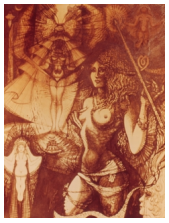
Note: This article is incomplete - we are searching for the remaining pages; but it is so enchanting it seems a good idea to publish what we have, for now.



Faerie Realm, by Fred Adams

THE LOVE LORE OF FAERIE

By Frederick McLaren Adams

Like dry leaves pressed between the pages of an old book, in fables we find the crumbling remains of a once green race. Their wind-swept revels and wildwood reveries still faintly stain the humdrum lines of sober history. Faerie lore is the despised matrilineal treasure to which all peoples are equal heirs. A “Secret commonwealth of Elves, Fauns & Faeries “ (Robert Kirk, Aberfoyle, Scotland, C. E. 1691) is the true bond between soil & soul, common to all folks integrated with nature. The Secret Commonwealth derives from a time when cult, culture & cultivation authentically formed an organic whole. In Thespis, Theodor Gaster labelled organic wholeness of humanity & Nature, the Topocosm. The Topocosm, whose life rhythm is seasonal celebration, consists of the entire complex of a given region, not just the human community, but all the elements, animate & inanimate, conceived as a living organism. The vision of Faerieland also forecasts the transfigurative return of humankind, the Maiden Species, to Holy Wilderness. ”Grow wild according to thy nature, like these brakes & sedges ---“, sang Henry David Thoreau, the first great poet & philosopher of Wildness as a positive concept in the history of ideas. In the refined literature of faerie, the Good Folk engage in endless courtship of all nature. The wooing of wildland yields Faerieland, whose PUELLA AETERNA (eternal maiden) fixes the fusion of Soul with Landscape, metaphysically speaking. According to modern anthropology, the Faerie tradition is a catch-all of abandoned pantheons. The course of early theology has its provenience in the primal notion of “growth potencies” resident in natural forms & forces. “Dawn Man” endowed these with the passionate inwardness of animal will & human intention.

Into these diffuse potencies, sylvan sorceresses project their own dream & designing will. Then

deceased spirits of the community, through chant-channelled passages of collective dream, may approach the light-wakeful world; they come from the dark, death side of swarming soul reservoirs. These soul reservoirs well up into numinous trees, stones, lakes & springs. They approach the living in linear time through all the enchanted valves & vulvas of earth-entry.

For the Magician, the objective Psyche, or collective unconscious, is a solid and crucial reality.
(Note - our copy ends here; we hope to find and publish the missing pages shortly.)

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