

THOREAU SOCIETY
ANNUAL GATHERING 2019

Engineering Thoreau: Nature, Technology & the Connected Life

Special event honoring
Mary Oliver

JULY 10TH-14TH 2019
CONCORD, MA



THE THOREAU SOCIETY
341 VIRGINIA ROAD
CONCORD, MASSACHUSETTS 01742



WWW.THOREAUSOCIETY.ORG
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THE THOREAU

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The Thoreau Society Annual Gathering 2019

PROGRAM NOTES

3.27.19 Catherine Stapes title changed from *The Contents of Henry's Pockets: A Poetry Reading to A Plummet Line, a Pencil, an Arrowhead* to *A Plummet Line, a Pencil, an Arrowhead*.

4.1.19 David K. Leff awarded the Marjorie Harding Memorial Fellowship and Jake A. McGinnis awarded the Graduate Student Fellowship.

4.1.19 Hunter Cambon moved from Sunday, July 14th at 9-10am Lower Level, to Thursday, July 11th 2:15-3:45 pm Lower Level Panel.

4.1.19 Mark Gallagher is unable to attend, drops out of Thursday, July 11th 2:15-3:45 pm Lower Level Panel.

4.7.19 Phyllis Cole added to chair Thursday, July 11th 7:30-9 pm Panel.

4.7.19 Sarah Ann Wider added to chair Friday, July 12th 10:30-12 pm Main Level Panel.

4.13.19 Richard Myers cannot attend Gathering, drops out of Thursday, July 11th, 8:45-10:15 am Main Level Panel.

4.17.19 Jym St. Pierre and Michael Stoneham changed their titles.

4.17.19 Due to a scheduling conflict Catherine Staples was moved from Sunday 10:15-11:15am to Thursday 10:30-12 pm.

4.22.19 Michael Schleifer changed his title to *Thoreau and Humor*.

5.18.19 Karen Buckland cannot attend, opens slot on Thursday afternoon 2:15-3:45 pm.

6.6.19 David Leff changed from Sunday morning to Saturday 2:30-3:45 and changed his title to *A Gathering of Poets on Henry David Thoreau: From Louisa May Alcott to Mary Oliver*.

6.7.19 Renee Silvus moved from Sunday at 9am to Sunday at 11:30am.

6.26.19 Renee Silvus is not able to attend the Gathering.

6.28.19 The Lasting Legacy program moved to the Heritage Room of the Colonial Inn.

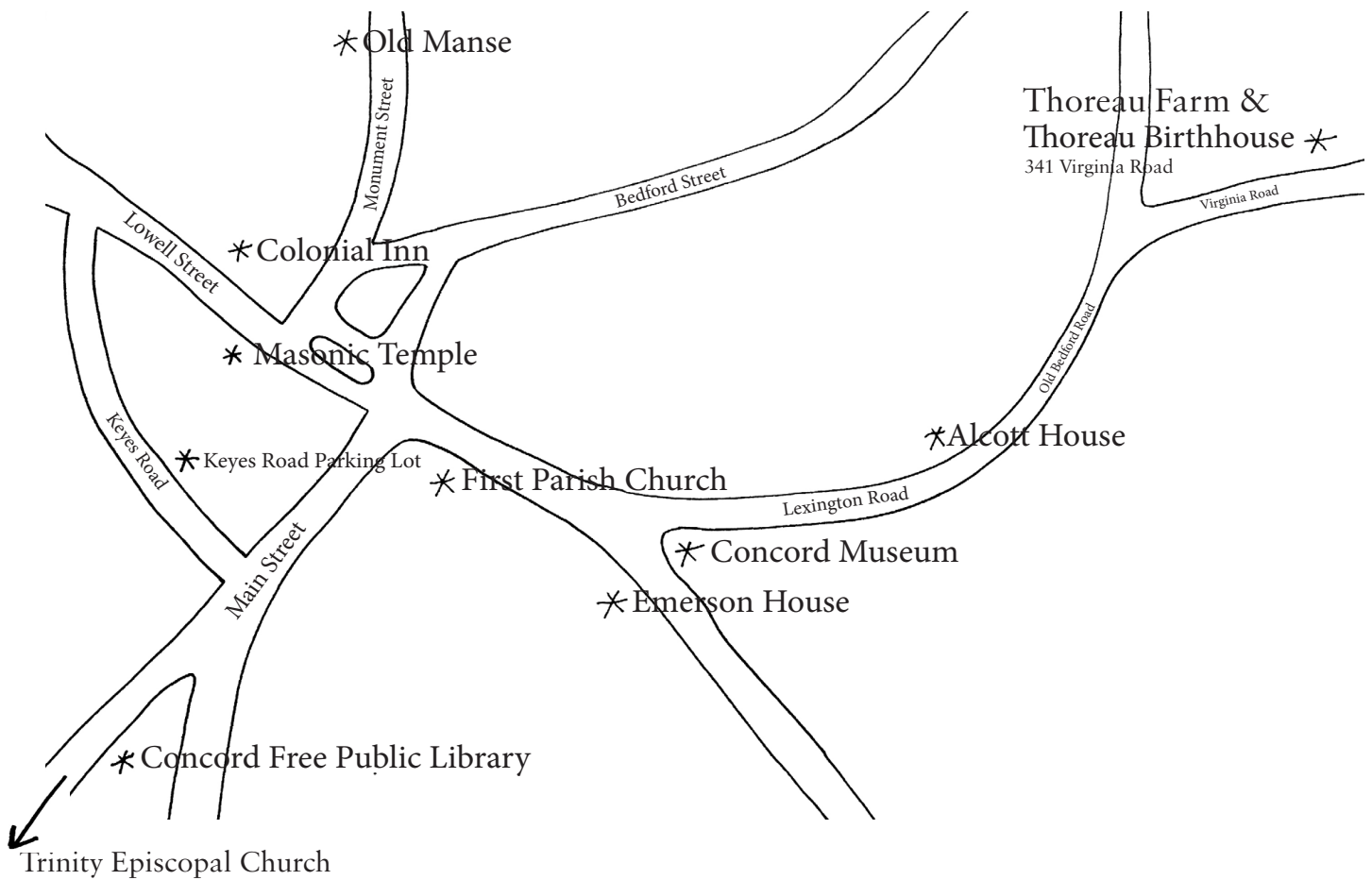
6.28.19 Henrik Otterberg canceled his presentation *The Thoreau Pencil: A New Look at Sources & Composition* on Friday, July 12th at 1pm.

6.28.19 Gordon Anderssen switches to Sunday at 11:30am.

6.30.19 Leslie Bartlett and Gordon Anderssen switch Sunday spots, Leslie Bartlett will now present at 11:30am and Gordon Anderssen at 10:15am.

The Thoreau Society Annual Gathering

EVENT MAP



Engineering Thoreau: Nature, Technology, and the Connected Life



Jayne Gordon



Lawrence Buell



Rebecca Gould



Richard Higgins



Robert Gross



Robert Thorson

Keynote Panel, Jayne Gordon (Moderator)

Saturday, 10:45-noon, at First Parish

Our distinguished panelists are Lawrence Buell (Powell M. Cabot Research Professor of American Literature, Harvard University emeritus), Rebecca Kneale Gould (Associate Professor of Environmental Studies, Middlebury College), Richard Higgins (Writer and editor and author of *Thoreau and the Language of Trees*), Robert Gross (Draper Professor of Early American History, University of Connecticut emeritus), and Robert Thorson (Professor of Geology, University of Connecticut).

Saturday, 1:15-2:15 pm Special Event Honoring Mary Oliver

Deborah Cramer, author of *The Narrow Edge*, *Smithsonian Ocean*, and *Great Water*, will honor the late and beloved poet, Mary Oliver, 2019 Thoreau Prize Winner.

WEDNESDAY, JULY 10TH

5-7pm

Registration

7-9pm

Transcendental Theater

Opening Remarks, Michael Frederick

Henry Thoreau's Heroic Journey, Michael Sperber

Thoreau/Twain: Brothers on the River, Tammy Rose

Masonic



THURSDAY, JULY 11TH

6:30 am

Punkatasset Hill Walk

Meet at Keyes Rd Lot

Led by Peter Alden

8 am

Registration

Masonic

8:45-10:15 am

Presentations

Masonic

Main Level

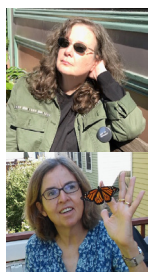
Rebecca Kneale Gould, PhD, Panel Chair

Figure in the Mist: The Death of John Thoreau Jr. and the Changing Worlds of A Week, Audrey Raden, PhD, New York Theological Seminary

How the Crystal Hills Became Woedolor Mountain, Wende Lark Greenberg, PhD

"What's the Railroad to Me?": Teaching the Complexity of Thoreau's

Response to Technology, Christina Root



Lower Level

Cultivating a different kind of garden: Thoreau, Lawn-care, and the Modern Mowing Mania, Michael Stoneham, PhD, Humanities Chair, University of Pittsburgh Johnstown, Panel Chair

As a Forest of Wildlife: Observations on The Working Landscapes of Thoreau's New England and the Adirondacks, NY, Marianne Patinelli-Dubay, PhD, Environmental Philosophy Program, SUNY College of Environmental Science and Forestry
Thoughts from Building a Replica House; or, I and Thoreau's Chimney, Ed Gillin, PhD, Professor of English, SUNY-Geneseo

Power politics, inspired persistence, and good luck in Thoreau's Maine Woods, Jym St. Pierre, Michael Kellett

10:30-noon

Presentations

Masonic

Main Level

Maine Woods Panel

Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land, John J. Kucich, PhD, discussion with Robert Thorson, PhD, Laura Dassow Walls, PhD, Dale Potts and Chris Sockalexis

Lower Level

"Tell me who you go with"... The Ellery Connection, Theodore David, JD, Professor of Law and Taxation, Panel Chair

Dark Thoreau Revisited, Geoff Wisner

The Other 'Hermit' of Thoreau's Walden Pond: The Sojourn of Edmond Stuart Hotham, Terry Barkley, M.A.T., M.L.S., C.M.S.

A Plummet Line, a Pencil, an Arrowhead, Catherine Staples, PhD, Villanova University

12-1 pm



Catered Lunch

Saltbox Kitchen, farm to table

Masonic

12-1 pm

Special Event: *Lasting Legacy Program*

Colonial Inn, Heritage Room

Ron Hoag, President; Michael Schleifer, Treasurer; and Ted David, Membership and Development Chair
This session is open to those who would like to learn more about naming the Thoreau Society as a beneficiary in their estate planning. A complimentary lunch catered by the Colonial Inn will be provided by the Thoreau Society.

1-2 pm

Presentations

Masonic

Main Level

Sounds like Steam Spirit: the Railroad as Inspiration and Crisis in Thoreau's Walden, Henrik Otterberg, PhD

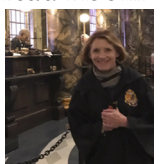
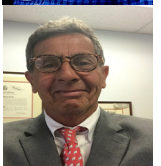
Lower Level

Life on Fire: The Technology of Walden, Diana Lorence

Special Event: Tea Ceremony

Colonial Inn, Thoreau Room

Tea With Thoreau, Sinton Stranger, MA, Comparative Literature, USC, MSTC, Urasenke Tankokai LAA, Huntington Library, Art Collections and Botanical Gardens, docent Chinese and Japanese Tea Garden



2:15-3:45 pm

Presentations

Masonic

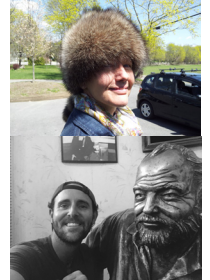
Main Level

Jayne Gordon, Panel Chair

Engineering Through Junior High Language Arts with Henry David Thoreau,
Donna Marie Pryzbojewski, Junior High Language Arts teacher at St. Benedict
Catholic School

After STEM: Henry David Thoreau's Contributions toward Consilience,
John Barthell, PhD

Provost and Vice President for Academic Affairs, University of Central Oklahoma
Thoreau's Questions, Geoff Wisner



Lower Level

Thoreau and Humor, Michael Schleifer, Panel Chair

Thoreau in Billerica, MA, Marlies Henderson

Thoreau: Teacher of Teachers, Hunter Cambon, English Teacher,
St. Thomas Aquinas High School

Wheeler-Thoreau Shanty Site Discovery, Jeffrey Craig

Special Event: Walk with Robert Thorson

Meet at Keyes Rd Lot

The Making of Walden Pond, Robert Thorson, PhD, Professor of Geology, University of Connecticut

4-5:30 pm

Presentations

Masonic

Main Level

Thoreau Farm Presentation

*Saving Thoreau's Birthplace: How Citizens Rallied to Bring Henry Out of the
Woods*, Lucille Stott



Lower Level

Henry David Thoreau in Defense of Uncivil Disobedience, James Mathew, MD

Ignoring 'Fort Sumter, & Old Abe, & all that': Lincoln, Thoreau and the Myths of Abolitionism,
Susan Gallagher, PhD, Associate Professor Emeritus, UMass Lowell, Panel Chair

Concord Community and Emerson's Antislavery Movement, Izumi Ogura, Daito Bunka University

5:30-7:30 pm

Dinner on your own

7:30-9 pm

Emerson Society Panel

Masonic

Transcendentalism: Men and Women Conversing, Part I, co-sponsored by the Ralph Waldo
Emerson, Margaret Fuller, and Louisa May Alcott Societies

Phyllis Cole, PhD, Panel Chair

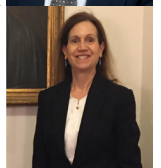
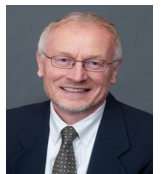
The Vexed Nature of Home: Concord in 1845, Sarah Ann Wider, PhD

Margaret Fuller and John Neal Conversing, Fritz Fleischmann, PhD, Professor of English

Helen Thoreau's Brother Henry and Lucretia Mott, Audrey Raden, PhD, New
York Theological Seminary

Darkened Domesticity: The Sturgis Sisters in Dialogue with Emersonian Poetics,

Kathy Lawrence, PhD, Aff. Associate Professor, Department of English, Georgetown University



9-10 pm

Emerson Society Social

Masonic

Honoring Leslie Wilson, Curator of the William Munroe Special Collections at the CFPL since 1996.

FRIDAY, JULY 12TH

6:30 am A Walk to Thoreau's Boiling Spring & Deep Cut
Henrik Otterberg, Corinne Smith and Bob Young

Meet at Keyes Rd Lot

8 am Registration

Masonic

8:45-10:15 am Presentations

Masonic

Main Level

Rochelle Johnson, panel chair

Henry's Best Science, Robert Thorson, PhD, Professor of Geology, University of Connecticut

'I Should Like to Invent Useful Machinery' - John Muir, Alexander von Humboldt,

and Henry David Thoreau, J. William T. "Bill" Youngs, PhD

Thoreau the Surveyor from the perspective of a modern day surveyor, David Lee

Ingram, Professional Land Surveyor

Living with Future Shock from Thoreau to the Present, Pamela Mack, PhD, Professor
of History, Clemson University



Lower Level

Robert Gross, panel chair

Henry D. Thoreau and Basic Income, Brent Ranalli, Research Scholar,

Ronin Institute; Editor, *Thoreau Society Bulletin*

Thoreau in his extremes: technology as a way of reproducing the

"quiet desperation," Ferenc Szabó, Doctoral student, University of Szeged

Thoreau and the U.S. Elections: The Mechanics of How to Vote With

Your Life, Joanna Greenfield, MFA

Wallace Kaufman's Coming Out of the Woods: An Anti-pastoral

Response to Thoreau and Technology, Richard J. Schneider, PhD



10:30- noon Presentations

Masonic

Main Level

Transcendentalism: Men and Women Conversing, Part II, co-sponsored by the Ralph Waldo

Emerson, Margaret Fuller, and Louisa May Alcott Societies

Sarah Ann Wider, PhD, Panel Chair

Rewriting the Life of an 'Ultra-Radical': Ralph Waldo Emerson on Margaret Fuller in

Memoirs of Margaret Fuller Ossoli, Alice de Galzain, University of Edinburgh, PhD Student

Woman Conversing: Feminine Philosophers at the Concord School of Philosophy,

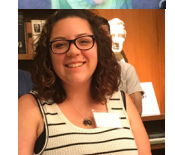
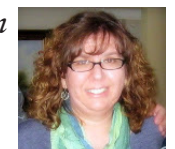
Tiffany K. Wayne, PhD

Let It Be Known: Fuller's Voice in Emerson's Work on Women's Rights, Jennifer

N. Daly, Doctor of Letters candidate, Drew University

Standing Her Ground: Caroline Healey Dall and the Male Transcendentalists,

Helen R. Deese, PhD



Lower Level

*Chopped & Reconstructed: How the Early Publishing History of Thoreau's *Journal* Reveals
an Engineered Canonization*, William Coughlin

The Engineering of Henry David Thoreau's Reputation in Louisa May Alcott's 'Moods',

Tracey A. Cummings, PhD, Associate Professor of English, Lock Haven University, Panel Chair

Thoreau's Cabin and the Art of Carpentry: In his Days and Today, Nikita

Pokrovsky, Dr.Sc, Professor and Head, Department of General Sociology, National Research University - Higher School of Economics, Russia

Thoreau Fever and Walden Phenomenon in China, Julia Du, PhD



12-1 pm

Catered Lunch

Saltbox Kitchen, farm to table



Masonic

1-2 pm

Presentations

Masonic

Main Level

Michael Stoneham, Panel Chair

Printing Thoreau on Period Presses, Randy Newcomer, PhD, Typesetter at Conestoga Press



Lower Level

Re-Engineering Thoreau: Seeing Ecclesiastes in Walden, Natasha Shabat

Special Event: Fellowship Reception

Thoreau Institute

Reception with Marjorie Harding Memorial Fellowship Awardee

David K. Leff for the Marjorie Harding Memorial Fellowship

Jake A. McGinnis for the Graduate Student Fellowship



2:15-3:45 pm

Presentations

Main Level

The Innermost House Foundation Panel

Masonic

The Transparent Eyeball: The Art of Photography as the Technology of Transcendentalism

Transcendental Douglass, John Stauffer, PhD, Professor of English and of African and African American Studies at Harvard University

Transcendentalism Gone West: Ansel Adams and the End of History, Michael Lorence, Innermost House, Panel Chair

The Transcendental Moment, Melinda Levin, PhD, Professor of Media Arts at the University of North Texas

Lower Level

"May we not see God?": Henry David Thoreau's Doctrine of Spiritual Senses, Lydia Willsky-Ciollo, PhD, Fairfield University, Panel Chair

The Engineering of the Senses: Thoreau, Politics, and Literary Form, Alex Moskowitz, Doctoral Candidate, Boston College

Sympathy with Intelligence: Thoreau's Scientific Practice, William Homestead, MA, Communication Studies; MS, Environmental Studies; MFA Creative Writing, Associate Professor, New England College

The Divided Thoreau: Romantic poet, or Seminal Scientist/Forest Ecologist?, David Gordon, PhD, Instructor in Philosophy and Ethics at Shippensburg University of Pennsylvania



Special Event: Concord Free Public Library Presentation

CFPL

Farewell open house with Leslie Wilson, Curator of the William Munroe

Special Collections of the Concord Free Public Library



4-5:30 pm

Presentations

Masonic

Main Level

Sponsored by SUNY Geneseo, The Thoreau Society, and the Walden Woods Project

Reverse Engineering Thoreau, Paul Schacht, PhD, Professor of English, SUNY Geneseo
Digital Thoreau provides tools for understanding and discussing what makes Thoreau's works tick. In this session we'll look at some of these tools and how they're being used by educators, students, and general readers. Together, we'll brainstorm ideas for incorporating the tools into classrooms and reading groups, with a view toward sharing our ideas on Digital Thoreau's website. And we'll learn about a new initiative involving the manuscript of *Walden* at the Huntington Library.



Lower Level

Phyllis Cole, panel chair

Thoreau as Mythic Engineer, Keith Badger, MST

Formal Elements: Thoreau's Textual Technologies, Karah Mitchell, Graduate Teaching Fellow, University of North Carolina--Chapel Hill

"Yankee in Canada," Cape Cod, and Thoreau's Re-engineered America, Jake McGinnis, PhD Student, University of Notre Dame

Special Event

CFPL

Perspectives of Henry's Pond in Winter: Surveying Procedures, Drafting Techniques, Tools and Tricks of Thoreau's Trade, Kim Buchheit, at William Munroe Special Collections of the Concord Free Public Library, workshop on Thoreau's Surveying of Walden Pond



5:30-7:30 pm

Dinner on your own

7:30-8:30 pm

Special Event: Musical Concert

First Parish



Five-string violinist Helen Sherrah-Davies presents jazz-infected, trans-stylistic and synaesthetic-inspired eclectic originals. We invite you to join us on a creative journey that will include *Cats*, *Candles*, *Light and Dark*, and *Elemental Paradox*. Helen is honored to be accompanied by the "folkloric elegance" of guitarist Steven Kirby and the outstanding bassist Ed Lucie – both faculty members at Berklee College of Music. Read more at www.thoreausociety.org.

SATURDAY, JULY 13TH

6:30 am

Great Meadows Walk
Peter Alden

Meet at Keyes Rd

7- 8:30 am



Memorial Walk at Walden Pond
with Corinne Smith

Thoreau house replica at Walden Pond

9-10:30 am

Business Meeting
Annual Membership meeting of the Thoreau Society.

First Parish

10:45-12 pm	Dana S. Brigham Memorial Keynote Panel		
	Our distinguished panelists are Lawrence Buell (Powell M. Cabot Research Professor of American Literature, Harvard University emeritus, Rebecca Kneale Gould, PhD (Associate Professor of Environmental Studies, Middlebury College) Richard Higgins (Writer and editor and author of <i>Thoreau and the Language of Trees</i>), Robert Gross (Draper Professor of Early American History, University of Connecticut emeritus), and Robert Thorson (Professor of Geology, University of Connecticut), with Panel Chair Jayne Gordon (educator).		
12-1 pm	Lunch		First Parish
1 pm	Registration		Masonic
1:15-2:15 pm	Thoreau Prize		Masonic
	Deborah Cramer will honor Mary Oliver, 2019 Thoreau Prize Winner		
2:30-3:45 pm			Masonic
Main Level	Thoreau Poetry Project		
	<i>A Gathering of Poets on Henry David Thoreau: From Louisa May Alcott to Mary Oliver—Celebrating a Life of Contemplative Inspiration</i> , David Leff, 2019 Marjorie Harding Memorial Fellowship Awardee		
4-5:30 pm	Presentations		Masonic
Main Level	Panel Sponsored by The Association for the Study of Literature and Environment		
	<i>Engineering for the Planet</i>		
	Respondent, Rochelle Johnson, PhD, Professor of English & Environmental Studies, College of Idaho	   	
	<i>Engineering the Self in Walden and Walden Two</i> , Michelle Neely, PhD, Assistant Professor of English, Connecticut College		
	<i>Thoreau Alone Again</i> , Mark Noble, PhD, Associate Professor, Georgia State University		
	<i>Thoreau's Eco-Erotics</i> , Cristin Ellis, PhD, Associate Professor of English, University of Mississippi		
	<i>Thoreau's Philosophy of Description</i> , Dominic Mastroianni, PhD, Associate Professor of English, Clemson University		
Lower Level			
	Deborah Medenbach, panel chair		
	<i>Geraniums & Gentians: The Herbariums of Emily Dickinson & Henry David Thoreau</i> , Ann Beebe, PhD, Associate Professor of English, University of Texas at Tyler		
	<i>How Art Technology Inspires Life: Thoreau Reacts to Painted Panoramas</i> , Corinne Smith		
	<i>"Some Incidents Greatly Exaggerated": Mabel Loomis Todd's Pebble Painted by Sophia of the Cabin at Walden (or Not)</i> , Mary Jo Downey, PhD, English and Literature instructor, SUNY Delhi		
	<i>Thoreau's smallest scale drawing: maps in the late Journal</i> , Dennis Noson, PhD		
5:30-7:30 pm	Banquet Dinner & Reception		Colonial Inn
	Piano by Andrew Celentano		
7:30pm	Book-signing		Masonic
9:00 pm	Music Circle		Masonic
	Jeff Hinich, Band Leader		

SUNDAY, JULY 14TH

7:30-10am	Special Event	Meet at Keyes Rd Lot
	<i>Canoeing with Connection: Insights from Paddlers Past and Present</i> with Deborah Medenbach	
8 am	Registration	Masonic
10-noon	Special Event	Keyes Rd Lot
	<i>Field Trip: Inspirational Morning Saunter</i> at Thoreau Farm with Corinne Smith	
10 am	Sunday Sermon	First Parish
	<i>Transcendentalist Friendships</i> , Rev. Dr. Jim Sherblom, PhD, Unitarian Universalist minister	
10:15-11:15	Presentations	Masonic
Main Level	<i>Thoreau in Minnesota: A review of the life of the naturalist as field ornithologist</i> , Gordon Andersson, MS	
Lower Level	<i>Searching for Thoreau: Exploring Technology to Disseminate a Nature-Based Ethos</i> , Beverly Salas, M.Ed., National Writing Project Consultant	
11:30-12:15 pm	Presentations	Masonic
Main Level	<i>Thoreau's Walking Stick, Fly Wheel of Imagination</i> , Leslie Bartlett, Sandy Bay Historical Society and Museums, Rockport on Cape Ann	
Lower Level	<i>'Without Further Ado . . . 'and 'On Your Way Out . . .': Introductions, Prefaces, and Afterwords to Thoreau's Writings</i> , Joseph Hutcheson, English Instructor, Kennett Consolidated School District	
12:30-2 pm	Thoreau Farm Picnic	Thoreau Farm
2:30-5 pm	Thoreau Society and Orchard House Panel Laura Dassow Walls, Phyllis Cole, Helen Deese	Trinity Episcopal Church 81 Elm St. Concord MA
7-9 pm	Film Screening, <i>Surveyor of the Soul</i> , Huey with Laura Dassow Walls Concord Museum	



S a t u r d a y, J u l y 13th
B O O K S I G N I N G

- Peter Alden, *National Audubon Society Field Guide to New England*
Terry Barkley, *The Other "hermit" of Thoreau's Walden Pond : The Sojourn of Edmond Stuart Hotham*
Leslie Bartlett, *Wanders of a Quarry Floor Walker*
Frederick Beilhold & James Wades, *The Telegraph in Action!*
Michael Berger, *Thoreau's Late Career*
Lawrence Buell, *American Transcendentalists, Environmental Imagination, Emerson*
Deborah Cramer, *The Narrow Edge*
Jeff Cramer, *Solid Seasons, Annotated Walden*
Helen Deese, *Daughter of Boston*
Wayne Dilts, *Thoreauviana, Scarlet Letter*
Rebecca Kneale Gould, *At Home in Nature*
Joanna Greenfield, *The Lion's Eye: seeing in the wild*
Rich Higgins, *Thoreau and the Language of Trees*
Rochelle Johnson, *Rural Hours, Passions for Nature*
John J. Kucich, ed., *Rediscovering the Maine Woods*
David K. Leff, *Deep Travel, Canoeing Maine's Legendary Allagash*
Elise Lemire, *Black Walden*
Randy Newcomer, *Thoreau-themed prints and miniature books*
Mary Oliver, *Devotions (Available for sale in her honor)*
Henrik Otterberg, *Alma Natura, Ars Severa*
Nikita Pokrovsky, *Interpreting America, Presenting the original wood-cut prints of the portrait of Henry Thoreau by the artist Anton Kumankov (1958-2010)*
Donna Marie Przybojewski, *Henry David Thoreau, Who Can He Be?, Henry David Thoreau: Bell Ringer, If Henry David Thoreau Traveled the Southwest, Born in the Nick of Time*
Audrey Raden, *When I Came to Die: Process and Prophecy in Thoreau's Vision of Dying*
Bevely Salas, *Walter's Pond: A Fable for all Ages*
Jim Sherblom, *SPIRITUAL AUDACITY: Six Disciplines of Human Flourishing, SPIRITUAL PILGRIM: Awakening Journeys of a Twenty-First Century Transcendentalist*
Corinne Smith, *Westward I Go Free: Tracing Thoreau's Last Journey, Henry David Thoreau for Kids: His Life and Ideas, With 21 Activities*
Richard Smith, *Quotations of Henry David Thoreau, Quotations of John Muir, A Short Biography of Henry David Thoreau, A Short Biography of John Muir*
John Stauffer, *Picturing Frederick Douglass, Black Hearts of Men*
Lucille Stott, *Saving Thoreau's Birthplace: How Citizens Rallied to Bring Henry Out of the Woods*
Robert Thorson, *The Guide to Walden Pond, The Boatman: Henry David Thoreau's River Years, Walden's Shore: Henry David Thoreau and Nineteenth Century Science*
Dan Tobyne, *Thoreau's Cape Cod, Thoreau's Walden*
Laura Dassow Walls, *Henry David Thoreau: A Life, Passage to Cosmos, Seeing New Worlds*
Tiffany Wayne, *Woman Thinking: Feminism and Transcendentalism, Critical Companion to Ralph Waldo Emerson*
Geoff Wisner, *Thoreau's Animals, Thoreau's Wildflowers*

Wednesday

ANNUAL GATHERING

Engineering Thoreau: Nature, Technology, and the Connected Life

WEDNESDAY, JULY 10

7:00–9:00 pm **Transcendental Theater**
***Henry Thoreau's Heroic Journey*, Michael Sperber**

Description: “Henry Thoreau’s Heroic Journey,” a one-act play with five scenes, explores the way its protagonist overcame two traumata: 1) The tragic death, by lockjaw, of Thoreau’s beloved older brother, John Thoreau, Jr. 2) A moral injury, inflicted by Ralph Waldo Emerson, when Thoreau was in jail, refusing to pay his poll tax, acting from principles. The play is essentially a dialogue between Thoreau and Trueself, his alter-ego. Thoreau had written, “For an impenetrable shield, stand inside yourself” Trueself encourages Thoreau to lower his shield and be more open about his sufferings and the way he transformed them.

Bio: Mike, who trained in psychiatry at Harvard Medical School, raised his son and daughter in a dune shack smaller than Thoreau’s, on the Cape Cod National, for a longer time that Thoreau lived at Walden Pond. He is the author of *Henry David Thoreau: Cycles and Psyche*. Higganum Hill Press, 2004; and “Thoreau’s Hallucinated Mountain” *The Psychoanalytic Review*: Vol. 91, October, 2004, pp. 699–704. (<https://doi.org/10.1521/prev.91.5.699.52051>). This is his fourth play.

***Thoreau/Twain: Brothers on the River*, Tammy Rose**

Description: This presentation is centered on direct quotes from primary sources, with just enough artistic license to keep things interesting—Imagine your beloved brother, dying in your arms, his last days an example of suffering so severe that death is a welcome release. This brother, who has been a witness to your own life and your companion on the river of your childhood is now slipping across the river Styx. Now imagine you are Mark Twain. Or Henry David Thoreau. It happened to both. Before they began to focus on expressing themselves through writing, Thoreau and Twain first encountered life on rivers. They explored, navigated, observed, and learned their own childhood rivers by heart. Both were lucky enough to share the journey and the joy with their brothers. Henry’s first book was a permanent record of a brief river trip he took with his brother, John. It was written when he was still in mourning, his brother had died in his arms, and he had never quite let him go. Samuel Clemens was happy to memorize each turn of the Mississippi, to become a steamboat captain, and was even able to get his younger brother a job on another boat. Too soon, Henry Clemens (yes, Henry) was caught in an explosion. His brother rushed to his side to nurse him as he lay dying. The men never met. When David Henry was still attending Harvard in 1835, a kid named Samuel Clemens came into the world in the middle of nowhere, a town called Florida. But then his family moved on to Hannibal, Missouri, a port city right on the Mississippi. Both traveled on the Mississippi, both accidentally set forest fires. Both wrote against slavery and its injustices; both captured the voices of people whose genuine experience seldom made it into print. Both authors were engineers, or at least involved themselves in the history of the printed word, beyond their own literary works, and both suffered for their ambitions. Two months after Thoreau’s death, a certain name found its way into print. Mark Twain got his first byline in a paper in Nevada on July 6, 1862. Clemens was reborn at age 27. He had already lived multiple (failed) lives by then: printer’s devil, steamboat captain, a war deserter/escapee, Western Gold miner, and was also a journalist, to boot. Both authors would become famous for the bodies of water they loved, among other things. And although there were many other parallels and superficial coincidences, the differences of their personalities and their times defined them. What common ground would their ghosts find if they were both invited to speak?

Bio: Tammy is honored to be bringing her 3rd piece of Transcendental Theater to the AG. Her first Henry Play was called SENSE—which took the audience on a swim across Walden—pointing at all the ghosts on shore (who looked amazingly like a lot of the local historical interpreters). SKIMMING THE SURFACE was a rebuttal to a certain New Yorker article, which allowed HDT a chance to scrub away any claims of “pond scum” on his legacy. In both Concord and NYC, Ms. Rose is an award-winning playwright, artist, performer, and most recently, tour guide. Her published essays can be seen in several collections of renown, including *What Would Henry Do?* and *Thoreau in Mackinac*. Her day job involves time traveling in the opposite direction, where she controls the digital future as a UX Researcher. In two weeks, she will be presenting a solo version of this show at the Clemens Conference in Hannibal, MO.

Thursday

THURSDAY, JULY 11

6:30 am **Punkatasset Hill Walk**, Peter Alden

Description: Morning nature walks. Meet for carpooling at the Keyes Road Town Parking Lot just west of the banks (also a boardwalk opposite Colonial Inn). The walk on Thursday the 11th goes to the east edge of great Estabrook Woods. The highlight is an easy loop trail to and around a beaver pond with fragrant white water lilies. We will listen for wood thrushes, ovenbirds (Thoreau's mystery Night Warbler), scarlet tanagers, and Baltimore orioles.

Bio: Peter Alden was born and attempted to grow up in Concord, and became a birder early on and thought it cool that Henry was a hell of a birder himself. Having seen most of New England's birds by graduation from Concord-Carlisle R.H.S. he migrated to a new eco-planet where the Sonoran Desert met the Sierra Madres. From his University of Arizona base in Tucson he explored all of Mexico and ran the first series of over a dozen birding/culture tours from Baja to the Guatemala border. For 50 years he has scouted out, designed and led over 300 bird and wildlife land and air tours, safaris, adventure and luxury cruises, and private jet excursions to over 100 countries. These were with/for such entities as Mass. Audubon Soc., Lindblad Travel, National Geographic, Harvard museums, O.A.T., and Road Scholar. As an author he has 15 or so titles published with sales over 3 million. One classic was his "Finding Birds Around the World" in 1981 that triggered a world bird listing craze. His 8-volume National Audubon Society Regional Field Guide series is the first portable color pocket guides with 1,000 species of plants & animals in each corner of the country. Peter also organizes total visible (and audible) biodiversity events. Every ten years (in 1998, 2009 and hopefully in 2019) he gathers hundreds of field biologists from a dozen states to conduct a bioblitz centered at Walden Pond to honor Harvard biologist Dr. Edward O. Wilson and the memory of Henry Thoreau. 2,700 species have been noted in two days within 5 miles of Walden.

8:45–10:15 am **Presentations**

Figure in the Mist: The Death of John Thoreau Jr. and the Changing Worlds of A Week, Audrey Raden, PhD, New York Theological Seminary

Abstract: John Thoreau Jr. never saw the railroad come to Concord. Those tracks cut a line through time for his brother Henry, and in his elegy to John, Thoreau gives us life on the rivers as they had known it as boys. But this is just one layer of loss. Different worlds replace older ones in this journey of remembrance, creating layers of loss. The rivers as the young men had known them are changing. Behind river commerce the memories of the first English settlers are fading away until all that remains of them are crumbling graves and ancient apple trees. Just a few arrowheads mark an entire civilization that was destroyed by the coming of those English farmers. In this paper, I want to show how changing worlds influenced not just how Thoreau commemorated his brother, but how he remembered him as well as his own younger self.

Bio: Audrey Raden received her PhD from the CUNY Graduate School and her first book, *When I Came to Die*, was published in 2017. She is planning a second book on the transcendental friendship of Thoreau and Whitman. Currently she is completing a Masters of Divinity. She lives in New York City.

How the Crystal Hills Became Woedolor Mountain, Wende Lark Greenberg, PhD

Abstract: When the English Romantic poet, painter, and printmaker, William Blake, revealed his monotype of the great 17th-century British physicist and mathematician Sir Isaac Newton in 1795, he decried the anality and banality of the Enlightenment in his exclamation, "Art is the Tree of Life, Science is the Tree of Death!" Hunched over the compass he uses in measuring the lines of what looks to be an isosceles triangle, Blake's Newton, although young and muscular, seems to be the antithesis of his theory of motion, which states, "a stationary body will stay stationary unless an external force is applied to it." Like the rock on which he is perched, Newton represents a kind of impenetrability, inflexibility, and myopia that stands in stark contrast to Blake's openness, expansiveness, creativity, fancy, and imagination. Romantics such as Blake, and, later, Wordsworth, Coleridge, Byron, Shelley, and Keats, look up, not down. They value fluidity and flow rather than stagnation and strict adherence to law. Even though Blake has painted Newton against a neutral landscape, it appears not to be growing and alive with colorful fauna and flora, but rather laden with hard, solid, inanimate stone overtaken only by algae. That it was in the tradition of the Romantics—our Transcendental writers and thinkers, Emerson and Thoreau, evolved—this paper will make clear. That Herman Melville found it difficult to find such heightened moments of awareness in Nature seems equally obvious when one examines his short work, "The Tartarus of Maids."

Bio: My experience as an educator spans the world of junior high and high school, mostly in the New Jersey public schools, and college teaching at such schools as Drew, Rutgers, and Seton Hall Universities. I also taught Journalism and ran the school newspaper, offered seminar classes of varied themes ranging from The Russian Novel to Massachusetts Writers and Poets, taught writing and composition classes at all levels, and made the study of Shakespeare, along with the Greek classics, a priority. I have recently taken up the Latin translation of Virgil's Aeneid and Ovid's Metamorphoses. Experiential learning seemed as important to me as rigorous and close examination of texts, and I enjoyed travel to England with students studying the Romantic poets; to Ireland to explore the world of Yeats, Shaw, and Wilde; and to Wales and Scotland to visit various castles and navigate their nature paths. I finished my dissertation, "William Wordsworth and Margaret Drabble: The Ennobling Interchange" in 1989 and received my PhD from Drew University in Madison, NJ. I received three grants from the National Endowment for the Humanities over three summers, when I studied the works of Plato as he delineated the beliefs of Socrates at Williams College, the intellectual arguments for and against the Industrial Revolution in Nottingham, England, and Jurisprudence and its resonance in Literature at Amherst College. Visiting art museums, music concerts, Shakespearean plays, and theatre rank among my passions, along with writing and reading.

Thursday

“What’s the Railroad to Me?”: Teaching the Complexity of Thoreau’s Response to Technology, Christina Root

Abstract: Thoreau’s responses to various forms of technology, among them the railroad, are complex and nuanced. Students often mistake his interest in the things they assume he will despise for hypocrisy. In my paper, focused on the challenges of teaching Thoreau to both English and Environmental Students, I argue that it is by exploring the moments in Walden in which Thoreau seems most Janus-faced, seeming to look toward the past, while also seeming to embrace a future that might erase the very aspects of the past he seems most to wish to hold onto, that his value to the college classroom of the present can be found. Thoreau’s abiding curiosity and interest in the uses to which everything can be put, in the world and in language and thought, can help complicate the sometimes oversimplified image students (and much of the wider public) have of him.

Bio: Christina Root teaches English at Saint Michael’s College in Colchester, Vermont. For many years, she has taught Thoreau alongside the English Romantic Poets, Goethe, and contemporary nature writers on both sides of the Atlantic.

Cultivating a Different Kind of Garden: Thoreau, Lawn-Care, and the Modern Mowing Mania, Michael Stoneham, Humanities Chair, University of Pittsburgh Johnstown, panel chair

Abstract: In “Walking,” Thoreau suggests that “hope and future for me are not in lawns and cultivated fields, not in towns and cities, but in the impervious and quaking swamps.” He illustrates this idea by commenting that the “jewel[s] which dazzle” him are rarely the farms that he occasionally contemplates purchasing but the “impermeable and unfathomable bog[s]” that sometimes occur on those farm properties. In this distinction, Thoreau clearly expresses his preference for unimproved natural—or wild—spaces to the artificial engineered spaces that many of his contemporaries privilege. He even claims that he “derive[s] more of [his] subsistence from the swamps which surround [his] native town than from the cultivated gardens in the village.” Extending his criticism, Thoreau asserts that he would rather put his house in “front of a mass of dull red bushes . . . instead of behind that meagre assemblage of curiosities, that poor apology for a Nature and Art, which I call my front yard.” In this rejection of the facsimile of nature—the deliberately engineered space that is the planned, groomed, and manicured garden that most of his contemporaries cultivated around their homes, Thoreau clearly rejects the convention that Americans embraced in imitation of their Western European forebears. The engineered nature that he saw in the front yards of his Concord contemporaries just didn’t inspire him; it didn’t contribute to his well-being, to his health, or to his understanding of the interdependent relationships that nurtured humanity. My paper will examine Thoreau’s rejection of engineered Nature and his contention that it doesn’t offer sufficient subsistence in his era and in our own. It will explore Concord yards and “quaking swamps” and attempt to provide some substantial sustenance for the listener—and perhaps an argument for a differently designed yard.

Bio: Michael Stoneham is the Chair of Humanities and an Associate Professor of Literature at the University of Pittsburgh Johnstown. Michael teaches a variety of literature courses in Nineteenth and Twentieth Century American Literature. He also writes and regularly presents on Thoreau and contemporary culture; his most recent project is focused upon the way in which Thoreau’s works might be effectively employed to compel people to adopt more ecocentric perspectives in their lives and to commit to a healthy relationship with Nature. Fascinated by the transcendentalists’ engagement with contemporary revolutionaries, particularly Thoreau and Emerson, 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. Michael serves as a member of the Thoreau Society Board of Directors and is keenly interested in helping the Society reach more audiences in America and in the international community.

As a Forest of Wildlife: Observations on The Working Landscapes of Thoreau’s New England and the Adirondacks, NY, Marianne Patinelli-Dubay, PhD, Environmental Philosophy Program, SUNY College of Environmental Science and Forestry

Abstract: An historic landscape inventory of the Huntington Wildlife Forest, in the Adirondacks, NY, provides insight into how the establishment of an ecological baseline became the groundwork for 86 years of scientific research and began a long-term commitment to this 15,000-acre forest. These inventory records mirror Henry David Thoreau’s field and surveying notes in both content and style. Both sets of writings reveal the importance of scientific observations in addressing the empirical questions which drive them, while also occupying a philosophical position of proximity that leads to care of the natural world as a consequence. Over time, these ostensibly objective records have informed ecological knowledge while they strengthen the reader’s resolve to preserve and protect the fields and forests described. Environmental awareness and a complex understanding of the relationship between self and world is deepened through immediacy and close attention to a small area, a relationship with the nearby landscape and the quality of contact that these writings represent. The Huntington Forest is for the use of the New York State College of Forestry, “for investigation, experiment and research in relation to the habits, life histories, methods of propagation and management of fish, birds, game, food and fur-bearing animals and as a forest of wildlife.” (Roosevelt Wildlife Bulletin, 1941).

Bio: I lead the Environmental Philosophy Program at SUNY-ESF’s Huntington Wildlife Forest, a 15,000-acre research and demonstration forest in the Adirondack Park, NY. I am primarily focused on developing educational programs in ethics, applied directly to forestry and land management professions. Initiatives in this program bridge humanities content with field knowledge in order to understand the relationship between scientific research and the policy it advances and to address the issues that arise from the impact of science on human and non-human communities. I serve as Chair Elect of the Society of American Foresters Adirondack Chapter and the national History and Philosophy Working Group. Every aspect of my work is in service to an optimistic future for forests and the communities that they sustain.

Thursday

Lessons from a Replica House (or, I and Thoreau's Chimney), Ed Gillin, Professor of English, SUNY-Geneseo

Abstract: Back in 2012 I obtained approval from my institution, the State University College of New York at Geneseo, to teach *Walden* and related Thoreau writings while simultaneously encouraging my students to construct a replica of the house Henry Thoreau built in the woods by Walden Pond. In the latter endeavor I've appreciated having an intimate role throughout, from the effort to find a suitable location to the process of obtaining materials from an originally scratch budget. Having been present while every timber has been mortised and every nail hammered home in this ongoing process, I've enjoyed the vicarious pleasure of learning a few things about Thoreau's 1845 experience that wouldn't have been easily acquired otherwise. In this talk I present some of the more interesting findings that have resulted from our experiment, in what we call the Thoreau Harding Project. Some involve discoveries about Thoreau's technical craftsmanship and how his particular skills might have been applied to his architectural endeavor. In this respect a series of questions remain unanswered, and these I'd like to share with a knowledgeable audience. Further epiphanies have been inspired by the construction of the ten-by-fifteen-foot house itself. Thoreau famously writes of his desire to live deliberately in *Walden's* second chapter, of course. But it's worth noting that in the book's first chapter he earlier declares that it "would be worth the while to build *still more deliberately* than I did." [My emphasis.] The Thoreau Harding Project randomly graced me with some unique imaginative insights into the author's particular praise for learning about life through a project involving physical labor. As it happened, certain experiences in twenty-first-century Geneseo serendipitously mirrored those of Henry Thoreau in nineteenth-century Concord. Other events served as humbling reminders of how right novelist Thomas Wolfe was about the prospect of going home again. Having vividly encountered both cases, I'd like to share some preliminary insights about the consequences of building deliberately a house like Thoreau's, and the spiritual effect of spending a good deal of time around one.

Bio: Ed Gillin has felt honored to teach American Literature for thirty-one years at the institution where Walter Harding served as its first Distinguished Professor. He currently serves at SUNY-Geneseo as director of the college's Thoreau-Harding Project.

Power politics, inspired persistence, and good luck in Thoreau's Maine Woods, Jym St. Pierre

Abstract: On May 10, 1838, during a trip to Maine in search of a teaching job, Henry David Thoreau first heard about the wilderness in northern Maine from a Penobscot elder. Thoreau wrote in his journal, "I had much conversation with an old Indian....Pointing up the Penobscot, he observed, 'Two or three mile up the river one beautiful country!'" Thoreau returned to explore that beautiful country three times, in 1846, 1853, and 1857. His experiences there led to his call in 1858, "Why should not we, who have renounced the king's authority, have our national preserves?" In 2016, 158 years later, a national preserve was created by presidential proclamation. Katahdin Woods and Waters National Monument encompasses much of the East Branch of the Penobscot River traveled by Thoreau. The story of how a national preserve in the heart of Thoreau's Maine Woods was engineered into existence is a harrowing tale of power politics, inspired persistence, and good luck. The presentation relates to the theme in a couple of ways. First, it explains how we engineered Thoreau's inspiration for national preserves into a new national monument. Second, it shows Thoreau was no Luddite. He traveled in Maine by ship, stage, etc. He was not mindlessly against progress; he was against mindless progress.

Bios: 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.

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.

10:30–12:00 pm **Presentations**

Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land, John J. Kucich discussion with Robert Thorson, Laura Dassow Walls, Dale Potts and Chris Sockalexis

Abstract: The Maine Woods were crucial in Thoreau's development as a writer, and Thoreau remains crucial in shaping our evolving views of the Maine Woods. This roundtable brings together a number of contributors to the forthcoming book collection on this topic to discuss how this region helped to engineer the Thoreau we know today, from the underlying geology and earth history that determined the shape of his journeys through the landscape, to the long Wabanaki presence he gradually learned to see, to the raw matter of Mount Katahdin that helped orient Thoreau in a wider universe. We will also consider how Thoreau's writings on the Maine Woods engineered subsequent encounters with this region, structuring later debates about conservation, mixed-use and wilderness preservation. Participants will include John J. Kucich, Robert Thorson, Laura Dassow Walls, Dale Potts and Chris Sockalexis.

Bios: John J. Kucich is a professor of English at Bridgewater State University. He serves as the editor of *The Concord Saunterer*, the journal of the Thoreau Society. He is the author of *Ghostly Communion: Cross-Cultural Spiritualism in 19th-Century American Literature* (Dartmouth, 2004) and several recent essays on the intersections between Native and European American cultures in the 18th and 19th centuries. His edited collection of essays, *Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land*, was published by the University of Massachusetts Press in 2019.

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Robert M. Thorson is a lifetime member of the Thoreau Society. A Professor of Geology at the University of Connecticut, he juggles teaching, scholarship, and service within the Department of Geosciences and the Honors Program. Originally an Alaskan field geologist, he gradually metamorphosed into a New England professor, author, speaker, journalist, and consultant. His walk to work passes through pine woods, above a pond, and across two streams. The last three of his seven books involve Thoreau Studies: *The Guide to Walden Pond* was published in March 2018 by Houghton Mifflin Harcourt. *The Boatman: Henry David Thoreau's River Years* (2017, new edition 2019) and *Walden's Shore: Henry David Thoreau and Nineteenth Century Science* (2014) were published Harvard University Press. Additional Thoreau publications include the invited essays "Physical Science" in *Thoreau in Context* (Cambridge, 2017); "The Maine Woods Rhomboid" in *Rediscovering the Maine Woods* (UMass, forthcoming, Kucich); and articles for the Thoreau Society Bulletin. He is a reviewer and frequent speaker for The Thoreau Society, and a collaborator with the Walden Woods Project. Visiting scholarly appointments include Harvard University (American Studies), Universidad Tecnica de Santa Maria, Valparaiso, Chile (Civil Engineering), Dartmouth College (Geography) and Yale University (History). He's an elected member of the American Antiquarian Association and an elected fellow of the Geological Society of America.

Laura Dassow Walls is William P. & Hazel B. White Professor of English at the University of Notre Dame, where she teaches 19th-century American and environmental literature. Her research interests include the American Transcendentalists as well as the history and future of ecological and planetary thinking. Her books include *Henry David Thoreau: A Life* (Chicago 2017), *Emerson's Life in Science: The Culture of Truth* (2003), and *Seeing New Worlds: Henry David Thoreau and 19th-Century Natural Science*, as well as edited volumes on Thoreau, Transcendentalism, and Humboldt. Her publications in literature and science include the book *Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (Chicago 2009). Currently she is working on a group biography of the Transcendentalists.

Dale Potts is a professor of history at South Dakota State University. He has published several articles on environmental history and such early-twentieth-century nature writers as Henry Red Eagle, Henry Beston, Holman Francis Day, and Elizabeth Coatsworth.

Chris Sockalexis is the tribal historic preservation officer for the Penobscot Nation. He holds a degree in archaeology from the University of Maine. His work for the tribe takes him to significant cultural and historical sites across the state.

Dark Thoreau Revisited, Geoff Wisner

Abstract: "Dark Thoreau Revisited" takes its departure from Richard Bridgman's 1982 book *Dark Thoreau*. Bridgman has been criticized for his strikingly negative take on Thoreau's character and world view. But although Bridgman may be wrong in his judgment of Thoreau himself, he uncovers a mass of neglected material that adds nuance to the idea of Thoreau as the eternal optimist. Thoreau's optimism, real though it is, was hard won, tested against a clear-eyed vision of a world that was often nasty, brutish, and short. This presentation revisits the realm of the cruel, pessimistic, and neurotic in the Journal in hopes of bringing an added dimension to our vision of Thoreau.

Bio: Geoff Wisner is an author, editor, and book reviewer based in New York City. His books include *Thoreau's Wildflowers* (Yale University Press, 2016) and *Thoreau's Animals* (Yale University Press, 2017).

"Tell me who you go with" The Ellery Connection, Theodore David, JD, Professor of Law and Taxation, panel chair

Abstract: Ellery Channing was the last man standing of the Concord "Misfits." Friend to Thoreau, Emerson, Alcott, Hawthorne and Fuller. Poet and author his work influenced all of them. His life was a mosaic of wanderings and writings. Most famous for his biography of his best friend *Thoreau the Poet Naturalist*, his life-long work was poetry and guiding those who would some day acquire the fame that eluded him unfairly. Channing will be revealed in all his glory in this presentation. Meet the man who told Henry to "build a hut and devour yourself alive" and was responsible for editing some of his work that we cherish today.

Bio: Ted David is a long-term member of the Thoreau Society. He holds an LL.M degree in tax law from New York University and has practiced in the IRS tax-dispute area in all Branches of the Internal Revenue Service for forty years. He is the author of *Dealing with the IRS: Law, Forms and Practice*, published by ALI-ABA, and more than fifty professional articles on the subject of IRS practice and procedure. He has taught law as Professor of Law and Taxation at Fairleigh Dickinson University, Teaneck, New Jersey. His recent interest and research is in the Utopian societies of the 18th and 19th centuries including the Perfectionists, Koreshans, Shakers, Inspirationalists, and of course our own Fruitland and Brook Farm. He has made the study of happiness and its pursuit a focus and his professional articles "Can Lawyers Learn to be Happy?" and the "Happiness Generators" have been widely read. Studying Ellery Channing has been a research effort in the last several years as Channing represents a key to further understanding all the famous transcendentalists as he was both friend and teacher to all of them.

The Other 'Hermit' of Thoreau's Walden Pond: The Sojourn of Edmond Stuart Hotham, Terry Barkley, M.A.T., M.L.S., C.M.S.

Abstract: "I didn't realize there was another 'hermit' of Walden Pond!" is the usual response author-historian Terry Barkley receives when he tells someone the title of his new book, *The Other "Hermit" of Thoreau's Walden Pond: The Sojourn of Edmond Stuart Hotham*. Everyone knows of Henry David Thoreau's experiment there from 1845–1847, immortalized in his classic *Walden, or Life in the Woods* (1854), but, as Barkley points out, "neither the world nor even most avid Thoreauvians know about Edmond Hotham's six-month sojourn at Walden Pond during the winter of 1868–1869." A generation later and some six and a half years after the death of Henry Thoreau in Concord, Massachusetts, from tuberculosis, in May 1862, Edmond Hotham, a young theological student from New York City, arrived in Concord in November 1868—a place he had never been before—to begin preparations for his pursuit of the "wild life." Edmond Hotham arrived in Concord at a time when the town and Walden Pond were quickly being transformed into a true "American

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Mecca,” the town and the pond being inundated every spring through fall by thousands of pilgrims, picnickers, Revolutionary history seekers, and those enjoying the entertainment offerings at “Lake Walden” amusement park on the western shore of the pond and not far from where Hotham decided to build. Though he was only at Walden Pond for about six months—November 1868 to May 1869—Edmond Hotham quickly became a local celebrity, and he managed to befriend the surviving transcendentalists in Concord. Newspaper reporters from near and far sought out Hotham at his “Earth-cabin” to get his story, and the curious stopped by to talk or just to gawk. By spring of 1869, Hotham was ready to move on. *The Other “Hermit” of Thoreau’s Walden Pond: The Sojourn of Edmond Stuart Hotham* is the first book-length treatise on Hotham, with nearly half the book being new material. Author Terry Barkley has included everything that is currently known about Edmond Hotham. It’s all here to discover and is a fascinating read. To quote Thoreau, “What is once well done is done forever.”

Bio: A member of the Thoreau Society, Terry Barkley is a retired professional librarian, archivist, and Harvard-trained museum curator, and a former history teacher. He is the author of three books and co-author of a fourth. His articles have appeared in the Tennessee Historical Quarterly, Living Blues, and in The Brethren Encyclopedia. Terry is currently chair of the Brethren Historical Committee of the Church of the Brethren (Dunkers). He is an independent scholar and musician who lives in Lexington, Virginia.

A Plummet Line, a Pencil, an Arrowhead, Catherine Staples, Villanova University

Abstract: “Accurate within almost any degree of exactness” was the way Thoreau advertised his surveying skills in a broadside. Accuracy also marked his astute observations of the natural world, whether he was observing the muting of sound in Eddy Emerson’s snow cave, studying the habits of young partridges, or catching the glint of an arrowhead while striding across a meadow with Nathaniel Hawthorne. What might we find if we emptied his pockets? If we ducked our heads under his slope-roofed attic in the Yellow House and peered at his collections? A measuring tape, a sounding line, a pencil? A bird’s nest, a turtle egg, a frozen newt? A variety of mosses and lichens and rocks? Henry Thoreau possessed the naturalist’s habit of close listening and looking and wondering, whether he was surveying his own beloved pond in winter or taking shelter with Channing under his upended boat during a fierce rainstorm at Fair Haven Bay. This presentation will explore his life and work with a series of original poems.

Bio: Catherine Staples is the author of two poetry collections: *The Rattling Window* and *Never a Note Forfeit*. Her poems have appeared in The Yale Review, Poetry, Kenyon Review, The Southern Review, Prairie Schooner, Third Coast, The Gettysburg Review, and in Academy of American Poets, poets.org. Honors include a Walter E. Dakin Fellowship from Sewanee Writers’ Conference, the New England Poetry Club’s Daniel Varoujan and Barbara Bradley Awards, and a Tyrone Guthrie residency at Annaghmakerrig. She teaches in the Honors and English programs at Villanova University.

12:00–1:00 pm **Special Event: Lasting Legacy Program**, Ron Hoag, Michael Schleifer, and Ted David

Description: This session is open to those who would like to learn more about naming the Thoreau Society as a beneficiary in their estate planning. A complimentary lunch catered by the Colonial Inn will be provided by the Thoreau Society.

1:00–2:00 pm **Presentations**

Sounds like Steam Spirit: the Railroad as Inspiration and Crisis in Thoreau’s Walden, Henrik Otterberg, PhD.

Abstract: This year of 2019 at once marks the 175th anniversary of the Boston–Fitchburg Railroad line’s passing by Concord town in 1844, and likewise the centennial of famed American literary critic Leo Marx (born 1919). In *The Machine in the Garden* (1964), Marx wrote a seminal chapter on the challenge of the railroad in *Walden*—ultimately rendering Thoreau’s attempted defenses against it rhetorical rather than actual. Here I wish to complement Marx’s findings in two ways: first via extensive archival research into the Fitchburg Railroad Company as it actually evolved from 1842 and on, giving more of material context to its oft-potted history (including a bit of show-and-tell), and secondly through a close reading of the “Sounds” chapter in *Walden*. As I hope to show, the railroad came to signal a larger crisis of craft in Thoreau, at a stage when he had not fully given up on finding an absolutely transparent language. For, at length, despite his best efforts, railroad technology implicated his very own writing—as Thoreau found the machine lodged in his text as well. My presentation thus touches on the Boston–Fitchburg Railroad, the nature of technology, and the challenge of writing for Thoreau.

Bio: Henrik Otterberg is an economist at the Chalmers Science Park in Gothenburg, Sweden. In 2014 he submitted his doctoral thesis, “Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau,” at the University of Gothenburg. His work has been funded by the Swedish Royal Society of Letters, and his dissertation has been the recipient in 2015 of the Lundberg Prize, awarded by the Swedish Academy. Publishing regularly on Thoreau, Otterberg serves as editorial assistant and resident bibliographer for the Thoreau Society Bulletin, and he is a current member of the Thoreau Society board of directors. In May 2018 he organized an international symposium on “The Uses and Abuses of Thoreau at 200,” held at the Wallenberg Center in Gothenburg, Sweden, congregating some thirty Thoreau scholars from eight nations, and he is currently coordinating a follow-up symposium on “Thoreau and Time” at Reykjavik, Iceland, in August of 2020 (CFP and invitations to follow).

Life on Fire: The Technology of Walden, Diana Lorence

Abstract: “The next winter I used a small cooking-stove for economy, since I did not own the forest; but it did not keep fire so well as the open fireplace. Cooking was then, for the most part, no longer a poetic, but merely a chemic process. It will soon be forgotten, in these days of stoves that we used to roast potatoes in the ashes, after the Indian fashion. The stove not only took up room and scented the house, but it concealed the fire, and I felt as if I had lost a companion. You can always see a face in the fire.” —*Walden*, “House-Warming” “You can always see a face in the fire.” For an unimaginably long

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human time, we have seen ourselves and our stories reflected in the fire. Language arose around the fire, and poetry, and reflection. Gazing into the fire, we saw ourselves perhaps for the first time, and became human. Thoreau's two winters at Walden Pond stand on opposite sides of a great divide that opens over the most fundamental of all technologies: the art of domesticated fire. Throughout his first year at Walden, Thoreau's deep experience of life in the woods had a companionable, human center. During his second year, that center was reduced to a "chemic process" by a machine that improved upon mechanical function at the expense of a poetry of experience. In Thoreau's time, the poetic meaning of technology as "art, skill or craft" was giving way to its modern, "chemic" meaning as a "study of mechanical or industrial arts." Thoreau himself was gifted in both, as demonstrated by his crafty work at Walden and his technical innovations at the pencil factory in town. In this conversational presentation, I will draw upon my experience of seven years in the woods "in a world lit only by fire" to reconsider the use of fire and technology at Walden. I will invite you to relate your impressions of Thoreau's life at Walden Pond, to share your own experiences of time "off the grid," and to ask the simple, domestic question: What can we learn from Thoreau about how to live more connected and fulfilling lives at home today?

Bio: For seven years, Diana Lorence lived in an unelectrified, twelve-foot square house she built with her husband, hidden away in the coastal mountains of California, in a world lit only by fire. Diana Lorence's Innermost House publications are now visited by readers from over a hundred nations of the world. Since her emergence from the woods five years ago with a talk at the Thoreau Farm, her writings and photographs have been featured in Fine Homebuilding, House Beautiful, Design Anthology Hong Kong, The Oregonian, Mother Earth Living, Green Style, The Examiner, Kadinlar Arasi, 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, German and Italian, to Turkish and Pakistani, to Japanese and Chinese. Innermost House has been judged the "World's Favorite Small House," the "Most Beautiful Tiny House in the World" and the "Most Inspiring Small House Ever."

1:00–2:00 pm **Special Event: Tea Ceremony**

Tea With Thoreau, Sinton Stranger, MA, Comparative Literature, USC, MSTC, Urasenke Tankokai LAA, Huntington Library, Art Collections and Botanical Gardens, docent Chinese and Japanese Tea Garden

Abstract: When I think of who I'd like to have tea with, Thoreau is always my first choice. I believe that Thoreau would have understood "tea ceremony." In his cabin he had all that was necessary, "three chairs, one for solitude, two for friendship, three for society." "Tea" is an encounter. Things are brought together for a meeting of host and guest, and a deep communication is possible. One acts and the other pays attention. It is the heart of one serving to the heart of another. The season, nature, a theme, the implements used, all participate in this creation. "Tea" offers us the opportunity to settle quietly, take a breath, and enter a past we all wish to visit in that moment. As Wendell Berry said, "...all of us who love the natural world are in the company of Thoreau." The Annual Gathering offers us a visit to Thoreau's world. We all wish to experience this and bring it closer to ourselves. The technology of preparing a bowl of tea can help us travel back into the past and also welcome into our present, Henry David Thoreau.

Bio: Sinton Stranger, MA, USC, Comparative Literature. She began studying Urasenke Tea Ceremony in LA, CA in 1976. She began making tea tables from reclaimed wood in 2005. Good Wood, Namaste tea table reclaimed Redwood 2005, PMCA, Pasadena, CA; Valentine Tea Festival, Electric Lodge, 2007, Tea Ceremony, Santa Monica, CA; FLUX, Tea Tables Tea Ceremonies, Solo Show, 16 pieces, 2006, Chinatown, CA; Alt Build, furniture booth Santa Monica, CA. 2006; Art From the Ashes, "Inspire," tea ceremony, 2011; Artists Unite ForJapan, Tea On Andromeda, Camphor tea table

2:15–3:45 pm **Presentations**

Engineering Through Junior High Language Arts with Henry David Thoreau, Donna Marie Przybojewski, Junior High Language Arts teacher at St. Benedict Catholic School

Abstract: Henry's engineering of his written words, his probing questions and inner thoughts, as well as his incomparable descriptions of the natural world served as the catalyst for my sixth-, seventh-, and eighth-grade students to get excited about writing and expressing their thoughts. As their Language Arts writing teacher, I have witnessed this progression in thinking critically, writing effectively, and relying on self that was occurring with my students. During the 2019 Gathering presentation, I will focus primarily on Henry's effect on junior high students. It is my plan to share how Henry and I built an avenue for my students to not only develop a strong relationship with him, which I believe is essential in order for adolescents to be open to exploring his words. I will share examples of the ways in which I utilized Henry's words found in his essays like "Slavery in Massachusetts," "Civil Disobedience," and "A Plea for John Brown" to promote critical thinking and self-evaluation in regards to social justice. Also, I intend to share examples of creative writing stemming from "A Winter Walk" and "Autumn Tints." Henry's journal entries also helped my students construct their own thoughts and observations through writing. They not only evaluated Henry's words but also related them to their own lives. During my presentation, I will share the manner in which Henry and I engineered the chapters of *Walden* to build student understanding and encourage reflection and response. The past three years of immersing my students with Henry through the study of his life and words has definitely built a teaching structure that has altered my students' perception of their own lives, their possibilities for the future, and their understanding of their importance to the world. Henry is not someone they will soon forget because he has made an indelible impression on them.

Bio: Donna Marie Przybojewski is a Thoreau Ambassador who is incorporating an ongoing study of Henry David Thoreau at St. Benedict Catholic School in Garfield Heights, Ohio, where she is a junior high Language Arts teacher. Activities cross all disciplines and grade levels at this elementary school in order to promote an understanding and appreciation of Thoreau, where he has been deemed Resident Author. Donna Marie is the author and illustrator of two coloring discussion books on Henry David Thoreau: *Henry David Thoreau: A Discussion Starter Coloring Book*, which was used as Thoreau curriculum in grades K-3 at St. Benedict Catholic School during the 2016–2017 school year, and *Born in the Nick of Time*, which was utilized in grades K through 8 during

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the 2017–2018 academic year to further teach students about the author. She wrote and illustrated an A,B,C, book on the author, *Henry David Thoreau, Who Can He Be?* as well as *Henry David Thoreau Loved the Seasons of the Year*, both of which were used as story walks at Walden Pond State Reservation. In addition, she wrote and illustrated *If Henry David Thoreau Traveled the Southwest... An Imaginary Saunter*, which places Henry in the Southwest national parks that Donna Marie loves. Her latest book is *Henry David Thoreau, Bell Ringer for Justice*, which introduces a young audience to Thoreau's advocacy for human rights and social justice. Donna Marie's primary focus as a Language Arts teacher is to incorporate Thoreau into her writing curriculum in order to help students think critically, use creativity, enhance writing skills, as well as form a lasting relationship with this American author, naturalist, and philosopher.

After STEM: Henry David Thoreau's Contributions toward Consilience, John Barthell, PhD, Provost and Vice President for Academic Affairs, University of Central Oklahoma

Abstract: Henry David Thoreau showed an aptitude for disciplines that have recently been described as "STEM": Science, Technology, Engineering, and Mathematics. His mathematical and civil engineering skills were organic to his vocation of surveying while his technological prowess was observed during his time as an active participant in the Thoreau family's pencil-making business. While rejecting a formal role among the scientific subdisciplines of his day, he was clearly assimilating the scientific process during his final years as a proto-ecologist studying nature at Walden Pond. Thoreau's demonstrable facility with these four subjects belies his apparent rejections of them throughout his formal writings; by rejecting their prescriptions, he kept open the opportunity to synthesize them later. This presentation will explore how Thoreau's disdain for careerism and intellectual reductionism can inspire us toward consilience among STEM and Humanities disciplines.

Bio: John Barthell is the Provost and Vice President for Academic Affairs at the University of Central Oklahoma in Edmond, Oklahoma. In his administrative role as a provost and previous role as a dean he has worked on many STEM-based initiatives; he is an ecologist with over a decade of funding from the National Science Foundation to study pollinator species that are non-native in the USA but native to the Republic of Turkey and Greece. He is an active member of the Council on Undergraduate Research. Barthell received his Bachelor's degree in Zoology and PhD in Entomology at the University of California at Berkeley.

Thoreau's Questions, Geoff Wisner

Abstract: Readers who don't like Thoreau often don't like him because of what can seem the didactic, Sermon-on-the-Mount quality of his pronouncements. Thoreau diagnoses our ills, tells us how to manage our lives, and exhorts us to have faith. "The mass of men lead lives of quiet desperation." "In Wildness is the preservation of the world." "The sun is but a morning star." Few of Thoreau's best-known quotations take the form of a question. Yet those that do cut deep. "Why should we be in such desperate haste to succeed, and in such desperate enterprises?" Thoreau asks in *Walden*. "What is the use of a house if you haven't got a tolerable planet to put it on?" he writes in a letter to H.G.O. Blake. "Thoreau's Questions" focuses on questions like these, particularly those that appear in the *Journal*, the great work that itself was prompted by a question from Emerson. There we find questions about music, the soul, and man's relation to nature. We find questions that point to the idea that nature has an alphabet or a set of symbols that we can try to decipher. We find the questions of a naturalist: What kind of bird is that? How long has that flower been in bloom? And we find a torrent of agonized questions about government and morality, prompted by the trial and execution of John Brown.

Bio: Geoff Wisner is an author, editor, and book reviewer based in New York City. His books include *Thoreau's Wildflowers* (Yale University Press, 2016) and *Thoreau's Animals* (Yale University Press, 2017).

Thoreau and Humor, Michael Schleifer, panel chair

Abstract: Of all the incendiary accusations thrown at Henry by Kathryn Schulz ("Pond Scum," *The New Yorker*, 10/13/15), I was most offended by her claim that he lacked a sense of humor. As I noted in a column in the TSB at the time, it only reflects the author's lack, not his. To find Thoreau's humor, one must only be open to recognizing it. What is a sense of humor? Among other things, it has been described as a sense of proportion and joy, two traits we can surely see in Thoreau, in both his writing and his actions. I am not suggesting we rebrand him "Henry David Thoreau, Standup Comic," though if they were describing him in today's terms his contemporaries may well use that moniker. Instead, I look at the reviews many gave to his lectures, to the many humorous observations found in his writing, and parallels with a few well known humorist/comedians of the 20th century.

Bio: Michael Schleifer is a board member and immediate past president of the Thoreau Society (2012–2018) and also served as treasurer from 2006–2012. Following a 30-year teaching career at Hunter College, CUNY, he now devotes time to his other passions: sports and music. In the former, he will begin his 33rd season this fall as the Voice of the Hawks, Hunter's basketball teams. He made his first presentation on Thoreau last fall at The Bethel Woods Center for the Arts, on Thoreau's influence on the counterculture of the 1960s. Born in Brooklyn in the year of her greatest glory, he, his wife Jamee, and son Gabriel divide their time between Brooklyn and Bethel, NY, home of the 1969 Woodstock Music and Arts Fair.

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Thoreau in Billerica, MA, Marlies Henderson

Abstract: *A Week on The Concord and Merrimack River* identifies Thoreau in Billerica, MA: An overnight campsite, and use of the Middlesex Canal.

Bio: Marlies Henderson is a writer, environmental activist, outdoors advocate, and freelance program coordinator in Billerica, MA, where she is an appointed MACC certified Conservation Commissioner and an elected Town Meeting Representative. In 2016, she spearheaded the successful effort to locally adopt the Community Preservation Act in Billerica.

Thoreau: Teacher of Teachers, Hunter Cambon, English Teacher, St. Thomas Aquinas High School

Abstract: A teacher's pedagogical approach depends on the influence from a former educator. It is then, when a student becomes a teacher, that new teaching methods are formed. These methods serve as a combination of what the new teacher felt worked and the improvements on what did not. Henry David Thoreau's *Walden*, "Ktaadn," and his personal journal now known as "I to Myself" can guide educators to create a more effective and robust curriculum for their students. While many teachers may look for the "how" in learning or teaching, Thoreau shifts the focus to "why" his readers should learn a certain way. And rather than answering that question for us, he leads us, allowing our environments and unique approaches to education to help find the answers. This leitmotif of education is best seen through Thoreau's steps to understanding his own life more deeply, why much of this education must start from within before disseminated to a student or class.

Bio: I am an English teacher in Fort Lauderdale, Florida. A few years back I decided to earn my Master's degree in English Literature. My first professor at the University of Texas at Tyler challenged my writing ability and knowledge of literature throughout the spring semester. I signed up for her class again in the summer. This second class on Thoreau lined up with a life-long dream I had to refurbish a sailboat and sail through the Bahamas. I set sail early in the summer and spent 40 days living aboard, all the while I read Thoreau and participated in my own version of *Walden* through my literature class. This adventure changed my approach to literature, my teaching style, and, of course, deepened my love for Thoreau. I'm now in my ninth year of teaching and look forward to teaching *Walden*, as I do every year, as our last text of the year.

Wheeler-Thoreau Shanty Site Discovery, Jeffrey Craig

Abstract: The discovery of the "lost" Wheeler-Thoreau shanty site appears likely at Flint's Pond in Massachusetts. An amateur archaeologist, Jeff Craig, may have discovered this "lost" shanty site where Henry David Thoreau spent six weeks in 1837 with his Harvard roommate Charles Stearns Wheeler. Wheeler and his family built a shanty on their property at Flint's Pond in 1836, partially motivated by Ralph Waldo Emerson and his back-to-nature transcendentalist philosophy. It is widely accepted today that Thoreau got the idea to build his cabin from his experiences at Wheeler's shanty. The shanty site is located off the shore of Flint's Pond, with a beautiful view of the pond and surrounding area. The location and the pond view have similarities with Thoreau's cabin site at Walden Pond. There is no doubt Thoreau was influenced by the beautiful setting of Wheeler's shanty, and drew inspiration from it building his own cabin. The six weeks Thoreau lived at Wheeler's shanty had a profound influence on him, changing his destiny forever.

Bio: Jeff Craig is an amateur archaeologist, who began his research to find the "lost" Wheeler-Thoreau Shanty Site six years ago. Archaeologists from five major universities have contributed advice and technical assistance (at various times) to advance the scientific evaluation of this site. None of these archaeologists have been working on this project continuously; their participation was primarily in an advisory role. Due to the continuing scientific research being conducted at the site, the exact location will be kept confidential for the foreseeable future.

2:15–3:45 pm **Presentations**

Special Event: Walk with Robert Thorson

Making Walden Pond, Robert Thorson, Professor of Geology, University of Connecticut (Meet at Keyes Rd to carpool.)

Description: Attendees of the 2019 Annual Gathering likely know that Walden Pond is a kettle pond. But why does this matter? Because "the place of his book gave rise to the book of his place." Consider this: Had Thoreau gone to nearby Flint's Pond, his inspiration would have been "a marshy inland sea with inlet and outlet streams, darker waters, and farms leading to the water's edge." Instead, and owing to a quirk of fate involving Emerson's purchase of a woodlot, Thoreau went to Walden Pond to overlook its deep, symmetrical, western basin. There he experienced the "simplicity, humility, purity, resilience, and holism" of an isolated sinkhole created when an anomalously thick block of glacial ice buried by sandy gravel melted beneath the abandoned flat bed of a meltwater river. "This 62-acre lake wasn't the backdrop for Thoreau's famous experiment in deliberate living. It was the centerpiece of his experience, a body of water that defined and shaped Thoreau's masterpiece." Note: All of the above quotes are from *The Guide to Walden Pond*, published in 2018 by Houghton Mifflin Harcourt in collaboration with the Walden Woods Project. The trip will focus on eight of its fifteen stops where the link between landscape and literature is especially compelling.

Bio: Robert M. Thorson is a lifetime member of the Thoreau Society. A Professor of Geology at the University of Connecticut, he juggles teaching, scholarship, and service within the Department of Geosciences and the Honors Program. Originally an Alaskan field geologist, he gradually metamorphosed into a New England professor, author, speaker, journalist, and consultant. His walk to work passes through pine woods, above a pond, and across two streams. The last three of his seven books involve Thoreau Studies: *The Guide to Walden Pond* was published in March 2018 by Houghton Mifflin Harcourt. *The Boatman: Henry David Thoreau's River Years* (2017, new edition 2019) and *Walden's Shore: Henry David Thoreau and Nineteenth Century Science* (2014) were published by Harvard University Press. Additional Thoreau publications include the invited essays "Physical Science" in *Thoreau in Context*

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(Cambridge, 2017), “The Maine Woods Rhomboid” in *Rediscovering the Maine Woods* (UMass, forthcoming, Kucich), and articles for the Thoreau Society Bulletin. He is a reviewer and frequent speaker for The Thoreau Society, and a collaborator with the Walden Woods Project. Visiting scholarly appointments include Harvard University (American Studies), Universidad Tecnica de Santa Maria, Valparaiso, Chile (Civil Engineering), Dartmouth College (Geography) and Yale University (History). He’s an elected member of the American Antiquarian Association and an elected fellow of the Geological Society of America.

4:00–5:30 pm **Presentations**

***Saving Thoreau’s Birthplace: How Citizens Rallied to Bring Henry Out of the Woods*, Lucille Stott**

Abstract: In 1995, plans were under way to destroy the 18th-century house on Virginia Road in Concord where Henry David Thoreau was born. The 20 acres on which it stood, the final parcel of the original farm, which had been cultivated for three centuries and where Thoreau’s mother had spent fourteen formative years, would make way for an upscale housing development. The fifteen-year saga of how a group of unlikely local allies banded together to save, preserve, and re-use the house—not as a museum but as “a birthplace of ideas”—serves as a timely reminder of the power of grassroots engagement and the lost art of finding common ground. One of the main reasons behind the uphill battle to save Thoreau’s birthplace was the wish to reconnect him to the town he called “the most estimable place in all the world” in an effort to dispel the myth that he had chosen to lead a disconnected life. Though he is the only so-called Concord Author to have been born in Concord, until 2010 Thoreau was the only one without a house in town to honor his whole life as a devoted family man, generous friend, and active citizen. Today, the restored birthplace serves to recognize these often overlooked aspects of his richly peopled life, while encouraging visitors to think more deliberately about how to connect in meaningful ways to their own communities. In addition, the restorers of the birthplace wanted to “speak a word for nature” by incorporating as many “green” architectural features as possible into the restoration plan without destroying the historic integrity of the antique house. The resulting hybrid of traditional values (where we come from) and state-of-the-art technology (where we might go) reflects both Thoreau’s concern for nature and his love of invention and creative engineering.

Bio: Lucille Stott, author of *Saving Thoreau’s Birthplace: How Citizens Rallied to Bring Henry Out of the Woods* (TMC Books, 2018), is a founding member and past president of the Thoreau Farm Trust, the local nonprofit that purchased the Thoreau Birthplace from the Town of Concord in 2007 and oversaw its restoration and rehabilitation. She is a former editor of *The Concord Journal* and *Appalachia*, the journal of the Appalachian Mountain Club, and retired in 2014 from her career as a teacher and administrator at Concord Academy. She currently lives in Brunswick, Maine, where she works as a writer and editor.

***Henry David Thoreau in Defense of Uncivil Disobedience*, James Mathew, MD**

Abstract: The paper will examine the (evolution of) the attitude of Henry David Thoreau in particular and the transcendentalists in general about the use of violence in just cause. Captain John Brown 160 years later: terrorist or patriot?

Bio: Dr. Mathew has copyright on the DVD of the live dramatic reading performance “Life and Legacy of Henry David Thoreau.” He has published or presented papers related to Henry David Thoreau, Mahatma Gandhi, and Captain John Brown.

***Ignoring “Fort Sumter, & Old Abe, & all that”: Lincoln, Thoreau, and the Myths of Abolitionism*, Susan Gallagher, PhD, Associate Professor Emeritus, UMass Lowell, panel chair**

Abstract: By examining how Henry David Thoreau responded to Abraham Lincoln’s rise to power, I explore the myths that have shaped the historical reputations of both men. Lincoln, whose status as the “Great Emancipator” was cemented by his assassination, never saw himself as an abolitionist and was condemned by radicals like Thoreau for his constant willingness to compromise with slaveholders. On the other hand, while Thoreau always called for the immediate end of slavery, he was a reluctant participant in abolitionist activities, not because he was indifferent to the immorality of using and abusing human beings, but because he longed to live beyond the confines of political causes. Rather than settling any perennial questions about the depths of Lincoln’s racism or the limits of Thoreau’s political vision, I suggest that Thoreau’s critique of “Old Abe” shows that treating either as a political icon clouds our understanding of the abolitionist movement.

Bio: Susan E. Gallagher focuses mainly on the history of political inequality in the United States. She is currently completing an historical biography, *A Black John Brown: The Life and Times of Anti-Slavery Orator H. Ford Douglas*.

***Concord Community and Emerson’s Antislavery Movement*, Izumi Ogura, Daito Bunka University**

Abstract: Many scholars have criticized Emerson for not speaking up on the antislavery movement. Oliver Wendell Holmes, historian George M. Fredrickson, and literary critic Anne C. Rose stated that as Emerson emphasized individualism, he kept a distance from politics, and his philosophy was too abstract to face a national crisis. However, Len Gougeon in his *Virtue’s Hero* (1990) and Emerson’s *Antislavery Writings* (1995) revises these negative interpretations. My paper first explores how Emerson moved from moderate antislavery views in the 1840s to radical abolitionism in the 1850s and second, how he became involved in national politics in the 1860s. The presidency switched many times from the 1840s to the 1860s, and in his youth Emerson supported the Whigs, but later moved to support the Free Soil party and Lincoln’s Republican party. Based on his Journals after 1850, my paper traces how other intellectuals from Concord, the women of the Thoreau and Emerson families, and his connection with Boston politicians contributed to his gradual change. Emerson strongly opposed the compromise of 1850 and its forced extradition of escaped slaves in “The Fugitive Slave Law” (1852).

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Notebook WO Liberty (JMN 14:373-430) details his opinion of the antislavery movement, and “Journal War” (JMN 15:169-233) contains his ideas on the Civil War. My paper also covers his responses to Lincoln’s election, his visit to Washington D.C. in 1862, and his dissatisfaction with the belated Emancipation Proclamation. The first two years of the Civil War were a bitter trial for Lincoln, with the Queen’s neutrality proclamation (1861) and the Trent affairs (1861-62). Emerson, too, fell into financial crisis at the same time and saw a reflection of Lincoln’s quagmire in his life. Throughout the period, he endured as well as influenced public opinion. My paper focuses on his later life and his persistence in the antislavery movement both in Concord and in national politics.

Bio: Izumi Ogura is a Professor of English in the Department of Political Science, Daito Bunka University, Tokyo, Japan. She studied American literature and intellectual history at Mount Holyoke College, Boston College (MA 1980), and Brown University (MA 1986). She published *John Cotton and Puritanism* (2004) and was a past president of the Thoreau Society of Japan from 2014 to 2017. She is currently working on “Thomas Hooker and Connecticut.”

7:30-9:00 pm **Emerson Society Panel**

Transcendentalism: Men and Women Conversing, Part I, co-sponsored by the Ralph Waldo Emerson, Margaret Fuller, and Louisa May Alcott Societies

The Vexed Nature of Home: Concord in 1845, Sarah Ann Wider

Abstract: Throughout their forty years of correspondence, Ralph Waldo Emerson and Caroline Sturgis frequently turned their discussion to the vexed nature of “home.” In 1838, during the Human Life lecture series (a series which Sturgis attended), Emerson asked, “What is the philosophy of Home?” For both, there were no easy answers, as indeed there could be none. In their United States, the “image,” “philosophy,” and lived reality of home were fraught by slavery, removal of Native peoples from their lands, unfair labor practices, and the constraints imposed by a rigidly gendered society. Indeed, it might be argued that Transcendentalism’s fundamental questions were always founded upon the unresolved problems of creating an ethically grounded home. This paper focuses on the correspondential record of how those questions played out in Concord in 1845, the year that began with the annexation of Texas and ended with the United States heading into a war that made many of the Transcendentalists ashamed to call the United States “home.”

Bio: Sarah Ann Wider is Professor of English and Women’s Studies at Colgate University where she has taught an Emersonian miscellany of courses in literature, Women’s Studies, and Native American Studies. Long interested in actual readers’ response, her published work focuses on how nineteenth-century women read Emerson. With Ronald A. Bosco, she is currently editing the Sturgis–Emerson correspondence.

Margaret Fuller and John Neal Conversing, Fritz Fleischmann, Professor of English, Babson College

Abstract: “I knew none who was so truly a man,” Margaret Fuller wrote after meeting John Neal, whom she had invited in 1838 to address her students at the Green Street School in Providence “on the destiny and vocation of Woman.” John Neal (1793–1876)—athlete, provocateur, writer, reformer, entrepreneur—was the most prominent male feminist in the antebellum United States. Like Fuller, Neal described men and women as gendered creatures existing in mutuality; unlike Fuller, he demanded specific rights for women, such as the vote and equal pay. Echoes of “Woman in the Nineteenth Century” can be found in his work as late as 1864, but his typical stubbornness also led him to disagree with Fuller (and later leaders of the women’s rights movement) on key issues. In 1845, after she sent him a copy of “Woman,” he wrote to Fuller, “I tell you there is no hope for woman, till she has a hand in making the law ... But enough—we must have a talk together, if I am ever to persuade you into a right view of the subject.” Fuller and Neal’s conversations were marked by mutual esteem and a shared sense of humor. Their mutual influence remains to be investigated.

Bio: Fritz Fleischmann teaches at Babson College in Wellesley, Massachusetts, where he hosted the first single-author conference on Margaret Fuller, in 1995. He has published books and essays about American literature, entrepreneurship, college management, organic farming, and environmental ethics. He is currently collaborating on a German translation of Fuller’s *Summer on the Lakes*, as well as co-editing a volume of John Neal’s selected tales and stories.

Helen Thoreau’s Brother Henry and Lucretia Mott, Audrey Raden, PhD, New York Theological Seminary

Abstract: During his six-month ordeal on Staten Island in 1843, Henry Thoreau wrote to his sister Helen on July 21st that he had been to “the Quaker Church in Hester Street” to hear Lucretia Mott speak. One can surmise from his other letters home that he had gone to hear Mott at Helen’s request because in his letter to their mother of August 6th, he has a message for Helen: “Tell her I have not seen Mrs. Child or Mrs. Sedgewick.” Much has been written about Henry’s relationship to his brother John and his younger sister Sophia, who became his literary executrix, but scholars have only recently begun to talk about Helen, his quiet, methodical older sister who was a passionate abolitionist and feminist. Helen and Henry had a warm correspondence, both directly and through the aegis of other family members. They clearly respected one another’s interests and intellect, frequently corresponding in Latin. I find it telling that though Henry chose to relate to Helen through their mother about not seeing Child or Sedgewick; he chose to write directly to her about his experience of Mott. His response to Mott and the Quakers lacks all irony or paradox. Famous for “signing off” from the Unitarian Church and organized religion generally, he says of the Quakers, “On the whole I liked their ways, and the plainness of their meeting house. It looked as if it was indeed made for service.” Of Mott herself, he speaks glowingly about her “self-possession,” and related her discourse to “transcendentalism.” He tells Helen, “Her subject was abuse of the Bible—and thence she straightaway digressed to slavery and the degradation of woman.” In 1849, the year Helen died, Mott delivered a sermon in Philadelphia entitled, “Abuses and Uses of the Bible,” through which one can get a sense of what Henry heard that Sunday morning six years previously. Sounding much like a Thoreau, Mott says, “But also my friends, has there not been an unworthy resort to this volume to prove the rightfulness of war and slavery, and of crushing woman’s powers...indeed of all evils under which humanity has groaned from age to age?” Referring to the

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scholarship of Carol Faulkner, Robert A. Gross, and Sandra Harbert Petrolionus, I intend to show in this paper that the admiration Helen and Henry Thoreau held for Lucretia Mott typified their mutual devotion to one another and to the causes of antislavery and equality.

Bio: Audrey Raden is the author of *When I Came to Die: Process and Prophecy in Thoreau's Vision of Dying*. She is currently at work on a second book project tentatively titled, "Thoreau, Whitman, and Transcendental Friendship." An independent scholar, she lives in New York City.

***Darkened Domesticity: The Sturgis Sisters in Dialogue with Emersonian Poetics*, Kathy Lawrence, PhD, Aff. Associate Professor, Department of English, Georgetown University**

Abstract: It was a striking fact that Emerson included the work of both Ellen Sturgis Hooper and Caroline Sturgis Tappan in his late poetry collection Parnassus (1874). The inclusion was especially significant in light of the fact that Emerson rejected poetry by celebrated contemporary American poets Emma Lazarus and Walt Whitman, both of whom noticed their exclusion with consternation. It was a seemingly ironic outcome from the prophet who inspired new American poetry with "The Poet" (1844) and "The American Scholar" (1854). Even stranger, Emerson's "Preface" mentioned only obscure Americans Forsythe Willson, the cryptic "lady who contents herself with the initials H. H.," and the poet of "Sir Pavon and Saint Pavon," rather than the Sturgises or his circle of poet-followers Ellery Channing, Henry David Thoreau, Jones Very, and Samuel Gray Ward. Yet, the Table of Contents reveals that Emerson printed a total of seventeen poems from these acolytes, added to five from the Sturgis sisters combined, totaling twenty-two verses from the transcendental band. Emerson also used one poem of his own: "The Last Farewell," bringing the tally to twenty-three with a particularly personal note. As this paper will argue, Parnassus is far from a repudiation of American poets; rather, Parnassus presents a buried memoir of Emerson's affective life, a private palimpsest under the veneer of Shakespearian and Victorian British writers. Close examination of exactly which poems he chose from his transcendental disciples, and how he categorized them, uncovers the submerged text within Parnassus, a record of Emerson's dialogue with his past, with the Dial, and especially his female disciples. Most important, Emerson's decision as to which poems of the Sturgises to use and where to place them discloses his recognition of their darkened domesticity, their struggle to live up to Emersonian idealism in the face of trauma.

Bio: Kathy Lawrence is the author of "The 'Dry-Lighted Soul' Ignites: Emerson and His Soul-Mate Caroline Sturgis As Seen in Her Houghton Manuscripts," *Harvard Library Bulletin* (Fall 2005); "Soul Sisters and the Sister Arts: Margaret Fuller, Caroline Sturgis, and Their Private World of Love and Art," *ESQ: A Journal of the American Renaissance* (2011); and "Margaret Fuller's Aesthetic Transcendentalism and Its Legacy," in Harold Bloom, ed. *The American Renaissance*, Philadelphia: Chelsea House Press, 2004. She serves as a volume editor for *The Complete Fiction of Henry James*, forthcoming from Cambridge University Press (2019). She is an Associate Professor affiliated at Georgetown.

9:00–10:00 pm Emerson Society Social

Honoring Leslie Wilson, who has been the Curator of the William Munroe Special Collections at the Concord Free Public Library since 1996. She is a writer on local literary and historical topics.

Friday

FRIDAY, JULY 12th

6:30 am Walk

A Walk to Thoreau's Boiling Spring & Deep Cut, Henrik Otterberg, Corinne Smith, and Bob Young

Description: 2019 marks the 175th anniversary of the Boston–Fitchburg Railroad line's passing by Concord in 1844. Its profound impact on Thoreau's life and thought was famously rendered in *Walden*, while also peppered throughout his Journal and other writings. Join Corinne Smith, Bob Young, and Henrik Otterberg for a guided tour to the Boiling Spring and fabled Deep Cut, both important to the transport enterprise, in the environs of Thoreau's house site at Walden Pond. The tour will include relevant readings from Thoreau, a potted history of the railroad, and a show-and-tell of select railroad memorabilia. We'll meet at the parking lot by Keyes Road at 6:30 am and then carpool to the Farm at Walden Woods, along Route 2, from which point we walk to our designated spots. Total distance on foot ~2.5 miles. Welcome! Walking tour participants will gain both historical and hands-on knowledge of the Boston–Fitchburg Railroad, so important to Thoreau as it was from its 1844 appearance in Concord.

Bios: Corinne Hosfeld Smith is a Thoreau scholar, educator and guide, author of *Westward I Go Free: Tracing Thoreau's Last Journey* (2012) and *Thoreau for Kids: His Life and Ideas with 21 Activities* (2016). Robert M. Young is a Thoreau scholar and hiking guide, author of *Walking to Wachusett: A Re-Enactment of Henry David Thoreau's "A Walk to Wachusett"* (2008). Henrik Otterberg is a Thoreau scholar, economist, and author of *Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau* (2014).

8:45–10:15 am Presentations

Henry's Best Science, Robert Thorson, Professor of Geology, University of Connecticut

Abstract: Thoreau's science is as good as his literature. Alas, his best science remains unpublished. I refer to his River Project, a curiosity-driven intellectual sojourn spanning the eighteen months between February 1859 and September 1860 that includes mind-numbingly empirical and genius-level theoretical work on channel hydraulics, fluvial geomorphology, and watershed hydrology. I recently synthesized this largely unknown part of his life in *The Boatman: Henry David Thoreau's River Years* (Harvard, 2017, 2019), which references 29 quantitative data sets, one of which is accurate to 1/64th of an inch. Ralph Waldo Emerson was astonished by his friend's obsession with river channels, writing, "Henry T. occupies himself with the history of the river, measures it, weighs it, & strains it through a colander to all eternity, I may say of such an immortal." I was equally astonished, especially by Henry's great gulp of what the French engineer Pierre Du Buat called the **vitesse de regime** (or steady state equilibrium) of river channels. After reading this 3-volume work from the French school of engineering, Henry translated 17 pages before going boating to ground-truth the links between channel velocity, shape, roughness, and particle texture. My presentation will spare you the details of his data and the methodological rigor of his analysis. Instead, I will lift the curtain to expose this neglected aspect of his mind, and concentrate on the motive behind his obsession, one appropriate for our own times.

Bio: Robert M. Thorson is a lifetime member of the Thoreau Society. A Professor of Geology at the University of Connecticut, he juggles teaching, scholarship, and service within the Department of Geosciences and the Honors Program. Originally an Alaskan field geologist, he gradually metamorphosed into a New England professor, author, speaker, journalist, and consultant. His walk to work passes through pine woods, above a pond, and across two streams. The last three of his seven books involve Thoreau Studies: *The Guide to Walden Pond* was published in March 2018 by Houghton Mifflin Harcourt. *The Boatman: Henry David Thoreau's River Years* (2017, new edition 2019) and *Walden's Shore: Henry David Thoreau and Nineteenth Century Science* (2014) were published Harvard University Press. Additional Thoreau publications include the invited essays "Physical Science" in *Thoreau in Context* (Cambridge, 2017), "The Maine Woods Rhomboid" in *Rediscovering the Maine Woods* (UMass, forthcoming, Kucich), and articles for the Thoreau Society Bulletin. He is a reviewer and frequent speaker for The Thoreau Society, and a collaborator with the Walden Woods Project. Visiting scholarly appointments include Harvard University (American Studies), Universidad Tecnica de Santa Maria, Valparaiso, Chile (Civil Engineering), Dartmouth College (Geography), and Yale University (History). He's an elected member of the American Antiquarian Association and an elected fellow of the Geological Society of America.

"I Should Like to Invent Useful Machinery"—John Muir, Alexander von Humboldt, and Henry David Thoreau, J. William T. "Bill" Youngs

Abstract: Henry David Thoreau (1817–1862), John Muir (1838–1914), and Alexander von Humboldt (1769–1859) were each famous naturalists. We can easily picture any one of them in a wilderness setting: Thoreau contemplating Walden Pond, say, Muir beside a waterfall overlooking Yosemite Valley, and Humboldt climbing high in the Andes. Each fulfilled himself in exploring and writing about the natural world. And yet, if we are to understand each one fully, we need to picture them in other, quite different settings. Let your imagination roam and settle on Henry David Thoreau engaged in his family's little workshop in Concord, creating fine pencils; then visualize John Muir in a factory in Indianapolis designing better ways to make buggy wheels and organize a work force. Moving back in time, view Alexander von Humboldt deep in a Prussian coal mine, working as a mining inspector, and inventing devices to promote mining safety. My interest in these three men as occupied in what John Muir called "practical mechanics" begins with a question: how is it possible that an environmentalist such as Henry David Thoreau, who could live alone for more than two years beside Walden Pond, venture deep into the Maine wilderness, and "travel a good deal in Concord" during daily four-hour walks—how could such an enthusiast for nature, be so adept as an "engineer," designing pencils and surveying farmer's lands? This paper will be in part descriptive, saying more about the activities of each man in practical mechanics. Beyond presenting the facts of their common mechanical and inventive genius, I plan to explore the seemingly contradictory—albeit common in the nineteenth century—phenomenon of the poetic naturalist as mechanic.

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Bio: I studied history at Harvard (1963) and Berkeley (1970). I've published five books, and in each I've attempted to write evocative narratives as well as scholarly analysis. I'm currently teaching online on-the-road courses on The History of National Parks and The History of the American Wilderness every fall. (I've taught these courses from places as remote as the Norwegian Arctic, the Jordanian desert at Wadi Rum, and Uluru in central Australia.) Next year I will complete my 50th year as a college professor; I plan to continue teaching until I no longer finish an academic year asking myself, "How could I teach that lesson better?"!

Thoreau the Surveyor from the Perspective of a Modern-Day Surveyor, David Lee Ingram, Professional Land Surveyor

Abstract: For approximately 14 years Thoreau supported himself financially as a surveyor. While this aspect of his life has, in my opinion, been underrated, it is the presenter's opinion that he was a well-trained and qualified surveyor and he practiced his profession to high standards.

Bio: Mr. Ingram is a Licensed Land Surveyor in three states, having been first licensed in West Virginia in 1975 and later that year in Virginia. Maryland registration was granted in 1981. He is a 1978 graduate of James Madison University, holding degrees in Economics and Business Administration. Prior to retirement in the fall of 2016, Mr. Ingram owned and managed a surveying and engineering firm for over 40 years. During that time he was an active member of several state and national professional associations including the Virginia Association of Surveyors, West Virginia Association of Land Surveyors, Maryland Society of Surveyors, American Congress on Surveying and Mapping, National Society of Professional Surveyors, and Surveyors Historical Society. He has held numerous positions in these organizations including Secretary / Treasurer of the National Society of Professional Surveyors for three terms, two terms as a member of the Board of Directors of the American Congress on Surveying and Mapping, multiple terms and past Secretary of the Board of Directors of the Surveyors Historical Society, Chapter President and member of the Board of Directors of the Virginia Association of Surveyors, and a member of the Board of Trustees of the Museum of Surveying in Lansing, Michigan. He was a program evaluator for the Accreditation Board for Engineering Technology (ABET), served on the Surveying Advisory Committee at East Tennessee State University, authored several articles and papers dealing with the history of surveying, and has made numerous presentations related to the history of surveying. He continues many of these activities in retirement.

Living with Future Shock from Thoreau to the Present, Pamela Mack, Professor of History, Clemson University

Abstract: The term "Future Shock" comes from a book that was popular in the 1980s, but the idea that humans are struggling to keep pace with technological change has a much longer history and is very much with us today. Thoreau not only expressed concerns about the effects of technological change, such as the railroad, on human lives, he also made suggestions about what we might do about it. From my experience teaching history of technology, this paper will both consider the history of ideas that technological change is happening too quickly and where Thoreau fits in present-day ideas about what we should do. I have surveyed my students to be able to say something about the attitudes of young people today.

Bio: Pamela Mack has a PhD in History and Sociology of Science and Technology from the University of Pennsylvania and has taught history of technology, history of science, and environmental history at Clemson University for more than 30 years. Her interest in Thoreau started from taking a course on Concord Authors at Concord Academy as a high school student. She is the daughter of Lorna and John Mack, who used to be active in the Thoreau Society.

Henry D. Thoreau and Basic Income, Brent Ranalli, Research Scholar, Ronin Institute; Editor, Thoreau Society Bulletin

Abstract: Advances in workplace automation have led to a revival in proposals for a Basic Income Guarantee (BIG), or government-guaranteed minimum income. What would Thoreau, the champion of Yankee thrift and self-reliant independence, think of a guaranteed income? This talk, based on a paper that will appear in Basic Income Studies, examines Thoreau's writings about work, technology, economy, and self-culture to ascertain how Thoreau might respond to arguments for and against BIG.

Bio: Brent Ranalli is an independent scholar with the Ronin Institute. He edits the Thoreau Society Bulletin and performs as Henry David Thoreau. He is also serving on the program committee of the 2019 North American Basic Income Guarantee (NABIG) Congress. This is Brent's eighth Annual Gathering presentation.

Thoreau in his extremes: technology as a way of reproducing the "quiet desperation," Ferenc Szabó, Doctoral student, University of Szeged

Abstract: In this presentation my aim is twofold. First, I would like to investigate the Thoreauvian way of thinking concerning technology. To do this, I will focus on his review "Paradise (to be) Regained," about John Adolpus Etzler's book, *The Paradise within the Reach of All Men, without Labor, by Powers of Nature and Machinery: An Address to all intelligent men, in two parts.* As one could see, here Thoreau speaks as a luddite or a proto-stempunk, all in all, regarding Etzler in an ironic way, despising his ideas as ridiculous, inhumane, and, moreover, anachronistic. According to Thoreau, Etzler misses his own aim by saying that to get over technology, humanity must first become an enthusiast, a slave of it. To get to the paradise of "free time," we must spend all our time redirecting the natural harmony of the planet, to carve a human face on it. Thus, Thoreau says, we only fall for that old trap of consuming ourselves by trying to liberate the race. Here comes my second aim, to try to clear up the view by contrasting this Thoreauvian text with some other, namely the first chapter of *Walden* and the essay "Life Without Principle." By this broader spectrum one can see that Thoreau is not black or white, but one who is trying to find his own way toward pursuing happiness. Technology is neither the device of Satan nor the key to survival in itself. We still need to be baron Münchhausen, still need to pull ourselves out from the pit of "quiet desperation," which is, in my interpretation, the moss of our own fears about changing the direction of our lives. My way of reading Thoreau, the "organic criticism" of his, is that he is not writing a handbook of happiness, or a case against humanity, but only reflections concerning his own life, a tale of how he tried to overcome his, in some ways Kierkegaardian, anxiety. The king is

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nude, time for self-help books is over: if one is at the midway of his own life, one should consider examining it broadly and honestly, Thoreau says, to try to compare and contrast in with the harmonies and disharmonies in which it is situated. There is no need of mechanical insertions or direct colliding with the institutions of society, but to find our own answers to our own questions.

Bio: I was born in Szeghalom, Hungary, in 1989. I am a doctoral student of philosophy at the University of Szeged, Hungary. I have been researching the Thoreauvian way of thinking for about four years now. In my dissertation I would like to compare his natural and political philosophy via the “organic criticism,” an invention of mine, which stresses that, according to Thoreau, the foremost value is life itself, to live it well and exploit all our (possibly infinite) options to drive it from the pits of rote—to not to live our lives via taken or inherited patterns. I read Thoreau therapeutically and, in retrospect, all my life points toward this point: to overcome controversies and solve crises of obscurity by challenging the root values. Not that new is always better, but that self-exhausting and frittering away because some fear and loathing toward a possible future is simply not worth it. After high school in Kiskunhalas, Hungary, I enrolled in the University of Szeged. I studied philosophy, literature, and history, and, for my BA, wrote a thesis concerning the philosophy of Pyrrho, trying to place it among the schools of Hellenism. Thoreau popped into my life via the comics Calvin and Hobbes. Besides an enthusiastic reader of him, my all-time favorites are Stephen King and Kurt Vonnegut, so American culture has had a huge effect on me. I started learning the language in elementary school. I organized a few scholarly events during my internship as a doctoral student, built an arguably good professional circle and tried myself in a wide range of writing (local reports, reviews, essays, and papers). I am interested in politics, public life in general, arts, sports (played soccer and handball, currently running) and hanging out with my friends.

***Thoreau and the U.S. Elections: The Mechanics of How to Vote With Your Life*, Joanna Greenfield, MFA**

Abstract: Thoreau didn’t believe in the technology of voting, but he did believe that one’s whole life should be a vote. With almost every act, he tried to engineer justice for nature, the poor, the enslaved, and other oppressed minorities, for women, and for all the countries of the world. This presentation explores the 2018 U.S. midterm election, and how the outcome was influenced by the ideals of a man who didn’t believe in the voting system. In “Civil Disobedience,” Thoreau speaks of the weakness of the electoral system. For several reasons, he declared his disinterest in voting, but perhaps implicit in his actions is his disbelief in hierarchy. His writing itself is a psalm written to freedom and justice. Trees and their hard-won souls, woodchucks, legally or economically enslaved humans, other countries forced into war—he saw their beauty in their independence. A fish flashing in the shadows of a lake was always more beautiful than one preserved in alcohol and shipped to a laboratory. In the 2018 U.S. elections, voters struggled for the right to be counted while a caravan of migrants escaping danger straggled unknowingly up through Central America to a border that had been closed, and toward an unofficial army of white supremacists who had vowed to kill them. As Thoreau had risked his life and savings to guide escaped slaves to the border of Canada and freedom, so did our country fight to elect politicians who would protect the diversity that made our country great.

Bio: Joanna Greenfield has worked with howler monkeys in Panama, with chimpanzees in The Impenetrable Forest of Uganda, was attacked by a hyena in a nature reserve in Israel, and spent six years traveling around the U.S., staying in hostels and campgrounds while writing her first book, *The Lion’s Eye: Seeing in the Wild*, part of which was published in The New Yorker as a personal memoir. Her current book, *One Lighted Breath: An Accidental journey Into Simplicity* [working title], is under option. Greenfield co-founded the free lecture group Columbia Building Green, has won Honorable Mention for Memoir writing at the Green Book Conference, and currently teaches seminars on how to substitute food and plants for the chemicals we’ve been taught to use in our homes to anyone who will listen.

***Wallace Kaufman’s Coming Out of the Woods: An Anti-pastoral Response to Thoreau and Technology*, Richard J. Schneider**

Abstract: In the early 1970s Wallace Kaufman left life as a college English Professor to follow Thoreau’s idea of living closer to nature. Purchasing an isolated tract of land in Chatham County, North Carolina, he began to first build a house for himself and eventually to purchase more land for a community of like-minded nature lovers that he named Saralyn. Throughout this process he repeatedly cites Thoreau but also finds that his experience differs from Thoreau’s. Through an evaluation of his own experience compared to Thoreau’s, Kaufman concludes that with the use of technology his house was actually simpler than Thoreau’s, because “I had the benefit of technology and science that Thoreau could not use.” Because of technology, Kaufman’s was “a better house that was kinder to the forest” than Thoreau’s. Through this and other experiences during his twenty years at Saralyn, Kaufman ultimately comes to a conclusion about nature that is the opposite of Thoreau’s: “the preservation of wildness is in civilization.”

Bio: Richard J. Schneider is Professor Emeritus of English at Wartburg College. He is the author of “Henry David Thoreau” in Twayne’s *U. S. Authors* series, and the editor of *Approaches to Teaching Thoreau’s Walden* (MLA, 1992), *Thoreau’s Sense of Place: Essays in American Environmental Writing* (U of Iowa Press, 2000), and “Henry David Thoreau: A Documentary,” Volume #298 in the *Dictionary of Literary Biography* series (Thomson Gale, 2004). He is a former member of The Thoreau Society board of directors and former editor of The Concord Saunterer. His book, *Civilizing Thoreau: Human Ecology and the Emerging Social Sciences in the Major Works* (Camden House), and his edited collection, *Dark Nature: Anti-Pastoral Essays in American Literature and Culture* (Lexington Books), were published in 2016.

10:30 am –12:00 pm **Presentations**

***Transcendentalism: Men and Women Conversing, Part II*, co-sponsored by the Ralph Waldo Emerson, Margaret Fuller, and Louisa May Alcott Societies**

***Rewriting the Life of an “Ultra-Radical”: Ralph Waldo Emerson on Margaret Fuller in Memoirs of Margaret Fuller Ossoli*, Alice de Galzain, University of Edinburgh, Ph.D. Student**

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Abstract: Co-written by James Freeman Clarke, Ralph Waldo Emerson, and William Henry Channing, *Memoirs of Margaret Fuller Ossoli* disappointed the expectations of its contemporaries when it was published in 1852. Built along a succession of letters and quotes, *Memoirs* “gave us little satisfaction when first read,” reported The Southern Literary Messenger in 1854. However, although it was criticized for its general lack of narrative fluidity, it is precisely in the biography’s fragmented nature that lie its literary and historical value. Indeed, *Memoirs* deserves critical reappraisal for allowing us to perceive Transcendentalism’s eminent thinker under a new light: as co-writer of Fuller’s *Memoirs*, Emerson indeed appears in the unusual role of editor. Focusing on Emerson’s chapter on Fuller’s “Conversations in Boston,” this paper will demonstrate how his editing and re-writing of Fuller’s life betrays his intentions of minimizing her social reformism and mitigating her contentious early feminism. Narrating the life of an ultra-radical mustn’t have been an easy task. Yet rather than being the narrator of Fuller’s story, Emerson saw *Memoirs* as a way of giving voice to “Margaret and Her Friends” (original title of the work): his use of single quotation marks for Fuller’s writing—as opposed to double ones for other accounts—formalizes that intention. However, Emerson did not recount Fuller’s Conversations through word-to-word transcriptions of the records available to him at the time. Although many of his changes were simply the result of conventional editorial choices, Emerson did also alter their content by erasing a number of significant terms. I believe these textual modifications to be extremely resourceful to our knowledge of Emerson himself and to our understanding of the gendered rhetoric of his times—how did mid-nineteenth-century language convey gendered social norms? What’s more, Emerson’s insistence on Fuller’s appearance during her “Conversations,” constantly emphasizing her beauty and grace, is worth noting, for it contrasts with other accounts of Fuller’s real-life physical presence. Adjectives such as “beautiful” and “sumptuous” pervade Fuller’s description and recall the myth of “true womanhood.” And although Emerson explained Fuller’s beauty as the pure reflection of her genius, his depictions remain nonetheless gendered and reductive. Emerson’s rewriting of Fuller’s posthumous image places her within the boundaries of social norms: is it in order to protect her or to conform her that Emerson tried to diminish his friend’s radicalism?

Bio: Alice de Galzain is a Ph.D. student at the University of Edinburgh. Brought up in a bilingual environment in Europe (Alice is fluent in French and Italian), she developed very early on a deep sense of intercultural perspective. Alice has studied and lived in many different countries, including France, Germany, Italy, the United Kingdom, and the United States—which has played a defining role in her transnational approach to literary works. In Paris, a highly selective three-year program called Classes Préparatoires aux Grandes Ecoles enabled her to double her exploration of English and American literature with the study of French and Italian literature. After studying American cultural history at Humboldt Universität in Berlin, she then moved to Memphis, Tennessee, where she audited classes on American Southern literature while teaching French at Rhodes College. In 2017, she graduated with distinction from the University of Edinburgh, where she completed a Master of Science in United States literature. Specialized in nineteenth-century U.S. literature, Alice’s research interests include Transcendentalism, transnational writing, abolitionism, and women’s studies. After writing her Master’s dissertation on Ralph Waldo Emerson and Thomas Carlyle’s epistolary friendship and their differences over the abolition of slavery, she is now focusing her research on the relationship between Emerson and Margaret Fuller. In particular, she plans to explore how both Emerson’s and Fuller’s Transcendentalist reimagining of the role and status of American women led to a redefinition of the American nation.

Woman Conversing: Feminine Philosophers at the Concord School of Philosophy, Tiffany K. Wayne, PhD

Abstract: This paper will trace the role of women as lecturers and attendees at the Concord School of Philosophy summer sessions between 1879 and 1888. Women were active in a variety of post-Civil War Transcendentalist sites and organizations. Amos Bronson Alcott, founder of the Concord School, purposefully drew on his decades-long intellectual friendships with women in inviting thinkers such as Elizabeth Palmer Peabody, Julia Ward Howe, and Ednah Dow Cheney to lecture at the School. Of these major figures, Cheney is the only one to have lectured every summer of the Concord School’s existence, although Cheney rarely figures in any significant way in histories of the Transcendentalist movement. Women’s presence at the Concord School of Philosophy was so apparent that one commentator was moved to describe the summer lecture series as “a torrent of feminine ethics and woman’s wit.” This was at a time, in the late 19th century, that the broader American intellectual culture was shifting away from an emphasis on the intuitive and subjective, toward more “masculine” social sciences and materialism. Indeed, by the 1880s, the Transcendentalist movement itself was characterized as not only declining, but as “feminized,” as the popular press portrayed women (and elderly men, such as Bronson Alcott) as the last remaining adherents, attempting to memorialize the earlier glory days. The men and women involved in the Concord School, however, were not merely holding on to a dying philosophical outlook, but rather vigorously emphasizing the continued value—even necessity—of “feminine ethics,” or ways of knowing. In her Concord School lectures, Cheney sought to promote a Margaret Fuller-inspired philosophy of androgynous humanity, emphasizing that both men and women could (and should) embody both feminine and masculine characteristics. Much attention has been paid to the role of women – Fuller’s disciples – in maintaining and defending Fuller’s legacy through the end of the 19th century. The women philosophers who lectured at the Concord School, however, continued to actively promote Fuller’s ideas, providing an alternative arc of the movement from Fuller’s conversations for women of the 1840s to the conversational space of the Concord School of Philosophy in the 1870s and 1880s.

Bio: Tiffany K. Wayne, PhD is an independent scholar and high school History and Government teacher living and writing in Northern California. She holds degrees from the University of California, San Diego, and the University of California, Santa Cruz. She is a former Affiliated Scholar with the Institute for Research on Women and Gender at Stanford University and a former participant in the NEH Landmarks in American History Summer Workshop, “Transcendentalism and Social Change in Concord, Massachusetts” (2008). She is a regular attendee of the Thoreau Annual Gathering and has twice presented papers for the Emerson Society panel at the AG. Dr. Wayne is the author of several volumes on Transcendentalism and American literary history, including *Woman Thinking: Feminism and Transcendentalism in 19th-Century America* (2004), the *Facts on File Encyclopedia of Transcendentalism* (2006), and *Critical Companion to Ralph Waldo Emerson* (2010).

Let It Be Known: Fuller’s Voice in Emerson’s Work on Women’s Rights, Jennifer N. Daly, Doctor of Letters candidate, Drew University

Abstract: Margaret Fuller and Ralph Waldo Emerson frequently debated women’s rights and women’s equality during their friendship, and even in death they continue to converse about this particular topic. It is clear that Fuller had a standing impact on Emerson’s work, particularly his work on the equality of

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women, and this can be observed in the rhetoric of Ralph Waldo Emerson's lecture at the Women's Convention of 1855. This lecture reflects Fuller's ideas and influence, and many of the ideas seem to be pulled directly from Fuller's *Woman in the Nineteenth Century*. While I have previously thought the similarities were due to the influencing nature of their friendship, there are discrepancies particularly in a lack of citation. While Emerson often cites male writers, or at least references the original writer, he does not acknowledge that the ideas he shares in his lecture are influenced by Fuller and, in some cases, come directly from her and her previous work on feminism and women's rights. It may be thought that Emerson's speech at the Women's Rights Convention was a eulogy for Fuller, but it is still problematic that Emerson's lecture lacks any citation for Fuller's ideas. Drawing on the rhetoric of the texts and the previous scholarship of Christina Zwarg, Phyllis Cole, and Armida Gilbert, among many others, I intend on revealing not only that the influence of Fuller is clear in this lecture, but that these are Fuller's original ideas.

Bio: I am a First Year Writing Instructor at Montclair State University and Sussex County Community College. I earned my Masters of English Literature from Montclair State University, and I am a doctoral candidate in the Doctor of Letters program at Drew University.

Standing Her Ground: Caroline Healey Dall and the Male Transcendentalists, Helen R. Deese

Abstract: Caroline Healey Dall enjoyed one of the longest periods of interaction with the Transcendentalists of any of the movement's adherents. She began by hearing Emerson lecture when she was only twelve, wrote a revisionist history of the movement in her seventies, and when she died in 1912, at age ninety, had outlived just about all of the Transcendentalists, her frenemy Frank Sanborn being perhaps the lone exception. During eight decades of encounters with many of the movement's principles, she engaged with them in a variety of ways, in person, through letters, and in publications. Among the subjects of these conversations, the most significant were religion and gender roles. This paper will highlight Dall's interchanges with a few of the male Unitarian-Transcendentalists: Theodore Parker, Ralph Waldo Emerson, Samuel Osgood, and Frederic Henry Hedge.

Bio: Helen R. Deese is professor emerita at Tennessee Technological University, and Caroline Healey Dall editor for the Massachusetts Historical Society. Among her publications are *Jones Very: The Complete Poems*; *Daughter of Boston: The Extraordinary Diary of a Nineteenth-century Woman, Caroline Healey Dall*; and volumes 1 and 2 of the projected four-volume *Collections of the Massachusetts Historical Society edition, "Selected Journals of Caroline Healey Dall."*

Chopped & Reconstructed: How the Early Publishing History of Thoreau's Journal Reveals an Engineered Canonization, William Coughlin

Abstract: In 1906, with the publication of *The Writings of Henry David Thoreau*, the complete Thoreau Journal was first published. This event in publishing history marks Thoreau as the first American writer to have his journals published in full. In modern criticism, especially since Sharon Cameron's groundbreaking literary study of Henry David Thoreau's Journal in *Writing Nature*, there has been a growing regard for the aesthetic quality of Thoreau's real life work. As a result, over the last three decades there has been an increasing scholarly effort to consider the literary merits of Thoreau's Journal. Furthermore, there have been interesting approaches both in publishing and scholarly pursuits over how to produce, define, and analyze the qualities of the Journal. I am interested in supplanting current considerations of the literary merit of the Journal in order to consider another point of inquiry. Over the last several years, my independent research has been focused on the way the Journal has been chopped up—repurposed, republished, reimagined—over the last 140 years. The thrust of my paper emerges from the simple question of how Thoreau's Journal came to be published in the first place. To pursue this line of inquiry, I analyze the material conditions for the publishing of the Journal—in its varying forms—from the late 1800s to 1906. In this regard, my paper addresses the larger issue of how Thoreau's Journal has been published, with special attention to what the publishing history reveals about the way Thoreau has been marketed and canonized. The paper addresses three specific moments in the early engineering of Thoreau's work: H.G.O. Blake's first (re)construction of the Journal; Houghton Mifflin's development and publications of Thoreau's works in 1893, in the Riverside Edition; finally, I examine the rationale for Houghton Mifflin's publication of the more complete *Writings of Henry David Thoreau* in 1906. In all, I argue that while the Journal itself serves to catalog the mind of the writer, it is the editors and publishers that have reshaped Henry David Thoreau to reflect their own interests. While the inevitable influence of the biases of the collectors of Thoreau's work should be noted, we should pay attention more specifically to the way that in their endeavors to present a "complete" Thoreau, editors and publishers have left us what can only be called the "engineered" Thoreau, reflecting particular material exigencies, market conditions, and ideological priorities.

Bio: William (Bill) Coughlin is an English Teacher at Elgin High School, in the western suburbs of Chicago, IL, where he teaches Advanced Placement Language and Composition and Honors Freshman English. He earned a B.A. in the Teaching of English from the University of Illinois at Chicago in 2008 and an M.A. in English Literature from Northeastern Illinois University in 2017. Portions of this paper were originally written and then presented as part of his M.A. work at Northeastern Illinois University in a program entitled "Out of the Archives: New Papers on Material Culture." Since earning his master's degree, Bill has continued his independent research into the early publishing history of Thoreau's Journal, and this paper is the result of that ongoing project.

The Engineering of Henry David Thoreau's Reputation in Louisa May Alcott's Moods

Tracey A. Cummings, PhD, Associate Professor of English, Lock Haven University, panel chair

Abstract: This presentation examines Alcott's attempts to engineer Thoreau's reputation and to advance some of his ideas while re-imagining others in her novel, *Moods*. Much of the presentation will focus on how she does through the character of Adam Warwick in the 1864 edition, but other aspects of the novel will be considered.

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Bio: Tracey A. Cummings is an associate professor at Lock Haven University in Lock Haven, PA, where she has been teaching American literature for 13 years. She graduated with a B.A. in English from Kings's College and a Ph.D. in English with a specialization in 19th-century American literature from Lehigh University. From a young age, she has been passionate about the works of Louisa May Alcott and Henry David Thoreau, so it is no surprise that most of her work since looks at the way their works speak to one another, particularly at the way that Alcott reworks Thoreau's life and writings. This passion for Alcott and Thoreau has expanded into an interest in the Concord authors in general, particularly the life and works of Ralph Waldo Emerson and Nathaniel Hawthorne.

***Thoreau's Cabin and the Art of Carpentry: In his Days and Today*, Nikita Pokrovsky, Dr.Sc, Professor and Head, Department of General Sociology, National Research University–Higher School of Economics, Russia**

Abstract: Today's receptions of carpentry skill of Henry Thoreau in the construction of the cabin at Walden Pond. The process of constructing a replica of Thoreau's cabin in the Kostroma region, in Russia. Local carpenters' opinions and difficulties with the construction of the cabin and fireplace. The impact of construction on local communities. The traditional art of carpentry craftsmanship in the northern villages of Russia. The revival of wooden buildings in the modern villages of the Near North. The special meaning of the relationship of man and the innermost house. The non-material value and role of log houses in the process of de-urbanization and down-shifting.

Bio: Head of the Department of General Sociology at the National Research University-Higher School of Economics in Moscow. His books *Early American Philosophy* (Vol. I. the Puritans); *Ralph Waldo Emerson: In Search of His Universe*; *The Problem of Anomie in the Modern World*, *The Maze of a Lonely Personality* (2009); *Sociology: Paradigms and Themes* [latter in collaboration], *Tourism: From Social Theory to the Practice of Management* (2009) were favorably reviewed by academic journals in Russia and abroad. With his chapter on Globalization of Russian Youth he became a principal contributor to The United Nations Human Development Report 2001 for the Russian Federation. Since 1999 Nikita Pokrovsky is the President of the Society of Professional Sociologists (Russia) and Vice-President of the Russian Society of Sociologists. He is a member of ISA since 1994 and served as a member of the Executive Committee (2006-2014) and Program Committee of ISA (1998-2002; 2006-2010). He is a vice-president of the RC26 on Sociotechnics and Sociological Practice and International Network for the Assessment of Social Transformation (INAST, Institute of Sociology, University of Neuchâtel, Switzerland). Currently, as the head of a group of leading Russian social scientists, he is maintaining a longitudinal interdisciplinary research on Cellular Globalization and Focal Economy of Rural Communities in the North of Russia (2003–).

***Thoreau Fever and the Walden Phenomenon in China*, Julia Du, PhD**

Abstract: Walden was first translated into Chinese in 1949 and republished in 1982. It has become immensely popular since then. This coincides with China's "Reform and Open to the Outside World." In this paper, I will review the sheer numbers of different versions of translations of *Walden*, essays, theses, and books written on *Walden* and Thoreau, as well as documentaries, commentaries in multimedia, in an attempt to assess the formation and the impact of the "Walden Phenomenon" on the Chinese psyche in the context of China's modernization, industrialization, and globalization. *Walden* has been reinvented as an integral part of the cultural and spiritual exploration of both the intellectual elite as well as the general public, especially among the younger generations, as they redefine themselves as individuals and their positions in the society, as well as their relations with nature.

Bio: Julia Xianju Du received her B.A. and M.A. from Peking University, Beijing, China, then went on to teach "History of Western Political Thought" and "Famous Western Thinkers" at Tsinghua University. She studied briefly at Oxford University, then transferred to Brandeis University, and received her PhD there. Upon graduation, Julia entered the software industry. She also writes and translates both academic and literary books. Her Chinese translation of *Walden: The Annotated Edition*, annotated by Walden Institute curator Jeffrey Cramer, has been reprinted seven times since it first came out in August 2015. It was also published in soft-cover, in 2017.

1:00–2:00 pm **Presentations**

***Printing Thoreau on Period Presses*, Randy Newcomer, Typesetter at Conestoga Press**

Abstract: Printing in Thoreau's time was a vastly different process than today. It involved large presses with movable type, which was handset backwards letter by backwards letter upside down in a composing stick, transferred a few lines at a time to a galley, locked in a chase, inked by hand, and printed one page at a time. The process, letterpress, has experienced a reawakening as artists have discovered the spiritual side of the touch of paper and the smell of ink. Conestoga press is a small group of volunteers who have continued the craft in a print shop set up as a living-history demonstration in the 1960s by the Historical Society of the Cocalico Valley in Ephrata, Pennsylvania. The shop primarily represents a printing office of the 1800s featuring a large Ramage/Bronstrup iron press made in Philadelphia in the 1850s. Thoreau's words seem perfect for historical interpretation of the period in the print shop. Coincidentally the speaker, who serves as typesetter, is also a longtime member of the Thoreau Society. He will share the period technology and process of printing, some Thoreau pieces which have been printed on the period presses, and personal experiences of studying Thoreau's words while setting them in lead type upside down one backwards letter at a time.

Bio: Randy Newcomer is a lifelong student of history local to his home town of Ephrata in Lancaster County, Pennsylvania, where he not only demonstrates printing on an 1850s press, but also does so on a 1700s reproduction wooden press at the Ephrata Cloister, an historical site interpreting a colonial religious experiment in simplicity, self-sufficiency and spirituality.

Re-Engineering Thoreau: Seeing Ecclesiastes in Walden, Natasha Shabat

Abstract: *Thoreau's Secret and the Language of the Jews: A Midrash on Walden*, is a work-in-progress of historical fiction. My novel traces the evolution of a manuscript: It starts out as "David" Thoreau's inventive translation of *Ecclesiastes*—from Biblical Hebrew to 19th-century English—and ends, seven versions and nine years later, with the "scripture" we know today as *Walden*. This is the story of Thoreau's secret first draft.

"The adventurous student will always study classics,
in whatever language they may be written
and however ancient they may be."—"Reading," *Walden*

The story begins in 1833, with David Thoreau's first exposure to Biblical Hebrew, which was while he was studying at Harvard. (According to the *factual record*, Thoreau never studied Hebrew, at Harvard or anywhere else. However, my *counter-factual story* shows that he actually did—in secret!) Thanks to this "independent study," David learns to read the Hebrew Bible *in the language in which it was written*, and thus gains access to "the statue of divinity" that is revealed to the "adventurous student" whenever the veil of time is lifted. David experiences a private ecstasy as the Hebrew Bible breaks free from the King James Version and he finds himself in conversation with none other than "Kohélet," the first-person narrator of *Ecclesiastes*. But, as the story unfolds, we learn why David is forced to keep all of this a secret. He can't afford to let anyone know what he's working on, what is making him extra-exuberant.

You already know fragments of the plot: In 1842, David is devastated by the death of his brother "Johnny" (fact), who was the only person to whom David had confided his secret (fiction). During the following six weeks David lives in an altered state (fact), soothed only by listening to *Ecclesiastes* around-the-clock, read aloud to him by worried friends and family (fiction). In 1845, David builds a *sukkah*—a simple dwelling in which to front only the essential facts of life—at Walden Pond, which becomes his tiny house and writing studio. This is where he covertly writes his own English translation of *Ecclesiastes*, which he expands to document his new personal outlook on life and death. We hold our breath as David's secret work comes perilously close to being discovered by "Waldo," "Horace," and others who are invested in his writing.

We'll also look at Thoreau's essay "Life without Principle," which was published, posthumously, in 1863. Here he focused on "the way we spend our lives," particularly in the economic world, exactly as described in *Ecclesiastes*, from one of whose verses Thoreau took for his original title to the essay: "What Shall It Profit?"

My novel explores grief; consolation; complicated friendships; buried secrets; soul-survival in the world of commerce; the search for truth; and sounding the solid bottom.

Bio: Natasha Shabat is an independent scholar, photographer, and writer, 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 for twenty-two years. 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, reader, and confirmed Pond Person, she lives in Concord and 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. She has been fascinated by the connection between Walden and *Ecclesiastes* since reading Walden for the first time in 2011. She is currently writing a novel called *Thoreau's Secret and the Language of the Jews: A Midrash on Walden*. This is Natasha's eighth presentation at the Annual Gathering of the Thoreau Society.

1:00–2:00 pm Special Event: Fellowship Reception

Reception with Marjorie Harding Memorial Fellowship Awardee David K. Leff for the Marjorie Harding Memorial Fellowship

Bio: David K. Leff is an award winning essayist, Pushcart Prize nominated poet, and former deputy commissioner of the Connecticut Department of Environmental Protection. He is the author of six nonfiction books, three volumes of poetry and two novels in verse. His 2016 travel adventure, *Canoeing Maine's Legendary Allagash: Thoreau, Romance and Survival of the Wild* (Homebound Publications) won a silver medal in the Nautilus Book Awards for memoir and a silver medal in the Independent Publisher Book Awards for regional nonfiction. Another Thoreau oriented book, *Deep Travel: In Thoreau's Wake on the Concord and Merrimack* was published in 2009 (U. of Iowa Press). Recently released is *The Breach: Voices Haunting a New England Mill Town*, a novel in verse whose story of betrayal and redemption is told in the voices of common objects, from a milling machine on the factory floor to the church steeple clock. David is the poet laureate of his home town of Canton Connecticut where he also serves as deputy town historian and town meeting moderator. He had a twenty-six year career as a volunteer firefighter. In 2016–2017 the National Park Service appointed him poet-in-residence for the New England National Scenic Trail (NET). In 2018 he was given the lifetime honor of New England Beat Poet Laureate by the National Beat Poetry Foundation, Inc. David has given nature poetry workshops at the famed Sunken Garden Poetry Festival, the Mark Twain House, the Emily Dickinson Museum, and elsewhere. David's journals, correspondence, and other papers are archived at the University of Massachusetts Libraries in Amherst. His work is available at www.davidkleff.com. Jake A. McGinnis for the Graduate Student Fellowship

Bio: Jake McGinnis is a PhD student in English at the University of Notre Dame and the managing editor of ISLE: Interdisciplinary Studies in Literature and Environment.

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2:15–3:45 pm Presentations

The Innermost House Foundation Panel

The Transparent Eyeball: The Art of Photography as the Technology of Transcendentalism

“In the woods, we return to reason and faith. There I feel that nothing can befall me in life,—no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground,—my head bathed by the blithe air, and uplifted into infinite spaces,—all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God.” —Ralph Waldo Emerson, *Nature*

This panel will examine the role of photography in exploring and articulating the Transcendental vision of individuality, nature, and modern culture through the examples of Frederick Douglass, Ansel Adams, and beyond to the photographic and cinematic arts of today. The art and technology of photography developed in parallel with the rise of American Transcendentalism. Through the decade of the 1830s, when Emerson was developing the ideas that would be published anonymously as *Nature* in 1836, Louis Daguerre and his associate Nicéphore Niépce were developing the daguerreotype process, the first commercially viable photographic process, offered as a gift to the world in 1839.

From the first, the new technology was taken up by Americans as their special “democratic” art. During the 1850s and onward, the American free states embraced photography with an enthusiasm and ubiquity that surpassed that of any other nation on earth. In the early 20th century, with the advent of moving pictures, America became what it remains today: the leading producer of photographic and cinematic art in the world. Transcendentalism, in particular, would seem almost to have required photography as a way of witnessing itself and developing its ideas. Our two images of Henry Thoreau have been reproduced thousands of times, and become inseparable from our sense of *Walden* and “Resistance to Civil Government.” Emerson was photographed many times over four decades, as recently demonstrated by Joel Myerson and Leslie Perrin Wilson’s beautiful iconographic work, *Picturing Emerson*. Frederick Douglass was the most photographed American of the 19th century, a fact vividly demonstrated in John Stauffer’s *Picturing Frederick Douglass*. In the 20th century, Ansel Adams was educated at home according to the tenets of Ralph Waldo Emerson, to become America’s most celebrated photographic artist. And the complex influence of Transcendentalist sensibility on the cinematic arts is incalculable. It is perhaps not too much to say that Transcendentalism was from its first decade a literary movement inseparable from the photographic medium, and that its spirit so far continues to animate photography and filmmaking today that it now informs and influences nearly everything we see.

Transcendental Douglass, John Stauffer, Professor of English and of African and African American Studies at Harvard University

Abstract: Poets, prophets, and reformers are all picture-makers—and this ability is the secret of their power and of their achievements. They see what ought to be by the reflection of what is, and endeavor to remove the contradiction. *Frederick Douglass, “Pictures and Progress”*

Frederick Douglass was the most photographed American of the 19th century. During his lifetime, he was as recognizable as the American presidents he advised, a symbol of individuality, independence, and abolition at home and abroad. The Chicago Tribune captured something of his influence and fame at his death in 1895: “No man, white or black, has been better known for nearly half a century in this country, than Frederick Douglass.” Douglass loved photography, and deeply believed in its efficacy as an agent of reform. He even went so far as to suggest that “the moral and social influence of pictures”—and of “representation” more generally—were more important in shaping the nation than “the making of its laws.” It is a remarkable statement, for Douglass always defined himself as an abolitionist and reformer, and throughout the 1850s and 1860s he was deeply committed to political action. But, for him, art was the advance engine of social change. Americans saw God’s work in the daguerreotype. Douglass and his contemporaries widely believed that daguerreotypes were “likenesses” in a religious sense—part of the individual’s essence, “a matter of spiritual similarity” rather than a mere “picture.” They conveyed more than physical description or even photographic memory, for a daguerreotype was thought to contain part of the body and soul of the subject. Through the photographic likeness, the perceiver and the perceived might become spiritually one. This presentation will examine Transcendentalism through the technology of photography and the example of Frederick Douglass. With words and pictures, it will explore such categories as truth and authenticity in representation, and seek to bring the elusive meaning of Emersonian individualism into focus as the “Transcendental Douglass.”

Bio: John Stauffer is the Sumner R. and Marshall S. Kates Professor of English and of African and African American Studies at Harvard University. He is the author or editor of 20 books and over 100 articles, which mostly focus on antislavery, social protest, or photography. His work, *Giants: The Parallel Lives of Frederick Douglass and Abraham Lincoln*, was a national bestseller. *The Black Hearts of Men* was the co-winner of the Frederick Douglass Book Prize and the Lincoln Prize 2nd Place winner. *Picturing Frederick Douglass* was a Lincoln Prize finalist. His essays and reviews have appeared in *Time*, *Wall Street Journal*, *New York Times*, *Washington Post*, *Huffington Post*, and in scholarly journals and books. He served as a consultant for the traveling exhibition “War/Photography,” co-curated an exhibition on Douglass and Melville at the New Bedford Whaling Museum, and was the editor of *21st Editions: The Art of the Book*. He also has advised three award-winning documentaries, and has been a consultant for feature films including *Django Unchained* (2012), *The Abolitionists* (2013), and *The Free State of Jones* (2016). He has appeared on national radio and TV, including *The Diane Rehm Show*, *Fresh Air*, and *Book TV*. Professor Stauffer serves on the Advisory Council of the Innermost House Foundation, guiding its understanding of the relation between Ralph Waldo Emerson, Frederick Douglass and Transcendentalism more largely, particularly as related to the African American experience.

Transcendentalism Gone West: Ansel Adams and the End of History, Michael Lorence, Innermost House, panel chair

Abstract: I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God.—Ralph Waldo Emerson, “Nature” Among the principle lines of historical Transcendentalism, the westering strain may be said to lead from Ralph Waldo

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Emerson through Henry Thoreau to John Muir, ever seeking to transcend itself in wildness. In the sun-struck wilderness of the High Sierra, that literary line found its concluding expression in the immense silences of Ansel Adams. A century after the publication of Emerson's "Nature," Ansel Adams would show the world a nature it had never seen before: a revolutionary, brilliant refocusing on the Wilderness, the Whole Wilderness, and Nothing but the Wilderness, so help him God. His vision represented a final, far-western form of American Transcendentalism, focused wholly on nature, where the westerling frontier of human history lay shipwrecked at Land's End. There was no longer a place for identity in that final refocusing. If John Muir was its ecstatic Baptist, calling people out from the cities to be born again into the wilderness, then its artist was Ansel Adams, and his art a revolutionary act of photographic focus. This presentation will explore the photography of Ansel Adams as a picture of the American "end of history."

Bio: Michael Lorence is president of The Innermost House Foundation, a non-profit, public benefit fellowship of craftspeople and artists, scholars, writers, and practitioners, environmentalists and industrialists, all united in conversation to seek the transcendental spirit at the heart of human experience. Mr. Lorence has been reading the American founding documents, the writings of the Transcendentalists and classical literature generally with leaders for thirty years. In 2004, Diana and Michael Lorence established a conversation retreat called Innermost House in the mountains of Northern California. For seven years, that retreat served guests as a private meeting place of forest nature, fine traditional craft and fundamental thought culture, conceived to seek a space of transcendental unity. The Innermost House Foundation exists to carry that woodland experiment forward on a public basis, demonstrating that the ideals with which the world has invested the American experiment can be made harmoniously and sustainably real.

The Transcendental Moment, Melinda Levin, Professor of Media Arts at the University of North Texas

Abstract: "The eye is the best of artists."—Ralph Waldo Emerson, "Nature." "The question is not what you look at, but what you see."—Henry David Thoreau: Journals, 5 August 1851. While we have written records of a primitive Camera Obscura dating back to the 4th Century BCE, the earliest fixed-image photograph was not recorded until the middle 1820s. At first, the sheer novelty of preserved images documenting otherwise mundane moments captured our imagination. The earliest motion picture films appeared in the late 1890s, and similarly presented to us the commonplace, familiar, everyday events and surroundings of cityscape and countryside. This act of mechanical witnessing fascinated us, and quickly joined the canon of human art and storytelling types. Yet, while photography and motion pictures often mimic established artistic trends in painting, sculpture, theatre, and architecture, there was from the beginning something very different about mechanically recorded image-making. In 1923, Russian filmmaker and theorist Dziga Vertov posited a sense of agency that the camera alone held: "I am kino-eye. I am mechanical eye. I, a machine, show you the world as only I can see it." He later expounded on this, saying "Kino-eye means the conquest of space, the visual linkage of people throughout the entire world based on the continuous exchange of visible fact. Kino-eye is the possibility of seeing life processes in any temporal order or at any speed." This beholding capacity, this endorsing ability of the camera, travels along the same path as much of Transcendentalist thought. The nature of reality and the tenets of personal experience are ruptured and exposed by an observing camera, deepening both the moment being documented and the reception experienced by the viewer. Renowned street photographer Henri Cartier-Bresson defined this act as "the Decisive Moment": the captured image of an event that is at once ephemeral and permanent, spontaneous and artistic, representing the absolute essence of the event documented. Photo historian John Suler wrote that "...the unique purpose of photography, as compared to other visual arts, is to capture this fleeting, quintessential, and holistic instant in the flow of life." This presentation will explore some of the ways a century of photography, filmmaking and digital media since the first revelations of Ansel Adams have carried forward the Transcendentalists' program of seeking the "infinite" of private individuality and ordinary moments. It will conclude with an account of recent experiments that weave quantum physics into the tapestry of process intuited by Transcendentalist authors.

Bio: Melinda Levin is Professor of Media Arts at the University of North Texas, where she has served in succession as Department Chair and Director of Graduate Studies. Her work focuses on ethnographic and documentary filmmaking and trans-media. She is a director, producer, cinematographer, and editor for multiple award-winning productions, with films shot in Brazil, Cuba, China, England, India, Israel, Mexico, Mongolia, Serbia, Slovakia, Thailand, and the USA. Her body of media work examines environmental, cultural, socio-political, arts and indigenous issues. She is the CEO/Founder of an early-phase startup mobile application platform designed for geo-specific storytelling and reporting. Her most recent film, "Mongolia: Earth and Spirit," is a documentary on a Mongolian Tibetan Buddhist monk, and portrays his commitment to cultural reclamation and ecological protection of the Mongolian Steppe. She is Director and Co-Executive Producer for the documentary "River Planet," winner of a Telly Award and official selection and winner at numerous national and international film festivals. Professor Levin has served as an artist citizen-ambassador for the U.S. Department of State, traveling as far as Vietnam, Thailand, Tajikistan, and remote villages of the Hindu Kush range in the Afghanistan Autonomous Zone for presentations and collaborations. She co-authored a commissioned article entitled "Enhancing Counter-Terrorism with Community-Empowered Ethnographies" for NATO's Peace and Human Security Series on Human and Social Dynamics, and has presented this research at a NATO symposium in Turkey. Professor Levin serves as Media Director of the Innermost House Foundation, guiding its program of virtual outreach.

"May we not see God?": Henry David Thoreau's Doctrine of Spiritual Senses, Lydia Willsky-Ciollo, PhD, Fairfield University, panel chair

Abstract: During his life, Thoreau developed a doctrine of the spiritual senses. This paper proposes that this doctrine is one component of a theological system entirely concerned with the discovery and redemption of internal "wildness" and reconnection to the mysterious, most likely divine, source of that wildness, to that which is "unaccountable in nature." Recently, scholars have made the connection between Thoreau's desire to "return" himself and others to their senses, and his aim to locate the source of wildness out in nature, namely that a search for wildness inevitably involves the senses as the primary site of contact between the self and this original, powerful, divine source—sometimes called God, sometimes called Nature. Thoreau believed in the essential unity of the five senses and privileged each as source of wild and divine knowledge. The knowledge gained from each sense built on that gleaned by the other four, thus creating a full picture that might result in a true approximation of God in and beyond nature. Further, in his descriptions of each sense, Thoreau grapples with major theological issues, such as the relationship between sin and grace (touch), the conundrum of an eternal divinity

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acting in historical time (smell), the efficacy of sacraments (taste), the possibility of continuing revelation (hearing), and the ability for human beings to actually see God (sight). Thus, the senses are not only sites of divine knowledge, but of theological discourse.

Bio: Lydia Willsky-Ciollo is an Assistant Professor of Religious Studies at Fairfield University, specializing in American religious history. She received her PhD from Vanderbilt in 2013. She has published in *Nova Religio*, *Teaching Theology and Religion*, *Church History and Religious Culture*, and *The New England Quarterly*, and her book *American Unitarianism and the Protestant Dilemma: The Conundrum of Biblical Authority* came out in 2015 from Lexington Books. At present, she is at work on several projects, the first a book on Henry David Thoreau and the development of his theology of wildness, the second an article examining anti-feminist tendencies in Unitarian and Transcendentalist culture, and the third a co-authored book on new religious movements targeted at undergraduates.

***The Engineering of the Senses: Thoreau, Politics, and Literary Form*, Alex Moskowitz, Doctoral Candidate, Boston College**

Abstract: We find a dazzling array of literary forms across Thoreau's oeuvre, ranging from the essay and the lecture to the travel narrative and the scientific chart. Throughout his career, Thoreau was constantly tinkering with literary form in order to test the limits and virtues of these various forms. This paper examines a cross-section of Thoreau's writing, from the politically-charged *Cape Cod* and *Walden* to the *Kalendar* and other late writing to argue that Thoreau was constantly searching for a literary form of perception that would engineer the senses to become sensitive to political and economic injustice. Critics such as H. Daniel Peck have demonstrated how perception and the senses are essential to Thoreau, and more recently others such as Kristen Case have shown that for Thoreau truth and perception are inherently tied together. These and other critics typically take Thoreau's writing on nature as their archive, and, in so doing, have made significant contributions to our understanding of Thoreau's theories of perception. In this paper, I propose to re-engineer this type of work on Thoreau and perception to think about politics, economics, and society. In other words, I argue that the type of seeing and perception that Thoreau works towards in his writings that are focused primarily on nature can be extended to politics as well. More, I approach Thoreau here as an engineer of literary form itself, testing what works in one place, and applying those methods in another. If, for example, in "Autumnal Tints" Thoreau writes of the preparation needed to perceive the intensity of the scarlet oak's leaves, I argue that elsewhere, in *Cape Cod* for instance, Thoreau demonstrates how politico-economic problems can similarly go unperceived if we do not first train and engineer the sensorium to be specifically sensitive to these types of issues. The idea of engineering literary form is essential to my work, and therefore aligns quite nicely with the conference theme. My work argues that the primary way that we learn to deal with political and economic injustice is through the senses. Not only does Thoreau experiment with and engineer literary form, but the goal of this engineering is to re-engineer the senses themselves. As Marx writes in the 1844 Manuscripts, the "development of the five senses is a labor of the whole previous history of the world." Thoreau, I argue, is interested in performing the labor it would take to make us sensitive to that which we have been trained not to perceive. I propose, therefore, to consider Thoreau the engineer primarily in relation to his work as a politically concerned literary writer and as a thinker of perception and phenomenology.

Bio: Alex Moskowitz is a doctoral candidate in the Department of English at Boston College, where he specializes in nineteenth-century American literature, Marxism, and critical theory. His dissertation, tentatively titled "American Imperceptions: The Radical Political Forms of Sensory Perception," seeks to stage an encounter between antebellum American literature and radical democratic politics by thinking about the relation between literary form, sensory perception, and political economy. Alex is Associate Editor of *The Concord Saunterer: A Journal of Thoreau Studies*, and his work is forthcoming in *Polygraph: An International Journal of Culture and Politics*.

***Sympathy with Intelligence: Thoreau's Scientific Practice*, William Homestead, MA, Communication Studies; MS, Environmental Studies; MFA Creative Writing, Associate Professor, New England College**

Abstract: In "Walking," Thoreau wrote "The highest that we can attain to is not Knowledge, but Sympathy with Intelligence." This paper explores how Thoreau expressed such sympathy, rooted in his spiritual practice, in his scientific practice, which he increasingly turned to in later life. In doing so, I will also explore his criticisms of science, including the treatment of animals, as well as scientism and the myth of objectivity, even as he embraced rigorous study, with his dated records of wildflower blooming being used by current scientists to track global warming. The paper concludes by comparing his sympathetic science with the ancient Greek conception of logos, Goethe's "law of the leaf," Heidegger's meditative thinking, and Buber's I-Thou ontology, arguing that Thoreau, as a grounded transcendentalist, was a scientist among poets, a poet among scientists.

Bio: William Homestead is a twenty-year college teacher with a long association with the Ometeca Institute, a nonprofit devoted to the "third culture" integration of the sciences and humanities. His work with Ometeca—a word from the Nahuatl language of the Aztecs meaning "two into one"—along with his interdisciplinary degrees, study with a spiritual teacher, and experiences teaching at a large state university and a small liberal arts college, have fostered his holistic vision of education. In 2010, he was guest editor for a special edition of the Ometeca Journal on Educating for Ecological Sustainability. More recently, his essay, "The Language that All Things Speak: Thoreau and the Voice of Nature," was published in the 2014 anthology *Voice and Environmental Communication*. Homestead is currently working on two book-length projects, "Not Till We Are Lost: Teaching and Learning in the Age of Global Warming: Thoreau, Education, and Spiritual Transformation"; and "An Ecology of Communication: Response and Responsibility in an Age of Eco-crisis."

***The Divided Thoreau: Romantic Poet, or Seminal Scientist/Forest Ecologist?* David Gordon, PhD, Instructor in Philosophy and Ethics at Shippensburg University of Pennsylvania**

Abstract: Thoreau states in "Walking" that he wishes "to speak a word for nature, "as "there are enough champions of civilization." But if Thoreau wishes to speak for nature, what is the best way to do this? As a romantic poet, waxing emotional over the elixir effect a wilderness tonic has on his soul? Or as an

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objective scientist studying the interconnectedness of forest ecosystems in order to best demonstrate how to protect them? One impediment that the 21st-century reader of Thoreau faces is that we are much more scientific than people were in Thoreau's time, and as a result his poetic romanticism and mythic allusions lack the scientific credibility that his later writings on Forest Succession have. A modern reader more likely prefers a Darwinian analysis of nature than an approach which involves references to Pan, the Greek god of nature. The modern reader might prefer a scientific outlook and wish Thoreau had left out the emotional gushiness he feels for swamps, ponds, and the woods. On the other hand, some readers might feel something central would be missing if Thoreau erased his passionate, subjective approach to nature and merely saw it as a mechanism. To take a strictly scientific approach requires a duality which is not true to Thoreau's character. Thoreau is unwilling to adopt a scientific interpretation of matter which sees it as strictly dead or inert, an object devoid of life that is separate from him. Thoreau does not see nature as "other" but as a continuum of himself and all of biological life. So his subjectivity cannot be divorced from his investigation of nature. To investigate nature is to investigate himself. In order to speak for nature, Thoreau must dissolve the human/nature divide and view himself as part of an organic whole. So, while one might wish Thoreau acted in a way that was more aligned with our current scientific understanding of the world (as an analytic philosopher perhaps), Thoreau must remain both a romantic poet and a seminal forest ecologist in order to be a true voice for nature. Romanticism rejects science's attempt to dominate the natural world, and seeks to let nature be on its own terms. Thoreau's quest to develop a harmonious relationship with wilderness offers a corrective to a scientifically disengaged, technological approach to nature which sees it only as raw material for anthropocentric use. Thus, in order to be a voice for nature Thoreau needs to be both a romantic poet and a scientist, existing in "a sort of border life" between the wild and the domesticated, the human and non-human, the sciences and the humanities, in order to serve as a bridge between them.

Bio: David Gordon is an Instructor in Philosophy and Ethics at Shippensburg University of Pennsylvania. He holds a doctorate in Philosophy from Marquette University, a Master's degree in Environmental Philosophy from the University of Montana, a Master's degree in Theology from the University of Notre Dame, and a Bachelor's degree in Philosophy from Washington and Lee University in Virginia. He has been taught courses in philosophy, religion, ethics, and environmental ethics at eight different colleges and universities over the last 15 years. While at the University of Montana he wrote his Master's thesis on Emerson's concept of the "Forest Seer," and used the thought of Thoreau, John Muir, Arne Naess, and Val Plumwood to develop it. His dissertation examined the implications evolutionary theory has for metaphysics. Like Thoreau, he is interested in old growth forests and wilderness protection.

2:15–3:45 pm **Special Event: Concord Free Public Library Presentation**

Farewell open house with Leslie Wilson, Curator of the William Munroe Special Collections of the Concord Free Public Library

Description: An open house reception, with light refreshments, at the CFPL, providing Annual Gathering attendees an opportunity to say farewell to Leslie Wilson as she prepares to retire at the end of July.

Bio: Leslie Wilson has been the Curator of the William Munroe Special Collections at the Concord Free Public Library since 1996. She is a writer on local literary and historical topics.

4:00–5:30 pm **Presentations**

Sponsored by SUNY Geneseo, The Thoreau Society, and the Walden Woods Project

Reverse-Engineering Thoreau, Paul Schacht, Professor of English, SUNY Geneseo

Abstract: Digital Thoreau provides tools for understanding and discussing what makes Thoreau's works tick. In this session we'll look at some of these tools and how they're being used by educators, students, and general readers. Together, we'll brainstorm ideas for incorporating the tools into classrooms and reading groups, with a view toward sharing our ideas on Digital Thoreau's website. And we'll learn about a new initiative involving the manuscript of *Walden* at the Huntington Library.

Bio: Paul Schacht is Professor of English at SUNY Geneseo and director of Digital Thoreau, a collaborative initiative of SUNY Geneseo, The Thoreau Society, and The Walden Woods Project.

***Thoreau as Mythic Engineer*, Keith Badger, MST**

Abstract: This paper looks at the mythical Thoreau in contrast to the historical Thoreau, specifically through his transcendental musings found in *Walden* and "Walking," while positing his walking excursions as his chosen technology toward the engineering of his personal myth. Walking, and walking explicitly to the "west" or the "wild," as in Thoreau's metaphorical engineering, is contemplated as a significant panacea for our times, especially in regards to the adolescent culture where the absence of meaningful rites-of-passage are more the norm. To this end, *Walden* and "Walking" are presented as preeminent guides in need of being resurrected concerning 21st-century educational design and implementation.

Bio: Keith Badger grew up in Newton Center, Massachusetts, where an early involvement in the Scouting movement and the discovery of the works of Henry David Thoreau from neighboring Concord sealed his fate regarding a yearning for the wild. Upon his graduation from high school he did a quick year and a half of college before transferring into what he would always term FFU, or "Far Flung University." The next eight years found Keith living out of a backpack and tramping the globe. Six of those years were spent roaming deep into the wilderness strongholds of North America, walking the Appalachian Trail and discovering the backcountry of our country's National Parks and National Forests. Two years were spent long walking through Europe, Northern Africa, and the Middle East. He re-enrolled into the more sedentary and conventional pursuits of academia, receiving his BS in Environmental Biology and

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MST in Environmental Studies before discovering his passion for teaching what John Muir would call “The Gospel of Nature.” Keith taught at the secondary level for thirty years, working with Dennis Litky initially and followed by twenty-four years of teaching Environmental Science within a Waldorf secondary school. He has taught at the University level for 10 years, and he is a state-certified science teacher who continues to create and implement experiences that get youth connected to nature. His greatest aim has been in reconnecting youth to the natural world, and to forge a living relationship that will serve them in their journey of becoming a full human being.

Formal Elements: *Thoreau’s Textual Technologies*, Karah Mitchell, Graduate Teaching Fellow, University of North Carolina–Chapel Hill

Abstract: In my presentation, I will move through a range of Thoreau’s texts as I think about how we might better understand the relation between the different textual genres that he wrote within—especially poetry—and the natural forms that he spent so much time thinking about. Did textual form matter to Thoreau? How can attending to the relation between textual forms and natural forms help us to better understand how Thoreau worked within and engineered new genres of writing? Given that much scholarship on Thoreau has noted the difficulty of placing him as either a scientific or a literary writer, I wish to intervene in this conversation by dwelling more substantively on the connection between his textual forms (and the new forms he helped to engineer) and the natural objects he attempted to catalogue, understand, and indeed relate to. If Thoreau was an “engineer, scientist, and surveyor,” then how did these occupations transform the texts that he wrote, and in the process help him craft new literary forms? How did Thoreau engineer new genres of writing as he attended to natural phenomena? As I explore such questions, I will move through some of Thoreau’s texts using a multimedia presentation in which I attend to the sounds, sights, and smells that Thoreau encountered and investigate the relationship between natural phenomena and Thoreau’s different texts. Thus, just as Thoreau experimented with different written forms, I shall experiment with multimedia forms in my presentation and suggest the rich possibilities for multimedia scholarship when attending to the issue of genre in Thoreau’s different writings.

Bio: Karah Mitchell is currently a PhD candidate at UNC–Chapel Hill, where she primarily focuses on 19th-century American literature and, more specifically, the intersections between natural science and poetry/poetics during this period.

“Yankee in Canada,” *Cape Cod*, and *Thoreau’s Re-engineered America*, Jake McGinnis, PhD Student, University of Notre Dame

Abstract: By the 1850s, Thoreau understood engineering as one part of a larger process of engaging what we now call wicked problems, or difficulties that arise when the present way of doing things is no longer sufficient. These sorts of moments are, in Lauren Berlant’s words, impasses, or periods of time in which one must slow down, pay attention, and gather resources in order to chart new ways of moving forward. In this sense, writing becomes a means of engaging the world, and to read Thoreau’s essays as in some way “engineered” is to see a process of working through. In other words, an engineer’s sense of literature allowed Thoreau to address the vast, complicated problems that he encountered while moving about in the world. Specifically, this paper explores “A Yankee in Canada,” a largely understudied text remarkable for its moments of unsettling: in his encounters with French-Canadian culture and landscapes, Thoreau saw a radically different vision of life, and the tension that emerged between these two cultural backgrounds became a kind of intellectual problem, a challenge to an established sense of how (North) America might be. With this in mind, he began a years-long process of charting an alternate, non-Anglophone history of the continent, reading and studying extensively while working on what was in fact a fairly straightforward travel essay. Thoreau worked on the essay throughout 1851, lectured on the topic in 1852, and ultimately published only the first three chapters before an editorial dispute with George William Curtis. Thoreau himself seems to have regarded the essay as a kind of failure, but he returned to the ideas that emerged there, and likely the text itself, throughout the rest of his life, dogged his attempts to address the problem of his Canadian trip. At least one entire notebook of gleaned material on Canadian and North American history and geography thus made its way into the final chapter of *Cape Cod*, “Provincetown,” which details the long development of New France and muses on the contingency of history and Anglophone cultural identity to ultimately suggest the possibility of “leaving all America behind.” “Yankee in Canada” thus offered Thoreau an entirely new sense of living in the world and in time, challenging the Anglophone understanding of the “New” World. That is, in “Yankee in Canada” we can begin to press on what Thoreau saw as the trouble with the future of America—to leave all of America behind, in other words, is to realize that the continent’s cultural and ecological future is wildly uncertain and dramatically open to radical change.

Bio: Jake McGinnis is a PhD student in English at the University of Notre Dame and the managing editor of ISLE: Interdisciplinary Studies in Literature and Environment.

4:00–5:30 pm **Special Event: Workshop on Thoreau’s Surveying of Walden Pond**

Perspectives of Henry’s Pond in Winter: Surveying Procedures, Drafting Techniques, Tools and Tricks of Thoreau’s Trade, Kim Buchheit, at William Munroe Special Collections of the Concord Free Public Library

Abstract: Thoreau’s observations ebbed and flowed between scientific data collection, creative journaling, drawings and graphic depictions of his survey measurements as specifically recorded in his technical drawings. Fortunately for us, we have a treasure trove of Thoreau’s documents to unpack to fuel generations of technical studies of Henry’s work. Thoreau’s map/survey of Walden Pond (as published in 1854 in *Walden, or Life in the Woods*) and the various versions of the survey drafts held in the Concord Free Public Library are excellent examples of a sequence of documents that shed light on Henry’s complete process of data collection and communicating his results. His similar efforts to measure White Pond and to prepare a drawing confirm his methods and help to demystify some of the techniques that he used. Presenter Kimberly A. Buchheit will guide attendees through her research and discoveries based on original materials held in the Special Collection of the Concord Free Public Library and The Concord Museum. Ms. Buchheit has studied Thoreau’s drawings and has applied her knowledge of the surveying instruments and drafting tools of the period to create a program that will appeal to surveyors and non-surveyors. Ms. Buchheit’s research has revealed that some of the markings and guidelines on the original survey manuscripts

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for the Walden Pond map correspond with the size and shape of the drafting tools held by The Concord Museum. David Wood, Curator of Exhibition & Collections of The Concord Museum, will be a guest of honor in attendance. David will be offering a special look at some of The Concord Museum's collection of Thoreau's drafting tools as Ms. Buchheit explains their use. This session will be a journey that tracks Henry David Thoreau's footsteps while following clues contained in his notes, journals, sketches, and survey drawings.

Bio: Kimberly A. Buchheit, PSM, has been independently exploring the relevance of Henry D. Thoreau's surveying career since she initially joined the Thoreau Society over ten years ago. For the long term, she is attempting to analyze the purpose and significance of Thoreau's manuscript drawings in the context of his greater cultural impacts. Kim's goal is to enhance Thoreau's legacy by adding to the pool of knowledge on this topic. She hopes to inspire greater appreciation for Thoreau's impressive body of work and his proficiency in this technical field. Kim earned a BA Degree in Geography from SUNY Buffalo and specialized in Cartography (mapping). She began a career as a Land Surveyor in Florida in the early 1980s and has been the owner of Buchheit Associates, Inc., Surveyors & Mappers, a 100% woman-owned business since 1991. She is currently consulting on surveying and mapping projects that involve complex land-title issues and legal matters. As a licensed Continuing Education Provider for surveyors since 2008, Kim has presented workshops at local, state, and national conferences pertaining to boundary surveying, real property issues, historic topics, business management strategies, and custom-designed programs for professionals in surveying and related fields. Thoreau's survey career and related discussions are Kim's favorite subjects.

7:30–8:30 pm **Special Event: Musical Concert with violinist Helen Sherrah Davies, Thoreau Society 78th Anniversary**

Bio: After many years as a classical performer and educator in her native Britain, Cambridge-educated five-string violinist and composer Helen Sherrah-Davies relocated to Boston, and graduated from Berklee College of Music in 2008 (Summa Cum Laude) with the "most valuable player" award, winning praise for being "one of Berklee's most original voices." She then gained a Masters in Contemporary Improvisation from New England Conservatory and is now an Assistant Professor in the Harmony Department at Berklee. International credits include recording with Herbie Flowers (Sky/T Rex) in the UK, performing with Jon Lord (Deep Purple) in Switzerland, at the wedding of "Posh Spice" to David Beckham in Ireland, Montepulciano Opera Festival Orchestra in Italy, an International Music Festival in the West Bank Palestine in 2011, also teaching at Al Kamandjati in Ramallah. Stateside credits include performing and recording with Mimi Rabson's "Strings Theory Trio," singer songwriter Alan Williams' "Birdsong at Morning," and the Boston-based Jazz Composers Alliance. Summer 2012 saw her explore microtonal "notes between the notes" with monster guitarist Dave "Fuze" Fiuczynski's unique "Planet Microjam Institute" at the Jazz Festival in Genoa, Italy, and in 2016 with the Splash Point All Stars at Ronnie Scott's Jazz Club in London. Her debut recording as lead, "StarStuff," jazz-infected, synaesthetic inspired and trans-stylistic originals, was born in 2009: "A richly beautiful album. In a league-of-its-own brilliance" (Neal Richardson, Splash Point Music, UK).

About Steven Kirby: Guitarist, composer, educator Steven Kirby ("a guitarist of rippling technique and a poetic mind"- *Downbeat*) is known for performing exciting, melodic, lyrical and expressive jazz as well performing in other contemporary styles. He has appeared on multiple recordings, including three as a leader, "Point Of Balance" and "North Light" (Challenge Records)—and "Illuminations" (WCS records). "Illuminations" was a *Downbeat Magazine's* "Editors Pick" and was included on the Grammy Nominations long list in 4 categories. He has performed and/or recorded with many of today's most respected contemporary musicians including Chris Potter, Mike Manieri (Steps Ahead), Joe Lovano, Harvie S, Steve Hunt, Allan Holdsworth and others. He has toured in the U.S., Canada, Caribbean, Europe, China and Africa. Kirby's music has been played on over 100 radio stations in the US and internationally including features on NPR's "Here and Now", "Jazz with Bob Parlocha" and "Eric in the Evening". His jazz compositions have won awards in the International Songwriting Competition, the Billboard Song Contest and *Downbeat*. He is a graduate of Berklee College of Music and has a Masters degree in Jazz Composition and Arranging from University of Massachusetts (Amherst). Kirby has published articles in Guitar Player Magazine, Jazz Improv Magazine and has just completed a new book, *Jazz Guitar Strategies* (Berklee Press) slated for publication in early 2020. He is currently an Associate Professor (Harmony Dept.) at Berklee College of Music and teaches as Visiting Professor at Wellesley College. Selected Reviews: "Kirby's music manifests the truth that jazz is an art built on growth and renewal...an extraordinarily pleasing and diverse album" (All About Jazz). "Steven Kirby, guitarist of rippling technique and a poetic mind, has developed a modern jazz guitar style that bridges the angular lyricism of Pat Metheny and the painterly asceticism of Jim Hall". (*Downbeat Magazine*) "Meticulously played, elegantly producedKirby has a serious command of the guitar" (New England Performer)". deep beauty and spare, folkloric elegance while also an album that doesn't lose sight of Kirby's jazz roots and a penchant for more incendiary playing. Texturally he expands his palette with a larger group who collectively lift these deep yet eminently accessible compositions off the page to leap out of the speakers...Illuminations represents Kirby's biggest leap forward yet -..as a writer but, equally, as a guitarist who leans towards inimitable lyricism yet also possesses the chops to burn brightly as the music demands it." John Kelman (Music Journalist and noted author of multiple ECM records liner notes)

About Ed Lucie: Ed Lucie was born in Jamaica, Queens, NY. After seeing the Beatles on the Ed Sullivan Show, he immediately began guitar lessons but quickly discovered and switched to the electric bass guitar. He was mostly self-taught until entering Berklee College of Music, where he earned a Bachelor's Degree in Music. He began doing road gigs but returned to Boston to earn a Master's Degree in Jazz Studies from New England Conservatory. He was fortunate to study with Mirslav Vitous and Dave Holland. He soon relocated to LA where he served as chairman of the Bass Dep't at the LA Music Academy. He is currently living in Boston where he is a professor at Berklee College of Music. Ed is dedicated to the bass guitar (he does not double on upright) and seeing its acceptance into the jazz world. He has performed, recorded, travelled, and appeared with a wide variety of artists and situations including Buddy Rich, Stevie Wonder, Boston Pops, Warren Haynes and Gov't Mule, Glen Yarbrough, Pat Boone, Peter Bernstein, and TV sitcoms. Casey Schuerell, renowned drummer writes: "Ed Lucie is an outstanding musician. His bass playing reflects his deep passion for music. Accomplished in a wide range of styles, with a firm foundation in jazz, he is an excellent reader and a terrific improviser. When working with Ed, he contributes musically in unselfish ways, intuitively understanding the role he must play in order to make each musical experience successful."

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SATURDAY, JULY 13th

6:30 am **Great Meadows Walk**, Peter Alden

Description: We'll carpool from the Keyes Road Lot to walk an easy loop trail along the Concord River at the Great Meadows National Wildlife Refuge. Giant silver and red maples, and the rare river birch line the waters where Henry and his brother paddled toward New Hampshire. Listen for warbling vireos and marsh wrens. Enjoy a freshwater marsh and its wild flowers and wildlife while keeping your feet dry. Trail also enters a "revirginizing" white pine forest. Sneakers are fine, both circuits are kept clear; ticks and mosquitoes unlikely.

Bio: Peter Alden was born and attempted to grow up in Concord and became a birder early on and thought it cool that Henry was a hell of a birder himself. Having seen most of New England's birds by graduation from Concord-Carlisle R.H.S. he migrated to a new eco-planet where the Sonoran Desert met the Sierra Madres. From his University of Arizona base in Tucson he explored all of Mexico and ran the first series of over a dozen birding/culture tours from Baja to the Guatemala border. For 50 years he has scouted out, designed and led over 300 bird and wildlife land and air tours, safaris, adventure and luxury cruises, and private jet excursions to over 100 countries. These were with/for such entities as Mass. Audubon Soc., Lindblad Travel, National Geographic, Harvard museums, O.A.T., and Road Scholar. As an author he has 15 or so titles published with sales over 3 million. One classic was his "Finding Birds Around the World" in 1981 that triggered a world bird-listing craze. His 8-volume National Audubon Society Regional Field Guide series is the first portable color pocket guides with 1,000 species of plants & animals in each corner of the country. Peter also organizes total visible (and audible) biodiversity events. Every ten years (in 1998, 2009, and, hopefully, in 2019) he gathers hundreds of field biologists from a dozen states to conduct a bioblitz centered at Walden Pond to honor Harvard biologist Dr Edward O. Wilson and the memory of Henry Thoreau. 2,700 species have been noted in two days within 5 miles of Walden.

7:00–8:30 am **Memorial Walk at Walden Pond**, Corinne Smith

Abstract and Description: Begun in 1996 as a tribute to both Henry Thoreau and 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 7:00 am. Those needing rides should meet at the Keyes Street parking lot no later than 6:45 am.

Bio: Corinne H. Smith is an independent scholar and public speaker who first encountered Thoreau's "Civil Disobedience" and *Walden* as a high school student in the suburbs of Lancaster, Pennsylvania, in the 1970s. She is the author of *Westward I Go Free: Tracing Thoreau's Last Journey*, and *Thoreau for Kids: His Life and Ideas, With 21 Activities*. She works for The Thoreau Society at the Shop at Walden Pond and serves as an occasional docent at Thoreau Farm, his birthplace.

9:00–10:30 am **Business Meeting: Annual Membership meeting of the Thoreau Society.**

10:45–12:00 pm **Dana S. Brigham Memorial Keynote Panel Discussion**

Our keynote speaker, Henry Petroski, is unfortunately unable to be with us for the Annual Gathering, due to health issues. While wishing Henry a speedy recovery, we have replaced the Keynote Address with a panel discussion on "Nature, Technology, and the Connected Life," moderated by educator Jayne Gordon. Our distinguished panelists are Lawrence Buell (Powell M. Cabot Research Professor of American Literature, Harvard University emeritus), Rebecca Kneale Gould (Associate Professor of Environmental Studies, Middlebury College), Richard Higgins (Writer and editor and author of *Thoreau and the Language of Trees*), Robert Gross (Draper Professor of Early American History, University of Connecticut emeritus), and Robert Thorson (Professor of Geology, University of Connecticut).

Bios: Jayne Gordon has led classes and seminars on the Concord Authors for decades, and has directed five National Endowment for the Humanities workshops for teachers from across the country on both the American Revolution and Henry Thoreau. A resident of Concord for almost 50 years, she now lives in Damariscotta, Maine, and serves on the Thoreau Society Board of Directors.

Lawrence Buell is Harvard's Powell M. Cabot Professor of American Literature. He has taught and written on Transcendentalism for more than half a century. His books include *Literary Transcendentalism*, *The Environmental Imagination*, *Emerson*, and *American Transcendentalists: Essential Writings*. In 2007 he received the Modern Language Association's Jay Hubbell Award for lifetime achievement in American literature studies.

Rebecca Kneale Gould is a scholar of comparative religion and Associate Professor of Environmental Studies at Middlebury College, where she co-directs the focus "Religion, Philosophy and the Environment." She is the author of *At Home in Nature: Modern Homesteading and Spiritual Practice in America* (University of California Press, 2005) a study of back-to-the-land impulses in American culture from Thoreau and John Burroughs, to Helen and Scott Nearing, to contemporary homesteaders still experimenting with what it means to live "close to nature." Her research and teaching interests include not only a longstanding enthusiasm for Thoreau and his world, but also interest in the relationship between "nature writing" and race and an ongoing project that examines the complex dynamics of religiously-based environmental activism. She is the co-creator, with Phil Walker, of the 2012 documentary film *The Fire Inside: Place, Passion and the Primacy of Nature*, an exploration of spirituality and resilience in the face of climate change (<http://fireinsidefilm.com/>), which has been shown at numerous universities and interfaith gatherings. She is a proud graduate of Concord-Carlisle High School (class of 1981) and offers a deep bow of gratitude to the Concord Public School system.

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Richard Higgins is a writer, editor, and photographer in Concord. He's the author of *Thoreau and the Language of Trees* (University of California, 2017) and has written about Thoreau recently in *The Harvard Gazette*, *UU World*, *New England Quarterly* and *Harvard Divinity Bulletin*, which published his lecture at Harvard on Thoreau's religion, "Every Little Pine Needle." Higgins has exhibited his photographs of trees and is currently displaying them at the Walden Pond Visitor Center. He was a *Boston Globe* staff reporter for 20 years and has written for *The New York Times*, *Washington Post*, *Christian Century* and other publications. *American Scholar* will publish his article about Thoreau's attic garret in Concord this fall. Higgins is a graduate of Holy Cross College, Columbia Journalism School, and Harvard Divinity School.

Robert A. Gross is James L. and Shirley A. Draper Professor of Early American History Emeritus at the University of Connecticut. A native of Bridgeport, Connecticut, he specializes in the social and cultural history of the U.S., from the colonial era through the nineteenth century. His first book, *The Minutemen and Their World* (1976; 25th-anniversary edition, 2001), explored the coming and consequences of the American Revolution in the lives of the ordinary people of Concord, Massachusetts. It received the 1977 Bancroft Prize in American History. The sequel, *The Transcendentalists and Their World*, sets the works and lives of Ralph Waldo Emerson and Henry David Thoreau in the context of a changing Concord community. It will be published by Farrar, Straus & Giroux in 2020.

Robert M. Thorson is a lifetime member of the Thoreau Society. A Professor of Geology at the University of Connecticut, he juggles teaching, scholarship, and service within the Department of Geosciences and the Honors Program. Originally an Alaskan field geologist, he gradually metamorphosed into a New England professor, author, speaker, journalist, and consultant. His walk to work passes through pine woods, above a pond, and across two streams. The last three of his seven books involve Thoreau Studies: *The Guide to Walden Pond* was published in March 2018 by Houghton Mifflin Harcourt. *The Boatman: Henry David Thoreau's River Years* (2017, new edition 2019), and *Walden's Shore: Henry David Thoreau and Nineteenth Century Science* (2014) were published Harvard University Press. Additional Thoreau publications include the invited essays "Physical Science" in *Thoreau in Context* (Cambridge, 2017); "The Maine Woods Rhomboid" in *Rediscovering the Maine Woods* (UMass, forthcoming, Kucich); and articles for the Thoreau Society Bulletin. He is a reviewer and frequent speaker for The Thoreau Society, and a collaborator with the Walden Woods Project. Visiting scholarly appointments include Harvard University (American Studies), Universidad Tecnica de Santa Maria, Valparaiso, Chile (Civil Engineering), Dartmouth College (Geography) and Yale University (History). He's an elected member of the American Antiquarian Association and an elected fellow of the Geological Society of America.

1:15–2:15 pm **Thoreau Prize**

Deborah Cramer will honor Mary Oliver, 2019 Thoreau Prize Winner

Description: The Henry David Thoreau Prize for Literary Excellence in Nature Writing was established in 2010 by nature writer Dale Peterson to honor and promote nature writing and writers. Although Henry David Thoreau is famous as the man who sought simplicity by living for a few seasons in a tiny cabin at the edge of Walden Pond, he did not intend to live as a hermit, disconnected from all contact with other people. Rather, he hoped to live "deliberately," as he wrote, "to front only the essential facts of life, and see if I could not learn what it had to teach..." We remember him for that bold gesture—placing himself unusually and uncomfortably close to nature. We also remember him for his ideas, his stature as a thinker and a visionary. As well, we remember him as an activist, the man who embodied a belief in moral action through non-violent resistance. And, finally, we remember him because of his own literary excellence. He was a writer who understood words, who cared about language, and who had a keen ability to move others through skilled and original manipulations of language. Thoreau once declared: "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." The task of the Thoreau Prize committee can be summarized very simply. It is to find, among a wealth of contemporary nature writers in English from all genres—poetry, prose, fiction—those few men and women who also, and with a comparable intensity, *wish to speak for nature, for absolute freedom and wildness*, who most fully embody in their lives and work the spirit of Henry David Thoreau. The Prize, sponsored by The Thoreau Society, Inc., and awarded annually, includes two thousand five hundred dollars and a commemorative gift.

Bio: Deborah Cramer lives with her family at the edge of a salt marsh in Gloucester, Massachusetts, where each year she awaits the arrival of horseshoe crabs and alewives in tidal creeks, and the passage of migrating sandpipers and herons. She writes about science, nature, and the environment, and is a visiting scholar at MIT's Environmental Solutions Initiative. Cramer has written three books: *Great Waters: An Atlantic Passage*; *Smithsonian Ocean: Our Water Our World*; and *The Narrow Edge: A Tiny Bird, an Ancient Crab, and an Epic Journey*. She has lectured about her writing and the sea on both sides of the Atlantic, at science and maritime museums, environmental and teachers' organizations, and undergraduate and graduate schools in oceanography and journalism. Her writing has most recently appeared in *Audubon*, *BBC Wildlife*, the *Boston Globe* and on the op-ed page of the *New York Times*. *The Narrow Edge* received the 2016 Reed Award for Environmental Writing from the Southern Environmental Law Center.

2:30–3:45 pm **Thoreau Poetry Project**

A Gathering of Poets on Henry David Thoreau: From Louisa May Alcott to Mary Oliver—Celebrating a Life of Contemplative Inspiration, David Leff, 2019 Marjorie Harding Memorial Fellowship Awardee

Description: Join in a discussion, conversation, and reading of poets who have been moved to verse by Thoreau's life and work. Bring a favorite poem about Thoreau to read (your own or someone else's) and add to the many voices he's inspired. This session is a discussion, conversation, and reading of poets who have been moved to write about Henry David Thoreau. Perhaps no other individual has generated so many poems about him by such a variety of authors. From Louisa May Alcott's "Thoreau's Flute" to Ian Marshall's "Walden by Haiku" and beyond, poets have put their understanding of the life,

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philosophy, and inspiring words of Henry David Thoreau into poetry. What does this tell us about the meaning of Thoreau's work and our aspirations for a better world? We'll talk about why Thoreau moves poets and non-poets to write poetry about him. I will read some of the poems and ask audience members to read others. We will discuss the poems as we read them. We will also talk about whether there is interest in an anthology of Thoreau poems, which I hope to pursue. The poems are by famous figures such as Mary Oliver and Edmund Wilson and by writers that are obscure. They range from rhymed metrical work to free verse, from sensual experiences of nature to philosophical musings. There are haiku and even a limerick. Some are in published books, newspapers, and magazines; others are in typescript or handwritten. This program will be both instructive and fun. Bring a favorite Thoreau poem to read (yours or someone else's, but no more than a page long) since we will make time to share a few poems not scheduled as part of the program.

Bio: David K. Leff is an award-winning essayist, Pushcart Prize–nominated poet and former deputy commissioner of the Connecticut Department of Environmental Protection. He is the author of six nonfiction books, three volumes of poetry, and two novels in verse. His 2016 travel adventure, *Canoeing Maine's Legendary Allagash: Thoreau, Romance and Survival of the Wild* (Homebound Publications) won a silver medal in the Nautilus Book Awards for memoir and a silver medal in the Independent Publisher Book Awards for regional nonfiction. Another Thoreau-oriented book, *Deep Travel: In Thoreau's Wake on the Concord and Merrimack* was published in 2009 (U. of Iowa Press). Recently released is *The Breach: Voices Haunting a New England Mill Town*, a novel in verse whose story of betrayal and redemption is told in the voices of common objects, from a milling machine on the factory floor to the church steeple clock. David is the poet laureate of his home town of Canton, Connecticut, where he also serves as deputy town historian and town-meeting moderator. He had a twenty-six-year career as a volunteer firefighter. In 2016–2017, the National Park Service appointed him poet-in-residence for the New England National Scenic Trail (NET). In 2018 he was given the lifetime honor of New England Beat Poet Laureate by the National Beat Poetry Foundation, Inc. David has given nature poetry workshops at the famed Sunken Garden Poetry Festival, the Mark Twain House, the Emily Dickinson Museum, and elsewhere. David's journals, correspondence, and other papers are archived at the University of Massachusetts Libraries in Amherst. His work is available at www.davidkleff.com

4:00–5:30 pm **Presentations**

Panel Sponsored by The Association for the Study of Literature and Environment (ASLE)

***Engineering for the Planet Engineering the Self in Walden and Walden Two*, Michelle Neely, Assistant Professor of English, Connecticut College**

Abstract: This paper will explore the interplay between Henry David Thoreau's *Walden* (1854) and B.F. Skinner's *Walden Two* (1948). Specifically, I will examine the visions of community that become available for Thoreau and Skinner if the self is, in a sense, re-engineered—if the appetites, the engines of our behavior, are managed differently. Ultimately, this paper argues that the examples of *Walden* and *Walden Two* suggest that we should take frugality and anti-consumerism more seriously as environmental paradigms capable of fostering more just and ecological forms of community—human and multispecies.

Bio: Michelle Neely is Assistant Professor of English at Connecticut College, and a past Andrew W. Mellon Postdoctoral Fellow at the University of Toronto. Her scholarship has appeared in *American Literature*, *The Concord Saunterer*, and *Thoreau in Context* (Cambridge University Press, 2017). She is currently finishing a book project, tentatively entitled *Against Sustainability: The Unlikely Environmentalisms of 19th-Century American Literature*, which explores environmental paradigms emergent in the 19th-century in the context of nineteenth- and twenty-first-century struggles for social and ecological justice.

***Thoreau Alone Again*, Mark Noble, Associate Professor, Georgia State University**

Abstract: This paper describes the strange bond linking solitude to sensation in Thoreau's writing. As readers, we've long documented Thoreau's several arguments for rebuking the economies governing social life. Some of us have developed a healthy distrust for the calculations of rugged self-sufficiency that permeate the *Journal* and dominate the opening of *Walden*. Many of us return for the moments in which strange modes of relation and stunning feats of perception strike like fire in Thoreau's prose. This essay follows passages that explicitly link excited states to detachment from the requirements of sociability. In a particularly ardent sequence of *Journal* entries spanning the spring and summer of 1851, and in a competing sequence from the winter of 1855, Thoreau sketches a model of exhilarated, erotic attention with objects, as if without subjectivity, and necessarily without the discursive requirements, identities, and shared epistemologies required for social relations. In these *Journal* moments, solitude redistributes sentience throughout the body, rethinks the self as a function of its material attachments, and (if we're lucky) glimpses the system of relations on which we depend and from which piquancy in experience flows. Solitude refocuses attention, according to Thoreau, on what inheres between self and world. He even dares to propose, in the *Journal* and in *A Week*, that only thinking alone could eliminate the very ground of loneliness and become the cornerstone of friendship. I also wonder whether Thoreau's live-wire link between solitary exhilaration and asocial intransigence squares with the ongoing struggle to account for the material costs of social relations witnessed in the *Journal*, witnessed again in his political writing, and faced by today's readers at a planetary scale. I find he sometimes anticipates a contest between the thrills of thinking ontologically, radically, about our material attachments and, on the other hand, the material historical requirement that we think together about them.

Bio: Mark Noble is Associate Professor of English at Georgia State University. He is the author of *American Poetic Materialism from Whitman to Stevens* (Cambridge, 2015) and his essays have appeared in *American Literature*, *J19*, *Nineteenth-Century Literature*, *LARB*, and *American Impersonal: Essays with Sharon Cameron* (Bloomsbury, 2014). He is currently at work on a study of ontology and politics in Henry David Thoreau's *Journal*.

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Thoreau's Eco-Erotics, Cristin Ellis, Associate Professor of English, University of Mississippi

Abstract: Thoreau's apparently lifelong celibacy and fastidious insistence upon bodily chastity have often been read as screens for his latent homosexuality. But while this reading of Thoreau's sexuality is enlightening and persuasive in several respects, its portrait of Thoreau as repressed ascetic entails downplaying passages in which he attests to a rich, if unconventional, erotic life grounded in the intense sensual and spiritual pleasures he professes deriving from his relationship with the natural world (e.g., "This is a delicious evening, when the whole body is one sense, and imbibes delight through every pore"). This paper will explore the erotic dimensions of Thoreau's naturalism. It will ask how the nonhuman orientation of his most intensely sensuous experiences challenge us to expand the terms by which we conduct the history of sexuality, and may afford new approaches within environmental ethics.

Bio: Cristin Ellis is Associate Professor of English at the University of Mississippi. She is the author of *Antebellum Posthuman: Race and Materiality in the Mid-Nineteenth Century* (Fordham, 2018) and is currently working on projects relating to Thoreau's theory of vegetal sexuality, his relation to nineteenth-century technologies of animation, and his Indian Books.

Thoreau's Philosophy of Description, Dominic Mastroianni, Associate Professor of English, Clemson University

Abstract: This paper attends to Thoreau's efforts in the Journal to work out a philosophy of description. Thoreau's meticulous attention to natural phenomena is commonly viewed as an alternative to human relationships, and indeed his writings amply support this view. My contribution to the panel aims to think with Sharon Cameron's *Writing Nature* (1985), the most rigorous and bracing reading of the Journal. Cameron views the Journal as a deeply philosophical, generically hybrid investigation driven by the wish to banish human beings from its account of nature. I explore some of Thoreau's meditations on the complexities of description, especially passages Cameron excerpts to demonstrate what she takes to be his method of articulating a relation to nature "unmediated by a social context." Adopting Cameron's practice of considering excerpted journal passages in relation to the entries in which they originated, I suggest that Thoreau's thinking about the challenges of generating a pertinent description of any natural phenomenon is closely allied to his understanding of human sociality, and friendship in particular.

Bio: Dominic Mastroianni is Associate Professor of English at Clemson University, and the author of *Politics and Skepticism in Antebellum American Literature* (Cambridge 2014). A recipient of the Cohen Prize in Melville studies, his essays appear in *The New Melville Studies* (Cambridge 2019), *The Norton Critical Edition of Pierre*, *Studies in American Fiction*, and elsewhere. He is currently writing a book about wonder and philosophy in Thoreau and Emerson.

Respondent, Rochelle Johnson, PhD, Professor of English & Environmental Studies, College of Idaho

Bio: Rochelle L. Johnson teaches American literature and the environmental humanities. She has published on Emerson, Thoreau, and their contemporary in natural history, Susan Fenimore Cooper.

Geraniums & Gentians: The Herbariums of Emily Dickinson & Henry David Thoreau, Ann Beebe, PhD, Associate Professor of English, University of Texas at Tyler

Abstract: The 19th-century fascination with scientific discovery encouraged a generation of Americans to conduct their own field studies. Botanizing through the compilation of a herbarium ("a collection of dried plants systematically arranged," OED) became the pastime of educated men and women. Henry David Thoreau (1817–1862) started his herbarium in 1850 in Concord, Massachusetts, and eventually acquired a collection of about 900 specimens, while Emily Dickinson (1830–1886) gathered her specimens in Amherst, Massachusetts, from ages nine to sixteen. Both of their herbariums are now preserved in the Harvard University collections. While a full comparison of the influence of their herbariums on their literary imaginations demands a full monograph, this essay will narrow its scope to two specimens: *geraniaceae maculatum* (wild, spotted, or wood geranium) and *gentianopsis crinita* (greater fringed gentian). Both of these specimens can be found in the herbariums of these authors (see Thoreau's Box 3, folder 6, and Box 11, folder 4; and Dickinson's seq. 18 and seq. 24). This essay will explore how the scientific study of these botanical specimens inspired their writings. Where does the geranium and gentian appear in the journals, published writings, letters, and poems of the two authors? How did an appreciation of botany shape the writers' use of these flowers as characters and symbols? This paper will attempt to expand an understanding of Thoreau as a botanist by comparing his herbarium entries on the geranium and gentian and subsequent writings on those flowers to those produced by his fellow amateur scientist and author, Emily Dickinson.

Bio: Ann Beebe is an Associate Professor and Director of Undergraduate Studies in English at the University of Texas at Tyler. Her publications have examined the works Aphra Behn, Phillis Wheatley, Catharine Maria Sedgwick, Emily Dickinson, Asher Brown Durand, Frederick Douglass, Henry David Thoreau, Ralph Waldo Emerson, and E. D. E. N. Southworth. Her articles have appeared in *Washington History*; *Teaching American Literature: Theory & Practice*; *Women's Studies*; *Nineteenth-Century Prose*; *Religion and the Arts*; and various essay collections.

How Art Technology Inspires Life: Thoreau Reacts to Painted Panoramas, Corinne Smith

Abstract: Panorama performances—the moving pictures of their day—were popular with 19th-century audiences. These rolls of painted canvas were unfurled to simulate travel through a landscape or along the course of a river. Music and narration accompanied the pictures. Henry Thoreau saw several of these performances in Boston. Two of them inspired him to make river trips of his own. References to a third panorama show up in two of his most

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famous essays. How did these works of art inspire Thoreau? And how did they impact not only his writing, but his life? In this session, we will learn more about the underlying motivations for several of his travels beyond New England.

Bio: Corinne H. Smith is an independent scholar and public speaker who first encountered Thoreau, “Civil Disobedience” and *Walden* as a high school student in the suburbs of Lancaster, Pennsylvania, in the 1970s. She is the author of *Westward I Go Free: Tracing Thoreau’s Last Journey*, and *Henry David Thoreau for Kids: His Life and Ideas, With 21 Activities*. She works for The Thoreau Society at the Shop at Walden Pond and serves as an occasional docent at Thoreau Farm, his birthplace.

“Some Incidents Greatly Exaggerated”: Mabel Loomis Todd’s Pebble Painted by Sophia of the Cabin at Walden (or Not), Mary Jo Downey, PhD, English and Literature instructor, SUNY Delhi

Abstract: In the 1958 Thoreau Society pamphlet, “The Thoreau Family Two Generations Ago,” Mabel Loomis Todd (1856–1932) reminisces about her memories of Concord and the Thoreau family. One could read the entire pamphlet as an expression of her aspiration to significance because of association with Concord and the Thoreaus over several generations of the Wilder–Loomis families. Among the Thoreau-related objects Todd says she possesses are some pencils (“For years I could not persuade myself to use them,” she says), first editions of Emerson’s works presented to her by Sophia at the very end of her life, and a pebble painted by Sophia depicting Henry’s cabin at Walden Pond. These memories appear in a longer unpublished autobiographical manuscript that, after Todd’s death, her daughter, Millicent Todd Bingham, edited for publication in the pamphlet. Of the painted stone, Bingham wrote to Walter Harding during the correspondence preliminary to the publication of the pamphlet, that it would someday be in the museum she planned of her mother’s memorabilia. For the objective viewer removed from the sentiments of owning such an object, the problem with Loomis’ pebble is that its painted image does not correlate with the cabin we see on the title page of *Walden*, an engraving based on a drawing by Sophia. Bingham could write at the top of her mother’s autobiographical manuscript, “Note: some incidents greatly exaggerated,” but to Todd herself, it represented her truth in the way she wished it to be expressed. In this presentation, I will explore how this pebble was, to Mabel Loomis Todd, another example of this truth. Images of the cabin at Walden have been mediated by various technical means (e.g., the engraving on the title page of *Walden*, by romanticization (such as May Alcott’s depiction in “Concord Sketches”), or by sheer desire, as with the painted stone that is the subject of this presentation.

Bio: Presently living in upstate New York, Mary Jo Downey is an English and literature instructor at SUNY Delhi.

Thoreau’s smallest scale drawing: maps in the late Journal, Dennis Nason

Abstract: Thoreau’s small marginal sketches are scattered throughout his journal. On November 16th, 1860, he drew a small map, tucked into the seams of his next-to-last journal notebook, 1 inch wide and 1.5 inches high. The map appears to be something like random grouse scratches when viewed in the photocopy images available for viewing online at the UCSB webpage of manuscript image files (ms. notebook 32). The existence of this map has been documented just once, and then only in the manuscript transcripts themselves, and not elsewhere, as follows: page 315, “drawing of map in the bottom left corner in pencil.” The locality of this map has not been identified until now. It turns out to be an inset detail from a larger autographed manuscript map, on high-quality tracing paper, which is loosely slipped in the back of the same notebook 32. I identified this larger map 4 years ago, at the Annual Gathering in July 2015, and reported it to be a detailed depiction of Inches Wood, in Boxborough. The Inches Wood map and the marginal smallest of maps turn out to be accurate representations of the land. Thoreau was exploring, in this case, the distribution of oaks at Inches Wood and, in the inset map, a small, scattered remnant stand of chestnuts, just NW of the oak groves in Boxborough. At first look, the drawing of these maps seems schematic, but there is a demonstrable level of sophistication in his quick surveying technique that allowed him to make an accurate scale drawing without the time-consuming procedures necessary for the formal, legally mandated property surveys he was commissioned to prepare by his Concord neighbors. After inspecting the Inches Wood map at the Morgan Library last summer, I wished to explore Thoreau’s motives and methods that were at play in 1860, in comparison with the other known maps he sketched or traced. Most of these maps were references for his travels (Minnesota) or a kind of armchair travel, in readings about aboriginal Americans. A second category of maps reflects an interest in documenting locations of trees, structures, or landscape features. This cartographic process of measuring and scaling, together with his penchant for naming places, create an embodied sense of being on the land. Consider how well his maps are constructed: the orchard of his backyard, chestnuts on the inset detail map, and the traced base for superimposing geospatial data for the limits of the oak woods. The oak woods are depicted with an apparent accuracy, like his Walden shoreline. His probable method for fixing the edge of the wood: scaling a known height, viewing the oaks with a pocket compass, and adapting his knowledge of how to determine the height of clouds.

Bio: Dennis is a mountaineer, amateur botanist, acoustical engineer, and budding expert on Thoreau’s cartographic and surveying legacy. He was born, raised, and resides in Seattle, schooled in geophysics at MIT, and was an early adopter, in 1971, of global warming awareness. His first encounter with Thoreau was not in high school English class, but out on weekly training rides for bicycle road racing, passing by Walden Pond over 100 times. Years later, the hook was set (1994) while talking with Anne McGrath at her desk in the Thoreau Lyceum, which led to “Huckleberries” and from there back to Walden (book and pond). He has presented talks at the Annual Gathering for 7 years running, and is preparing to publish his transcription (with copious notes) of Thoreau’s 139-page manuscript, “Field Notes of Surveys.” He has been happily a Thoreauvian abroad, at symposia in Lyon, France (October, 2017) and Gothenburg, Sweden (May, 2018).

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7:30 pm **Book-Signing**

The Telegraph in Action!

Description: A basic radiotelegraph station with manual typewriter and telegraph key will be on display that visitors could set up at home and use to send and receive radiograms after passing the FCC “Technician” amateur radio license. Well wishes, sent previously by radiogram, will be delivered to The Thoreau Society.

Bio: James Wades is currently employed as Manager of Electrical Engineering at Pintsch Tiefenbach, US. He specializes in the design, manufacture, evaluation and verification of vital signal, communications and automation systems for the rail and transit industries. He serves on the American Railway Engineering and Maintenance-of-way Association standards committees and has also been quite active in rail and port security issues, having represented CSX Transportation on the Lake Michigan Port Security Committee during which time he chaired the counter-terrorism exercise design committee and security sensitive information management subcommittee. Mr. Wades maintained a Michigan State Police Professional Emergency Manager certification from 1993 until 2008, when he moved to Illinois for his present employer. He has worked closely with local, state and Federal agencies in a variety of capacities related to both telecommunications and emergency management. In his spare time, he serves as International President of the Morse Telegraph Club (MTC), a non-profit historical and educational association of retired railroad and commercial telegraph operators, former telegraph industry employees and others with an interest in the history of telegraphy and telecommunications. MTC chapters throughout the United States and Canada are active designing and building historically correct telegraph exhibits for public museums, presenting talks on the history of telegraphy and telecommunications, and demonstrating telegraphy at historical events throughout North America.

Mr. Wades has also been active in the motion picture industry as a technical advisor in the area of set design. Some examples of recent projects include Spielberg’s “Lincoln” and Disney’s Lone Ranger. He was also involved in the early development of “Polar Express,” and has served as an advisor to a variety of other projects. Mr. Wades has held both FCC Amateur and Commercial Radio Operators licenses since 1974 and has served the Amateur Radio community in a variety of volunteer positions. He currently serves on the Board of Directors of Radio Relay International, a nonprofit public benefit corporation dedicated to the development and maintenance of an International disaster communications infrastructure.

Bio: Frederick Beihold began life among the farms of the Indiana countryside where you could see the Milky Way on a clear night. An uncle who had worked for the Civil Aeronautics Authority (later FAA) sending weather reports via radiotelegraph from a remote island in Alaska loaned him a Collins radio receiver when he was 12. About that same time his granddad from Maine gave him a copy of *The Maine Woods* for Christmas. The ham radio license test was passed at age 16 and now he has written or contributed to several technical papers, is the manager at Black Oak Shop, LLC, and does contracting work for microwave tests, living in Massachusetts with his Welsh Terrier and friends. He holds the degrees of B.A. (Philosophy, 1975) Trinity College, Deerfield, IL, and M.Sc. (Fields and Waves, 2008), Northeastern University, Boston, MA.

9:00 pm **Music Circle**

Join Jeff Hinich, Corinne Hosfeld Smith, Deborah Medenbach, and others for our song circle of Music. Bring any musical instruments, including drums and guitars that you may have, and bring your voices as together we celebrate the Annual Gathering in 2019!

Sunday

SUNDAY, JULY 14th

7:30–10:00 am **Special Event**

Canoeing with Connection: Insights from Paddlers Past and Present, Deborah Medenbach

Abstract: “There is a continuity of inspiration that this body of water evokes in those who ply its gentle currents.” Enjoy a quiet early-morning paddle along the Sudbury and Concord Rivers with occasional breaks for stories the waters have inspired.

Bio: Deborah Medenbach is a writer and avid outdoor enthusiast who has led canoe trips for the Thoreau Society’s Annual Gatherings for a dozen years. She is founder of the Riverport Women’s Sailing Conference at the Hudson River Maritime Museum in Kingston, NY, and has served as an Adventure Sail skipper in Boston and a Women on the Water skipper in NY. She is a competitive racing sailor, and lives with her husband and an underperforming mouser on a farm in upstate NY.

10:00 am–12:00 pm **Special Event**

Field Trip: Inspirational Morning Saunter at Thoreau Farm, Corinne Smith

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

Bio: Corinne H. Smith is an independent scholar and public speaker who first encountered Thoreau’s “Civil Disobedience” and *Walden* as a high school student in the suburbs of Lancaster, Pennsylvania, in the 1970s. She is the author of *Westward I Go Free: Tracing Thoreau’s Last Journey*, and *Thoreau for Kids: His Life and Ideas, With 21 Activities*. She works for The Thoreau Society at the Shop at Walden Pond and serves as an occasional docent at Thoreau Farm, his birthplace.

10:00 am **Sunday Sermon**

Transcendentalist Friendships, Rev. Dr. Jim Sherblom, Unitarian Universalist minister

Abstract: Because the American transcendentalists wrote so much about self-culture and self-reliance there is a tendency to think of them as independent, unconnected, intellectual beings. But the community that emerged in Concord, Massachusetts, in the 1830s, 1840s, and 1850s depended largely upon a network of friends and fellow thinkers. Henry David Thoreau would not have become the audacious philosopher and naturalist that he became without this deeply connected life and ongoing intellectual dialogue. Many of the ideas we most associate with Thoreau appeared also in the journals of Ralph Waldo Emerson, Margaret Fuller, Bronson Alcott, and Elizabeth Hoar. They were a community of radical thinkers, each with their own distinctive gifts and orientation to life, but it was their love and friendship over decades that transformed them into the heroic American Transcendentalists. This sermon will explore how that love and friendship enabled them each to find their highest and truest authentic selves, and what lessons we can learn as contemporary American transcendentalists about the importance of love and friendship in our own intellectual lives and in seeking our own highest and truest selves. This worship service at First Parish in Concord is co-sponsored by the First Parish Transcendentalist Council seeking through experiences of music, meditation, and the spoken word to find transcendental meaning for our lives.

Bio: Reverend Doctor Jim Sherblom is a transcendentalist, author, mystic, theologian, entrepreneur, investor, company creator, venture capitalist, spiritual seeker, and laughing buddha. Jim holds a BA from Yale in history, an MBA from Harvard, and Master of Divinity and Doctor of Ministry degrees from Andover Newton Theological School. He lives a transcendental existence in Concord, Massachusetts, with his wife of forty years, Loretta. His favorite and most frequent deep spiritual practice consists of walking meditation in Walden Woods or around Walden Pond. He invites interested parties to come walking with him.

10:15–11:15 am **Presentations**

Thoreau in Minnesota: An assessment of the life of the naturalist as field ornithologist, Gordon Andersson, MS

Abstract: Thoreau spent the month of June 1861 in the area of present-day Mpls/StPaul MN. This period marked the last significant time he spent outdoors studying nature. It provides an opportunity to assess his proficiency as an ornithologist with the accumulated study and experience of a lifetime. This presentation is based on a paper, “HDT Thoreau and the Birds of MN,” published in the MN Ornithologists Union journal, *The Loon*, in 2017. A study of Thoreau’s “Notes on the Journey West” was supplemented with research in his journals on many individual bird species. It was necessary to also examine the early nomenclature of birds to determine today’s reference names of species. The availability of identification resource materials and HDT’s familiarity with same are important in judging his proficiency as a field naturalist. This required examining the publications of J.J. Audubon, A. Wilson, and J. Bachman, the founders of American ornithology of the early- and mid-19th century. Thoreau’s knowledge of certain birds of Maine was severely judged by F.H. Ekstorm in 1906, based on his visits to the Maine Woods in 1850s. Her statements about deficiencies in his “bird list” will be addressed. In Minnesota as in Maine, Thoreau was very limited by lack of effective optics and adequate identification materials—both text and graphic. Because he had never been “west” and had never been on (what was) the prairie, he did not know the grassland species. But with his descriptions and measurements, these records too can be assigned to species level. Finally, a comparison is made of the birds he heard and/or saw, with the birds that were present in the 1860s in the summer habitats of the Minneapolis/St. Paul area. Apart from natural history, HDT’s goal in Minnesota was also the study the human history of the region and he spent many hours reading these histories. As demonstrated by the long lists of plant species to genus and species in “Notes,” and the use of his plant press, field botany occupied more of his time than bird observation. However, the review concludes that he was a very careful scientist in his study of birds. This is manifest too in his lifelong search for the true identity of two bird species. In this he was confounded by his own visual and auditory observations unrecorded by others at the time. He was diligent to “follow the science” but natural variation, both in song and in egg appearance, also made it difficult for definitive species identification. These too were not yet fully documented in his time. I will provide images of birds whose identification has been questioned and of birds that he could not identify, for illustration.

Sunday

Bio: Gordon Andersson has loved nature and gone outside at any opportunity since childhood in Africa. His interest in birds began as a boy in Africa when a Dutch amateur ornithologist taught him and his brother how to prepare a study skin of a bird for museum collection. It was a weaver bird. As an adult he took up bird photography and has been published in several bird/conservation magazines & calendars. Now he practices nature therapy, often with a camera and lens, and spends a lot of time and money supporting conservation organizations of different scale and purpose. He identifies with HDT's need to be outdoors observing nature, and his treatment of all plants and animals with curiosity and respect and an essential common identity. He also loves his bold commentary on his own species behaviors. He has a MS in Ecology and Behavioral Biology from the U of MN.

***Searching for Thoreau: Exploring Technology to Disseminate a Nature-Based Ethos*, Beverly Salas, M.Ed., National Writing Project Consultant**

Abstract: What is the relevance of Thoreau's writing, his philosophy, in the Information Age? How can we disseminate Thoreau's earth-centric ethos? How do we fit this ideology into existing technological structures? Through blogging, glogging, posting, and tweeting, we can connect to social media, and thereby the digitally "connected" populace, to promulgate a "less-is-more" lifestyle. Your choice: insta-messaging or deeper repose. The digital world awaits. In this workshop participants will: explore the benefits of social media for reaching a broad audience; organize thoughts and images through "ekphrasis" to express Thoreauvian ideals; employ technology to advance a new/old value system; design and build their own "soapbox" using one or more 21st-century media to connect friends, family, and community to a 19th-century ethos. "Most of the luxuries and many of the so-called comforts of life are not only indispensable, but positive hindrances to the elevation of mankind."—HDT. Instead of consuming *stuff* it has become imperative that humans produce and disseminate sound ideas, including the ideology that we are all connected: nature, humans, cosmos. According to Michael Pollan in his book *How to Change Your Mind*, we must develop a "unitive consciousness." Everything is interaction and reciprocal. He believes that "We can't afford to wait for evolution unfolding at its normal pace..." Bill McKibben writes, in *Thoreau Suggests You Put down Your Smart Phone*, that "We've been suckled since birth on an endless elaboration of consumer fantasies...and we keep that spell alive every time we turn on the radio, or the television, or the Internet." Yet without this world-wide communication, most of us wouldn't know what we know about earth's current climate crisis, and we wouldn't feel a kindred spirit with so many people across the globe. We need technology to convey to the citizens of the world what the Intergovernmental Panel on Climate Change recently reported: the planet's dire, critical situation. The consequences of a warming world are no longer theoretical. They are here; they are not going away. They will only get worse unless we embrace this technology to advance an earth-centric value system. Our best hope, and the lowest hanging fruit, is to *engineer* this paradigm shift through technology, to connect and create a critical mass, a world movement of citizens who want to push forward into a planet-wide community where we are all stakeholders acknowledging and saving what is precious.

Bio: Beverly Salas, M.Ed.: Curriculum and Instruction, University of MD - Educator, environmental activist, nature investigator, producer. Ms. Salas has been an instructor of a wide range of topics including literature and language arts, climate change, ozone depletion, leadership, dance, speech, and high school volleyball. While teaching American Literature she focused on the Transcendentalists, where she shared Thoreau and Emerson's love of the natural world through their writing and by taking her students outside and by bringing the outside inside. A National Writing Project Fellow, Ms. Salas is now a National Writing Project Consultant. As founding Co-Director of the Climate Change Learning and Information Center, she wrote reports, developed educational materials, and taught workshops for the EPA, as well as for various national and international government entities, including the National League of Cities (NLC) and the International City Managers Association. As NLC's Education Program Associate at the Leadership Training Institute, she co-produced and managed more than 75 technical, legislative, and issue-oriented seminars. Working with the Association of Engineers, Ms. Salas co-facilitated two-day workshops on "Title VI of the Clean Air Act: Stratospheric Ozone Depletion." Now residing in Albuquerque, NM, she produces music and artistic events through her company, Movable Parts Productions. "It is not enough to be busy, so are the ants. The question is: What are we busy about?"—Henry David Thoreau

11:30 am–12:15 pm **Presentations**

***Thoreau's Walking Stick: Fly Wheel of Imagination*, Leslie Bartlett, Sandy Bay Historical Society and Museums, Rockport on Cape Ann**

Abstract: I treat Thoreau's walking stick as a scientific device: powerful and as simple as a smart phone. And just as developers create more sophisticated software, Thoreau's walking stick dictates, leads, pokes, measures, sounds, resounds, and wraps itself around Nature. All while holding onto the man we call Thoreau.

Bio: I was born into the remnants of a two-hundred-year-old working farm in Epsom, NH. I spent my childhood wandering over its 400 acres, and I watched its landscapes of fields, gardens, and wood lots slip away. As New Hampshire faded into the background, Rockport on Cape Ann became my foreground. I have walked Rockport for over 40 years, through its granite quarries, across its coves and along its beaches. As a lifetime member of the Sandy Bay Historical Society (SBHS) I have come to treasure the places and the peoples which make up a living history of this seaside village on Cape Ann. I have published two titles related to Rockport's history: *Rockport Timeline*, and *Rockport Motif No.1, The Little Fish Shack That Charmed Chicago*. Last fall I assisted the SBHS in a new, 250-page photo book of Rockport: *Rockport Through the Years*. With my artist-collaborator Susan Quateman, I presented at the Thoreau Society's 2018 Annual Gathering a project specific to Dogtown titled: "All the Rocks We Cannot See, Thoreau and the Changing Landscape of Dogtown, Cape Ann." I have spent the past 12 months creating a unique walking trail of the Essex County Moraine. In my spare time I chip away at my book on the history of granite and the Rockport Granite Company.

***"Without Further Ado . . ." and "On Your Way Out . . .": Introductions, Prefaces, and Afterwords to Thoreau's Writings*, Joseph Hutcheson, English Instructor, Kennett Consolidated School District**

Abstract: This workshop is designed for educators looking to give their students varied and disparate perspectives on the writings of Thoreau. The workshop will begin with a brief overview of various editions' introductions and prefaces accessible to most high school and college students. Among the many who have written these prefaces and introductions to editions of *Walden* and other Thoreau compilations are scholars and critics, poets, and well-known authors from the nineteenth and twentieth centuries (Ralph Waldo Emerson, Bill McKibbin, W.S. Merwin, Joyce Carol Oates, Terry Tempest Williams, John Updike et al.). Discussing the treatment of Thoreau by these writers' introductions and prefaces, participants will explore how each manages to locate Thoreau (and his corresponding relevancy) within his or her respective context. The workshop will then focus on how to move students

Sunday

from mere understanding of the individual introductions and prefaces to a comprehensive synthesis of a number of the writers' perspectives, pointing out similarities, differences, and contradictions. Participants will end the workshop with a discussion focusing on the pedagogy related to effective teaching of argumentative writing and will leave with classroom resources related to the workshop's content.

Bio: Joseph Hutcheson has worked as a high school English teacher for the past twenty years. Working first at a number of high schools and community colleges in the Midwest, he now teaches in the suburbs of Philadelphia. He has also worked for the National Writing Project and the College Board AP program. He is currently a doctoral student in educational leadership at Neumann University. He served as a member of the curriculum committee for the Thoreau Society's "Life With Principle: Thoreau's Voice in our Time" educational DVD. When not busy teaching and writing, he enjoys spending time and traveling with his wife and nine-year-old twin daughters.

2:30–5:00 pm **Thoreau Society and Orchard House Panel**, Laura Dassow Walls, Phyllis Cole, Helen Deese

Bios: Laura Dassow Walls is William P. & Hazel B. White Professor of English at the University of Notre Dame, where she teaches 19th-century American and environmental literature. Her research interests include the American Transcendentalists as well as the history and future of ecological and planetary thinking. Her books include *Henry David Thoreau: A Life* (Chicago 2017); *Emerson's Life in Science: The Culture of Truth* (2003); and *Seeing New Worlds: Henry David Thoreau and 19th-Century Natural Science*, as well as edited volumes on Thoreau, Transcendentalism, and Humboldt. Her publications in literature and science include the book *Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (Chicago 2009). Currently she is working on a group biography of the Transcendentalists.

Phyllis Cole is a long-time follower of conversation among the self-reliant Transcendentalists—first between the Emersons (aunt and nephew) in her book *Mary Moody Emerson and the Origins of Transcendentalism: A Family History* (1998), then between RW Emerson and Margaret Fuller, and most recently within the movement as a whole as co-editor (with Jana Argersinger) of *Toward a Female Genealogy of Transcendentalism* (2014). She has served as president of both the Emerson and Fuller Societies and is now on the Board of Directors of the Thoreau Society. A one-time resident of Concord, she then lived for many years in Pennsylvania until retiring as Professor of English, Women's Studies, and American Studies at Penn State Brandywine; now she has returned to New England and lives near Providence, RI.

Helen R. Deese is professor emerita at Tennessee Technological University and Caroline Healey Dall editor for the Massachusetts Historical Society. Among her publications are *Jones Very: The Complete Poems*; *Daughter of Boston: The Extraordinary Diary of a Nineteenth-century Woman, Caroline Healey Dall*; and volumes 1 and 2 of the projected four-volume Collections of the Massachusetts Historical Society edition *Selected Journals of Caroline Healey Dall*.

7:00–9:00 pm **Film Screening and Panel Discussion of *Surveyor of the Soul*, Huey with Laura Dassow Walls**

Abstract: Henry David Thoreau: Surveyor of the Soul, produced, directed, and edited by Huey, 114 minutes, 2017. Selected for screening at Maine International Film Festival (premiere); Vermont International Film Festival; Morgan Library and Museum, NYC; University of Notre Dame; Thoreau at 200 Conference at University of Gothenburg, Gothenburg, Sweden; Native American Programs, University of Maine, AMC Annual Summit; Thoreau Society Annual Gatherings; and other venues. "...this documentary capturing important aspects of Thoreau's life and writings is highly recommended." *Video Librarian*, May 2018. Made over the course of 13 years, "Henry David Thoreau: Surveyor of the Soul" tells the story of Thoreau in his time and the story of the impact Thoreau's writings and lifestyle have in our time. The film features scholars, writers, activists, climate scientists, Penobscots, students in the Walden Project high school program in Vermont, and everyday visitors to Walden Pond discussing their passion for Thoreau, his legacy, and the impact his writings have on their work and lives. These interviews were filmed on location in all four seasons at the original site of Thoreau's cabin on Walden Pond, where he was inspired to write his book *Walden*, as well as at other places where Thoreau traveled: the Maine woods and Katahdin; Cape Cod; and Minnesota, where Thoreau made his last and longest excursion from his beloved Concord, MA. "Surveyor of the Soul" also includes a section on Thoreau's excursions to the Maine Woods with footage of Katahdin, Chesuncook Lake, and the Wabanaki–Thoreau Tour in 2014 that retraced Thoreau's canoe trips in Maine. Darren Ranco, chair of Native American Programs at University of Maine and a descendent of Joe Polis, Thoreau's Penobscot guide on his 1857 trip to Maine, is the lead commentator in this section along with Thoreau scholar, Ron Hoag. Others interviewed in this section are James E. Francis Sr., director of Cultural and Historic Preservation, Penobscot Nation, Chris Sockalexis, Penobscot drummer and Tribal Historic Preservation Officer, Penobscot Nation, and Chris "Charlie Brown" Francis, Penobscot guide who carries on the tradition of Joe Polis and Joe Attean. Penobscot knowledge and culture make for a fitting and original contribution to the film as they did to Thoreau's understanding of the wild and wildness.

Bio: For 40 years Huey has been making films on artists, education, the environment, and Maine. His films have been shown at film festivals throughout the US, on PBS, and on television in Europe. His seventh feature-length documentary film, "Henry David Thoreau: Surveyor of the Soul," had its world premiere at the Maine International Film Festival on July 15, 2017. It was also selected for screening at the Vermont International Film Festival, 2018. His film "In Good Time: The Piano Jazz of Marian McPartland" was selected as a "Must have jazz DVD of 2011" by DownBeat Magazine and won the Manny Berlingo Award, Best Feature Documentary, Garden State Film Festival. His 2002 film, "Wilderness and Spirit: A Mountain Called Katahdin," was selected for screening at the Environmental Film Festival, National Museum of American History, Washington, D.C. Huey is a founder and director of the Maine Student Film and Video Festival, now in its 41st year. He has been an artist-in-residence in animation and video production in over 150 schools in New England. He is an adjunct instructor in Communications and New Media, Southern Maine Community College, South Portland, ME. ("Huey" is the pseudonym of James Coleman.)

MEMORIAL



Jonathan Butler left us suddenly on January 17, 2019. Loving husband of Reema, beloved son of Emma and James, adored brother of Jim (Charlotte), Jodene, and Alison (Jay), loving uncle to Jason, Matthew, Stella and Russell, cherished son-in-law to Praveen Bhasin and loved brother-in-law to Sandy and Shawn. Predeceased by his father-in-law Subhash Bhasin, whom Jonathan adored. Jonathan leaves behind heartbroken cousins Susan and Kellie and many friends he loved including Stephen Lewis and David Gravender. Also countless other kind and caring friends and other family members will miss and fondly remember Jonathan. Jonathan had the kindest heart and the brightest mind. He was a professor, a writer, a poet, and not a bad golfer. He had the most amazing sense of humour and opened his arms to everyone. Jonathan received a joint honours BA in English and Philosophy from Memorial University and completed his PhD in 2001 at the University of Toronto. He adored teaching American Literature, for which he had such a passion, to students in Canada, Taiwan, and the U.A.E. Along with many academic publications he also published novels, short fiction, poetry, and essays in both Canada and Taiwan. Jonathan was a remarkable individual with a beautiful and exuberant spirit. He was a kind, caring, and loving husband, son, and brother. Jonathan was a true and loyal friend to the many souls who had the honour of sharing his journey with him. The family wishes to express love and sympathy to the many people who are left heartbroken by his departure. We must all strive to keep the world brighter to compensate for the loss of his light and to honour his memory.

The Thoreau Society extends a
SPECIAL THANKS to



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NOTES

1. Walden Pond State Reservation parking day passes cost \$15 per out of state car, \$8 for in state car. Parking space is limited, so please carpool when going out to the Pond.
2. Please park in the municipal parking lot on Keyes Road, do not park in the parking lot behind the Masonic Temple (unless you need accessible parking, in which case please pick up a parking pass from the Registration Table).
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. Please present your ticket at all ticketed events.

REGISTRATION

Your 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.

All requests for refunds must be received prior to the close of business on July 1, 2018.

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, 2019.

Walks and canoe trips are intended for intermediate level participants, if you have concerns about your ability to participate please see registration.

TRANSPORTATION

For ride sharing, please use the Message Board in the Masonic lobby across from Registration desk to post notices.

Parking is in the municipal lot on Keyes Road, as indicated on the map on the third page of the program.

If you have accessibility needs please see registration for parking pass.



ABOUT HENRY DAVID THOREAU

Henry David Thoreau (1817-1862) was an American author, philosopher, and naturalist who was associated with the New England Transcendentalist movement during the nineteenth century.

He is best known for his essay on “Civil Disobedience,” which he wrote after spending a night in jail for not paying his poll tax in protest of slavery and the U.S. War with Mexico. He is also remembered for the great American literary classic *Walden*, which details his two-year stay at Walden Pond in Concord, Massachusetts.

His ideas about resisting unjust laws have inspired people globally, including Leo Tolstoy, Mohandas Gandhi, the Dutch Resistance during World War II, and Martin Luther King Jr.

Thoreau’s writings helped establish the nature/ environmental genre in American Literature. John Muir’s Sierra Club takes its motto from Thoreau’s essay on “Walking”: “In Wildness is the preservation of the world.” Thoreau is considered by many to be the father of the environmental movement and is recognized today for his pioneering work in ecological and biodiversity studies.

Thoreau’s philosophy continues to be taught in schools and colleges around the world, and his relevance will only increase with time, as awareness about our world and the environment continues to take hold of our collective consciousness.

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.

PUBLICATIONS

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.”

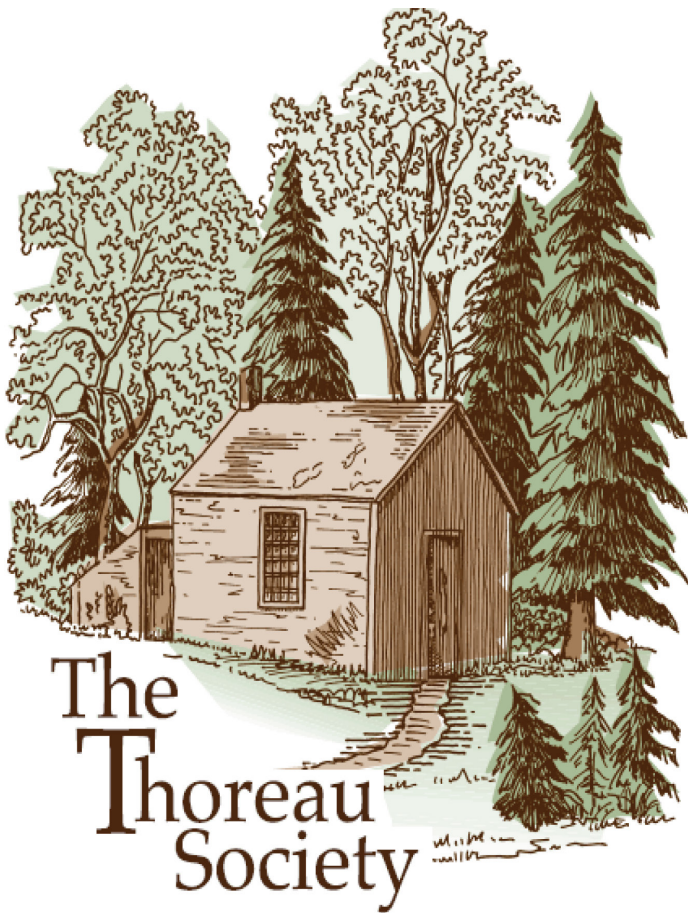
— Harold Bloom, Yale University

“*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.



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Photographs by Richard Higgins

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97 Lowell Rd, Concord, MA 01742

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98 Commonwealth Ave, Concord, MA 01742

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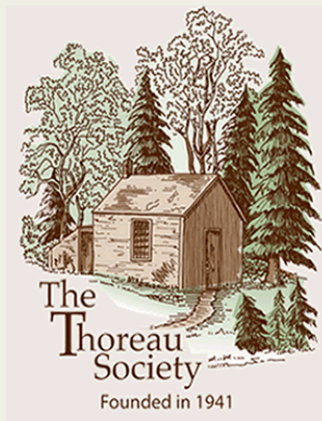
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THOREAU-WABANAKI FESTIVAL

July 24 – 26, 2019

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THOREAU WABANAKI TRAIL FESTIVAL

July 24-26, 2019

Wednesday, July 24

10 am-4 pm

A Thoreau Saunter Up Little Moose Mountain,

guided by naturalist Wendy Weiger of Greenville, Maine
(limited registration, \$15 per person)

7 pm:

All About Moose,

Presented by Maine's Lead Moose Biologist Lee Kantar; moose calling demonstration by outdoorsman Eric Ward of Big Moose Township. Mr. Kantar was honored for his pioneering work at the international 2019 North American Conference on Moose.

(\$5 at the door, first come, first serve seating)

Thursday, July 25

10:00 am – 3:00 pm ***Interpreting Wabanaki Culture & Collections Workshop,***

Lead by Abbe Museum's Jodi DeBruyne, Director of Collections & Research; Starr Kelley, Curator of Education; James E. Francis, Sr., Tribal Historian, Director of the Penobscot Nation Cultural and Historic Preservation Dept.
(\$40 per person)

Thursday, July 25, 7 pm

Conservation Easements: How They Create Varied Wildlife Habitat Across the Landscape,

Presented by the Forest Society of Maine's Kristin Peet, Forestland Conservation Specialist; and Erica Kaufmann, Forestland Easement Steward of the greater Moosehead Lake Region.

(\$5 at the door, first come, first serve seating)

Friday, July 26

11 am ***Little Explorers Archeology program,***

with L.C. Bates Museum, Goodwill-Hinkley, at Shaw Public Library, Greenville,

Children explore natural history & Maine Native American's use of tools, sponsored by the Natural Resource Education Center, Greenville.

(\$3 per child)

3:30 pm ***Live Owls! See & Learn all about these fascinating birds,***

Chewonki Foundation's Traveling Natural History Program, sponsored by the Natural Resource Education Center, Greenville. (\$5 advanced tickets; \$3 children under 8 yrs. of age/\$7 at the door for adults; number in the audience is kept to 30 due to live owls and their need for interaction with a smaller group of people)

11:30 am-3 pm ***Lily Bay Mystery Islands Canoeing Day Trip,*** lead by Bob Frederick

(Limited registration; advanced sign-up necessary, \$15 per person)

6:30 pm ***So What's the Big Deal About Moosehead Brook Trout?,***

Moosehead Regional Fisheries Biologist Tim Obrey, Maine Dept. of Inland Fisheries & Wildlife. (\$5 at the door, first come, first served seating)

Call 207-695-2909 email: mooseheadhistory@myfairpoint.net . website: mooseheadhistory.org

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Above: Abelardo Morell's mural-sized "Walden: Woods and Pond, 2016" on view in the Museum's Franklin Lyceum; Lantern, one of two flashed as a signal from the belfry of Boston's Christ Church, April 18, 1775, on view in Highlights of the Concord Museum.

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Walden Pond State Reservation

Walden Woods Project

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A n n u a l G a t h e r i n g 2 0 2 0

Thoreau and Diversity: People, Principles, and Politics

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Special Event: Performance by Helen Sherrah-Davies

Friday, July 12th, 7:30-8:30 pm, First Parish Church

SET LIST:

Wild Geese

Kat Kopanica

Paradox

Pathfinder

Jaco's Leap

Cat Benediction

Postscript

Mid-Winter Night's

Dream by Steven Kirby

Lullaby for Lost Time

Lightworker



Five-string violinist Helen Sherrah-Davies presents jazz-infected, trans-stylistic and synaesthetic-inspired eclectic originals. We invite you to join us on a creative journey that will include Cats, Candles, Light and Dark, and Elemental Paradox.

(All pieces are by Helen Sherrah-Davies, unless otherwise noted)

Helen Sherrah-Davies - 5 string violin/piano

Steven Kirby - Guitar

Ed Lucie - Electric Bass