

*not your mother's broomstick*

# *new* Witch

## Why I did it.

**Fiona Horne on  
Mad, Mad House  
and being a  
celebrity Witch**

**Light Up Your Life  
with Candle Magic**

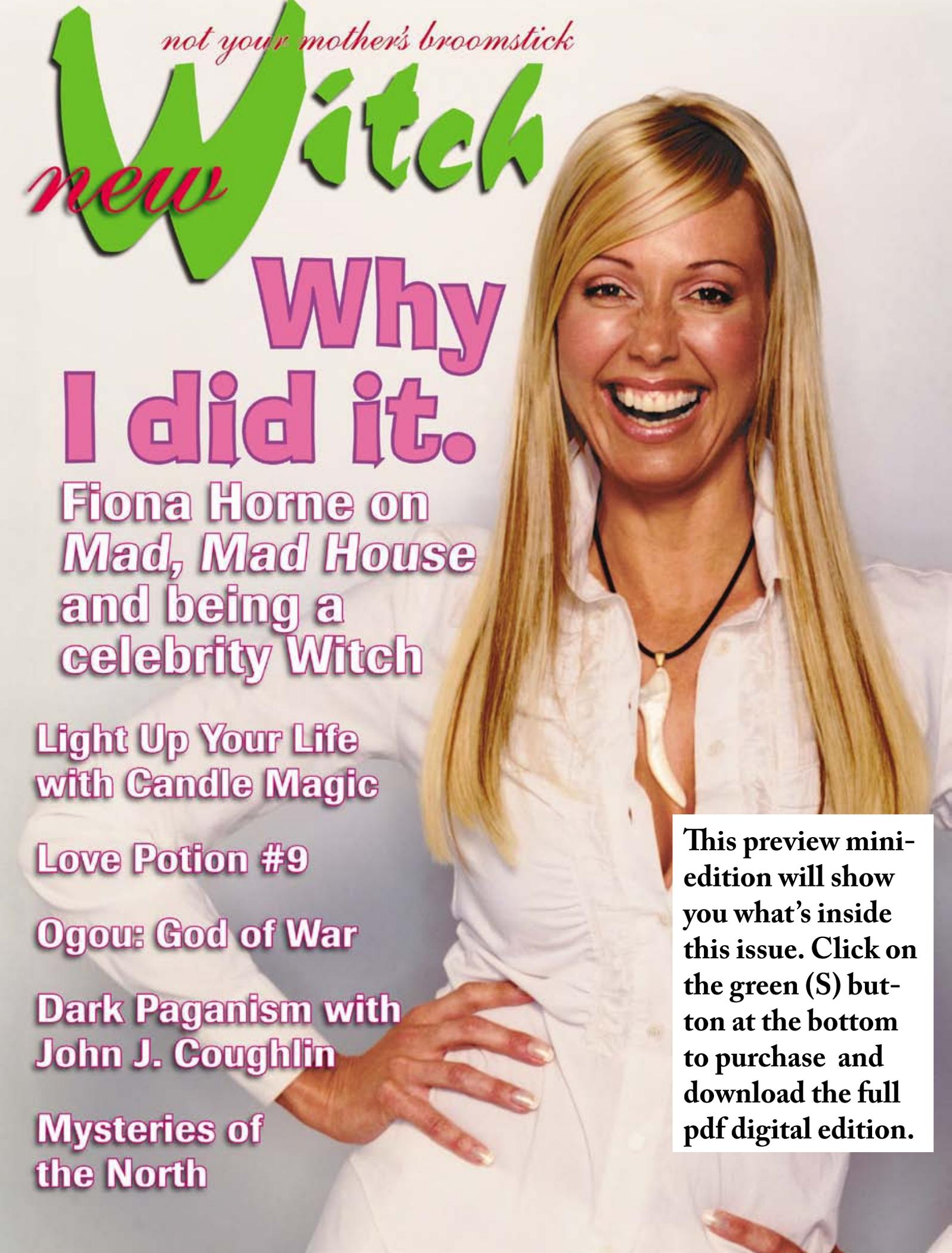
**Love Potion #9**

**Ogou: God of War**

**Dark Paganism with  
John J. Coughlin**

**Mysteries of  
the North**

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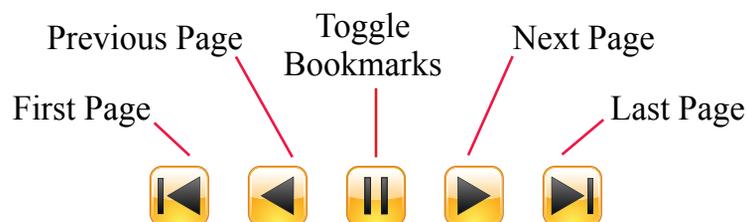


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*newWitch* has no themes. Really. But I keep finding that once I have all the articles plugged into a given issue, a theme or two somehow sneaks its way in. Intended or not, it's possible to find a few common threads in each issue — this one's no exception. We seem to have had a fascination with what, exactly, is Real.

There is a regrettable trend in Paganism today to reduce the Gods, the Faeries, the Mighty Dead, and the Spirits to convenient symbols and useful servants; figures to invoke at one's beck and call, diminished somehow, their majesty and magic reduced to parlor tricks and special effects. To me, at least, that takes the magic right out of our beliefs, and turns us into flakes with delusions of grandeur.

Worse, those who reduce the gods and faeries to symbols usually ignore the central purpose of a symbol in magic theory and spirituality; a symbol acts as a gateway to the reality of a given thing. There's no reality to some of these figures; Tinkerbells of spirituality, they're ephemeral, inane, and two-dimensional.

So I'll say it here, as the central point of all this verbal nattering. All these things — the Gods, the Fae, the Ancestors, what Judy Harrow calls the *Entheoi*, the Indwelling Ones — are Real, darn it.

I wish I could throttle the first Victorian lady who decided to turn the Tuatha de Danaan into cute nursery fairies, flittering garden nymphs with little magic and no mystery. However, anyone with a lick of historical awareness knows that out of the Victorian fascination with folk beliefs and faeries came the occult revival of the early 20<sup>th</sup> century, and out of that — well, out of that you get magazines like this one. Our forebears had to reduce the power and magic of the *Entheoi* into garden

statuary in order to make them acceptable to proper society.

Thankfully, we don't have that particular pentagram to bear. We can celebrate our faith openly, seriously, and joyously. So why do we still insist on turning our figures of empowerment, magic, and faith into celestial vending machines? They are not just a source of love spells and neat-keen jewelry; the Faerie folk are ancient and knowing spirits

who have moved quite nicely into our world. In my personal path as urban Faerie shaman, I have seen the Good Neighbors dance and celebrate in night club parking lots and watched Their magic lick along telephone wires and through neon signs. That kind of magic is daunting, and sometimes even intimidating. But reducing the *Entheoi* to cute symbols is much worse.

There are two authors that I think any and all Pagans should read. The first is Spider Robinson, who knows more about healing than most self-help writers have forgotten. The second is Charles DeLint. DeLint's faery folk

**“I suppose you are real?” said the Rabbit. And then he wished he had not said it, for he thought the Skin Horse might be sensitive. But the Skin Horse only smiled.**

**“The Boy's Uncle made me Real,” he said. “That was a great many years ago; but once you are Real you can't become unreal again. It lasts for always.”**

— *The Velveteen Rabbit*, Margery Williams

**“They say the gods are just a myth, But guess who I've been dancing with, The great god Pan is alive...”**

— **“Return Of Pan”** The Waterboys

are not cute. They are not pixie-dust dispensers and rarely, if ever, two-dimensional. The magic in DeLint's world moves with and in and through the material world, pulling sur-

**in which your humble editor tells it like he sees it**

away the face dross to reveal a core of shining gold; difficult to see, at times, but definitely Real.

As new Witches, we are fortunate enough to see and believe in and experience the magic. Far from being afraid of it, we embrace it, revel in it, get alternately giddy and awed by it. It is our birthright and our blood, and we should treat anyone who tries to reduce it to cartoonery and bunkum with the same disdain we treat anyone who says it stems from some imaginary devil in long red underwear.

The Gods, the Faerie Folk, the Honored Dead, the Spirits — they are our future, our heritage and our right. They are not myths. They are Real. We're strong enough and brave enough and powerful enough to accept that They are Real, and to be Real with them. Embrace the magic.



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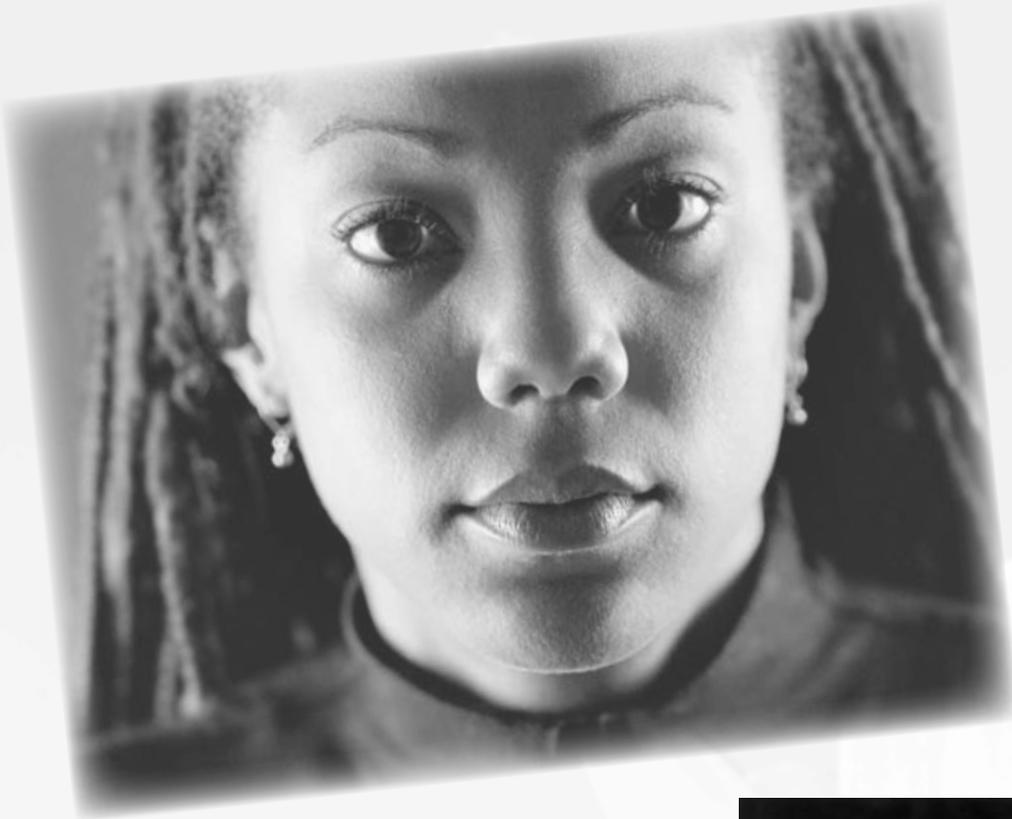
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