

The Journey...S

Official Newsletter of Church of the Spiral Tree
an Ecumenical, Faerie Faith church

Issue 14
Spring Equinox, 2001

NEWS

NEWS FLASH!

We will have a May Day this year after all! It won't be a CST sponsored May Day, but will be hosted by Pantheon, the Auburn University Student Pagan Group. It will be run pretty much the same as former CST May Days, and will start at about 10:00 am on the morning of April 28, at our place in Waverly, AL. An email will be sent with more info, or you can call us for directions.

CST Party! At Moondance this year, in addition to our Bi-annual Membership Meeting where we will elect officers (May 27, 11:00 am), we will have a party/social/icebreaker/get to know members of CST, Friday night in the Weyr.

Address Changes: Please let us know as soon as possible if your address changes, or your email changes, or if you get email after not having it. Most of our notices are sent out by email, and having your current email address is very important.

New Public Relations Officer: We have a new officer for Public Relations, Christi Griggers. She's already ordered some pagan greeting cards for the sabbats, to be sent to people interested in CST, and to potential donors, and pagan birthday cards to be sent to students in Sacred Grove.

- Linda Kerr

Who Are We?

The Church of the Spiral Tree (CST) is a non-profit, volunteer-staffed, ecumenical pagan/wiccan church, designed to foster a sense of community and family among pagans, both locally and in other regions of the country/world. It is an ecumenical church in that it encompasses all traditions, and is non-exclusive. It welcomes all who revere the Earth Mother and adhere to the tenets of the Wiccan Rede ("An it harm none, do as you will"), regardless of which tradition one is affiliated with. CST is also a Faerie Faith church, in that it has a goal of spreading the teachings of the Faerie Faith to all who are interested, and giving people better access to this ancient and beautiful Irish belief system. The Faerie Faith itself is a non-exclusive faith; one who is studying the Faerie Faith is always free to study other traditions or join other organizations.

If you would like to help with any of our projects, have any further ideas for the church, or have any resources which would be of benefit, please contact us. CST is also seeking volunteers to help with various parts of the church. Call us with ideas!

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Info About Our Services:

Ministers: CST, being a church, may ordain any member over the age of 18 a minister. The fee for this is \$35.00, and you must also be a paid member. This ordination is for life; you do not have to maintain your membership to continue to be a CST minister, but we would really appreciate it. Each year we have to renew our "Registered" status in various states in order for our ministers to be legal, and your continued membership fees help pay for this. Ministers are entitled to perform legal weddings, baptisms, and funerals. Ordination as a minister does not automatically confer "Elder" or "High Priest/ess" status upon anyone.

Subordinate Organizations: The main form of a local CST group is a Grove. This can be formed by at least three paid church members, who apply to CST for a charter. If you are interested in forming a Grove, simply find two other like-minded friends, and encourage them to send in their membership to CST, then apply to us for a Grove charter. The application and first year's fee is \$35.00. Note that whomever forms a Grove and runs it, including writing and performing rituals and teaching mysteries, does not automatically become a "High Priest/ess."

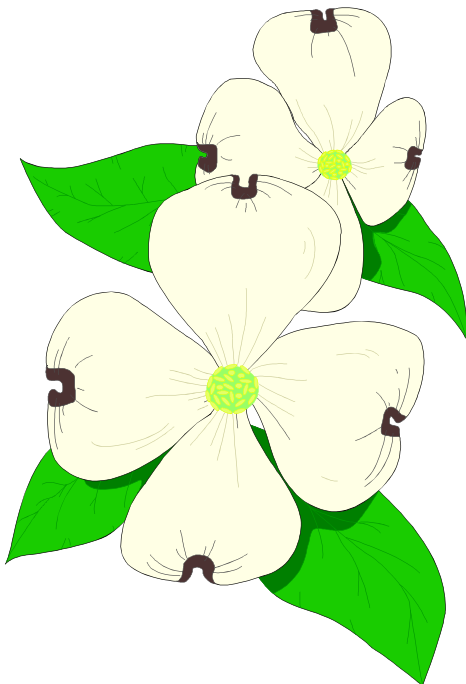
Note on Ministers and Groups: For those of you who wish to form a local group or become ordained as a minister, if you're somewhere besides Alabama or Georgia, you just need to let us know a bit ahead of time.

For the group and the ministership to be legal, we need to be registered in your state. This takes a little time to get the paperwork done and sent in. We will register in other states as needed, as there's a bit of expense involved. Your membership fees and the fees for ordination (\$35) and forming a group (\$35) help pay for these costs. CST is already registered in Georgia, so anyone wishing to put together a local CST group there can do so. Full info on starting a CST grove and becoming a minister is now on the web site, < <http://www.spiraltree.org> > .

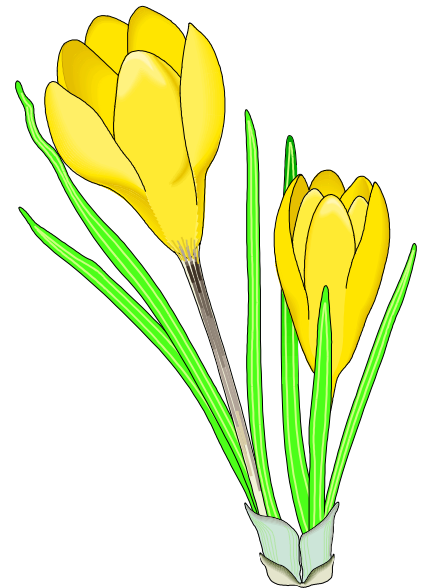
Ritual Link: You have the option of participating long-distance in our rituals. All you have to do is let us know that you want to do this, and before each of our planned rituals, we will mail, email, or FAX a copy of the ritual to you, along with the "kick-off" time and date of the ritual. This way, members who wish can do the same ritual the rest of the group is doing, at the same time, on the same day.

Let us know if you're interested in participating this way. As our rituals sometimes are not completely written till the night before, we need either an email address or FAX number to quickly send you the ritual.

Natural Family Planning: Cathy, a health services professional, is offering counseling on natural methods of family planning, both fertility and contraception. For more info, email her at tabbatcat@yahoo.com.



Happy
Spring!!



The Evolution of May Day

by Linda Kerr

Although not a popular holiday in America today, May Day was celebrated in Europe throughout the Middle Ages on May 1, continuing into the early part of this century in some places. May Day developed from a melding of two seemingly unlike Spring festivals: the Roman *Floralia*, and the Celtic fire festival, *Beltinne*. “There is also a theory that the May Day festivals find their origin in the phallic festivals of India and Egypt when the renewal of the fertility of nature in the spring was celebrated.”¹

Are there really any pagan origins to May Day? Or are we just romanticizing an ancient holiday, dressing it up to suit ourselves? I have attempted, with a bit of research, to settle these questions, and I have found that some of our ‘May Day’ customs are a lot newer than we think, but some do have roots in antiquity. By necessity, not everything I found is in this article; if you are interested in pursuing the subject, see the notes at the end.

BELTINNE

May 1 was when the *Tuatha de Danaan*, a superhuman race who evolved into the Irish pantheon, first arrived in Ireland, making this one of the most important Irish festivals—second only to *Samhain*, celebrated on November 1. Beltinne, or Beltane, was most probably a pastoral holiday, marking the beginning of the season when the cattle could be driven to open grazing. The name comes from the sun god, *Bel*, and the Celtic word for fire, *tinne*.

Fires were lighted at Beltane at the beginning of *Samhradh*, or summer. It was considered lucky for young folks to jump over the flames, or for cattle to be driven between two fires.² The gorse on the hills was set afire, and the smoke blew over the fields and purified them, and the people drove their cattle between them as a protection from disease. When these and other rites had been observed, “then the fields were ready to put the cattle on the grass.”³

In some of the surviving customs of the Highlands, we still see hints of sacrifices. In Scotland till the 18th century, according to Bonwick, “The people lighted the fire by the old fashion [method] of friction with two pieces of wood, and then ate the consecrated cake indulged in by pagan Syrians...This was broken up, and distributed among the assembly. Whoever got the black bit, hidden in the cake, was considered worthy of sacrifice to Baal, as the *cailteach bealtine*. He was

pushed into the fire, though soon rescued, and afterwards had to leap three times through the flames. The term *Beltane carline* was ever a name of reproach.”⁴

Ralph Whitlock says, “There seem here to be faint reminiscences of former human sacrifices, no doubt performed to help the fertility of the soil and so produce a good harvest. It is recorded that when Bishop Hugh Latimer was burnt at the stake in October 1555, a spectator was heard to remark that it was a pity that the event could not have been staged earlier in the season, when it could have saved the crops!”⁵

FLORALIA

The Roman flower festival of *Floralia*, or *Floral Games*, was instituted in Rome in 283 B.C., and was celebrated from April 28 through May 3.⁶ This festival was in honor of *Flora*, goddess of flowers and vegetation. The worship of a goddess of fertility, not surprisingly, led increasingly to much license and indecency; prostitutes claimed the *Floralia* as their feast.⁷

The Roman Spring festival was probably introduced in Great Britain during the four to five centuries of Roman occupation there,⁸ and juxtaposed over the old Celtic fire festival of Beltane. While in parts of the British Isles (Scotland and Ireland especially) the celebrations kept to their Celtic origins, England and most of Europe, particularly the countries nearer to the Mediterranean area, were influenced by the *Floralia*. Therefore, although Beltane seems to have been a sacred time of cleansing and protection, May Day became a festival of fertility and sexual license.

MAY DAY CHARACTERS

As the combined Spring festivals took form in the Middle Ages, a few prominent figures appeared. The most important was the **May Queen**. She was said to be the earthly representation of the Roman goddess *Flora*,⁹ although I don’t know if the *Floralia* actually included such a figure. The May Queen was selected by the townspeople as the most beautiful among the young women, and she took her place in a throne of flowers to preside over the activities of the day.

In the early Middle Ages the May Queen had a consort, the **May King**, or the Lord of the May. He was known in parts of England and Lowland Scotland as ‘Robin Hood’; although this may connect him with the

pagan wood-sprite 'Robin' or 'Robin Goodfellow,' alias Puck, rather than the legendary outlaw.¹⁰ He may also be connected to the Roman god of woods and wildlife, Faunus;¹¹ a sort of counter-part to Flora.

In the late Middle Ages, the May King gave way to the Green Man, Green George, or **Jack-in-the-Green**. He represented the vegetation; the crops, and was played by a man covered all in branches, as if a living, walking tree. "In England, he takes the form of a man encased in a high wickerwork cage which completely covers him, and is in its turn entirely smothered in green branches, leaves, and flowers. Only his eyes are visible, looking through a hole cut in the cage to enable him to see, and his feet below the level of the wicker-work."¹² He is the Summer itself, the very old bringer-in of the time of plenty.

Jack-in-the-Green remained an important figure in many British celebrations. One of these is called Garland King Day, which takes place in Castleton in Derbyshire on May 29 (Oak Apple Day). This is supposedly a celebration of the Restoration of Charles II in 1660, although it is obviously much older in origin than this, and is probably a transferred May Day rite. The Garland King, who bears a striking resemblance to the Green Man, rides at the head of a procession all around the village. On top of his greenery is a posey of flowers, known as the Queen. Following the King is another person on horseback, simply called "The Woman;" a man in woman's dress.¹³

OTHER CHARACTERS

The **Hobby Horse** appears at various times of the year, especially Halloween, Christmas, and May Day; and usually in connection with the Morris Dancers. It seems to be a creature of luck and fertility, and may be a remnant of the Celtic sun-god to whom the horse was sacred. "It is probable that men disguised as horses played an important part in pagan rituals, particularly those of the horse-worshipping Anglo-Saxons."¹⁴ The Hobby Horse takes part in a parade with the other May Day characters, at the end of which he 'dies,' but is later resurrected to join in the feasting.¹⁵

Padstow and Minehead lay claim to the two most famous Hobby Horses in England. The Padstow 'Obby Oss "wears a hoop-shaped frame, about six feet around, and covered with a black tarpaulin, which completely hides his human form. In front of the hoop is a small, wooden horse's head, with snapper jaws, but the horseman's own head is hidden by a ferocious-looking mask, surmounted by a tall, conical cap."¹⁶ He dances through the streets, chasing the girls, and sometimes corners one of them against a wall and

covers her with his huge skirt. This is supposed to bring her a husband, or a baby within the year if she is already married. The inside of the cloth was smeared with soot, which left a mark on the girl of the good fortune to come.¹⁷

The Minehead Horse has a more festive appearance, and is also longer rather than round. He is called the 'Sailors Horse,' and indeed, if not for an attached tail, would look more like a ship than a horse. This fact may be significant; "One Padstow legend ascribes the May Day festivities to rejoicing over the defeat of a shiplot of French invaders during the Napoleonic wars, while another Minehead story maintains that the parade of the Hobby Horse commemorates a victory over the Danes, who also came by ship."¹⁸

The **Morris Dancers**, like the Hobby Horse, were seen at other times of the year, dressed in white shirts and knee-breeches, flower-decked hats, and adorned with bells, bright ribbons, and handkerchiefs; a 17th century Morris costume in Perth Museum has no less than 252 bells, carefully tuned in twenty-one harmonizing sets of twelve.¹⁹ (The costume of the dancers seems to suggest magical over-tones; the bells and ribbons to scare fairies away, or in pre-Christian times, to communicate with the fairies.)

There were several different versions of the dance; at Winster near Matlock, a 16 man team was divided into 'men's' and 'women's' sides, and accompanied by a whole range of extra characters more often associated with mumming plays: a 'King,' a male 'Queen,' a 'Fool,' a Hobby Horse, and a black-faced 'Witch.'²⁰

In other counties—Yorkshire, Northumberland, and Durham—the morris dance proper gave way to the quite different sword dance, which was also known as 'morris.' However, Kightly tells us that the sword dance was performed at Christmas and on Plough Monday (January 6), not on May Day.²¹

Although the Morris Dances are a central part of the May Day celebrations today in England, due to a revival earlier this century, they were a late-comer to the medieval festivities, and their origins have been much speculated upon. The name 'morris' is almost certainly derived from 'Moorish,' and is thought to indicate that the dance originated either in North Africa or in Moorish medieval Spain, from where it was supposed to have been brought to Britain around the 12th century. This theory (allegedly corroborated by the blackening of performers' faces) is likely not true, as nothing like the English dance has ever been discovered in the Moorish lands. "Given the inherent improbability of an imported custom penetrating so deeply and

widely into medieval folk culture, it therefore seems likely that the dance was really an ancient native ceremony, whose exponents disguised themselves by the cheap, easy and remarkably effective method of face-blackening: and that it subsequently acquired its title from this practice...In all probability...the dance originated as a pre-Christian fertility or luck-bringing ceremony, and it is even possible that the name 'moorish' once alluded to its pagan rather than its black-faced associations."²²

THE MAY POLE

According to Barbara Walker, the Maypole was not originally European, but finds its origins in the phallic festivals of India and Egypt, celebrating the fertility of the spring.²³ The May Pole was an obvious sexual object, representing the planting of the god's phallus in the earth's womb,²⁴ and was sometimes painted in an upward clockwise spiral with red and white paint, similar to a barber's pole.²⁵

Whatever its origin, the May-pole became part of the European May Day/Flora activities. In the "British Apollo" it is said: "It was a custom among the ancient Britons, before converted to Christianity, to erect there May-poles, adorned with flowers, in honour of the Goddess Flora."²⁶

Stuckely says, "There is a May Pole near Horn Castle, Lincolnshire, where probably stood an Hermes [*herm*, phallic pillar] in Roman times. The boys annually keep up the festival of the Floralia on May Day, making a procession to this hill with May gads (as they call them) in their hands. This is a white willow wand, the bark peel'd off, ty'd round with cowslips, a thyrsus of the Bacchanals. At night they have a bonfire, and other merriment, which is really a sacrifice, a religious festival."²⁷

In addition to the obvious phallic symbolism, the May Pole represents a tree, and indeed at one time it was a tree, brought in from the woods on May morning and set up on the village green.²⁸ This tree is said to have always been a birch,²⁹ or sometimes a hawthorn. As the tree evolved into a permanent pole set up in the town square, a bit of hawthorn was placed on top to represent the original living tree.

These permanent poles were very tall, sometimes 80 or 90 feet; "The Church of St Andrew Undershaft, in Leadenhall Street, was so named because the great Maypole which annually stood before its south door was taller than the church itself."³⁰ Christina Hole reminds us: "The shorter poles, round which the children perform a plaited-ribbon dance, and which are often seen at school May Day celebrations today, do

not belong to the English tradition. They come from southern Europe, and seem to have been introduced into this country (by Ruskin) in 1888."³¹

"The May Day customs offended the Puritans and the Parliament of 1644 forbade the erection of May poles. This prohibition was repealed after the Restoration [of Charles II in 1660]. In 1661, in celebration of the revival of the old customs a May pole 134 feet high was set up in London. It remained until 1717 when it was bought by Sir Isaac Newton and removed to Essex as a support for his great telescope."³²

OTHER MAY DAY CUSTOMS

We see some of the Roman legacy of sexual freedom in the tradition of young people going a-Mayin': in the early hours of May Day, "they goe some to the woodes and groves, some to the hilles and mountaines...where they spende all the night in pastymes, and in the mornyng they returne, bringing with them birch, bowes, and braunches of trees, to deck their assemblies withall...I have heard it credibly reported...that of fourtie, three score, or a hundred maides goying to the woode ouer night, there have scarcely the thirde parte of them returned home againe undefiled."³³

In another popular custom throughout the Middle Ages, the common and noble women alike went to bathe their faces in the dew of the May morning, which was thought to be good for the complexion. Pepys wrote in his "Diary," under May 28, 1667: "My wife away down with Jane and W. Hewer to Woolwich, in order to a little ayre and to lie there tomorrow, and so to gather May-dew tomorrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it."³⁴ Although the dew of every morning in May was effective, that of May Day itself was the best. In 1515 Queen Catherine of Aragon went out with 25 of her ladies to gather dew on May 1st.³⁵ Even the great Oliver Cromwell himself was not above making use of May dew on medical advice.

Another custom, necessarily confined to small, tightly-knit villages, was the May Birching. These 'May Birchers' used to go on their secret rounds at dawn on May Day, affixing branches of trees on the doors of their neighbors' houses. "A flowering branch of hawthorn was always a compliment, but any other thorn denoted that someone in the house was an object of scorn."³⁶ Rowan, or wicken, was a sign of affection. Briar, holly, plum, and alder, stood for liar, folly, glum, and scowler, respectively. "This distribution of 'birches'

represented the honest opinions of the villagers, and when it was un-complimentary, it was intended to serve as a warning to the erring or the foolish.”³⁷

The Goths and Southern Swedes had a May Day custom that found its way to the Isle of Man, where the Danes and Norwegians had reigned for a long time. This ceremony marked the beginning of Spring for the Manx people, up until the late 18th century. In this custom, the Queen of the May, played by a young woman, is approached by the Queen of Winter, played by a man dressed in women’s clothes; who challenges the right of the May Queen to rule. The companies of the two engage in a mock battle, and if the May Queen is defeated, she is held for ransom and rescued by her people. The followers of the Queen of Winter then depart to hold their celebration in some dark, secluded place.³⁸

By the 18th century, most of the medieval May Day festivities had died out. Only the southern English urban milkmaids, who appeared on May Day bearing May Garlands hung about with borrowed silverware, and chimney sweeps, whose specialty was ‘Jack-in-the-Green’, kept them from dying out completely. By the mid-19th century, the festivities were revived, thanks to the romantic Victorians. They purged the festival of its ‘grosser elements;’ replacing the beautiful May Queen with a schoolgirl, refurbishing Maypoles with ribbons for children to dance around, and essentially turning the holiday into a “pretty affair for children.”³⁹

FURRY DAY

A last surviving custom is Furry Day in Helston, Cornwall, which falls on May 8, and which, according to Kightly, is “one of the most famous of all traditional British festivals.”⁴⁰

Furry Day has been called through the centuries, variously, Flora, Faddy, or Furry Day, and seems to be a vaguely remembered form of the original Roman Floralia. The word ‘furry’ is probably derived from the Cornish *feur*, or *fer*, a fair, rejoicing, or ‘holy-day,’ and ‘Faddy’ from an old English word, *fade*, meaning to go, and especially to go forward in a dance.”⁴¹

Although it claims separate origins, Furry Day at some point became mingled with the May Day festivities. One of its main elements is the old maying processional called the ‘Hal-an-Tow,’ in which people go out to the woods early in the morning to gather greenery to decorate homes and buildings and carry through the streets.⁴²

Furry Day’s other main theme, Furry Dancing, was well-established by 1602, and is probably related to the

Hal-an-Tow processional.⁴³ The towns-people, dressed in their finest clothes, gather about mid-day and dance hand-in-hand through the town, accompanied by young men dressed as St. Michael and St. George, Robin Hood, Friar Tuck, and Little John. They dance down the main streets, into gardens, shops, and houses; in one door and out another, to bring the luck of Summer to the owners and tenants, and drive out the darkness of Winter.⁴⁴

“The ancient origins of the festival show clearly in the green boughs gathered so early and carried about...and in the never-omitted luck-bringing visits. If any pre-Christian ancestor of today’s dancers could return on Furry Day now, he would probably have little difficulty in recognizing the descendants of those rites by which he, too, once brought the Summer home, and carried luck and fertility to every homestead.”⁴⁵

*“It was my hap of late, by chance,
To meet a Country Morris Dance,
When, cheefest of them all, the Foole
Plaied with a ladle and a toole;
When every younger shak’t his bells
Till sweating feet gave fothing smells;
And fine Maide Marian with her smoile,
Shew’d how a rascall plaid the roile:
But, when the Hobby-horse did wihy,
Then all the wenches gave a tihy:
But when they gan to shake their boxe,
And not a goose could catch a foxe,
The piper then put up his pipes,
And all the woodcocks look’t like snipes,
And therewith fell a show’ry streame...”⁴⁶*

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Notes:

- ¹ Douglas, George William. The American Book of Days. 1948. The H.W. Wilson Co., New York, NY, pg. 252.
- ² Bonwick, James. Irish Druids and Old Irish Religions. 1986. (Originally published in 1894). Dorset Press, England, pg. 206.
- ³ Whitlock, Ralph. A Calendar of Country Customs. 1978. B.T. Batsford Ltd., London, pg. 73, quoting Margaret Killip, Folklore of the Isle of Man, 1975.
- ⁴ Bonwick, pg. 207-208.
- ⁵ Whitlock, pg. 73-74.
- ⁶ Douglas, pg. 252.
- ⁷ Scullard, H.H. Festivals and Ceremonies of the Roman Republic. 1981. Cornell University Press, Ithaca, New York, pg. 110.
- ⁸ Douglas, pg. 252.
- ⁹ Hazlitt, W. Carew. Faiths and Folklore of the British Isles. Vol. II. 1965. Benjamin Blom, Inc., New York, NY, pg. 401.
- ¹⁰ Kightly, Charles. The Customs and Ceremonies of Britain. 1986. Thames and Hudson, London, pg. 160.
- ¹¹ Scullard, pg. 201.
- ¹² Hole, Christina. British Folk Customs. 1976. Hutchinson and Co. Ltd., London, pg. 113.
- ¹³ Ibid, pg. 79.
- ¹⁴ Kightly, pg. 139.
- ¹⁵ Whitlock, pg. 65.

¹⁶ Hole, pg. 133.
¹⁷ Ibid, pg. 134.
¹⁸ Whitlock, pg. 66.
¹⁹ Kightly, pg. 168.
²⁰ Ibid, pg. 170.
²¹ Ibid, pg. 170, 215.
²² Ibid, pg. 168.
²³ Douglas, pg. 252; Walker, Barbara G. The Women's Encyclopedia of Myths and Secrets. 1983. Harper & Row, San Francisco, CA, pg. 625.
²⁴ Walker, pg. 625.
²⁵ Hole, pg. 137. In Hazlitt, pg. 402, a black and yellow painted May-pole is described.
²⁶ Hazlitt, pg. 402.
²⁷ Ibid, pg. 402, quoting Stuckely, "Itinerarium," 1724, pg. 29.
²⁸ Hole, pg. 136.
²⁹ Hazlitt, pg. 402.
³⁰ Hole, pg. 137.
³¹ Ibid, pg. 137.

³² Douglas, pg. 253.
³³ Hazlitt, pg. 398, quoting Stubbes' "Anatomy of Abuses," 1583.
³⁴ Hazlitt, pg. 400.
³⁵ Ibid, pg. 400.
³⁶ Hole, pg. 128.
³⁷ Ibid, pg. 128.
³⁸ Hole, pg. 135; Hazlitt, pg. 397.
³⁹ Kightly, pg. 160.
⁴⁰ Ibid, pg. 121.
⁴¹ Hole, pg. 75.
⁴² Ibid, pg. 75.
⁴³ Kightly, pg. 122-123.
⁴⁴ Hole, pg. 75.
⁴⁵ Ibid, pg. 76.
⁴⁶ From Cobbe's Prophecies, his Signes and Tokens, his Madrigall, Questions, and Answers (1614).
Also see: Frazer, James. The Golden Bough, and McNeill, Marian. The Silver Bough, Vol. 2.

MINUTES

CST Board of Directors

March 11, 2001

The meeting was called to order by Craig Kerr at 2:00 pm, at Auburn, Alabama, with the following Directors and members present:

Craig Kerr, President; Rob Von Allmen (Skippy), Vice-President; Linda C. Kerr, Secretary-Treasurer; and Cathy Rankin, Member-at-Large.

Old Business

Minutes of the last meeting were read and approved.

Upcoming Events

The Spring Equinox ritual will be held at Cathy's house in Columbus on March 24. The ritual is taken care of. There will be no May Day this year, due to both Linda and Craig being out of town, but Cathy may do something on her own.

Ideas & Things to Do

We need to get people involved with the church, deal with apathy. We could ask members to contribute their names and whatever info for a church directory, including the Board members, to be published in the newsletter.

Add to rituals acknowledgments of birthdays, anniversaries, deaths, ritual passages, etc. Ask for contributions of decorations for sabbats/ritual. Maybe give out door prizes?

At Yule, maybe do a Toys for Tots drive. Definitely have a gift exchange - inexpensive or homemade gifts, similar to Give-Away at festivals.

We need to add Skippy and Cathy to checking account, and remove Sherlock. It was suggested we get another \$500 CD now and whenever we get another \$1000, on a regular basis. Skippy will look into interest on larger amount CDs.

Christy Griggers is our new Public Relations Officer. She is to be given a special invitation to attend a special BOD meeting as non-voting member, so we can get to know her, and to discuss the "apathy problem."

Skippy to look into making portable church display - to be at every church function and gatherings including suggestions. This includes church info cards - a card with church info on it, and a card with lines for name, address, info, so people can request more info from us.

Purchase subscription to Circle News for church - have available at church functions for people to read. Also useful for Lady Liberty - pagans in the news.

Add email address and phone number to Board members in the newsletter so members can contact us.

At Moondance, we will have a party/social/icebreaker/getting to know CST members, probably on Friday night, down in the Weyr.

Need to send out reminder cards between newsletter for renewal of membership in CST.

Ongoing & Upcoming

CST's current storage room will be given up this summer, as it costs \$50 a month. We may be able to use a shed at Cathy's house in Columbus, and store things for sudden emergencies, such as clothes, food, household items, furniture, etc. If someone needs some items, they can just come to the storage shed and pick out what they need.

We are ordering pagan greeting cards for sabbats and for birthdays of students in Sacred Grove.

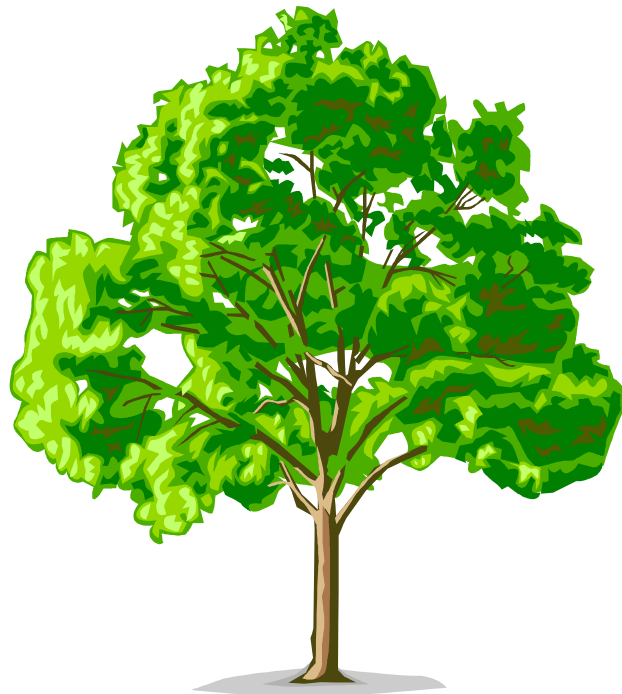
We will have Biannual meetings at Moondance and Yule (instead of Moodance and FallFling).

Other Business

The next two meetings were scheduled to be held May 13, 2001, in Auburn, AL, and August 4, 2001 in Auburn, AL.

There being no other business the meeting adjourned at 3:00 pm.

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CST Calendar:

Church of the Spiral Tree welcomes church members, beginners, newcomers, solitaires, and anyone else interested in participating in rituals honoring the Sabbats. You need no experience or knowledge to participate, but we do request you come with an open mind and heart, and show respect for your fellow participants. Email us for directions. We share a potluck dinner after each Sabbat, so those who come are asked to bring some type of food to share.

Please wear something comfortable and appropriate for outdoors. Ritual robes are welcome but not necessary. Children of all ages are welcome. Donations to the Church are entirely optional but appreciated.

Note: the schedule below is subject to change! Firmer times and locations of all rituals will be available closer to the date of the ritual.

2001

April:

May Day, April 28, 10:00 am, Waverly, AL.
Spiral Rhythms, April 19-22, Dragon Hills.

May:

Serpentstone's Beltane, May 4-6, Dragon Hills.
Weekend of Board of Directors' meeting.
RowanFest, May 17-20, Dragon Hills.
Moondance, May 24-28 at Dragon Hills near Carrollton, GA. Includes CST's General Membership meeting (May 27, 11:00 am) and election of officers.

June:

Summer Solstice ritual, June 23, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards.
Serpentstone's Solstice, June 29-July 3, Dragon Hills.

July:

No ritual scheduled.

August:

Lammas ritual, August 4, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards.
Weekend of Board of Directors' meeting.

September:

Pagan Pride Day and Fall Equinox ritual, September 22, at the Arboretum, Auburn University campus. Noon till 8:00, ritual at 7:00.
Dragon Harvest, September 27-30, Dragon Hills.

October:

FallFling, October 4-7, at Dragon Hills.
Earthdance, October 12-14, at Dragon Hills.
Serpentstone's Samhain, October 25-28, Dragon Hills.

November:

Samhain ritual, date and locations TBA. We will meet at 6:00 pm, with a pot-luck and party afterwards.
Weekend of Board of Directors' meeting.

December:

Yule ritual, December 22, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards.
Also CST's 2nd annual General Membership meeting.

For info on any of the above, email Linda Kerr at <cst@spiraltree.org>.

Upcoming Festivals (Not CST events):

Moondance	May 24-28, 2001	Dragon Hills, Carrollton, GA
FallFling	Oct. 4-7, 2001	Dragon Hills, Carrollton, GA
Earthdance	Oct. 12-14, 2001	Hard Labor Creek St Pk, Athens, GA

Contacts:

Remember, you get a free listing with your paid membership. You may also submit your listing at any later time.

Curtis Fuller: Male, 60 yrs of age, interests: Paganism in general, Wicca, runes, and hexcraft in particular. Seek contact with male and female, any age. P.O. Box 1023, Aberdeen, MS 39730-1023.

Frank Palmer: #546776, 2101 FM 369N, Iowa Park, TX, 76367-6568. Eclectic Druid student (nearly full Druid priest), male, feminist, seeking anyone who wishes to correspond. I study Ayurudic Healing, plus any other healing methods. I'm knowledgeable in several forms of magic and divination. Please write? I practice a zoomorphic form of Druidism and am a 2nd year Shaman student.

James Pesci: Youthful prisoner desires correspondence for spiritual support and friendship. James R. Pesci, #270633, B.K.C.C., P.O. Box 430, Dillwyn, VA 23936.

Laura J. Arendall: 170 Co. Rd. 1130, Cullman, AL 35057, email <larendall@hotmail.com>

Lori IreY (Magickal Name: Aradia BlueWind): Eclectic Solitary, practicing for approximately 15 years, with my focus being mainly on (but not limited to) Celtic Shamanism. I am located in the Orlando, FL area. Contact info: ireytribe@mindspring.com.

“Skippy” Rob Von Allmen: Tired? Bored? Wanting to find true love and happiness? Well, what are you doing talking to me?! I don't have all the questions, much less the answers. But I do have a clue (I found it in a cereal box) and am licensed to share the wisdom of the ages (answered an ad in Rolling Stone). If you also ponder such mysteries as “Is there life after death?”, “Was he a man dreaming he was a butterfly...?”, and “Where am I parked?”, then please drop me a line at: Swann's Tr. Pk. #1, Lot 130, Auburn, AL 36863, <skippy_the_witch@yahoo.com>, 334-826-3953.

Stacy Bandura: sbandura@tuckercapital.com

Steven D. Richert: Celtic shaman, still new to this path, is seeking any others of like mind to correspond with while I'm in prison and out. Steven D. Richert #17987, W/D-225-T, U.S.P., P.O. Box 250, Draper, UT, 84020.

Tony Jackson: Seeker desiring contact with those of the Green Path who would enjoy sharing their knowledge as well as testimony of its role in their life. Tony Curtis Jackson EF183981 D-2, CSP, 4600 Fulton Mill Rd., Macon, GA 31208.

Church of the Spiral Tree

Membership Application

Legal Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Email: _____

Do you wish to be listed in the **Contacts** section of the newsletter? If so, please use the space below to write your listing exactly the way you want it published. Be sure to include a way for people to contact you. **WRITE LEGIBLY!** We are not responsible to errors due to "chicken scratch."

We have several different types of memberships available to suit your needs. All include full membership benefits, and run for one year, with a renewal notice sent to remind you next year.

_____	Individual	\$20.00	
_____	Student/Poor Person:	\$15.00	(please attach a short note demonstrating financial need)
_____	Family (includes kids):	\$35.00	(must be in immediate family only, same address)
_____	Sustaining Member:	\$50.00	(receives all benefits plus our undying thanks)
_____	Contributing Member:	\$100.00	(receives all benefits, our eternal thanks, and a listing in the newsletter once a year)
_____	Patron(ess) Member:	\$200.00	(receives all benefits, our everlasting gratitude, a yearly listing in the newsletter, and a certificate)

OTHER:

_____	Donation to CST	\$5 & up	(all donations are tax deductible; you will be sent a receipt for your records, as well as our undying thanks)
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Make checks out to: The Church of the Spiral Tree, Inc., and mail to:

Spiral Tree
P.O. Box 186
Auburn, AL 36831-0186
334-821-4683

cst@spiraltree.org

Visit us at our web site! <<http://www.spiraltree.org>>

Important Dates

Board of Directors' Meetings:

May 13, 2001, Auburn, Alabama; August 4, 2001, Auburn, Alabama

Annual Meetings of the General Membership:

May 27, 2001, Moondance, Dragon Hills, near Carrollton, Georgia (includes election of officers)

December 22, 2001, Yule Ritual, Waverly, AL

CST Sabbat Dates:

May Day	April 28, 2001
Summer Solstice	June 23, 2001
Lammas	August 4, 2001
Fall Equinox/PPD	September 22, 2001
Samhain	November 3 or 10, 2001
Yule	December 22, 2001

Church of the Spiral Tree
P.O. Box 186
Auburn, AL 36830

ADDRESS CORRECTION REQUESTED