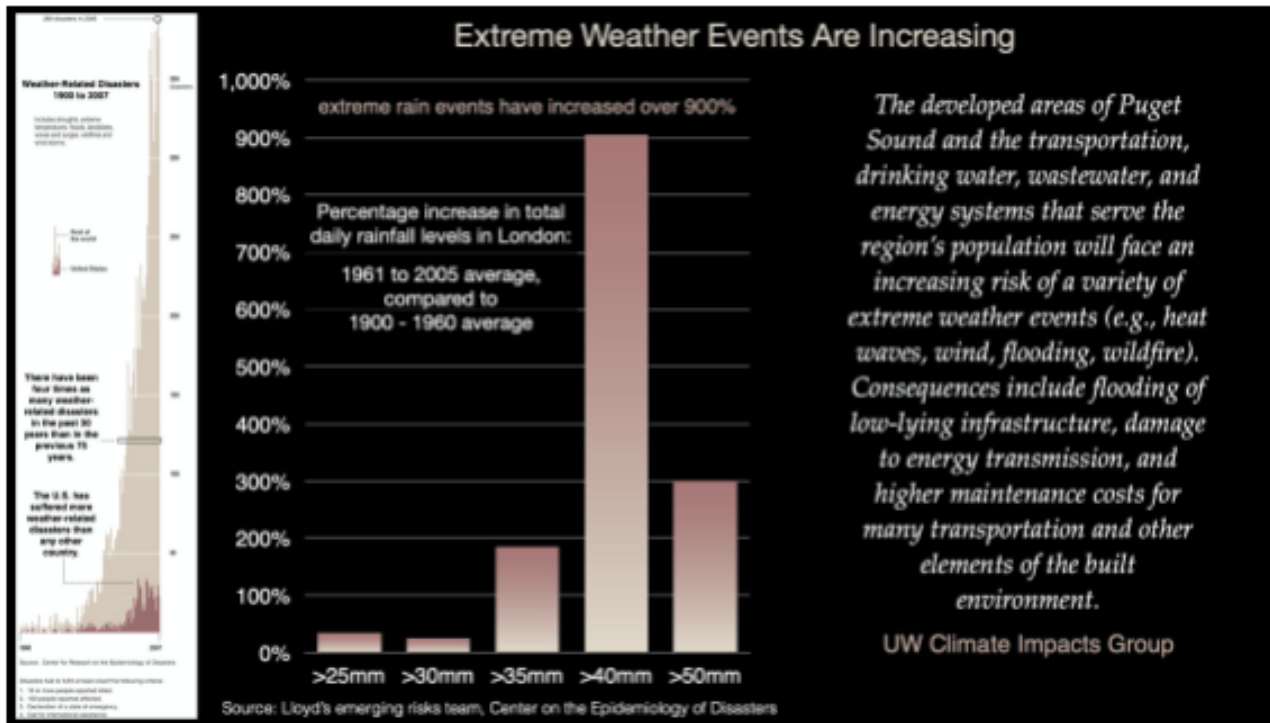
This oceanic sacrifice may have bought land-dwellers some time, but we have squandered it. As many as one million species are now at risk of extinction, many within decades. To survive, species on land and sea are migrating to cooler environs.

Benign Climate Becoming Extreme

Over the 300 thousand-year arc of human history, we have benefited from a fairly benign equilibrium of Earth’s interdependent elements. But that is changing.

250 years of Industrial Age CO₂ emissions are baking the planet, increasing the evaporation of water, jolting the delicate homeostasis between oceans, land, and atmosphere. The veil is torn. Extreme weather events are on the rise. New records are increasingly set for heat, cold, drought, wind and rain. Climate models predict a steady perilous increase in the frequency and severity of extreme weather events.

Exploring climate disruption impact on rain patterns, Lloyds of London Emerging Risks Team and their Climate Change Risk Management researchers found a 900% increase in extreme rainfall events (greater than 40mm) (see chart below).



As climate change rocks the elemental equilibrium of the sacred veil, instability arises. We start to experience things that warn us “We are not in Kansas anymore, Toto.”

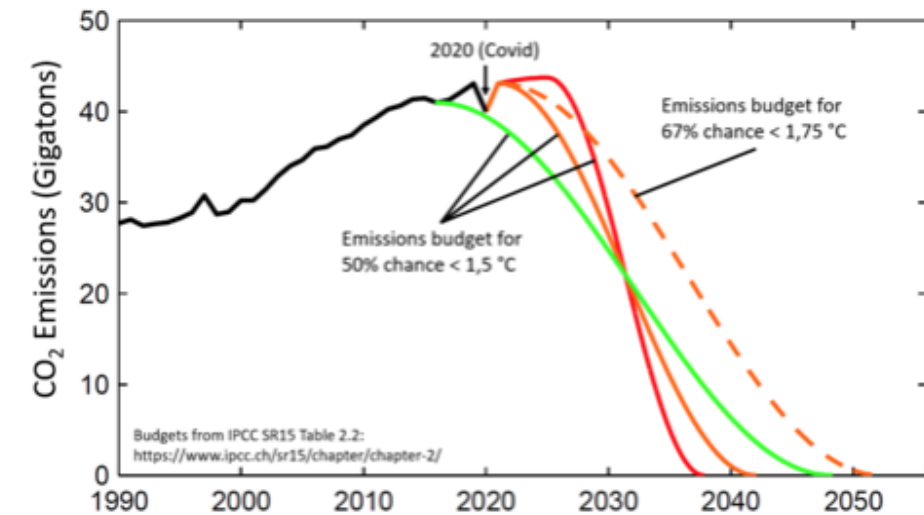
The stunning video below offers an example of how elemental shifts push the Earth to a tipping point. In 2010, a hillside in Maierato, Italy suddenly releases as the soil becomes saturated with extreme rain. Liquefaction of the land occurs – the earth, rock, and soil flow like pudding, carrying trees, homes, anything on the surface, downhill. What we see is visually astonishing, heightened by the shouts of the townsfolk witnessing the melting of their village.



The March 2014 mudslide in Oso Washington provides another example, closer to home. The Oso slide, triggered by extreme rain, is the deadliest single landslide event in US history, covering an area of approximately one square mile, engulfing a rural neighborhood. Forty-three people were killed and 49 homes and other structures were destroyed.

These climate disasters have been 250 years in the making – beginning at the start of the industrial revolution with exponentially growing coal-fired economies followed by oil and gas. But with the enormous acceleration of CO₂ emissions post World War II, the planet is convulsing.

It took centuries to get where we are, but we only have a decade to reverse the trend. Decarbonization is the key – rapidly shifting from fossil-fueled energy to clean alternatives. The chart below shows CO₂ emissions rising to 2020 (black line). CO₂ emission budgets that, according to the Intergovernmental Panel on Climate Change (IPCC), correspond to limiting additional warming to 1.5 °C (red line) or limiting it to 1.75 °C (dashed line).



This requires roughly a halving of global CO₂ emissions by 2030. While achievable, it is an extraordinarily challenging task, depending on global commitment and cooperation, agility, innovation, money and truckloads of can-do.

Having dithered till we are at the brink, some will be tempted to geo-engineer our way out of this, but that’s a Pandora’s Box, ripe with its own set of risks. As we fully awaken to the task ahead, each of us can find a way to do better, starting today.

Wendell Berry – elemental thought-leader and protector of the sacred veil, shines a light for us:

“The car of the Earth is our most ancient and most worthy, and after all our most pleasing responsibility. To cherish what remains of it and to foster its renewal is our only hope”



S O U R C E

Orcas Island, Wa. *paper*



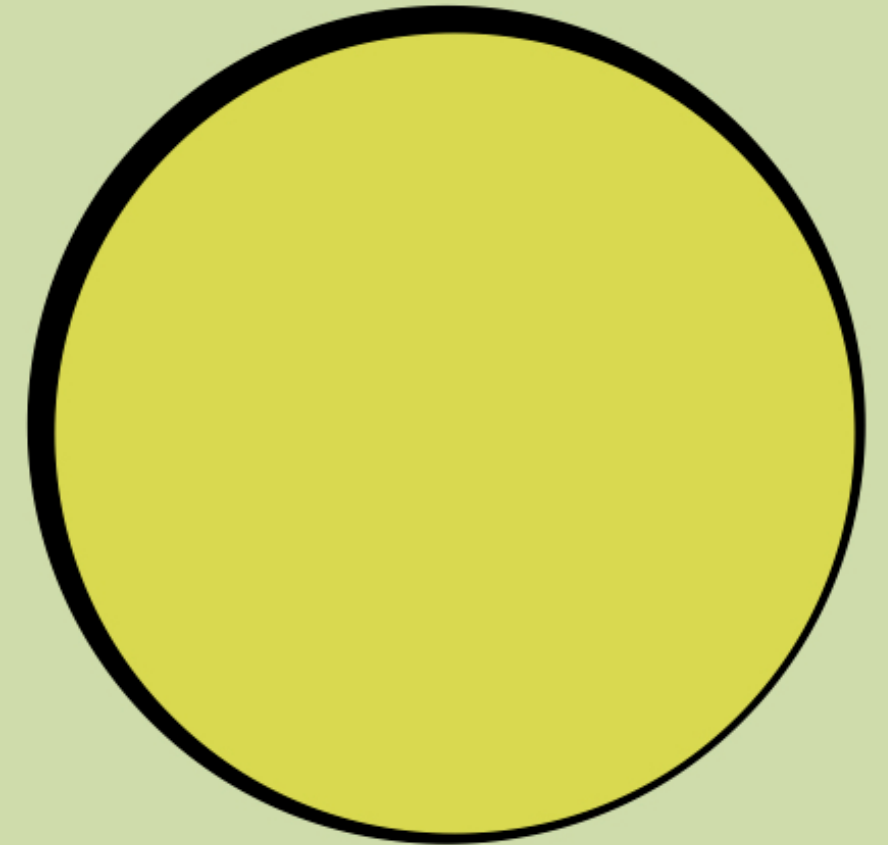
and
EARTH

Poppy Newberry
Age, 8

Unabated

Artichoke blossoms with their blue eyelashes, wide open
Salmonberries nestled in afternoon sunlight, we all get the chance to renew
to begin again.
When the Wren lands on the arm of the chair, it is decided that today is the day to be un-
abated.
Finally
I carry potential that has stayed in my toes,
this feels like honey and warm light that rises through my limbs.
If potential feels like this, then, "What does potential look like?"
It never looks like any one thing.
It is the air in between a steady stride.
It is the water above when you dive deep.
When your body bubbles, the words formulate in your stomach, and you know that to not
speak,
is to regret.
So, the words go out your mouth, into the air
crisp, with no refrain,
eyes blink once
while you hold your breath,
then the slow controlled release of air, to build your tolerance.
Potential is an action,
potential is in your throat.
Lung's flutter and ignite your sides, in the tension of waiting for another wave that laps on
warm round rocks.
A pause, where the land meets sea. Dreams of shell midden,
pieces from feasts past.
I hold one oyster open now.
Listen to this tender response,
it travels with ease from the center:
Fed by these Salish waters.
Look up to the Conifer trees,
bite the light green needles, savor them as you chew and swallow. Sip from my open
hard-layered shell!
Change happens as you stop demanding yourself to change, like the regeneration of soil,
don't over work the matter.
Learn from history before you.
Expand your personal accountability!
Respect the space you fill, the same way I respect my shell.
If you tossed me into the water, there would be a ripple effect...
Opportunity presents itself as you listen to the thoughtful urges,
a whisper from within, be silent, then
withhold from silence,
allow your body to speak,
with each deep breath of salty air, trust that seeds will grow.

By Louisa W.L. Crowe



W H O L E



individual

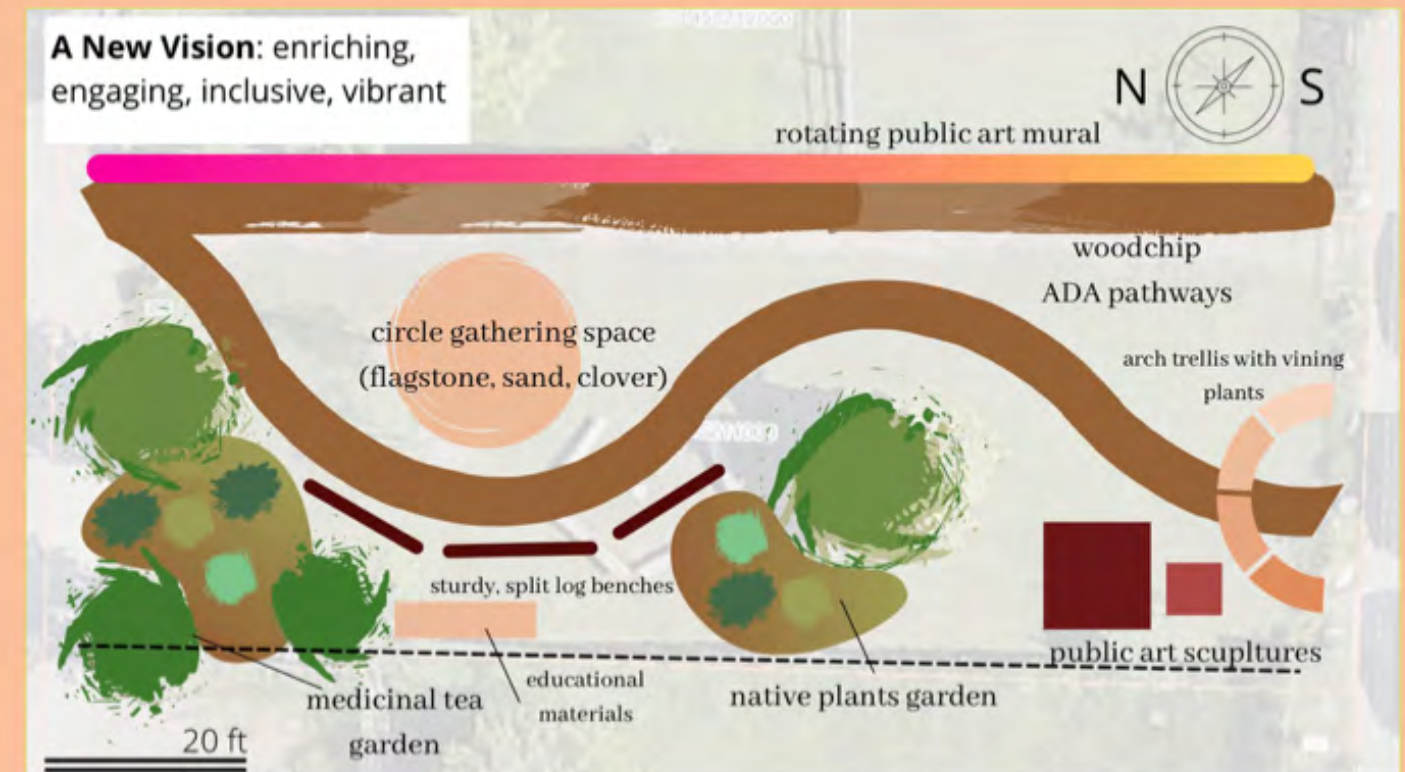
SHOWING UP *for* RACIAL JUSTICE

ORCAS

The arrival of warmer weather means that our Showing up for Racial Justice (SURJ) chapter is gearing up for the Farmers Market. In an effort to raise citizen reparations and funds for aid to organizations run by and for Black, Indigenous and People of Color (BIPOC), we will have a booth on the last two Saturdays of every month this season, beginning May 22nd. We invite talented and charitable individuals to consider donating handmade goods to be sold at our booth for suggested donations. Goods to consider: ceramics, jewelry, art, flower bouquets from a home garden, etc. We are also looking for volunteers to sign up to run the table from time to time. For further details, please reach out to the Orcas SURJ chapter via surjorcas@gmail.com.

A VISION *for* COMMUNAL SAFE SPACE

We at SURJ are proposing a long term vision for a “Communal Safe Space” to be located in the small orchard which lays between The Co-op and The Kitchen. Currently the orchard space is home to SURJ’s “Future Visions” mural that was previously on stage at The Village Green throughout the winter season. Along with our mural, we will offer tea to community members in the pursuit of peacefully dismantling capitalism. Let us hear the call of the community for this Communal Safe Space for Racial Justice.





RIGHTS
of
NATURE

Water and Earth: Recognizing the Rights of Nature

By Julienne Battalia

The Salish Sea is a transboundary body of water that stretches from Olympia to the Johnstone Strait in British Columbia. The threats to this sea are multiple and varied. To be successful in a movement for the Rights of Nature, the Rights of the Salish Sea, we must build a coalition across counties, countries and with indigenous communities who have lived within the Salish Sea since time immemorial.

This movement will have the best chance for success if it begins at home. Orcas Island is located in the heart of the Salish Sea and has the potential to be a powerful beacon, catalyst and connector for that eventual wider effort. I believe that idea that Nature has a right to thrive and reproduce her life cycles cuts right to the heart of the ecological crisis. Nature is viewed primarily as a resource, as property to be owned, used and abused. We are blind to the fact that Nature is a living being. This deep misunderstanding, that we are separate from Nature, has been a basic cultural assumption for generations. But now, within our culture and around the world a paradigm shift is happening. The movement to recognize that Nature has inherent rights holds a tremendous seed of promise. If our environment fails to thrive, we fail to thrive.

I have been politically active in several causes, such as anti nuclear weapons, individual environmental issues, and public health questions about electromagnetic radiation, but this action for the Earth and for the Salish Sea has set my heart on fire more than any other I have engaged in before. On November 8, 2005, San Juan County became the sixth and smallest county in Washington State to adopt a charter form of governance. The SJC Home Rule Charter, as it stands now, is a document that provides structure and laws about the framework of our government. It provides a path for us to pass laws by initiative. The Charter does not explicitly state our values as a community. Now is the time to use the power of initiative to synchronize practice and ideals.

The Home Rule Charter is similar to a constitution; it has the potential to

be expanded to include a Bill of Rights that includes human rights and the rights of Nature. This Bill of Rights would expand into something that states our values as a community. Our federal and state constitutions do this; they state our values and transform them into laws.

I think people in San Juan County want a real say in how the county is governed, and how development is allowed to happen. It is an ideal in this country that people should have rights; the right to self government, the right to protest peacefully, the right to enforce laws that we decide upon as a community. We have a right to clean air and water. So do the cedar tree and the Salish Sea. Democracy is about people and communities pushing the edges of what defines freedom and rights.

Many assume the Comprehensive Plan provides enough environmental protection. In actuality, while the Plan articulates a vision for our county, it is dependent upon the interpretation of the County Council to turn that vision into law. Many of these laws are based on regulations that prove inadequate in sufficiently addressing the climate crisis. This failure is, in great part, due to the treatment of Nature as property and the legal barriers to protecting natural ecosystems.

Others ask about the enforcement of such rights. The Federal Bill of Rights has few details about enforcement, but this did not deter its authors from stating rights and allowing their enforcement to play out in the legislative process. When we empower a Home Rule Charter with a ‘universal’ Bill of Rights for Nature, it changes the status of Nature as property. This act provides protections that have a much greater potential to support the restoration of ecosystems.

Imagine if the Earth and seas were understood as the living beings they are. Imagine if humans understood, respected and acted responsibly from this truth.

Nature’s members – the Salish Sea, the orca, the salmon, the eelgrass, the marble butterfly, the hummingbird, the great cedar tree – have a right to breathe clean air, to absorb clean water, to have their life cycles continue onward into the future.

We live on beautiful, abundant lands, surrounded by the magnificent Salish Sea. Our neighbors, such as the salmon, the Southern Resident Orca, and the forests – need our help. They are on the brink of extinction and they need us to respond. Members from the Home Rule Charter Review Commission are intrigued by this idea. Community Rights San Juan Island

(CRSJIM) has been asked to present before the Commission and a special sub-committee has been created to explore the idea further. This is an exciting time. Please join us by using your voice. Tell the Home Rule Charter Review Commissioners that you want a ‘universal’ Bill of Rights amendment in the San Juan County Home Rule Charter.

Home Rule Charter Review Commissioners expressed interest in the idea of amending the Charter with a Bill of Rights for Nature. They formed a special subcommittee tasked with exploring this concept further. Unfortunately, they were dissuaded by several attorneys’ interpretation of current laws to mean that Rights of Nature would not be viable in a Home Rule Charter. But let this not deter us. Presently, there are over 100 municipalities in the United States moving forward with Bills of Rights for Charter Ordinances recognizing the Rights of Nature. Let us join in this movement.

As residents of San Juan County, we can pursue a charter amendment recognizing the Rights of Nature through the initiative process. Help us create and pass an initiative that recognizes and protects the Rights of Nature. Please join us by educating yourself and using your voice. Explore what’s happening in other counties and in other countries around the world. Join our organization, Community Rights San Juan Islands. Form a chapter on your island. Talk to our County Council members and other organizations like Friends of the San Juans, the Land Bank, the San Juan Preservation Trust, the San Juan Island Marine Resource Committee, the Comprehensive Plan Review Committee, the Madrona Institute, New Deal San Juan Islands, the Orcas Women’s Coalition, Orcas Transitions Group and the Democratic Caucus. Let them know that you support an amendment to the San Juan County Charter recognizing the Rights of Nature.

BRISTLE CONE

By John Raymond Berry



The Sentinel, an ancient bristlecone juniper that has now long since fallen into the ocean.

The ancient tree to me, was a visual dance of elements of time.

Summer Seasonal Wellness Notes

By Elie Barausky

Summer is a joyful season of growth and abundance. The quietness of the grey winter landscape has shifted to the gorgeous song of expansion. The increased sunlight brings a crescendo of outward growth and momentum that surrounds us. Our senses once more unfurl, reveling in the long sun-filled days, and warm beauty of the blossoming natural world.

Living in harmony with the seasons increases our sense of connection to the natural cycle of life. Summer is a time for increased activity and social engagement, but just as the darkness of winter can sometimes overtake us with lethargy and sadness, summer's exuberant energy can leave us feeling overstimulated and exhausted. Simple routines of self-care can balance our experience of the season, keeping us in good health. Below are some practices I use to nurture myself physically and emotionally during this time of year.

CONNECT WITH NATURE Spending time outside, connecting with the natural world helps us relax and recharge while giving our immune system a boost. In addition to hiking some of the beautiful trails here, there are other simple practices to enjoy. Ground yourself and walk barefoot in the grass. Enjoy the early morning light. Exposing our eyes and skin to the light of the morning sun helps us sleep better.

SPEND TIME IN WATER Take a dip in one of the lakes, swim in the sea, or simply enjoy a cold shower. These practices help cool the sometimes fiery nature of summer and our tendency to overheat. Water is a great reset for the mind and body, quickly helping us feel more calm and centered.

REST Balance summer fun and outdoor activity by including time for calm and stillness. We tend to rise earlier and stay up later, so the heat of the afternoon is a good time to take cover and read or nap. Lay on the earth, nap on a blanket in the grass, or simply make time to 'do nothing' so your body can get adequate downtime, this is key to avoiding late summer burnout, irritability, and exhaustion.



Summer Seasonal Wellness Notes Continued

TAKE A BREAK FROM SCREENS Especially before bed and first thing in the morning, you will sleep more deeply and generally feel better for it.

STAY HYDRATED Drink a variety of nourishing beverages. Make sun tea with naturally cooling herbs like peppermint and lemon balm. I like to start my mornings by putting out a jar of water with sprigs of mint or cucumber slices to sip throughout the day.

EAT LIGHTER FARE Enjoy the bounty of beautiful seasonal produce. Keep meals simple and vegetable-centric. Choose foods that are lightly cooked, raw, or grilled rather than slow roasted. Summer is salad season! Enjoy bitter flavors to aid in digestion and incorporate lots of fresh herbs whenever possible. Include cooling and hydrating seasonal vegetables like cucumber, lettuces, snap peas, melons, radish, peaches, tomatoes, summer squash, and herbs like dill, peppermint, cilantro, dandelion, lemon balm, and rose.

HERBS FOR SUMMER Below are some of my favorite herbs to take during the summer season, they have qualities that are cooling, calming, nourishing, and demulcent. Rose, linden, chamomile, oat tops, tulsi, marshmallow, chickweed, hawthorn, lavender, skullcap, and nettles. I enjoy these as teas but you could take them in tincture form as well.

BE PLAYFUL Leave some time for the unexpected. This is summer be adventurous!



Painting by,
Kelly Maria Francis





IMAGES BY WLIE BARAUSKY OF ULA BONTANIC



ROSE

a recipe by

ELIE

Ula Botanic



WILD ROSE HONEY INFUSION Wild Rose Honey is one of my favorite summer recipes. Each year I welcome in the summer season by spending time with this sweet plant that dots our island landscape. A ritual that sets a good tone for a sensual and joy-filled summer. Infusing honey with herbs is a simple process. You just need a clean glass jar, some raw honey, and freshly gathered unsprayed wild rose petals. I prefer raw honey as it will provide the most health-giving properties. Infusing rose petals into honey will impart both the flavor and medicinal properties of rose into the honey. In addition to their inspiring beauty, rose medicine is heart-opening, calming, cooling, and emotionally up-lifting. A spoonful of this honey elixir eases nervous tension and can help relax the feeling of overstimulation we sometimes have in the summer. Rose honey is also delicious drizzled on fresh strawberries, grilled peaches, and anywhere else you enjoy floral sweetness.

GATHERING Rose petals are best harvested in the late morning on a dry day. Be mindful of choosing a patch of wild roses that is not near a dusty road or any other possible pollution (pesticides, etc). Bring a basket and harvest enough rose petals to gently fill just a bit more than a one-pint jar. Harvest the petals slowly, inhale deeply, and let the sweet fragrance of these beautiful flowers slow time down. Be mindful of the thorns, their prick reminds us to stay present in the moment and hold awareness in our bodies. Rose medicine teaches us to have good boundaries while still keeping a soft and open heart. Move around as you harvest and always leave some flowers behind for the pollinators. They will turn into nutritious rose hips for wildlife in autumn.

PREPARING On an outside surface in a shady spot, spread out your rose petals on paper to allow any insects to find their way out. I take a few of the flowers and infuse them in hot water, sipping this soothing cup of rose tea, while I finish making the honey, adds to my rose medicine-filled morning. Fill your jar with the fresh petals, then cover them with honey. Stir the petals into the honey with a chopstick to ensure there are no air bubbles. Add more honey as needed until the jar is full. Allow the honey to infuse for a week before using. There is no need to remove the flower petals, they are delicious!

breath **i n g**
be **i n g**



IMAGE BY JAIME L. BEECHUM

IN BLOOM

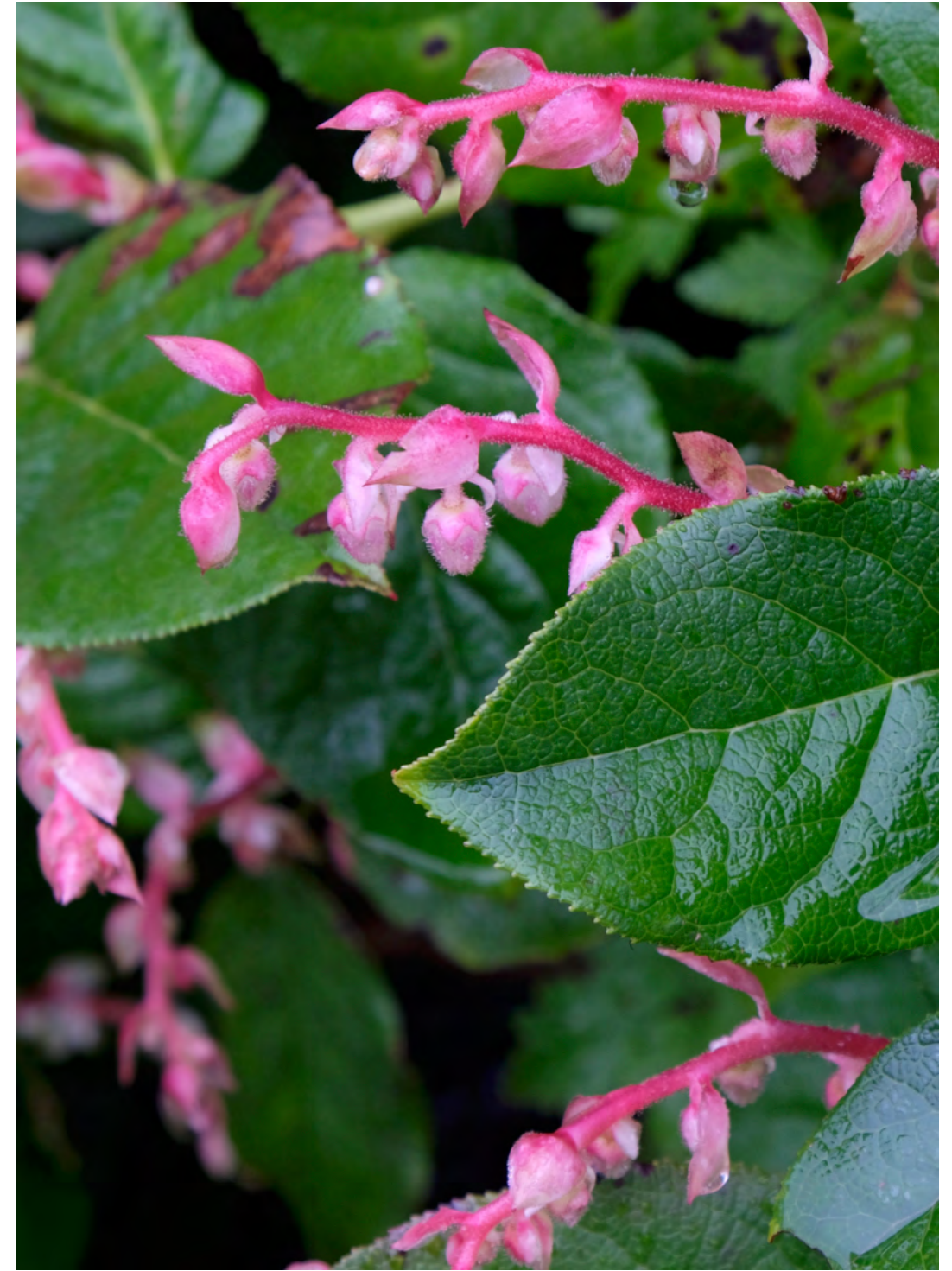


A series of watercolor paintings by

Kelly Maria Francis










a
Promise Kept

By

Chelsea J Sherman

ChellaJay



an excerpt from the song cycle "A Promise Kept"
Imagery and video by

The Reservoir

*i keep dreaming
of a secret
unspoken
it's
a blue tiled room with a blue tiled pool*

*i tap into the spring
and
it unleashes the water
raw and alive
like
a glacial lake.*

*it pours like
a persistent experiment*

a continuous surrender

*i sense a fear of the edge
but
i attempt to accept
the depths*

and

i jump in



s t i l l n e s s



The
Sea Maiden

Locks as dark as the night
Her dress is a gauzy cobweb white
She emerges from her shell, a pearl in hands
Her long dark hair done up in glistening bands

As she emerges from the sea
Birds sing, flowers bloom, and grass dances for joy
The world is a beautiful, glorious, wonderful place
Let the earth praise the almighty
The maiden of the sea has a name-Aphrodite

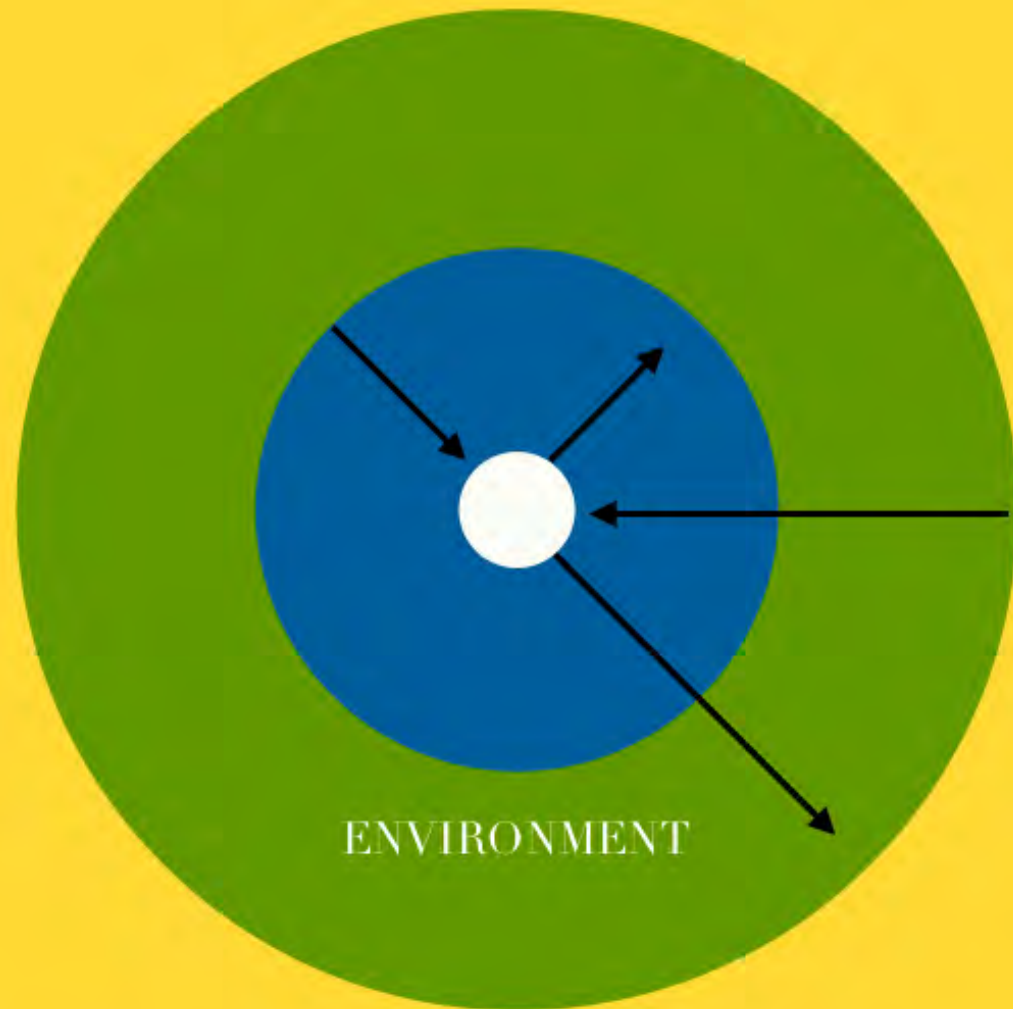
By Cienna I. Richardson
Age, 12



COLOR PRINTS BY SHAWNA MARIE FRANKLIN



influence



You



Words by Douglas Kirby, age 8
Photograph by Mataio Gillis



GREEN TARA

By Kelly Maria Francis

You are adorned in just a way.

Here in beauty and then

Before you know it,
Swept into the corner room.

You hold me at your altar,
take my shoulders like wings.

Boundless you, smell of the earth's air
And as you float,
toward me,
s l o w l y
I melt,
Into your sandal wood and bare feet.

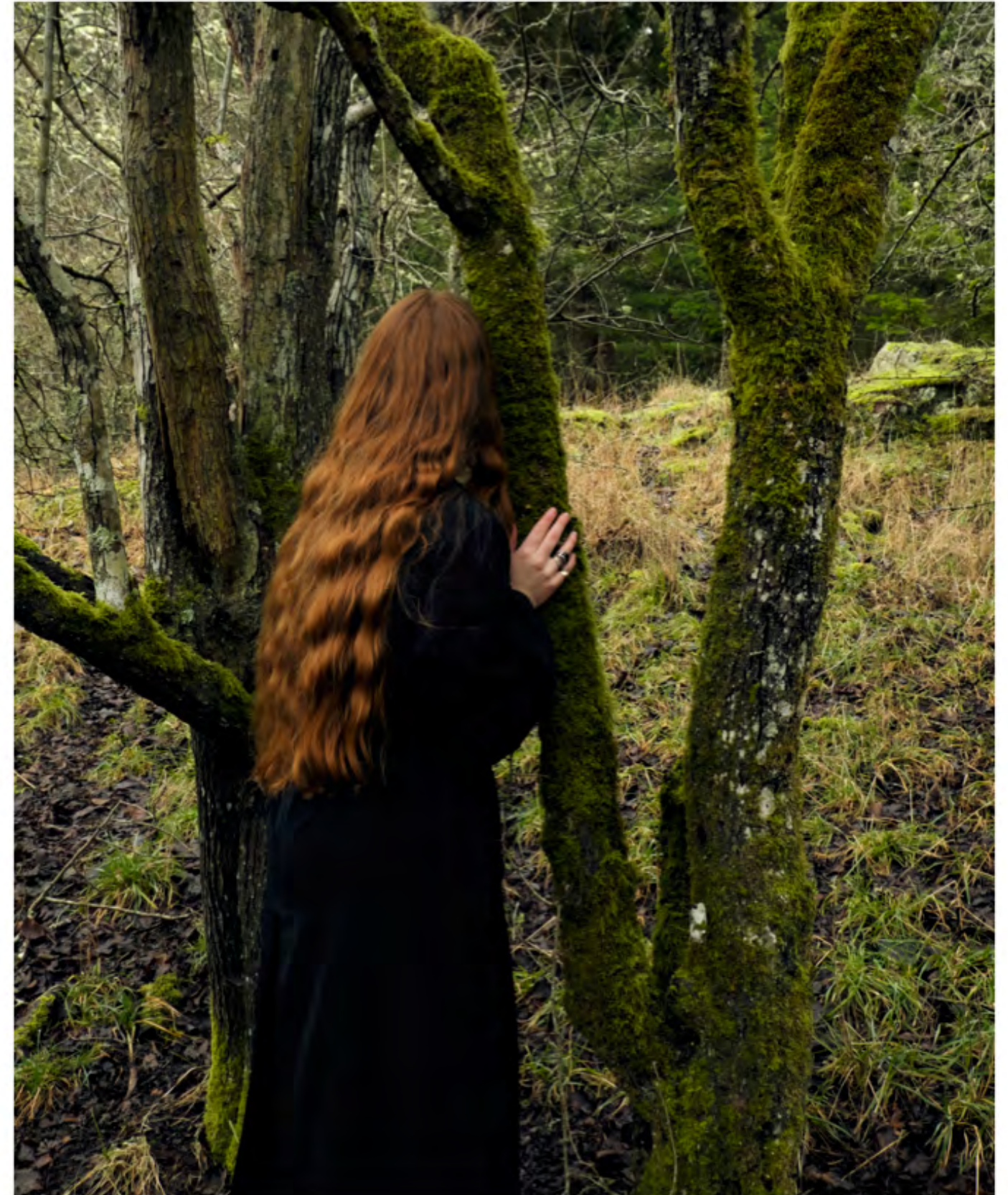
A bow.

I bow,
I take you as my guide.

For now,

for always.
For the moments that I feel like
throwing myself at the sky.

I have learned too,
to watch
the earth b a t h e .





RE

NE

Our Food System

W

A speech by

Caitlin Leck

Good afternoon, my name is Caitlin Leck and I will be speaking about the role of regenerative agriculture in the climate activism movement.

I want to begin by naming that at this time, conventional agriculture is one of the most egregious perpetrators in the climate crisis, and is riddled with human rights abuses that undermine even the most basic rights of human dignity. This is a reality I do not wish to gloss over, but rather offer up as an example of when the problem is the solution.

Done poorly, agriculture is a terrifying force for destruction. Plow-based agriculture has transformed the most fertile of valleys into deserts; sovereign peoples have been and continue to be stripped of their land and life-ways; farmers commit suicide by drinking the very pesticides that hooked them into a system of chemical-based farming, a debt-based system that steals land from families after generations and generations of reverent stewardship.

This is all true, and must be named and reckoned with. At the same time, we would do well to remember that, done well, agriculture is regenerative. People indigenous to Turtle Island developed sophisticated systems of interacting with and shaping the land around them. As some researchers suggest, the Amazon basin that our Western minds view as a “pristine wilderness” may in actuality be an ancient orchard designed by her original inhabitants. Humans are not inherently destructive to their environment. It is a choice.

Speaking today, I could remain in the realm of the intellect, stating any number of statistics to try and capture the vital role that regenerative agriculture has played, and will continue to play, in this climate activism movement. I could remain theoretical, comfortable, shying away from my own lived experience. But we don’t have time to dwell in the realm of comfort. Instead, I choose to speak from a place of vulnerability as an offering of trust and relationship-building with my community.

“Plants are the bridge.” Five years ago, I received this wisdom in sacred ceremony. “Plants are the bridge.” It was a concept that I felt in my bones all thirty years of my life up to that point, without having the words to de-

scribe it. It is a concept that has carried me forward and shaped my work as an activist-farmer ever since.

On my own life's path, I can say with confidence that farming saved my life. As I think all humans alive at this time can feel, I experienced deep grief and despair. For me, this grief was made manifest in anorexia.

Perhaps it was solely the events of my one life. Perhaps it was genetics playing out the trauma of a child of the Irish diaspora, reenacting the state-sanctioned starvation that had forced my ancestors out of their homeland. Perhaps it was a combination of these things or perhaps it was more than I can know.

Whatever the cause, it was the time I spent as a Farmer in Training that built my bridge out of self harm and deep grief. The plants taught me about reciprocity, true nourishment and the abundance that surrounded me in every moment. Thankfully, I listened.

My journey continued at the Bullocks' Homestead, where my unlearning deepened as teachers both plant and human shared their wisdom with me. My lifestyle was my act of resistance, and I quite literally dug in, envisioning myself as a farmer in service to my community.

After the 2016 election, a deep thunder rumble of truth rolled into my belly - at this time and in this place, I needed to marry my care of Earth with care of People in my community and beyond. I needed to show up as an activist. A garden project I had begun with my dear friends Kaj Enderlein and Patrick Bennett evolved into the Orcas Community Participatory Agriculture project, and I knew I had found my forum.

The OCPA project is a model where neighbors band together to reskill and build community while moving toward food and seed sovereignty. With Kaj as the Land Host, and Patrick and I as Anchor Farmers, we strive to create the conditions for learning to happen for our Participant families. But when it comes down to it, once again it is the plants who are the true teachers, acting as the bridge to remembering our connection to Mother Earth in all her glory and abundance.

Our hope is that, similar to the CSA model, the OCPA model will be strong enough to bend, that it can be adopted by myriad communities to shift and evolve to suit unique conditions. Our hope is that this model can offer one version of the map back to connection and right relationship.

In closing, I would like to take a moment to thank my teachers, the plants. I pray that I can act in a good way in service to my community, to my more than human kin. I honor my ancestors for instilling in me a reverence for Earth, and I honor the ancestors of this land who were beautiful in a way that I struggle to comprehend. Thank you all for being here, for showing up, and may plants be our bridge as we walk together in this climate activism movement.

Caitlin Herlihy Leck *she / her / hers*

- Food System Team, San Juan County, Coordinator
- Conservation Ag Resource Team (CART) – Coffelt Farm, Facilitator
- San Juan County Agricultural Resources Committee (ARC), Outreach Chair
- Orcas Community Participatory Agriculture (OCPA), President + Anchor Farmer
- Orcas Food Co-op Board + Member Engagement Committee member
- Orcas Women's Coalition (OWC), Steering Committee + PACE member
- Art of Nourishment: Wellness from the Ground Up, LLC, Principal

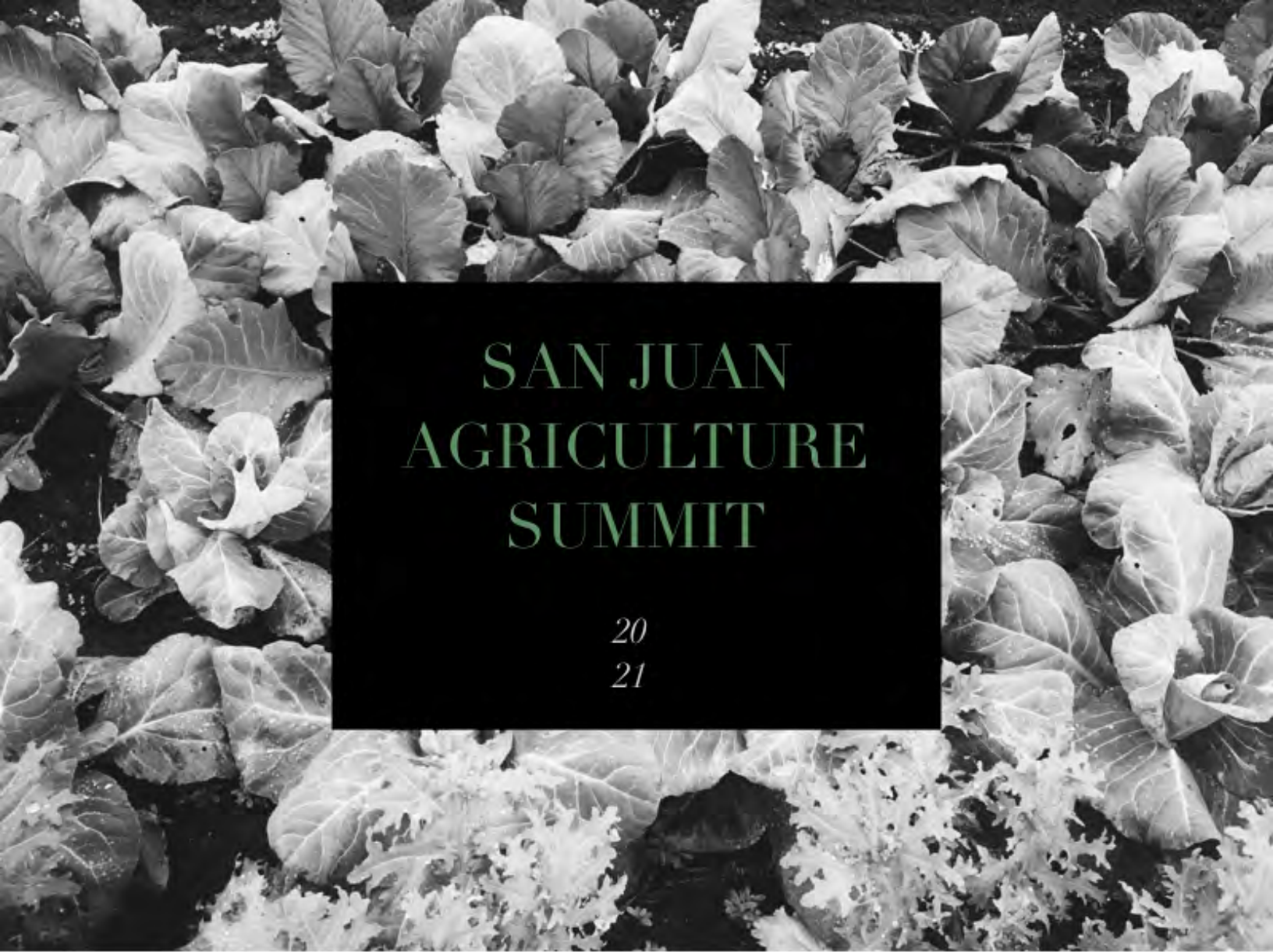




by
Morgan Dews



Photograph by Peter C. Fisher



SAN JUAN AGRICULTURE SUMMIT

20
21

[Click here to enter San Juan Agriculture Summit 2021](#)



Designed as a space for inspiration, education and community building, the 2021 San Juan Agricultural Summit brought together farmers, producers and food system advocates to learn and discuss ways to build an equitable future for all involved in the San Juan County food system and beyond.

Sessions included:

- White Supremacy Culture in Food Systems
- Creating Equitable Food Access Through Local Food Procurement
- Black Agrarianism Series
- Traditional Foodways in the San Juan Islands Series
- Dolores Huerta Documentary and Film Panel
- Local Solidarity Economy, Farming Co-ops, and Domestic Fair Trade
- Indigenous Perspectives on Food, Land and Environment

Local Solidarity Economy, Farming Co-ops, and Domestic Fair Trade

2021 San Juan Islands Ag Summit

FOLLOW UP RESOURCES

Agricultural Justice Project Resources:

Steps to Become Food Justice Certified

Free Food Justice Farmer Toolkit (“templates, sample language, strategies, policies, plans, advice, and resources that will help your farm run smoothly in a way that is rooted in respect, fairness, transparency, and teamwork”)

Community to Community Development Resources:

Recommended readings and resources from C2C

Videos of their work

How to get involved

In-depth Report on the Solidarity Economy

Introduction, MONDRAGON Corporation | MONDRAGON Corporation

Cooperativa Tierra y Libertad:

Land and Liberty: Migrant Farmworkers Organizing for a Better Future

Berry Farmers Break Free From Big Agriculture

Familias Unidas por La Justicia



CONTRIBUTORS

We would like to
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contributors for their
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In order of appearance:

PETER C. FISHER <http://www.petercfisher.com>

JASMINE IKEDA

TONY LEE

JAIME BEECHUM jaimabeechum@gmail.com

SHAWNA MARIE FRANKLIN shawnamariefranklinart.com

ANDREA BEARCE acbearce@gmail.com

KELLY MARIA FRANCIS <http://kellymariafrancis.com>

BIANCA COX [@orcasdancecollective](https://orcasdancecollective)

GRACE WILLIS [@graceloveslight](https://graceloveslight)

TABITHA ROSE [@insta_tab](https://insta_tab)

ANNE FORSYTHE at The Waterfront Gallery

KURT BAUMANN

CIENNA I. RICHARDSON

SACRED SEA <https://sacredsea.org>

SAMANTHA MARTIN <https://www.orcasfieldandfern.com>

KAITLYN AURELIA SMITH <https://kaitlynaureliasmith.com>

LIBI GEDDES libigeddes@gmail.com

NIK SCHULZ [@storiestarotwisdomhealing](https://storiestarotwisdomhealing)

LYDIA CHLOE @Lydiachloe.creations

JENNIFER MOONBRICK @moonbrickfolk

KATIE GRAY <https://www.katiegray.com>

NORRIS CARLSON norriscarlson@protonmail.com

SAN JUAN PRESERVATION TRUST <https://sjpt.org>

MICHAEL NOONAN

JENNY DE GROOT

JAY KIMBALL <http://8o2ovision.com>

LOUISA W.L. CROWE louisawcrowe@gmail.com

SURJ ORCAS @surjorcasisland

JULIENNE BATTALIA Wwfstories8o8@gmail.com

JOHN RAYMOND BERRY @johnraymondberry / Soundcloud: johnraymondberry / Distrokid: rainbearcollective /.johnraymondberry

ELIE BARAUSKY~ ULA BOTANIC <https://www.ulabotanic.com>

CHELSEA J SHERMAN chjsherm@gmail.com / @chellajay_

DOUGLAS KIRBY

CAITLIN LECK

MORGAN DEWS

SAN JUAN AGRICULTURAL SUMMIT

<https://extension.wsu.edu/sanjuan/2021-san-juan-islands-ag-summit-recordings/>



Color photograph by Jaime Beechum

It is our hope that, in time, *Source Paper* continues to weave its way through the whole of our community.

We acknowledge that there are many more to reach and bring in.
May we continue to craft a world where all may thrive through inclusive sharing.

In Peace,

Source Paper



*Created by Jaime Beechum and Kelly Maria Francis
Edited by Heidi Bruce*



ANY FEEDBACK WELCOM! PLEASE EMAIL US AT:

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RESOURCE AND REFERENCES

Podcasts:

FOR THE WILD

EMERGENCE MAGAZINE

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REALITY RIFFING WITH GURU JAGAT

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Sites:

SACRED SEA

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Books:

THE EMPOWERED HEART By Katie Gray

KIGO: Exploring the Spiritual Essence of Acupuncture Points through the Changing Seasons

TIDES: The Science and Spirit of the Ocean

FOR THE LOVE OF ORCAS: An Anthology



WATER
and
EARTH
Issue No. 1

peace