

THE THOREAU SOCIETY
75th Anniversary
Annual Gathering, July 6-10, 2016



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**Finding the Extraordinary in the Ordinary:
Henry D. Thoreau as Proto-ecologist, Reformer, and Visionary**

THE THOREAU SOCIETY
341 VIRGINIA ROAD
CONCORD, MASSACHUSETTS 01742



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Program Schedule

Wednesday, July 6

7-9 pm **First Night** Masonic Temple
Panel Discussion
“Is Thoreau Really ‘Pond Scum’,” Joseph L. “Joel” Andrews and Michael Lorence

Performance
“Skimming the Surface, A Katherine Schultz Inspired Play” Tammy Rose

Thursday, July 7

8 am Registration Opens Masonic Temple

9-10 am **Session I** Masonic Temple
Main Level
“Reading Thoreau’s Journal,” Barry Andrews, D.Min.

Lower Level
“How Walden Works: The Hydrology of the Pond,” John M. Nevison

10:15-11:45 am **Session II** Masonic Temple
Main Level
“Nature, Ecology and the Spiritual Vision of Henry David Thoreau,” Rev’d Dr Daniel Medina, CJ, O.S.B., D.Min.
“The Right Time To See the Sun,” Edward Gillin, PhD.
“Thoreau’s Concord Academy and the Journal: A School of the Present,” Ernesto Estrella, PhD.
“Thoreau as Ecologist,” Geoff Wisner

Lower Level
“Thoreau’s “Present Moment” and Our Own,” Rebecca Kneale Gould
“Practical Philosophy and Strategy of Simplification in Thoreau’s Time and Today: Life without Luxuries,” Nikita Pokrovsky and Uliana Nikolaeva
“Young Man’s Guide: Thoreau’s Walden and the Self-Help Book in 19th-century America,” Henrik Otterberg
“Commonplace Commerce and Transcendence in “The Pond in Winter,”” Stephen Hahn

Noon-1 pm **Lunch**

1-1:30 pm **Session III** Masonic Temple
Main Level
“The Life and Legacy of Richard Leo: A Modern Day Thoreauvian,” Andrew Celentano

Lower Level
“Fruitlands and Brook Farm from the Ridiculous to the Sublime,” Ted David

- 1:30-3 pm **Concord Free Public Library** CFPL
 “Mapping Brooks and Shorelines: A Complete Water-Line Meander Through Thoreau’s Surveys and Maps,” Dennis Noson, PhD.
 “A First Transcription of Thoreau’s “Field Notes of Surveys,” Allan Schmidt and Dennis Noson, PhD.
- 1:45-3:15 pm **Session IV** Masonic Temple
- Main Level**
 “Reflections on Henry David Thoreau’s sentiment about the Pine in Chesuncook,” James Mathew and Robert Pavlik
 “Thoreau, Ecology, and Changing Perspectives on Non-Native Species,” John Barthell
 “Affiliations, Friendships, and Unlikely Reciprocities: Thoreau as Visionary Protoecologist,” Jonathan Butler
- Lower Level**
 Kathleen Coyne Kelly (Northeastern University), “Introduction and Overview: ‘A pencil is one of the best eyes’: Thoreau’s Journal Drawings”
 Nick D’Amore (Northeastern University) “Modeling Thoreau’s Journals: From Data to Digital Exhibits”
 Matthew Harty (Northeastern University) “How to Build a Canoe: Writing as Visualizing in Thoreau’s Journals”
 Greg Palermo (Northeastern University), “Never Exhausting the Landscape: Digitizing and Mapping Thoreau’s Journal Drawings”
- 3:30-5 pm **Session V** Masonic Temple
- Main Level**
 “Henry David Thoreau’s Elemental Encounters,” Kevin Dann
 “The Birds and Bugs of Walden Woods: A Shaping of Consciousness in Thoreau’s Walden,” Kristen Janelle Carlson
 “Leaving the Gun and Fish-Pole Behind: Thoreau’s Aesthetic Vegetarianism and Moral Sentiment,” Brendan Mahoney, PhD.
 “Henry Thoreau and New England Bioregionalism,” Yeojin Kim
- Lower Level**
 “Deep Integrity: Thoreau and Self-Cultivation,” Matt Stefon
 “Before all the “Afters”: How Thoreau’s Practical Mysticism Informs Today’s Spiritual Dilemmas,” Donald McCown, PhD.
 “‘Words, words, words:’ Hamlet, Mishima, and Thoreau take on patriotism in the octagon; Ultimate Fighting never knew it had it so good,” Michael Stoneham
 “Thoreau and George William Curtis: On Natural Scenery,” Joseph J. Moldenhauer
- 6-7:30 pm **Dinner on your own**
- 7:30-9 pm **Emerson Society** Masonic Temple
 “Emersonian Infinitudes: the Case of ‘Terminus,’” Peter Balaam
 “Building a Representative Frenchman: Emerson’s Francophone Turn in Poetry and Prose in the 1840s,” Michael S. Martin

“Extraordinary Individualism: Emerson, Self-Reliance, and the Dictation of Democracy,”
Austin Bailey

9-10 pm **Emerson Society Wine and Cheese Reception** Masonic Temple

Friday, July 8

6:45- 9:15 am Walk Walden Woods, Peter Alden, Concord naturalist & author. Meet at Keyes Rd town parking lot.

9-10 am **Session VI** Masonic Temple

Main Level
“Thoreau’s God,” Richard Higgins

Lower Level
“Thoreau and Manifest Destiny,” Richard Schneider

10:15-
11:45 am **Session VII** Masonic Temple

Main Level
“Actions from Principle–The Transcendentalism in Henry David Thoreau’s ‘Civil Disobedience,’” Yin-Yin Lai
“The Red Flannel Shirt: The Dynamic Clothing Metaphor in ‘The Maine Woods,’” Ann Beebe
“A Study of Haiku Moments in Thoreau’s Writings,” Shinji Iwamasa
“Getting Inked: Henry David Thoreau in American tattoo art,” Mark Sullivan

Lower Level
“Thoreau’s “Sympathy with Intelligence,” Albena Bakratcheva
“Thoreau’s ‘Sympathy’ for ‘The Gentle Boy’” Mark Gallagher
“Walk Like an Indian,” Brent Ranalli, M.Sc.

Noon-1 pm **Lunch**

1-1:30 pm **Session VIII** Masonic Temple

Main Level
“Thoreau’s Visionary (Proto-) Ecological Economics: Preserving the Extraordinary in the Ordinary,” Sheila Post

Lower Level
No program

1:30-3 pm **Concord Free Public Library** CFPL
“Curator’s Gallery Tour of “From Thoreau’s Seasons to Men of Concord: N. C. Wyeth Inspired,”
CFPL Art Gallery,” Leslie Perrin Wilson

1:45-3:15pm	Session IX	Masonic Temple
	Main Level “The Thoreau Society: Past, Present, Future,” Ron Hoag, Michael Berger, Rochelle Johnson	
	Lower Level “From Walden to the Manse: the Pastoral Re-envisioned,” Catherine Staples, M.A. “Reading Sophia Thoreau as Artist,” Mary Jo Downey “Visionaries, Founders & Madness: Charles King Newcomb hosts Thoreau in Providence,” Nancy Austin	
3:30-5 pm	Concord Museum Talk and Tour “Report on Thoreau Pencil Remnants from and the Thoreau Society’s and Museum’s Collections,” Henrik Otterberg	CFPL
3:30-5 pm	Session X	Masonic Temple
	Main Level “Henry at the Woods,” Nancy Manning “John Brown and “The Succession of Forest Trees,” Audrey Raden, PhD. “Aesthetic Extracts: Thoreau’s Maple Sugar Experiment,” Mark Sturges “Thoreau’s Legacy for Climate Change,” Scott D. Hess	
	Lower Level “Thoreau’s Thoughts on Nature & Family Emotional Process,” Robert Williamson “Thoreau and the English Walking Tradition: Enlivening the Old Ways,” Christina Root, PhD. “Wild Inside and Outside: Thoreau on Walking,” Richard Marranta “Time is but the Stream I go a-fishing in’: Thoreau’s Historical Skepticism and the Origins of American Historical Memory,” Robert Olwell	
6-7:30 pm	Dinner Provided by La Provence	First Parish
7:30-8:30 pm	Classical Piano Performance, Andrew Celentano	First Parish

Saturday, July 9

6:45- 9:15 am	Walk Eastabrook Woods, Peter Alden, Concord naturalist & author Meet at Keyes Rd town parking lot behind the banks.	
7-8:30 am	Memorial Walk at Walden Pond, Corinne Smith, M.Ed., M.S.	Meet at Cabin Replica Walden Pond State Reservation
9-10:45 am	Business Meeting	First Parish
11-Noon	Keynote Address by Elizabeth Witherell, PhD.	First Parish
Noon-1 pm	Lunch Provided by La Provence	First Parish

1-3 pm	Concord Walk “Visiting Thoreau’s Viewpoints,” Jayne Gordon	Meet on steps at Masonic Temple
1-2 pm	Session XI	Masonic Temple
	Main Level “Thoreau’s Habits and Insights as an Introvert,” Corinne Smith, M.Ed., M.S.	
	Lower Level “Transcending Transcendentalism,” Michael Lorence	
2:15-3:15 pm	Session XII	Masonic Temple
	Main Level “How Thoreau Would Have Lived Today: can we live a Thoreauvian life in the modern world?,” Joanna Greenfield	
	Lower Level “Seeking the Ordinary in the Extraordinary: Walden in Our Time,” Diana Lorence	
3:30-4:30 pm	Session XIII	Masonic Temple
	Main Level “Walter Harding and Edwin Way Teale as Integral Components,” Tom Potter and Allen Harding	
	Lower Level “Walden Pond and the People Who Go There,” Natasha Shabat	
5:30 pm	Wine and Cheese reception with Elizabeth Witherell	First Parish
6-7:30 pm	75th Anniversary Dinner Banquet provided by La Provence	First Parish
7:30-9 pm	Book-signing	Masonic Temple
9-10:30 pm	Music Session Bring your singing voices and instruments for our song circle, led by Jeff Hinich and Corinne Smith, M.Ed., M.S.	Masonic Temple

Sunday, July 10

6:45-9:15 am	Walk Henry’s Grave & Great Blue Heron Colony plus Great Meadows, Peter Alden, Concord naturalist & author. Meet at Keyes Rd town parking lot behind the banks.	
7:30-10 am	Canoe/Kayak with Deborah Medenbach.	
10-Noon	Inspirational Morning Saunter at Thoreau Farm Birthplace, Thoreau Farm, Corinne Smith, M.Ed., M.S.	Thoreau Farm
10 am	Sermon “The Whole Tenor of Our Lives” a sermon by Barry Andrews, D.Min.	First Parish

9:30-10:30 am **Session XIV**

Masonic Temple

Main Level

“Thoreau and Schizoid Personality Disorder: His Life-Long Struggle between Shunning and Craving Meaningful Social Connection/Relationship,” Joseph Cusumano

Lower Level

“Thoreau, the Pope, and the Indian: A Shared Vision,” Connie Baxter Marlow, B.A./Economics

10:45-Noon **Session XV**

Masonic Temple

Main Level

Photographic Presentation: “Transcendental Vision: Photographing Concord as a Transcendentalist in the 21st Century,” Lisa McCarty

Lower Level

Video Presentation: “Life and Legacy of Henry David Thoreau-A Live Dramatic Reading Performance,” James Mathew

Noon-2 pm **Thoreau Farm Picnic**

341 Virginia Road, Concord, Ma

2:30-5 pm **Special Event I**

Thoreau Society and Louisa May Alcott Orchard House
Sponsored Panel: “Turning the Ordinary into the Extraordinary:
How Alcott and Thoreau Revolutionized Education.”
Ernesto Estrella, Anne-Laure Francois, Henrik Otterberg

Trinity Episcopal Church,
81 Elm St, Concord

7:30-9 pm **Special Event II**

“Thoreau’s Vision: New National Parks
For Inspiration and Our Own True Recreation”
Michael Kellett and Jym St. Pierre

Masonic Temple

PROGRAM DESCRIPTIONS

Wednesday, July 6, 2016

“Pond Scum: Henry David Thoreau’s Moral Myopia,” The New Yorker, October 19, 2015 Issue

“Is Thoreau Really ‘Pond Scum,’” a panel with Joseph L. “Joel” Andrews and Michael Lorence

ABSTRACT: Kathryn Schulz’s New Yorker article of October 19, 2015 about Henry David Thoreau was received with much interest by readers in Concord. Mrs. Schulz kindly declined our invitation to join us in a discussion Wednesday evening about both the merits and limitations of Thoreau’s life and his writings.

“Skimming the Surface, A Katherine Schultz Inspired Play” a performance by Tammy Rose

ABSTRACT: Modern society has reduced knowledge to a series of memes. Historical figures are stereotypes. Schultz’s article “Pond Scum” in the New Yorker reinforced a series of misunderstandings & stereotypes in order to attack a “grumpy” 19th-century writer. Thoreau was writing from a different frame and is surprised by the modern interpretations of his published writings and journals. The theme will focus on “Finding the Extraordinary in the Ordinary”, i.e. the “high school version of Thoreau” as hermit, etc. and allowing Thoreau to make arguments in his own words.

Thursday, July 7, 2016

“Reading Thoreau’s Journal,” Barry Andrews, D.Min.

ABSTRACT: This is not a formal presentation. My intention is to invite participants to read aloud and comment on select passages from Thoreau’s 1851 journal, in particular four of his entries during the months of June and July, 1851. The journal during the period from 1850 to 1855 is, in my opinion, the richest resource we have of his innermost thoughts. While he may have intended to use this material in his later writing, the journal begins to take on a life and a purpose of its own, as a series of meditations on a variety of topics.

“How Walden Works: The Hydrology of the Pond,” John M. Nevison

“Nature, Ecology and the Spiritual Vision of Henry David Thoreau,” Rev’d Dr Daniel Medina, CJ, O.S.B., D.Min.

ABSTRACT: Henry David Thoreau was a pilgrim. A soul pilgrim whose saunterings were an intentional spiritual exercise crucial to his understanding of God and his prophetic work as a writer. Thoreau’s walks were on holy ground. These pilgrimages across nature from Canada to Cape Cod to New Hampshire and back to his home in Concord, were enacted parables for poetic, imaginative soul work. This was a spiritual discipline he demanded from himself and encouraged his readers to embark upon in earnest.

Thoreau’s comprehension of Nature as the visible emanation of God was the theological framework which informed his worldview, politics and spirituality. Hence, it was fundamental to his writings and life as a visionary and prophet. His work called himself and others to demand simplicity not as renunciation of self, but as living into existential freedom. He advocated the beauty of nature, not in condescending terms to evoke sentimentality, but to invoke spiritual encounter, “... some grand, serene, immortal, infinitely encouraging, though invisible companion and walk with him.” (Bloom, p.54)

Companionship with God in nature evidences the indisputable holiness of nature. Nature is holy because it is the incarnation of divinity. Therefore, nature is elevated and no longer ancillary to human experience. It is not a commodity for humanity’s self-interest or leisure. All the contrary, through nature, we discover the nature of our true selves, we are holy. Thoreau’s green theology was an apologia for communion with God, discovery of true personal identity and the source of his prophetic witness calling humanity to inner reformation. Although his religion was personal, it was his surrender to the solitude in the woods that brought meaning to his trek on earth. These walks inspired his imagination to access God in himself as much as he communed with God in cathedrals of flora and fauna.

Thoreau’s writings were, and continue to be, misread by many, including preeminent writers in America. As nature is crucial to comprehending Eastern philosophical thought, Thoreau’s mind was influenced by the works of the Bhagavad Gita as well as the Bible. The deserts of the prophets, the rivers of the rishis and huckleberrying of Thoreau, were pivotal expressions of this unique vision of green spirituality. The invisible truths of divinity were available to all by transcending the maya of reality by sauntering. Trekking lead to thinking which caused meditation and to the transcendence of body to the true self in the life of the mind. In short, to sojourn the mind of God.

“The Right Time To See the Sun,” Edward Gillin, PhD.

ABSTRACT: Decades before the Russian Formalist critics began to speak of “defamiliarization” as literary strategy, Henry Thoreau seems to have adopted a series of related techniques in Cape Cod. While the Formalists saw defamiliarization as a means of calling the reader’s attention to the constructed art of the novel, however, Thoreau’s efforts—involving genre, narrative voice, image patterns, and setting—were geared toward enlivening the reader’s general awareness of the natural world and a particular concern with the art of living.

BIO: Edward Gillin is a professor of English at the State University College of New York in Geneseo. His work appears in numerous articles on F. Scott Fitzgerald and other American literary figures. He currently coordinates the Thoreau-Harding Project at SUNY-Geneseo.

“Thoreau’s Concord Academy and the Journal: A School of the Present,” Ernesto Estrella, PhD.

ABSTRACT: Our paper will explore Thoreau’s educational pursuit at the time of the Concord Academy to then propose an examination of his Journal as the site in which these initial educational attempts are developed through other means. Our preliminary work will be directed towards retrieving the existing documentation related to Thoreau’s 1838 short-lived Grammar school: the Concord Academy. Our main thesis is that the experiential and applied learning he and his brother John were pursuing through this brief educational venture does indeed find its continuity in Thoreau’s Journal. The space of the classroom is substituted by that of the interaction with daily experiences through observation, reflection, and annotation. The coordinates of the learning lab, so to say, are modified, but the dynamics are kept and further developed. The Journal displays, in a systematic way, Thoreau’s modes of relation with what surrounds us. It is in this sense that we are researching and proposing the Journal as an educational tool. This relation is multifold and applies likewise to a political event, to

a neighbors' talk, to a botanical discovery, or to the observation of our own thoughts. These excursions into our inner and outer life are what the Journal beautifully articulate; its pages transform the act of reading into a space for sensitive interaction. As we will argue, both the early Concord Academy and the Journal contain the coordinates for a school of the present that can transform our relation to what surrounds us; how we listen, feel, think and interact as we move through our duties and activities. This makes Thoreau, and his educational and ethical stance, a needed stop in our day and our cultural practice. Never before has the urge for immediate action been so pressing; and never before our relation with immediacy so fleeting, so vane. Thoreau's vision incorporates the immediate into a permanent narrative, the fleeting moment into a wider frame of understanding. The purpose of our paper, in conclusion, is to retrieve Thoreau's initial experiences with education and connect them with the new learning modes that can be discovered in the Journal. Thoreau's lessons on the immediate, as we believe, can be prove to be an essential asset to current debates on education, and ultimately, affect our present.

BIO: Potsdam University (Potsdam-Berlin, Germany)Ernesto Estrella Cózar is an educator, poet, and musician born in Granada who lived in New York between 2000-2012. He completed his Ph.D. at Columbia University, and between 2007 and 2011 he was assistant professor of Contemporary Poetry at Yale University's Spanish and Portuguese department. Since the spring of 2012 he has turned to Berlin as a second base for his artistic and academic work. Ernesto has authored several books and articles on Poetry Theory and Criticism, and he is also responsible for the Spanish translation of Thoreau's Journals, which appeared in 2014. As a poet, his latest book *Boca de prosas* (Prosemouths), appeared also in 2014 and is now being translated into German. Since his arrival to Berlin, he has been teaching seminars on "Ethics, Politics, and Performativity of the Poem and the Arts" at Potsdam University. In 2015 he launched The Voice Observatory, along with sound and conceptual artists Mario Asef and Brandon LaBelle. Funded by Berlin's Senate, this laboratory of investigation offers regular seminars, workshops and performances related to the voice in its acoustic, communicative, performative, and socio-political dimensions. More recently, his work in cultural management and civic education has led to the creation of the Nomadic School of the Senses. This artistic and academic platform aims to transform culture as it's lived everyday and will actively participate in the 2016 institutional commemorations of Miguel de Cervantes Fourth Centennial. <https://thevoiceobservatory.wordpress.com>.

"Thoreau as Ecologist," Geoff Wisner

ABSTRACT: By the standard definition of ecology — the study of organisms and their interaction with the environment — Thoreau was not only an ecologist before the term was coined, but an ecologist on a grand scale. Thoreau's Journal makes plain that observing plants and animals in their environment was one of the main activities of his life. But the Journal reveals that Thoreau did much more than observe. He took detailed measurements, repeated his observations, and advanced theories of plant and animal behavior. His conclusions were often more correct and far-seeing than those of the leading scientists of his time.

This presentation illuminates Thoreau's ecological vision by drawing on his writings on flowering plants and on the animals of Concord, as published in Thoreau's *Wildflowers* and collected in *Thoreau's Animals* (forthcoming). Illustrated with drawings of Concord-area flora by Barry Moser, the presentation includes some of the observations of flowering times that have been studied by Richard Primack and others to assess the impact of a warming climate and other environmental changes. It contrasts Thoreau's sympathetic and even spiritual observation of animal behavior with his conflicted experience collecting specimens for scientific study.

The presentation also explores Thoreau's early acceptance of the "development theory" of Darwin, and some of his cutting responses to the opinions of Lois Agassiz: a celebrated and widely traveled scientist who rejected the theory of evolution and whose pronouncements on animals often fell short of what Thoreau was able to accomplish during a short life spent in a single small town.

BIO: Geoff Wisner, editor of *Thoreau's Wildflowers* (Yale University Press, 2016) and *Thoreau's Animals* (forthcoming).

"Thoreau's "Present Moment" and Our Own," Rebecca Kneale Gould

ABSTRACT: Thoreau's sense of place (especially of Concord) reveals his capacity to embrace the ordinary and make it extraordinary — so too with his sense of time. As the growth of industrialization, the popularity of the railroad and the pressures of the market increasingly favored "factory time" and "clock time" as the status quo (the new ordinary), Thoreau advocated for a return to what he claimed was authentic time — the old ordinary, now turned extraordinary. For Thoreau, this included living both by nature's rhythms and according to his own internal, spiritual promptings.

Thoreau's provocative insistence on the virtues of the contemplative life — his call to be attentive to the "bloom of the present moment" — may sound prescient to twenty-first century readers. So many of us feel trapped in a culture of relentless busy-ness and haste, propelled against our will by the American addiction to multi-tasking and speed. These very cultural pressures, however, are also giving rise to a growing rejoinder to this fractured, ever hurried way of living. This paper is both scholarly and meditative. It is an exploration of Thoreau's argument for a contemplative "sense of time" and an investigation into our own need for a more spacious way of living.

BIO: Rebecca Kneale Gould is a scholar, writer and environmental advocate. She served for eight years as a tenured Associate Professor of Religion at Middlebury College and now holds the position of Senior Lecturer in Environmental Studies where she co-directs the Philosophy, Religion and Environment Focus. Her book on spirituality and back-to-the-land practices, *At Home in Nature*, was published

in 2005. She is the co-creator with Phil Walker of the 2012 documentary film, *The Fire Inside: Place, Passion and the Primacy of Nature*. Her current book project is entitled *Spacious*.

“Practical Philosophy and Strategy of Simplification in Thoreau’s Time and Today: Life without Luxuries,” Nikita Pokrovsky and Uliana Nikolaeva, PhD.

Young Man’s Guide: Thoreau’s Walden and the Self-Help Book in 19th-century America,” Henrik Otterberg

ABSTRACT: This paper will address the critically maligned yet consistently popular young man’s guide as related to Thoreau’s Walden. Thoreau rarely made mention of these works, or their influential corollaries, in his writings – yet he withdrew a number of them from nearby libraries, while a handful of others remained on the shelves of his personal library. The young man’s guide was an offshoot of the self-help genre, sprung from medieval conduct books and so-called princely mirrors during the renaissance, while ultimately harking back to a tradition of practical philosophy during classical times. Aspects of the young man’s guides’ didacticism were also recycled in puritanical guides toward proper Christian behavior and outlook. In Thoreau’s day, these works of advice were spreading rapidly to new groups of readers thanks to more widespread literacy and cheaper print media. They were frequently geared toward middle-class and aspiring audiences, and tended to include practical as well as moral advice, sometimes also notes toward religious observance. Eclecticism was thus a signal trait of the genre, purporting to direct the earnest reading youth away from vice, debauchery and poverty. These risks were portrayed as lurking around the corners of the avenues of respectable opportunity, most frequently in the burgeoning cities of the day. Yet exponents of the genre skillfully calibrated these pitfalls as ones that could – aided by their own recommendations and warnings – be identified and skirted, giving ample evidence by way of illustrative anecdotes as to what may befall the good and the bad. What proves interesting in a Thoreauvian context is to compare the concerns of these respective works to some of Thoreau’s writings, and specifically to the more pedagogical portions of Walden. It appears that Thoreau here recycles and refashions a number of common nodes and tropes of the contemporary young man’s guides, variably in order to emulate, question, or critique what they profess and promote. Indeed, one may read Walden from such vantage as an alternate take on the popular self-help book of its day.

BIO: Department of Literature, Religion & History of Ideas. University of Gothenburg, Sweden. Henrik Otterberg is an economist based at the Chalmers Science Park in Gothenburg, Sweden. His PhD dissertation, *Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau*, was submitted at the University of Gothenburg in 2014, and subsequently awarded the Stina and Erik Lundberg prize from the Swedish Academy in 2015. A lifetime member of the Thoreau Society, Otterberg has written numerous essays for the *Concord Saunterer* and *Thoreau Society Bulletin* over the past twenty years, and is a regular contributor to *Nineteenth-Century Prose* with reviews of Thoreauvian research. He is currently engaged in writing a life-and- letters of Thoreau for the English publisher Reaktion Books, and in a study of the composition of the pencil and electrotyping graphite produced by the Thoreau family business.

“Commonplace Commerce and Transcendence in “The Pond in Winter,”” Stephen Hahn

ABSTRACT: Often, as in the figure of the botanist called to mind in the “Autumnal Tints,” Thoreau sees the focus of the professional or commercial investigator as including in its gaze a blind spot of destructive force: “a man sees only what concerns him. A botanist absorbed in the study of grasses does not distinguish the grandest pasture oaks. He, as it were, tramples down oaks unwittingly in his walk, or at most only sees their shadows.” (*Excursions* 257). Likewise, the “naturalist” of “The Pond in Winter” gains only a partial and alienated insight when he “raises the moss and bark gently with his knife in search of insects...” In contrast, figures such as the fishermen of the first paragraphs of “The Pond...” and later the “hundred men of Hyperborean extraction” harvesting ice do violence in their commerce with nature and yet achieve both a community somewhat beyond words and their divisive connotations and a transcendence through piercing of a rotten log or—for both groups—through the metaphoric “skin” of the pond in winter, opening into other realms both deeper and more sky-like than the “prudent landlord,” “naturalist,” “factory owner” or other civil observer does. This paper traces the inversions and paradoxes that enable these outre, outsider figures in the composition of “The Pond in Winter” to assume center stage and perform the work of metaphorically stitching together the towns and annealing the ruptures of the community even as they literally pierce the pond to mine its riches of pickerel, perch, and ice. Looking also to earlier and later instances in Thoreau’s writing, I suggest that this is a characteristic pattern of style and the construction of meaning for Thoreau.

BIO: Associate Provost and Professor of English at William Paterson University. Stephen Hahn is the author of the brief study *On Thoreau in the Wadsworth Philosophers Series* (2000) as well as essays on William Faulkner, William Carlos Williams, Allen Ginsberg, George Tice, and others. He is the co-editor of two volumes of essays on approaches to teaching the work of William Faulkner (MLA, 1996; Greenwood, 2001).

“The Life and Legacy of Richard Leo: A Modern Day Thoreauvian,” Andrew Celentano

ABSTRACT: Rick Leo was a Chicago-born, Harvard-educated man who left civilization behind to forge a new life in the Alaskan wilderness with his family. Like Thoreau, he ambled into the wilderness with little training, but with great optimism and purpose. His engaging story of a city boy discovering what it takes to survive in the great outdoors is compellingly told in his book: “Edges of the Earth: A Man a Woman, a Child in the Alaskan Wilderness.” Over the course of 10 years, he built a two-story log cabin, hunted elk for

dinner, and raised a child. His three sons, Janus, Kirster and Forrest will share his adventure with us. A quote below from his second book: "Our genetic dispositions have a basis here- dispositions to dominate and to herd together for the sake of survival, to wander alone in hope of revelation, instinctively to seek more in order to allay fear of scarcity, and to stand silently, if only for a moment, in humility, and awe at all that exists beyond ourselves."

BIO: Andrew Celentano studied electrical engineering at MIT and then worked at IBM for 13 years in various sales, marketing and management positions. He founded and ran an interactive agency for 12 years (SkyWorld.com), grew it to 27 people and sold it to his employees in 2007. He consulted for a number of years after that and now works as a Senior Innovation Consultant for Boston Engineering. He is also working on a cell phone application that will "change the world." Andrew studied violin and performed at Carnegie Hall with the MIT Symphony Orchestra under the direction of Brian Epstein. He was self-taught on piano starting at age 13 and started taking serious classical lessons about 12 years ago. Andrew plays every Saturday at the BSO Cafe in Symphony Hall and also composes his own material, some of which is featured on his CD Wanderer in Dreamland which he created on behalf of the Thoreau Society for fundraising purposes and is for sale at The Shop at Walden Pond. Andrew and Hilary have 3 children, all grown, and now are the proud grandparents of two boys. Andrew is also a board member of The Thoreau Society and the Boston Piano Amateur Association.

"Fruitlands and BrookFarm from the Ridiculous to the Sublime," Ted David Concord Free Public Library

ABSTRACT: On the Fruitlands experiment, I will discuss 18th century diet and life theories, and the history of dietary influence on Fruitlands. Also, Bronson Alcott and the English connections, and Bronson Alcott's "accidental" fame. I will examine the role of Ralph Waldo Emerson in Fruitlands, and Louisa May's view of Fruitlands in Transcendental Wild Oats. On the Brook Farm experiment, I will discuss the sustainable utopian society, the legal Joint stock company, Brook Farm's educational objectives, and its famous participants and lecturers. Also, the great fire: and whether it was accident or arson, as well as the forerunner of the agricultural and mechanical colleges of the 20th century.

"Mapping Brooks and Shorelines: A Complete Water-Line Meander Through Thoreau's Surveys and Maps," Dennis Noson, PhD.

ABSTRACT: Hand-drawn maps and survey manuscripts of Thoreau's making frequently depict boundaries and flow lines which are curvilinear in nature. The method to depict the run of creeks & brooks, or shorelines of wetlands and ponds, is one that is commonly employed by the best surveyors, but requires roughly triple the labor to link two boundary points when compared with the typical straight run of a compass bearing line. Such care and attention to the true shape of the land was incorporated by Thoreau in his earliest surveys, including the two draft manuscript survey plans of Walden Pond in the collection of his surveys maintained by the Concord Free Public Library.

Thoreau's Field Notes provide the data, for some surveys, that were used to prepare curved boundaries. A close look at the data-plots again shows us how meticulous he was in his non-literary work, and constitutes yet one more example of how the ordinary edge of bank or wetted line of a running brook is elevated, becoming something unusual and arresting to the eye. Thoreau, it seems, is a force of Nature himself, reveling in the least detail as he goes about his daily work.

BIO: Dennis Noson is an acoustical and environmental consultant in Seattle, where his PhD on the acoustics of perceiving the singing voice is put to the highest and best use when imagining Thoreau's life as a poet, flutist, singer, and naturalist of echoes in the Walden Woods. Dr. Noson has previously presented talks at Annual Gatherings, and continues an ambitious project to prepare a map of all Concord's places, a map that Thoreau was asked to prepare by his friend Ellery Channing, the map he was not granted the time to make.

"A First Transcription of Thoreau's "Field Notes of Surveys," Allan Schmidt and Dennis Noson, PhD.

ABSTRACT: We propose to present a new, original transcription of Thoreau's "Field Notes of Surveys" offered in its complete form for the first time. Only very limited portions have appeared previously. The transcription will follow a font and line format suggested by Dr. Elizabeth Witherell, which closely mimics the appearance of Thoreau's notes on the page. The results, with foot-note annotations, will be made available both in print and online. The "Field Notes" are a chronological record of Thoreau's surveys, including places, owner names, survey date(s), and the survey plan data itself, consisting of distances, in rods or chains, and magnetic bearings, bounding the surveyed properties. There are occasional discrepancies in the "Field Notes" which have led us to make comparison with the survey plans themselves. This we could do online, thanks to the availability of scanned survey images posted at the Thoreau section of the Concord Free Public Library's web site.

BIO: "Reflections on Henry David Thoreau's sentiment about the Pine in Chesuncook," James Mathew and Robert Pavlik

ABSTRACT: This paper reflects on Henry David Thoreau's sentiment about the Pine that he expressed in his article Chesuncook, but the editor of the Atlantic Monthly crossed out before publication. The authors cite examples of how Thoreau often expressed similar feelings toward man and plants and referred to them in parallel language. These are taken mostly from his essays Chesuncook, Autumnal Tints and A Plea for Captain John Brown. The authors give a novel view or interpretation to his sentiment about the immortality of the Pine that he

expressed in Chesuncook.

BIO: James Mathew lives in Milwaukee, WI. He wrote the script for, directed and produced a dramatic reading performance “Life and Legacy of Henry David Thoreau” twice in Milwaukee (visit: <http://wuwvm.com/post/thoreaus-life-and-legacy-comes-life-cardinal-stitch-university>).

BIO: Robart Pavlik is an English Major and Director of the Project for Community Transformation, Marquette University, Milwaukee, WI. “Thoreau, Ecology, and Changing Perspectives on Non-Native Species,” John Barthell

ABSTRACT: By the time of his death, Henry David Thoreau was wrestling with some of the most important biological concepts of our time, including evolution by natural selection and ecological succession; he had used Nature as metaphor but had also begun the arduous process of developing a methodology to study natural phenomena as a scientist would do so today. Had Thoreau lived to the 20th Century, he would have seen these concepts accelerate in importance to biologists along with all the controversy and discord that can accompany such revelatory ideas. Indeed, much has changed in the plant and animal communities at Walden Pond since Thoreau last surveyed them in the mid-1800s, spurring contemporary discussions as to the role of human-induced environmental change. How would he interpret such change during his time? On one hand, Thoreau embraced a theory of change in biological systems that “. . . implies a great vital force in nature, because it is more flexible and accommodating, and equivalent to a sort of constant new creation.” But how would Thoreau have reacted to the obvious and sometimes profound effects of invasive species we see today in our agricultural and natural systems? Would he have taken the perspective that these changes were the inevitable outcome of an ecological diffusion of species among habitats and continents, or would he have preferred the perspective that non-native species introductions were unnatural and must be eliminated altogether? These questions will be examined with reference to the historical development of the field of ecological science as well as within the context of Thoreau’s own time when the viewpoint on native and non-native (invasive) species differed from our current perspective.

BIO: John Barthell is the Provost and Vice President for Academic Affairs at The University of Central Oklahoma in Edmond, Oklahoma. He received his bachelors and doctoral degrees at the University of California at Berkeley. Most of his published work relates to biological invasions and includes a decade of international research in the Republic of Turkey and its border regions that was funded by the National Science Foundation. He is an active member of the Council on Undergraduate Research (CUR), an organization that promotes the role of students in high-impact educational practices, including undergraduate research.

“Affiliations, Friendships, and Unlikely Reciprocities: Thoreau as Visionary Protoecologist,” Jonathan Butler

ABSTRACT: Thoreau’s celebrated status both as a visionary and as a protoecologist merits examination in the context of the overlap between the two. This paper explores Thoreau’s many and diverse affiliations with the inhabitants and materials of the world around him: not only other humans but also birds, forest animals, fish, trees, meadows, mountains, bogs, water, ice, the weather, and angles of light, amongst many others. The forging of such inter-special and “inter-material” affiliations was quite literally felt to be the forging of friendships for Thoreau, who had a conscious and vocal appreciation for the wider ecological role he played outside of the narrow scope prescribed by human society. Establishing these affiliations and giving his attention to what was exchanged through them became for Thoreau not merely a hobby or science but primarily his manner of being here, a kind of formative ontology. Thoreau understood and demonstrated through various aspects of his writing in Walden and other works, what Paul Shepard would argue a hundred years later, in *Nature and Madness*, is the single most important aspect of achieving full maturity as a human being: maximizing one’s “possibilities of affiliation” with as many other different living creatures and aspects of the landscape as one could. Through such possibilities of affiliation, two separate agendas of Thoreau’s find a common fulfilment: the agenda of personal fulfilment—of the life well lived—and the agenda of an earth-centred ecological awareness that would ultimately serve as the springboard for the environmental movement as a whole in the century to follow.

BIO: Dr. Jonathan Butler’s doctoral training at the University of Toronto was in historiographic metafiction (PhD 2001). His scholarly interests have evolved towards a near-exclusive focus on ecocriticism. A recent grant from the Ministry of Science and Technology in Taiwan led to interviews with prominent ecopoets John Burnside (Scotland), Don McKay and Tim Lilburn (both in Canada at opposite coasts), at key landmarks informing their poetry in April, 2015. Recent publications include “The Silence Beyond Names: Towards a Green Poetics/Politics” (NTU Studies in Language and Literature), and “Poetry of the Planet, by the Planet, and for the Planet: a Global Manifesto for Being Here” (Tamkang Review). Dr. Butler is also the author of two novels, *Return of the Native* (2007) and *The Shah of Shea Heights* (2012). He teaches American Literature, World Cinema, and Creative Non-fiction in the Department of English Literature, United Arab Emirates University, in Abu Dhabi, U.A.E.

Kathleen Coyne Kelly (Northeastern University), “Introduction and Overview: ‘A pencil is one of the best eyes’: Thoreau’s Journal Drawings”

Nick D’Amore (Northeastern University) “Modeling Thoreau’s Journals: From Data to Digital Exhibits

Matthew Harty (Northeastern University) “How to Build a Canoe: Writing as Visualizing in Thoreau’s Journals”

Greg Palermo (Northeastern University), “Never Exhausting the Landscape: Digitizing and Mapping Thoreau’s Journal Drawings”

“Henry David Thoreau’s Elemental Encounters,” Kevin Dann

ABSTRACT: In a series of three poems written while he was in his 20s, Henry Thoreau gave clues to his relationship with an enigmatic tribe whom he called “the respectable folk.” Thoreau knew the proper etiquette for addressing these folks, who wished above all to be noticed by humans, and yet could not abide being spoken of publicly. Thoreau knew well that they were immortal, and that they were also somehow stoic, even though their immeasurable gifts – of oceanic abundance, terrestrial vitality, geologic fortitude, stellar luminosity, even Time itself – went completely unacknowledged by humankind. Though all of Concord’s – and America’s and the wide earth’s – inhabitants were their debtors, they were these mysterious folks’ friends only unconsciously. This paper will explore the identity of these invisible – to most – beings of Nature, and compare both Thoreau’s and his Concord neighbors’ relationship to the “respectable folk.”

BIO: Historian, naturalist, and troubadour Dr. Kevin Dann is the author of ten books, including *Bright Colors Falsely Seen: Synaesthesia and the Search for Transcendental Knowledge*; *Across the Great Border Fault: The Naturalist Myth in America*; *Lewis Creek Lost and Found*; and the forthcoming *Expect Great Things: The Life of Henry David Thoreau* (Tarcher/Penguin). He has taught at Rutgers University, University of Vermont, and the State University of New York.

“The Birds and Bugs of Walden Woods: A Shaping of Consciousness in Thoreau’s Walden,” Kristen Janelle Carlson

ABSTRACT: Understanding Thoreau’s states of consciousness has been an aim for scholars as early as 1968 in Joel Porte’s research in “double consciousness” and Gary Borjesson’s 1994 analysis of Thoreau’s philosophic mind. Although scholars, namely Charles Anderson and Michelle Neely, use symbols of cycles and animals to analyze Thoreau’s consciousness, an integration of circles and wildlife has been largely dismissed in studies of consciousness. In my paper, I will reconcile Thoreau’s portrayals of circles, wildlife, and consciousness by arguing that the circular movements of the birds and bugs in Walden lead Thoreau into a state of awareness as he searches for unity in nature.

I will apply my reading of Emerson’s theories of circles and Jung’s Self archetype to testify Thoreau’s circular self, demonstrating how ecological circles are essential for a connection of the self and nature. By examining the circularities of birds and bugs, I will recapture the discourse of Thoreau’s consciousness providing a detailed analysis of his mental process during these observations. As Thoreau toils in the bean-field, he notices the circling presence of the nighthawk overhead; in “Ponds,” Thoreau observes the “circling undulations” of the water bugs on Walden Pond; and finally, Thoreau watches for the loon’s mystical ripples as it appears from underneath the pond with an “unearthly howl.” In these encounters, Thoreau’s consciousness is drawn to the circling movements, which not only reflect his personal journey to find wholeness in nature, but also project humanity’s universal question—where is mankind’s place in the natural world? By returning to Thoreau’s vision of wholeness in the Walden Woods, we can recover an understanding of our own ecological consciousness and environmental unity in the modern world.

“Leaving the Gun and Fish-Pole Behind: Thoreau’s Aesthetic Vegetarianism and Moral Sentiment,” Brendan Mahoney, PhD.

ABSTRACT: In the “Higher Laws” chapter of *Walden*, Thoreau strongly advocates for a series of reforms that his fellow citizens ought to adopt in their daily lives. One of the most prominent reforms in this chapter is his impassioned call for the adoption of a vegetarian diet. In so doing, Thoreau became one of the earliest proponents of vegetarianism in American history, and despite being written over 150 years ago, his case remains influential among contemporary advocates of vegetarianism and/or veganism. In this paper, I too propose that Thoreau’s case for a vegetarian diet offers a compelling argument for our contemporary society; however, whereas many arguments for vegetarianism and/or veganism are grounded in the moral or ethical dimension, I argue that Thoreau’s case for vegetarianism—while certainly not amoral—is primarily aesthetic. Furthermore, I claim that the aesthetic basis of Thoreau’s vegetarianism is precisely what makes it compelling for contemporary, westernized societies insofar as the dietary choices of many people—I would contend—are not guided by ethical or moral principles, but by the aesthetic dimension of pleasurable taste.

To support my argument, I analyze the relevant passages from “Higher Laws,” as well as Thoreau’s descriptions in *The Maine Woods* of the moose hunt that he observed. My analysis focuses on his emphasis on the “uncleanliness” he describes and the disgust he experiences surrounding the killing, preparation, and consumption of animals. I argue that the aesthetic experience of disgust is the core of his vegetarianism. In order to develop this argument, I draw on the recent work on the aesthetics of disgust by the philosopher Carolyn Korsmeyer and the psychologists Paul Rozin, Jonathan Haidt, and Clark R. McCauley. I claim that the source of Thoreau’s experience of disgust is his sympathy for animals; i.e., the resemblance he senses between their bodies and his own—vividly underscored by the sight and odors of blood and innards when killing and dressing animals for meat. As a result of its aesthetic basis in the experience of disgust and the sympathy for animals, I situate Thoreau’s argument for vegetarianism within the philosophical tradition of moral sentiment (e.g., Hume). By way of conclusion, I suggest that his case for vegetarianism can serve as a type of chameleon’s crow for contemporary, westernized societies: i.e., the majority of people in these societies are completely alienated from the production of meat and only experience it as an aestheticized, packaged, and relatively prepared commodity; thus, Thoreau implores us to awaken to and confront an

essential dimension of meat consumption to which the majority of us are asleep.

BIO: Brendan Mahoney is a Lecturer of Philosophy and Ethics at SUNY Polytechnic Institute. His research and teaching interests include environmental philosophy and ethics, phenomenology, philosophy of technology, and poetics. He has published articles on Thoreau, Wallace Stevens, Heidegger, and environmental philosophy. He holds a Ph.D. in Philosophy, Literature, and Theories of Criticism from Binghamton University (SUNY) and an M.A. in Philosophy from Boston College. When not teaching or researching, he can be found rambling around the mountains of New York and western New England.

“Thoreau the Local Natural Historian,” Yeojin Kim

ABSTRACT: In his lecture “An Address on the Succession of Forest Trees” that he delivered at the Middlesex Agricultural Society in 1860, Thoreau introduces himself as a land surveyor and a naturalist: “In my capacity of surveyor, I have often talked with some of you, my employers, at your dinner-tables, after having gone round and round and behind your farming, and ascertained exactly what its limits were. Moreover, taking a surveyor’s and a naturalist’s liberty, I have been in the habit of going across your lots much oftener than is usual” (“Succession” 225-226; emphasis added). These two appellations aptly describe the life-long career of Thoreau. From *A Week on the Concord and Merrimack Rivers* to his *Trilogy—Walden, The Maine Woods, and Cape Cod*—and throughout his journal entries and essays, Thoreau has scrupulously recorded his investigation of the flora and fauna, topographic details, natural history, and phenology of a local ecology.

The Dispersion of Seeds, a 354-page manuscript composed by Thoreau from 1852 to 1862, I would argue, could be regarded as the magnum opus of Thoreau the naturalist. Throughout this bulky work of local ecologies, Thoreau describes the activities of local biotic communities and the seasonal changes of a local ecology with an ever-wandering transparent eye. One must bear in mind, however, that Thoreau’s interest in local natural history is markedly different from that of a regular naturalist of his time, rigorously trained in the Linnaean tradition of taxonomy and other scientific disciplines. Thoreau’s field observations and records of natural phenomena, as we shall see, are geared towards a larger project that is not simply scientific but deeply entwined with his quest for the Higher Law. In this paper, I will bring Thoreau’s *The Dispersion of Seeds* into conversation with some of the prominent nineteenth-century science discourses and highlight his unique ecological vision.

BIO: Yeojin Kim is a doctoral candidate in English, specializing in 19th- and early 20th-century American literature with particular emphasis on bioregionalism and cross-cultural ecocriticism at the University of Nebraska-Lincoln. She is the recipient of the third annual Thoreau Society Short-Term Research Fellowship. Yeojin’s essay on Henry Thoreau’s and Susan Cooper’s bioregional works is presently under review at *ESQ: A Journal of the American Renaissance*, and her article “Mapping Thoreau’s Bioregionalism” is forthcoming in the *Thoreau Society Bulletin*. She is presently revising her essay on Thoreau’s *The Maine Woods* to be resubmitted to *The Concord Saunterer*. In the meanwhile, her review of *Walden’s Shore: Henry David Thoreau and Nineteenth-Century Science* by Robert M. Thorson is forthcoming in the *Australasian Journal of Ecocriticism and Cultural Ecology*.

“Deep Integrity: Thoreau and Self-Cultivation,” Matt Stefon

ABSTRACT: This essay promotes the idea that integrity is central to the thought of Henry David Thoreau. In doing so, it demonstrates that one major aspect of Thoreau’s moral philosophy hinges upon a renovation of the role and character of the gentleman, which necessarily combines cultural and moral refinement. Drawing from the Confucian ideal of the junzi—a term variously translated as “gentleman,” “superior person,” and “profound person”—it puts forth the argument that Thoreau, who was influenced by Chinese and particularly Confucian thought, was renovating the idea of a cultivated gentleman who influences and transforms others not by the socially recognized “goodness” of his social standing but by his profundity and superiority, which are part and parcel of his integrity. This latter concept is also a worthy translation of the Chinese term cheng, whose character denotes one’s word coming true. Many aspects of Thoreauvian Transcendentalism presage Process philosophy and theology, and one way of reading Thoreau is to see him as promoting a vision of human engagement with the affairs of the world in which the cultivated person becomes a participant in the ever-unfolding work of creation—a worldview that is very similar to that of the ancient Chinese context that gave rise to Confucianism. After drawing some parallels between Thoreauvian and Confucian thought, this paper investigates the concept of integrity as embodied in the junzi by juxtaposing this profound person with the xiangyuan—the “honest villager” whose reputation for honesty rests upon respect for what is legal and conventionally deemed moral even if it is not actually so. Opposed to the junzi’s deep integrity would be the moral shallowness of the xiangyuan, whose reputation for honesty rests upon respect for what is legal and conventionally deemed moral even if it is not actually so. Because of this dearth of integrity, the xiangyuan was held by both Confucius and Mencius as “the thief of virtue.” Thoreau knew both Confucius’s and Mencius’s estimations of the xiangyuan and had many choice statements in his writings about these village “pests,” whom he characterizes such “well-disposed” individuals as “the agents of injustice” whose lack of integrity saps their wills and neutralizes their consciences.

BIO: Matt Stefon is Adjunct Instructor in Comparative Religion in the online division of Norwich University and Religion Editor of *Encyclopaedia Britannica*. He studied at Penn State and Boston University, and he has taught English and humanities for several years in New England. He lives and writes north of Boston.

“Before all the “Afters”: How Thoreau’s Practical Mysticism Informs Today’s Spiritual Dilemmas,” Donald McCown, PhD.

ABSTRACT: Recent volumes in religion, philosophy, and sociology bear such titles as *After God*, *After Buddhism*, and *After Heaven*. The big questions across the board, it seems, are about how to live a spiritual life in a decidedly secular world. Thinkers like Don Cupitt and Mark C. Taylor have attempted to imagine Christian life beyond belief; Stephen Batchelor faces the same dilemma in reimagining a demythologized Buddhism for the West; and Robert Wuthnow has described how as a society we are moving from spirituality of belief to a spirituality based in practice. We see this emerging in the use of meditation and other practices in medicine, education, and even business. Thoreau meets us in this situation in the United States. His life and work offer us an image of practice-based spirituality that emphasizes a stance of not knowing, an embrace of the natural world that is thoroughly unsentimental and scientific, yet spiritually fulfilling. Most important, he offers us practices, ways of being with and in the world (that is, with/in it) that fit with (or can fit) our lives today. This presentation will consider the context and review the case for Thoreau as visionary in his intuitions and explorations of a secular spirituality continues to be responsive to attempts to live the fullest life possible. We will not simply think and talk about this, we will attempt to practice it — to understand from inside, together, how we might be with and in each moment.

BIO: Donald McCown is assistant professor of health, director of the minor in contemplative studies, and co-director of the center for contemplative studies at West Chester University of Pennsylvania. He holds a Master of Applied Meditation Studies degree from the Won Institute of Graduate Studies, a Master of Social Service from Bryn Mawr College, and a PhD in Social Science from Tilburg University. He trained as an MBSR teacher through the Center for Mindfulness at University of Massachusetts and at Thomas Jefferson University. His primary research interests include the pedagogy of mindfulness in clinical applications and higher education, applications of complementary and integrative medicine in the community, and the contemplative dimensions of the health humanities. He is author of *The Ethical Space of Mindfulness in Clinical Practice*, primary author of *Teaching Mindfulness: A practical guide for clinicians and educators* and *New World Mindfulness: From the Founding Fathers, Emerson, and Thoreau to your personal practice*, and primary editor of *Resources for Teaching Mindfulness: An international handbook*.

“Words, words, words:’ Hamlet, Mishima, and Thoreau take on patriotism in the octagon; Ultimate Fighting never knew it had it so good,” Michael Stoneham

ABSTRACT: Let’s face it; patriotism is a strange concept. On one hand, it is a virtue that is privileged and valued by responsible citizens of a world defined by national identities; on another, it is a valueless word overused by empowered figures to manipulate a population that thoughtlessly responds to ultimate fighting rhetoric and willingly throws themselves at causes, campaigns, and commercial ventures that have as little value as the word itself. Living in Concord near the site of the popular tourist destination, the North Bridge, Henry Thoreau was very aware of the looseness that his contemporaries embraced when they employed the word “patriot” or “patriotism” to describe the individuals and the actions of those who decided to violently oppose the armed British force marching from Boston to Concord to confiscate the weapons reputed to be cached there. Indeed, he was, in all probability, as appalled by the way in which the words patriot and patriotism were thrown about in reference to some of those he knew in Concord as a boy and those engaged in contemporary politics, in mercantile efforts in town and in their expansive capitalist enterprises catalyzed by the railroad, in the local Concord militia that intruded on his contemplative experiment in independence at Walden and in his mother’s house in town, and in the privileged, empowered, moneyed portions of American society, just as we are today; those patriotic words now, like then, mean very little; they are the tools of politicians, rabble rousers, and merchants who too easily employ them to sell questionable ventures, ill-considered wars, trinkets, and social programs that do little besides occupy space and enrich their originators. Thoreau, of course, took issue with those who employed words without privileging the qualities and concepts that those words implied, in their best and most complete use. In the “Conclusion” of *Walden*, he lambasts the mercantile and political purveyors of poorly employed words when he notes:

Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no self-respect, and sacrifice the greater to the less. They love the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads (301).

My paper will explore Thoreau’s response to these words—and the ideas that surrounded them. He was clearly appalled by the use to which his contemporaries put patriotism—and its lingual derivations, and he lambasted those who so easily and so often employed the term that ought to have had great resonance in American society but did not. Thoreau, the unflinching social critic, confronted his errant contemporaries, just as we should. A Thoreauvian reform was necessary then, just as it is now in order to reinvigorate a collective sense of sense of social responsibility; that begins with reattaching words to their conceptual foundations.

BIO: Michael Stoneham serves on the Thoreau Society Board of Directors. He is an Academy Professor in the English and Philosophy Department at West Point; he is also a Special Forces officer with twenty-five years of experience in the Army. During that time, he has deployed to Senegal, Saudi Arabia, Kuwait, Iraq, Malaysia, Thailand, the Philippines, and most recently to Afghanistan, where he served—for the 2010 spring semester—as an academic mentor at the National Military Academy of Afghanistan (NMAA). In 2009, Michael published *Literary Confrontation in the Era of John Brown*, a critical evaluation of the way in which radical abolitionist, freedom-fighter, and terrorist John Brown inspired literary America to confrontation during his short but dramatic career as public figure in ante-bellum

America. This work focuses on the reasons that public intellectuals like Thoreau, Emerson, Parker, Higginson, Sanborn—even Stowe—embraced Brown’s radical tactics and celebrated his effort to inspire an errant nation to a new moral awareness of their own public responsibilities. Michael hopes that by studying our historical celebrations of terrorists, he might gain insight into the reasons that radical contemporary terrorists inspire intelligent men and women to valorize and validate their actions and discover ways to reduce the probability that they will serve as cultural catalysts that accelerate support for violent terrorists. Michael has a bachelors of science from West Point, a masters in English Literature from Stanford University, and a doctorate in English literature from the University of Colorado in Boulder. “Thoreau and George William Curtis,” Joseph J. Moldenhauer

Thoreau and G.W. Curtis on Natural Scenery. ABSTRACT: George William Curtis was not only Thoreau’s editor at Putnam’s Monthly Magazine but (with his brother Burrell) a raiser of the Walden cabin frame, a poet, a social novelist, the long-time literary editor of Harper’s Magazine in whose columns he often memorialized Thoreau, and a political reformer beloved of Theodore Roosevelt. His first two books were travel narratives, the “Howadjj” volumes about Europe and the Near East. For comparative purposes at the Annual Gathering the most interesting of his publications (first in serials, then as a book) was *Lotus-Eating: a Summer Book*—about watering-places and resorts in the Northeastern States. The first edition and at least two reprints were illustrated with sketches by John F. Kensett, one of the author’s many artistic and intellectual friends. My presentation concentrates on the sharp differences between Curtis’s fashionable social vision and admiration of “tamed” nature, as manifested in the *Lotus-Eating* pieces, and Thoreau’s contrasting vision in various accounts of leisure-time places in his Journal, books, and essays.

Emerson Society

“Emersonian Infinitudes: the Case of ‘Terminus’,” Peter Balaam

“Building a Representative Frenchman: Emerson’s Francophone Turn in Poetry and Prose in the 1840s,” Michael S. Martin

“Extraordinary Individualism: Emerson, Self-Reliance, and the Dictation of Democracy,” Austin Bailey

Friday, July 8, 2016

“Thoreau’s God,” Richard Higgins

That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. – Walden

If speaking of Thoreau’s religion is not an outright oxymoron, it is a riddle. Given the puzzling and sometimes contradictory things he said about it, this may be what Thoreau intended. He railed at the “bigotry and ignorance” of formal religion but was deeply and incurably religious. He rejected ministers and meetinghouses, but he called the trees his “shrines,” the woods his “sanctum,” and the forest a “sacred place.” He professed to bow before Pan, Manu and the Great Spirit—the “Protestant God” was too much like a “Scandinavian deity”—but he thanked and spoke reverently of “God” in his Journal. Theology was “too sedentary” for him, but he had palpable sense of the holy. How to understand this? One clue is that Thoreau did not reject the meetinghouse because it represented religion—he did so because it did not. It was peripheral to the truer religion he sought in nature. Also creeds and other statements of belief were meaningless to him. All that mattered was religious experience. Once had, such experience is “that which is never spoken of,” he said. “Let God alone if need be,” Thoreau wrote his friend Blake. “It is not when I am going to meet him, but when I am just turning away and leaving him alone, that I discover what God is. I say, god. I am not sure that that is the name. You will know whom I mean.” What was Thoreau’s understanding of “whom I mean,” of the holy, of the ultimate? Did he perceive the divine in nature to be transcendent?

Richard Higgins is a writer and editor in Concord. A graduate of Holy Cross College, Columbia Journalism School and Harvard Divinity School, he covered religion as a Boston Globe reporter. He has edited magazines and several books, including *Taking Faith Seriously* from Harvard University Press. The University of California Press will publish his *Thoreau and the Language of Trees* in 2017. Readings will be handed out.

“Thoreau and Manifest Destiny,” Richard Schneider

ABSTRACT: A session on the contested question of Thoreau’s attitude toward the West and Manifest Destiny. Using PowerPoint images, I will argue that when we consider not only “Walking” but also Thoreau’s complete life and writings, the clear conclusion must be that, although Thoreau criticized aspects of Manifest Destiny, he both accepted and endorsed the principle behind it as an inevitable result of cultural succession and as the destiny of America, the rightful successor to Europe in the history of world civilization.

This presentation is taken from the last chapter of my forthcoming book, *Civilizing Thoreau*, due out from Camden House Publishers in the spring.

“Actions from Principle—The Transcendentalism in Henry David Thoreau’s ‘Civil Disobedience,’” Yin-Yin Lai

ABSTRACT: Henry David Thoreau's "Civil Disobedience" has been widely recognized as one of the classic works presenting the idea of civil disobedience, inspiring several democratic successors. Thoreau's creative way of non-corporation may not receive much echoes during his life time, but in the 21st century today, this spirit of civil disobedience is widely accepted and employed in many countries, such as Arabia, Taiwan, and Hong-Kong.

Though as the first one to conceive the idea of civil disobedience idea, Thoreau is less famous than John Rawls' A Theory of Justice when it comes to the discussion of civil disobedience, since Rawls has developed a more systematic theory; in fact, in the political realm, Thoreau is not regarded as the first rank political thinkers, though he write lots of radical political essays. In literature realm, Thoreau is more recognized as the author of Walden who lived next to the pond, sauntering and meditating. The image of Thoreau seemed to split: on the one hand, he is a radical political thinker; on the other hand, he is a solitary hermit. This apparently binary opposition is actually not irreconcilable within Thoreau's life, because he is a believer and doer of transcendentalism; his emphasis on the "actions from principle," which comes from transcendentalism, influences his life-long political and spiritual life. Thoreau's "Civil Disobedience" can be regarded as the political thoughts and practice of a transcendentalist, who prefers a self-culture, but deeply loves his community. In this article, I would firstly examine the prevailing political thoughts in transcendentalism; since Ralph Waldo Emerson is the core transcendentalist at that time, Emerson's political idea would be presented in the essay in order to manifest the general political ideas of the transcendentalist viewpoint. In the second part, I would present how Thoreau has derived his political thoughts from the core transcendentalism, such as his emphasis on people should "act upon principle" rather than being part of the evil; Thoreau also developed his own unique blending of the transcendentalism and the typical politics, which ultimately became the treatise, "Civil Disobedience." His non-corporation behavior of resistance against the government is actually the way that he found could reach the balance between the theory and the practice as a citizen who loves his country and a transcendentalist who loves a more metaphysical and philosophical life. In this part, I would not only center on his treatise but also take some passages from Thoreau's journals as the ground material to show Thoreau's transcendentalist attitude and thoughts. In the conclusion, I would like to argue that the core of the "Civil Disobedience" actually lies in Thoreau's transcendentalist principle.

BIO: Now a graduate student in the department of English literature at National Chengchi University in Taiwan. Touched by Thoreau three years ago as an undergraduate, now she would like to write Thoreau's transcendentalism in "Civil Disobedience" as her thesis in the graduate program.

"The Red Flannel Shirt: The Dynamic Clothing Metaphor in The Maine Woods," Ann Beebe

ABSTRACT: One of Henry David Thoreau's strongest assets as a writer was his ability to both observe and see. For example, thousands of the residents near Walden Pond would have observed the pond freezing over every winter, but only Thoreau thought to offer an analysis of the nuanced significance of this commonplace event. Walden (1854) is brimming with illustrations of his ability to convert minute observations of natural events – an ant battle, a loon's morning call, or bean farming – into ruminations of life's choices. Furthermore, many people are familiar with Thoreau's exhortations against fashion in Walden: "No man ever stood the lower in my estimation for having a patch on his clothes; yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience." Such statements, primarily in the "Economy" chapter, are significant, but they are sweeping. In the introductory chapter of that work, Thoreau is concerned with raising conceptual questions about wealth, poverty, labor, and time management and utilizes fashion and clothing to make broad assertions about those issues. In The Maine Woods (1864), a work comprised of three essays drawn from three of the six trips he took to Maine (1846, 1853, 1857), Thoreau's eye is drawn to man-made items in the midst of this remote and wild environment, clothing. The clothing worn by the lumbermen, hunters, boatmen, Native Americans, and occasional travelers is sparse and functional. Stripped of any pretense to fashionable expression, the ordinary clothing Thoreau glimpses in the woods of Maine carries extraordinary relevance. And while there is some carry over between the three essays, each piece engages this clothing metaphor to different ends. The first essay, "Ktaadn," expresses a fascination with the lives of lumbermen and boatmen. Early in The Maine Woods, Thoreau explains that red "is the favorite color with lumbermen; and red flannel is reputed to possess some mysterious virtues." There is a playful joy in this first essay's exploration of the clothing metaphor that evolves into something grimmer in the second essay, "Chesuncook." This piece was written after Thoreau accompanied friends on a moose hunt, and the author employs the clothing metaphor to challenge assumptions about the relationship between humans and the natural world. Finally, the third essay, with its repeated comparison of the clothing worn by the Native American guide, Joe Polis, and the white travelers becomes an uncomfortable exploration of race and class differences in mid-nineteenth-century America. Overlooked by some scholars, the clothing metaphor in The Maine Woods is a classic case of Thoreau's talent for observing the most ordinary of objects, functional clothing, from a fresh perspective to imbue it with unexpected meaning.

"A Study of Haiku Moments in Thoreau's Writings," Shinji Iwamasa

ABSTRACT: Concerning "attachedness" discussed in the chapter of "Economy", there still seems to have contradictions between Thoreau's idea of aesthetics and his idea of property. In order to reconcile this contradiction in reading Walden, the Haiku moments in Walden could be a useful tool.

Terry Tempest Williams (2017 AG Keynote Speaker), a nature writer presents us the fact that America has had such rhetoric since

American Renaissance. In her “Double Vision” (2003), a foreword to Henry David Thoreau’s *Walden* (150 anniversary edition), Williams further investigates this fact. Williams actually found this structure in Thoreau’s *Walden*, discovering Thoreau applied the patterns of the rhetoric to observing the physical environment, and to examining the way it could function. What is common among the patterns Williams selected is a sort of dialectic that functions in reasoning about phenomena we face in daily life. In this presentation, I would like to examine how Williams investigates this structure in Thoreau’s *Walden* and why she thinks of this structure as important, especially in observing natural phenomena.

BIO: Shinji Iwamasa is professor at Shirayuri College in Tokyo and former visiting scholar at Stanford University. His recent publication is “The Mechanics of Place in the Writings of Rachel Carson”(2010), *The Memorable Quotations of Henry David Thoreau* (2009), *The Great Peacemakers* (translation, 2009).

“Getting Inked: Henry David Thoreau in American tattoo art,” Mark Sullivan

ABSTRACT: In my recent book entitled ‘Picturing Thoreau’ (Lexington Books, 2015), I demonstrated that the invocation of Thoreau’s name (and/or the use of his facial features) can serve handily as a way of marking out, clarifying, and legitimizing the interests or concerns of a particular group, or constituency, in American society. Because he, and his facial features, are so well-known (there are more than 1200 different images of Thoreau on “Google Images”), he is a natural choice for any group that wants to be recognized as espousing one or more of the ideas that Thoreau advocated during his short and somewhat turbulent life. In this talk, I will focus on how Thoreau’s words and physical appearance have been adopted by American tattoo artists in the last few years. I am in the early stages of my research on this topic, so I don’t want to make any grand analytical statements. What I would like to convey, however, is the enthusiasm, and the wide variety of motivations, with which a large number of young people are embracing Thoreau by “getting inked” with tattoo of quotes from Thoreau, or with portraits of Henry David himself. Although many high-school and college students still complain when they have to read “*Walden*” or “*Civil Disobedience*”, Thoreau is alive and well in the hearts of many tattoos across the country.”

“Thoreau’s “Sympathy with Intelligence,” Alben Bakratcheva

ABSTRACT: “I do not know that this higher knowledge amounts to anything more definite than a novel and grand surprise on a sudden revelation of the insufficiency of all that we called Knowledge before – a discovery that there are more things in heaven and earth than are dreamed of in our philosophy. It is the lightning up of the mist by the sun.” These lines from “*Walking*” seem to capture in a nutshell Thoreau’s mature thinking. Dealing with Thoreau’s late essays, this paper will argue that Thoreau had already attained a new kind of visibility beyond the visible, a new kind of knowledge beyond the sophisticated familiarity with visible things, a novel, perhaps more radical, transcendence able to counterbalance the minute, microscopic attention to details in nature and make the ordinary extraordinary.

BIO: Alben Bakratcheva is Professor of American Literature and American Studies at New Bulgarian University, Sofia, Bulgaria, and Chair of the Graduate Program in American and British Studies. In 2007, she obtained the honorary academic degree of Doctor of Letters (D.Litt.). She is author of *Similarities in Divergences* (1995 – in Bulgarian), *Potentialities of Discourse* (1997 – in Bulgarian), *The Artistic Discourse of American Transcendentalism* (2007 – in Bulgarian), *The Call of the Green. Thoreau and Place-Sense in American Writing* (2009 - in English), *Visibility Beyond the Visible. The Poetic Discourse of American Transcendentalism* (2013, Rodopi Publishing House, Amsterdam - in English). She is also editor and translator of *Henry David Thoreau. Life Without Principle. Selected Works* (2001), editor of *The Sun Is but a Morning Star. Anthology of American Literature* (2005), and editor and translator of *Ralph Waldo Emerson. The Over-Soul. Selected Works* (2014). She is a member of the Thoreau Society, USA, and Executive Council member of the International American Studies Association (IASA). In 2014 she was given the Walter Harding Distinguished Service Award – Concord, MA. Her international experience includes: Fellowship of the John F. Kennedy Institute for North American Studies at the Freie Universitaet, Berlin, Germany (1992), Fulbright Grant - SUNY, USA (1993-94), USIA Fellowship – Summer Institute on Contemporary American Literature at the University of Louisville, Kentucky, USA (1999). Since 2008 she is Erasmus-Lecturer of American Literature at the Dipartimento di Lingue e letterature moderne, Università degli Studi di Macerata, Italia.

“Thoreau’s ‘Sympathy’ for ‘The Gentle Boy’” Mark Gallagher

ABSTRACT: Mark Gallagher, Thoreau’s ‘Sympathy’ for ‘The Gentle Boy’ Thoreau’s poem “Sympathy” has been a subject of speculation. Some insist that the poem was written for Ellen Sewell. Others claim that it was inspired by Sewell’s younger brother, Edmund. One could also argue that the poem is about Thoreau himself. While these biographical readings have merit, many have overlooked the historical person to whom the poem alludes, the very “gentle boy” who inspired one of the early tales of Nathaniel Hawthorne. And like Hawthorne’s “thrice-told tale,” Thoreau’s “Sympathy” shares an interest in spiritual and moral history, and, perhaps more interestingly, the problem of evil. I will say a few words about this and about Thoreau’s idea of sympathy.

BIO: Mark Gallagher is a doctoral candidate in English at UCLA. His talk is taken from a chapter of his dissertation titled “In the Optative Mood: The Transcendental Affects of Emerson, Fuller, and Thoreau,” which shows how Transcendentalism can be understood as, in the words of Margaret Fuller, “a history of feeling.” Last summer, Mark attended the National Endowment for the Humanities Summer Institute on Transcendentalism in Concord, Massachusetts. He is currently working with the UCLA Center for Digital Humanities and the

Thoreau Institute at Walden Woods on a research-related project. Mark is a member of the Thoreau Bicentennial Committee and is the editor of the Thoreau's Society's quarterly publication, the Thoreau Society Bulletin.

"His Grave Indian Stride": How Did Thoreau Walk?, Brent Ranalli, M.Sc.

ABSTRACT: Three acquaintances of Thoreau independently described him as walking with an "Indian stride." What did they mean? This presentation will describe (and demonstrate) key biomechanical differences between Yankee and traditional Native styles of walking, as reconstructed from the writings by explorers, outdoorsmen, medical and military professionals, anthropologists, and Natives themselves, c. 1600-1930. We will unpack some of the utilitarian and cultural significance of the two styles and their diffusion across the cultural divide. We then seek to reconstruct Thoreau's own gait, based on his own description and those of contemporaries, and to answer the question: in what respect did Thoreau walk like an Indian?

BIO: Brent Ranalli is an environmental policy professional, writer, and educator. His ongoing research into Thoreau's interest in and emulation of Native American virtues has been recognized with a Thoreau Society fellowship. This is Brent's fifth Thoreau Society presentation. Brent co-edits *Environment: An Interdisciplinary Anthology* for Yale University Press and serves on the editorial advisory board of the Thoreau Society Bulletin.

"Thoreau's Visionary (Proto-) Ecological Economics: Preserving the Extraordinary in the Ordinary," Sheila Post

ABSTRACT: A talk on and a reading from my new novel, based on Walden.

BIO: Dr. Sheila Post taught college American literature & nature writing in New England for over a decade before deciding to write her own. A prolific academic author and place-based novelist, Sheila is the author (as Sile Post) of *Your Own Ones*, also published with Green Writers Press. She resides in northern New England overlooking the forested mountains of her own Walden North.

"Curator's Gallery Tour of "From Thoreau's Seasons to Men of Concord: N. C. Wyeth Inspired," CFPL Art Gallery," Leslie Perrin Wilson

ABSTRACT: From April through September 2016, the Concord Free Public Library will present the exhibition "From Thoreau's Seasons to Men of Concord: N. C. Wyeth Inspired." Offered in collaboration with the Concord Museum and accompanied by a printed catalog and related programming, it will explore the contextual story behind the book *Men of Concord* (selections from Thoreau by Francis H. Allen, illustrated by Wyeth and published by Houghton Mifflin in 1936) through a rich variety of materials, including original correspondence from the collections of the Houghton Library and the Thoreau Society. Participants will tour the library gallery with curator Leslie Wilson. Limited to 25.

BIO: Curator, William Munroe Special Collections, Concord Free Public Library.

"The Thoreau Society: Past, Present, Future," Ron Hoag, Michael Berger, Rochelle Johnson

ABSTRACT: The Annual Gathering provides a forum for Society members and others to look at Thoreau's life and work from any number of perspectives and offer insight into their meaning for our world today. On the occasion of the 75th anniversary of The Thoreau Society, this panel will turn that gaze inward and look at the Society itself—its past, present and future. Panelists will provide some thoughts on the life and work of the Thoreau Society and invite the audience to join in considering where we've been, where we are, and where we might go.

"From Walden to the Manse: the Pastoral Re-envisioned," Catherine Staples, M.A.

ABSTRACT: "A settled low content"—from the Forest of Arden to Walden to the Manse—this presentation considers the pastoral tradition of Virgil and Shakespeare as re-envisioned by Thoreau. What was Thoreau seeking at Walden and how does he recast the pastoral? In what ways do his precise observations, his way of life, his failures, accomplishments, and contentments tie in with Virgilian and Shakespearean precedents? Thoreau's wedding gift to Sophia and Nathaniel Hawthorne was the planting of a vegetable garden at the Manse, and later he fashioned a desk for Hawthorne, which still stands in the upstairs study. What are the unspoken hopes implicit in these gifts? How might life at the Manse tie in with the notion of the pastoral? This presentation will combine research and close reading of Thoreau alongside a reading of my poetry, inspired by Thoreau's time at Walden, his gifts to the Hawthornes, and their first years of marriage at the Manse.

BIO: Catherine Staples is the author of *The Rattling Window* (Ashland Poetry Press, 2013), winner of the McGovern Prize, and *Never a Note Forfeit*. Her poems have appeared in *Poetry*, *Blackbird*, *The Southern Review*, *Prairie Schooner*, *The Michigan Quarterly Review*, and others. Honors include a Dakin Fellowship from Sewanee Writer's Conference, the New England Poetry Club's Boyle/Farber Award, and the Southern Poetry Review's Guy Owen Prize. She teaches in the English and Honors programs at Villanova University, where she received the 2014 Tolle Lege Teaching Award.

“Reading Sophia Thoreau as Artist,” Mary Jo Downey

ABSTRACT: In the library at the Thoreau Institute is a watercolor by Sophia Thoreau. This small watercolor, of a moss in flower, offers an opportunity to read Sophia as artist. There has been, in the past, a pattern of negative reputation of her work. Her drawing, which was the basis for the title page illustration of *Walden*, has been criticized for botanical inaccuracies; portraits of her brothers John and Henry (both later attributed to other painters) have served as the basis for her negative reputation as an artist. Mabel Loomis Todd, however, to whom Sophia gave a painting of the cabin at Walden Pond, called the painting one of her dearest possessions, and considered Sophia a role model. How can these differences of perception be reconciled? Putting what survives of Sophia’s artistic work into context can let us see her as a close observer who was, according to one source, a better botanist than her brother, and who used her artistic skills to reveal her own extraordinary vision.

“Visionaries, Founders & Madness: Charles King Newcomb hosts Thoreau in Providence,” Nancy Austin

ABSTRACT: As is well known, Henry David Thoreau (1817-62) first delivered his lecture, “What Shall It Profit?” in Providence, Rhode Island on the evening of December 6, 1854. Thoreau went on to subsequently revise and deliver this lecture multiple times before eventually publishing it as the seminal *Life Without Principle*. My research has focused on providing context for the Rhode Island invitation to Thoreau and his unhappy experience during a very full two day trip to Providence on Thursday to Friday, December 6-7, 1854. My paper for the 2016 Thoreau Society Annual Gathering looks more closely at Thoreau’s experience with his Providence host, the infamous eccentric, Charles King Newcomb (1820-94). David Dowling has memorably described Newcomb’s earlier behavior while a boarder at Brook Farm from 1841-45, including Newcomb’s intrusive all night mystical chanting that kept everyone wide awake. While Thoreau was on his inaugural 1854 lecture trip that required an overnight stay, it appears likely that he was based out of Newcomb’s house at 119 Benefit St. on the East Side of Providence, near Brown University.

The two men may have greeted one another at the Providence train depot before embarking on Newcomb’s deeply symbolic itinerary of the area, but Thoreau’s comments suggest that the very act of “going to” was problematic for him. My paper unpacks Thoreau’s comments about this experience, especially as it pertains to visionaries and founders and Providence’s early delineation of Butler Mental Hospital (1844) as a place for madness. Newcomb offered up Providence’s abundant folded coastlines and Thoreau instead anchored himself in a small house in the woods. By “going to” Providence, Thoreau aligned himself with an alternate American history and embraced the mystic image of the unfounding founder.

BIO: Senior design historian teaching critical thinking about design at RISD, Yale, WPI and elsewhere for 30 years. Since 2008, her work has shifted out from the academy toward public engagement on the topics of urban ecology and historic preservation, spatial rhetoric and place making, tech innovations in cultural tourism, the democratic possibilities of public/private partnerships, and design’s impact on women’s liberty and livelihood. Austin’s PhD thesis on the women who founded RISD was among the first in the country tackling the history of industrial design education in America.

Concord Museum Talk and Tour

“Report on Thoreau Pencil Remnants from the Thoreau Society’s and Museum’s Collections,” Henrik Otterberg

“Henry at the Woods,” Nancy Manning

ABSTRACT: A member of the Thoreau Society, I teach at Connecticut’s Woodland Regional High School and have over thirty years of classroom experience. My grade level partners and I have developed a tenth grade curriculum for honors, college prep, and core level students which pivots on Henry David Thoreau’s principles. At the Annual Gathering, I would like to share this curriculum from “The Woods.” This presentation would appeal to other high school teachers as well as students of Thoreau’s writing and scholars of Transcendentalism who are interested in how Henry’s writing is taught today on the high school level and what impact he has on teenagers. For the Annual Gathering, I would like to present our curriculum, provide examples of common assessments, and supply copies of student work. Below is an outline of our four-unit lessons: **UNIT ONE: Essential Question: How does an individual shape society?** Summer reading: Core students read the *Into the Wild* article. College prep students read *Into the Wild* and one free choice book. Honors students read *Into the Wild*, *Fahrenheit 451*, and one free choice book. Starting the second day of classes, students are assessed on these assignments and our subsequent discussions reflect back to these works. **Transcendentalists:** Students learn the elements of non-fiction and the principles of Transcendentalism. Then we read excerpts from Emerson’s “Nature” and “Self-Reliance” and Thoreau’s *Walden* and “Civil Disobedience.” Students complete a Walden Project, which includes the option of researching and reporting on contemporary examples of passive resistance. **Anti-Transcendentalists:** Students learn the elements of fiction and read Hawthorne’s “Young Goodman Brown,” Poe’s “The Cask of Amontillado,” and Bierce’s “An Occurrence at Owl Creek Bridge.” For assessment, students write an essay contrasting the two schools of philosophy. **Thoreau reenactor:** Richard Smith is invited to The Woods, so students can hear firsthand about Henry’s principles, descriptions of his days at Walden, and details about his writing process. Students have the opportunity to pose questions. **Unit Wrap Up:** Students draft an essay that addresses how these nonfiction writers and the fictional characters have impacted society. **UNIT TWO: Essential Question: How does an individual shape society? Personal Narrative/Fiction:** We read excerpts from the *Autobiography of Ben Franklin*, Frederick Douglass’s “My Bondage, My Freedom,” and Mark Twain’s *Huck Finn*. For discussions,

students compare and contrast these works to the writing of the Transcendentalists and Anti-Transcendentalists. Unit Wrap Up: Students revise their Unit One essay by adding discussion from the works examined in this unit. UNIT THREE: Essential Question: How does society shape an individual? Viewing: We watch Dead Poets Society. Students write about how the principles of Transcendentalism affect the characters and how society shapes these individuals. Poetry: We analyze selections from Walt Whitman, Edgar Allan Poe, and John Greenleaf Whittier. We assess through analysis of a poem and connections drawn to Transcendentalism. UNIT FOUR: Essential Question: How does society shape an individual? Reading: After learning the elements of drama, honors students read *The Crucible*. College prep and core students read *Fahrenheit 451*. We all close the year by reading *To Kill a Mockingbird*. Students are assessed by an assignment which enables them to make more connections to Transcendentalism.

“John Brown and “The Succession of Forest Trees,” Audrey Raden, PhD.

ABSTRACT: From his earliest writings, Thoreau indicated that heroism was on his mind, and that the true measure of heroism, in a man or in nature, was dying well—bravely and cheerfully. As Thoreau matured and came into his own as a writer, he turned to nature herself as the truest exemplar of heroic dying. Four late nature essays, “Walking,” “Autumnal Tints,” “Wild Apples,” and “Huckleberries” were taken in part from Journal entries written from the early 1850s. He revised the first three for posthumous publication in *The Atlantic*, just before his death, and had been working up “Huckleberries” as a lecture culled from his unfinished manuscript, “Notes on Fruit” before the final months of his illness. All four essays are prophetic in that they eloquently evoke the late summer and autumn features of nature, as they are passing away, and anticipate Thoreau’s own dying.

Instead of being composed intermittently over more than a decade, the three John Brown essays were based on Journal entries written from October to December 1859. The heroic dying imagery in the Brown essays is remarkably similar to that in the late nature essays. The fact that Brown’s raid, arrest, trial, and execution took place as autumn died down into winter was not lost on Thoreau, as the juxtaposition of Brown and the seasons is illustrated in the Journal. Brown fulfilled for Thoreau the dream that a man could be heroic in the same sense as nature, but Thoreau’s countrymen broke his heart when a “whole crop of heroes” did not immediately sprout when Brown and his men were cut down. Thoreau is commonly believed to have moved abruptly away from Brown shortly after the hanging, but I believe Brown and his late nature essays fueled his complete embrace of seed imagery, which culminated in his last lecture, “The Succession of Forest Trees.”

“Aesthetic Extracts: Thoreau’s Maple Sugar Experiment,” Mark Sturges

ABSTRACT: When scholars discuss Thoreau’s engagement with agricultural practices, they often highlight the famous bean field experiment described in *Walden*. This paper, however, considers the lesser known maple sugar experiment that Thoreau conducted in the spring of 1856. In March of that year, after an especially harsh winter, Thoreau spent two weeks tapping maple trees, fashioning spouts from sumac and elder branches, recording the quantity of sap flow in different microclimates, and boiling a batch of sugar on his stovetop. Many of Thoreau’s interests crystallized in this sugar season: his fascination with snow melt and the arrival of spring; his ambition to extract artistic value from physical labor; and his preoccupation with agricultural traditions. Not only did Thoreau’s maple sugar experiment reflect a wider practice of agricultural experimentation in mid-nineteenth-century America, it also occurred in the context of an expanding maple sugar industry in the 1850s. The experiment combined a seasonal agrarian ritual with an ecological study of climatology and forestry. Scholars have devoted a great deal of attention to Thoreau’s natural history turn in the 1850s, and his maple sugar experiment certainly displays a scientific approach, but it also demonstrates a persistent commitment to romantic aesthetics. A few years later, when returning to the subject of maple trees in the essay “Autumnal Tints,” Thoreau urged his readers to harvest neither economic commodities nor scientific facts from the landscape but rather aesthetic epiphanies. Thus, Thoreau’s writings about maple trees charted a kind of consilience between scientific study and artistic production, and when we attend to this consilience, we can better position Thoreau as an heir to the natural history tradition, a forerunner of the age of ecology, and an active participant in the agricultural practices that defined nineteenth-century New England.

BIO: Department Of English. St. Lawrence University.

“Thoreau’s Legacy for Climate Change,” Scott D. Hess

ABSTRACT: My paper will explore Henry David Thoreau’s legacy for contemporary responses to climate change, especially appeals to *Walden* as inspiration for reducing global warming emissions. Invocations of Thoreau in relation to climate change tend to focus either on the Thoreau of *Walden*, in terms of individualized lifestyle, or on the activist Thoreau of “Civil Disobedience,” “Slavery in Massachusetts,” and “A Plea for Captain John Brown,” rarely combining the two tendencies. Michael Brune, the executive director of the Sierra Club, invoked Thoreau in the latter sense as a model for the Sierra Club’s first ever officially sponsored act of civil disobedience, a 2013 protest against the Keystone pipeline. Yet just as *Walden* has been the dominant text in defining Thoreau’s popular reputation, so too it has been a primary focus for connecting Thoreau to climate change.

My paper will concentrate on two specific themes in these climate-inspired appeals to *Walden*: the focus on individual consumer lifestyle decisions, or what I call “lifestyle environmentalism,” taking Thoreau’s life at *Walden* as a model for voluntary simplification and

reduced personal carbon emissions; and emulation of Thoreau as a model for place-based, personal connection to nature, as a basis for environmental consciousness and engagement. I will explore these themes in a series of short essays and articles by Bill McKibben that claim Thoreau as a climate change hero; in the personal essays gathered together in the 2009 Union for Concerned Scientists anthology, *Thoreau's Legacy: American Stories About Global Warming*; and in Richard Primack's *Walden Warming: Climate Change Comes to Thoreau's Woods* (2014). Primack's study concentrates on using detailed phenological records from Thoreau's Journals and Kalendar to measure the climate change that has already occurred in the Walden area and its ecological effects, but concluding chapters such as "Can Thoreau Show Us a Better Path" and "Thoreau's Advice to Modern Americans" also invoke Thoreau's life at Walden to inspire a focus on individual voluntary simplification as central to limiting climate change.

While invoking Thoreau and Walden in terms of personal lifestyle and connection to place and nature has powerful contemporary appeal and can help mobilize climate change activism, my paper will argue that such an approach also tends to distract attention from more important forms of collective or structural action and fails to register the complex interdependencies, multiple scales, and globalized risks of climate change, in which "nature" can no longer be protected in isolated enclaves as a secure anchor for personal identity and values. The paper will advocate instead for a shift in climate change discourse from a focus on the individual self in nature to a landscape of hybridity, which defines both self and environment in terms of overlapping forms of relation and interconnection at various scales, social and economic as well as ecological. It will conclude by arguing that Walden can model that landscape of hybridity, if read in ways the focus on Thoreau and the pond's implication in wider networks and systems, both human and non-human, weaving through and beyond the local landscape. Walden, read in this way, has the potential to inspire a climate change activism that goes beyond individualism to support the more collective, structural, and multi-scalar engagements necessary for real change in our current globalized age of the Anthropocene.

BIO: Professor of English and Environmental Studies at Earlham College

Most of my previous scholarship has been on eighteenth- and nineteenth-century British literature, including two scholarly books, most recently *William Wordsworth and the Ecology of Authorship: the Roots of Environmentalism in Nineteenth-Century Culture* (University of Virginia Press, 2012). I have regularly taught American and environmental literature for the past fifteen years as a professor at Earlham College, and Thoreau and Walden have been central to those courses. In my current book project, *Landscapes of Genius and the High Art of Nature*, I have shifted to make Thoreau and American environmental writing central to my scholarship as well; I recently spent a week, for instance, researching in the Concord-area Thoreau archives to explore Thoreau's connection to place and its environmental legacy. My Thoreau research has born its first fruits in my essay, "Wordsworthshire and Thoreau Country: Transatlantic Landscapes of Genius," currently in press with Palgrave Macmillan as part of the multi-author collection *Transatlantic Author-Love: Inventing 'English Literature' in the Nineteenth Century*. I also recently completed two other Thoreau-focused essays and sent them out to scholarly journals for publication. Thus although I have not yet attended a Thoreau Society Gathering, Thoreau has rapidly moved into the center of my scholarly and personal interests.

"Thoreau's Thoughts on Nature & Family Emotional Process," Robert Williamson

ABSTRACT: The thoughts of Henry Thoreau about nature and the human place in nature have long been influential in the environmental movement. His posthumously published essay "Walking; or, the Wild" is the source of the quote, "I think that I cannot preserve my health and spirits, unless I spend four hours a day at least...sauntering through the woods and over the hills and fields, absolutely free from all worldly engagements." Little attention has been given, however, to the function of Thoreau's beliefs about nature in expressing and supporting the patterns which marked his relationships with friends and family.

If Thoreau's thoughts about nature are placed in the context of family emotional process, we might speculate that both his long practice of taking daily walks and his beliefs about nature functioned to support the "can't live with 'em, can't live without 'em" dilemma which Thoreau worked to manage throughout his life.

Ralph Waldo Emerson was Thoreau's most significant non-family friend. The journals of Thoreau and Emerson provide dated entries describing their thoughts and feelings about each other over the course of their relationship. In 1853, for example, Thoreau writes: "I repeatedly find myself drawn toward certain persons but to be disappointed....To cultivate their society is to cherish a sore which can only be healed by abandoning them."

Studies of Thoreau and Emerson sometimes seek a "cause" for the tensions in their relationship. It is consistent with family systems theory, however, to see the deterioration of a relationship as not requiring a specific event as its cause. It may be a consequence of the sensitivity to and dependence upon another which marks a relationship and a threat to the sense of both adequate togetherness and adequate individuality.

The difficulty of maintaining an important relationship (one that is written or spoken about) can suggest the reactivity which marked relationships within a person's family of origin (which are not written or spoken about), and be a window into the challenges one has had in managing contact with family. Thus the intensity documented in Thoreau's relationship with Emerson might suggest similar challenges which Thoreau faced in his family relationships. Such challenges might be suggested in such journaled comments as, "Staying in the house

breeds a sort of insanity always.” Finally, Thoreau’s thoughts about nature (contained in his journals and in the essay “Walking; or, the Wild”) could be understood as having a function in expressing and supporting Thoreau’s need to be close to others and his need to get away. Specifically, the idea and practice of “Walking” – the study of Nature in his own neighborhood – may have come to express and support for Thoreau both his need to get away and his need to stay close; a recurring going out and coming back.

That Thoreau himself occasionally recognized something of this function is suggested in his journaled reflection: “Live a purer, a more thoughtful and laborious life, more true to your friends and neighbors, more noble and magnanimous, and that will be better than a wild walk.”

BIO: Robert Williamson is a graduate of the Lutheran School of Theology at Chicago (M.Div., 1976). Until his recent retirement, Bob was a faculty member of the Center for Family Consultation (CFC) in Evanston, Illinois. CFC is an association of individuals who study the emotional functioning of human families, their members and their societies, within the natural systems conceptual frame of Bowen Theory. Rooted in the sciences of evolution, Bowen Family Systems Theory is a natural systems frame for understanding emotional functioning of the multi-generational family, its members, and the social units within which the family lives. Prior to retirement, Bob was also adjunct faculty with the Lombard Mennonite Peace Center (LMPC) where he was associate director from 1992-2007. Bob has also served as a parish pastor and hospital chaplain. Published Journal Articles: “The Beliefs Chart and Walter Inglis Anderson,” *Family Systems Forum*, Houston TX, Fall 2008 (Volume 10, Number 3), “Calming: Making Life Choices at a Time of Parental Anxiety,” *Family Systems Forum*, Houston TX, Fall 2009 (Volume 11, Number 3), “Traveling in Your Own Country’: The Emotional Function of Henry David Thoreau’s Philosophy of Nature,” *Family Systems Forum*, Houston TX, Summer 2010 (Volume 12, Number 2), “Dietrich Bonhoeffer: A Biography by Eberhard Bethge,” *Family Systems*, Washington DC, Fall 2011, (Volume 8, Number 2), and “Beliefs as Products of the Family Unit,” *Family Systems*, Washington DC, Fall 2013, (Volume 10, Number 1).

“Thoreau and the English Walking Tradition: Enlivening the Old Ways,” Christina Root, PhD.

ABSTRACT: At the center of the 1910 English novel, *Howards End*, by E.M. Forster a young bank clerk tells the pair of cultured sisters, Helen and Margaret Schlegel, about his adventure walking all night and the reading that inspired it. Thoreau’s name is hidden in the midst of a number of Edwardian writers, and made to rhyme with “sorrow” since Margaret and Helen want to hear only about Leonard Bast’s actual experience and not about his supposedly second-rate taste in books. Thoreau is left undistinguished from others who write about walking and “getting back to the earth” and none are regarded as being worth taking seriously. Nevertheless, this moment is central to the novel, and Thoreau seems to have an (almost) invisible influence on the way the plot subsequently unfolds. The novel, seemingly against the will of its protagonists, becomes an endorsement of Thoreau’s thought—in all three spheres designated as this year’s conference theme: his proto ecology, his ideas on reform, and his crafting of a visionary language in which to convey experiences that are almost ineffable and beyond expression. An ordinary walk at night through the suburbs of London becomes extraordinary both in its telling and in its effects on those who hear about it.

In my paper, I would like to explore Thoreau’s presence in *Howards End* and trace his influence on the ever burgeoning tradition of English Pedestrianism, first through the essay “Walking,” which was widely anthologized and increasingly through *Walden*. In addition to Forster, I will focus on the contemporary writer Robert Macfarlane whose books *The Wild Places*, and *The Old Ways*, which, while they take very different attitudes toward the past than Thoreau, reveal his influence at work in what Macfarlane hopes to discover by walking, and what he hopes the effects of his narratives will be on his audience, both personally, and politically.

BIO: Corinne H. Smith first encountered Thoreau, “Civil Disobedience,” and “Walden” as a high school student in the suburbs of Lancaster, Pennsylvania. She was a librarian for many years. She is the author of “Westward I Go Free: Tracing Thoreau’s Last Journey,” and “Thoreau for Kids: His Life and Ideas, 21 Activities.” She contributes posts to the blog of the Thoreau Farm: Birthplace of Henry David Thoreau, where she is an occasional docent. She currently divides her time between Massachusetts and Pennsylvania.

“Wild Inside and Outside: Thoreau on Walking,” Richard Marranca

ABSTRACT: The Romantics and Transcendentalists believed that nature was medicine to the body and soul. They were keen walkers and observers. According to Thoreau, “I wish to speak a word for Nature, for absolute freedom and wildness, as contrasted with a freedom and culture merely civil, — to regard man as an inhabitant, or a part and parcel of Nature, rather than a member of society.” That single statement was powerful and dramatic for his time, as well as our own. It’s a message from a lover of nature, a green and mystic – it’s a universal message you can get in Lao Tzu, Luther Standing Bear, Aldo Leopold and Alice Walker.

It is in cities where people are overstimulated and crave artificial things – we can, of course, add media as a stimulant. In contrast, it is in nature where one is inspired and alive with authenticity and emotion. Henry David Thoreau’s powerful and inspiring essay “Walking” is a multifaceted portrait of the art and science of walking. After reading sections from this (and perhaps walking on your own), walking will never be the same. (According to a variety of doctors and researchers, walking is integral to good health and good brain functioning too. In a society of advancing Nature Deficit Syndrome, walking is an easy cure.)

BIO: Richard Marranca is the author of two books in print: *The Last Romantics: 10 Stories* and *Dragon Sutra* (both by Oak Tree Press),

and regularly publishes essays, stories and poetry. He is recent past president of NJ Fulbright chapter and a Trustee of New Jersey College English Association. In the summer of 2009, he participated in the incredible NEH-sponsored Concord summer seminar.

“Time is but the Stream I go a-fishing in”: Thoreau’s Historical Skepticism and the Origins of American Historical Memory,” Robert Lowell

ABSTRACT: Thoreau often expressed skepticism (if not disdain) for historical commemorations and for the history he read in books. In some ways, his lack of interest in “retrospection” and distrust of received wisdom was in keeping with that of his mentor Emerson. Yet, Thoreau also lived in a place and time where the American Revolution was passing from living to historical memory. Living where and when he did, Thoreau was immersed by the history of the revolution. 1832, the passage of pension act for Revolutionary War veterans brought attention to the few “old soldiers” who were still alive. A few years later, while Thoreau was a student at Harvard, the last surviving participant in the “Boston Tea Party” was rescued from obscurity and poverty in western New York and brought to Boston where, in his 90s, he became a celebrity. On July 4, 1837, Thoreau, as a member of the Concord Church Choir, sang at the dedication of the “Battle Monument” raised at the site of the north bridge (Emerson wrote and recited his “Concord Hymn” for the occasion). On Cape Cod, Thoreau listened intently – if skeptically - to an elderly “Wellfleet oysterman” remember the days of King George and George Washington. At Walden, by contrast, he compared a fight between armies of ants with the Revolutionary War, in a way that diminished the former, writing: “the results of this battle will be as important and memorable to those whom it concerns as those of the battle of Bunker Hill, at least.” Likewise, after the quote I use as my title, Thoreau remarked of the “stream” of “time” that “I see the sandy bottom and detect how shallow it is.” In this paper I will explore the interconnections and implications between Thoreau’s own, often ironic, sense of history and the use and meaning of history in the America in which he lived.

BIO: Associate Professor of History University of Texas at Austin. Robert Lowell, born and raised in Wisconsin, is on the history faculty of the University of Texas at Austin. He received his Ph.D. from Johns Hopkins in 1991, and has been at UT since 1993. In his own work he mostly has focused on the 18th-century and the era of the American Revolution. But he has long been a great admirer of Thoreau. This interest was kindled into a flame during the year he spent living in Lincoln while on sabbatical (2003-2004). He is also a member of the Thoreau Society and is looking forward to the opportunity to revisit Walden Pond and to meet with other Thoreauvians.

Classical Piano Performance, Andrew Celentano

Saturday, July 9, 2016

Memorial Walk at Walden Pond with Corinne H. Smith, M.Ed., M.S.

ABSTRACT: Begun in 1996 as a tribute to the late Walter Harding, this silent early morning saunter along the pond’s shoreline offers a chance for individual contemplation. Witness the special atmosphere that the hour brings as we practice Pradakshina, an Eastern routine of honoring our mentors. We’ll meet at the Thoreau house replica next to the Walden Pond parking lot at 7 a.m.

Elizabeth Witherell, PhD, Editor-In-Chief, *The Collected Writings of Henry D. Thoreau*, Princeton University Press. (Ms. Witherell is also a former President of the Thoreau Society, 1996-2000).

“Thoreau’s Habits and Insights as an Introvert,” Corinne Smith, M.Ed., M.S.

ABSTRACT: Discussions about the differences between introverts and extroverts have escalated since the 2012 publication of Susan Cain’s bestselling book, *Quiet: The Power of Introverts in a World that Can’t Stop Talking*. Henry Thoreau is one of her quick examples. Introverts generally prefer to be alone, to re-energize themselves by going out into nature, and to write down their thoughts before sharing them with others. Some of our best-known nature writers embodied these attributes. Here we will consider instances in Thoreau’s life and writings that point to an introvert status. We’ll also look at the like-minded preferences of other nature writers, including John Burroughs, John Muir, and Rachel Carson. Does one have to be an introvert to immerse oneself in a natural environment, to create or to find the human-to-nature connection, and to write about it? Is introversion a possible prerequisite to becoming a close observer and writer of nature?

“Visiting Thoreau’s Viewpoints”

ABSTRACT This two hour circular walk will focus on 5 intriguing and often overlooked geographical viewpoints, each of which provide evidence for a group discussion on Thoreau’s intellectual viewpoints or points of view. If we can come closer to understanding Thoreau by being in places that stimulated his thinking about his place in the natural and social worlds of Concord, the experience might just work for us as well! Each of the viewpoints will allow us to examine an issue or idea from a historical and contemporary perspective, and none are more than a half mile from the conference’s Masonic Lodge home base.

BIO Since Jayne Gordon retired in 2014 from her position as Director of Education and Public Programs at the Massachusetts Historical

Society, she has worked on consulting projects for Freedom's Way National Heritage Area, the Leventhal Map Center at the Boston Public Library, Boston National Historical Park, Strawberry Banke Museum, and the Supreme Judicial Court of Massachusetts, in addition to coordinating workshops for MHS and developing a new set of walking tours for the Concord Museum.

Jayne previously served as Executive Director of both the Thoreau Society and the Alcotts' Orchard House, and as Director of Education and Interpretation at the Concord Museum and the Thoreau Institute/Walden Woods Project.

A resident of Concord, she regularly teaches and lectures about aspects of the town's history, drawing on her experience working as a staff or board member, consultant, or partner with almost all of Concord's historical organizations over the past forty years. Currently, she is on the boards of the Robbins House (African American historical site) and the Friends of Minute Man National Park.

"Transcending Transcendentalism"

ABSTRACT In recent decades, transcendentalism has enjoyed a scholarly rebirth of the literary and philosophical renaissance it ignited in the American mind of the 19th century. Led by the brilliant work of such scholars as Phyllis Cole, Robert Richardson, Barbara Packer, Joel Myerson, Ronald Bosco, Laura Walls, Richard Geldard, Lawrence Buell, Phillip Gura and others, our view of this literary landscape of the past is permanently enlarged and enlightened. In this talk we ask the question their work poses to the mind of the 21st century: Is there a new dawn in that landscape? Have our scholars prepared the way for an authentically new transcendentalism, born of a reexamined past in relation to an imaginable future? To address that question, we propose to seek the high ground our scholars have afforded us in order to gain the longest view. We shall trace transcendentalism back to a time back before the New England of the 19th century, and out to the edges of the world wide web of our own age. We shall seek the dawn of a living transcendentalism in the brilliant afterglow of Emerson and Thoreau's own time.

BIO Michael Lorence has been reading the writings of the American founding documents and the writings of the Transcendentalists with men and women of industry for thirty years, serving as a guide and mentor to educated readers who have chosen to pursue careers in industry and the professions rather than scholarship. Ten years ago, in association with one such client, Michael and Diana Lorence built a retreat in the mountains of Northern California. "Innermost House" was home for seven years to an institution which became known simply as "the Conversation," an informal, fireside meeting of leaders in industry seeking to transcend the boundaries of specialized knowledge and practice through contemplative discourse. Mr. Lorence currently serves on the board of the Thoreau Society, and as president of the Innermost House Foundation, a non-profit public benefit fellowship of writers, artists, craftsmen, scholars, environmentalists and philanthropists united in conversation to seek the spirit of Transcendental Idealism at the heart of the American experience.

"How Thoreau Would Have Lived Today: can we live a Thoreauvian life in the modern world?," Joanna Greenfield

ABSTRACT: Thoreau embraced the technological innovations of his time in some ways, but grieved at the damage done by them to the natural world and to human dignity. In this talk we explore the inventions and commonly used chemicals of the modern day through his eyes and discuss how we can live like Thoreau, with compassion for the earth and for our fellow humans.

BIO: Joanna Greenfield has been traveling for most of her adult life. She has worked with howler monkeys in Panama, with chimpanzees in the Impenetrable Forest of Uganda, was attacked by a hyena in a nature preserve in Israel, and spent six years traveling around the United States of America in search of a chemical free place to live. Her years in Africa became her first book, *The Lions Eye: Seeing in the Wild*, published by Little, Brown, Incorporated. The hyena attack memoir was published in the *New Yorker* magazine on November 11, 1996. Greenfield's next book, *One Lighted Breath* (working title), a travel memoir about accidentally learning from cultures all over the world how to live without chemicals, is under option to Little, Brown, Incorporated. Greenfield cofounded the nonprofit lecture group *Columbia Building Green*, and has won an award of Honorable Mention for Memoir writing at the 2010 Green Book Conference. She currently co-chairs *Grassroots Nantucket*, and teaches seminars on how to substitute foods and plants for chemicals we use in our homes. They work better anyway and they're cheaper.

"Seeking the Ordinary in the Extraordinary: Walden in Our Time," Diana Lorence

ABSTRACT: The theme of this year's Annual Gathering is Finding the Extraordinary in the Ordinary—a fitting characterization of Thoreau's search for a native mysticism. But in some ways it is the ordinary that has disappeared today—the ordinary pace of events, the ordinary context of locality, the ordinary round of daily life which Thoreau and his contemporaries would have taken for granted. For seven years, Diana Lorence lived with her husband in an unelectrified, twelve-foot square house they built themselves in the coastal mountains of California, in a world lit only by fire. It was a life occupied only with the ordinary—most of things such as any ordinary person in Thoreau's time would have recognized. It was a walking world of bright days and dark nights and hearthfires and moonlight. In this talk, Diana will explore through words and pictures the search for the ordinary that led her to the woods, and use that experience to reflect on the changing perspectives of Walden in Thoreau's time and ours.

BIO: Diana Lorence's Innermost House publications are visited by readers from over a hundred nations of the world. Since her emergence

from the woods four years ago, her writings and photographs have been featured in Fine Homebuilding, House Beautiful, Design Anthology, The Oregonian, Mother Earth Living, Green Style, The Examiner, Furniture and Home Fashion, Yahoo and AOL Homepages, Tiny House Blog, Fair Companies, and hundreds of websites and newspapers around the world in languages from Spanish, French and Italian, to Turkish and Pakistani, to Japanese and Chinese.

“Walter Harding and Edwin Way Teale as Integral Components,” Tom Potter and Allen Harding

“Walden Pond and the People Who Go There,” Natasha Shabat

ABSTRACT Why do half a million people visit Walden Pond every year? I decided to go and ask them. Using video interviews, I've been collecting their stories and posting them on a blog called “Walden Pond People.” Some of my subjects are on a pilgrimage to Thoreau's famous cabin site and the town of Concord. Others are tourists. Some come from around New England, others from Russia, China, Scotland, Portugal, Brazil, Serbia, and Cameroon. I've also interviewed local swimmers, fishermen, nature lovers, musicians, and ice skaters. Many high school and college students come to Walden Pond with their classes, studying American Literature and Transcendentalism. Some people I interview are fans of Thoreau, others not so much. Some are at Walden Pond to work, whether by selling ice cream or by rebuilding the stone staircases along the shoreline. Many interviewees are local residents who appreciate the uniqueness of the Pond and the woods surrounding it. Numerous “Pond People” recount the physical and spiritual healing they experience at Walden Pond. Each visitor has a unique perspective and an extraordinary story to tell. “Walden Pond People” is in the process of documenting one year of life at Walden Pond, in words and pictures, over the course of 2016. Read the “Walden Pond People” blog at [Facebook.com/WaldenPondPeople](https://www.facebook.com/WaldenPondPeople)

BIO Natasha Shabat is an independent scholar and photographer, who holds a B.A. from Harvard in Near Eastern Languages and Civilizations and has been teaching Biblical Hebrew to adults in the Boston area since 1997. Her Hebrew students include rabbis, Christian clergy, lay leaders, adult bar/bat mitzvahs, and other members of the community who share her love of Hebrew grammar. An avid swimmer, kayaker, photographer, and confirmed Pond Person, she frequents Walden Pond on a daily basis, usually with camera in hand. Natasha's photographs of Walden Pond are available for sale on greeting cards, sold by the Thoreau Society's Shop at Walden Pond.

Sunday, July 10, 2016

Field Trip: Inspirational Morning Saunter at Thoreau Farm Birthplace with Corinne Smith

ABSTRACT: Bring your sketch pads and nature journals! We'll visit the property surrounding Thoreau's birth house on Virginia Road, first as a group. Then participants will be encouraged to saunter on their own, in search of individual inspiration and creativity. Thoreau himself walked through this farmland of Concord, which has wide sky views, spots for personal contemplation, and plenty of bird activity and chatter. If you want to share your creations with the group afterward, we'll be happy to serve as an audience.

“Thoreau and Schizoid Personality Disorder: His Life-Long Struggle between Shunning and Craving Meaningful Social Connection/Relationship,” Joseph Cusumano

ABSTRACT: My presentation, alternatively titled Henry David Thoreau: Secret Schizoid, is an attempt to suggest that Thoreau most likely had (in today's terminology) Schizoid Personality Disorder. While he appears to qualify for this diagnosis via the criteria of descriptive psychiatry (exterior, overt observations), utilized in the DSM 5 and the ICD 10, his “fit” with the diagnosis is strengthened considerably when we add important contributions/considerations from the dynamic psychiatry (interior, covert, subconscious) perspective. In fact, from dynamic psychiatry (the psychiatry practiced by psychoanalysts and object relations therapists), Thoreau seems to be what has been termed a “secret schizoid”. The presentation includes Google slides, a paper, and an addendum... which is comprised of a variety of Thoreau journal entries suggestive of schizoid thoughts/feelings.

“Thoreau, the Pope, and the Indian: A Shared Vision,” Connie Baxter Marlow, B.A./Economics

ABSTRACT: Connie Baxter Marlow, author, filmmaker and futurist, discovered twenty years ago that both she and Thoreau, the mystic, envision a future in which the cosmology of the Native Americans will be integrated into the prevailing paradigm. In this presentation, Connie will show how a Native American scholar, a Mexican Catholic Bishop, and Pope Francis support this vision and foresee a society transformed by the melding of the indigenous worldview and the Western perspective on the nature of the Universe.

Photographic Presentation: “Transcendental Vision: Photographing Concord as a Transcendentalist in the 21st Century,” Lisa McCarty

ABSTRACT: Over the last year I have explored Concord on foot, and with a film camera in an effort to seek out and document the spirit of Transcendentalism. Through this project, which involved equal parts photographing, walking, & reading, I seek not only to resurrect the ideals of the Transcendentalists, but also to live their philosophy & make images that witness it. Throughout my Concord pilgrimages I photographed simply, wandering on foot & with a film camera; I photographed deliberately, seeking out specific places in Concord that

are referenced in Transcendentalist writings; I photographed with reverence to the natural world, observing variations large and small in the environment in every season; And I photographed experimentally, incorporating long exposures, camera movement (from photographing while walking), & embracing mediations of light that I often could not explain. The resulting images provide a glimpse into a world that is both past & present. There is still beauty, wonder, & inspiration to be found on a walk through Concord & in every leaf encountered along the way. Through this presentation I aim to share this work with the Thoreau Society, while also exploring the relevance, challenges, and existential quandary of attempting to photograph as a Transcendentalist in the 21st century.

BIO: Lisa McCarty is a photographer, filmmaker, and curator based in Durham, North Carolina. McCarty has participated in over 50 exhibitions at venues such as The Ogden Museum of Southern Art, Chicago Photography Center, Houston Center for Photography, Griffin Museum of Photography, Asheville Art Museum, and the American University Museum. Lisa's photographs have also been shown internationally in Germany, Belgium, the Netherlands, Denmark, and Argentina. Additionally her moving images have been screened at the New York Film Festival, Chicago Underground Film Festival, Cairo Video Festival in Egypt, and Alchemy Film & Moving Image Festival in Scotland. McCarty holds an MFA in Experimental and Documentary Arts from Duke University and is currently Curator of the Archive of Documentary Arts at Duke University's Rubenstein Rare Book and Manuscript Library as well as an instructor at the Center for Documentary Studies.

Video: "Life and Legacy of Henry David Thoreau-A Live Dramatic Reading Performance," James Mathew
no description of piece, just format, duration etc.
<http://wuum.com/post/thoreaus-life-and-legacy-comes-life-cardinal-stritch-university>

2:30-5 Louisa May Alcott's Orchard House and Thoreau Society Sponsored Panel
"Turning the Ordinary into the Extraordinary: How Alcott and Thoreau Revolutionized Education."
Ernesto Estrella, Anne-Laure Francois, Henrik Otterberg

7:30-9 pm at the Masonic Temple

"Thoreau's Vision: New National Parks "For Inspiration and Our Own True Recreation"

ABSTRACT In his classic work, *The Maine Woods*, Henry David Thoreau called for Americans to create "national preserves" to safeguard our country's special places. He was the first person to articulate in writing the idea of creating national parks in the eastern United States. Less than a decade later, Yellowstone became the world's first national park. Since then, we have assembled a system of national parks that reflects Thoreau's vision of wilderness preservation, his appeal for balance between humans and the natural world, and his belief in the power of nature to renew human health and spirit. Our parks also embody cultural concerns of great importance to Thoreau, such as the horrors of war, the struggle for social justice, and the value of art, science and literature to human progress. As we celebrate the 2016 centennial of the National Park Service, a growing coalition of grassroots groups across America is seeking to create new national parks to protect natural landscapes and historic sites threatened by the kind of shortsighted industrial exploitation decried by Thoreau. This illustrated presentation will describe the emerging new national parks movement that draws inspiration from Thoreau's vision.

Michael Kellett, executive director of the nonprofit RESTORE: The North Woods, has more than 30 years of experience advocating for national parks, wilderness, and endangered wildlife. During that time, he has been active in efforts to safeguard the Thoreau Country, including development of the first proposal for a 3.2 million-acre Maine Woods National Park & Preserve, and initiatives to protect Walden Woods, the Thoreau birthplace, Estabrook Woods, Mount Wachusett, and the White Mountains. He has visited 250 National Park System units across America.

Jym St. Pierre, Maine director of RESTORE: The North Woods, has worked for four decades to preserve wild nature. Since 1995, he has been at the forefront of efforts to protect Thoreau's Maine Woods from destructive resource extraction and misplaced development. This includes leadership in campaigning for a Maine Woods National Park & Preserve and battling misplaced development around Moosehead Lake and other places along Thoreau's travels in Maine. He has visited dozens of National Parks across four continents.

About The Thoreau Society

Established in 1941, The Thoreau Society is the oldest and largest organization devoted to an American author. The Society has long contributed to the dissemination of knowledge about Thoreau by collecting books, manuscripts, and artifacts relating to Thoreau and his contemporaries, by encouraging the use of its collections, and by publishing articles in two Society periodicals. Through an annual gathering in Concord, and through sessions devoted to Thoreau at the Modern Language Association's annual convention and the American Literature Association's annual conference, The Thoreau Society provides opportunities for all those interested in Thoreau—dedicated readers and followers, as well as the leading scholars in the field—to gather and share their knowledge of Thoreau and his times.

The Thoreau Society archives are housed at The Thoreau Institute's Henley Library at Walden Woods in Lincoln, Massachusetts. This repository includes the collections of Walter Harding and Raymond Adams, two of the foremost authorities on Thoreau and founders of the Thoreau Society; and those of Roland Robbins, an archaeologist who discovered Thoreau's Walden cabin site.

Thoreau Society members have produced the majority of Thoreau scholarship during the twentieth century, and our publications—*The Concord Saunterer: A Journal of Thoreau Studies* and the *Thoreau Society Bulletin*—continue to attract and foster innovative scholarship into the 21st.

“The *Concord Saunterer* is a valuable aid to studies of Thoreau.”
— Harold Bloom, Yale University

“The *Concord Saunterer* and *Thoreau Society Bulletin* contain valuable historical, biographical, critical, and bibliographical information about Henry David Thoreau and Transcendental Concord to be found nowhere else.”
— Lawrence Buell, Harvard University

Mission

The Thoreau Society exists to stimulate interest in and foster education about Thoreau's life, works, legacy and his place in his world and in ours, challenging all to live a deliberate, considered life.

Organizational Goals

- To encourage research on Thoreau's life and works and to act as a repository for Thoreau-related materials
- To educate the public about Thoreau's ideas and their application to contemporary life
- To preserve Thoreau's legacy and advocate for the preservation of Thoreau country

Event Lodging

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(978) 369-6100 <http://www.bestwestern.com>

Bettina Network,
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48 Monument Square, Concord, MA, 01742 (800) 370-9200 or (978) 369-9200

Courtyard Marriott Billerica/Bedford,
270 Concord Road, Billerica, MA 01821

Hawthorne Inn, 462 Lexington Road, Concord, MA, 01742 (978) 369-5610

North Bridge Inn, 21 Monument Street, Concord, MA, 01742 (888) 530-0007

Bedford Motel,
30 North Road, Routes 4 & 225, Bedford, MA, 01730
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247 Littleton County Rd, Harvard, MA, 01451
(978) 456-9386 <http://www.friendlycrossroads.com>

Quality Inn,
440 Bedford St., Lexington, MA, 02420
(781) 861-0850

Book-Signing

- Geoff Wisner Thoreau's Wildflowers
- Richard J. Schneider Civilizing Thoreau and Thoreau's Sense of Place
- Richard Marranca The New Romantics: Ten Stories of Mystery, Passion, Travel and Vampires
Dragon Sutra
- Corinne Smith, Westward I Go Free
Thoreau For Kids
- Michael Berger Thoreau's Late Career and The Dispersion of Seeds
- Joseph Cusumano If You Build It: Creating Your Own Field of Dreams Transforming Scroog
- Joseph Andrews Literary Concord Uncovered
Revolutionary Boston, Lexington and Concord
- Connie Baxter-Marlow Greatest Mountain
Trust Frequency
- Joanna Greenfield The Lion's Eye: Seeing in the Wild
- Henrik Otterberg Thoreau Dissertation 2014, Alma Natura, Ars Severa
- Joseph Moldenhauer, The Maine Woods (1972) Hardcover and Paperback if Available
Early Essays and Micellanies (1975) Hardcover and Paperback If Available
Cape Cod (1988) Hardcover and Paperback If Available
Excursions (2007) Hardcover and Paperback if Available
The Illustrated Maine Woods (1974) Paperback
- Nancy Manning Undertow of Silence and Amethyst Garden
- Catherine Staples The Rattling Window
- Peter Alden Audubon Field Guide to New England
- Phyllis Cole Toward a Female Genealogy of Transcendentalism
- Sheila Post The Road to Walden North
- Natasha Shabat Artwork



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- A rich, growing archive of Emersoniana on our website
- Discounts on books and subscriptions related to Transcendentalist studies
- Annual meeting and panels at the American Literature Association Conference, the Thoreau Society's annual gathering in Concord, Massachusetts, and occasional meetings abroad
- Annual awards for outstanding research, community projects, and graduate student papers
- The satisfaction of helping promote Emerson studies and appreciation of a major American writer throughout the world

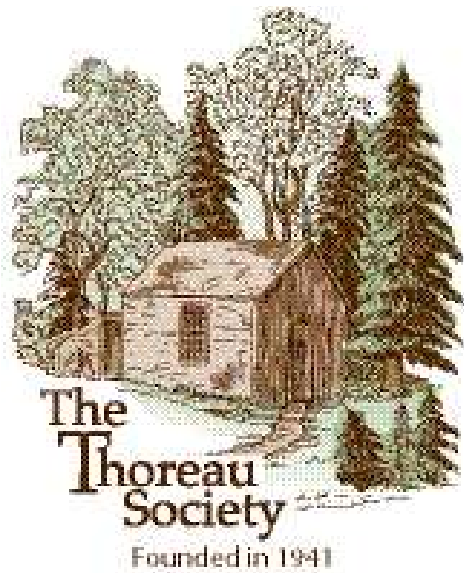
To join, visit www.emersonsociety.org.

Attendees of the 2016 Thoreau Society Annual Gathering receive a 25% discount on RWES regular membership of \$20. Just mention coupon code "Waldo" on your application form to claim your discount.

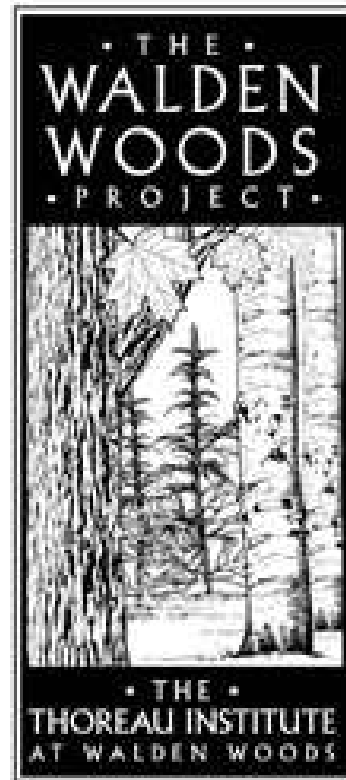


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341 Virginia Road, Concord, MA, 01742
www.thoreausociety.org



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Headquarters for The Thoreau Society

Free Admission for Gathering Participants
TRY OUR NEW SMART PHONE TOUR!

Saturday & Sunday 11-4 pm
Weekdays by appointment: 978-451-0300

Transcendentalism Council



First Parish Church
in Concord

20 Lexington Road
Concord, Massachusetts 01742
978-369-9602

Program Notes

1. Walden Pond State Reservation charges \$5.00 per car for parking. Parking space is limited, so please carpool when going out to the Pond.
2. Please do not park in the parking lot behind the Masonic Temple without a parking pass from the Registration Table. We have a limited number of spaces. This lot belongs to the church next door. Use the municipal parking lot instead on Keyes Road.
3. Please use the Message Board on the wall across from the Registration desk in the Masonic Temple lobby for carpooling and other AG-related messages (rides from hotels, to/from the Pond and the Birth House, etc.).
4. For your comfort and safety, you should plan on bringing a hat, sun screen, water, and good walking shoes for all outdoor activities.
5. Please be sure to complete your conference evaluation form before you leave, and leave it on the registration table.
6. You must present your ticket at events that require a ticket.

YOUR BASIC REGISTRATION FEE entitles you to attend all presentation sessions and social functions listed in this program, unless otherwise noted. Check your registration form for additional restrictions.

REGISTRATION POLICIES

- All requests for refunds must be received prior to the close of business on Friday, July 1, 2016.
- Refunds will be issued less a \$25.00 processing fee within 30 days of receipt of request, and a shipping charge may be applied, if applicable.
- Meal tickets cannot be exchanged or refunded after July 1, 2016.

Writers paradise inspired by Thoreau!



Retreat into this three-room cottage inspired by Thoreau, located on an acre of his grandmother Minot's farm where he was born. Serene and private, it qualifies as a Thoreau "pilgrimage house" on the National Register of Historic Places. An environmentally-friendly pied à terre in Concord.

This enchanting house has central air and two fireplaces. The great room focuses on a stunning brick fireplace, the airy space enhanced by a beamed cathedral ceiling, leaded glass windows and wide pine flooring. Adjacent is a large bedroom - also with fireplace and cathedral ceiling - full bath and closet space. The lower level includes a bright study, storage room, washer/dryer and full- sized refrigerator.

Open house, Sunday, 10 July, noon to 3 pm. First time offered for sale.

Inquiries: Sue Revis, realtor, William Raveis Real Estate, Concord, MA.

978 807-8219

sue@SueRevis.com

Further details: http://www.zillow.com/homedetails/201-Virginia-Rd-Concord-MA-01742/57060181_zpid/

Special Thank You

Peter Alden
Andrew Celentano
Emerson Society
Lynette E Brigham

Businesses:

Concord Printing
Colonial Inn
Dunkin Donuts, Concord
La Provence

Keynote Speaker:

Elizabeth Witherell

Organizations:

Concord Free Public Library
Concord Museum
Louisa May Alcott's Orchard House
Masonic Temple
Thoreau Farm Trust
Transcendentalism Council
of the First Parish in Concord
Walden Pond State Reservation

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Delia Frederick, Registration
Chynna Lemire, Business Manager
Finley Janes, Hospitality
Caleb MacKenzie, Volunteer
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and, of course, our hero

Annual Gathering Evaluation

Additional Comments

Thoreau Bicentennial

Call For Proposals due **November 1, 2016**

We will have a special website setup for submissions this October.

Email your questions to info@thoreausociety.org.

July 12-16, 2017 Concord, Massachusetts

200th Anniversary of Thoreau's Birth

Celebrating the Life, Works, and Legacy of Henry D. Thoreau

Keynote Speaker:

Terry Tempest Williams

