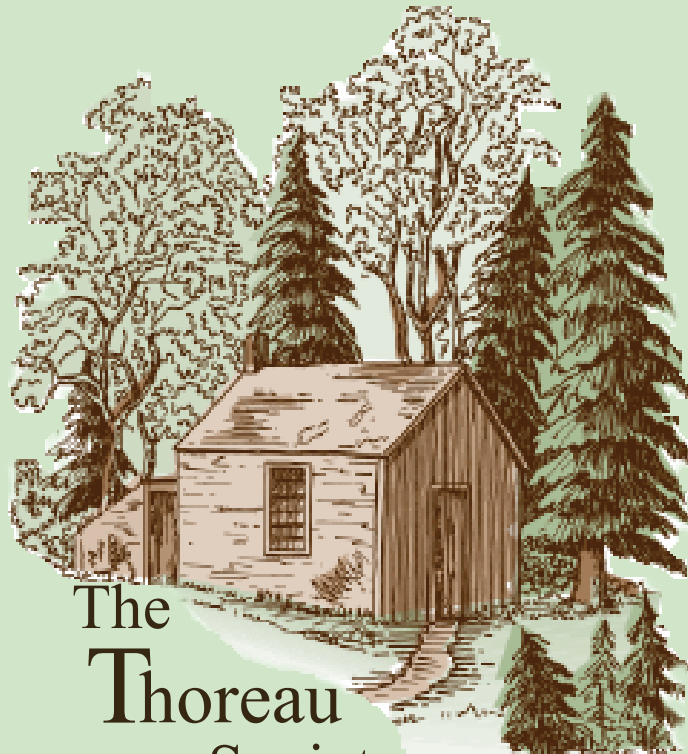


HENRY DAVID THOREAU'S  
ENVIRONMENTAL ETHOS  
THEN AND NOW

*... in Wildness is the preservation of the world. — H. D. T.*



The  
Thoreau  
Society

founded in 1941

70TH ANNUAL GATHERING

JULY 7-10, 2011

CONCORD, MASSACHUSETTS



# THE THOREAU

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# Thursday, July 7, 2011

Masonic Temple, 58 Monument Square, Concord, MA

8:30-noon *Exploring Walden Woods - Baker Farm*  
with Dick O'Connor, Independent Scholar.  
Meet at 8 am in the parking lot behind  
Masonic Temple to carpool.



[www.mappingthoreaucountry.org](http://www.mappingthoreaucountry.org)

8:30-5 pm **Registration** Masonic Temple, Entryway

8:30-10:30 am **Coffee, Doughnuts and Healthy Snacks** Masonic Temple, Downstairs

9:30-11:30 am **Workshop I - Part I** Masonic Temple  
(Main Floor)

**1. Panel Presentation: *How Much Land Does A Man Need?***

Introductory workshop for touring the Caesar Robbins House Historical Center,  
sponsored by the Drinking Gourd Project. Panel Chair: Maria Madison, DGP

- *Dugan, Therien, and Field: Laboring Men in Thoreau's Concord*, Robert Gross, Draper Professor of Early American History, University of Connecticut
- *"Let Me Lead You Back into Your Wood-Lots Again": Race, Industry, and Self-Emancipation in Concord and Walden* Lois Brown, Elizabeth Small, Professor of English, Mount Holyoke College
- *The Caesar Robbins House*, Jack Larkin, Affiliate Professor of History at Clark University
- *"To Possess Our Own Hearth-Stones": Debates and Struggles over Black Land Ownership in Early New England*, Joanne Pope Melish, University of Kentucky

10:30-noon **Workshop II** Masonic Temple  
**1. Presentation: "Now I can swallow another year of this world without other sauce" Thoreau and the Cranberry**, Stephen A. Cole,  
Natural Resources & Sustainable Communities Coastal Enterprises, Inc (Downstairs)

11:30-1:30 pm **Workshop I - Part II** Masonic Temple  
*Drinking Gourd Bike Tour and Lunch provided by La Provence at the Caesar Robbins Historical Center*  
Pre-registration required for bike rental & lunch. (Parking Lot)

Noon **Lunch on your own**

1:30-3:00 pm **Workshop III** Masonic Temple  
**1. Panel: *Seeking "a more perfect Indian wisdom": Native Americans and Thoreau's Environmental Ethos*** (Main Floor)

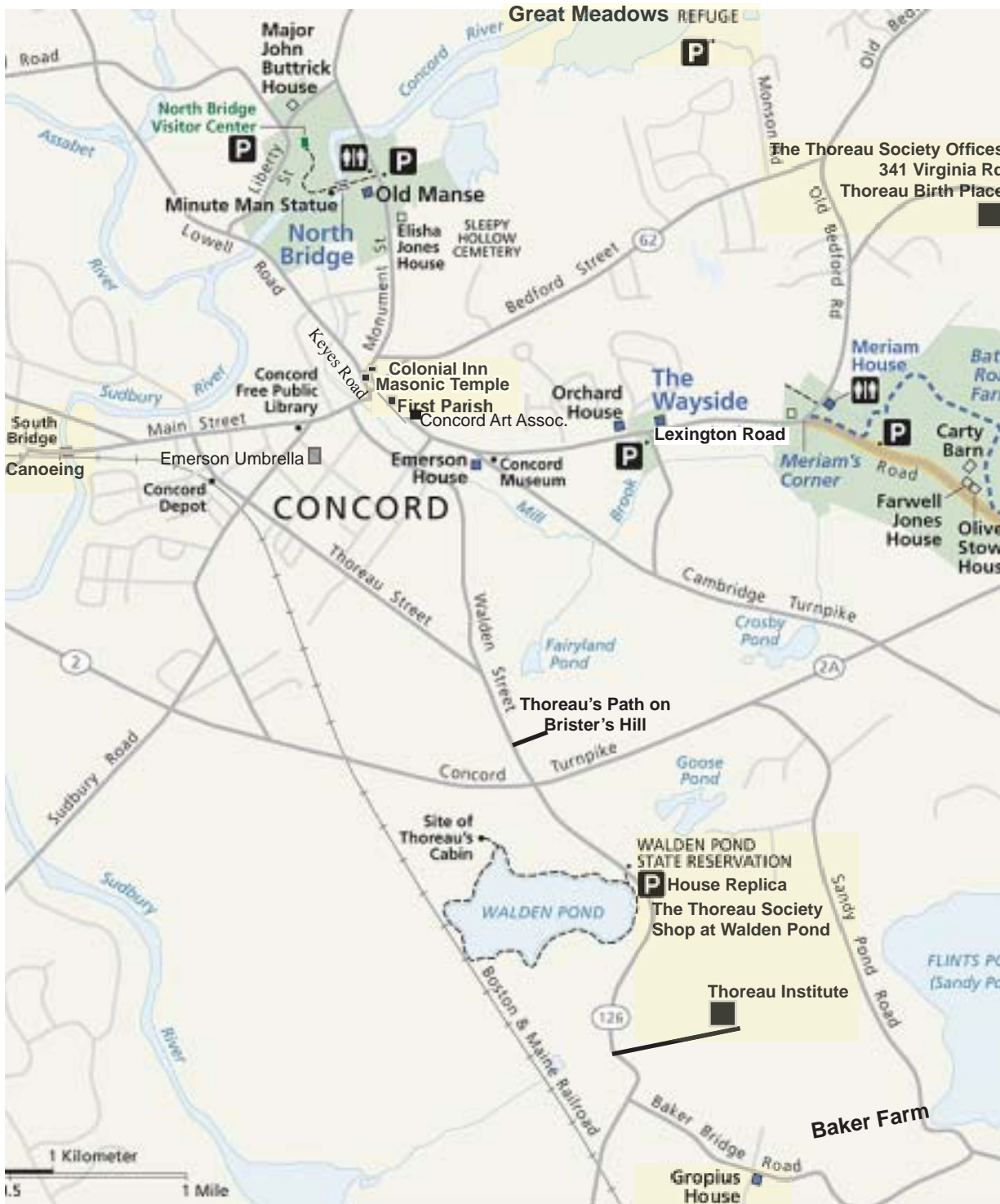
- *Animality and Indians in the Writings of Henry D. Thoreau*, Jessie Bray, East Tennessee State University
- *"Being a pretty good Sachem himself": Thoreau's Indian virtues*, Brent Ranalli, Cadmus Group
- *Closing the Circle: Encounters with the Dakota and Anishinabeg*, Corinne H. Smith, Anna Maria College

**2. Presentation: *Environmental Perspectives: Thoreau's and Our's*** (Downstairs)  
• John Wawrzonek, Engineer, Nature Photographer



# THE THOREAU SOCIETY ANNUAL GATHERING

# 2011 EVENT MAP



Map Courtesy: Minute Man National Park

3:30-5 pm

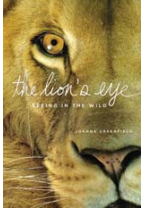
## Workshop IV

### 1. Panel Presentations

(Main Floor)

Panel Chair: Jayne Gordon, Massachusetts Historical Society

- *Picturing Thoreau in the 21st Century: Recent Portraits of the "Hermit of Walden,"* Mark Sullivan, Villanova University
- Presenting Descriptions without Reflections: "*Thoreau's A Week on the Concord and Merrimack Rivers,*" Katsuya Izumi, University at Albany
- *Thoreau among Poets,* Howard Nelson, Cayuga Community College



### 2. Presentation

(Downstairs)

- *Recipes for Living a Thoreauvian Life in the Modern Home,* Joanna Greenfield, author of *The Lion's Eye: Seeing in the Wild*

### 3. Tour the Thoreau Collection at Concord Museum, David Wood

200 Lexington Road

- Pre-registration required.



5:00-7 pm

## Thoreau Farm Trust Picnic

Thoreau Farm, 341 Virginia Road, Concord

- Bring your own picnic. Drinks provided.

7:30-9 pm

## The Ralph Waldo Emerson Society Panel *Emerson's Nature Writing*

Masonic Temple, Main Floor

Panel Chair: Sean Meehan

- *The Supremacy and Artistic Being of Nature,* Nicholas Guardiano, Southern Illinois University Carbondale
- *The Morning After the Deluge: Creative Instability in the Work of Ralph Waldo Emerson and J.M.W. Turner,* Dominique Zino, CUNY Graduate Center
- *The Poetic Curve of Nature: Emerson, Thoreau, and the Nature of Metonymy,* Sean Meehan, Washington College



Library of Congress

9-10 pm

## Beer, Wine and Cheese Social Hour

Sponsored by the Emerson Society

Masonic Temple, Downstairs

## Friday, July 8, 2011

### Walking Tours

Meet at Masonic Temple

6:45-9:15 am

Join Peter Alden, naturalist and author of several Audubon field guides, on a trip to the Great Blue Heron colony near White Pond. Peter Alden and Edward O. Wilson are the originators of Walden Biodiversity Days. Meet in parking lot behind Masonic Temple.

8:30-10 am



### Gate Post Tours: Walking Tour of Concord

Meet at the Masonic Temple on the Frontsteps

9:30-4:30 pm

### Registration

Masonic Temple, Entryway

9:30-10:30 am

### Refreshments: Coffee, Doughnuts and Healthy Snacks

(Downstairs)

The Hospitality Area is open to Annual Gathering attendees throughout the day.

10:30-Noon	<p><b>Workshop V</b></p> <p><b>1. Panel: <i>Thoreau and the Wild</i></b>          Panel Chair: Tom Potter, Thoreau Society President</p> <ul style="list-style-type: none"> <li>• <i>Thoreau's "Mild" Sublime</i>, Ron Hoag, East Carolina University</li> <li>• <i>Wildness and Thoreau's Poetry of the Forest</i>, Michael Berger, Christ College</li> <li>• <i>Freedom and Wildness in Thoreau's Birds</i>, Tom Potter, President, The Thoreau Society</li> </ul> <p><b>2. Panel Presentations</b></p> <ul style="list-style-type: none"> <li>• <i>Mapping Walden Woods</i>          Brian Donahue, Harvard Forests; and Dick O'Connor, Independent Scholar</li> </ul>	Masonic Temple (Main Floor)	
Noon	<p><b>Lunch provided by La Provence</b></p>  <p>Pre-registration required for Meal Ticket.</p>	Masonic Temple, Hospitality Area	
1-2:30 pm	<p><b>Workshop VI</b></p> <p><b>1. Panel Discussions</b></p> <p>Panel Chair: Paul Medeiros</p> <ul style="list-style-type: none"> <li>• <i>"This Moral Earthquake": The Fugitive Slave Law and Henry Thoreau's Ecological and Topographical Consciousness</i>, James Finley, University of New Hampshire</li> <li>• <i>"We do not ride on the railroad": Thoreau, Technology and Environmental Ethos</i>, Brendan Mahoney, Binghamton University (SUNY)</li> <li>• <i>Virtuous Environmentalism and Luxury</i>, Paul J Medeiros, Providence College</li> </ul> <p><b>2. Presentations</b></p> <ul style="list-style-type: none"> <li>• <i>Cabin Fever: A Modern Conversation with Henry David Thoreau</i>, Tom Montgomery-Fate, College of DuPage (Note: Antonio Casado da Rocha's talk is cancelled. )</li> </ul> <p><b>3. Walking Tour: <i>Teaching Thoreau Down by the Riverside</i></b></p> <ul style="list-style-type: none"> <li>• Jayne Gordon, Massachusetts Historical Society</li> </ul>	Masonic Temple (Main Floor)	
3-4:30 pm	<p><b>Workshop VII</b></p> <p><b>1. Panel Discussion: <i>Digital Humanities Projects</i></b></p> <p>Panel Chair: Kurt Moellering, Editor, <i>Thoreau Society Bulletin</i></p> <ul style="list-style-type: none"> <li>• <i>Digital Thoreau</i>, Paul Schacht, SUNY Geneseo College</li> <li>• <i>World Wide Waldens</i>, Susan Frey, Walden Woods Project</li> <li>• <i>Mapping Thoreau Country</i>, Susan Gallagher, Board Member, The Thoreau Society</li> </ul> <p><b>2. Panel Presentations</b></p> <p>Panel Chair: Michael Stoneham</p> <ul style="list-style-type: none"> <li>• <i>Points and Lines: Thoreau's Infinitely Light Tread</i>, Mary G. Bernath, Bloomsburg University of PA</li> <li>• <i>An Eye for the Body: Thoreau, Gaia, and a New Ecologic Vision</i>, Greg Martin Aldersgate UMC</li> <li>• <i>Celebrating Thoreau's Hunting Ethos; Inspiring Environmental Awareness and a Passion for Wilderness</i>, Michael Stoneham, West Point Academy</li> </ul>	Masonic Temple & CFPL (Main Floor)	
5:30-7 pm	<p><b>Dinner provided by La Provence</b></p>  <p>Pre-registration required for Meal Ticket.</p>	First Parish Church	

7:30 pm

## Dillon Bustin and Jacqueline Schwab American Renaissance

Music on Thoreau, Walden and  
Transcendental Concord at  
First Parish

Pre-registration required for  
Performance Ticket.



### Jacqueline's Soundtrack Recordings

*The Civil War* (Elektra/Nonesuch 9 79256-2)  
*Grammy Award*, 1992  
*Baseball* (Elektra/Nonesuch 9 79340- 2)  
*The West* (Sony 62727)  
*Lewis and Clark* (RCA 67566-2)  
*Not for Ourselves Alone* (PBS Records 9 47521-2)  
*New York* (RCA Victor 63546-2)  
*Mark Twain* (Columbia/Legacy 86091)  
*Ansel Adams* (Green Linnet 3140)

"Jacqueline Schwab is one of the most immediately recognizable pianists in America, although very few people actually know who she is."  
– Scott Alarik, *The Boston Globe*

"Jacqueline Schwab brings more feeling and intensity to music than anyone I know. Her playing is insistent, physical, heartfelt and ... unusually moving."  
– Ken Burns

9pm

**Remembering John Chateaufeuf & Malcolm Ferguson**

First Parish

## Saturday, July 9, 2011

6:45-9:15 am Join Peter Alden, naturalist and author of several Audubon field guides, on an excursion to Fairhaven Bay and Emerson's Cliff. Peter Alden and Edward O. Wilson are the originators of Walden Biodiversity Days. Meet in parking lot behind Masonic Temple.

7 am *Walter Harding Memorial Walk at Walden Pond* led by Corinne H. Smith

8-9 am **Refreshments**

9-10:30 am **Annual Business Meeting, Tom Potter, President, Presiding** First Parish Church

10:45-Noon **Dana S. Brigham Memorial Keynote Address** First Parish Church  
*Henry David Thoreau: Writing the Cosmos, Laura Dassow Walls, University of Notre Dame*



Laura is just stepping into her new role as the William P. and Hazel B. White Professor of English at the University of Notre Dame, where she will continue to teach Transcendentalism, 19th-century literature, and literature and science, and continue work on her biography of Thoreau. During her years at the University of South Carolina she published *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (2009) and coedited *The Oxford Handbook of Transcendentalism* with Joel Myerson and Sandy Petruionis (2010). Her earlier books include *Seeing New Worlds: Henry David Thoreau* and *19th-Century Natural Science* (1995) and *Emerson's Life in Science: The Culture of Truth* (2003).

Noon



**Lunch provided by La Provence**  
Pre-registration required for Meal Ticket.

First Parish Church

## Remembering John Chateaufeuf & Malcolm Ferguson

### First Parish Church, Concord, MA

July 8, 2011 - 9pm



John E. Chateaufeuf of Concord passed away on Thursday, April 28, 2011 at Brigham & Women's Hospital following a heroic four-year battle with brain cancer. He was the beloved husband of Keya (Banerjee) Chateaufeuf of Concord and former husband of Alison (Coutts) Chateaufeuf.

Born in Lowell, Massachusetts, he was the son of Helen (Normandy) of Lowell and the late Roland J. Chateaufeuf.

Raised and educated in Lowell, John graduated from Lowell High School. He later attended UMASS Lowell earning a degree in English. He also completed graduate studies at Harvard University as well as Middlebury College's Breadloaf School of English.

He had a long and distinguished career as an English teacher at Hollis Brookline High School, Acton Boxborough Regional High School, and Lowell High School. John would often incorporate history and humor in his daily teaching routine, and touched the lives of many students. His passion for Concord author Henry David Thoreau played a significant role in his life. John was known to live according to Thoreau's principle of living deliberately and to quote from his work extensively. Appropriately, he served several years as the Education Outreach Coordinator for the Thoreau Society.

John also owned a literary walking tour company known as Cloaked Raven Tours of Boston and Concord, featuring uncommon walks in the British tradition. His highly acclaimed 'Beyond Twilight' ghost tour in Concord brought in enthusiasts from near and far. In addition, John was president of the English Lunch Club, a literary group founded in 1895.

Most of all, John was a caring, kind, and deeply loving man who was exceptionally devoted to his family. Besides his wife and mother, he is survived by his children Cameron, Graham and Evangeline Chateaufeuf, and his brother Dennis Chateaufeuf of Concord. He was also the father of the late Evan Chateaufeuf who died in 2009.

Funeral Service was held Wednesday, May 4 at 11:00 a.m. in the Trinity Episcopal Church, 81 Elm St., Concord. Visiting hours were Tuesday, 4:00 – 8:00 p.m. in the Concord Funeral Home, Belknap & Thoreau Sts, Concord. Interment South Cemetery, Boxborough.

Gifts in his name may be made to the National Brain Tumor Society, 124 Watertown St., Watertown, MA 02472 [www.braintumor.org](http://www.braintumor.org) or The Thoreau Society, 341 Virginia Road, Concord, MA 01742 [www.thoreausociety.org](http://www.thoreausociety.org)



Malcolm Magoun Ferguson, age 91, of Concord, died June 11, 2011 of natural causes. He was the beloved husband of 65 years of Priscilla Ferguson who predeceased him. Malcolm was born in Arlington, on Oct. 1, 1919, the son of Donald and Katherine Ferguson. Raised in Medford and Brookfield, New Hampshire, Malcolm graduated from Harvard University after returning as a World War II veteran. Malcolm met his future wife Priscilla at Star Island, a Unitarian Universalist conference center located off the coast of Portsmouth, New Hampshire, and they were married on May 14, 1943. The couple lived in Brookfield, for twelve years where Malcolm ran an antiquarian bookshop. After the births of their four children: Stephen, Betsy, Gay and Anne, the family moved to Concord, in 1956. Malcolm received his Library degree at Simmons College and worked as a librarian at Lincoln Laboratory, Itek Corp and NESEC. Malcolm was a writer of fiction and science fiction, and upon his retirement, wrote a weekly column in the Concord Journal until 2001. When talking as well as writing, Malcolm enjoyed word play and puns, and could be counted on for a witty response

for any situation. He enjoyed reading, book collecting, and hiking, and was active in the Thoreau Lyceum and Thoreau Society. He loved collecting books, and his diverse book collection included New England history and folklore, literature and science. In late 2008 he moved into the Timothy Wheeler House and enjoyed his time there. He was the father of Stephen T. Ferguson and his wife Karen Lowe of North Billerica, Elizabeth Ferguson of Cleveland, Ohio, Grace T. Ferguson and her husband Thomas Bretthauer of Oakland, Calif., and Anne G. Ferguson and her spouse Nancy Schulz of Montpelier, Vt. He was also the grandfather of Jeremy Meckler of Minneapolis, Minn. and step-grandfather of Karyn Jump, Kerry McClure and Anthony and Adam Caponigro, and step-great grandfather of Benjamin McClure.

A memorial service will be held on Saturday, June 25, at 2 p.m., in the First Parish Church in Concord, 20 Lexington Road, Concord. Contributions in his memory may be made to the First Parish in Concord, 20 Lexington Road, Concord, MA. 01742. Arrangements are under the care of Charles W. Dee and Susan M. Dee, Dee Funeral Home of Concord. To share a remembrance of Malcolm in his guest book visit [www.deefuneralhome.com](http://www.deefuneralhome.com).



1:15-2:30 pm **Workshop VIII** Masonic Temple  
**Panel Presentations:** (Main Floor)  
 • “*What Is the Sea to a Fox?*” *Why Would Thoreau Ask?: Imaging the Atlantic in Cape Cod*,  
 Alben Bakratcheva, New Bulgarian University  
 • *Thoreau’s Human Ecology*, Richard J. Schneider, Wartburg College

**Presentation:** (Downstairs)  
 • “*I Wish To Speak A Word For Nature*”: *Personal Experiences of the Wild*,  
 Charles Phillips, Board Member, The Thoreau Society

2:45-4 pm **Workshop IX**  
**Panel Presentations:** (Main Floor)  
 • *Of Ants and Ethos: the Intersection of Thoreau and E. O. Wilson*, Ron Balthazor  
 • *Henry Thoreau’s Walden as the First Historical Experience of Down-Shifting*,  
 Nikita Pokrovsky, Head of the Department of General Sociology at the National Research University,  
 Higher School of Economics in Moscow Moscow State University

**Presentation:** (Downstairs)  
 • *Co-creating a Conscious Earth*, Robert & Christine Gerzon

**Sponsored by The Thoreau Society & the Walden Woods Project  
 with Generous Support from the Family of Walter Harding**

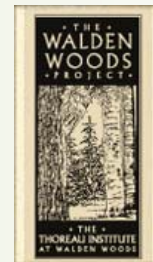
**4:10 pm Van Service TO the Thoreau Institute**

4:30-5:30 pm **Reception for the Keynote Speaker: Laura Dassow Walls** The Thoreau Institute  
 Pre-registration required. Visit the Henley Library  
 Beer, wine, and hors d'oeuvres Dining Room

5:00 pm Music by Dillon Bustin On the Lawn



Photo of Henley Library: Courtesy the Walden Woods Project



5:30-7 pm **Dinner Buffet provided by La Provence** Tudor House  
 Pre-registration required for Meal Ticket.



**7:10 pm Van Service FROM the Thoreau Institute**

7:30-9:00 pm **Book Signing & Refreshments**  
**Sponsored by Shop at Walden Pond** Masonic Temple, Downstairs

“Books are the treasured wealth of the world and the fit inheritance of generations and nations.” - H.D.T.



# Book Signing

Saturday, July 9, 2011 at 7:30-9:00 pm

Masonic Temple (Downstairs)

We will do our best, but we cannot guarantee the availability of every book or that every author will be in attendance.

1. Lawrence Buell, *Environmental Imagination; Emerson; American Transcendentalists: Essential Readings*
2. Elise Lemire, *Black Walden*
3. Bob Gross, *The Minute Men and Their World; An Extensive Republic: Print, Culture and Society in The New Nation, 1790-1840*
4. Jack Larkin, *Where We Worked: American Workers and the Nation They Built 1830s–1930s (2010); The Reshaping of Everyday Life 1790-1840; Where We Lived: Discovering the Places We Once Called Home. The American Home 1775-1840.*
5. Lois Brown, *Pauline Elizabeth Hopkins: Black Daughter of the Revolution*
6. Joanne Pope Melish, *Disowning Slavery: Gradual Emancipation and "Race" in New England, 1780–1860*
7. Stephen Cole, *The Rangeley and Its Region: The Famous Boat and Lakes of Western Maine, The Cranberry: Hard Work and Holiday Sauce*
8. Kevin P. Van Anglen, *Environment: An Interdisciplinary Anthology (The Lamar Series in Western History)* by Mr. Glenn Adelson, Mr. James Engell, Brent Ranalli, and Kevin P. Van Anglen
9. Howard Nelson, *The Nap by the Waterfall; Earth, My Likeness: Nature Poetry of Walt Whitman*
10. Joanna Greenfield, *The Lion's Eye: Seeing in the Wild*
11. David Wood, *An Observant Eye: The Thoreau Collection at the Concord Museum*
12. Leslie Wilson, *In History's Embrace: Past and Present in Concord, Massachusetts; Historic Concord and the Lexington Fight*
13. Peter Alden, *Field Guides*
14. Thomas Potter, *Sensual Harmonies*
15. Gayle Moore, *Wild Harmonies*
16. Michael Berger, *Thoreau's Late Career and "The Dispersion of Seeds": The Saunterer's Synoptic Vision*
17. Tom Montgomery-Fate, *Beyond the White Noise, Steady and Trembling, Cabin Fever*
18. Laura Dassow Walls, *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America; Emerson's Life in Science: The Culture of Truth; Seeing New Worlds: Henry David Thoreau and Nineteenth-Century Natural Science; The Oxford Handbook of Transcendentalism; More Day to Dawn: Thoreau's 'Walden' for the Twenty-first Century; Laura Dassow Walls, Material Faith: Thoreau on Science*
19. Alben Bakratcheva, *The Call of the Green: Thoreau and Place-Sense in American Writing*
20. Robert Gerzon, *Finding Serenity in an Age of Anxiety*
21. Jeffrey S. Cramer, *The Maine Woods: A Fully Annotated Edition by Henry D. Thoreau; Walden: A Fully Annotated Edition; I to Myself: An Annotated Selection from the Journal of Henry D. Thoreau; Excursions; Quotable Thoreau*
22. Connie Baxter Marlow, *Book: Greatest Mountain: Katahdin's Wilderness, DVD Series: The American Evolution: Voices of America*
23. Rochelle Johnson, *Passions for Nature: Nineteenth-Century America's Aesthetics of Alienation, Nature and Landscape by Susan Fenimore Cooper, Rural Hours*

# Sunday, July 10, 2011

6:45-9:15 am Join Peter Alden, naturalist and author of several Audubon field guides, on a trip to Great Meadows NWR, Concord. Peter Alden and Edward O. Wilson are the originators of Walden Biodiversity Days. No parking on Sundays in lot behind the Masonic Temple. Use Municipal Parking Lot on Keyes Road. Meet in front of the Masonic Temple.

7:30-10 am **Canoeing on the Concord River**  
Meet at 7:00 am in the Concord Municipal Parking Lot on Keyes Road to carpool. Pre-registration required.

10-11 am **Morning Service**  
First Parish in Concord, Unitarian Universalist  
Thoreau Society members are invited to attend a service at the Unitarian church where Thoreau was christened as a baby, where his funeral was held, and the church he resigned from at age 24. Worship leader: Rev. Jenny Rankin, Sermon on "Religious Naturalism" by First Parish member Don Miller.

10:30-Noon **Workshop X**  
**Panel Presentations** (Main Floor)  
• *Henry Thoreau: Pioneer Environmental Educator*, Jack Miller, The Ontario Institute for Studies in Education at the University of Toronto  
• *Henry David Thoreau in a Digital Age: Methods to Identify, Disseminate and Distribute his Works, Practices and Life Experiences*, David Dilts

**Film and Performance** (Downstairs)  
• *Thoreau, the Futurist and the Emerging Human*, Connie Baxter Marlow, Independent Filmmaker

Noon-2 pm **Thoreau Farm Trust Open House** Thoreau Farm  
Birth House of Henry D. Thoreau  
Bring your lunch. Tours given by house architect Larry Sorli.

2-4:30 pm **School of Philosophy** Orchard House  
A program sponsored by "*Creating A Vision: The Power of Place*": *A Centennial Celebration of Louisa May Alcott's Orchard House* and by *Henry David Thoreau's Environmental Ethos: Then & Now, the 70th Thoreau Society Annual Gathering*.  
Pre-registration required.

**Panel: *The Power of Place: Concord, the Region, the World***  
• *Henry David Thoreau: From Cosmos to Concord*, Laura Dassow Walls, University of Notre Dame  
• *Bronson Alcott's Search for Place*, Ted Dahlstrand, Retired, Ohio State University at Mansfield  
• *Ecologies of Place: Situating Susan Fenimore Cooper Amid her Concord Contemporaries*, Rochelle Johnson, The College of Idaho



Harvard Forest Diorama  
Circa 1830

My mother was telling to-night of the sounds which she used to hear summer nights when she was young and lived on the Virginia Road, — the lowing of cows, or cackling of geese, or the beating of a drum as far off as Hildreth's...Says she used to get up at midnight and go and sit on the doorstep when all in the house were asleep, and she could hear nothing in the world but the ticking of the clock in the house behind her.

Thoreau, Journal, May 26, 1857



Photo Courtesy: [www.louisamayalcott.org](http://www.louisamayalcott.org)

5-6 pm **Special Gallery Event** Concord Art Association, 37 Lexington Road  
***Into the Woods: Landscape, Art and Thoreau***

Featuring artist Nick Miller and talk by art historian Barbara Novak  
Pre-registration required.

6-7:30 **Dinner Buffet provided by La Provence** Concord Art Association (Air Conditioned Venue)  
Pre-registration required for Meal Ticket.

Join Barbara Novak and Brian O’Doherty in conversation with renowned Irish painter, Nick Miller. Nick Miller is a leading Irish contemporary artist honored for his contribution to the arts in Ireland. He works in the open air and his expressive use of paint and brushwork is central to his landscape genre. Miller adopts different modes of working in each case. His “Tree House 360°” series of paintings (on exhibit at the Concord Art Association from June 16 to August 18) involved working from a tree house in Connecticut for seven weeks, inspired by the writings of Henry David Thoreau. The resulting work has a unique intensity of vision captured on huge panels giving the viewer the experience of being fully immersed in nature.

BARBARA NOVAK is an artist, Barnard Professor of Art History and distinguished critical theorist of American painting. She is the author of a highly acclaimed trilogy on American art and culture. *Voyages of the Self: Pairs, Parallels, and Patterns in American Art and Literature* was published in the fall of 2007 and is recognized as a sweeping contribution to American cultural history, brimming with fresh insights and unexpected revelations.

BRIAN O’DOHERTY, described in *The New Yorker* as “one of New York’s most beloved artist/intellectuals” emerged as a highly influential figure on the American art scene of the 1960s. In addition to his work as a visual artist, he is a renowned writer and critic and a significant cultural figure on both sides of the Atlantic. His contributions from an influential position at the National Endowment for the Arts to visual art and film/video in the United States are widely recognized.

Free Admission. Pre-registration is required.



## Thursday, July 7, 2011

### EXCURSIONS

Walk: *Walking Tour of Jacob Baker Farms in Walden Woods, Lincoln*, led by Dick O'Connor

Abstract: Dick O'Connor will lead a walk from 8:30 A.M. until noon to the former James and Jacob Baker Farms in Walden Woods in Lincoln. The Baker Farm of Thoreau's Walden will be toured and the probable site of John Field's house identified. There will be a visit to Pleasant Meadow Field on Fairhaven Bay and a walk up Heywood's Brook (Ellery Channing's "Spanish Brook") during which information about the Baker and Billings families and other area inhabitants will be presented, followed by an excursion up Route 126 to view the Jacob Baker Farm of Thoreau's day which includes the 1728 John Billings house, and returning will pass the original 18<sup>th</sup>-century Baker house. This walk has never been offered as part of a previous Annual Gathering and much historical information regarding this area and its former inhabitants will be made public for the first time. Meet at 8:00 A.M. on Thursday July 7 in the parking lot behind the Masonic Hall for carpooling to the Lincoln Conservation Land by Lindentree Farm on Old Concord Road in Lincoln.

Bio: Walden Pond and Walden Woods historian Dick O'Connor was assistant to the curator at the Society's Thoreau Lyceum from 1987 to 1995 and, more recently, with environmental scholar Brian Donahue, has completed a GIS map of the historical land ownership in Walden Woods.

### WORKSHOP I – PART I

#### 1. Panel Presentation: *How Much Land Does a Man Need?*

Title: *Dugan, Therien, and Field: Laboring Men in Thoreau's Concord*

Abstract: Henry Thoreau expressed mixed feelings about Concord's laboring men. He admired the independence and bare-bones existence of Elisha Dugan, the African American "man of wild habits" along the Old Marlborough Road, and the simplicity of the French Canadian wood-chopper Alex Therien. But he could not fathom why the Irish immigrant laborer John Field had made such a bad bargain of life in the Walden woods, eking out subsistence in an endless round of labor without ever enjoying the liberty American promised at its best. How different was Thoreau from these working men? In the years he sojourned by the shores of Walden Pond, the Harvard graduate possessed not a single acre, occupied a one-room house on land provided rent-free by his landlord Ralph Waldo Emerson, and supported himself in part by performing day labor for others. To judge by his worldly goods, Thoreau in his early 30s appeared no different from any other laborer in town. Yet, Thoreau considered himself superior in freedom and independence, boasting that "to maintain one's self on this earth is not a hardship but a pastime." Any laborer could do the same. Was that really the case? Did Thoreau actually grasp how the laboring folk of Concord lived? Did he seriously think they could follow his example? Or was he selectively seizing upon aspects of workingmen's lives to construct a model for how to survive comfortably in America as a free-lance writer?

Bio: Robert Gross, Draper Professor of Early American History, University of Connecticut  
Robert A. Gross is James L. and Shirley A. Draper Professor of Early American History at the University of Connecticut. He is slowly but surely bringing *The Transcendentalists and Their World* to completion. His article "Helen Thoreau's Anti-Slavery Scrapbook" will appear in the *Yale Review* next year.

Title: *"Let Me Lead You Back into Your Wood-Lots Again": Race, Industry, and Self-Emancipation in Concord and Walden*

Abstract: African American histories are rooted in the very terrain and landscape of Concord. These rich chronicles of acculturation, political activity, enslavement, and emancipation illuminate foundational and vital aspects of Concord's history. These histories also anticipate and substantiate Thoreau's own conclusions about the "wood-lots" of Massachusetts and the insights made possible by repeated acts of survey and contemplation. In what ways might we reconsider colonial and early antebellum families like those of Antone Negro and individuals like Zilpha White, respectively, and literally revisit Walden as a racialized sanctuary, habitation, and platform? What guidelines and politics of representation emerge if we fashion a Thoreau-esque "habit of going across" Walden and the storied spaces of Concord? How do Thoreau's recollections of racialized "others" illuminate his critiques of the "natural" and of difference? Finally, what are we compelled to revisit when African American lives and identities become the lenses through which we reconsider gendered domestic practices, "the wild," and acts of nurture and harvest in both a colony and a nation of enslavement and hard-won liberties?

**Bio:** Lois Brown, Elizabeth Small Professor of English, Mount Holyoke College  
Lois Brown is Elizabeth Small Professor of English at Mount Holyoke College. Her most recent work is a biography of the writer Pauline Elizabeth Hopkins and her current book projects include a biography of the New England writer, missionary, and philanthropist Nancy Prince and an expanded history of African Americans in Concord, Massachusetts.

**Title:** *The Caesar Robbins House*

**Abstract:** My brief talk will focus on two aspects of my own work that relate to Caesar Robbins and the Robbins House: 1) What we have learned about housing and family patterns in Massachusetts from the schedules of the 1798 Direct Tax and the Census of 1800, particularly as it illuminates the lives of poor and marginal families, and guided us in creating the Small House exhibit at Old Sturbridge Village. 2) How household structure, fertility and family life were transformed and “normalized” among people of color in central Massachusetts following the abolition of slavery, 1790–1850.

**Bio:** Jack Larkin is Affiliate Professor of History at Clark University, Chief Historian and Museum Scholar Emeritus at Old Sturbridge Village, and a writer and consulting historian. Educated at Harvard College and Brandeis University, he has written several books and numerous articles in early American history. His books include: *Where We Worked: American Workers and the Nation They Built 1830s–1930s* (2010), *“A Place in My Chronicle”: A New Edition of the Diary of Christopher Columbus Baldwin 1829–1835* (2010), *Where We Lived: Discovering the Places We Once Called Home, The American Home 1775–1840* (2006), *Children Everywhere: the Dimensions of Childhood in Early New England* (1989), and *The Reshaping of Everyday Life 1790–1840* (1988). In a 38-year career at Old Sturbridge Village, he developed over 60 exhibits and interpretive programs, including projects on vernacular architecture and people of color in early New England. In July he will begin a one-year residence as a National Endowment for the Humanities Fellow at the American Antiquarian Society, Worcester, Massachusetts, to work on his next book, *David Claypoole Johnston and the Representation of American Life 1797–1865*.

He received the Kidger Award for outstanding teaching and scholarship from the New England History Teachers Association in 1999, and the President’s Award from Old Sturbridge Village in 1996. His book, *The Reshaping of Everyday Life 1790–1840* was a Distinguished Finalist for the P.E.N./Martha Albrand Award for Nonfiction in 1989. In 1982 he received the *American Quarterly* award for best article for his piece “The View from New England: Notes on Everyday Life in Rural America Before 1850.” He was elected to membership in the American Antiquarian Society in 1993. He consults and lectures widely for museums and historical organizations, including the Library of Congress, the National Park Service, and the Illinois State Historic Preservation Agency.

**Title:** *“To Possess Our Own Hearth-Stones”: Debates and Struggles over Black Land Ownership in Early New England*

**Abstract:** From the colonial era to the eve of the Civil War, as northern African Americans slowly gained their freedom, they fiercely debated various strategies for improving their economic status and achieving political and social equality. One particularly lively issue was whether land ownership, country village living, and agricultural pursuits were more or less advantageous to African American advancement than the closer proximity opportunities for institution-building, and access to a wide variety of service occupations offered in densely-populated urban environments. Land ownership seemed to offer greater independence; yet many New England blacks struggled against fraud, deceit, and simple hardship in their efforts to purchase and hold onto their land.

Between 1830 and 1859, northern black leaders debated the land ownership issue at almost every one of the many local and national “negro conventions” whose proceedings were often discussed in black newspapers and in *The Liberator*. An avid reader of local newspapers and the antislavery press, Henry David Thoreau is very likely to have been aware of these debates, which would have served as a lens through which the stories he had heard about the early efforts of Caesar Robbins and other African American householders in Concord to sustain themselves on their own land in the colonial and Revolutionary eras were refracted, as he contemplated and later wrote about his own retreat to Walden Pond.

This paper will explore the northern black debates about and experiences with land ownership that would have served as a backdrop for Henry David Thoreau’s reflections on both early black “homesteading” in Concord and his own deliberate living at Walden Pond.

**Bio:** Joanne Pope Melish, University of Kentucky  
Joanne Pope Melish is Associate Professor of History at the University of Kentucky, where she also directs the American Studies Program and co-directs the Africana Studies Initiative. Dr. Melish received her B.A., M.A.,

and Ph.D. in American Civilization from Brown University. She is the author of *Disowning Slavery: Gradual Emancipation and "Race" in New England, 1780–1860*, as well as a number of essays and articles on slavery, emancipation, race, and the evolution of northern free black communities in the post-Revolutionary and antebellum periods. She has just completed a year-long research fellowship at the University of Connecticut Humanities Institute, where she worked on a book project entitled "Making Black Communities: Language, Place, and Class in the Antebellum North." She has just been awarded an NEH fellowship at the Massachusetts Historical Society for next year to continue working on this project.

## WORKSHOP II

### I. Presentation

Title: *"Now I Can Swallow Another Year of This World Without Other Sauce": Thoreau and the Cranberry*

Abstract: Wild or cultivated, the *Vaccinium macrocarpon* (the American Cranberry) became a popular native fruit in 19<sup>th</sup>-century New England and drew the attention of Henry David Thoreau's botanical and mercantile observations.

Bio: Stephen Cole is a native of southeastern Massachusetts now residing in Damariscotta, Maine. He is the author of *The Rangeley and Its Region: The Famous Boat and Lakes of Western Maine* and *The Cranberry: Hard Work and Holiday Sauce*, both published by Tilbury House, and designed by his wife, Lindy Gifford.

## WORKSHOP I - PART II

*Drinking Gourd Bike Tour with Lunch provided by La Provence at the Caesar Robbins Historical Center*

## WORKSHOP III

### I. Panel: *Seeking "A More Perfect Indian Wisdom": Native Americans and Thoreau's Environmental Ethos*

Title: *Animality and Indians in the Writings of Henry D. Thoreau*

Abstract: 1852, ten years shy of his untimely passing, was a watershed year in the career of Henry D. Thoreau, and marks a kind of "anno mirabilis" for his environmental thinking. This trend announced itself with an extensive remaking of his manuscript of *Walden*, wherein the text deliberately included "human" actions in the scope of "natural" history observations, a trend commented upon by Laura Dassow Walls, William Rossi, Robert Sattelmeyer, and Eric Wilson, among others. If, as this gesture suggests, Thoreau questions Western philosophical paradigms that reified an intellectual and social dualism between humanity and nature, it means that scholars must rethink Thoreau's sense of environmentalism, respecting his adoption of a conjoined theory of socio-ecological justice. Related to this idea of conjoined justice, it must be noted that 1852 was an equally important year for Thoreau's "Indian books," for it was during this time, as Robert Sayre notes, that Thoreau completed volumes 5 through 8—fully one-third of the original twelve volumes that were completed between the years of 1847 and 1861. Given that Indians were often thought to inhabit the cusp between human and natural spheres, it seems that Thoreau's biocultural views necessitate a reconsideration of his attitude toward native persons, accompanying what seems to be Thoreau's *own* reassessment of the Indian question. My paper pursues this question of environmental ethics through the perspective animal studies and suggests that a reassessment of "the animal" in the writings of Thoreau offers a fruitful example of how Thoreau's attitude toward First Peoples might likewise be re-evaluated.

Bio: Jessie Bray, East Tennessee State University  
Jessie Bray received her Ph.D. in 2010 from the University of South Carolina-Columbia and is currently a Post-Doctoral Fellow at East Tennessee State University. Her dissertation "A More Perfect Indian Wisdom: Transcultural Exchange in the Writings of Henry D. Thoreau" charts the ethical trajectory Thoreau's archival and non-literary texts, demonstrating how these works served as source matter for Thoreau's developing social and ecological conscience. Her forthcoming article, "Postcolonial *Zeitgeist*: History, Composition, and Ethnography in Thoreau's 'Indian Books'" (*Resources for American Literary Study*, v. 36 [2012]) will discuss the "Indian books" as a case study intended to survey Orientalism in Western ethnography.

Title: *"Being a Pretty Good Sachem Himself": Thoreau's Indian Virtues*

Abstract:

For Thoreau, playing Indian was not just a child's game. Ideas about Native American virtues such as self-sufficiency, stoical hardiness, and sympathy with Nature informed his philosophical ideal of the good life and his personal project of self-cultivation, as can be seen in his praise of the wigwam in *Walden* and in the way he measured himself against his Indian guides in the Maine woods. Interestingly, this was not merely a personal conceit: friends and neighbors, both those who admired him and those who disdained him, agreed that Thoreau exhibited Indian traits. This talk explores place of what Thoreau and his townsmen considered "Indian virtues" in Thoreau's ethics, in his character, and in actual Native cultures.

Bio: Brent Ranalli, Cadmus Group

Brent Ranalli is an environmental policy professional and an independent scholar. In addition to Thoreau's "Indian virtues," current research interests include J.A. Comenius and the seventeenth-century origins of the ethos of modern science. Mr. Ranalli holds a B.A. in History and Science from Harvard and a M.Sc. in Environmental Science and Policy from the Central European University, and co-edits *Environment: An Interdisciplinary Anthology* for Yale University Press.

Title: *Closing the Circle: Encounters with the Dakota and Anishinabeg*

Abstract:

When Thoreau embarked on his trip to Minnesota in 1861, he undoubtedly understood that it would be his final chance to "Go West." He may have also assumed (somewhat correctly) that the experience would offer him an opportunity to see Native Americans in their home environments. He and traveling companion Horace Mann, Jr., witnessed a Dakota council and dance ceremony along the Minnesota River, and listened to the native tales of an Anishinabeg storyteller on Mackinac Island. They met people who were even more connected to Nature than they were. They followed in the real-life footsteps of Henry Rowe Schoolcraft and the literary ones of Henry Wadsworth Longfellow. How did this journey close the circle begun by Thoreau's Indian books?

Bio: Corinne H. Smith

Corinne H. Smith has been a librarian for more than 30 years. She is currently on the staff of the Mondor-Eagen Library at Anna Maria College, Paxton, Massachusetts. Corinne is the author of *Westward I Go Free: Tracing Thoreau's Last Journey*, which offers the first detailed account of the 1861 "Journey West."



## 2. Presentation

Title: *Environmental Perspectives: Thoreau's and Our's*

Abstract: The environment has become, contrary to popular (and media) conception, a matter of surpassing urgency. There are several misconceptions that contribute to this.

1. Nothing much is happening. After all, it's been a cold and snowy winter.
2. Scientists are confused. There seem to be as many for it as against it.
3. You can't "prove" to me that climate change caused... (fill in the blanks).
4. It's not going to happen for a long time, so let's not panic.
5. Combating climate change will wreck the economy.
6. Many scientific papers show only modest changes coming.
7. And we can't do anything about it anyway. Or, we will gradually improve our cars, power plants, etc. and the problem will go away.

The true story is virtually the opposite and for many reasons. The most important may be genetic; literally it's in our genes. We evolved into humans when horizons of time and place were very different. Time was measured in seasons or perhaps generations. Not in centuries or millennia. Space was the area where food was found, not continents, hemispheres or stratospheres. A fascinating example is Thoreau's focus (and a magnificent one it was) on a small pond in Concord and for a relatively small period of time. We are not prepared by nature to deal with problems of this scope, depth and consequence and do not understand the concept of "risk." So, for the most part, we choose not to think about what is happening, what is about to happen, and what we should do about it.

Bio: John Wawrzonek (American b. 1941) was born in Central Falls, Rhode Island in 1941. He received S.B., S.M., and E.E. degrees in electrical engineering from the Massachusetts Institute of Technology. He began photographing while working in engineering and marketing at Bose Corporation in Framingham, Massachusetts. His extensive background in engineering has informed his thinking on the urgent need to address climate change. He has presented on this subject at several previous Annual Gatherings. In partnership with his master printer, Michael Conrad, John operates his own fine art publishing company, LightSong® Fine Art, Inc., in Northborough, Massachusetts.

## WORKSHOP IV

### I. Panel Presentations

Title: *Picturing Thoreau in the 21<sup>st</sup> Century: Recent Portraits of the "Hermit of Walden"*

Abstract: My argument is that every artist has a different motivation, even agenda, for representing Thoreau, and that we often learn more about those artists and about ourselves, than we do about Thoreau when we look at portraits of the author of *Walden*.

Bio: Mark Sullivan, Villanova University  
I have written and lectured extensively on Thoreau iconography. I have published an article in the *Concord Saunterer* about N. Wyeth's 1932 portrait of Thoreau, and will have an article published in the next issue of the *Saunterer*, a piece in which I examine 1950s portraiture of Thoreau.

Title: *Presenting Descriptions without Reflections: Thoreau's A Week on the Concord and Merrimack Rivers*

Abstract: Praising Goethe's writing in *A Week on the Concord and Merrimack Rivers*, Henry David Thoreau states, "it was one of his chief excellencies as a writer, that he was satisfied with giving an exact description of things as they appeared to him, and their effect upon him," and continues, "He speaks as an unconcerned spectator, whose object is faithfully to describe what he sees, and that, for the most part, in the order in which he sees it. Even his reflections do not interfere with his descriptions." According to Thoreau, greatness of Goethe comes from the fact that his writing seems apart from his own thinking. This paper starts with a hypothesis that Thoreau also wants to sever his writing from his thinking because his praise for Goethe reflects his own aspiration to attain the same. I would like to examine the famous section of Hannah Dustan's captivity narrative in *A Week* to explain how and why Thoreau makes coalescence between the past and the present while quoting historical documents into his personal writing. By doing so, I would argue that the temporal experiment of Thoreau is closely related to his aspiration to sever his writing from his thinking. Deliberately creating the situation in which it is difficult to situate himself

temporally, Thoreau succeeds in presenting his nature writing without his reflections. The way in which he tries to deliver his descriptions reflects his effort to keep the environment intact.

**Bio:** Katsuya Izumi, University at Albany  
I am originally from Saitama, Japan. I earned a B.A. in English from the Tokyo University of Foreign Studies. I first came to the United States in 2001 as an ambassadorial scholar of the Rotary Foundation that provided me a scholarship. I earned an M.A. in English from Central Connecticut State University in 2003 and another M.A. in American Literature from the Tokyo University of Foreign Studies in 2004. I have been in the Ph.D. program in English at the University at Albany since 2005, and became a Ph.D. candidate in 2008.

**Title:** *Thoreau among Poets*

**Abstract:** I will identify and examine poets and poems, from Thoreau's time to the present, showing significant and interesting connections with Thoreau's writing. After a few comments about Thoreau's own poems and his sense of himself as a poet, I will begin with Whitman: Thoreau's response to his poetry, and their face-to-face encounter. I will focus on their environmental vision, in keeping with the theme of the conference. I will then move to Emily Dickinson, W.B. Yeats, Robert Frost, and Robinson Jeffers, for each of whom I will choose one poem and discuss briefly their knowledge of and response to Thoreau. From the middle generation of 20<sup>th</sup> century American poets I will include Galway Kinnell, Gary Snyder, and Wendell Berry, all of whom have been touched by Thoreau's ecological vision, and then to Robert Bly. Bly has responded to Thoreau in provocative ways: in several poems that refer to Thoreau explicitly; as a literary influence in his long-time interest in the genre of the prose poem; and in the book *The Winged Life: The Poetic Voice of Henry David Thoreau*, which contains some of Bly's best critical writing and a fresh and incisive reading of Thoreau.

**Bio:** Howard Nelson, Cayuga Community College  
I hold a B.A. from Gettysburg College and an M.A. from Hollins University. For many years I have taught at Cayuga Community College, in Auburn, NY, where I am Professor of English. I have received Chancellor's Awards for Excellence from the State University of New York in both Teaching and Scholarship and Creative Activities.

I have written both poetry and criticism throughout my career. Collections of poems include *Creatures* (Cleveland State UP), *Bone Music* (Nightshade Press), and *The Nap by the Waterfall* (Timberline Press), and my poems have also appeared in many periodicals and anthologies. My work has been read on Garrison Keillor's *Writer's Almanac*, and a recent poem, "Hard Times in Concord," about Emerson and Thoreau, will be published this year in *The Sun*. I have read my work at numerous colleges and arts centers. A spoken word version of *The Nap by the Waterfall* has just been issued as a CD by Cayuga Records. My poems touching on natural history have been included in such books as *Lucy's Legacy: Sex and Intelligence in Human Evolution*, by Allison Jolly; *Silent Thunder: In the Presence of Elephants*, by Katy Payne,; *Birdology*, by Sy Montgomery; and *The Hidden Life of Deer*, by Elizabeth Marshall Thomas. A selection of my poems is available at [howardnelsonpoet.com](http://howardnelsonpoet.com).

My critical writing has appeared in a variety of journals, especially *The Hollins Critic*, where I am a contributing editor. 19<sup>th</sup>-century American literature has been a particular interest, and I have contributed articles to *Walt Whitman: An Encyclopedia* (Garland Publishing) and *A Companion to Walt Whitman* (Blackwell Publishing). I was the keynote speaker at the annual commemoration of Whitman's birthday at the Whitman House in Camden, NJ, in 2008. My interests in American poetry and natural history writing came together in the selection of Whitman referred to in the abstract above, *Earth, My Likeness: Nature Poetry of Walt Whitman*, originally published by Heron Dance Press, reissued this year in an expanded edition by North Atlantic Books, with watercolors by Roderick MacIver. My other critical books are *Robert Bly: An Introduction to the Poetry* (Columbia UP) and *On the Poetry of Galway Kinnell: The Wages of Dying* (ed., U of Michigan Press).

## 2. Presentation

**Title:** *Recipes for Living a Thoreauvian Life in the Modern Home*

**Abstract:** A reading from Joanna Greenfield's book *The Lion's Eye: Seeing in the Wild*, on the way wild animals in Africa taught her to see light, and the transcendentalists showed her how to understand what she had seen. Back in America, she had to use years of travel in other cultures to learn how to live a simple, pleasant life in the midst of a complicated world. The author will show how healthy, cheap, easily found ingredients can be combined to replace household cleansers, soaps, pet care items, pest controls, toiletries, and building materials.

Bio: Joanna Greenfield, author of *The Lion's Eye: See in the Wild*  
Born with flawed eyesight, author Joanna Greenfield learned to see by watching animals, in Africa. In addition to teaching her to see moments of lighted ecstasy, they showed her that life is meant to be lived with pleasure in simplicity. In the years of search and travel after she left East Africa, she accidentally accumulated a second book's worth of recipes for a simple life. Using easy to find, and cheap ingredients, Greenfield teaches free seminars on how to create a green home.

Joanna Greenfield talked a scientist into giving her a chimpanzee research site between her junior and senior years of college, in the Impenetrable Forest of Uganda. She lived in a tent there for six months, working with BaKiga tribesmen and a Mutwa pygmy. After graduating, she worked at a breeding center in Israel, where she was attacked by a hyena. Her account of the attack was published in *The New Yorker* in 1996 and has been reprinted in many anthologies. As well as winning Honorable Mention for Autobiography at the Green Book Festival in 2010, her book about living with the chimpanzees, *"The Lion's Eye: Seeing in the Wild"*, has been featured on Vanity Fair's online author reading series, international and national radio shows, including "Here on Earth," the Joe Donahue Show, and others. It has also been recommended by the Book List, the Sierra Club, Science online, and Publisher's Weekly. She lives in the mountains in America now, and is working on a pilot project to provide towns with a blueprint for going sustainable with renewable energy, recycling, public transportation, local farming, and more. Greenfield has started a second book, about the six years in which she traveled around America, looking for a clean place to live. Although she never did find a place free of chemical waste, she finally realized that she had accidentally learned how to live a simple life, making her own toiletries, cleaning supplies, and soaps, and eating from local farms. She teaches free seminars on green living recipes from her travel notes.

## TOUR

Title: *Tour of the Thoreau Collection at the Concord Museum*, given by David Wood

Most of the objects other than manuscripts that can be reliably associated with Henry Thoreau and his family are in the Concord Museum collection, thanks in large part to Sophia Thoreau. This tour will feature some of the highlights of the collection, including Thoreau's rather humble desk and his rather unusual bedstead.

Bio: David Wood has been curator of the Concord Museum since 1985 and is the author of *An Observant Eye: The Thoreau Collection at the Concord Museum*.

## THE RALPH WALDO EMERSON SOCIETY PANEL

Session Title: *Emerson's Nature Writing*, chair/moderator: Sean Meehan

Title: *The Superiority and Artistic Being of Nature*

Abstract: Nature always impressed Emerson—whether he was walking through the woods at home in New England, or down the halls of museums and cathedrals during his European visits. Since the excitement of visiting the Jardin des Plantes and the identification of nature as divine in his first book, nature is given a preeminent status. In such writings as his early journals and *Nature*, Emerson expresses a conception of nature as superior in regard to art and the powers of the mind, which he so often celebrates. In the introduction to *Nature*, for example, he disparages the products of the will when stating that the "operations [of humankind] taken together are so insignificant." The paper explores Emerson's conception of the superiority of nature in its relationship to art as a creative effort of humankind. By closely reading *Nature*, *History*, *Art*, and select journal entries, the primacy of nature is seen as the source of artistic creation, the standard of beauty, and an essential mediator between the artist and audience. In addition, Emerson's rich aestheticism of nature is explored as both a work of art and artist itself, and thus its existence is understood as fundamentally continuous with the domain of art and as a co-natural life of creativity.

Bio: Nicholas Guardiano, Southern Illinois University Carbondale  
Nicholas Guardiano received a master's in philosophy at The New School in 2008, and is currently a Ph.D. student in philosophy at Southern Illinois University Carbondale. His dissertation is on Charles Peirce, aesthetics, and cosmology. His work on Emerson primarily focuses on the topics of art and nature, and most recently on the connection between Emerson and the Hudson River School and Luminist landscape painters, from which was born the article, "A One Way Street: Emerson and the Hudson River School," in the Emerson Society Papers, Spring 2010.

Title: *The Morning After the Deluge: Creative Instability in the Work of Ralph Waldo Emerson and J.M.W. Turner*

Abstract: In 1836, Emerson insisted that “the blending of experience with the present action of the mind is proper creation.” Nowhere is this blending more prominent than in the poet, whose eye, Emerson suggests, functions like the horizon line in nature. In the horizon Emerson finds an experiential metaphor for the way an observer is built into the landscape’s very existence. It becomes an expression of the mind’s work of integrating diverse parts into a whole—an experience to which the “poet” self-consciously attends in order to establish what Joan Richardson has described as a “reciprocal relationship to thinking” (*A Natural History of Pragmatism* 229).

Three years after the publication of *Nature*, Emerson encountered the illustrations of J.M.W. Turner in Samuel Rogers’ *Italy*. He would later see his paintings in person on a trip to England in 1847-48. In this paper, I follow up on Jonathan Crary’s brief discussion of the ways in which Turner’s “Light and Colour (Goethe’s Theory)—The Morning after the Deluge” (1843) conflates the power of the eye with the effects of the sun. I propose that Turner’s observer finds himself immersed in the same sublime (if uncertain) place as Emerson’s observer in *Nature*: unable to distinguish self from divinity, subject from object, autonomous perception rivals the subject himself. By reframing Lawrence Buell’s well-known discussion of the “creative instability” that characterizes the writing of the Transcendentalists in the context of nineteenth-century discussions of optics, as well as Emerson and Turner’s personal bouts with eye trouble, I explore the relationship between the *eye* and the “I” of the perceiving subject as they are presented in Emerson’s journals and essays and Turner’s landscape paintings of the 1830s and 40s.

Bio: Dominique Zino, CUNY Graduate Center  
Dominique Zino is a doctoral candidate in English at the CUNY Graduate Center, studying nineteenth-century American transcendentalism, visual culture, and composition and rhetoric, while teaching courses in American literature and writing at Queens College (CUNY). She is at work on her dissertation—“*On a Certain Blindness...*”: *The Visionary Aesthetics of Ralph Waldo Emerson, Emily Dickinson, William James, and Henry James*—with the support of an Andrew W. Mellon Graduate Fellowship for Interdisciplinary Studies from the Graduate Center and a Jay and Deborah Last Research Fellowship from the American Antiquarian Society. Her most recent teaching, writing, and talks have explored the ways that the nineteenth-century’s obsession with the capabilities, limitations, and misapprehensions of the eye were expressed not only through an excitement about technologies that could expose what was previously unseen but through a renewed search for illusory, invisible experiences.

Title: *The Poetic Curve of Nature: Emerson, Thoreau, and the Nature of Metonymy*, Sean

Abstract: Our view of Thoreau as “Emerson’s earthy opposite” (Buell) has been reinforced in criticism that values Thoreau’s later work for its rejection of a poetics of nature long associated with Emerson and his metaphors of the mind. Given Thoreau’s emphasis on representing nature within its material contexts, we might think of Thoreau’s environmental poetics in terms of metonymy, the trope of contexture and material relation that critics since Roman Jakobson have viewed as the antipode to metaphor’s more abstract form of symbolism. In understanding “metonymy,” to be a name for the kind of proto-ecological writing scholars find emerging late in *Walden* and the natural history projects that follow, my paper offers some initial grounding for what and where metonymy means in Thoreau. I offer that grounding, however, by way of Emerson, turning to an unfamiliar source of his nature writing, his late essay “Poetry and Imagination.” There Emerson explicitly uses the rhetorical name “metonymy” (and not “metaphor”) to characterize Nature as a vast trope of metamorphic relation, linking (and not displacing) matter with mind; in a version of his own proto-ecological vision, Emerson’s imagination names an analogy for, but also from, the natural world. Emerson imagines the poetic registering of this metonymic nature of the world in passages that bring to mind Thoreau’s equally poetic, and equally metonymic, “sand foliage” passage from *Walden*. Juxtaposing Emerson’s naturalizing of metonymy in “Poetry and Imagination” alongside Thoreau’s own, though unnamed, examples of the same, I want to complicate the critical tradition whereby Emerson’s metaphorically uplifted intellect offers sharp contrast with Thoreau’s embodied intelligence with the earth, where the choice remains between the figural/poetic or the literal/empirical. If there is an Emersonian poetics to be found even in the later, more material Thoreau, it remains just as important that we begin to consider a Thoreauvian empiricism lurking in the metonymy of Emerson’s later poetics. Perhaps it is even something that Emerson learns from Thoreau.

Bio: Sam Ross Meehan, Washington College  
Sean Ross Meehan is a professor of English and Director of Writing at Washington College in Chestertown, Maryland. The author of *Mediating American Autobiography: Photography in Emerson, Thoreau, Douglass and Whitman*, his work in progress is titled *Organic Emerson: Readings in the Natural History of Intellect*.

## Friday, July 8, 2011

### EXCURSIONS

Walk: *White Pond Walk*, led by Peter Alden

Description: Join Peter Alden, naturalist and author of several Audubon field guides, on a trip to the Great Blue Heron colony near White Pond.

PLEASE NOTE: Bring sneakers and binoculars. We will be carpooling. Please meet at Christian Science Parking Lot behind Masonic Temple at 6:45 a.m. We will return by 9:00 a.m.

Bio: Peter Alden, local Concord naturalist  
Peter has visited all our planet's ecosystems by leading ecotourism tours, safaris, and cruises to all seven continents, seven seas and over 100 countries. He has authored fifteen nature books with sales of over two million copies. Peter organized the world's first Biodiversity Day here in 1998 and ran a second in July 2009 (with the Walden Woods Project), both with E. O. Wilson. 2,700 species of fungi, plants and animals were identified within five miles of Walden Pond! Peter is a founder and co-compiler of the Concord Christmas Bird Count, the largest in the number of participants of 1600 US counts (our 50th count will be January 3, 2010). See [peteraldenwildlife.com](http://peteraldenwildlife.com).

Walk: *Walking Tour of Concord*, Gate Post Tours, Joan Spinazola and Alida Bailey

Explore the roots of Concord's peopled history, from the migration of Early Archaic hunter-gatherers to the British settlement of 1635. We'll follow the growth of this tiny village into 1775 and the events leading up to "the shot heard 'round the world'. During our walk through town, we'll be highlighting notable locations, monuments and structures while sharing anecdotes and passages from historic residents as they relate to the American Revolution.

Bio: Joan Spinazola, Alida Bailey  
Joan Spinazola and Alida Bailey both discovered their passion for Concord's history while giving tours at The Old Manse. Collectively, since 2007, they have been helping to educate and enlighten visitors by sharing the fascinating narrative of this town to groups and individuals alike. Gatepost Tours came about as a way to showcase Concord's literary history in particular, in a format that makes it possible for visitors to experience a multitude of authors, while emphasizing their intimate connections to each other and what keeps them so relevant today.

### WORKSHOP V

#### 1. Panel: *Thoreau and the Wild*

Title: *Thoreau's 'Mild' Sublime*

Abstract: "Thoreau's 'Mild' Sublime" will explore the connection between Thoreau's frequent evocations of the wild sublime, a concept he borrowed from Edmund Burke but modified to suit his own philosophy, and those other passages in his writings that convey what he termed, in *A Week on the Concord and Merrimack Rivers*, a "natural Sabbath." Although seemingly antithetical, the sublime and the natural Sabbath signify related manifestations of and responses to a transcendent spirituality in physical nature. Thoreau differs from Burke in making the essence of the sublime not the initial fear caused by contact with extreme physical wildness but rather the reverence that is, properly, the aftermath and refined residue of this contact. Intensely wild physical phenomena are, when considered in tranquility, a display of nature's power reflecting God's omnipotence. I have discussed Thoreau and Burke in an article in *Texas Studies in Literature and Language*, "The Mark on the Wilderness: Thoreau's 'Contact' with Ktaadn" (1982), and in various paper presentations. In this new paper I will explore Thoreau's descriptions of the mystically serene natural Sabbath moments as they correspond, in the transcendental sense, to his literary displays of the dynamic and volatile sublime. Fundamentally, these are depictions of the same God in different moods and modes—riled and calm, in action and repose. To the conscious beholder, ultimately or at once, both wild sublime and natural Sabbath are epiphanic revelations of the divine presence. To preface the discussion, I'll refer to William Cullen Bryant's "A Forest Hymn," which concludes with the lines ". . . nor let us need the wrath / Of the mad unchained elements to teach / Who rules them. Be it ours to meditate, / In these calm shades, thy milder majesty, / And to the beautiful order of thy works / Learn to conform the order of our lives."

Bio: Ron Hoag, East Carolina University  
Ron Hoag is a former member of the Thoreau Society board of directors and a past editor of *The Concord Saunterer*.

His 1982 article “The Mark on the Wilderness: Thoreau’s ‘Contact’ with Ktaadn” [*Texas Studies in Literature and Language*] offered a radically new interpretation of Thoreau’s “Ktaadn” account as an uplifting encounter with the sublime rather than a naturalistic challenge to his transcendental philosophy. Hoag is a professor in the English department at East Carolina University in Greenville, North Carolina.

Title: *Wildness and Thoreau’s Poetry of the Forest*

Abstract: The wild is one of Thoreau’s central ideas. This talk will consider some of the ways Thoreau represents the wild as it manifests in the vegetable kingdom and correspondingly in human life.

Bio: Michael Berger, Christ College  
Michael Berger currently hails from Cincinnati, where he teaches English at the Christ College of Nursing and Health Sciences. He is the author of *Thoreau’s Late Career and ‘The Dispersion of Seeds’: The Saunterer’s Synoptic Vision*. He has edited the *Thoreau Society Bulletin* and holds a B.A. in Liberal Arts from St. John’s College and a Ph.D. in English from the University of Cincinnati.

Title: *Freedom and Wildness in Thoreau’s Birds*

Description: Tom will discuss Thoreau and Birds. He will review four revealing passages in Thoreau’s text.

Bio: Tom Potter, President, The Thoreau Society

## 2. Panel Presentations

Title: *Mapping Walden Woods*

Abstract: This session will be a demonstration and discussion of a new Walden Woods Historical Landownership Web Map. This is a collaborative project based on primary research and placement of lot boundaries done by independent scholar Richard O’Connor, and a GIS parcel map was constructed by Brian Donahue of Brandeis University. From this a searchable web-GIS map was created by Brian Hall of Harvard Forest, with funding provided by the Walden Woods Project. The map shows almost every parcel of land ever owned in Walden Woods and vicinity, from the original Town of Concord land divisions in the mid-17<sup>th</sup> century to the modern suburban era. The map includes about 3,800 parcels showing property boundaries and dates of ownership, and connects to current digital assessor’s maps of the towns of Concord and Lincoln. It covers an area stretching from the lowlands at the southern edge of Concord center 2.5 miles south to Route 117 in Lincoln; and from the Sudbury River 2 miles east to Sandy Pond—land within “Walden Woods” and some surrounding territory. The ownership map can be searched by owner or by a single date, and can be displayed over other layers including surficial geology, hydrography, land cover, protected open space, USGS topographic map, and aerial photographs.

Bio: Brian Donahue, Harvard Forest and Dick O’Connor, Independent Scholar

Bio: Walden Pond and Walden Woods historian Dick O’Connor was assistant to the curator at the Society’s Thoreau Lyceum from 1987 to 1995 and, more recently, with environmental scholar Brian Donahue, has completed a GIS map of the historical land ownership in Walden Woods.

## WORKSHOP VI

### 1. Panel Discussions

Title: *‘This Moral Earthquake’: The Fugitive Slave Law and Henry Thoreau’s Ecological and Topographical Consciousness*

Abstract: This paper explores Henry David Thoreau’s response to the Fugitive Slave Law, focusing particular attention on “Resistance to Civil Government” and “Slavery in Massachusetts” as well as his Journal. Critics who have examined Thoreau’s reaction to the Fugitive Slave Law have largely done so through comparisons between “Resistance to Civil Government” and “Slavery in Massachusetts,” arguing, generally, that whereas “Resistance to Civil Government” stresses individual moral imperative, “Slavery in Massachusetts” offers a broader political condemnation of the state and people of Massachusetts for their collusion with slavery. According to the majority of these critics, the passage of the Fugitive Slave Law affected Thoreau’s politics and pushed him towards a deeper engagement with abolition and reform, as reflected in the different tone of “Slavery in Massachusetts.” The majority

of this criticism largely confirms the bifurcation in Thoreau studies noted by Lawrence Buell, between the writings of the “social protestor” and of the “naturalist,” as critics have, for the most part, treated these essays solely as part of Thoreau’s political project. My paper, in line with Jeffrey Myers’s claim that “for Thoreau social consciousness and ecological consciousness cannot be separated,” argues that Thoreau’s views towards nature were fundamentally shaped by the topographic reverberations of the Fugitive Slave Law.

This paper seeks to address the ways in which the Fugitive Slave Law altered Thoreau’s thinking not just on slavery and politics but on nature and topography. The Fugitive Slave Law—having erased the political distinction between North and South, between Free Soil and the slavery’s landscapes of terror and trauma—has geographic and environmental consequences. I argue that the Fugitive Slave Law fundamentally changed the way Thoreau conceived of the landscape of the North. Because of the Fugitive Slave Law, all land in America had been politicized, so that Thoreau could no longer find refuge from politics in nature. As a surveyor, Thoreau—as Patrick Chura has demonstrated in his recent book—was well aware of how political lines of demarcation and delineation have environmental consequences. Thoreau makes frequent reference to land and terrain in “Slavery in Massachusetts,” references, I aim to show, that are not simply natural or pastoral interludes, but fundamental components of his argument, such as when he states that he lives “*wholly within hell*” (emphasis in original). Because the woods around Concord are now inherently linked with slavery, Thoreau can no longer escape to join a huckleberry party. In “Resistance to Civil Government” Thoreau has access to nature where “the State was nowhere to be seen.” After the law’s passage, this prelapsarian symbolic topography no longer exists, as Thoreau states in “Slavery in Massachusetts” that “The remembrance of my country spoils my walk.”

**Bio:** James Finley, University of New Hampshire  
James Finley is a doctoral student at the University of New Hampshire. His essay on Henry David Thoreau’s *The Maine Woods* is forthcoming from *ISLE: Interdisciplinary Studies in Literature and Environment*.

**Title:** *‘We do not ride on the railroad’: Thoreau, Technology and Environmental Ethos*

**Abstract:** Technology is a complicated aspect of our relationship to the environment: it is both one of the dominant causes of the current environmental crisis (e.g., fossil fuels, chemical pollutants, nuclear waste, industrial farming, etc.) and it is lauded as a source for potentially significant solutions to the environmental crisis (e.g., renewable/clean energy, geoengineering, green architecture, etc.). When considering any environmental ethos, it would be prudent to carefully reflect on the integral role that technology plays in our relationship to the environment. In this paper, I argue that the writings of Thoreau offer a concept of technology that is relevant to our current attempts to establish a sound and sustainable environmental ethos.

There is a (perhaps) common perception that Thoreau is an advocate of a form of Neo-Luddism. In contrast to this view, I maintain that he has an ambivalent understanding of technology—perhaps best demonstrated by his reflections on the railroad in *Walden*. His ambivalence, I claim, results in both a fruitful critique of the destructive and dehumanizing aspects of technology and an awareness of its positive, creative powers. I argue that of the various creative powers of technology, there are two that are particularly significant for an environmental ethos: 1) technology as a way of living in greater accord with the environment, and 2) technology as a way of bringing forth greater depths and meaning from nature. In support of my argument, I analyze not only Thoreau’s comments on the railroad, but also his descriptions of his home and the act of writing in *Walden* and his account of the technologies of the American Indians in both *Walden* and *The Maine Woods*.

**Bio:** Brendan Mahoney  
Brendan Mahoney holds a PhD from the Philosophy, Literature and Theories of Criticism Program in the Department of Comparative Literature at Binghamton University (SUNY). He also holds an MA from Boston College and a BA from Bennington College, both in philosophy. His research interests include ecocriticism, hermeneutics, Heidegger, Wittgenstein, Thoreau, modernist poetry, and the relationship between technology, language and environmental ethics. In addition to his scholarly pursuits, he is an avid hiker and trail runner, and an enthusiastic dabbler in poetry and guitar playing.

**Title:** *Virtuous Environmentalism and Luxury*

**Abstract:** Henry Thoreau’s enduring contribution to the environmentalist ethos is the philosophy of luxury expressed in the opening chapters of *Walden*. Henry’s philosophy of luxury states that luxuries provide *warmth* but impede our transcendental improvement and that numerous items we consider to be *necessary* are, in fact, luxury. Henry’s philosophy of luxury, I show, has origins in European philosophy, and Henry’s philosophy of luxury, I show, is pertinent to today’s concerns about climate, technology, and energy. I argue that we ought to learn to distinguish *luxury* from *necessity*, in order to embody the *environmental ethos* described by Henry Thoreau. I talk about how

we may safely make this distinction. But I propose one significant elaboration. Whereas Henry collapses all excess luxury into *heat*, I argue that we may distinguish luxuries that facilitate our activity from those luxuries that comfort us. And, I argue that what today impedes our pursuit of *virtue* are those luxuries, such as technology, that facilitate our activities.

**Bio:** Paul J. Medeiros, Providence College  
A member of the Society, Paul J. Medeiros once resided in the towns of Boxborough and Acton. Paul gives lectures on philosophy for universities and private colleges, and Paul composes essays about environmentalism and idealism. In Spring 2011, Paul is called to give philosophy lectures for Humboldt State University in Arcata, California, and, by mid-summer, Paul returns to New England to study *environmental law and policy* in South Royalton, Vermont.

## 2. Presentations

**Title:** *Cabin Fever: A Modern Conversation with Henry David Thoreau*

**Abstract:** “I have traveled a great deal in Concord,” Thoreau famously wrote in *Walden*. For him travel writing *was* nature writing, and it was local. His search for the Wild was mostly on home ground: an outward physical journey and inward spiritual journey conducted not in pristine isolation, but on the humble Concord woodlot available to him. The land around Walden Pond was not “wilderness,” but a conventional woodlot when purchased by Ralph Waldo Emerson. Thoreau himself writes “the scenery of Walden is on a humble scale.” This is a vital perspective for nature writers today. Because since Thoreau’s invention of the nature memoir 150 years ago, much of the natural environment itself has been destroyed. So the task is no longer to discover and record the rare, but to recover and nurture the ravaged—to try to restore some balance where we live. This is certainly true where I live, amid the Midwest’s decimated woodlands and farms and sprawling suburbs, where developers and nature often collide.

Every day I see these collisions—the imbalance—between humanity and the other animals who live here. Herons nest on our *E. coli* choked river. Coyotes hunt on the runways of O’Hare airport while roaring jets land. A Canada goose gets trapped in the entryway of my office building. Rabbits nest in wood chips beneath a metal slide on a suburban playground. A wild cougar is gunned down in an alley by a Chicago policeman. Who belongs where? Who will take care of whom on this shrinking planet? How will we find the balance we seek? While I wouldn’t argue that Thoreau sought to answer these particular questions, many of his central ideas can help us to do so. First and foremost, is his focus on the balance of the I and the eye, of self and world: learning to see the beauty and relatedness of the *wild without*, in the woods, is not separate from learning to see the beauty and relatedness of the *wild within*, our selves (and in our partners and children). Because while we humans are often estranged from nature by our intellect and appetites, we all still belong to it—in brain and breath, in birth and death—no matter where or what or who we call home. In my talk I would like to read/discuss a section from my new book, *Cabin Fever*, which addresses the conference theme. Since the entire book is meant as “a modern conversation with HDT” (that was the original subtitle), I will focus on a number of topics.

**Bio:** Tom Montgomery-Fate, College of DuPage  
Tom Montgomery-Fate is the author of five books of nonfiction, including *Beyond the White Noise*, a collection of essays, *Steady and Trembling*, a spiritual memoir, and *Cabin Fever*, a nature memoir that is forthcoming from Beacon Press (June, 2011). His essays have appeared in *The Chicago Tribune*, *The Boston Globe*, *Orion*, *Iowa Review*, *Sojourners*, *Christian Century*, and many others; and they regularly air on NPR and Chicago Public Radio. He is a professor of English at College of DuPage in Glen Ellyn, Illinois, where he lives with his family.

## 3. Walking Tour

**Title:** *Teaching Thoreau down by the Riverside*, led by Jayne Gordon

**Description:** Just a short walk from the Masonic Temple is a spot that makes a perfect outdoor classroom. It includes the elements needed to introduce students of all ages to Thoreau’s relationship with the natural world. Participants in this session will identify and interpret some unusual teaching tools that surround us in this ideal, idyllic instructional space.

**Bio:** Jayne Gordon, Massachusetts Historical Society  
Jayne Gordon is Director of Education and Public Programs at the Massachusetts Historical Society and a former Executive Director of the Thoreau Society. She has been leading educational programs about Thoreau and his ideas for dangerously close to forty years.



## WORKSHOP VII

### I. Panel Discussion

Session Title: *Digital Humanities Projects*

Panel Chair: Kurt Moellering, Editor, *The Thoreau Society Bulletin*

- *Digital Thoreau*, Paul Schacht, SUNY Geneseo College
- *World Wide Waldens*, Susan Frey, Walden Woods Project
- *Mapping Thoreau Country*, Susan Gallagher, Board Member, The Thoreau Society

Title: *The Digital Thoreau*

Abstract: The *Digital Thoreau* will help to promote scholarly and community understanding of Thoreau texts, beginning with *Walden*, by placing them on the Web contextualized by scholarship from the Thoreau Society and Thoreau Institute collections. It will serve as a resource for scholarly and community engagement with Thoreau's thought and legacy by developing an educational Web site where students, life-long learners, and educators can comment on the meaning of Thoreau's texts or reflect on the ways in which Thoreau's works have been meaningful in their lives. In conjunction with *Digital Thoreau*, selected Geneseo students will participate in summer program in Concord each July that will give them direct immersion in Thoreau's world, together with an academically rigorous curriculum and active labor in the service of environmental conservation, which will deepen and enrich their understanding of Thoreau's ideas and the significance of those ideas.

Bio: Paul Schacht has been a member of the Geneseo faculty since 1985. He currently chairs the English Department.

Title: *World Wide Waldens: Putting Thoreau's Words Into Action*

Abstract: *World Wide Waldens* is an environmental ethics and action program that inspires students around the world to consider their environmental ethic and discover the "Waldens" in their own communities: the places that need *their* care and protection. Come learn how to foster an environmental ethic in students through fun, thought-provoking activities and group discussions and take away practical tools and ideas that you can use with students. You'll also learn how to connect environmentally-minded students across the globe. To learn more, visit [www.worldwidewaldens.org](http://www.worldwidewaldens.org)

Bio: Susan Frey is the Education Director at the Walden Woods Project. Susan has worked in education for over 15 years. Susan has taught middle school in Winnetka, Illinois. Prior to joining the Walden Woods Project, she was the Education Director at the Jane Goodall Institute's Roots & Shoots program and a program evaluator at TERC in Cambridge, MA. Susan currently manages the environmental ethics and action program, *World Wide Waldens: Putting Thoreau's Words into Action*, and develops a variety of professional development programs throughout the year. Susan lives in Concord where is often found exploring the trails with her dog Tahdy (named after Mt. Katahdin).

Title: *Mapping Thoreau Country*

Abstract: Susan's presentation will introduce Mapping Thoreau Country, a digital initiative undertaken by the Thoreau Society in collaboration with UMass and other educational and cultural institutions and organizations. Still a work-in-progress, Mapping Thoreau Country uses historical maps to document Thoreau's extensive travels in Massachusetts and other states. While previewing the project as a whole, Susan will focus on the first phase, which tracks Thoreau's travels across Massachusetts. We have lots of materials to add, but we are unveiling Mapping Thoreau Country today as part of our ongoing outreach to libraries, schools, museums, cultural non-profits, and other organizations in the many Massachusetts cities and towns that played a prominent role in Thoreau's writings on travel, one of the most significant themes of his work.

Bio: Susan E. Gallagher, Associate Professor of Political Science at UMass Lowell, has served on the Thoreau Society's Board of Directors since 2008. Over the past several years, Susan has focused on developing digital materials that help to place political ideas in historical context. Taking this approach to promoting wider understanding of Thoreau's life and legacy, she is currently working with Michael Frederick, Robert Gross, and other Thoreau scholars on two long-term digital projects, Mapping Thoreau Country, which uses historical maps to organize primary sources on Thoreau's travels in Massachusetts and other states, and Reading New England, a new imprint at UMass Press that will publish digital critical editions of landmark texts by Thoreau and other authors.

## 2. Panel Presentations

Title: *Points and Lines: Thoreau's Infinitely Light Tread*

Abstract: Thoreau's "carbon footprint" was infinitesimally small—a single point. From the single point of his consciousness and perception, he drew lines and angles and triangles that reached to the Milky Way and beyond. His mathematical bent and his time in the woods as a surveyor, combined with his poet's eye, gave him a unique view of the landscape around him. "Wherever I sat," he wrote, "there I might live, and the landscape radiated from me accordingly." But he had no need to possess that landscape by claiming a piece of it exclusively for himself. Instead he practiced true "leave no trace" land use, long before the phrase was coined, by "annually carry[ing] off what it yielded without a wheelbarrow."

My talk will explore the geometric bent of Thoreau's mind, his view of himself as a single point in space and time from which divergent lines go forth to embrace and connect all of the known universe. These lines make no mark, and they suggest an entirely different kind of ownership and use of the earth than practiced by the typical homeowner or farmer. From his point in space, he says, "I have, as it were, my own sun and moon and stars, and a little world all to myself." As he sits in his cabin on Walden Pond, he sees it as a "sort of crystallization around me" rather than a structure anchored to a particular plot of earth. Always he is aware of that moveable single point, centered in his own consciousness, from which the world goes forth.

Emerson, in his 1862 essay eulogizing Thoreau at his death, admires his friend's "powerful arithmetic" and his "natural skill for mensuration," which made surveying the perfect profession for him. The surveyor looks, and maps, but does not take or own the land he travels. For Thoreau, these lines of sight, both literal and metaphorical, allowed him to tread ever so lightly the earth he inhabited and, when his footprints started to show, to move on. As he lamented in the conclusion to *Walden*, his own two feet very quickly "wore a path from my door to the pondside," a path which was still quite distinct seven years later when he completed his manuscript. "The surface of the earth is soft and impressible by the feet of men," he writes, and so, when one's tracks begin to show, it is time to move on, to become a new point in space from which new lines can be drawn.

Bio: Mary G. Bernath, Bloomsburg University of Pennsylvania

I have been teaching Thoreau for 35 years, mostly at Bloomsburg University, a school in the Pennsylvania State System of Higher Education, located in rural Pennsylvania. My dissertation, in 1974, was entitled "Substance and Process in Thoreau's Universe" and was directed by Thomas L. Philbrick at the University of Pittsburgh. I have been a member of the Thoreau Society much of the time since then, and I have worked Henry David Thoreau into my courses whenever possible over the years, whether I am teaching American Literature survey, Literature and Society, or English Composition. At present, I am teaching an upper level seminar in American Romanticism. While doing so, I have discovered a new way of viewing Thoreau's seat in his universe, which I wish to share with others at the 2011 Annual Gathering.

Title: *An Eye for the Body: Thoreau, Gaia, and a New Ecologic Vision*

Abstract: Transcendentalism is built on a dualism that detaches mind from body, spirit from matter, and ultimately, the human being from nature, a significant flaw. While many transcendentalists have a deep love and appreciation for nature and are actively engaged in environmental causes, this dualism actually undermines the radical shift needed to a more profound sense of connection and embodiment in an age of climate change. Thoreau, through his own work of healing this destructive dualism, offers a potential curative for our current dilemma. Writing in *Walden*, he states, "a lake is the landscapes most beautiful and expressive feature. It is earth's eye." This embodied eyeball helps us see earth as body, an essential lens and experience if we are to fully engage the ecologic crises of our age. Utilizing Laura Dassow Walls "epistemology of contact" and the Gaian hypothesis of James Lovelock and Lynn Margulis (especially as viewed through the perspective of geophysicologist Tyler Volk), I intend to posit a new Thoreauvian vision for holistic environmental health.

Bio: Greg Martin, Aldersgate United Methodist Church

Greg Martin first became acquainted with Henry David Thoreau in Junior High School when his mother, a non-traditional college student, brought home a copy of *Walden* she was reading for a literature class. It took a few pages of "Economy," and he was hooked. He has been a United Methodist minister since 1984 serving a variety of churches and ministries, especially in higher education settings, including Virginia Tech, Albion College, and the University of Michigan. He has been the pastor of Aldersgate United Methodist Church in Grand Rapids, Michigan since 2006. Greg divides his time between Grand Rapids and East Lansing, where his wife, Dr. Jennifer Browne, serves as a minister. They have two daughters. He is an avid cyclist and poet.

Title: *Celebrating Thoreau's Hunting Ethos: Inspiring Environmental Awareness and a Passion for Wilderness*

Abstract: In this paper, I contend that the critical trend that denies Henry Thoreau's insistence that hunting is an crucial activity in the development of both a self-conscious individual and an individual with an active social conscience regarding the preservation of the environment is both wrong and counter-productive of a populous committed to sound environmental policy and enduring ecological health. Thomas L. Altherr, perhaps most clearly, terms Thoreau's attitude toward hunting "ambivalence" in his essay "Chaplain to Hunters: Henry Thoreau's Ambivalence toward Hunting"; though he recognizes both Thoreau's celebration of hunting and his apparent rejection of it, he suggests that in the end, Thoreau is neither a celebrant nor an opponent of hunting. Altherr notes Thoreau's preference for vegetarianism—and his rejection of animal meat (even woodchucks) in *Walden*, his distinction that "hunters who seek something higher than foxes... rally to nobler music than that of the hunting horn" (in his 1854 journal), and his suggestion that hunting was essentially inhumane, especially in service of science (in his 1854 journal) in his argument. Yet in *Walden*—the text that was his devotion for nearly *nine years*, Thoreau deliberately chose to celebrate hunting again and again; not only does he suggest that all ought to "go fish and hunt far and wide," he acknowledges that hunting was one of the "best parts of ... [his own] education"; Thoreau even urges his friends—and both his contemporary and future readers—to make their boys "hunters, though sportsman only at first, if possible mighty hunters at last, so that they will not fund game large enough for them in this or any vegetable wilderness." The urgency with which Thoreau articulates his conviction that hunting is productive of a populous of right thinking individuals, since they have had what Altherr terms a "vital contact with nature throughout the years," is striking—since it suggests Thoreau's conviction that hunting is a means of creating an awareness of, appreciation for, and devotion to the natural world upon which we depend for our collective survival. It also suggests that hunting might be the means by which we create a corpus of spiritually balanced individuals who understand the essential component that wild places play in our spiritual well-being and ensure that those places survive so that we can explore them to satisfy our spiritual need as humans. Indeed, in his journal in 1857, Thoreau contends that exploring an area, for the poet or the naturalist, is best achieved by "Fish[ing] its streams, hunt[ing] its forests, gather[ing] furls from its water, its woods... [He maintains that t]his will be the surest and speediest way to those perceptions that you covet" (29 Oct 1857). Right perceptions about the natural world, of course, were very important for Thoreau, as he was very concerned about its degradation and destruction by the John Fields of industry whose aesthetic did not include a consciousness of the redeeming value of the swamp, the desiccated Concord shopkeeper whose life did not involve the redeeming spiritual influence of the forest glade, or the farmer whose economic relation to the land made him blind to its limitless potential as a source of wonder and life. Hunting, for Thoreau, had the potential to correct this wrong approach to the environment; it taught an appreciation for the natural world and inspired the opportunity for right thinking about the environment and man's integral relation to it. Thus, I want to assert that instead of expressing a profound ambivalence toward hunting—as Altherr and others suggest, Thoreau seems to strongly suggest that hunting—both the literal activity and the intellectual one—is a real means of creating an environmental consciousness—one that we desperately need in the era of large scale mining initiatives in the Bristol Bay, Alaska, hydraulic fracturing efforts in the Marcellus shale of Pennsylvania and New York, plans to lease and drill in the Uinta National forest in Utah, and many other initiatives that threaten the viability of our wild places. Though hunting is now a relatively "uncommon school" since the numbers of hunters in the United States has generally decreased in the past forty years, it ought to be something we make common—according to Thoreau, since it allows not only the "best parts of [an environmental]... education" but the "closest acquaintance with nature." Perhaps more importantly, in this era in which sources of energy are becoming more and more unstable, recognizing Thoreau's enthusiasm—not his ambivalence—for hunting may be a means by which we increase the consciousness of, appreciation for, devotion to, and love of the essential "tonic" that is our American wilderness.

Bio: Michael Stoneham, West Point Academy  
Michael is an Academy Professor in the English and Philosophy Department at West Point; he is also a Special Forces officer with twenty-five years of experience in the Army. During that time, he has deployed to Senegal, Saudi Arabia, Kuwait, Iraq, Malaysia, Thailand, the Philippines, and most recently to Afghanistan, where he served—for the 2010 spring semester—as an academic mentor at the National Military Academy of Afghanistan (NMAA). In 2009, Michael published *Literary Confrontation in the Era of John Brown*, a critical evaluation of the way in which radical abolitionist, freedom-fighter, and terrorist John Brown inspired literary America to confrontation during his short but dramatic career as public figure in ante-bellum America. This work focuses on the reasons that public intellectuals like Thoreau, Emerson, Parker, Higginson, Sanborn—even Stowe—embraced Brown's radical tactics and celebrated his effort to inspire an errant nation to a new moral awareness of their own public responsibilities. Michael hopes that by studying our historical celebrations of terrorists, he might gain insight into the reasons that radical contemporary terrorists inspire intelligent men and women to valorize and validate their actions and discover ways to reduce the probability that they will serve as cultural catalysts that accelerate support for violent terrorists. Michael has a bachelors of science from West Point, a masters in English Literature from Stanford University, and a doctorate in English literature from the University of Colorado in Boulder.

### 3. Concord Free Public Library Presentation

Title: A William Munroe Special Collections Presentation: A Discussion of Digital Projects at the Library, Past and Present

Description: Leslie Wilson and Bob Hall of the Concord Free Public Library Special Collections will do a “show-and-tell” of some of the library’s key Web pages of relevance to Thoreauvians. Old offerings and new as well as projects in planning will be discussed. Particular attention will be devoted to the fully transcribed John Shepard Keyes autobiography and the Concord antebellum newspaper pages.

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

Robert Hall, Concord Free Public Library  
Robert Hall is Technical Associate and Webmaster for the William Munroe Special Collections at the Concord Free Public Library.

### PERFORMANCE

Music on Thoreau, Walden, and Transcendentalism: Dillon Bustin and Jacqueline Schwab at First Parish

Singer/songwriter Dillon Bustin and pianist Jacqueline Schwab will perform “American Renaissance,” a concert of vintage and original American music, including Dillon Bustin’s compositions based on writings of Henry David Thoreau, at First Parish in Concord, 20 Lexington Rd., Concord, MA 01742, on Friday, July 8, 2011, at 7:30 pm.

Jacqueline Schwab’s improvisational playing has been heard on the soundtracks to a dozen of Ken Burns’ documentaries, including *The Civil War*, *Baseball*, *Lewis and Clark*, *Mark Twain*, and his recently-premiered *The National Parks: America’s Best Idea*. In Burns’ words, “Jacqueline Schwab brings more feeling and intensity to music than anyone I know. Her playing is insistent, physical, heartfelt and ... unusually moving.” *The New England Folk Almanac* wrote she plays with “the jazz/classical improvisational spirit of Keith Jarrett and the touch of George Winston ....” She has performed music from Burns’ *Lewis and Clark* series for President Clinton, at the White House. She has accompanied Scottish singer Jean Redpath on the *Late Show with David Letterman* (May 21, 2009) and on *A Prairie Home Companion*, and she has recorded and performed with Scottish fiddlers Alasdair Fraser and Laura Risk, the English dance music quartet *Bare Necessities*, singer/songwriter Dillon Bustin and many others. Schwab has three solo recordings: *Mad Robin*, *Down Came an Angel*, and *Mark Twain’s America*. Jacqueline’s solo piano concerts of vintage American music feature music from Mark Twain’s era (1835-1910) and beyond—Stephen Foster and Civil War song tunes, Victorian ballroom dance tunes, Scots and Irish songs and dance tunes brought over by settlers, hymns and spirituals, ragtime, plus 20th-century tango and Billie Holiday blues—as well as contemporary Celtic music. Jacqueline’s arrangements of American heart songs honor the community and improvisational spirit of music making reported in Twain’s times. Schwab lives in Chatham on Cape Cod, in Massachusetts. Bustin and Schwab’s first collaboration, Bustin’s “Songs from Walden Pond,” premiered at First Parish in Concord twenty years ago. They have also collaborated on Bustin’s “Tidebook,” “Frozen In” and “Sailing Alone” productions on Martha’s Vineyard. They have recorded *American Renaissance*, Bustin’s songs based on American Romantic poetry, including poems by Thoreau, Emerson, Alcott, Whitman, Dickinson, Melville, and Longfellow.

## **Saturday, July 9, 2011**

### EXCURSIONS

Walk: *Excursion to Fairhaven Bay and Emerson’s Cliff*, led by Peter Alden  
Walk at Fairhaven Bay and Emerson’s Cliff.

PLEASE NOTE: Bring sneakers and binoculars. We will be carpooling. Please meet at the Christian Science Parking Lot behind Masonic Temple at 6:45 a.m. We will return by 9:00 a.m.

Peter Alden, local Concord naturalist  
Peter has visited all our planet’s ecosystems by leading ecotourism tours, safaris, and cruises to all seven continents,

seven seas and over 100 countries. He has authored fifteen nature books with sales of over two million copies. Peter organized the world's first Biodiversity Day here in 1998 and ran a second in July 2009 (with the Walden Woods Project), both with Ed Wilson. 2,700 species of fungi, plants and animals were identified within five miles of Walden Pond! Peter is a founder and co-compiler of the Concord Christmas Bird Count, the largest in the number of participants of 1600 US counts (our 50th count will be January 3, 2010). See [peteraldenwildlife.com](http://peteraldenwildlife.com).

Walk: *Walter Harding Memorial Walk at Walden Pond*, led by Corinne H. Smith

Begun in 1996 as a tribute to the late Walter Harding, this silent early morning hike along the 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.

Corinne H. Smith, Librarian, Anna Maria College

Corinne H. Smith first encountered Thoreau and "Civil Disobedience" as a sophomore in high school in the suburbs of Lancaster, Pennsylvania. In recent years, she has traced the route of Thoreau's 1861 trip to Minnesota, and has spoken on the subject at various Society events. She now lives an hour west of Walden Pond and is a librarian at Anna Maria College in Paxton, Massachusetts.

#### DANA S. BRIGHAM MEMORIAL KEYNOTE ADDRESS

*Henry David Thoreau: Writing the Cosmos*, Laura Dassow Walls

Thoreau lived and wrote at a time of profound social and intellectual challenges. While he took on many roles—teacher, surveyor, social critic, anti-slavery activist—he was, first and last, a *writer*. That is, faced with turmoil and uncertainties not unlike our own, he turned to literature as the first and best way to process the meaning of such changes, poetically, intellectually, and morally. As he said, a writer's life was a life lived "deliberately." What did it mean—and what could it mean today to attempt to live not in alienation from society or from nature but to write them into partnership, a partnership that we could call the Cosmos?

Bio: Laura Dassow Walls, University of Notre Dame

Laura Dassow Walls is just stepping into her new role as the William P. and Hazel B. White Professor of English at the University of Notre Dame, where she will continue to teach Transcendentalism, 19th-century literature, and literature and science, and continue work on her biography of Thoreau. During her years at the University of South Carolina she published *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (2009) and coedited *The Oxford Handbook of Transcendentalism* with Joel Myerson and Sandy Petruionis (2010). Her earlier books include *Seeing New Worlds: Henry David Thoreau and 19th-Century Natural Science* (1995) and *Emerson's Life in Science: The Culture of Truth* (2003).

#### WORKSHOP VIII

##### Panel Presentations

Title: *What Is the Sea to a Fox? Why Would Thoreau Ask?: Imaging the Atlantic in Cape Cod*

Abstract: "My thoughts grew foxy," a January 1854 Journal entry reports. In *Cape Cod*, written in the months before and after this same January, "foxy thoughts" meander too. "What could a fox do, looking on the Atlantic...? What is the sea to a fox?" Thoreau asks in *Cape Cod* and by the mere raising of such questions suggests—and, possibly, approaches—a course of "foxy" nonhuman nature thinking. Moreover, what surrounds his *Cape Cod* fox staring at the Atlantic, is to him "naked Nature— inhumanly sincere, wasting no thought on man." How does the nonhuman look on the "inhumanly" nonhuman, or how "transparent" can Thoreau's mediating eyeball be? How is human thought "wasted" on naked Nature, or how can the wilderness of the ocean in *Cape Cod* correspond to the wilderness of nonhuman creatures but never to the wildness of Thoreau's own thinking? Dealing with these and subsequent issues in my paper I will argue that the Atlantic images in *Cape Cod* offer Thoreau's "other" waters— waters so different from those of rivers and ponds, waters that invite no blurring of the distinctions between author and nature, but rather unlock all the intellectual wildness of a very refined cultural (human) thinking.

Bio: Albena Bakratheva, New Bulgarian University, Sofia, Bulgaria

Albena Bakratheva is Professor of American Literature and American Studies at New Bulgarian University, Sofia, Bulgaria, and the Chair of the American and British Studies Program. In 2007 she obtained the honorary academic degree of Doctor of Letters (D.Litt.). Albena Bakratheva is author of *Similarities in Divergences*

(1995), *Potentialities of Discourse* (1997), *Visibility Beyond the Visible. The Artistic Discourse of American Transcendentalism* (2007), *The Call of the Green. Thoreau and Place-Sense in American Writing* (2009). She is editor and translator of *Henry David Thoreau. Life Without Principle. Selected Works* (2001) and editor of *The Sun Is but a Morning Star. Anthology of American Literature* (2005). Dr. Bakratheva is member of the Thoreau Society, USA, the International American Studies Association (IASA), the Swedish Association for American Studies (SAAS) and the Bulgarian American Studies Association (BASA). Albena Bakratheva's international experience includes: Fellowship of the John F. Kennedy Institute for North American Studies at the Freie Universitaet, Berlin, Germany (1992), Fulbright Grant, SUNY, USA (1993–94), USIA Fellowship, Summer Institute on Contemporary American Literature at the University of Louisville, Kentucky, USA (1999). Since 2008 Albena Bakratheva is Erasmus-Lecturer of American Literature at the Dipartimento di Lingue e letterature moderne, Universita degli Studi di Macerata, Italia.

Title: *Thoreau's Human Ecology*

Abstract: An important link between two of the most popular views of Thoreau—the “green” Thoreau who emphasizes the place of humans in the natural community and the individualistic Thoreau who critiques and sometimes defies the social community—is his intense interest in the emerging social sciences of his time, especially in the history of civilization and more specifically in ethnology and other varieties of racial science. These interests merged with his study of nature in his application of ecological principles to both natural and human communities. Recognition of Thoreau's interest in the connection between the natural and the social sciences can help us to understand more completely Thoreau's nature writing, including his late manuscripts on seeds and fruits.

Bio: Richard J. Schneider, Wartburg College  
Richard Schneider is Professor Emeritus in English at Wartburg College in Waverly, Iowa. In retirement, he and his wife Mary currently live in Glens Falls, New York. He is the author of Henry David Thoreau in the *Twayne United States Authors* series, as well as of numerous journal articles on Thoreau. He has also edited three volumes on Thoreau, including *Thoreau's Sense of Place*. He is a former editor of the *Concord Saunterer*.

#### Presentation

Title: *“I Wish to Speak a Word for Nature”: Personal Experiences of the Wild*

Abstract: “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.” This is the challenge Thoreau presents to us in the opening lines of his essay “Walking.” I discuss my personal experiences sauntering amidst wildness in three great places: the Adirondack Preserve, the Walden Woods, and Baxter State Park. My discussion will include thoughts concerning the ethics of human interaction with and use of wild areas.

Bio: Charles Phillips, Board Member, The Thoreau Society  
Charles Phillips became inspired by Thoreau, Emerson and the Transcendental circle after moving to Concord over thirty years ago. He is a member of the Thoreau Society's Board of Directors. He has travelled widely in Thoreau Country and elsewhere in the United States.

#### WORKSHOP IX

##### 1. Panel Presentations

Title: *Of Ants and Ethos: The Intersection of Thoreau and E. O. Wilson*

Abstract: Lawrence Buell sites “Brute Neighbors” as a “variegated” example of environmental nonfiction, a “multigeneric collage” that includes dialogue, natural history vignettes, mock-epic, and autobiographical narrative. Thoreau seems determined to ring round (to environ, literally) the various inhabitants of Walden (poet, hermit, mouse, ants, or loon) with a complex rhetorical ecology. Thoreau's environmental ethos is deeply rooted in his rhetoric: our keen observer sees nature in sentences and tracks his beasts in tropes.

In his prologue to *The Future of Life*, E.O. Wilson offers an extended apostrophe to Henry Thoreau, a rhetorical ramble in which Wilson examines his environmental heritage. He concludes this prelude to his investigation of environmental apocalypse with a key to Thoreau's and his own environmental ethos: “You searched for essence at Walden and, whether successful in your own mind or not, you hit upon an ethic with a solid feel to it: nature is ours

to explore forever; it is our crucible and refuge; it is our natural home; it is all these things.” Wilson, like Thoreau, like so many of us, has circled about Walden, literally and figuratively, turning over rocks and rotting logs, searching for essence or insects. Unlike Henry, though, he is “a lover of little things,” of nature “untrammelled” in that it exists “in the dirt and rotting vegetation beneath our shoes.” In this world, ants are the giants. For Wilson, Walden functions as microcosm if not microclimate for this exploration, functions indeed as crucible and refuge, and certainly functions as natural home. Thoreau, with the questions Wilson hopes to answer, opens the main section of “Brute Neighbors,” asking, “Why do precisely these objects which we behold make a world? Why has man just these species of animals for his neighbors; as if nothing but a mouse could have filled this crevice?” This rhetorical pose, a metaphysical play-space combined with an evolutionary biologist’s curiosity, takes a timeless turn. These questions seem a perfect intersection of the then and now of Thoreau’s environmental ethos.

Central to “Brute Neighbors is Thoreau’s observation of the ant war, offered with epic humor. The rhetor does not slay the naturalist, however, as he offers some somewhat objective observation:

I took up the chip on which the three I have particularly described were struggling, carried it into my house, and placed it under a tumbler on my window-sill, in order to see the issue. Holding a microscope to the first-mentioned red ant, I saw that, though he was assiduously gnawing at the near fore leg of his enemy, having severed his remaining feeler, his own breast was all torn away, exposing what vitals he had there to the jaws of the black warrior, whose breastplate was apparently too thick for him to pierce; and the dark carbuncles of the sufferer’s eyes shone with ferocity such as war only could excite.

Thoreau and Wilson cross paths explicitly here. Wilson can not resist Thoreau’s foray into his lifelong passion. He will play the biologist and rhetor, though he neglects the humor, offering entomologic explanation and metaphorical extension on Henry’s ant epic:

May I presume to tell you what you saw? It was a slave raid. The slavers were the red ants, most likely *Formica subintegra*, and the victims were the black ants, probably *Formica subsericea*. The red ants capture the infants of their victims, or more precisely, their cocoon-clad pupae. Back in the red-ant nest the kidnapped pupae complete their development and emerge from their cocoons as adult workers. Then, because they instinctively accept the first workers they meet as nestmates, they enter into voluntary servitude to their captors. Imagine that! A slave raid at the doorstep of one of America’s most ardent abolitionists.

This paper will explore the intersection of E. O. Wilson and Henry Thoreau offered above, with particular attention paid to ants as the scimitar dividing the then and now of their environmental ethos.

**Bio:** Ron Balthazor received an M. Div. from Emory in 1987 and completed his Ph.D. at the University of Georgia in 1999. His publications include “Digression and Meaning: A Reading of ‘In the Miro District’” in *Critical Essays on Peter Taylor*, “To Play Life: Thoreau’s Fabulous Reality” in *ATQ*, “Collaboration is Key: Librarians and Composition Instructors Analyze Student Research and Writing” in *Portal* with Christy Desmet, Caroline Barratt, and Kristen Nielsen, and “<emma>: An Electronic Writing Space” in *Designing Web-Based Applications for 21st Century Writing Classrooms* with Christy Desmet, Alexis Hart, and Robin Wharton (forthcoming). Ron currently teaches composition and Environmental Literature and is the lead developer of the <emma> project, a web application for the writing process. His continuing interests include PHP, XSL, SQL, AJAX, JQuery, Thoreau, Wendell Berry, E.O. Wilson, and gardening. He has recently started a blog that offers his reflections on life in the garden: <http://gardenhouseporch.blogspot.com>.

**Title:** *Henry Thoreau’s Walden as the First Historical Experience of Down-Shifting*

**Bio:** Nikita Pokrovsky is Professor and Head of the Department of General Sociology at the National Research University, Higher School of Economics in Moscow. He has also been a Fulbright Professor of Social Theory at Indiana University (2003). He has published two biographies of Thoreau and two representative collections of Thoreau’s essays, a recent one (2002) under the name *Higher Laws*. In 1978, he received a Life Membership in the Thoreau Society from Walter Harding. Dr. Pokrovsky lives in Moscow.

## 2. Presentation

**Title:** *Co-creating a Conscious Earth*

**Abstract:** What would Emerson and Thoreau say if they were alive today? What would be their vision for the 21<sup>st</sup> century? Concord’s visionaries were grounded in their local earth, yet they identified with being inhabitants of the whole

earth, indeed the cosmos. Every ethnic group and every nation has a sense of place. Yet this identification with regional cultures often leads to conflict with others. Today our challenge is to create a shared sense of place, a planetary consciousness, which can unite instead of divide humanity. We will share our vision of a “Conscious Earth” that combines Emerson’s sense of transcendental oneness with Thoreau’s reverence for nature and social activism. As Concord residents for over 30 years, we have long communed with this land and its luminous legacy. We believe that underlying all the blessings that make Concord such a delightful place to live and work is a special *consciousness*. This began with the Native Americans whose reverence for spirit still permeates the landscape they called Musketaquid. Our English founders sought to create a place of “Concord,” a word symbolizing a communal experience of harmony and oneness. Through their writings Thoreau and Emerson shared their vision of an awakened life with the entire world. From the beginning, Concordians have been guided by a vision of living consciously and creatively rather than mindlessly and habitually.

In this workshop we’ll see our earth through new eyes as we take a fresh look at our planet’s fascinating history and amazing potential destiny. Participants will help co-create an inspiring vision of Conscious Earth: a world where people live in harmony with each other and with the planet. We’ll connect the personal and the planetary and explore how evolution is calling us to a higher level of consciousness. Concord, Massachusetts was once the revolutionary, intellectual and philosophical center of America. Could Concord once again take a pivotal role at this crucial time in our nation’s history? Revolution was just the beginning. Is conscious evolution, an “awakening heard ‘round the world,” our next step?

**Bios:** Robert Gerzon  
As a psychotherapist and pioneer in the holistic health and personal growth movement Robert Gerzon has helped thousands of people make positive changes during the past thirty years. His groundbreaking book, *Finding Serenity in an Age of Anxiety*, has been praised by Deepak Chopra, M.D., Larry Dossey, M.D., Bernie Siegel, M.D. and others. An inspiring and engaging speaker, Gerzon is a featured presenter and keynote speaker at conferences and educational centers. Television appearances have included the Oprah Winfrey Show, Good Day New York, and other programs. He has been interviewed on major commercial and PBS radio stations nationwide and in newspapers and magazines such as Newsday, USA Today and the Wall Street Journal. Robert’s background includes studies in psychology, holistic medicine, Asian and Western philosophy, indigenous cultures and spiritual traditions. He holds a Masters degree in psychology from Antioch University and is licensed as a mental health counselor.

Christine Gerzon  
Christine Gerzon is a life coach, educator and nationally-recognized workshop leader. Christine has given workshops throughout the country on relationships, the media, parenting and education. She has been interviewed about her work with children on CNN. Christine co-founded the Concord Children’s Center. She taught in both private and public schools, ranging from preschool to college, for over 30 years. She has a Masters degree from Lesley University. Christine is a board member of TRUCE (Teachers Resisting Unhealthy Children’s Entertainment) a national grassroots organization dedicated to raising public awareness about the negative effects of the media on children and society. Christine and Robert have five children and four grandchildren and live in Concord, MA.

## RECEPTION AND LIBRARY TOUR

**Description:** *Reception for Keynote Speaker Laura Dassow Walls at the Thoreau Institute.* Beer, wine, and hors d’oeuvres will be served in the dining room of the Tudor House. *Pre-registration is required. Tour of the Henley Library and the Thoreau Society Collections.* The Henley Library will be open during reception. Tours hosted by Jeffrey Cramer.

**Bio:** Jeffrey S. Cramer, Curator of Collections, The Thoreau Institute at Walden Woods  
Jeff is curator of collections at the Thoreau Institute at Walden Woods. He is editor of several Thoreau volumes for Yale University Press, including *Walden: A Fully Annotated Edition* (Yale University Press, 2004), and is currently preparing three books for publication: *The Quotable Thoreau* (Princeton University Press, 2011), *The Portable Thoreau* (Viking Penguin, 2011), and *Selected Essays of Thoreau: A Fully Annotated Edition* (Yale University Press, 2012).

## BOOK SIGNING & REFRESHMENTS

**Description:** Join our presenters and special guests at the Shop at Walden Pond as they sign their books for this popular event. Refreshments will be served. The Shop at Walden Pond is located across from Walden Pond at 915 Walden Street, Concord, Massachusetts.



## Sunday, July 10, 2011

### EXCURSIONS

Walk: *Walk of Great Meadows NWR, Concord*, led by Peter Alden

Description: Join Peter Alden, naturalist and author of several Audubon field guides, on a trip to Great Meadows NWR, Concord.

PLEASE NOTE: Bring sneakers and binoculars. We will be carpooling. Please meet at Christian Science Parking Lot behind Masonic Temple at 6:45 a.m. *There is no parking on Sundays in the lot behind the Masonic Temple. Use Municipal Parking Lot or park around Monument Square.* We will return by 9:00 a.m.

Canoeing: *Canoeing on the Concord River*

Description: Meet at the Concord Municipal Parking Lot on Keyes Road at 7:00 a.m. to carpool. Pre-registration is required.

### MORNING SERVICE

Description: *First Parish in Concord, Unitarian Universalist*, worship leader Rev. Jenny Rankin, sermon by Don Miller  
Thoreau Society members are invited to attend a service at the Unitarian church where Thoreau was christened as a baby, where his funeral was held, and the church he resigned from at age 24. A sermon on “Religious Naturalism” will be given by First Parish member Don Miller.

### WORKSHOP X

#### 1. Panel Presentations

Title: *Henry Thoreau: Pioneer Environmental Educator*

Abstract: Thoreau could be called the first environmental education. Walden has been a touchstone for environmentalists since it was written. Thoreau was also a gifted environmental teacher both as the school he and his brother founded as well as assisting occasionally at Frank Sanborn’s school in Concord. This paper discusses Thoreau’s work as an environmental educator as well as his view of learning. The paper concludes with an extensive discussion of Thoreau’s contribution to environmental and holistic education and its applications to the present educational context.

Bio: John P. Miller, The Ontario Institute  
John (Jack) P. Miller is a professor at the Ontario Institute for Studies in Education at the University of Toronto where he teaches courses in holistic education. He is author of more than a dozen books including *The Holistic Curriculum* and is working on a book titled *Transcendental Learning: The Educational Legacy of Alcott, Emerson, Fuller, Peabody and Thoreau*.

Title: *Henry David Thoreau in the Digital Age: Methods to Identify, Disseminate, and Distribute his Works, Practices, and Life Experiences*

Abstract: As most Thoreauvians know, Henry David Thoreau was accomplished in many areas and had the distinction of being known as a writer, transcendentalist, environmentalist, lecturer, teacher, entrepreneur, laborer, and surveyor just to name a few of the roles he practiced and lived. Those within and outside of the Thoreau Society surely have gaps (as I’m happy to admit) in our knowledge base in various areas and would like to learn more. How is the most efficient way to identify, catalog, disseminate and distribute this information in the digital age we live in today? In my presentation, I would like to address the following areas: How do we identify the subject matter experts and obtain their specific areas of expertise within the Thoreau Society? I have worked with many subject matter experts in various corporations and industries over the years and have the experience of researching, gathering, assimilating and writing documentation that addresses the needs of an organization meeting the needs of the intended audience.

Once the resources are identified, how do we tap into their knowledge base, disseminate, and then, disperse this information in the digital age we live in? We can explore data streams such as Webinars, social networking, digital gatherings/functions, etc. How do we make this knowledge more accessible especially to younger generations (future Thoreauvians) in keeping Thoreau’s works alive with the knowledge and passion that current Thoreau Society members enjoy. In this digital age, what are some methods that should be considered? It’s no surprise that

younger generations are used to obtaining their information on a digital device of some sort whether it be a laptop, e-book, smart phone, iPad, etc. The purpose of my proposal is how do we as an organization identify, tap into our members' knowledge base in any specific area and disperse or broadcast to those who want to learn more about a particular area digitally? Taking this approach will fit in with the environmental theme of the 2011 annual gathering.

While taking on this type of endeavor is long-term and challenging, the need to do so is to make better use of the membership knowledge base, preparing this content for the digital age and bringing younger generations into Thoreau's world of nature, living simply and self discovery.

**Bio:** David Dilts is a Senior Technical Writer and has worked with worldwide companies in the telecommunications, pharmaceutical, manufacturing and non profit industries for the past 12 years. He holds a M.A. in Technical and Professional Communication from East Carolina University and a B.S. in Marketing from Bloomsburg University of Pennsylvania. He has been a member of the Thoreau Society since 1997 and has a continuous quest to learn more about the works and life of Henry David Thoreau. He lives with his wife Wendy in Cary, North Carolina.

## FILM AND PERFORMANCE

**Title:** *Thoreau, The Futurist, and the Emerging Human*  
**Description:** “[The arrowhead] wings its way through the ages bearing a message from the hand that shot it.”  
- HDT Journal, March 28, 1859

Sitting around the campfire after a long day's paddle on the East Branch of the Allegash, Henry David Thoreau (Richard Smith, living history interpreter) and Joe Polis (James Neptune, Penobscot) with Connie Baxter Marlow, commentator/futurist, will entertain and enlighten with readings from “Thoreau's Indians,” the 1000 Indian-related references in Thoreau's writings compiled by Bradley P. Dean, Ph.D. There will be a screening of selected clips from the DVD series THE AMERICAN EVOLUTION: Voices of America, bringing the vision of Brad Dean and others into the presentation. We are going to show you a Thoreau and the Indian he experiences, give you some ideas to ponder, and suggest a synthesis from which we can all open to a larger reality and perhaps take the human potential up a notch to the place Thoreau dedicated his life to modeling.

**Bios:** Connie Baxter Marlow, Independent Filmmaker  
Connie Baxter Marlow has spent 15 years in close association with visionary Native American elders throughout the United States and Mexico: the Hopi, Maya, Tarahumara, Huichol, Wabanaki, Lakota and Ute and most recently the Bushmen of the Kalahari in South Africa. She is from the Maine Baxter family of visionary philanthropists, politicians and legislators who preserved Katahdin for future generations. It is her understanding that humanity is about to make an evolutionary leap in consciousness to an understanding of the loving, interconnected, abundant universe and will align itself to this reality and subsequently choose to bring peace on earth in our lifetime. Connie finds Thoreau an important bridge to this shift in consciousness. She has produced a film series THE AMERICAN EVOLUTION: Voices of America which weaves a tapestry of paradigm-shifting ideas featuring Thoreau, Brad Dean, Penobscot Indian elders, Katahdin and other important thinkers as well as a book of photographs and ideas Greatest Mountain: Katahdin's Wilderness.

James Neptune, descendant of John Neptune  
I am James Neptune of Penobscot and Passamaquoddy descent, direct descendant of Old John Neptune and Madockawando, presently the Penobscot Nation's Museum Coordinator. I grew up on the Penobscot Tribal Reservation until I was 16 and had to move to Connecticut, new job for my father. Graduated high school there, started learning more of my Native heritage and became very involved in continuing this process. Moved back to the Island in the late 70s. Went through various jobs through the tribe. Started a family and ended up going to Santé Fe in the early 90s for an associate's degree at the Institute of American Indian Arts. Achieved my goal, became well versed in sculpture, silver-smithing, 3D and 2D artistry, along with photography, came home and continued odd jobs for the tribe, until I was offered a chance to watch over our tribal museum for a couple of weeks in “96,” by my uncle who was Lt. Gov. at the time. Never wanted to leave, there was so much to learn and to teach to those with preconceived ideas on “Indians” and the Penobscot People. Served as a volunteer for about 3 years, until given a stipend for 25 hours a week, then in another 3 years I finally talked the tribe into giving me a titled position, all the while learning more and more and befriending many peoples from many countries throughout the world telling them the stories and history of the Wabanaki nations. I became an apprentice to one of our elders, Watie Akins, who taught me many of our cultural songs, many of which I had not known before. So now I have become an artist, with many ways of expressing my pride in my cultural heritage. I will continue here at the museum until it is time for me to join my ancestors, but until then my education and my ability to openly tell the story of my Peoples to those whom wish

to learn, will be an ever growing, ever developing joy through my Life's journey here on our most beloved Mother Earth, as Spock would say, "Live Long and Prosper."

Richard Smith, Living History Interpreter

Richard Smith has been involved in Living History for over 20 years. For 15 years he has studied the life of Henry David Thoreau and since moving to Concord in 1999 has performed as Thoreau throughout New England in person, on TV and DVD: in 2001 he was featured twice on C-Span's American Writers series, on the Boston television program "Chronicle." Thoreau Society DVD Life With Principle as well as in the educational DVD Appreciating The Transcendentalists by James H. Bridgman II. Richard appears regularly as Thoreau for many schools and universities and has had much success doing public readings of Thoreau's essays for libraries, historical societies and church groups, most notably Life Without Principle, A Plea for Captain John Brown, Civil Disobedience, and Walking.

## OPEN HOUSE

Event: *Open House at Thoreau Farm Trust*, tour led by house architect Larry Sorli

Description: Tour the Birth House of Henry D. Thoreau, and the current home of The Thoreau Society. Bring a lunch. (Thoreau Farm is located at 341 Virginia Road, Concord Massachusetts. Please do not park on Virginia Road.)

## CONCORD SCHOOL OF PHILOSOPHY

A program sponsored by "*Creating A Vision: The Power of Place*": A Centennial Celebration of Louisa May Alcott's Orchard House and by Henry David Thoreau's Environmental Ethos: Then & Now, the 70th Thoreau Society Annual Gathering.

Panel Presentations: *The Power of Place: Concord, the Region, the World*

Title: *Henry David Thoreau: From Cosmos to Concord*

Abstract: The concept of Cosmos holds that humans are partners with nature in co-creating our shared environment, and Thoreau's virtue lay in his intimate understanding of what this means for actual human beings, who, for all our far-flung powers of imagination, live our lives in profoundly local environments. Cosmos, the abstract concept, takes shape and meaning in the multiple concrete practices of local communities all over the world—one reason Thoreau was such an avid reader of travel writing. In Thoreau's mind we are all travelers, always, and we should see our own local place with the intensity of the outsider; yet we are also dwellers, who make the Cosmos real wherever we place ourselves. This session will give us a forum to explore these ideas, both what they meant for the Concord circle in the 19<sup>th</sup> century, and what they could mean for us, today.

Bio: Laura Dassow Walls is just stepping into her new role as the William P. and Hazel B. White Professor of English at the University of Notre Dame, where she will continue to teach Transcendentalism, 19th-century literature, and literature and science, and continue work on her biography of Thoreau. During her years at the University of South Carolina she published *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (2009) and coedited *The Oxford Handbook of Transcendentalism* with Joel Myerson and Sandy Petrucci (2010). Her earlier books include *Seeing New Worlds: Henry David Thoreau and 19th-Century Natural Science* (1995) and *Emerson's Life in Science: The Culture of Truth* (2003).

Title: *Bronson Alcott's Search for Place*, Ted Dahlstrand, Retired, Ohio State University at Mansfield

Abstract: Like any good Transcendentalist, Bronson Alcott spent a lifetime searching for outward symbols of an inner spiritual presence. In earlier years, he tried unsuccessfully to create an emblematic spiritual community at Fruitlands, a place that he had hoped would combine the pristine beauty of the landscape with a cadre of likeminded people in a way that would both enrich the spiritual life of the residents and act as a template for the progress of civilization. Concord became a worthy substitute for the failed Fruitlands. Not only did the town more or less accept Alcott's iconoclastic peculiarities, but it also possessed a wooded serenity, a rich history and a vibrant literary tradition that seemed to have an organic relationship to the rural landscape. As Alcott's putative Concord Book suggested, the village would serve as the best sort of University, the perfect instrument for educating the mind and inculcating the spirit.

Bio: Frederick C. (Ted) Dahlstrand received his PhD in History from the University of Kansas in 1977 and began teaching at the Ohio State University at Mansfield the following year. For thirteen years he served as Associate

Dean at the OSU-Mansfield Campus, retiring from that position in 2008. He is the author of *Amos Bronson Alcott: An Intellectual Biography*, published in 1982.

Title: *Ecologies of Place: Situating Susan Fenimore Cooper Amid her Concord Contemporaries*

Abstract: Like her better-remembered contemporaries Emerson and Thoreau, Susan Fenimore Cooper (the daughter of the famous novelist) devoted her literary and philanthropic career to supporting important social issues of the day while exploring the intricacies of nature. Cooper believed that a sense of place must be deeply rooted in knowledge of history, an at-least amateur understanding of natural history, and first-hand engagement with the physicality of a place. Cooper also, however, maintained that ecological understanding was linked to morality, and like many of her contemporary place-based writers in mid-nineteenth-century America, she believed that her work was crucial to the youth of the United States. Just as Bronson Alcott and Henry Thoreau believed that exploration of natural environments was essential to the moral education of young people, Cooper held that a relationship to place enriched humanity. In this presentation, I demonstrate that Cooper advocates an understanding of place that insists upon the indigenous presence, the dominant politics of erasure of Native American histories, and the morality inherent in emergent landscape aesthetics. Through her emphasis on the cultures and human ecologies of displaced indigenous peoples, Cooper demonstrates that a sense of place serves educative and ideological purposes. Her model for a sense of place weds landscape aesthetics to morality, the past to the present, and the local to the global.

Bio: Rochelle Johnson is Professor of English and Environmental Studies at The College of Idaho, which sits amid sage brush and cottonwoods on the western Snake River Plain. After spending her youth down the road from Walden Pond, her studies took her west, where she developed interests in environmental history, landscape aesthetics, and a natural-historian contemporary of Thoreau and the Alcotts, Susan Fenimore Cooper. Rochelle has published on early American nature writing, on Thoreau, and on the environmental humanities, and she has co-edited three collections related to the life and writings of Susan Fenimore Cooper. Her most recent book is *Passions for Nature: Nineteenth-Century America's Aesthetics of Alienation* (Georgia, 2009). With the support of the National Endowment for the Humanities and the Idaho Humanities Council, she is currently at work on a biography of Susan Cooper, about whom she will speak.

#### SPECIAL GALLERY EVENT

Title: *Into the Woods: Landscape, Art and Thoreau*

Description: Join Barbara Novak and Brian O'Doherty in conversation with renowned Irish painter, Nick Miller at the Concord Art Association Gallery. 37 Lexington Road, Concord.

Bios: Nick Miller is a leading Irish contemporary artist honored for his contribution to the arts in Ireland. He works in the open air and his expressive use of paint and brushwork is central to his landscape genre. Miller adopts different modes of working in each case. His "Tree House 360°" series of paintings (on exhibit at the Concord Art Association from June 16 to August 18) involved working from a tree house in Connecticut for seven weeks, inspired by the writings of Henry David Thoreau. The resulting work has a unique intensity of vision captured on huge panels giving the viewer the experience of being fully immersed in nature.

Barbara Novak is an artist, Barnard Professor of Art History and distinguished critical theorist of American painting. She is the author of a highly acclaimed trilogy on American art and culture. Her *Voyages of the Self: Pairs, Parallels, and Patterns in American Art and Literature*, published in the fall of 2007, is recognized as a sweeping contribution to American cultural history, brimming with fresh insights and unexpected revelations.

Brian O'Doherty described in *The New Yorker* as "one of New York's most beloved artist/intellectuals" emerged as a highly influential figure on the American art scene of the 1960s. In addition to his work as a visual artist, he is a renowned writer and critic and a significant cultural figure on both sides of the Atlantic. His contributions from an influential position at the National Endowment for the Arts to visual art and film/video in the United States are widely recognized.

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## ANNUAL GATHERING LODGING OPTIONS

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- Best Western at Historic Concord, 740 Elm Street, Concord, MA, 01742  
(978) 369-6100  
• Special Rates for Annual Gathering Attendees. 20 rooms available; reserve by June 10, \$99/night. 2 miles to Concord center  
<http://www.bestwestern.com>
- Bettina Network, P.O. Box 380585, Cambridge, MA, 02238  
Featuring a Bed & Breakfast Network of Private Homes  
(800) 347-9166 or (617) 497-9166  
• Special Rates for Annual Gathering Attendees. in Concord and area locations  
<http://www.bettina-network.com>
- The Colonial Inn, 48 Monument Square, Concord, MA, 01742  
(800) 370-9200 or (978) 369-9200  
• Special Rates for Annual Gathering Attendees. Reserve by phone by June 8. in Concord center  
<http://www.concordcolonialinn.com>
- Hawthorne Inn, 462 Lexington Road, Concord, MA, 01742  
(978) 369-5610  
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<http://www.concordmass.com>
- North Bridge Inn, 21 Monument Street, Concord, MA, 01742  
(888) 530-0007  
• Special Rates for Annual Gathering Attendees. First come, first served. close to Concord center  
<http://www.northbridgeinn.com>
- Bedford Motel, 30 North Road, Routes 4 & 225, Bedford, MA, 01730  
(781) 275-6300 6 miles to Concord center
- Bedford Plaza Hotel, 340 Great Road, Bedford, MA, 01730  
(781) 275-6700 7 miles to Concord center  
<http://www.bedfordplazahotel.com>
- Friendly Crossways Youth Hostel, 247 Littleton County Road, Harvard, MA, 01451  
(978) 456-9386 13 miles to Concord center via Route 2  
<http://www.friendlycrossroads.com>
- Quality Inn, 440 Bedford St., Lexington, MA, 02420  
(781) 861-0850 8 miles to Concord center

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## IMPORTANT PROGRAM NOTES

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1. Walden Pond State Reservation charges \$5.00 per car for parking. Parking space is limited, so please carpool when going out to the Pond.
2. Please do not park in the parking lot behind the Masonic Temple on Sunday morning. This lot belongs to the church next door. Use the municipal parking lot instead.
3. Please use the Message Board on the wall across from the Registration desk in the Masonic Temple lobby for carpooling and other AG-related messages (rides from hotels, to/from the Pond and the Birth House, etc.).
4. For your comfort and safety, you should plan on bringing a hat, sun screen, water, and good walking shoes for all outdoor activities.

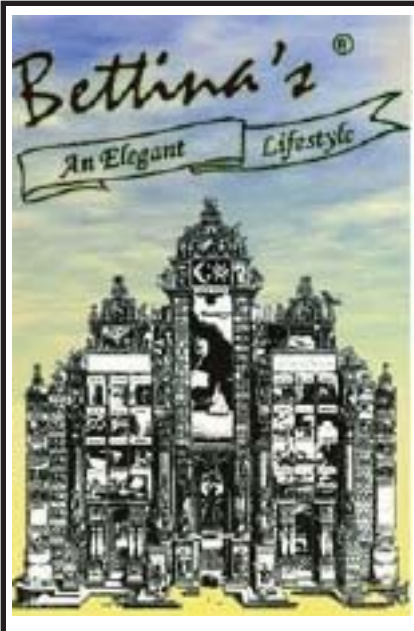
YOUR BASIC REGISTRATION FEE entitles you to attend all presentation sessions and social functions listed in this program, unless otherwise noted. Check your registration form for additional restrictions.

### REGISTRATION POLICIES

- Payment must be made at the time of registration.
- All requests for refunds must be received prior to the close of business on Friday July 1, 2011.
- 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, 2011.

### TRANSPORTATION OPTIONS

- **There will be van service to the Thoreau Institute on Saturday. See program.**
- For information about public transportation in and around Boston, visit [www.mbta.com](http://www.mbta.com)
- For ride sharing, please use the Message Board in the Masonic lobby (across from Registration desk) to post notices.



## **Bettina Network**

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Fax: 617-876-2025

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Contact us when you travel: [www.bettinanetwork.com](http://www.bettinanetwork.com).

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We have positioned this network at the top of its market, offering old fashioned, almost obsolete, silk-stocking services. Our target market is the sophisticated traveler who finds hotels boring and impersonal and who, in spite of being extremely busy, wants to experience other cultures, lifestyles, and people.

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- Some, but not all, host families in this network live in large elaborate houses, but all homes and lifestyles reflect the Bettina philosophy.
- Our homes contract to give Bettina's guests an exclusive, and enjoyable stay.
- We maintain the privacy of each host family and of each guest. Our marketing is geared to allow a family an additional income without disrupting or publicizing their homes or their lives.
- We have created this service to enable others to pursue their vocation, while sharing their lives and generating an income from bed and breakfast guests. Our host families include professionals, blue collar workers, artists, government bureaucrats, clergy, computer executives and many others.



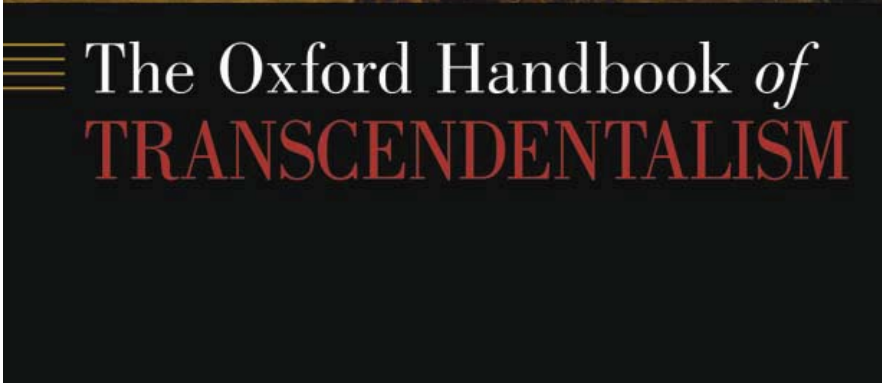
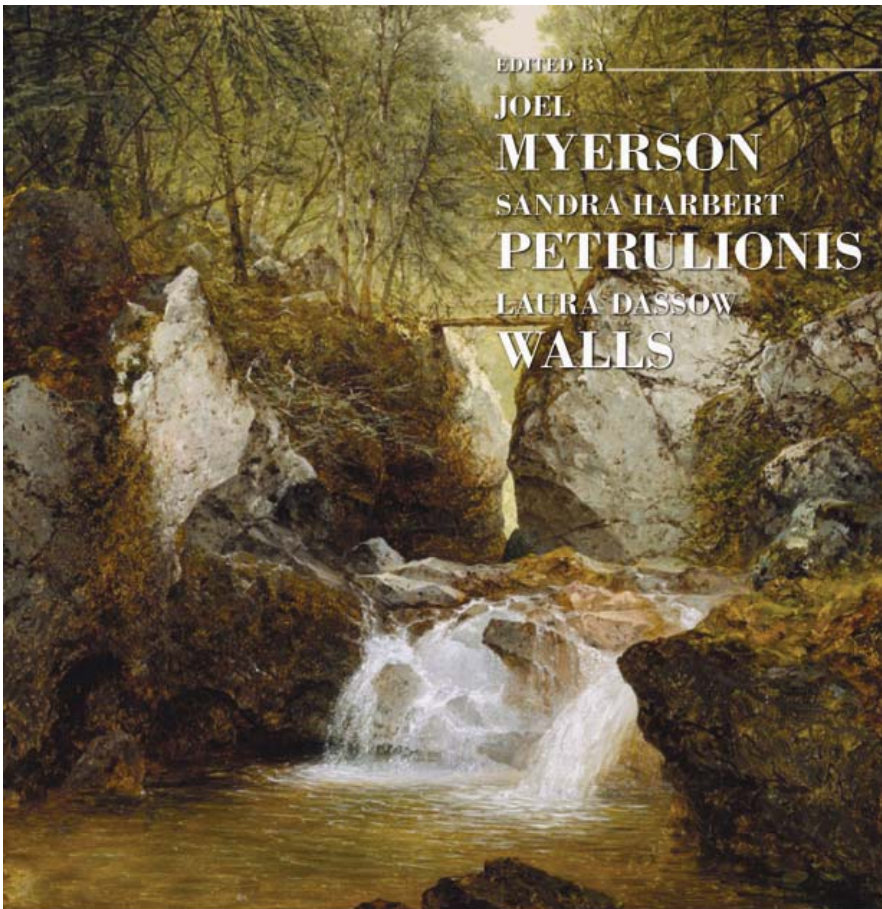
# THE OXFORD HANDBOOK OF TRANSCENDENTALISM

Edited by Joel Myerson, Sandra Harbert Petrulionis, and Laura Dassow Walls

The Oxford Handbook of Transcendentalism offers an eclectic, comprehensive interdisciplinary approach to the immense cultural impact of the movement that encompassed literature, art, architecture, science, and politics.

## Features

- Offers the most expansive, up-to-date collection of essays on the topic available—the volume contains over fifty wide-ranging contributions that cover transcendentalism’s relationship not only to literature, but also to religion, politics, music, science, and the visual arts.
- Features contributions on an eclectic group of texts: in addition to examining standard works by Emerson, Thoreau, Whitman, and Fuller, the volume goes beyond the familiar writings to consider a variety of forms, including periodicals, sermons, travel-writing, nature writing, and photography.
- Opens up the discussion of the movement beyond the New England-centered, Anglo-American world. It explores transcendentalism’s relationship to the worlds of Ancient Greece, Asia, and Europe, and considers the movement’s relationship to American Indians.



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Many of the contributors are attending  
this year’s Annual Gathering.  
Collect their autographs!

Joel Myerson is Distinguished Professor Emeritus and Distinguished Research Professor at the University of South Carolina. An authority on transcendentalism and textual and bibliographical studies, Professor Myerson has written, edited, co-authored, or co-edited some fifty books.

Sandra Harbert Petrulionis is Professor of English and American Studies at Penn State—Altoona. She is the author of *To Set This World Right: The Antislavery Movement in Thoreau’s Concord* (Cornell, 2006).

Laura Dassow Walls is John H. Bennett, Jr. Chair of Southern Letters at the University of South Carolina. Her most recent book is *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (University of Chicago Press, 2009).

## Countries with Members in the Thoreau Society

 Australia	 Iceland	 Korea, South	 Scotland
 Brazil	 India	 Netherlands	 Spain
 Bulgaria	 Iran	 New Zealand	 Sweden
 Canada	 Israel	 Poland	 Switzerland
 France	 Italy	 Romania	 Taiwan
 Germany	 Japan	 Russia	 United Kingdom
			 United States

## Organizations Thoreau Joined

- The Institute of 1770, Harvard's oldest debating society
- Concord Lyceum
  - Officer in the Concord Lyceum for five terms
  - Lyceum Secretary from 1838 to 1839
- Corresponding member, Boston Society of Natural History

## Thoreau's Legacy

### Ecology and Biodiversity Studies

“Thoreau, who rightfully can be called the father of environmentalism, also deserves iconic status in the scientific fields of ecology and biodiversity studies. With the overdue rapid upsurge in public attention to all three of these domains, the study of the Concord Master naturalist and preservation of his memory becomes all the more important in history.”

— Edward O Wilson, Museum Comparative Zoology, Harvard University

### Moral and Ethical Philosophy

“Thoreau was a great writer, philosopher, poet, and withal a most practical man, that is, he taught nothing he was not prepared to practice in himself. He was one of the greatest and most moral men America has produced.”

— Mohandas K. Gandhi

### Literature

“Walden is the only book I own, although there are some others unclaimed on my shelves. Every man, I think, reads one book in his life, and this one is mine. It is not the best book I ever encountered, perhaps, but it is for me the handiest, and I keep it about me in much the same way one carries a handkerchief—for relief in moments of defluxion or despair.”

— E.B. White

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## About Henry D. 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.

## Organizational Goals

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

# The Friends of Walden Pond

an activity of The Thoreau Society®



Arbor Day Program, April 30, 2010

In 2001, The Thoreau Society was designated the official Friends group, supporting the visitor services, conservation projects and park operations at Walden Pond State Reservation, site of Henry David Thoreau's experiment in living deliberately (1845-1847) and inspiration for his classic work, *Walden* (1854).

The Friends of Walden Pond is a key outreach activity of The Thoreau Society. The Society works with the Massachusetts Department of Conservation and Recreation, which manages the Reservation, to develop and sponsor interpretive programs that connect *Walden*, the book, to Walden, the place. Society funds work to protect the spot that continues to inspire people in this new century as it did when it became Thoreau's laboratory, sanctuary, and study in the woods.

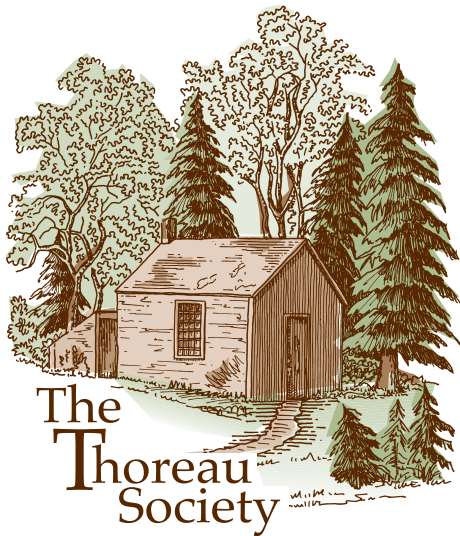
## Window on Walden Authors Series

For the 2010-11 Fall, Winter, and Spring Series, The Friends of Walden Pond hosted the following authors:

<b>Author</b>	<b>Topic</b>
D. B. Johnson	<i>Discussing Henry Hikes Series</i>
Robert Young	<i>Walking to Wachusett—A Re-enactment of Thoreau's "A Walk to Wachusett"</i>
Tom Blanding	<i>Martin Luther King Day Program on Thoreau and Civil Disobedience</i>
John Porcellino	<i>Thoreau at Walden</i>

### **Additional Author Talks**

Patrick Chura	<i>Thoreau the Land Surveyor</i> (in cooperation with the Thoreau Society at the Concord Free Public Library)
Laura Dassow Walls	<i>Passage to Cosmos</i> (in cooperation with the Thoreau Society at Thoreau Farm)



The  
Thoreau  
Society  
Founded in 1941

341 Virginia Road, Concord, MA, 01742  
[www.thoreausociety.org](http://www.thoreausociety.org)

## The Thoreau Society Collections at the Thoreau Institute at Walden Woods

The Thoreau Society owns several important collections, including the papers of Walter Harding, Raymond Adams, Roland Robbins, and The Thoreau Society Archives, which are housed at the Thoreau Institute at Walden Woods.

Call to make an appointment: (781) 259-4700



*"[I was] born July 12, 1817 in the Minott House,  
on the Virginia Road, where Father occupied  
Grandmother's thirds, carrying on the farm."*

*Henry D. Thoreau*

The Thoreau Society would like to congratulate its friends at the Thoreau Farm Trust on a successful year. The Thoreau Society leases office space at the Thoreau Farm, 341 Virginia Road, Concord, MA 01742.

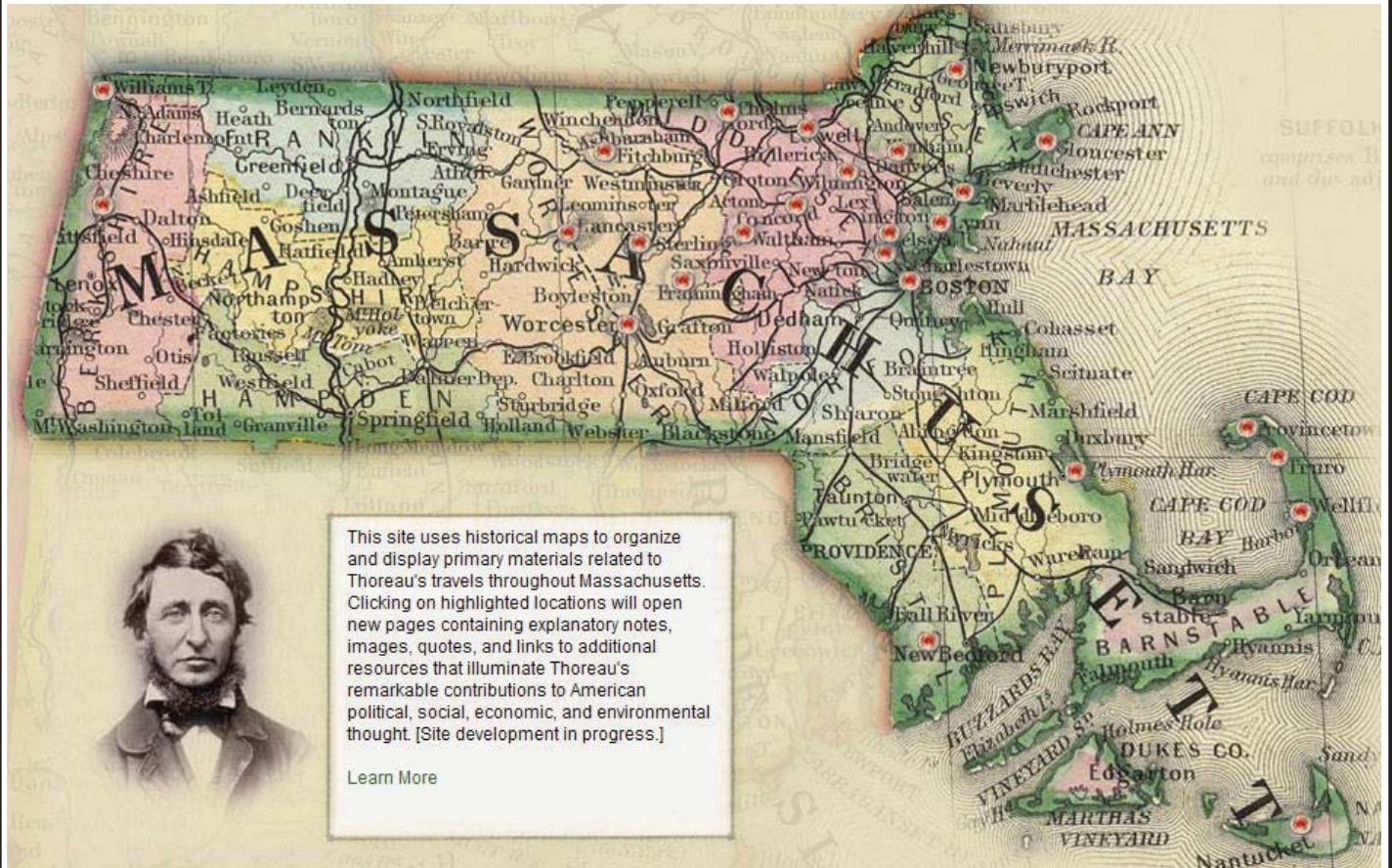
Thoreau Farm Trust • PO Box 454 • Concord, MA 01742  
[www.thoreaufarm.org](http://www.thoreaufarm.org)



44 Baker Farm, Lincoln, MA, 01773-3004  
[www.walden.org](http://www.walden.org)

# Mapping Thoreau Country

[www.mappingthoreaucountry.org](http://www.mappingthoreaucountry.org)



[www.masshumanities.org](http://www.masshumanities.org)



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1/4 Page (5 x 2.5)	\$145	1/2 Page (5 x 5.25)	\$230
Full Page (5 x 10.5)	\$400	<b><u>(\$320 if you order before Oct. 1, 2012)</u></b>	

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### *When Duty Whispers: Concord & the Civil War*

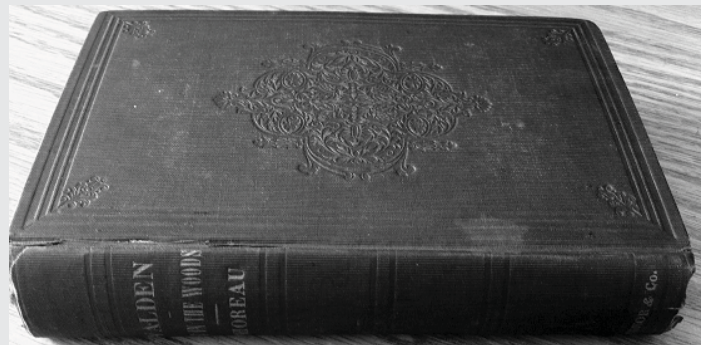
The Concord Museum commemorates the 150<sup>th</sup> anniversary of the start of the Civil War with a special exhibition, *When Duty Whispers*, featuring 100 objects from the Museum and other local collections, each with a story to tell about commitment, community, and courage. Included are a portrait of Mary Merrick Brooks, a letter from Frederick Douglass to Helen Thoreau, and the flag of the 55<sup>th</sup> Massachusetts Volunteers. On view only through September 18, 2011.

### *The Henry D. Thoreau Gallery*

The Concord Museum's Thoreau Collection, the world's largest collection of objects related to Thoreau, numbers over 250 artifacts including the Walden desk, bedstead and rocking chair, Thoreau's snowshoes, flute, walking stick and spyglass, as well as furnishings from the Thoreau family home.

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Summer Hours: Open seven days a week, 9-5  
On Cambridge Turnpike in historic Concord, MA  
978.369.9763 [www.concordmuseum.org](http://www.concordmuseum.org)



### **For Sale - \$14,500 Firm**

First Edition *Walden*  
(Ticknor & Fields, 1854)

Originally purchased at  
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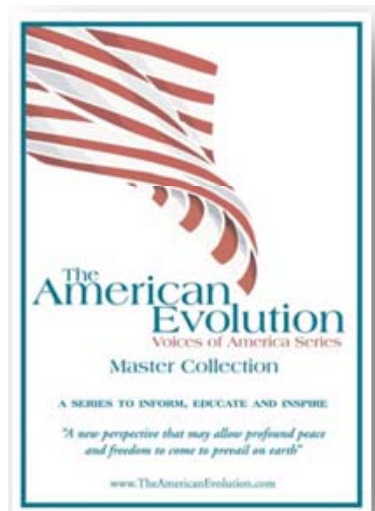
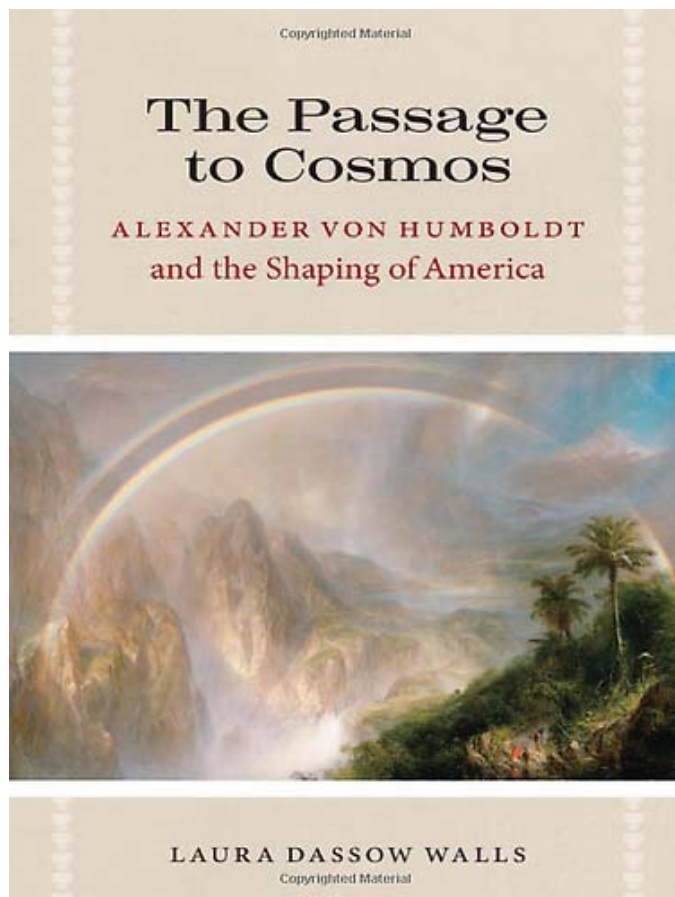
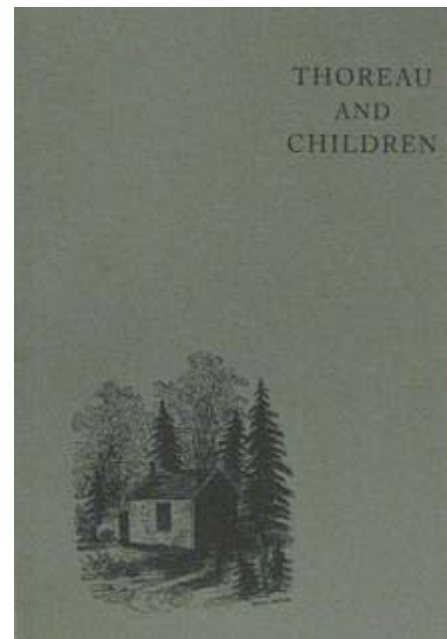
Contact Fred,  
a former Concord Resident,  
& Thoreau Society Member  
[waldenpond1854@myfairpoint.net](mailto:waldenpond1854@myfairpoint.net)

## Thoreau And Children

by Walter Harding

with an Introduction by Alan Harding

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***The American Evolution: Voices of America Series: Taking America on The High Road.*** This series, produced and directed by Connie Baxter Marlow, features Henry David Thoreau through Richard Smith, interpreter, with extraordinary insights by visionary Thoreau scholar/editor Bradley P. Dean, Ph.d, on The Majority of One, How to be a Moral Person in an Immoral World, Thoreau's Life-Changing Epiphany on Mt. Katahdin, Thoreau's Life-Long Interest in the American Indian, The Mystical Nature of the Universe, The Future of Democracy. Arnie Neptune, Penobscot elder shares the Native American perspective on freedom, Connie Baxter Marlow points the way to the future with a synthesis of ideas and Greek sociologist author Kyriacos Markides and Muslim Imam Feisal Rauf add depth and breadth to the discussions of the mystical experience and its practical application to daily life. Mt. Katahdin speaks through hikers and Penobscot elders who sense its Spirit. It contains an important perspective on Thoreau's life and knowing that will give him his true day in the sun as the American democracy makes its leap into actualizing its true potential.

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# THANK YOU

The Thoreau Society staff and Board of Directors would like to extend a special thank you to the presenters and activity leaders for participating in this year's Annual Gathering. Additionally, support from our volunteers, partners, and advertisers as well as from our donors who attend the Reception for the Keynote Speaker is enormously helpful. Please take the time while you are in Concord to visit the businesses listed within this program.

**Special Thank You:** Dillon Bustin and Jacqueline Schwab, Emerson Society, Family of Walter Harding, Lynette E Brigham, and Walden Woods Project.

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## Keynote Speaker

Laura Dassow Walls

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Concord Free Public Library  
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The First Parish Church  
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The Thoreau Farm Trust

Walden Pond State Reservation  
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**Donations to support the planning of the 2012 Annual Gathering: "Celebrating 150 Years of Henry D. Thoreau's Life, Works, and Legacy"**

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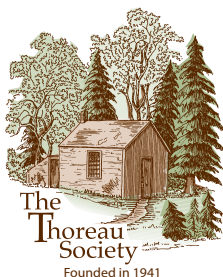
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## CALL FOR PROPOSALS

JULY 12 – 15, 2012 CONCORD, MASSACHUSETTS

# CELEBRATING 150 YEARS OF HENRY D. THOREAU'S LIFE, WORKS, AND LEGACY

Please mail, email, or fax your proposals for the  
2012 Annual Gathering no later than Wednesday, December 7, 2011 to:

The Thoreau Society

Mike.Frederick@ThoreauSociety.org

C/O Michael Frederick

Phone: 978-369-5319

341 Virginia Road

FAX: 978-369-5382

Concord MA 01742

[www.ThoreauSociety.org](http://www.ThoreauSociety.org)

## Alice Wellington Photo Exhibit

### Tsongas Gallery

located at the Shop at Walden Pond

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All proceeds support The Thoreau Society.

# 2011 ANNUAL GATHERING EVALUATION

Please drop off at the Registration Desk or Mail to: Thoreau Society, 341 Virginia Road, Concord, MA 01742

**Please circle one number on each scale to indicate your level of satisfaction.**

1. How helpful were registration materials? Did you use mail, fax, electronic form, other (please circle one)?  
Not Helpful Very Helpful

1    2    3    4    5    6    7    8    9    10

2. What overall rating would you give this year's Annual Gathering?  
Terrible Exceeded My Expectations

1    2    3    4    5    6    7    8    9    10

3. What is the likelihood that you'll attend another Annual Gathering in the future?  
No Chance Definitely

1    2    3    4    5    6    7    8    9    10

4. We think the Annual Gathering is a wonderful experience and would like to share Thoreau's ideas with more people. What do you think can be done to attract a larger audience? \_\_\_\_\_

5. If we were to hold the Annual Gathering at the Concord Carlisle High School next year in an air-conditioned auditorium, would you consider that to be a positive alternative to the Masonic Temple?    \_\_\_ Yes    \_\_\_ No  
would you consider that to be a positive alternative to the First Parish Church?    \_\_\_ Yes    \_\_\_ No

6. The High School is one mile from the center of town. Would you require transportation?    \_\_\_ Yes    \_\_\_ No

7. Next year's Annual Gathering will celebrate 150 years of Thoreau's, Life, Works, and Legacy. Do you have any suggestions for a keynote speaker? \_\_\_\_\_

8. Explain why you think this person would be a good choice. \_\_\_\_\_

8. How did you find out about the Annual Gathering? \_\_\_\_\_

9. Please comment on the food: \_\_\_\_\_

9. Do give us any additional comments and suggestions you may have pertaining to the Annual Gathering. Feel free to continue on the back of this form: \_\_\_\_\_

# 2011 ANNUAL GATHERING EVALUATION ADDITIONAL COMMENTS

Budget Ad