



SAVOIR

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WITCHCRAFT

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Mrs. Fairfax originates from the novel *Howl's Moving Castle* by British novelist Diana Wynne Jones. She is the extremely talkative witch friend of Fanny's with whom Lettie studies witchcraft with. Mrs. Fairfax agrees to keep Lettie on in Martha's place (since she only wants to train someone who actually wishes to be there), but only if Lettie will study as her true self and drop the disguise magic. Lettie agrees.

She knows a great number of people, and at times takes on apprentices of her own. She was an apprentice of Mrs. Pentstemmon, and is very fond of honey. She is good friends with Fanny Hatter, and takes on Martha Hatter as a pupil to teach her magic after Mr. Hatter's death. Some weeks later, she discovers that Martha and her sister Lettie switched places using one of Mrs Fairfax's own honey-based spells.

She lets Lettie stay on as a student on the condition that she stay as her real self. Mrs. Fairfax soon discovers that Lettie has a real gift for magic and considers her to be in the same league as the Witch of the Waste, but in a good way. When Wizard Howl comes courting Lettie under the name 'Sylvester Oak', Mrs. Fairfax recognizes him immediately, but does not let on that she does.

She encourages Lettie to let Howl court her, because she sees that Lettie could learn a lot more from Howl than she could from Mrs Fairfax. When a dog comes to the house to stay, Mrs. Fairfax sees that it is really a bespelled human. Later, Mrs. Fairfax visits Sophie in the moving castle with Lettie, and after the curses on Howl, and Prince Justin are broken, tells Prince Justin that Sophie is the lady of the house, or will be soon. She is chatty and uses home-made honey in her spells.

Understanding

ANNABEL





the decision.

Applying for the position of mayor at first seemed like a tough choice to fit her in, but as time passed and thoughts ensued, it seemed like it was most fitting for her. Annabel makes a good fit for someone who can make changes in the community. It also seemed a bit difficult to make a campaign revolving around someone who is not necessarily a main character, such as Sophie.

Howl's Moving Castle is quite well-known for its Studio Ghibli adaptation. However, it became a shock to know that not only is it a best-selling novel, but it is also part of a trio of novels. The challenge at hand was creating a visual to a character that one physically has not seen yet. Though the movie was brought up in general discussion, the end result was a visualization that has not been generalized by Studio Ghibli—an absolutely blind approach. The editor is treating himself to watching the movie for the first time after the campaign is over, and then some.

The editor was suggested to create a visual of color, becoming quite pleased with the end result. Annabel felt like

a comfortable name, minus horror-themed theater projects. Playing on the opposite side of the attitude spectrum seemed to fit, regarding the studio, as well as her overall demeanor. Also I appreciate the idea that she is actually well-known and not a hermit compared to other witches. Resonating with the only visuals is this description of “one of those plump, comfortable ladies, with swathes of butter-colored hair coiled round her head, who made you feel good with life just to look at her,” was extremely fun to play around with. The editor resonates greatly with her and her outcome.

It just felt easier to create ideas for something that screams you- as if you are looking at another you, another funny you, a likeable you, a probably more outgoing than you you.

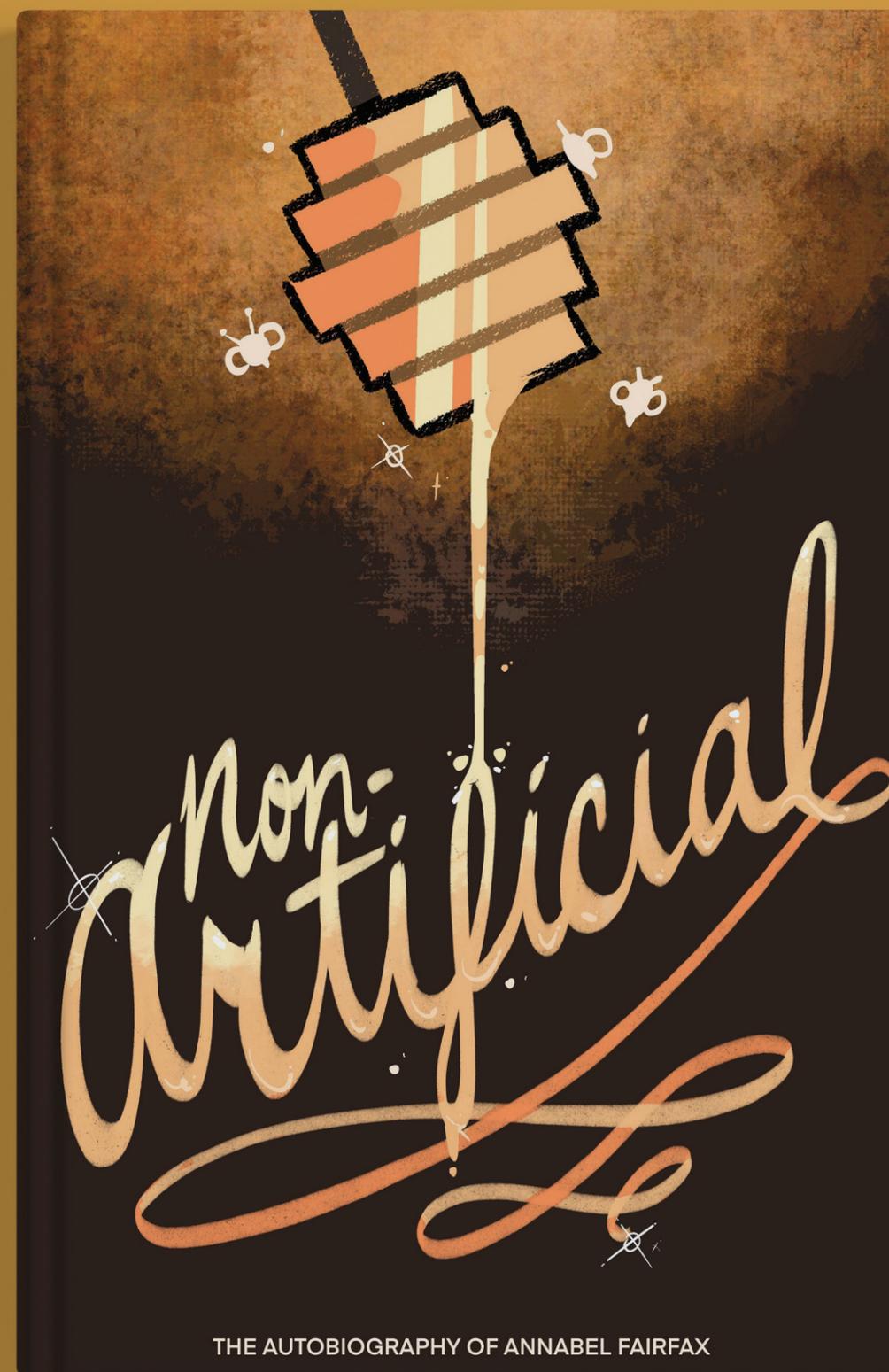
Something fictional becoming something not-so fictional is also pretty neat, like making a fairytale come true and shown off to the public. It truly is such an amazing feeling. The only scary thing is if you give it the justice it needs or deserves.

Article by Traceton Randolph of MTSU

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ARRIVING JUNE 2020

What's the

Buzz?

Charleen Carroll and daughter Paula Juarez are some of the sweetest dealers in California. They are among a handful of bee brokers that oversee a massive migration of bees to the Golden State each year from dozens of other states to help pollinate almost 1.4 million acres of almonds.

The mother-daughter Manteca-based business dubbed Pollination Contracting Inc. matches beekeepers with almond growers each year as far south of Fresno. Once the bees are placed within their clients' orchards, they make the circuit checking hives to make sure there are adequate bees, that they are healthy, and doing what they are supposed to be doing — pollinating California's almond crop that last year topped \$5.6 billion.

The almond pollination effort — the largest in the world in terms of mobilizing bee hives — not only starts the nation's

crop pollination season, but it also requires half of the commercial beehives in the United States to make it happen. While hives have been in place for weeks in some locations, this week is likely to be the busiest as the mercury is expected to reach the high 70s without a drop of rain. That's perfect weather for the bees to do their thing and for delicate almond blossoms to stay intact.

And there are a lot of bees doing their thing. Carroll and Juarez place two hives per acre. A typical commercial hive has 60,000 bees. Given there are 87,300 acres of almonds in San Joaquin County there are some 10.4 billion bees busy at work in the orchards around Manteca, Ripon, Escalon, Tracy, and Lathrop. Statewide, there are almost 1.4 million acres of almonds that constitute California's third largest farm product, behind milk at \$6.4 billion and grapes at \$6.2 billion. California, by far the nation's largest farm state producing

BUSY TIME FOR BEES



crops valued at \$49.8 billion or as much as the next two states combined (Iowa \$27.4 billion and Texas \$21.9 billion).

To give you an idea of what 1.4 million acres of almonds would look like: if all of the California orchards were in one place, they'd cover all of San Joaquin County and four-fifths of Sacramento County. As for the 87,300 acres in San Joaquin County, they'd come up 2,700 acres short of blanketing the City of San Francisco three times over. San Joaquin County's almond meat production was valued at \$536.3 million in 2018 with hulls and shells accounting for another \$20 million in production.

Manteca Mother-daughter Broker Team Inspected Hives Placed in Orchards

On Wednesday of last week, the mother-daughter team was in an orchard north of Manteca and south of Delicato Vineyards off Frontage Road with beekeeper Max Rogers, who trucked his bees into California from Arkansas.

The trio donned the prerequisite white beekeeper suits, careful to make sure they leave nothing exposed.

"They can still sting you through the suits and your pants," Carroll noted. Bee stings are a part of doing business. "It's as common as drinking coffee," Rogers said with a slight laugh. The color white is used for beekeeping suits for a reason. Darker color, especially black, agitates the bees. White tends to be a more soothing color.

The trio approaches a series of five pallets, each sporting eight hives apiece. The hives are typically placed on the southern side of orchards that are being pollinated.

Rogers carries a bee smoker with him. He goes to a pallet with four double-box bee hives and takes out a pry tool to get off the lid. You can try all you want to remove the lid by hand but the bees have secured it with beeswax to protect the hive.

Once the lid is off, you can see why he wants to calm the bees down. There are about 80,000 bees per hive. Puffs of smoke are used to calm the bees down rolls across the frames, already partially covered with honeycombs, countless bees and eggs. Rogers pulls out one of the eight frames for inspection. The honeycombs are far from being ready to harvest the honey

that he sells wholesale. Almond pollination is feeding time for the bees. He gently turns the frame over and spots what he is looking for — the queen.

While the worker bees that nature has selected to serve as foragers are busy buzzing around the orchards gathering nectar while other bees are doing specific tasks in the hive, such as caring for the brood, the queen produces well over 2,000 eggs a day to make sure there are adequate bees to tackle the greatest mobilized pollination effort in the world that takes place every February and March in California's almond orchards.

Rogers makes a couple more spot checks of other frames, pleased at what he sees.

The hive is healthy and active - that's good news. The more the bees cross-pollinate the white and pink blooms, the better the odds are for bigger yields. After they finish in the Manteca orchard, the mother daughter team, along with "chauffeur" Mike Carroll, head down Highway 99 to Chowchilla to make spot inspections on hives they have brokered with to make sure they are producing. If they aren't, it will cost the growers significantly when harvest rolls around.

“Bee stings are a part of doing business.”



There are perhaps three weeks left in the almonds for Rogers' bees before he relocates them to other orchards. He's heading cross country to New York to help pollinate apple orchards. Others are sticking nearby to pollinate cherry orchards 12 miles northwest of Manteca in the Linden area.

For Carroll and Juarez, their season ends next month as they have stuck to working with almond growers. When Rogers pulls his hives out of the orchards he'll do it at night. The need isn't for darkness but cooler temperatures. The cooler night time temperatures — 55 degrees or below — assures that when he moves the hives virtually all of the bees will have returned.

Carroll and her friend Linda Hicken started brokering bees 42 years ago while their church still owned the meeting house on Pine Street. The Church Jesus Christ of Latter-day Saints had assessed families a set amount of money to help build new church facility.

Given both families were watching every nickel at the time, the two decided they had to get jobs.

A beekeeper from Washington who had placed his hives in Manteca orchards showed up for a Sunday service. He happened to chat with the two and was telling them how expensive it was for him to scout out his own growers as he wasn't pleased with brokers that were available to them.

At one point he suggested it was something they could do. Both immediately jumped at the idea. A day later, they were pulling out of Manteca at 5 a.m. in an old bee truck and driving to Washington where they spent a week learning all about beekeeping. They then returned home and tried to secure a loan from a bank. The first bank turned them down, but then they had stopped at Delta Bank. Delta loaned them \$500 for the necessary start-up expenses.

After the first season, they had enough to pay the \$2,000 commitment to the building funds, cover all of their expenses, set aside money for the next season and repay the loan in full.

Both were hooked not just with the sights and smells that went along with the job but the people they got to work with. A few years back, Hicken retired and Juarez quit her job as a fulltime substitute teacher for Manteca Unified to join her mom in the business.

She isn't a stranger to the bee broker gig. Growing up she accompanied her mom on spot inspections of various orchards where she brokered bee keepers to place hives. "Growers and beekeepers are great people," Carroll said as to why she is still brokering bees after 42 years. "Plus it's beautiful in the orchards."

Article by Candice Wang of the Sacramento Bee



WHAT DOES NATURE GIVE YOU?

THE ORIGINAL CRUNCH.

NATURE VALLEY

Why WITCHCRAFT is on the Rise



AMERICANS' INTEREST IN SPELL-CASTING TENDS TO WAX AS INSTABILITY RISES AND TRUST IN ESTABLISHMENT IDEAS PLUMMETS.

Juliet Diaz said she was having trouble not listening to my thoughts. “Sorry, I kind of read into your head a little bit,” she told me when, for the third time that August afternoon, she answered one of my (admittedly not unpredictable) questions about her witchcraft seconds before I’d had a chance to ask it. She was drinking a homemade “grounding” tea in her apartment in a converted Victorian home in Jersey City, New Jersey, under a dream catcher and within sight of what appeared to be a human skull. We were surrounded by nearly 400 houseplants, the earthy smell of incense, and, according to Diaz, several of my ancestral spirit guides, who had followed me in. “You actually have a nun,” Diaz informed me. “I don’t know where she comes from, and I’m not going to ask her.”

Diaz describes herself as a seer capable of reading auras and connecting with “the other side”; a plant whisperer who can communicate with her succulents; and one in a long line of healers in her family, which traces its roots to Cuba and the indigenous Taíno people, who settled in parts of the Caribbean. She is also a professional witch: Diaz sells anointing oils and “intention infused” body products in her online store, instructs more than 8,900 witches enrolled in her online school, and leads witchy workshops that promise to leave attendees “feeling magical af!” In 2018, Diaz, the author of the best-selling book *Witchery: Embrace the Witch Within*, earned more than half a million dollars from her magic work and was named Best Witch—yes, there are rankings—by *Spirit Guides Magazine*.

Now 38 years old, Diaz remembers that when she was growing up, her family's spellwork felt taboo. But over the past few years, witchcraft, long viewed with suspicion and even hostility, has transmuted into a mainstream phenomenon. The coven is the new squad: There are sea witches, city witches, cottage witches, kitchen witches, and influencer witches, who share recipes for moon water or dreamy photos of altars bathed in candlelight. There are witches living in Winnipeg and Indiana, San Francisco and Dubai; hosting moon rituals in Manhattan's public parks and selling \$11.99 hangover cures

“There are sea witches, city witches, cottage witches, kitchen witches, and influencer witches who share recipes for moon water or dreamy photos of altars bathed in candlelight.”

that “adjust the vibration of alcohol so that it doesn't add extra density and energetic ‘weight’ to your aura.” A 2014 Pew Research Center report suggested that the United States' adult population of pagans and Wiccans was about 730,000—on par with the number of Unitarians. But Wicca represents just one among many approaches to witchery, and not all witches consider themselves pagan or Wiccan. These days, Diaz told me, “everyone calls themselves witches.”

What exactly they mean by that can vary from witch to witch.

According to the anthropologist Rodney Needham's 1978 book, *Primordial Characters*, scholars' working definition of a witch was, at that time, “someone who causes harm to others by mystical means.” To Diaz, a witch is “an embodiment of her truth in all its power”; among other magic practitioners, witch might embody a religious affiliation, political act, wellness regimen, “hot new lewk,” or some combination of the above. “I'm doing magic when I march in the streets for causes I believe in,” Pam Grossman, a witch and an author, wrote in a *New York Times* op-ed.

Casting spells and assembling altars have become quite lucrative. You can attend a fall-equinox ritual organized by Airbnb, sign up for subscription witch boxes offering the equivalent of Blue Apron for magic-making, and buy aura cleanses on Etsy. Instagram's reigning witch influencer, Bri Luna, has more than 450,000 followers and has collaborated with Coach, Refinery29, and Smashbox, for which she recently introduced a line of cosmetics “inspired by the transformative quality of crystals.”

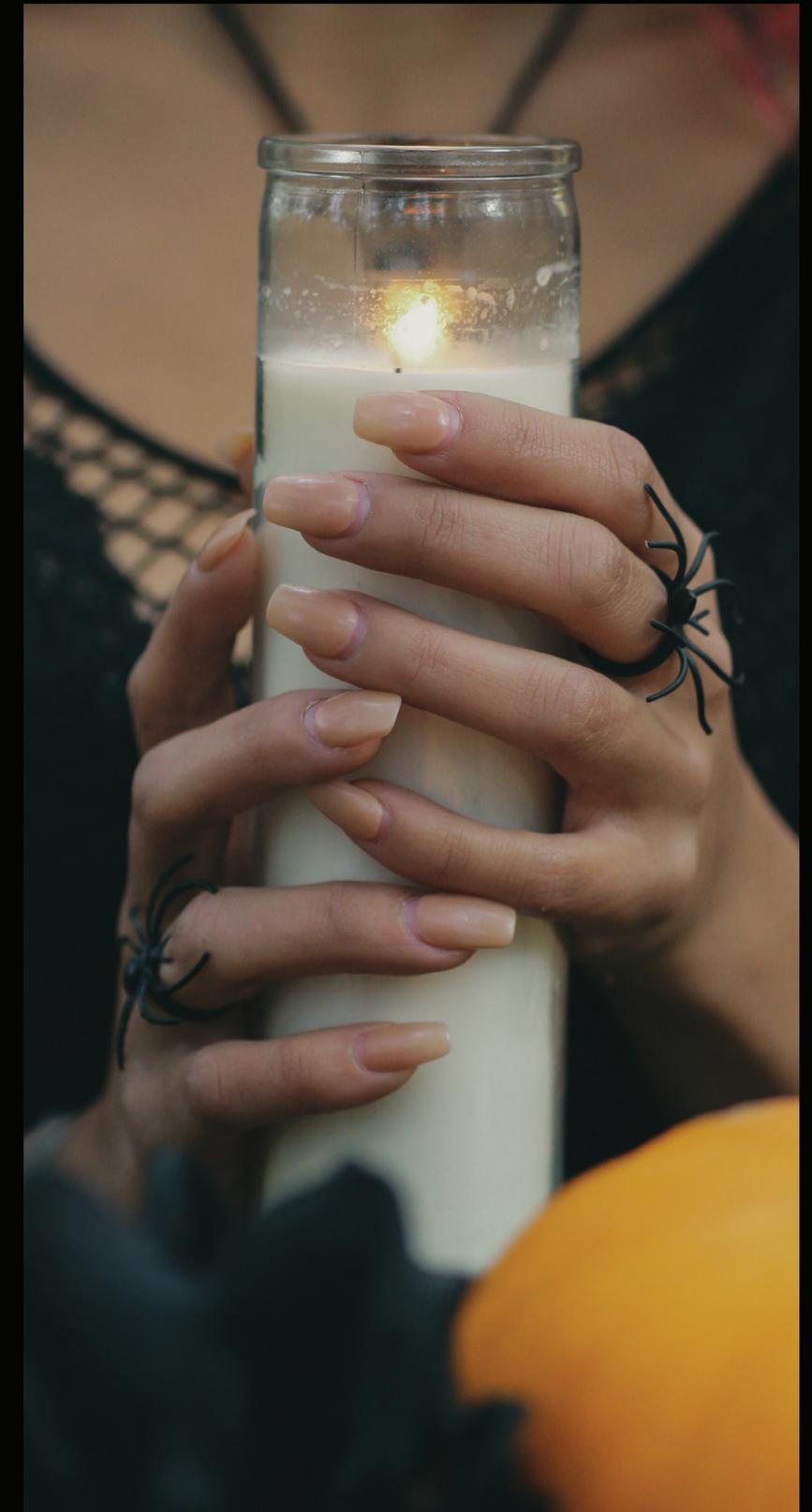
Many professional witches, including Diaz, can also be hired to do magic on your behalf. Diaz's most popular offering is her Ancestral Candle Service, a \$45 ritual for manifesting intentions that I'd come to her apartment to try. (“Last month we had 4 pregnancies, 33 job promotions, 12 business startups, 12 wedding proposals! and 4 court wins,” claimed a promotional email.) Diaz—who grew up on food stamps, was homeless for parts of college, and, as an adult, sometimes skipped lunch to save up for rent—said she has “manifested an entirely new life” from her candle work. Features of that

new life include her book deal, its best-seller status, her store, and a stronger relationship with her husband. She performs up to 100 candle services each month, and said she usually sells out within a day. Good luck tracing the history of witches. While the idea of witches is exceptionally old—Horace's *Satires*, already embracing the negative stereotype circa 35 b.c., describes witches with wigs and false teeth howling over dead animals—the day-to-day business of being a witch has continuously evolved, which complicates attempts to reconstruct a tidy family tree.

The history of witchcraft has also long suffered from unreliable narrators. The Salem witch trials loom outside in the American imagination, yet no official court records exist, and the accounts of the trials that did survive are, per the historian Stacy Schiff, “maddeningly inconsistent.” More recent historians haven't fared much better: The Wicca faith grew out of the writings of Gerald Gardner, a former customs officer whose 1954 book, *Witchcraft Today*, recounted his experience in a coven whose tenets were allegedly passed down from the Middle Ages. But scholars later concluded that they were at least in part Gardner's invention.

And then, no culture can claim a monopoly on witches. “There is little doubt that in every inhabited continent of the world, the majority of recorded human societies have believed in, and feared, an ability by some individuals to cause misfortune and injury to others by non-physical and uncanny (‘magical’) means,” writes the historian Ronald Hutton, who has studied attitudes toward witches in more than 300 communities, in places such as sub-Saharan Africa and Greenland. The belief in witchcraft is so widespread and so enduring that one historian speculates it's innate to being human.

In the U.S., mainstream interest in witches has occasionally waned but mostly waxed, usually in tandem with the rise of feminism and the plummeting of trust in establishment ideas. In the 19th century, as transcendentalism and the women's-suffrage movement took hold, witches enjoyed the beginnings of a rebranding—from wicked devil-worshippers





to intuitive wisewomen. Woodstock and second-wave feminism were a boon for witches, whose popularity spiked again following the Anita Hill hearings in the '90s, and again after Donald Trump's election and alongside the #MeToo movement.

The latest witch renaissance coincides with a growing fascination with astrology, crystals, and tarot, which, like magic, practitioners consider ways to tap into unseen, unconventional sources of power—and which can be especially appealing for people who feel disenfranchised or who have grown weary of trying to enact change by working within the system. (Modern witchcraft has drawn more women than men, as well as many people of color and queer or transgender individuals; a “witch” can be any gender.) “The more

frustrated people get, they do often turn to witchcraft, because they're like, ‘Well, the usual channels are just not working, so let's see what else is out there,’” Grossman told me. “Whenever there are events that really shake the foundations of society”—the American Civil War, turmoil in prerevolutionary Russia, the rise of Weimar Germany, England's postwar reconstruction—“people absolutely turn towards the occult.” Trump must contend not only with the #Resistance but with the #MagicResistance, which shares guides to hexing corporations, spells to protect reproductive rights, and opportunities to join the 4,900 members of the #BindTrump Facebook group in casting spells to curb the president's power.

Throughout history, attempts to control women have masqueraded as crackdowns on witchcraft, and for some

people, simply self-identifying as a witch—a symbol of strong female power, especially in the face of the violent, misogynistic backlash that can greet it—is a form of activism. “Witchcraft is feminism, it's inherently political,” Gabriela Herstik, a witch and an author, told *Sabat* magazine. “It's always been about the outsider, about the woman who doesn't do what the church or patriarchy wants.”

Diaz, a self-described “plant witch,” draws extensively on Taíno traditions and herbs, jars of which occupy almost an entire room of her apartment. But the fact that there are no set criteria for being a witch is, for many, precisely the appeal. Witchcraft beckons with the promise of a spirituality that is self-determined, antipatriarchal, and flexible enough to incorporate varied cultural traditions.



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Letter from the

EDITOR

I never in my life have ever thought about designing a magazine, let alone anything major like this, in general. Creating something that looks cozy and also feels cozy is pretty interesting, to say the least. I have always been fascinated how we, as artists in the modern era, can create something that feels vintage via type or aesthetic. It's always such a journey figuring out if I can not only tackle the look, but also make it something of my own. The most intriguing thing I've picked up from this piece is creating a 1986 character into a 2020 icon. I do hope you enjoyed checking out this magazine as much as I did making it.



COLORTION

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- Image by **Kayla Maurais** via Unsplash (pg 19)
- Image via **NewStateman** "A young girl dressed as a witch circa 1865" (pg 20)

- **Elephant** font
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