



Written by Fred Adams in 1968:

Feraferia, a Nature Religion

We are promoting the greatest love of nature possible.

We take Nature in the widest and deepest sense. Under this term we integrate:

1. Ecology
2. Physiology
3. Psychology - chiefly in the Jungian sense.

To describe our festivals and meetings thoroughly might fill many fat volumes. However, we are working on theoretical treatises, practical manuals and educational courses at present.

Our basic spiritual discipline, directed towards awakening a deeper identity with landscape as an organismic, living presence, derives from the developmental configuration of the human individual's body image when still an infant. The point is, just as the body image of the human psycho-some shapes up as a unity from a welter of sensations, so the earth's "body" and soul can be similarly "shaped up" to enlarge the identity of the human being, through systematic application of a series of Yoga-type techniques. We have literally hundreds of these, which we

will release regularly. These are all quite straightforward, like Hatha Yoga practices, and demand nothing more than hard work to become very effective.

We of Feraferia are proud of our creed, our teaching, and our ways of living. We are particularly proud of our Goddess, the most ancient Deity of all humankind, and we want Her to be proud of us. It is our desire to serve the community; not to detract from it in any way.



We know ours is an uphill course, because the Covenant of The Great Goddess of all wild was broken between humanity and nature millennia ago. To make the community at large aware of this, and of everything that must be done to rectify the ensuing damage of History, constitutes a very difficult task. But this, we feel, is what the Goddess wants us to attempt, and we are completely dedicated. The ailing human community needs very badly to receive that venerable yet progressive complex of notions, attitudes and truths that can *only be* vouchsafed under inspiration from the foundational archetype of the collective psyche, Karpophoros, "The Beautiful Lady of Wild Things."

Here is a foundational reference which can supply the background of our faith. It is perhaps the principle source of our morality and ethics:

Henry Bailey Stevens, The Recovery of Culture. Harper, 1953, now distributed by Wellington.



Our meetings and festivals fall into several broad categories:

First there are business meetings, planning and policy making meetings. These are conducted in the usual manner.

We also hold daily devotions and prayers. Then, on a weekly basis, for our most dedicated members, and monthly for somewhat greater numbers, we hold communions of the more meditational kind.

During these, we "travel" *imaginatively* to a given spot in the mountains or the wilderness, agreed upon by all participants. With this place we have all acquainted ourselves thoroughly, with every stick and stone of it as it were, so we can meet there in the spirit. Only, when we imagine the designated place during Kore Communion, we also "dress the scene" with symbolic monuments. Then, in the course of the exercise, we imagine in painstaking detail the epiphany of the Goddess within the setting of that sanctified wilderness location. We may also invoke there her consort, the God of the changing seasons (Vertumnus), or the godlings, i.e. faeries of the nature forces with which we want to reopen spiritual communications.

This is only one of many applications of the method. These performances require that we sit comfortably in semi-darkness, close our eyes and speak softly to each other so that we remain together. Or we may all keep stream of consciousness notes, which, upon cross reference, reveal, it seems to us, a continuing expression of the will of the Goddess, and the will of the arcane nature beings man has ignored or driven out of earth's sphere - *almost*. In the western esoteric tradition, which I studied at first hand with a foremost authority (Gareth Knight) while in England recently, technically these procedures are called, "Working on the Astral Plane." This kind of work is familiar to Qabbalists, whether Jewish or Christian. Ours is a special, ecological application of them.



After passive astral communion, or other eco-sensitivity training sessions, comes formal ceremony.

On each full moon, we hold a structured ritual. These rituals, we believe, are completely necessary to draw into the world of everyday eventualities those benign forces and influences that rampant materialism has driven out of this sphere. At each of the Nine Royal Festivals outlined in Volume I, #1 of our bulletin ("Korythalia"), we perform our rituals. But their liturgies and other aspects vary according to the time of the year, for ours is a religion of seasonal feeling and seasonal response to nature, in terms of a tightly knit festal system.

This system of seasonal festivals comprises what students of comparative religion call a mystery religion. Thus the core of meaning can never be explained, but only experienced.

In our bulletin, "Korythalia", are many examples of prayer, basic ritual, and the festal calendar in its traditional folklore form, which we follow from Robert Graves. I discussed the use of this calendar as a sacramental framework face to face with Mr. Graves at his home in Mallorca, Spain, five months ago. Its complete usage comprises a really vast corpus, which we will try to distribute gradually in small and hopefully palatable doses.

We have nine major festival activities each year. They do involve, besides prayer and ritual, much fun and merrymaking. However, the merry-making and feasting always has an ecological theme determined by what is *actually* happening in the region of the celebration during that season. This is precisely our main reform promotion: That man as grand celebrant and lover of nature *must* rejoin nature in full response to her transcendent seasonal program of celebrational manifestations. This is one of the first teachings of our Goddess.

As an example, Midsummer, at summer solstice, celebrates the sexual union of Kore, our Goddess, with Kouros, the youthful God. This erotic statement about Midsummer is thematic, like all the rest, about our festivals. I speak thematically, working from *botanical* analogies, in *all* cases. Man's first obligation, as symbol-bearing primate, is toward the plant world, especially the queendom of the trees ("Korythalia" means "Youth Bough".)

