

Chapter 1 : A Place Of Enchantment | Bored Panda

The book The Place of Enchantment: British Occultism and the Culture of the Modern, Alex Owen is published by University of Chicago Press.

Hike by WTA Correspondents: Paul Kriloff In the Enchantments, nature has carved one of the magnificent places of this world--an alpine paradise of granite worn smooth by glaciers, larches manicured by wind and cold, and crystal blue lakes strung together by a creek that tumbles and thunders between them. Seemingly everywhere, herds of mountain goats calmly wander by. There are three ways to experience the Enchantments, none easy. The absolute minimum price of admission here is a hike of not less than seven miles gaining at least 4, feet in elevation in order to make it to even just one of the lakes in the Upper Enchantments. With two cars or a car and some bikes , you can hike point-to-point from one trailhead to the other and transit between the two. The thru-hike is typically done from the Stuart Lake trailhead, because it reduces the total elevation gain by 2, feet relative to going the opposite direction although it still takes in the punishing climb up Aasgard Pass, which rises 1, feet in less than a mile. Pick your poison; enjoy the rewards. This guide uses the thru-hike as a basis for describing the route through the entire Enchantments. Starting from the Stuart Lake trailhead, follow the route to Colchuck Lake. From the end of the trail at the far end of the lake, cross boulders around the shore under the terminal moraine of the Colchuck Glacier the trail may disappear at times, but cairns usually mark the way. After passing by a particularly tall boulder, the trail skirts a sandy beach and begins snaking through subalpine firs and creek beds. Soon after, the route begins climbing steeply over jumbled talus; this is the start of Aasgard Pass. Stay to the left to avoid much steeper, impassable terrain. Around the grove, the route hugs the sheer rock opposite Dragontail Peak the dark imposing pyramid that blocks out most of the sky to your right when looking uphill , before traveling through a section of loose rock and scree. Views are simply awesome throughout the ascent, stretching from nearby Colchuck Peak and the aquamarine of Colchuck Lake to Glacier Peak and Mount Baker in the distance. After crossing a branch of the creek, the route steepens again, becoming a hands-and-feet scramble through stunted larches. The final third of the climb is over large boulders, finally topping out at 7, feet. These are the Upper Enchantments. The lakes in this section sit in a stark moonscape of rock, scree and ice below the long ridge culminating in the summit of Dragontail Peak, just above the pass. The trail snakes its way through grey lichen-covered rocks along the shores of Tranquil and Isolation Lakes before dropping steadily to the broad plateau beneath Little Annapurna so named for its resemblance to the much taller Nepalese peak. Beneath Little Annapurna, the barren rock gives way to a lush alpine meadow, where the creek connecting the lakes meanders gently before tipping into a deeper channel and speeding downhill. The first larches appear as the plateau ends abruptly in expansive views over Crystal Lake and the Ingalls Creek valley below. The trail now heads east and down a steep draw to Inspiration Lake. This azure pool tucked deep in a basin below Enchantment Peak marks the beginning of the Middle Enchantments. Inspiration is perhaps the most dramatic of the lakes, with granite rising steeply on three sides and a stand of larches on the opposite shore. The trail proceeds through these larches before dropping a short distance down to Perfection Lake. As you descend to the shore, you pass through tall larches whose ages are most likely measured in multiple centuries. The top of the lake is shallow and perfectly clear. The trail passes through gentle meadows of grass and heather and over carved inlets leading from Prusik Pass a side trail runs up to this saddle below Prusik Peak, yielding even more jaw-dropping views and continues along the eastern shore. The view back across the water reveals a stair-step wall of granite over which the main creek cascades down to the lake. A short while later, the trail climbs slightly and rounds the corner to Sprite Lake, connected to Perfection by a narrow slot of white water. The view back upstream, of Little Annapurna towering above a small island in Perfection Lake, is one of the best in the Enchantments. Further down the trail, a descent along the fast-flowing creek ushers you out of the Middle Enchantments. One rib forms a peninsula that nearly bisects the lake. Viviane rivals Inspiration for the drama of its setting. It sits in a deep basin below the long, graceful fingers of upturned granite that make up Prusik Peak. Whether this is your introduction to the Enchantments or your parting glance, the views in every direction from this rocky shelf are

an equally fitting greeting or sendoff. Crossing the outlet on a bridge of weathered driftwood, you begin the descent to the Snow Lakes trail. The stretch between Lake Viviane and the mouth of Upper Snow Lake is rugged at times including some scramble sections and breathtakingly beautiful. Snow Creek twists and roars between stands of subalpine firs the larches end a few hundred feet below the lake. Be prepared that the descent from Snow Lakes to the trailhead can be even more painful than the climb up Aasgard Pass--the repeated percussion of walking steeply downhill while losing more than a mile of elevation takes its toll. Long before you reach the parking lot, you will be shuffling listlessly, every step a small victory of mind over matter. However, the alternative--proceeding from the Snow Lakes trailhead to the Stuart Lake trailhead--gains 7, feet in elevation, softening you up before the descent of Aasgard Pass, which is only slightly less punishing to the feet and even more demanding of your quads and knees. All who come here would agree: Your mind will quickly forget the trials of the way out or in , but will be forever filled with visions of what can only be described--in a final fit of hyperbole--as heaven on earth. WTA Pro Tip 1: The goats that live in the Enchantments have become accustomed to finding salt in the urine of hikers. This causes them to follow their human guests a little too closely, which is as unsettling as disappointing a mountain goat trying to drink your urine loses a bit of its wise, dignified mien. To help prevent this too-intimate interaction, always use the privies provided, which keep waste completely out of reach of prying snouts. The Forest Service has posted a video guide to hiking safely with goats. WTA Pro Tip 2: Camping in the Enchantments, including the entire area from the top of the switchbacks above the Snow Lakes trailhead all the way to the Stuart Lake trailhead, is by permit only from May 15th-October 31st. Permits are awarded by the Forest Service through a lottery that opens in February. A limited number of permits are available same day at the ranger station in Leavenworth. WTA Pro Tip 3: Dogs and campfires are strictly prohibited in the Enchantments. Dogs were disallowed in order to enable the recovery of ptarmigan populations they once disturbed. Fires are restricted not only to prevent forest fires, but to avoid scavenging of dead wood. Decomposition of the wood provides scarce organic material to soils in alpine areas like the Enchantments. The restriction includes camp stoves such as the BioLite that burn small twigs.

Chapter 2 : The Place of Enchantment: British Occultism and the Culture of the Modern by Alex Owen

The Place of Enchantment and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

So many of us have no true sense of belonging to a place. Today, we live mostly in ways that are displaced from the land and from the nonhumans who share our places with us. And yet, from time to time throughout our lives we may catch a glimpse of a different way of being in the world: A deeply embodied sense of being part of the life and patterns of a place. A way of being in the world that we feel our ancestors might once have had, but that we have lost, and one that we long deeply to find our way back to. In walking, the Australians speak the land. Their feet make it new, now, and in its beginning. And the land speaks to them, now, anew, and in their beginning, by step and breath that meet in its dance, so that land and people sing as one. The place where I began to wake up. I left Connemara five years later to escape a marriage gone wrong; it was the only safe choice I had at the time. And so I lived happily in, and learned to belong to, some of the wildest, most beautiful and iconic landscapes along the western shores of Scotland and Ireland. Learn the ecology, history, language, culture, mythology of your place. Go out into it for long periods of time, every day. Sit in the same place every day for an entire year, in all the seasons and weathers; talk to the land and listen to it, and maybe then you have some claim on belonging to it. And a feeling of being at home, for however long you happen to be in that place. Because not all loves are forever; not all places are forever. Sometimes we have to leave. Sometimes we need to leave. But wherever you go, I tell the people who come to work with me, root. Be a serial rooter if you must, but root deeply into every place you inhabit. Be fully in that place. Those of us with Irish ancestry know this feeling especially well: In my case, a good part of that is genetic. Gobnait was born in County Clare, and is said to have been the sister of Saint Abban. She should, the angel said, look for a place where she would find nine white deer grazing. So Gobnait wandered through Waterford, Kerry and Cork. She first she saw three white deer in Clondrohid in Co. Cork, and she followed them to Ballymakeera, where she saw six more. Cork, that Gobnait saw nine white deer grazing all together. That was where she settled, and founded her monastic community. Learning to belong to each of them “loving and merging so deeply with one in particular that I thought I could never extract myself” but even then, somehow, never quite belonging. Always, sooner or later, feeling some sense of being driven on. The place where the soul is happiest on earth, from where it will happily and freely leave the body, when the time comes? Each place offering its own lessons, its own transformations. But these days, I see my journey from place to place not so much as a form of restless wandering, but as the acceptance of an invitation “an invitation to delve more and more deeply into the holy mysteries of place. So, here I am. A meshwork of places. A web of placeworlds lives in me. And now, this place. This place, where I am now. I washed up on this north-western Donegal shore three years ago, and I have loved it deeply, and hope to continue loving it deeply for a good few more years to come. But there is always Connemara. Is there really such a thing? Is there really, for each of us, the possibility of a place where we truly belong, body and soul, where we can stay, and never feel a yearning for any other place? A genuine place of belonging? A place where we can finally enter into our own wisdom, fully live out our calling? And if there is such a place for each of us, is Connemara mine? Or is it simply nostalgia, or a sense of needing to lay to rest old ghosts? The pathways along which we travel on these journeys are paved with questions, and the answers are often elusive. Image of Mamean by John Smyth Share this:

Chapter 3 : The Enchantments â€” Washington Trails Association

To ask other readers questions about The Place of Enchantment, please sign up. Be the first to ask a question about The Place of Enchantment Read it as a companion piece to Janet Oppenheim's "The Other World." Owen takes on a similar (though shorter) time period, the same place--England--a similar.

Her book benefits from being more recent, and so more theoretically nimble--but also suffers from its recent Magisterial mostly. Her book benefits from being more recent, and so more theoretically nimble--but also suffers from its recency, with its rather clunky introduction and conclusions in addition to a less than graceful final narrative chapter. Still, this is a great book, well written once it gets going, thoughtful, wide-ranging, incisive. One of the key points that comes out of the book--at least to me--is that what Max Weber called disenchantment and others have referred to as the Victorian "crisis of faith" was a genuinely felt experience. In the second chapter she moves on to consider the formation of the Hermetic Order of the Golden Dawn, the way that it created its history by reaching back to older practices--thus, a revival in a very real sense. Occultism was a more hierarchical, elitist practice than spiritualism, which was more allied with democracy, Yet occultism was also progressive, allied with some of the same liberalizing movements, such as socialism and such. And it drew from a professional middle class, much as the SPR did. She spends a lot of time on the various occult practices though she acknowledges in her introduction she is less interested in mapping all of occultism than she is in understanding its ends. Here she argues that occultism offered new vistas and arenas of power for women, even if there was some push back from the men involved in the movement. Spiritualism fit better with Victorian ideas about gender: Thus, the occult drew women with reformist tendencies--tendencies that were both temporal and spiritual. The chapter also deals with the ambiguous role of homosexuality in the occult movement--the occult could be welcoming to homosexuals, but there were plenty of occultists uncomfortable with so-called inverts. Given the presence of homosexuals and more liberated "new women," the occult was especially vulnerable to sexual scandal. Owen argues that many occultists--in contrast to others who discussed the new women--downplayed sexual liberty and stressed the purity of the female. But there were still a couple of scandals that harmed the movement. Occultism, she argues, was concerned primarily with the powers of the interior self--there was a direct connection, in her interpretation between occult practices, modern psychological ideas, and later developments of what we now call "self-realization. Occultists separated the spiritual self from the temporal self, thereby leaving a place for spirit in the modern fragmented sense of self. And it was through this spiritual space in their mind that they could travel--astral project, as the phrase went--to other realms, even other worlds. Owen herself compares this to the idea of the Anima Mundi--a NeoPlatonic idea--but it also seems connected to the idea of the imagination in pre-modern philosophies, a realm that existed between the mundane and spiritual worlds. And while it was an exploration of the interior self, it was also a place beyond that self, too. The support for these ideas came not only from occult practices, but philosophers, too, such as Henri Bergson and William James, who saw they key to a deeper understanding of nature in understanding individual experiences. This was a way of knowing that--while acknowledging the power of scientific materialism--was not as locked into rationality as even the SPR was--knowledge was acquired in ways beyond the normal empirical studies. Occultists were interested in spiritualism, but saw its practices as limited. Unsurprisingly, drugs were one of these routes, and the occultists experimented with various drugs--mescaline, hashish--in the s. Occult ideas filtered out into the broader culture. There was a great deal of connection between occultism and the avant garde, for example, particularly in the form of A. French Symbolism was influenced by occultism--with symbols as gateways to another world--which in turn influenced Ezra Pound. It also fed into psychological ideas. Many occultists--especially Yeats--believed, in the modern fashion, that the mind was fragmented and shifting. And, indeed, the mind and memories could shift such that they could overlap in different people; or such that the mind could, through appropriate symbols, access a "Great Mind. Frederick Myers also had ideas akin to those of Freudian psychologists, with dreams mixing the normal, supernormal, and imagination in potent ways. He thought the subconscious was integrative, though, not dangerous, as the Freudians did. In her

reading, the key to occultism was the conscious, willful control of imaginative processes: Owen follows these chapters with a bravura set-piece: Against his own interpretation, though, she reads his experience as the exploration of the unconscious--not an occult place, but the occluded parts of his own mind, where his strong will and masculinity was matched against feminine qualities. She mentions the darkening mood--the march toward World War I made the optimism of the mystical revival seem out of place--as well as the rising of new representatives of mysticism, Ouspensky and Gurdjieff. By this point, though, her conclusion is well made: Through subjectivity they reconciled the crisis of their age. And its good that the conclusion is clear by here, because the conclusion heads off in a different direction, concerning itself with historiographical matters that seem badly grafted onto the rest of the book. Owen argues that the occultists, Freud, and Weber shared a number of assumptions that marked them as modernists. These understandings stood in direct contrast to postmodernist perspectives, in which reason is no longer the ultimate arbiter, and in which grand narratives about the true truth are suspect. Adorno and Horkheimer picked up on Weber, and offered a solution to the problem of the Enlightenment that was similar to the occultists: Habermas later picked up this argument, too. Otherwise, the Enlightenment would lead to horrors like the gas chambers--the ultimate expression of instrumental rationality. Later historians, those working just after World War II, were also caught up in the same dynamic, recognizing that the Enlightenment could bring disaster as well as relief, that reason could lead to wonders and the bomb. But they were on the other side of World War II and the gas chambers from the occultists. They worried, therefore, that irrationality, that attacks on reason were too dangerous--and so they downplayed the role of the occultists in shaping pre-War culture. They cut them out of the story of how the modern consciousness was created, of the constellation of factors that brought into being the modern self. Owen wants her book to be a remedy to this tradition. She wants to recover the occultists practices and thoughts, and show that they were engaged with central issues of their day--just as Oppenheim wanted to do with spiritualists--but go further than Oppenheim, arguing not only that they were involved in these debates, but that their ideas helped to create the very world we inhabit, our very sense of our selves. And, in this she succeeds brilliantly.

Chapter 4 : The Place of Belonging – The Art of Enchantment

The Place of Enchantment: British Occultism and the Culture of the Modern - Kindle edition by Alex Owen. Download it once and read it on your Kindle device, PC, phones or tablets.

Michael Saler While Severy provides ample food for thought and promising new perspectives concerning the tension that existed between the public and private roles of men and women in the imperial family, her careless treatment of some primary source material is cause for concern. Also, Severy states that the *carperturnum sestertii* issued in Rome to commemorate Livia in AD bear the obverse portrait of Tiberius, which is incorrect since the *carperturnum* itself in fact graces the obverse. Concerning literary sources, Severy provides text and translation for the Latin sources, but never gives the text for Greek sources. Such an inclusion would not only provide consistency but would also benefit readers who appreciate the immediate availability of the original text. One drawback of the book is that the role and status of the aristocratic family under the developing principate is overshadowed by the emphasis which is placed on the Augustan family. With this book, Severy has made a significant contribution to the understanding of the transition of the aristocratic family, in particular the Augustan family, from a private to a public institution in the early years of the Roman Empire. It is an important read for anyone studying family or gender roles in Roman society. University of Chicago Press, She is the author of a very well-regarded study of spiritualism in the first wave feminist movement *The Darkened Room: Women, Power and Spiritualism in Late Victorian England*, and articles about the occult in the period, including the brilliant piece "The Sorcerer and His Apprentice: Owen addresses the usual suspects in her examination of modernity: She also includes factors in her mix that have only recently begun to be considered - the secret societies and orders, and the links between modernist arts and the occult theories of Helena Blavatsky and the other Theosophists and the orders of practical occultism, the most prominent of which was the Order of the Golden Dawn. She explores the links between occultism and a newly conceptualized subjectivity and asserts that occultism was at the heart of the contemporary debate about consciousness 7 as an intellectual and rational spirituality II. It is a brilliant, theoretically complex, and extremely valuable work. She argues persuasively that the occult, characterized often as "the mystical", shaped discourse around religion, art, and psychology in substantial ways throughout this period and afterward. Because the three orders that she deals with - the Theosophical Society, Order of the Golden Dawn, and Ordo Templi Orientis - included both women and men, their gender dynamics and exploration of issues of sexuality were much more complex and overl than in the masculine lodges. Her use of sources from the magical orders and their members illustrates the points that she is making very well. When she documents the wealth of connections between significant figures in the arts, philosophy, literature and science with the occult orders her argument is well supported. The main argument that she makes is that the dominant flavour of modernity, the reflexivity and instability of our conclusions, which is problematic in the ordinary way of thinking, tending to paralysis or tentativeness, is foundational to the magical mode of engagement. The magician takes the modernist experience and explores the spiritual realms with recognition of the polyvalence of all symbolism and the uneasy marriage of imagination and reason. The magician, Owen argues, is 94 essentially modern and the figures attracted to magic - W. The most interesting and unusual material that Owen includes is the detailed recounting of specific magical workings by several magicians of the Hellenic Order of the Golden Dawn and Ordo Templi Orientis. By going through their magical journals and other published and unpublished accounts of the workings, she is able to enter into the magical worldview and also to fit the magical worldview into larger social currents of the time. These groups of magicians underwent training in the apprehension and negotiation of occult phenomena, and subjective claims were tested and measured against clearly established criteria They applied experimental methodologies to explore spiritwill states: This logical exploration of mystical states, the scientific approaches to symbolism and ritual, are essentially modern approaches, although the mystical states achieved and the spiritual grandeur of the project are also obvious. These magicians sought a spirituality that was not revealed, but self-consciously created as a joint project through ritual and symbolism utilized as tools for inner exploration. The distinctions of cult, sect and church

are no longer useful, and this is no Geertzian project of symbols using people. These categories are particularly inadequate when dealing with popular religion. The occult movements of the fin de siècle were popular religious movements, small in numbers of formal adherents, even when compared to the Spiritualist movements they were influenced by, but substantial in influence. The intellectuals that were involved in the occult were not deviant but unusual only in their access to money and time, with enough to dedicate to the Great Work. The magical Great Work is substantially reaching outward and coming to an awareness of the divine, the mystical reality behind appearances. The fin de siècle magicians were undertaking experiments in "the breakdown of the personal sense of self as manifested by the ego, the uncoupling of the body from the mind and the dissolution of everyday consciousness" but they were doing this as a regular routine practice of rational mysticism. The interrogation of subjectivity is a modern impulse, applied here to a religious goal, using secularized strategies to question their rational base. Ultimately, the occult philosophy of consciousness contained no non-subjective guarantor of meaning and so gave birth to the irrationalism of nationalism and fascism in the early twentieth century. However, the modern enterprise has still not been completed, and these issues are still live questions. These recent works, and others, challenge the prevailing view of the origins of modernity as necessarily involving a rejection of spirituality. This emerging perspective argues for the central role of an embrace and transmutation, or perhaps, transubstantiation, of spirituality through the occult in this period in the modernist milieu.

Chapter 5 : The place of enchantment – “pussy church of modern witchcraft

The Place of Enchantment: British Occultism and the Culture of the Modern by Alex Owen By the end of the nineteenth century, Victorians were seeking rational explanations for the world in which they lived.

Chapter 6 : Enchantment Resort

The Place of Enchantment: British Occultism and the Culture of the Modern by Alex Owen (review) Christine Ferguson Victorian Review, Volume 31, Number 1, , pp. (Review).

Chapter 7 : The Place of Enchantment: British Occultism and the Culture of the Modern | UVA Library | Virginia

The place of enchantment: British occultism and the culture of the modern User Review - Not Available - Book Verdict. While many enlightened individuals in Victorian England were ushering in the Modern Age, other upper-crust Victorians were delving into various aspects of the occult.

Chapter 8 : Incantation - Wikipedia

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Chapter 9 : The Place of Enchantment

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