

THOREAU SOCIETY BICENTENNIAL  
ANNUAL GATHERING 2017

# Celebrating the Life, Works, and Legacy of Henry David Thoreau

Be it life or death,  
we crave only reality.  
Henry D. Thoreau

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JULY 11TH-16TH 2017  
CONCORD, MA



THE THOREAU SOCIETY  
341 VIRGINIA ROAD  
CONCORD, MASSACHUSETTS 01742



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# THE THOREAU

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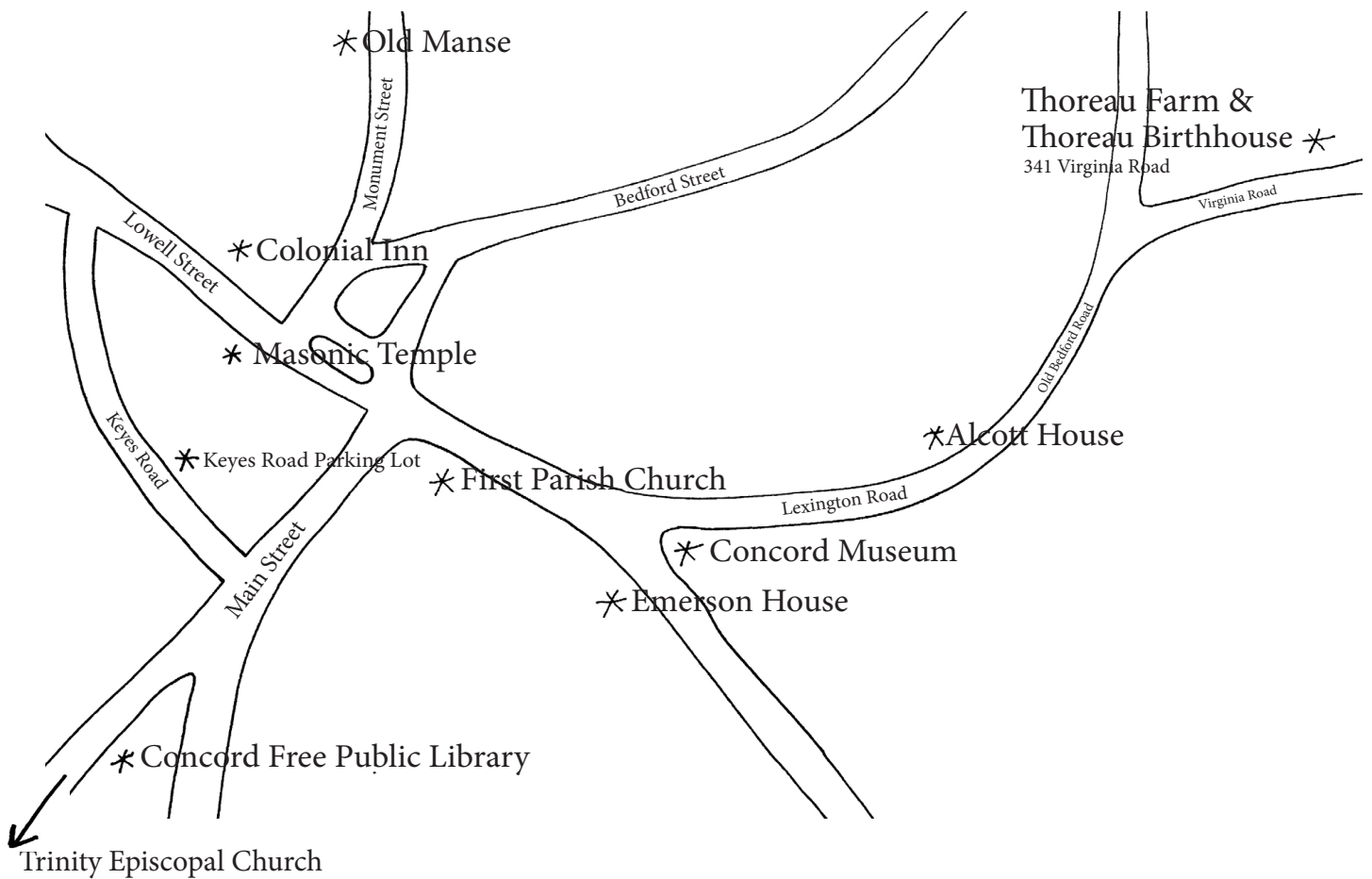
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# EVENT MAP





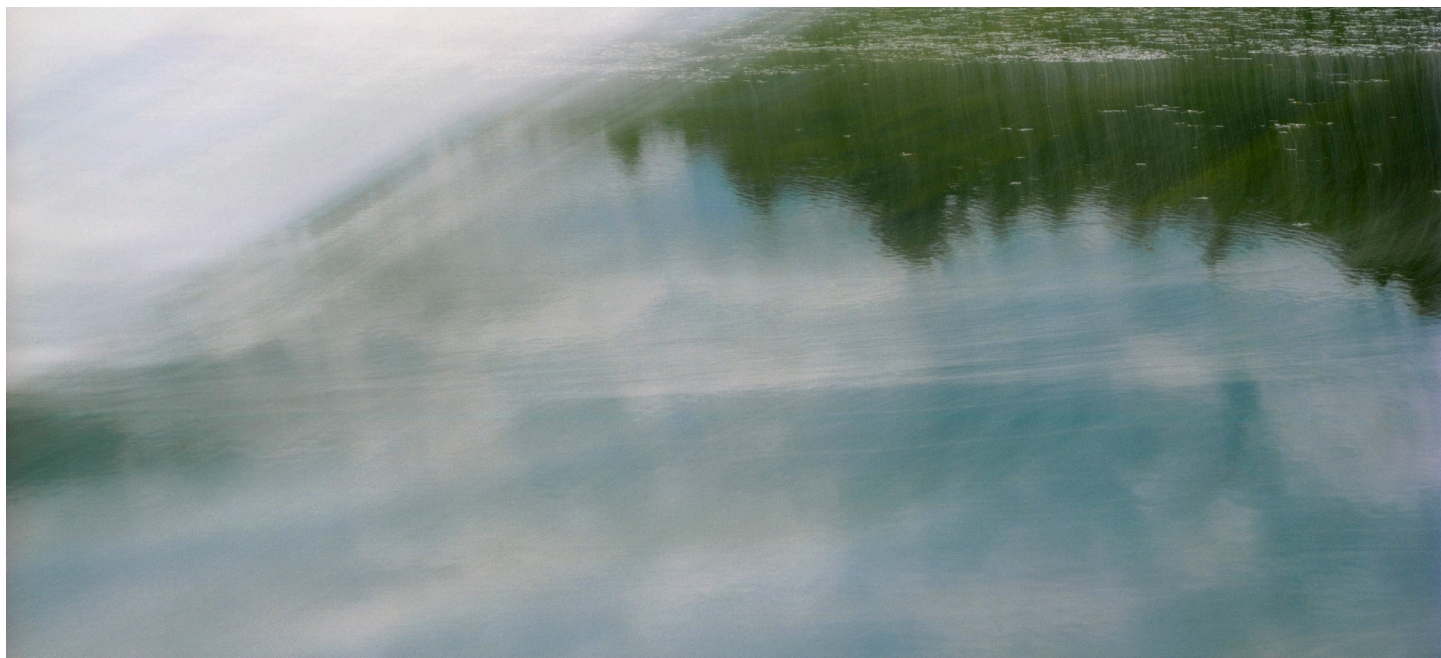
The Thoreau Society Annual Gathering & Bicentennial  
Celebration of Thoreau's Life, Works, and Legacy

**Tuesday, July 11**

- 4-7:30 PM Registration Masonic Temple  
5 PM Dinner on your own  
7:30-9 PM *Singular Characters; Hawthorne and Thoreau*, Richard Smith and Rob Vellella

**Wednesday, July 12th**

- 6:30 AM Sunrise Walk, Richard Smith Cabin Replica  
8 AM Registration and Refreshments First Parish Church  
9 AM Welcoming Remarks, Michael Frederick  
9:15-10:15 *Essentially Revolutionary: Thoreau's Radical Moment--and Ours*, Wen Stephenson  
10:30-11:30 PEN New England presentation of Thoreau Prize for Nature Writing to Sy Montgomery  
11:30 AM PEN New England Book signing  
Noon Catered Lunch  
1-3 PM *PEN New England round table on Thoreau's literary legacy*, moderated by Christopher Lydon with Deborah Cramer, Jennifer Haigh, John Kaag, and Megan Marshall  
3:10 PM Bus Service from First Parish to Thoreau Farm  
3:30-5 PM Birthday Celebration at Thoreau Farm: Birthplace of Henry D. Thoreau  
5:10 PM Bus Service from Thoreau Farm to Colonial Inn  
5:30 PM Reception Colonial Inn  
6 PM Birthday Banquet in Honor of Henry D. Thoreau First Parish  
7:30 PM *Thoreau's Wild America: From Theodore Roosevelt to Donald Trump*, Douglas Brinkley  
*Transcendental Concord*, a photography exhibit by Lisa McCarty  
*Thoreau's Journal Drawings: A Poster Session* with Ernesto Estrella Cozar, Kimberly Dacorogna, Mark Gallagher, Richard Higgins, Natalya Jean, Kathleen Coyne Kelly, and Bob Young  
9 PM Young Scholars Social Colonial Inn Tavern





**Thursday, July 13th**

		Keyes Road Lot
6:45-8:15 AM	Walking Thoreau's Home Ground - Great Meadows with Cherrie Corey	
6:45-8:15 AM	Walk at Walden Pond with Robert Thorson	Replica House
8 AM	Registration & Refreshments	Masonic
8:45-10:15 AM	Session I	Main Level
	<ul style="list-style-type: none"> <li>• <i>On the Path of "A Yankee in Canada"</i>, Jean Cloutier</li> <li>• <i>Walking the Mythical Path: Thoreau's Old Marlborough Road</i>, David M. Robinson</li> <li>• <i>A Week on the Minnesota and Mississippi Rivers: Thoreau's 1861 Minnesota Journey</i></li> <li>• <i>Revisited</i>, David R. Solheim</li> <li>• <i>Thoreau, Race and Environmental Justice: Deepening the Conversation</i>, Rebecca Kneale Gould</li> </ul>	Lower Level
	<ul style="list-style-type: none"> <li>• <i>Impact of Thoreau in India</i>, Jay Amaran</li> <li>• <i>Readings of Thoreau in Japanese Circle</i>, Yoshiko Ito</li> <li>• <i>Configuring and Reconfiguring a Literary Master: The Legacy and Changing Images of Thoreau in Taiwan</i>, Te-hsing Shan</li> <li>• <i>Thoreau's Interpretation of Price</i>, Richard A. Michelfelder</li> </ul>	
10:30-Noon	Session II	Main Level
	<ul style="list-style-type: none"> <li>• <i>Of Shanties and Chanticleers: Some Contextual &amp; Paratextual Notes to "Walden's" 1854 Title-Page</i>, Henrik Otterberg</li> <li>• <i>Thoreau's Cabin Re-examined: with new architectural insights provided by the Vose-Thoreau Letters</i>, John Goff</li> <li>• <i>Nature's Apostles: Henry David Thoreau, Native Americans, and the "Wild" Theology of Nature</i>, Lydia Willsky-Ciollo</li> <li>• <i>Sounding the Seasons: Thoreau's Journal as a Listening Experience</i>, Ernesto Estrella</li> </ul>	Lower Level
	<ul style="list-style-type: none"> <li>• <i>(Re-)Living Walden: Deliberate Writing from Skarvaredet to Walden North</i>, Sheila Post</li> <li>• <i>Timber Framer Thoreau Cabin Pipeline Barricade</i>, Will Elwell</li> <li>• <i>Thoreau &amp; Edward Abbey, Eco-Anarchist</i>, Joseph J. Moldenhauer</li> <li>• <i>HDT and Louisa May Alcott</i>, Chrystena Hahn</li> </ul>	



Noon	Catered Lunch	
1-2 PM	Session III	Main Level
	<ul style="list-style-type: none"> <li>• <i>Thoreauvian Light: Observations and Lessons Learned Illustrating Henry David Thoreau's 'Walden', 'Cape Cod' and 'The Maine Woods'</i>, Scot Miller</li> <li>• <i>Thoreau's Birds as Autobiography</i>, Tom Potter</li> </ul>	
		Lower Level
1-2 PM	Thoreau Room Session	Colonial Inn
	<ul style="list-style-type: none"> <li>• <i>The Boatman: Henry David Thoreau's River Years</i>, Robert Thorson</li> </ul>	
2:15-3:45 PM	Session IV: Climate Change Sponsored by Thoreau Farm	Main Level
	<ul style="list-style-type: none"> <li>• Panel Chair, Keith Bergman</li> <li>• <i>Thoreau's phenology records can be used to show the biological impacts of climate change</i>, Richard B. Primack</li> <li>• <i>Henry Thoreau and the Fall of a Noble Pine</i>, Brian Donahue</li> <li>• <i>"Then are the birds": ecological mismatch between plants, insects, and birds Thoreau's Concord</i>, Amanda Gallinat</li> <li>• <i>Thoreau's scientific legacy and current research on Walden Pond</i>, Curt Stager</li> </ul>	
		Lower Level
	<ul style="list-style-type: none"> <li>• <i>Surrounded by love: The Influence of Sarah, Elisabeth, Maria, Jane, Cynthia, Helen, and Sophia Thoreau on Henry David</i>, Kathy Fedorko</li> <li>• <i>Children Connect Language Through Nature and Thoreau</i>, Ann E. Densmore</li> <li>• <i>Sauntering the Year with Henry David Thoreau</i>, Donna Marie Przybojewski</li> <li>• <i>Will This Be on the Test? Pondering Thoreau's Paradoxical Views on Education to Reform Our Schools</i>, Colleen A. Ruggieri</li> </ul>	
2:15-3:45 PM	Thoreau Room Session	Colonial Inn
	<ul style="list-style-type: none"> <li>• <i>Stranger in a Strange Land: Taking Henry's Arm Across the Ages</i>, Diana Lorence and Richard Smith</li> <li>• <i>A Hound, a Bay Horse, and a Turtle Dove: On the Trail of a Mystery</i>, Michael Lorence</li> </ul>	
4:00-5:30 PM	Session V	Main Level
	<ul style="list-style-type: none"> <li>• <i>Henry David Thoreau's Echoes in Mary Oliver's Eco-poetry</i>, Anastasia Cardone</li> <li>• <i>Biological Aesthetics: Thoreau, Gender, and Botany</i>, Patrick Thomas Morgan</li> <li>• <i>The Coarsest or Noblest of Humanity: A Virtue Ethics Analysis of Thoreau's Ambivalence towards Hunting</i>, Brendan Mahoney</li> <li>• <i>My Friend Henry</i>, Tom O'Malley</li> </ul>	
		Lower Level
	<ul style="list-style-type: none"> <li>• <i>Animals of Concord v. Henry David Thoreau</i>, Geoff Wisner</li> <li>• <i>Transcendental Friendship in Practice: Thoreau and Whitman in 1856</i>, Audrey Raden</li> <li>• <i>A Lineage of the Secret Language in the Writings of Thoreau and Williams</i>, Shinji Iwamasa</li> <li>• <i>Henry Thoreau and contemporary philosophy and practices of de-urbanization</i>, Nikita Pokrovsky</li> </ul>	
4-5:30PM	Visiting Thoreau's Viewpoints Walk with Jayne Gordon	Masonic Steps
6:00 PM	Dinner on your own	
7:30 PM	Thoreau's Influence on Emerson, Moderated by Roger Thompson	Main Level
	<ul style="list-style-type: none"> <li>• <i>Emerson's Thoreauvian Ear and the Music of the Spheres</i>, Christina Katopodis</li> <li>• <i>Where Do We Find Ourselves?: The Experience of Idealism in Emerson &amp; Thoreau</i>, David Heckerl</li> <li>• <i>E. L. Wright as Measure and Mirror of Emerson's Influence on Thoreau</i>, Ayad Rahmani</li> <li>• <i>No Truer American: Thoreau's Influence on Emerson's Later Lectures</i>, Mark Gallagher</li> </ul>	
9 PM	Emerson Society Social	Lower Level

Friday, July 14th

Keyes Road town lot

6:45-8:15 AM Walking Thoreau's Home Ground – Gowing's Swamp with Cherrie Corey

6:45-8:15 AM Walk to Beaver pond in Estabrook Woods with Peter Alden

8:00 AM Registration

Masonic

8:45 AM Session VI

Main Level

- *Henry D. Thoreau: the Beginning of Thoreau's Great Narrative of Self*, Albena Bakratcheva
- *Thoreau and the Spontaneous Generation Controversy*, Yeojin Kim
- *Chasing Hound, Horse & Dove: A Poetry Reading & Talk*, Catherine Staples
- *Before STEM: Henry David Thoreau and his Unlikely Synthesis of Disciplines*, John F. Barthell

Lower Level

- *Kindred Spirits: Comparing and Contrasting Henry David Thoreau and John Muir*, J. William T. Youngs
- *"A Newer Testament": Humboldtian Science and Thoreau's Book of Nature*, Lucas Nossaman
- *Thoreau and Gonzo-Transcendentalism*, Matt DeNuzzo

10:30-Noon Session VII

Main Level

- *Thoreau, Bishop, and Fuller: An Unlikely Trio?*, Megan Marshall
- *Dickinson and Thoreau's Utopian Dialogue*, Leslie Eckel
- *The Cloud and the Glacier: Imagery of the Intangible in the Poetry of Thoreau and Moore*, Michael Schrimper
- *"Italian Nobody" and other works: a reading of four transcendently inspired poems*, Joyce Peseroff

Lower Level

- *Alcohol and Drug Abuse Counselors Meet Henry David Thoreau*, Lauren Hehmyer & Phyllis Deal
- *Thoreau's manic-depression*, Nassir Ghaemi, MD
- *Henry David Thoreau and Mohandas K. Gandhi*, James Mathew, MD
- *Henry David Thoreau, Yogi*, Richard H. Davis

10:30-Noon

Masonic Steps

- *Thoreau with Compass and Chain*, Richard Leu

12:00 PM Catered Lunch

Masonic

1-2 PM Session VIII

Main Level

- *What would Henry think of today's environmental challenges?*, Peter Alden
- *Business Lessons from Henry David Thoreau*, Ken Lizotte

Lower Level

- *The Pond Primeval: Phosphorous and Oxygen at Walden Pond*, John M. Nevison
- *The Great Turning - And Why It Matters*, Charles Phillips

1-2 PM Thoreau Room Session

Colonial Inn

- *Deep Travel: How to Journey like Henry David Thoreau* (slide illustrated talk), David Leff

2:15-3:45 PM Session IX

Main Level

- *Thoreau, Civil Disobedience, Huckleberries & Rhode Island's Dorr Rebellion of 1841-43*, Nancy Austin
- *Thoreau and the 'Diversity of Tactics': Reassessing "Civil Disobedience" in the Era of Occupy and Black Lives Matter*, Daniel R. Vollaro
- *Honey, What Are You Saying?*, Katrina Byrd
- *"Civil Disobedience" in the Nuclear Age: Thoreau and Solnit's "Journey into the Hidden Wars of the American West,"* Shoko Itoh





Lower Level

- *Thoreau and the Liberal Arts*, Joseph M. Johnson
- “Odd Man In: *Thoreau, the Lyceum Movement, and the Lecture Circuit*,” Ron Hoag
- *Thoreau and the King: Sufficiency Economy and the Renewal of Spiritual Connections in Thailand during the Reign of King Bhumibol Adulyadej*, Tuangtip Klinbubpa-Neff

2:15-3:45 PM Thoreau Room Session Colonial Inn

- *Writing and Thinking in Present Tense: Creative Writing workshop inspired on Thoreau’s Journal*, Ernesto Estrella

4-5:30 PM Session X Main Level

- *The Happiness Generators- Henry’s Legacy for Finding Joy*, Ted David
- *Thoreau and the Boston Society of Natural History in “Natural History of Massachusetts,”* Fumiko Takeno
- *How We Spend Our Lives: Thoreau and Social Advocacy*, Charmion Gustke
- *Measuring Thoreau: Reconsidering the Naturalist’s Hope for an Ideal Culture*, Michael Stoneham

Lower Level

- *Thoreau’s Walden Map: Literal Depiction or Literary Device?*, Dennis Noson
- *Language of Paradox in Thoreau and Emerson*, Izumi Ogura
- *The Concept of “Natural History” in Thoreau’s Late Work*, Evan Edwards
- *The Circular Images in “Ethan Brand” and ‘A Week on the Concord and Merrimack Rivers,’* Yoko Kurahashi, MD

4-5 PM Thoreau Room Session Colonial Inn

- *From the Sudbury to the Susquehanna to the Smithsonian: Amateur Natural History and the Rise of Science*, Rochelle Johnson

5:30 PM Dinner on your own

7 PM Concord Free Public Library Program CFPL

Formal exhibition opening and reception for the presenter  
Thoreau Family Music  
Refreshments

*Our True Paradise: Thoreau’s Concord and the Ecstasy of the Commons*, Laura Dassow Walls



July 15, Saturday

Keyes Road town lot

6:45 AM Walk from Fairhaven Bay to Walden & back with Peter Alden

7-8:30 AM Memorial Walk with Corinne Smith

House Replica

8:00 AM Refreshments

First Parish Church

9:00 AM Business Meeting

10:45 AM Dana S. Brigham Memorial Keynote Address by Terry Tempest Williams

12:00 PM Catered Lunch

12:00 PM Registration

Masonic

1:00-2 PM Session XI

Main Level

- *Thoreau: Stepfather of the National Parks*, Jym St. Pierre & Michael Kellett

Lower Level

- *Book Release Celebrating Thoreau at 200: Essays and Reassessments*, moderated by Kristen Case with panelists Rochelle Johnson, Lawrence Buell, and James Finley

2:15-3:45 PM Session XII: Panel: Nineteenth-Century Prose Thoreau Bicentennial Essays

Main Level

- Panel Chair, Richard Schneider
- *Wild Apples” and Thoreau’s Commitment to Wildness in the Last Decade of His Life*, Albena Bakratcheva
- *The Samarae of Thought: Thoreau’s Gathered Timescapes*, Laura Dassow Walls
- *Living Poems in Thoreau’s Prose*, Elizabeth Lerud

Lower Level

- *“Let Me Suggest a Few Comparisons”: Getting Thoreauvian Aphorisms Back Into Their Paragraphs*, Brian Bartlett

- *No Streams to Go A-Fishing In: Natural Time in a Digiphrenic Culture*, Tom Montgomery Fate

- *Thoreau’s Lifelong Indian Play and His Concept of Character Formation*, Brent Ranalli

- *“We Linger in Manhood to Tell the Dreams of Our Childhood”: Playful Thoreau*, Maura D’Amore

4-5 PM Session XIII

Main Level

- *Putting Thoreau in Context*, moderated by James Finley with Stan Tag, Ron Hoag, Kristen Case, Laura Dassow Walls, Michelle C. Neely and Richard Schneider

Lower Level

- *Walden Pond People*, Natasha Shabat

5:15 PM Bus from Masonic to Thoreau Institute

Masonic Steps

5:30 PM Reception for Terry Tempest Williams

Thoreau Institute

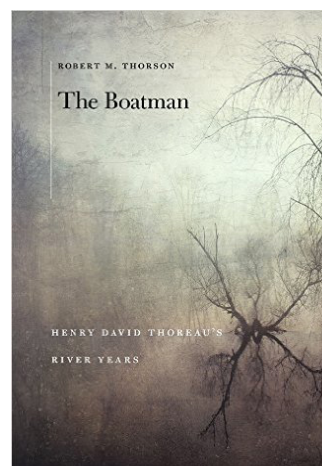
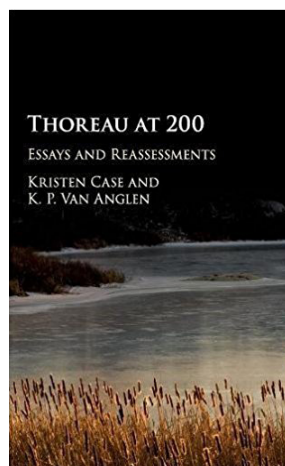
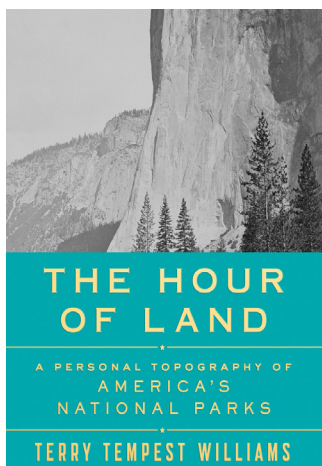
6-7:30 PM Thoreau Institute Dinner Banquet

7:30 PM Bus to Masonic

Masonic

7:30 PM Book-signing

Music Circle with Jeff Hinich, Bring an instrument or a song to sing





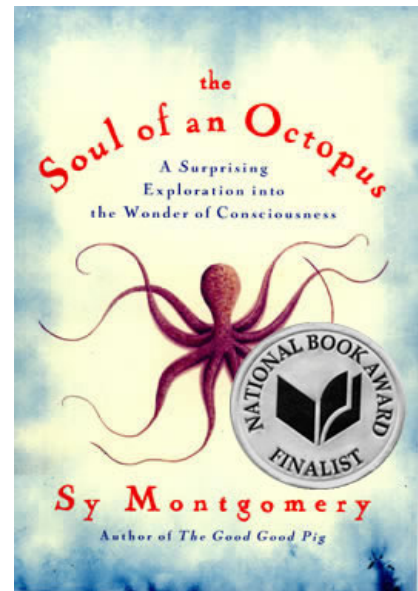
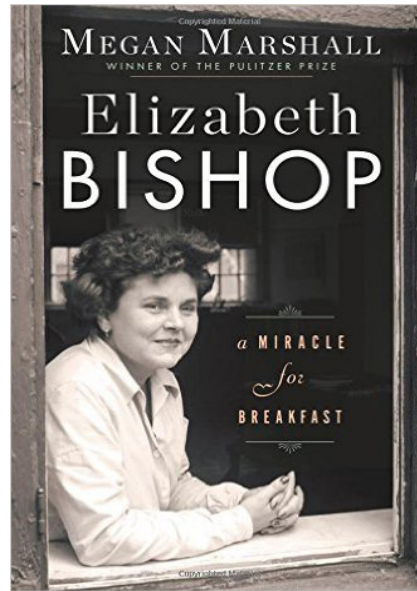
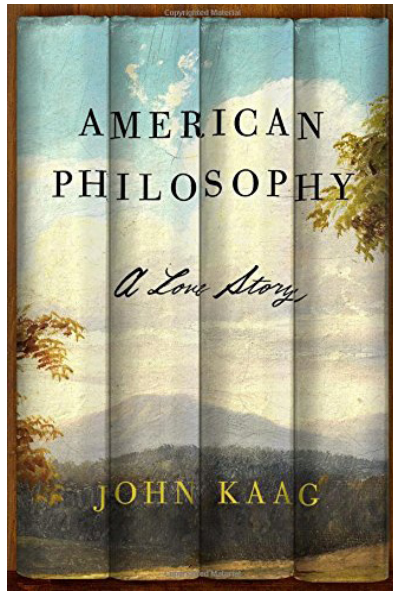
July 16, Sunday		Meet at Keyes Road town lot
7 AM	Walk around Ball's Hill with Peter Alden	
7-10 AM	Canoeing on the Concord River with Deborah Medenbach	
8:00 AM	Registration Opens	
10-Noon	Inspirational Morning Saunter at Thoreau Farm and Birthplace with Corinne Smith	
10 AM	Sunday Service at First Parish Church, <i>A Eulogy for Henry David Thoreau</i>	First Parish
9:30-10:45 AM	Session XIV	Main Level
	<ul style="list-style-type: none"> <li>• <i>Possible Sites of a House? Thoreau's Philosophical Senses</i>, Eric Joseph Ritter</li> <li>• <i>Thoreau's Agrarianism</i>, Daniel D. Clausen</li> <li>• <i>The Thoreau we do not yet know?</i>, Stuart Weeks</li> </ul>	Lower Level
	<ul style="list-style-type: none"> <li>• <i>Civil Disobedience, Spiritual Activism and Higher Law</i>, Connie Baxter Marlow</li> </ul>	Main Level
11-12:30 PM	Session XV	Main Level
	<ul style="list-style-type: none"> <li>• <i>Thoreau as Shaman: Mediator Between the Human and Non-Human Worlds</i>, Jonathan Butler</li> <li>• <i>Cosmic Henry</i>, John A. Bullard</li> <li>• <i>Walden as a Landscape of Genius</i>, Scott Hess</li> </ul>	Lower Level
	<ul style="list-style-type: none"> <li>• <i>"A Smack of Wildness": Affective Enchantment in Thoreau's First Taste of the Maine Woods</i>, Jake McGinnis</li> <li>• <i>The Tide of Fashionable Travel: Thoreau and Early Travelers to Katahdin</i>, Stan Tag</li> <li>• <i>A Runner's Thoughts on "Walking,"</i> Roger W. Hutt</li> <li>• <i>"Eastward I go only by force; but (Kayne West)ward I go free: Henry Thoreau and his Rhetoric of Transcendentalism in Hip-Hop,"</i> Brandon HERNsberger</li> </ul>	
11-12:30	Concord Museum Tour with David Wood	Concord Museum
12:30 PM	Lunch on your own	
1:00-2 PM	Picnic at Thoreau Farm Bring your own lunch	
2:30-5 PM	Thoreau Society and the Louisa May Alcott Orchard House Present <i>Parlor Politics: A Conversation on Concord Women of Conscience</i> , with Sandra Petrulionis, Laura Dassow Walls and Megan Marshall	Orchard House
7-9 PM	Screening of <i>Surveyor of the Soul</i> by Huey	



The Thoreau Society Annual Gathering & Bicentennial

# BOOK SIGNINGS

PEN NEW ENGLAND BOOK SIGNING



Wednesday, July 12 at 11:30AM, First Parish Church

Douglas Brinkley-

Rightful Heritage  
The Wilderness Warrior

Deborah Cramer-

Great Waters  
Smithsonian Ocean  
The Narrow Edge

Jennifer Haigh-

Heat and Light  
News from Heaven  
Faith  
The Condition  
Baker Towers  
Mrs. Kimble

John Kaag-

American Philosophy: A Love Story

Megan Marshall-

The Peabody Sisters  
Margaret Fuller  
Elizabeth Bishop

Sy Montgomery-

Soul of an Octopus  
The Good Good Pig  
Journey of the Pink Dolphin  
Amazon Adventure  
The Great White Shark Scientist

Wen Stephenson-

What We're Fighting For



# ANNUAL GATHERING BOOK SIGNING

Saturday, July 15 at 7:30 PM, Masonic Temple

*Field Guide to New England* by Peter Alden  
*Visibility Beyond the Visible* by Alben Bakratheva  
*Ringin here and there: A Nature Calender* by Brian Bartlett  
*Thoreau at 200* edited by Kristen Case and Kevin Van Anglen  
*Little Arias* by Kristen Case  
*American Pragmatism and Poetic Practice* by Kristen Case  
*Walden and Civil Disobedience* by Kristen Case  
*El Diario* by Ernesto Estrella  
*Cabin Fever* by Thomas B. Fate  
*Adventures of Elliot Clinton Rat, III* by Ellen Gaines  
*Gonzo-Transcendentalism* by Fernando Giannotti  
*At Home in Nature* by Rebecca Kneale Gould  
*Thoreau and the Language of Trees* by Richard Higgins  
*Restore; The North Woods* by Michael Kellett and Jym St. Pierre  
*Deep Travel: In Thoreau's Wake* by David Leff  
*Canoeing Maines Legendary Allagash* by David Leff  
*Walden* by Scot Miller  
*Emerson, Muir, and Thoreau* by Scot Miller  
*Cape Cod* by Scot Miller  
*Summer in Sierre* by Scot Miller  
*At the End of the World* by Lawrence Millman  
*Last Places* by Lawrence Millman  
*Our Like Will Not Be There Again* by Lawrence Millman  
*A Kayak Full of Ghosts* by Lawrence Millman  
*Hiking to Siberia* by Lawrence Millman  
*Fascinating Fungi of New England* by Lawrence Millman  
*Alma Natura, Ars Severa* by Henrik Otterberg  
*Know Thyself* by Joyce Peseroff

*Walden Warming* by Richard Primack  
*Thoreau Discussion Coloring Book* by Donna Pryzbojewski  
*Thoreau as Easy as A-B-C* by Donna Pryzbojewski  
*Thoreau Loved the Seasons of the Year* by Donna Pryzbojewski  
*Born in the Nick of Time* by Donna Pryzbojewski  
*When I Came to Die* by Audrey Raden  
*Civilizing Thoreau* by Richard J. Schneider  
*Thoreau's Sense of Place* by Richard J. Schneider  
*Henry David Thoreau; Quotations* by Richard Smith  
*Henry David Thoreau for Kids* by Corinne H. Smith  
*Westward I Go Free* by Corinne H. Smith  
*A Rattling Window* by Catherine Staples  
*Father Nature* by Stan Tag  
*The Boatman* by Robert Thorson  
*Walden's Shore* by Robert Thorson  
*The Call of Classical Literature in the Romantic Age* edited by Kevin Van Anglen and James Engell  
*Walden; Book of Photography* by S. B. Walker  
*Henry David Thoreau: A Life* by Laura Dassow Walls  
*Passage to Cosmos* by Laura Dassow Walls  
*Oxford Handbook of Transcendentalism* by Laura Dassow Walls  
*Pieces of White Shell* by Terry Tempest Williams  
*Coyote's Canyon* by Terry Tempest Williams  
*Refuge* by Terry Tempest Williams  
*Finding Beauty in a Broken World* by Terry Tempest Williams  
*When Women Were Birds* by Terry Tempest Williams  
*The Hour of Land* by Terry Tempest Williams



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# ABSTRACTS AND BIOGRAPHIES

## Tuesday, July 11th

**Performance: Singular Characters; Hawthorne and Thoreau,** Richard Smith and Rob Vellella

**Abstract:** In this 50-minute program, living history performers Richard Smith and Rob Vellella will explore the relationship of Henry David Thoreau and Nathaniel Hawthorne, using their original words to convey their thoughts on their 19th Century world, their contemporaries like Alcott and Emerson, and one another. This living history program, which premiered at the Thoreau Society Annual Gathering in July 2014 to rave reviews, gleans from letters, journals, speeches, and other writing to bring listeners back to Concord of the mid-1800s.

**Bio: Richard Smith** is a Concord historian who specializes in the life and times of Henry Thoreau. He has been involved in Living History for 30 years and has portrayed Thoreau for 18 years in Concord and around the country and Canada.

**Rob Vellella** is an independent literary historian and playwright specializing in American literature of the 19th century. His recent publications include essays on Rufus Griswold, Henry Wadsworth Longfellow, and Walt Whitman. In 2010, he served as guest curator for “Margaret Fuller: Woman of the Nineteenth Century” at Harvard’s Houghton Library and also held the role of design editor for the “Thoreau Society Bulletin” until 2014. He performs first-person living history programs as Nathaniel Hawthorne and Edgar Allan Poe and is based outside of Pittsburgh, Pennsylvania.

## Wednesday, July 12th

**Essentially Revolutionary: Thoreau’s Radical Moment—and Ours,** Wen Stephenson

**Abstract:** Catastrophic climate change, by any humane definition, is upon us. The fossil-fuel industry and its lobby control the United States government as it doubles down on business as usual. We face an unprecedented situation -- a radical situation. As an individual of conscience, what will you do? Wen Stephenson looks back at “Civil Disobedience” and “A Plea for Captain John Brown,” and asks what we might learn from Thoreau’s most radical moment.

**Bio: Wen Stephenson,** an independent journalist, activist, and frequent contributor to *The Nation*, is the author of *What We’re Fighting for Now Is Each Other: Dispatches From the Front Lines of Climate Justice* (Beacon Press, 2015). A former editor at *The Atlantic* and *The Boston Globe*, where he edited the Sunday “Ideas” section, his essays and criticism have also appeared in *AGNI*, *The American Prospect*, *The Boston Phoenix*, *Chicago Review*, *The New York Times Book Review*, *Slate*, and other publications. He lives in Wayland, Mass., walking distance from Walden Pond.

**Thoreau’s Literary Legacy, PEN New England roundtable** moderated by Christopher Lydon with Deborah Cramer, Jennifer Haigh, John Kaag, and Megan Marshall

**Abstract:** The New England chapter of the national writers advocacy organization, Poets Essayists and Novelists (PEN), presents this panel with four prominent writers—novelist Jennifer Haigh, nature writer Deborah Cramer, philosopher John Kaag, biographer Megan Marshall—in a discussion of Thoreau’s influence on their work and literature generally, moderated by intellectual impresario Christopher Lydon of Radio Open Source.

**Bios: Chris Lydon** thinks of himself as the slow-reading child of a big family of Boston Irish autodidacts, and also as a sort of incurable Yale History major (class of 1962, focus on Renaissance, Reformation and Modern Europe). He got his first solid work experience reporting on Boston and Massachusetts politics for the *Boston Globe* in the 1960s, and then in the Washington bureau of the *New York Times* covering presidential campaigns in the 1970s seasons of Richard Nixon, George McGovern, Jimmy Carter and Ronald Reagan. But then he’d tell you he learned almost everything he knows boning up for his pubic-TV and radio interviews over the last 35 years.

**Deborah Cramer** lives with her family at the edge of a salt marsh in Gloucester. A Visiting Scholar at MIT’s Environmental Solutions Initiative, she’s the author of two natural histories of the sea, *Great Waters: An Atlantic Passage*, and *Smithsonian Ocean: Our Water Our World*. Her most recent book, *The Narrow Edge*, received the Best Book Award from the National Academies of Science, the Rachel Carson Book Award from the Society of Environmental Journalists, the Reed Award from the Southern Environmental Law Center, honoring the “power of writing to change hearts and minds,” and is Massachusetts Book Award “Must Read.” Her essays have appeared on the *New York Times* Op-Ed page, in the *Boston Globe*, *Audubon Magazine*, and *BBC Wildlife*. Perhaps you’ve heard her on WBUR’s Radio Boston.

**Jennifer Haigh's** novel *Heat and Light* was named a Best Book of 2016 by *The New York Times*, *The Washington Post*, *The Wall Street Journal*, *NPR* and *Slate*. Her previous books -- *News From Heaven*, *Faith*, *The Condition*, *Baker Towers* and *Mrs. Kimble* -- have won the PEN/Hemingway Award, the Massachusetts Book Award and the PEN New England Award in Fiction, and have been published in sixteen languages. Her short stories have appeared in *The Atlantic*, *Granta*, *The Best American Short Stories* and many other places. She lives in Boston and can be found online at [www.jennifer-haigh.com](http://www.jennifer-haigh.com).

**John Kaag** is Professor of Philosophy at the University of Massachusetts Lowell and author most recently of *American Philosophy: A Love Story* which was published with Farrar, Straus, and Giroux in October. This book, with William James and Thoreau as a central characters, was named a *New York Times* Editor's Choice and a Best Book of the Year by National Public Radio.

**Bio:Megan Marshall's** biography *Margaret Fuller: A New American Life* was awarded the Pulitzer Prize in biography in 2014. Her new book, *Elizabeth Bishop: A Miracle for Breakfast*, combines biography with brief autobiographical interludes recalling Marshall's years as a student poet at Harvard and her experiences in Bishop's workshop class. She is the Charles Wesley Emerson College Professor at Emerson College where she teaches in the MFA Creative Writing Program. Marshall delivered the Dana S. Brigham Memorial Keynote Address at the Thoreau Society's Annual Gathering in 2010.

### **Thoreau's Wild America: From Theodore Roosevelt to Donald Trump, Douglas Brinkley**

**Bio: Douglas Brinkley** is a professor of history at Rice University, bestselling author, Grammy-award winning producer and presidential historian for CNN. Eight of his books have been selected as *New York Times* Notable Books of the Year, and each of his most-recent publications have been *New York Times* bestsellers. Brinkley received the Theodore and Franklin Roosevelt Naval History Prize for *Driven Patriot* in 1993 and the Benjamin Franklin Award for *The American Heritage History of the United States* in 1998. His book *2006 The Great Deluge: Hurricane Katrina, New Orleans and the Mississippi Gulf Coast* won the Robert F. Kennedy book award. He is also the author of the award-winning biographies *Rosa Parks: A Life*, *Cronkite*, and *Wheels of the World: Henry Ford, His Country, and a Century of Progress*. Published in 2016, *Rightful Heritage: Franklin D. Roosevelt and the Land of America* is the third volume of Brinkley's bestselling U.S. environmental history series.

Brinkley's most recent book, *JFK: A Vision for America*—which he edited together with the president's nephew, Stephen Kennedy Smith—features JFK's greatest speeches, iconic photography, and reflections by leading statesmen, writers, historians, and public figures. The book is the basis for New-York Historical's upcoming exhibition honoring the 100th anniversary of President Kennedy's birth: *American Visionary: John F. Kennedy's Life and Time*, opening June 23.

Brinkley, who has edited Jack Kerouac's diaries, Hunter S. Thompson's letters, and Theodore Dreiser's travelogue—and has co-edited a previously unpublished novel by Woody Guthrie together with Johnny Depp—serves as a contributing editor for *Vanity Fair*, *Audubon*, and *American Heritage*, and is a frequent contributor to *The New York Times*, *Foreign Affairs*, *The New Yorker*, and *The Atlantic Monthly*. He is a member of the Council on Foreign Relations, the Century Association, and the Society of American Historians, and has held board or leadership advisory roles at the American Museum of Natural History, the Yellowstone Park Foundation, the National Audubon Society, and the Rockefeller-Roosevelt Conservation Roundtable—reflecting his commitment to conservation and environmental preservation.

Brinkley has been described as "America's new past master" and has received numerous honorary degrees from colleges and universities throughout the nation for his work as an Americanist. He earned his BA from Ohio State University and a PhD in U.S. diplomatic history from Georgetown University.

## **July 13, Thursday**

### **Walking the Mythical Path: Thoreau's Old Marlborough Road, David M. Robinson**

**Abstract:** Henry David Thoreau's elevation of Walden Pond into a place of reverence, pilgrimage, and cultural myth in *Walden* (1854) is widely acknowledged as a foundational document in the history of American environmental thought. In pursuing his own process of self-reformation, Thoreau took note of the stability of the pond, which seemed to vary constantly but always remain essentially unchanged. He called the pond a friend, the character who "best preserves its purity," and through describing its constancy he expressed his aspiration for a life with principle. Lesser known is Thoreau's homage to the Old Marlborough Road in "Walking" (1862). Rather than praise the act of settling in a particular place, "Walking" explored unending transformation, depicting Thoreau's daily walks as mythical quests, efforts to know the ever-renewing unknown in nature. Central to these walks was the largely abandoned "old" road from Concord to Marlborough, whose neglect and seclusion constituted its strength and appeal. The Old Marlborough Road was the path of the "saunterer," the heroic knight forever in search of new and liberating experience. It was not a road from one "place" to another, but a Taoist's perpetual "way" forward. Like the bounded but infinitely rich Walden Pond, the Old Marlborough Road opened itself to life, freeing the walker's blocked perception and thereby re-enchanting the ordinary world. The road provided the saunterer access to "a subtle magnetism in Nature," and thus to the ever-present "wild" that defines and animates us. Thoreau walked this road assured that "life consists with wildness," and also assured that "the most alive is the wildest." This essay will explore the multiple imaginative dimensions that Thoreau invests in the Old Marlborough Road, which



encompass the religious pilgrimage in the modern age, the emerging conception of the wilderness as an ethical and political category, and the underlying formal questions of the journal and the interpolated poem as constituent parts of the experimental essay. These questions are closely intertwined in the essay, and carry with them examples of Thoreau's post-*Walden* intellectual focus as he evolved from transcendentalist to practicing naturalist.

**Bio:**David M. Robinson is Distinguished Professor of American Literature at Oregon State University, and Director of Oregon State's Center for the Humanities. He is a member of the Thoreau Society and serves on Editorial Advisory Board for ISLE: Interdisciplinary Studies in Literature and Environment, the leading scholarly journal in literature and environment. He has served as President of the Ralph Waldo Emerson Society, and held Fellowships from the American Council of Learned Societies and the National Endowment for the Humanities. From 1987 through 1996 he directed a series of National Endowment for the Humanities Summer Seminars for Teachers on Thoreau, Emerson, and Fuller at Oregon State University. In 2010 he was elected Fellow of the Massachusetts Historical Society. He has published extensively on Thoreau, Emerson, and the New England Transcendentalists; his writings include *Natural Life: Thoreau's Worldly Transcendentalism* (Cornell University Press) and *Emerson and the Conduct of Life* (Cambridge University Press). From 1988 to 2008 he was the author of the chapter "Emerson, Thoreau, Fuller and Transcendentalism" for the annual volume *American Literary Scholarship*. He has taught courses on the New England Transcendentalists, on literature and environment, and on other aspects of American literature at Oregon State since 1976.

#### On the Path of "A Yankee in Canada", Jean Cloutier

**Abstract:** With photos, video, and commentary, this presentation documents a guided tour organised by the Voluntary Simplicity Group in Quebec City October 1-2, 2016. The tour follows the path of Henry David Thoreau's, "A Yankee in Canada!" Richard Smith and Corinne Smith participated with Jean Cloutier in this excursion, traveling from the Quebec Ramparts of the Plains of Abraham to the Gate of the Citadel, then on to the 1850's Prison of Morrin Center and finally to Montmorency Falls for a picnic. The presentation will feature video and photos of the group visiting houses on a path once walked by Thoreau, and a stop at the Exhibition Interpretation Centre of Côte-de-Beaupré at Chateau-Richer. Also featured in photos is the conference dinner with Richard Smith and Corinne Smith at Auberge Baker Inn and video-viewing of a Lecture of Thoreau's writings, a picnic at the Basili-ca Sainte-Anne, and the Canyon of Chutes Sainte-Anne where a reproduction of the Walden Cabin is built.

**Bio:**Jean Cloutier was the Tour Guide of the first trip of the Thoreau Society on the path of *A Yankee in Canada* and decided to organize a Walking Tour going back where Thoreau walked in Quebec City on October 1850. Coordinator for the Voluntary Simplicity Group of Quebec City, he is the director of a documentary film about simply living, referring to Thoreau: *Le bien-vivre simplicitaire : d'un café à l'autre* (2016) and also producer of a lecture of a play about Thoreau : *Une causerie avec Thoreau* (2015).

#### A Week on the Minnesota and Mississippi Rivers: Thoreau's 1861 Minnesota Journey Revisited, David R. Solheim

**Abstract:** In this scholarly and personal travelog, the author visits the sites and approximates the travels of H. D. Thoreau during his several month visit to Minnesota in 1861. The monograph is a loose imitation of Thoreau's first book, *A Week on the Concord and Merrimack Rivers*. The discussion ranges forward to contemporary times and places Thoreau's travel in historical context, especially the ensuing Dakota Civil War of 1862. The Thoreau scholarship is limited to the primary sources of the notes and letters of Thoreau at the time of the journey and those of his traveling companion, Horace Mann, Jr. Background topics include Euro-American exploration of the territory, cultural history and conflict, natural history and observation, local folklore, and contemporary reflections related to the journey. The author is a recognized poet and includes examples of his own poetry related to the topics of the travels.

**Bio:**David R. Solheim is an Emeritus Professor of English at Dickinson State University. He was the North Dakota Statehood Centennial Poet, and is an Emeritus North Dakota Associate Poet Laureate. He has published poetry, essays and reviews in many periodicals, two chapbooks and four books of poetry, and had poems in five anthologies. Holding degrees from Gustavus Adolphus College, Stanford University, and the University of Denver, he is also the proprietor of the Buffalo Commons Press, an independent, limited edition publisher.

#### Impact of Thoreau in India, Jay Amaran

**Abstract:** Henry David Thoreau is one of the most significant inspirations for Mohandas K Gandhi, known as the Father of the Nation in India. We have captured those details and have now taken it up as a mission to create awareness amongst Indians in particular, and global citizens in general.

**Bio:**Jay is an alumnus of three of the most prestigious educational institutes of the world - IIT Madras, IIM Ahmedabad and MIT Boston. He has over 35 years of international experience. Currently, he is the Secretary of the Templetree Foundation that looks after Walden Farm.

## Readings of Thoreau in Japanese Circle, Yoshiko Ito

**Abstract:** Thoreau is one of the most popular American writers in Japan and there are numerous students and scholars who study Thoreau. But the papers or books written in the Japanese language may be scarcely read outside Japan. I will explore several Japanese textbooks on American literature and papers on Thoreau to examine how the writings of Thoreau have been discussed in Japanese academia. I would like to find some particular tendencies in Japan both at the level of undergraduate education and in the professional analysis. It is often said that the oriental ideas had an influence on the transcendental writers. And some Japanese scholars emphasize that Thoreau's way of living has similarities with Japanese Medieval Buddhist philosophers like Kamono Chomei or Yoshida Kenko. They both lived in a small cabin as Thoreau did in the wood on Walden Pond to isolate themselves from the bustles of the society. And there are several papers that discuss the similarity between Thoreau and these Japanese Medieval philosophers. I will pay attention to the different perspectives shown by the Japanese scholars, which will enrich the reading of Thoreau. I will compare some Japanese books on American literature history written by Saito Takeshi(1941), Sakamoto Masayuki(1974), Ohashi Kenzaburo(1975), Kamei Shunsuke(1997), Watanabe Toshio(2007), etc. And then I will investigate the books and papers on Thoreau published in Japan over the last two decades using CiNii or other databases.

**Bio:** Yoshiko Ito is a Professor at Taisho University, Tokyo Japan, teaching American culture, American literature, and literature. She holds an MA from the Graduate School of Tsuda College, Tokyo.

Selected Publications: *Fantasy: A Comparative Study of Imagination*. Sinsuisha, 2014. (Japanese)

Japanese Translation of *Woman in the Nineteenth Century* by Margaret Fuller. Sinsuisha, 2013.

*Illusions of Family in the Literary Works*. Taisho UP, 2006. (Japanese)

## Configuring and Reconfiguring a Literary Master: The Legacy and Changing Images of Thoreau in Taiwan, Te-hsing Shan

**Abstract:** Henry David Thoreau's *Walden* was first translated into Chinese by Xu Chi in 1949 when China was deep in the turmoil of civil war. Unfortunately, this translation, together with another seventeen Chinese translations of American literature (totaling around five million Chinese characters), was unavailable to the reading public after the Communist regime took over mainland China. Three years later, the World Today Press in Hong Kong, supported by the United States Information Service, published a revised edition of Xu's translation under the pseudonym of Wu Ming-shi (literally, "No Name-substance"), with the intention of protecting the translator who had chosen to stay in communist China.

Published as part of a huge translation project of American literature and culture to facilitate the mission of American cultural diplomacy during the Cold War era, this revised edition was the first book-length introduction of Thoreau into Taiwan and established him as one of the most favorite and respectable American writers on the island--then an indispensable ally of the U.S.A. during the worldwide anti-Communist campaign.

Thoreau's legacy in Taiwan can be clearly demonstrated by the numerous translations of his works since first introduced in 1952. These translations, together with the social changes and intellectual development in Taiwan, reflect the changing images of Thoreau on this island. Generally speaking, we may discern three images of the author. The first is that of a hermit. Following the Daoist tradition, Chinese readers in Taiwan tend to see Thoreau as a person who chose to remove himself from the maddening crowd and to cultivate his own garden, both literally and spiritually. Secondly, with the rise of environmentalism, a number of his natural writings have been translated. Consequently, Thoreau has been regarded as an observant naturalist who provides a rich treasury of nineteenth century American natural resources and as a pioneer of environmentalism.

However, while Taiwan was under martial law from 1949 to 1987, Thoreau was little mentioned as a dissident and public intellectual. In my introduction to the Crown edition of Thoreau's works in 1994, which included *Walden* and "Civil Disobedience," I emphasize the author's role as a public intellectual and advocate of civil disobedience in order to offer a more comprehensive representation of Thoreau. In the "Sunflower Movement" in March and April 2014 in Taiwan, and the "Umbrella Movement" from September to December 2014 in Hong Kong, we witnessed the advocacy of civil disobedience to oppose those in power. With more and more translations of Thoreau's works and academic discussion, Taiwan has produced her own legacy of Thoreau in accordance with developments in her social and intellectual environment. Consequently, people are better equipped to appreciate different facets of Thoreau--as a hermit, naturalist, dissident, and public intellectual. My presentation will discuss some of the representative translations of Thoreau's works published in Taiwan in order to highlight the characteristics of this legacy.

**Bio:** Professor Te-hsing Shan received his Ph.D. in comparative literature from National Taiwan University in 1986. He was the President of the English and American Literature Association of the Republic of China (2000-2002), the President of the Comparative Literature Association of the Republic of China (2008-2010), and the Director of the Institute of European and American Studies, Academia Sinica, Taiwan (2009-2012). Moreover, he served as the Convener of the Foreign Literature Division of the National Science Council (1996-1997) and the Advisor to its Department of Humanities and Social Sciences (2007-2010), as well as the Distinguished Adjunct Professor of the Humanities, Lingnan University, Hong Kong (2013-2016). Currently, he is the Distinguished Research Fellow of the Institute of European and American Studies, Academia Sinica, Taiwan, Republic of China.

## Thoreau's Interpretation of Price, Richard A. Michelfelder

**Abstract:** The interpretation of price in economics is a fundamental concept and a key building block in much of economic theory. Most likely, Henry David Thoreau may not have realized it at the time of writing *Walden*, but he added a remarkably rich and complex contribution to that body of theory by offering an interpretation of his own before Alfred Marshall, Karl Marx and other great economic thinkers of late 19th century economics wrote about the fundamental nature of price. Unfortunately, his contribution is not celebrated and mainly unknown in economic literature.

**Bio:** Dr. Richard Michelfelder is Clinical Associate Professor of Finance at Rutgers University, School of Business – Camden, New Jersey, USA. Previously he was CEO and Board Chair of Quantum Consulting, Inc. in Berkeley, CA. That one-hundred person public utility consulting firm focused on electricity and natural efficiency and worked with some of the largest and smallest public utilities in the world as well as governments to promote the efficient use of energy. Richard currently provides water and sewer rate and efficiency advisory services to large and small water companies in the mainland US, Hawaii and the UK. Richard regularly publishes journal articles in economics, finance, energy and water efficiency, and mathematical statistics. A partial list includes the Journal of Regulatory Economics, the Journal of Sustainable Finance and Investment, Quantitative Finance, the Journal of Economics and Business, the Multinational Finance Journal, and the Journal of Mathematical Finance. His interests includes the economics and practicality of sustainability and simplicity and associated Thoreauvian writings and living. He holds a Ph.D. in economics from Fordham University in New York City.

## Thoreau's Cabin Re-examined: with new architectural insights provided by the Vose-Thoreau Letters, John Goff

**Abstract:** During and after the 1940s, Thoreau scholars, naturalists, Transcendentalists, as well as appreciators of Thoreau's wonderful work *Walden* were all treated to a first archaeological excavation of rare and original 1840s Thoreau Cabin remains near Walden Pond--as well as a series of new 20th century replicated timber cabins that proposed to show the world precisely how Thoreau had lived by Walden Pond for two years. However, Roland Wells Robbins who conducted the archaeological dig and who also designed the first cabin reconstructions had never been an historic site archaeologist before the Thoreau Cabin remains were excavated. Nor had he ever been trained or previously worked as an Architectural Historian or Restoration Architect.

While researching early Massachusetts Voses in his own Goff family's ancestral line, Mr. Goff recently discovered that his great-great-grandfather Henry Vose (Harvard Class of 1837) had been quite close to Henry David Thoreau both in Concord and at Harvard College--and that after graduating together in 1837, the two "crimson" classmates of Cambridge kept in close touch. At least four (4) letters were written back and forth. After locating and studying surviving Vose-Thoreau letters in Massachusetts, Rhode Island and New York, Goff learned that Thoreau's two sisters had been artistically trained and talented and that H.D. Thoreau wanted the other Henry's (Mr. Vose's) help to find his sisters more and better teaching jobs in economically depressed times. One of Thoreau's sisters had been entrusted to prepare a perspective sketch of the original Thoreau cabin, which had some unusual details in its proportions. Looking anew and more carefully at the original sketch with new appreciation for its probable proportional correctness has led Goff to conclude that Thoreau's Cabin was designed and constructed in the 1840s in a substantially different manner than all others have proposed--and that Thoreau intentionally did this because he chose to utilize a very ancient and exotic "kingpost" framing system when he built his hut, hermitage and haven in the Walden Woods. This new 21st century interpretation appears to be supported by Roland Wells Robbins's original archaeological field notes from the 1940s--as well as by 19th century eye-witness accounts.

Goff proposes that in order to better understand H.D. Thoreau and what he was working to accomplish in the 1840s, we will need to soon undertake the design and construction of the World's First Reconstruction of a Kingpost-framed Thoreau Cabin Replica. This will result in a small house of the same basic 10 x 15 foot size in plan, but with windows and door in slightly different positions—and with an exotic interior framing system that allowed Thoreau and his friends to better reflect upon and honor the ancient history of all trees—and their role in creating and supporting some of humanity's oldest houses.

**Bio:** John Vose Goff is a Restoration Architect as well as Historian and Architectural Historian descended from Henry Vose--the boyhood friend of the *Walden* author H.D. Thoreau. Mr. Goff was trained in History and American Civilization at Brown University in Rhode Island, as well as in architecture both at the Boston Architectural Center in Boston, Massachusetts and at the University of Oregon in Eugene, OR. For over 20 years Goff has been a Principal with his own firm, Historic Preservation & Design in Salem, MA. Here he has specialized in the appropriate restoration and repair of historic landmarks, as well as prepared architectural histories, and made National Register of Historic Places evaluations and assessments.

## Nature's Apostles: Henry David Thoreau, Native Americans, and the "Wild" Theology of Nature, Lydia Willsky-Ciollo

**Abstract:** Native American culture had always fascinated Henry David Thoreau. He was well-known for his uncanny ability to find arrowheads scattered around the wooded New England paths he frequented, as if he was some sort archaeological divining rod. Still, it was not only the Native American past that absorbed him. Thoreau became convinced that Native American thought was key to developing a religious understanding of nature for the present, the "gospel according to this moment" as he wrote in his essay *Walking*. Thus, for Thoreau, the religious story of nature was best told by those whose religious practices and ideology arose out of their relationship with nature, namely the Native Americans of New England. Thoreau's increasing reliance on Native

American ideas grew in proportion to his disturbance at the degree to which humanity treated nature as a commodity. For Thoreau, nature was both the material evidence of divine creation and a divine, creative force (nature and Nature, respectively), yet it had been devalued of both characteristics by a world that was increasingly indifferent to the power and beauty of their natural surroundings. Now, Native Americans were no longer a relic of an idyllic past, but the remedy for the spiritual deficiency of his times, the proverbial balm to nature's Gilead.

**Bio:**Lydia Willsky-Ciollo is assistant professor of Religious Studies at Fairfield University specializing in American religious history. Her primary areas of research are nineteenth century liberal Christians, Transcendentalism, new religious movements, and women's social reform. She has published in *Nova Religio*, *Teaching Theology and Religion*, and *The New England Quarterly*, which includes her article "Prophet Among Rebels: Henry David Thoreau and the Creation of the Transcendentalist New Testament." She is author of the book and her first book, *American Unitarianism and the Protestant Dilemma: The Conundrum of Biblical Authority* published by Lexington Books (2015)

**Of Shanties and Chanticleers: Some Contextual & Paratextual Notes to *Walden's* 1854 Title-Page**, Henrik Otterberg

**Abstract:**In a fundamental sense, Thoreau's birth two hundred years ago entailed an invitation for an infant boy to awaken and enlighten his own consciousness. In time there followed promptings to establish a firm pivot, to gain a vantage, to develop a style (not of appearing, then, but of being). We have all had similar invitations, of course, but many of us – at least as here gathered – will have looked to Thoreau's life, his writings and doings, for inspiration to rekindle a spirit of discovery, of starting afresh, and for daring to take bolder stances toward whatever dejection or desperation we have found ailing us. Thoreau's own call to arms was often focused on battling sloth and torpor, those drowsy states hampering both individual and social action. Enlivening and awakening Thoreauvian sentiments are by contrast peppered throughout his writings, perhaps most urgently in *Walden*.

**Bio:**Henrik Otterberg is an economist working at the Chalmers Science park in Gothenburg, Sweden. He wrote his doctoral thesis on Thoreau's aesthetics in 2014, and has a background in ecocriticism and animal studies.

**Sounding the Seasons: Thoreau's Journal as a Listening Experience**, Ernesto Estrella

**Abstract:**My talk will address the connections between word, sound and compositional methods in Thoreau and John Cage. Cage's compositional methods produced great pieces, but these same methods gave us something even more valuable: a terrain to indulge in the act of listening to what surrounds us. For Cage, urban noise, same as nature's vibrant soundscapes, offer enough materials for our ears to compose pieces or fragments of pieces at our own leisure and will. Cage gave us 'new ears' (maybe 2-3mm), and Thoreau—his Journal specially—was one of the grinding stones where he shaped and sharpened these new ears. With this in mind, I will explore the existing bibliography on the topic (mostly centered around *Walden*) to then concentrate my analysis in the Journal. Its fresh nature, flexibility and multiple registers and styles, along with its role as a sharp observatory of what surrounds us, make the Journal the best-suited tool for an effective guide to listening. As Thoreau himself often points out, we often just need to slightly twist our perception—our neck, our hands—to become composers and active listeners. Some discipline and training might be needed for this, and Thoreau himself provides guidelines for this exercises. Moreover, the 'theoretical' work of John Cage, specially his book *Silence*, can be a great aid to lay out and explore those guidelines as we move into and ethics of listening.

**Bio:**Ernesto Estrella Cózar is an educator, poet, and musician born in Granada who lived in New York between 2000-2012. He completed his Ph.D. at Columbia University, and between 2007 and 2011 he was assistant professor of Contemporary Poetry at Yale University's Spanish and Portuguese department. Since the spring of 2012 he has turned to Berlin as a second base for his artistic and academic work. Ernesto has authored several books and articles on poetry theory and criticism, and he is also responsible for the most recent and comprehensive Spanish translation of Thoreau's Journal, which appeared in 2014. Since his arrival to Berlin, he has been teaching seminars on "Ethics, Politics, and Performativity of the Arts" at Potsdam University. In 2015 he launched The Voice Observatory, along with artists Mario Asef and Brandon LaBelle. Funded by Berlin's Senate, this laboratory of investigation offers regular seminars, workshops and performances related to the voice in its acoustic, communicative, performative, and socio-political dimensions. His newest venture is the creation of the Nomadic School of the Senses (NoSoS), an educational and research platform devoted to cultural production, creativity management and civic education. The School's courses and events combine the artistic, scientific, and humanities disciplines of its professional team; and during 2016, part of its activities will focus on a set of commissions surrounding the 400th anniversary of Cervantes' death.

**Thoreau Cabin Pipeline Barricade**, Will Elwell

**Abstract:** In March, 2016, the town of Ashfield and western Massachusetts were being threatened by a proposed natural gas pipeline - the Northeast Energy Direct pipeline (NED) - as proposed by the Texas company Kinder Morgan and its subsidiary, Tennessee Gas Pipeline Company. This pipeline was proposed to go through a friend's property. With his friend's permission, in response to the pipeline threat, Elwell cut and chiseled a timber frame cabin similar in size and proportion to the Thoreau Cabin which stands at Walden Pond State Reservation in Concord, Massachusetts.



The cabin is referred to as the “Thoreau Cabin Pipeline Barricade”.

With the help of approximately 40 local friends and volunteers sympathetic to the cause, the cabin was raised in half a day. It is a bare-boned timber frame, without doors, windows, siding; even without a roof! With the timber frame exposed, it illustrates and invokes strength and longevity of a traditionally crafted building.

The Thoreau Cabin Pipeline Barricade quickly became a symbol of the western Massachusetts community’s defiance, strength and resolve to oppose the invasion of this natural gas pipeline. The concern about the potential environmental impact on the landscape and lives prompted creation of

The Thoreau Cabin Pipeline Barricade Facebook page (<https://www.facebook.com/ThoreauCabinPipelineBarricade/>) which illustrates the extraordinary journey community and cabin have taken since March, 2016. It also documents the amazing amount of publicity generated, particularly referring to the Thoreau connection. The story was picked up, for instance, by Democracy Now, Russian Times, Sierra Club, Outside Magazine, Atlas Obscura, among many others.

Numerous rallies and meetings were held at the cabin to gather strength and to educate the community about the hazards of the pipeline and the under regulated hydro-fracked gas industry. Under discussion also are the rude and archaic public relations and mannerisms of the corporate world, the dysfunctional aspects of the political process (i.e: the Federal Energy Regulatory Commission -FERC, the Department of Environmental Protection, etc.)

The cabin, as a symbol of our discontent, resonates with people on many different levels. The connection with Thoreau and his philosophy is an important aspect of this entire project. Thoreau and the Thoreau Cabin Pipeline Barricade are synonymous, tangible symbols and icons of a grassroots movement to stop the invasion of the pipeline in our Commonwealth. Beyond that, they demand that we educate ourselves and others about potential environmental hazards, the political process and the work that is ahead to protect our fragile planet. Our motto has become: “It takes a cabin to stop a pipeline!”

**Bio:** Will Ellwell grew up in Wayland, Massachusetts and now lives in Ashfield. He is a timber framer, building barns, houses and cabins in western Massachusetts.

**Thoreau & Edward Abbey, Eco-Anarchist, Joseph J. Moldenhauer**

**Abstract:** Edward Abbey (1927-1989), naturalist, novelist, poet, journal-keeper and essayist, was throughout his writings and his life a polemical defender of wilderness against the encroachments of modernity: road-building, logging, dam construction, power generation, urbanization, hunting for sport (rather than necessity), “industrial” tourism in TV-equipped recreational vehicles, and all manner of government control. Government at every level, from that of the local sheriff’s deputy to the generals and bureaucrats of the Defense Department, is his anathema, treated with outrage, ridicule, and scorn for its complicity with commercial interests and its inherent bigotry and corruption. He fought against modernization with a passion. Called “the Thoreau of the West” by Larry McMurry, Abbey rejected the comparison but could not deny the intense influence Thoreau played in his value system and literary vision. In his first work of non-fiction, *Desert Solitaire* (1968), about his two seasons as a National Park ranger at Arches, in Utah, he describes building a campfire of juniper branches, and quotes without ascription Thoreau’s “Light-winged Smoke” from the House-Warming chapter of *Walden*. His books are peppered with references to Thoreau as a free-thinking rebel and an advocate of wild nature. Abbey proudly proclaimed himself an Anarchist, a trait and label he assigns to the protagonists of his fiction, all barely-disguised versions and projections of himself. “Civil Disobedience” was much in Abbey’s mind, whether or not he remembered Thoreau’s impulse in *A Week on the Concord and Merrimack Rivers* to wield a crowbar against the dam at Billerica so as to free the shad on their spawning migration. One of his best known essays, “Down the River with Henry Thoreau” (1982) recalls a Grand Canyon rafting trip with several companions and a worn paperback of Thoreau. It was, I suspect, the Modern Library Edition, for Abbey draws on texts and biographical material included in that compilation. His most popular work, *The Monkey-Wrench Gang* (1975) recounts the gleeful sabotage exploits and ambitions of a quartet of quirky loners in the Four Corners region of deserts, mountains, and canyons. This is the terrain dearest to Abbey’s conservationist heart. The gang’s most extreme plan is to blow up the Glen Canyon Dam and let the Colorado River run free again. My presentation will trace the affinities between Abbey and Thoreau in a survey of “Cactus Ed’s” profuse writings.

**Bio:** Joseph J. Moldenhauer is a Regents Professor Emeritus in English at The University of Texas, Austin.

**(Re-)Living Walden: Deliberate Writing from Skarvaredet to Walden North, Sheila Post**

**Abstract:** Despite Emerson’s call to repudiate tradition, literary legacies can inspire acts of writing Deliberately: Ulysses re-lived the *Odyssey*; Roger’s *Version*, *The Scarlet Letter*. The number of literary tributes to *Walden* attests to the enduring resonance of Thoreauvian themes from his time to ours. The literary legacy of *Walden*, however, obtains its unique traits through themes requiring commitment and action—beyond the act of writing the life imagined. This paper will discuss the unique legacy of *Walden* that calls for and inspires both living and writing deliberately, and through this analysis, together with examples from deliberate literary tributes, demonstrate the literary legacies and transcendent qualities inherent in the ever-living *Walden*. *Walden* continues to live and be



re-lived in the works of some writers:

**Bio:**Sheila Post taught *Walden* to urban college students in New England for over a decade before enacting its themes in her own life. She now writes essays, novels, and blogs while living deliberately in the North Woods of northern New England. Her fictional tribute to Thoreauvian themes, *The Road to Walden North*, (2016) was published by Green Writers Press. She is also the author of *Your Own Ones*, a novel illustrating the Thoreauvian maxim that “all good things are wild and free”—in this case, wild salmon. She blogs at: [www.waldennorthvt.com](http://www.waldennorthvt.com) & [www.waldenbythesea.com](http://www.waldenbythesea.com). She may be reached at: [sheilapost@earthlink.net](mailto:sheilapost@earthlink.net).

**HDT and Louisa May Alcott, Chrystena Hahn**

**Abstract:**A visit to Orchard House in Concord, a few steps up to the room where Louisa May Alcott wrote *Little Women*, and a poem left sitting on her writing desk...”Thoreau’s Flute”...opens a veritable Pandora’s box of connections between the two, leading readers to conclude that Thoreau did indeed mentor the 19th century’s leading female American author. This presentation seeks to make some of those connections using literary biography and fiction and to suggest that Henry Thoreau, in our time, has become a larger-than-life character in modern belle-lettres, as well as the formidable lion of American literature we know him to be.

**Bio:**Chrystena Hahn teaches freshman English at Passaic County Community College since her retirement as a public school teacher and administrator. She credits the Annual Thoreau Gathering for her continued interest in Thoreau and the life he would have experienced in Concord.

**Thoreauvian Light: Observations and Lessons Learned Illustrating Henry David Thoreau’s *Walden*, *Cape Cod* and *The Maine Woods***, Scot Miller

**Abstract:** This original, multi-media presentation incorporating slides, large-format color photographs, stunning videography, interviews, music and more will verbally and visually take the audience to the heart of Thoreau Country as it relates to Walden Pond & Walden Woods, Cape Cod and northern Maine. Award-winning photographer & author Miller will share the tremendous effect Henry David Thoreau has had on his life and career, and relate personal experiences and impressions of Thoreau’s forays to these special places.

The presentation will consider Thoreau as a doer, observer, adventurer and explorer, as well as a student of Native American cultures, and conservationist and parks advocate. These traits have influenced Miller, inspiring him to become a passionate advocate for parks and wild spaces, including a ten-year journey in support of the creation of Katahdin Woods and Waters National Monument in Maine’s North Woods, and efforts to recognize, protect and preserve the Great Trinity Forest in Dallas, Texas, the largest urban hardwood forest in the country.

The presentation will include the screening of a new documentary film and conclude with an inspirational slideshow set to music, followed by a short question and answer session.

**Bio:**Scot Miller is an award-winning photographer whose work has formed the basis of numerous books, including *Walden: The 150th Anniversary Illustrated Edition of the American Classic* (2004); *Cape Cod: Illustrated Edition of the American Classic* (2007); *First Light: Five Photographers Explore Yosemite’s Wilderness* (2009); *My First Summer in the Sierra: 100th Anniversary Illustrated Edition* (2011), winner of a National Outdoor Book Award; *Thoreau, The Maine Woods: A Photographic Journey Through an American Wilderness* (2013); and *Emerson, Muir, Thoreau: A Photographic Trilogy of American Wildness* (2015). Through his photography, he attempts to inspire an appreciation and understanding of the uniqueness of wild places and open spaces. In 2016, Miller and his wife, Marilyn, edited, designed and produced *Penobscot East Branch Lands: A Journey Through Time* by David Little, John W. Neff & Howard R. Whitcomb, a book supporting efforts to create Katahdin Woods and Waters National Monument.

For twenty years, Miller has captured the scenery he photographs with state-of-the-art video cameras and is a frequent contributor to the “Moment in Nature” videos, broadcast nationally on Emmy Award-winning CBS Sunday Morning. His photographic and video collaborations include work with Yosemite Conservancy, The Walden Woods Project and the Harvard Museum of Natural History. “Thoreau’s Maine Woods: A Journey in Photographs by Scot Miller” was on exhibit at the Harvard museum from November 2013 through February 2015 and “Thoreau’s *Walden*: A Journey in Photographs by Scot Miller” was on display in 2005, followed by a cross-country museum tour. Miller created a video, with voiceover by Ed Begley Jr., introducing Don Henley and his work with The Walden Woods Project for the 2015 Environmental Media Association Awards ceremony in Los Angeles.

Miller’s photography has been featured in publications including *America West Magazine*, *Cape Cod Life*, *National Wildlife*, *Steinway & Sons Magazine*, *D Magazine*, *Texas Highways Magazine*, *Yosemite Magazine*, *Yosemite Fund Annual Reports*, *the National Park Service’s Yosemite Valley Plan* and other Yosemite-related projects, and the National Park Service’s Special Resource Study of Walden Pond and Woods. He is Artist-in-Park at Lyndon B. Johnson National Historical Park (and LBJ Ranch), located in Johnson City and Stonewall, Texas.

Miller’s fine prints have been featured in exhibitions at the Ansel Adams Gallery in Yosemite National Park, the Dallas Museum of Natural History, the Franklin Institute in Philadelphia, the Thoreau Institute at Walden Woods, Turtle Bay Exploration Park in

Redding, CA, the North Carolina Forestry Museum, the Cincinnati Museum Center, the Crystal Bridges Museum of American Art in Bentonville, AR, and other venues.

Miller is a passionate advocate for the protection and preservation of wild spaces and for many years has lectured and used his images in support of conservation-oriented nonprofit groups, including Yosemite Conservancy, The Walden Woods Project, Caddo Lake Institute, Groundwork Dallas and Friends of Lyndon B. Johnson National Historical Park. He lives in Dallas, Texas, with his wife, Marilyn, and dog, Bart.

#### **Thoreau's Birds as Autobiography, Tom Potter**

**Abstract:** Thoreau wrote frequently about his observations of birds, often as metaphors as well as informative nature history descriptions of their habits and behavior. Over the years, as I studied this aspect of his interest in ornithology, it became apparent that his words were often revealing his transcendental view of life, his surroundings and his connection with the "Higher Laws." Throughout these many references it appears that he was identifying his own behavior with that of the birds. A study of these references tells us much about this man and his self-perception. I am convinced that buried beneath his remarks is an intimate autobiographical sketch.

**Bio:** Tom Potter served as President of the Thoreau Society for 6 years. After his term, he was awarded the Thoreau Society Medal. In 1990 he was the keynote speaker for the Annual Gathering, his topic being, Thoreau's Greatest Essay—His Life. Since that time, he has presented annually both individually and on panels at the Gathering. His topics included a variety of Thoreau related subjects; Thoreau and Darwin, Thoreau's Natural History, and the relevance of *Walden* and Thoreau's Essays on today's world. Tom has participated on panels at the Rachel Carson annual Symposium and other opportunities around the nation. He has been leading a comprehensive study and review of most of Thoreau's literature for people in Indiana, many of whom consequently have attended the Annual Gathering. During the 200th anniversary of Thoreau's birth, Tom will be presenting 5 lectures on Thoreau throughout Central Indiana. Tom is completing his 18th continuous year on the Society's Board of Directors.

#### **Mr. Thoreau Goes to Philadelphia, Corinne H. Smith**

**Abstract:** When Henry Thoreau agreed to give a lecture in Philadelphia in November 1854, it was in part because he wanted to see something specific in the city: the collections of the Academy of Natural Sciences. The trip would also mark his farthest journey south. What did he see there? Who did he meet? What did he tell his audience? We'll find out by following vicariously in his footsteps across the City of Brotherly Love.

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

#### **Thoreau and the Language of Trees, Richard Higgins**

**Abstract:** Thoreau saw trees were miracles that encapsulate all that is right and good about nature. He admired their beauty, studied how they grew, took them as spiritual companions and wrote about them as few have. Using Thoreau's words, photographs of historic trees and his own black-and-white photographs of trees today, Richard Higgins will explore Thoreau's deep connections to trees, in particular his keen perception of trees, the poetry he saw in them, and how they fed his soul.

**Bio:** Richard Higgins a writer and lecturer in Concord, Massachusetts. He is the author of *Thoreau and the Language of Trees*, published by the University of California Press, co-author of *Portfolio Life* and the editor of four books on religion. A former longtime staff writer for the *Boston Globe*, Higgins has also written for the *New York Times*, *Atlantic Monthly*, *Christian Century*, and *Smithsonian*.

#### **The Boatman: Henry David Thoreau's River Years, Robert Thorson**

**Abstract:** *The Boatman* is my main contribution to the Thoreau Bicentennial and a follow-up to my previous book *Walden's Shore*. My illustrated AG lecture will highlight five key points:

(1) Henry was a boatman, more than he was a woodsman: a lifelong river rat whose sense of place emerged from boating (often sailing), walking (sometimes naked), and skating (sixty miles on one day) the Assabet, Sudbury, and Concord Rivers. The confluence of this river triumvirate at Egg Rock was the *axis mundi* of his life. (2) By community vote, Thoreau was selected to be a paid-consultant for a controversy involving the tear-down of the Billerica Dam. This was effectively America's first regional environmental assessment: a class-action lawsuit that ended in political corruption three years later. That consultancy led to an eighteen-month-long *pro bono* investigation that remained unfinished and unpublished at the time of Henry's death. Erroneously called his "River Survey," this project was the most rigorously analytical and theoretical work of his lifetime. The quantitative details of

this work were excised from Thoreau's *Journal* when it was published in 1906, skewing the canonization process. (3) Thoreau lived amidst and appreciated the many changes to his river system that were caused by the human makeover of the 19th century. Dams, canals, bridges, and near-complete deforestation improved his sailing, rowing and skating, botanizing, and work as a naturalist. One salient example is a site called the Leaning Hemlocks on the Assabet River, one of Concord's most celebrated scenic destinations. Thoreau recognized this to be a landslide caused by enhanced bank undercutting, caused by the combination of poor design of the Union Turnpike bridge and the raising of the Billerica Dam in 1827-1828. (4) During the last decade of his life, Thoreau lived with a view of the river at his bedside, and his sense of the wild moved toward the unpredictable dynamism of the landscape changes taking place around him. (5) Eleven days before Thoreau's 1862 death, the meadowlands that were responsible for colonial settlement were given up for lost as impoverished wetlands. Ironically, this set the stage for their later protection as National Wildlife Refuges and designation as National Wild and Scenic Rivers.

Quoting *The Boatman*: "Walden Pond and Thoreau's river country need not compete with each other for our attention. Rather, they inspired complementary literary works: his masterpiece *Walden* and his life's work, the *Journal*. Pond and river are complementary geometric forms, a circle and a line, respectively."

**Bio:Robert M. Thorson**, a life-long devotee of Henry David Thoreau, is now an emerging Thoreau scholar. After two articles in the Thoreau Society Bulletin, his first book, *Walden's Shore*, told the creation story of Walden Pond in the context of the history of science, and offered a new exegesis of *Walden* informed by Thoreau's understanding of physical science. Two invited essays for edited volumes (Cambridge, edited by James Finley; and UMass, edited by John Kucich) are also in press, and in review, respectively. His sequel for Harvard Press, *The Boatman*, is the topic of this talk.

**Climate Change Panel**, Sponsored by Thoreau Farm

**Panel Chair Keith Bergman** was one of the first fifty trained by former Vice President Al Gore and his non-profit, The Climate Reality Project, to give the slideshow on climate change featured in *An Inconvenient Truth*. He has been giving Climate Reality slideshow presentations since 2006, and has mentored at Climate Reality trainings, most recently in Denver in March 2017. Bergman has thirty-five years' experience as a municipal manager in Massachusetts, where he currently serves as Littleton's Town Administrator. Bergman's work as a municipal manager has been recognized with innovation awards from the International City/County Management Association (1995 and 2015) and the Massachusetts Municipal Association (1993 and 2005). He serves as president of the Metropolitan Area Planning Council (MAPC), the regional planning agency for the 101 cities and towns in Metro Boston. Bergman holds a master's degree in city and regional planning from Harvard's Kennedy School of Government. Bergman is a 1979 graduate of Vanderbilt University in Nashville, where he studied political science-- not climate science-- and is a firm believer that sound public policy should be based on the truth, no matter how inconvenient.

**Thoreau's phenology records can be used to show the biological impacts of climate change**, Richard B. Primack

**Abstract:** Thoreau's phenological records from the 1850's can be compared with modern observations to show the impacts of climate change on flowering times and leaf out times. The importance of Thoreau's observations is indicated by their ability to stimulate new lines of experimental research with plants, and to provide comparisons with modern remote sensing data.

**Bio:Richard Primack** is a plant ecology professor at Boston University, the author of several conservation biology textbooks including *Essentials of Conservation Biology*, and the former editor in chief of the journal *Biological Conservation*. He is the author of the recent book *Walden Warming: Climate Change Comes to Thoreau's Woods*.

**Henry Thoreau and the Fall of a Noble Pine**, Brian Donahue

**Abstract:** In 1851, from Fairhaven Cliff, Henry Thoreau witnessed the felling of a great white pine, seemingly as old as Concord itself, which he lamented in his journal. But upon descending to measure the tree, count its rings, and talk with the choppers, Thoreau's tone underwent an interesting shift. By paying careful attention to his description and his conversation with the axmen, we can gain insights into the management of woodlots in Concord during his lifetime, and perhaps into the challenges of managing them in ours.

**Bio: Brian Donahue** is Associate Professor of American Environmental Studies at Brandeis University, and Environmental Historian at Harvard Forest. He is author of *Reclaiming the Commons: Community Farms and Forests in a New England Town* (Yale University Press, 1999), and *The Great Meadow: Farmers and the Land in Colonial Concord* (Yale Press, 2004). He is also co-author of *Wildlands and Woodlands: A Vision for the New England Landscape* (Harvard Forest, 2010) and *A New England Food Vision: Healthy Food for All, Sustainable Farming and Fishing, Thriving Communities* (Food Solutions New England, 2014).

**"Then are the birds": ecological mismatch between plants, insects, and birds in Thoreau's Concord**, Amanda Gallinat

**Abstract:** Climate change is altering the timing of seasonal events, including leaf-out, insect emergence, fruit ripening, and bird migrations in Concord, MA. Thoreau recognized from his observations in the 1850's that shifts in the timing of life history events

can alter the ways in which plants and animals interact with one another, with implications for the whole ecosystem. The Primack Lab at Boston University has used Thoreau's field notes and other historical observations from Concord and eastern Massachusetts to investigate shifts in phenology between birds, insects, and plants. I will describe the changes we have documented so far, and how we expect interactions between birds and their resources to change with future warming.

**Bio: Amanda Gallinat** is a PhD student in Richard Primack's Lab at Boston University. She uses historical records and field observations to study the effects of climate change and species invasions on fruit availability for migratory birds in New England.

#### **Thoreau's scientific legacy and current research on Walden Pond, Curt Stager**

**Abstract:** Thoreau was the first scientist to map Walden Pond, and he documented its clarity, thermal structure, and fish community while it was still relatively pristine. Sediment core studies have since shown that the lake is now greatly changed in ways that reflect the worldwide impact of humanity as a force of nature. New sediment core records representing lake levels and productivity during the last 1500 years suggest that efforts to prevent further declines in water quality seem to be working, but also that the lake has not fully recovered and is still at risk from climate change and other factors.

**Bio: Curt Stager** is a climate scientist, educator, and science journalist whose research deals with climate change, evolution, and the ecological histories of lakes in Africa and North America. He is the author of 3 books and has published numerous articles in periodicals ranging from *Science and Quaternary Research* to *National Geographic* and *The New York Times*. He holds an endowed Chair in Climate and Lake Ecology at Paul Smith's College and was named Science Professor of the Year for New York State in 2013 by the Carnegie-Case Foundations. In his spare time, he has also been known to subject people to his banjo and guitar playing.

#### **Children Connect Language Through Nature and Thoreau, Ann E. Densmore**

**Abstract:** I'm a speech therapist and photographer who works exclusively with young children, ages 20 months to 10 years. I've developed a unique approach to speech therapy, inspired by my life-long passion for nature. I've been based in New England for the past 35 years. I often take my young patients to Walden Pond, Drumlin Farm, and other Mass Audubon locations, including tide pools at the beach, woods, parks, playgrounds and even ski slopes for sledding.

At the age of 16, I discovered the writings of Thoreau and I have been a devotee ever since. As my career developed, I found Thoreau's philosophy of getting back to the essentials of life, to nature, profoundly informed my work with children.

Thoreau focused on the simple things of life. That's how I live—that's what motivate me and it's what enables me to connect easily to children. If I bring a child to nature, she become present. It's in that moment that I can connect with her, and get her to talk. If I were in an office, it virtually impossible at times to get a crying child to say the word, "duck" just by looking at a drawing on a speech card. But, she'll stop crying and say it spontaneously if she SEES a duck moving across the pond, creating ripples as it goes. My photography has brought my work full circle as you will see in this presentation. I hope you connect to the teachings of Thoreau, to the young children in these images and to my work the essentials of nature. In the beginning the children all were delayed in some way in expressive language and in thought. They couldn't communicate—they cried, and threw trucks and kept their parents up all night. Now they talk, they sleep and they connect to the world. These children are all talking, happy, and doing well in their preschools. In fact, their parents often ask me if I can help them get their child to stop talking!

So, how do I actually do this? And why did I develop this unique way of working with young children? How do I teach children about Thoreau and Nature?

I'll show you and hopefully inspire you to try this with your children or grandchildren.

"Let us spend one day as deliberately as Nature,

and not be thrown off the track by every nutshell and mosquito's wing

that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation; let company come and let company go, let the bells ring and the children cry – determined to make a day of it. Why should we knock under and

go with the stream? Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner, situated in the meridian shallows.

Weather this danger and you are safe, for the rest of the way is down hill."

**Bio: Ann Densmore, Ed.D., CCC SLP/A**, is a certified speech and language pathologist and audiologist with a doctorate in education from Clark University and a master's degree in human development and psychology from Harvard University's Graduate School of Education. Ann was also on the teaching faculty for Harvard Medical School/Cambridge Health Alliance Continuing Education Seminars in Psychiatry. She is licensed with dual board certification in speech pathology and audiology. Ann also studied child development psychology as a special student in the History of Science at Harvard University.

She is the author of *Helping Children with Autism Become More Social* (2007) and Co-Author, *Your Successful Preschooler: Ten Skills Children Need to Become Confident and Socially Engaged* (2011). She has taught language and social communication skills to young children, nationally and internationally, for over 30 years.

Ann swims for Cambridge Masters Swim Club at Harvard and enjoys swimming Walden pond each morning in the summer. She is



in the top ten in her age group nationally in swimming. She also loves doing child photography in natural settings, and exhibits her photography at juried shows at The Copley Society of Boston. Ann has studied photography with Alison Shaw of Martha's Vineyard and at Maine Media in Rockport, Me. She loves taking walks with her therapy dog, a Portuguese Water Dog called "Map," who happens to be an expert at helping young children talk and loves the outdoors.

### **Sauntering the Year with Henry David Thoreau, Donna Marie Przybojewski**

**Abstract:** During the 2016-2017 academic year, St. Benedict Catholic School in Garfield Heights, Ohio is "Sauntering the Year with Henry David Thoreau." Lessons are being implemented across grade level and curriculum to teach children from preschool through eighth grade about this American author, naturalist, and philosopher. Each month carries a specific theme and activity to make the students familiar with Thoreau, and each teacher is free to create his or her own lessons as well. The year began with meeting "Henry", followed by a saunter around the school's baseball field, and ended with a watermelon party. The year will culminate with another saunter and a popcorn party. As a close to our celebration, the community at large will be invited to a special program about Henry David Thoreau, which will include the playing of his flute music, scenes from *The Night Thoreau Spent in Jail*, a Thoreau art display, and reflective readings by students.

As a Thoreau Society Bicentennial Ambassador, I planned this year-long celebration because I saw the need to simplify Thoreau enough to make him accessible to very young minds if his legacy is to be preserved for future generations. Former students, who are in high school, return to tell me that Thoreau is not emphasized to any great extent in their American literature classes, and even teachers at my school are unfamiliar with him.

In order to assist the primary teachers present Thoreau to their students, I created a discussion coloring book, which is being used as their Thoreau curriculum. In addition, I wrote and illustrated an ABC book on Thoreau to introduce him to very young children, which will be published in late October. I am presently completing a children's book that explains Henry David Thoreau's love of the seasons, which will be published in early 2017. Prior to becoming a Thoreau Society Bicentennial Ambassador, this was not something that I had ever considered doing.

The purpose of this presentation at the Gathering in 2017 will be to demonstrate how Henry David Thoreau can be instrumental in uniting a school community for a common purpose. Also, I would like to explain how he can continue inspiring others to grow creatively, academically, and intellectually.

Also, this presentation will elaborate on ways to "simplify" Thoreau to primary aged children, who can learn from him as much as a doctoral candidate. I plan to also focus on my junior high students who need the influence and example of Thoreau in their very complicated emotional lives. Thoreau was a dichotomy being extremely complex while being quite simple. It is in the simplicity of his life that children can be guided to grow to new heights.

Therefore, I would like to share at the Gathering the successes of my school's Bicentennial celebration and to highlight lessons, reflective pieces, photographs of the students in action, samples of students' work, comments from teachers, as well as the impact Henry made on the lives of the children and school community.

**Bio:** Donna Marie Przybojewski graduated from Cleveland State University with a degree in English. She also is a graduate from Marymount Hospital's nursing program and holds licenses in teaching and nursing issued from the state of Ohio. Donna Marie has taught at the junior high level for the Cleveland Catholic Diocese for over 30 years. As a teacher, she is a multiple recipient in Who's Who Among America's Teachers. Currently, she teaches seventh and eighth grade Language Arts, as well as serving as a catechist for her eighth grade students. Donna Marie's hobbies include: reading, writing, painting, and sketching. She also enjoys traveling across the U.S. and abroad, as well as hiking in the national parks, especially those of the Southwest. Her passion, since she was seventeen has been the ongoing study of Henry David Thoreau. Donna Marie resides in Garfield Heights, Ohio with her husband, Frank, and has two children, Ruth Rachel and David.

As a Thoreau Society Ambassador for the Bicentennial of Henry David Thoreau's birth in 2017, Donna Marie designed a school year celebration of this American author across the curriculum and grade levels. Her first published book *Henry David Thoreau: A Discussion Starter Coloring Book* was created to help young minds learn about and relate to Thoreau. It is being used as a curriculum guide at St. Benedict Catholic School in the primary grades. Her third book *Henry David Thoreau Loved the Seasons of the Year* will be published in early 2017.

### **Will This Be on the Test? Pondering Thoreau's Paradoxical Views on Education to Reform Our Schools, Colleen A. Ruggieri**

**Abstract:** Are American schools failing their students? Do test scores tell the whole story of achievement? Is it possible to educate the masses? These questions are not merely rhetorical; they are begging for answers from scholars, lawmakers, and parents. In many schools, cookie cutter curricula and data driven instruction have stripped teachers and learners from the freedom to think creatively and learn passionately. This presentation will examine Thoreau's pedagogical experiences as a teacher and a student. It will provide insights into authentic learning, as advanced by Dewey and Vygotsky, in correlation with Thoreau's life and writing.

Many American students do not even encounter Thoreau's works until their junior year of high school, and their assignments typically consist of reading abridged versions of *Walden* and *Civil Disobedience*. Teens may learn important lessons from these brief passages, but more often than not, they are rushed through their studies as their teachers must cover hundreds of pages in Ameri-

can literature survey courses. Ultimately, learners receive a superficial education that may not lead them to deeper learning and an authentic understanding of the significance of Thoreau's work.

Thoreau would be at odds with the existing factory model of education that operates on a punitive, antiquated model of instruction. However, he would not have supported the notion that students must be left to learn through their own experience and exploration. In fact, Thoreau's intellect was built upon a rigorous foundation of reading and writing, as he constantly sought to create "new knowledge." The dialectical tensions between Thoreau's philosophy are worth considering, especially now. After discussing Thoreau's views and educational practices, this presentation will provide further insights into educational reform. Discussion will be invited and encouraged, as creating a strong sense of community is certainly the first step in fostering the legacy of Thoreau in modern learning.

**Bio:**Colleen Ruggieri is an assistant professor of English education at Ohio University. She is a past-president of the Ohio Council of Teachers of English Language Arts and has served as editor of the "Tools for Teaching" column in *The English Journal*. An Ohio master teacher, Colleen is a consultant for the National Writing Project. She is part of the Bread Loaf School of English Teacher Network, and she was awarded a National Council of Teachers of English award for excellence.

**Surrounded by love: The Influence of Sarah, Elisabeth, Maria, Jane, Cynthia, Helen, and Sophia Thoreau on Henry David, Kathy Fedorko**

**Abstract:**"Here at my elbow sit five notable, or at least noteworthy, representatives of the nineteenth century---of the gender feminine."

This paper explores how the family of women in which Henry David Thoreau grew up provided him with experiences in nature, intellectual stimulation, models of social action, and loving companionship and support that enabled him to be fully himself. Early biographers demeaned Cynthia Thoreau, Henry's mother, calling her a malicious gossip and a constant, overbearing talker. Henry Canby writes dismissively in 1939 that Henry "lived in a predominantly woman's world, with suggestions all about him of both physical and emotional sterility." As I will argue, this debilitating influence could not be further from the truth. From his love of nature to his ambitious study of and writing about it, Henry benefited from the guidance, support, companionship, and scholarly assistance of the women in his life. I will also discuss the impact that the Thoreau women had on Henry's beliefs, actions, and writing about slavery. Sophia was sixteen and Helen twenty-three when the sisters became involved in the Middlesex County Anti-slavery Society. At this point Henry was only a sophomore in college. The fall that Henry graduated from Harvard, Cynthia, Sophia, and Helen joined other Concord women to found the Concord Women's Anti-Slavery Society. The more intense the political activism became in the Thoreau home, the harder it became for Henry to stay disengaged. My paper will highlight this influence of the Thoreau women on Henry's writing about slavery.

**Bio:**Kathy Fedorko earned her Ph.D. in English from Rutgers University and is Professor Emerita at Middlesex County College, where she taught writing and literature and directed the College's Center for the Enrichment of Learning and Teaching. A past president of the Edith Wharton Society, she is the author of *Gender and the Gothic in the Fiction of Edith Wharton* as well as many articles about Wharton. Her essay " 'Henry's brilliant sister': The Pivotal Role of Sophia Thoreau in Her Brother's Posthumous Publications," appeared in June 2016 addition of *The New England Quarterly* and "Revisiting Henry's Last Words" in the Fall 2016 issue of the *Thoreau Society Bulletin*.

**Stranger in a Strange Land: Taking Henry's Arm Across the Ages, Diana Lorence and Richard Smith**

**Abstract:**

I love Henry, but I cannot like him; and as for taking his arm,  
I should as soon think of taking the arm of an elm-tree.

Henry Thoreau was a stranger in the strange land of his times, as he remains in our own. To be strange is to be from elsewhere, to be foreign, to be unknown and in some measure unknowable. We comfortably take Henry's arm from a distance of two centuries, but to his friends and neighbors he was something more difficult: he was strange. He will always survive as an inspiration and guide to all who find themselves conscientiously estranged from the life of their times.

In this talk, Diana Lorence of Innermost House is joined by Richard Smith, our own Henry Thoreau at Walden today, to reach back to take Henry's arm across the ages, embracing his abiding strangeness. They will explore through words and pictures what it is like to live as a stranger in the strange land of this life: to be outwardly simple and inwardly complex, to be sociable and solitary in turns, to live and die a native son of Concord from another world.

**Bio:**For seven years, Diana Lorence lived in an unelectrified, twelve-foot square house she built herself, hidden away in the coastal mountains of California, in a world lit only by fire. Diana Lorence's Innermost House publications are now visited by readers from over a hundred nations of the world. Since her emergence from the woods four years ago with a talk at the Thoreau Farm, her writ-

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

#### **A Hound, a Bay Horse, and a Turtle Dove: On the Trail of a Mystery, Michael Lorence**

**Abstract:** I long ago lost a hound, a bay horse, and a turtle dove, and am still on their trail. Many are the travellers I have spoken concerning them, describing their tracks and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud, and they seemed as anxious to recover them as if they had lost them themselves.

Of all Henry Thoreau's riddles and conundrums, few have proved so persistent as his allegory of the hound, the horse, and the dove. Emerson speculated upon its meaning. Thoreau's friends and followers speculated upon it. Thoreau himself seemed to speculate, and his scholars go on speculating one hundred and sixty years after its first appearance in print.

In this talk we ask examine the question afresh, first by reviewing the history of speculation on the subject, then by seeking an underlying meaning which transcends circumstance and personal history. We seek to follow the allegory back to its beginning.

We ask the question, is it possible that Thoreau addressed these words to remote posterity, looking back in order to look forward, looking in in order to look out, foreseeing the spiritual crisis of modern life? May it be that, with these simple words, Thoreau makes of himself and his life a metaphor of the loss that bewilders our times?

**Bio:**Michael Lorence has been reading the American founding documents and the writings of the transcendentalists with men and women of industry for thirty years, serving as a guide and mentor to educated readers who have chosen to pursue careers in industry and the professions rather than scholarship. Mr. Lorence currently serves on the board of the Thoreau Society and as president of the Innermost House Foundation, a non-profit, public benefit fellowship of writers, artists, craftsmen, scholars, environmentalists and enthusiasts united in conversation to seek the transcendental spirit at the heart of the American experience.

#### **Biological Aesthetics: Thoreau, Gender, and Botany, Patrick Thomas Morgan**

**Abstract:**Out of context, it would be easy to mistake Henry David Thoreau's vast extension of Goethean thought as an exaggeration bordering on parody when, on March 5, 1854, he wrote in his journal, "Thus even ice begins with crystal leaves, and birds' feathers and wings are leaves, and trees and rivers with intervening earth are vast leaves." Johann Wolfgang von Goethe, as Thoreau knew, developed what Emerson called "the leading idea of modern botany," in which each part of a plant—from the first sprout to the final flower and fruit—was thought to develop from the same underlying "organ": the leaf (Richardson 30). Whereas Goethe locates this *ür*-leaf along each stage of plant ontogeny, Thoreau extends Goethe's concept beyond the merely organic, locating the foliage form in ice crystals, avian physiology, the morphology of trees, and river geomorphology. Rather than parodying Goethe, Thoreau's 1854 journal passage represents the fruit of nearly seventeen years of contemplation, beginning in his earliest journal passages, such as on November 28, 1837, when the idea of extending the *ür*-leaf to ice foliage first occurred to Thoreau: "It struck me that these ghost leaves and the green ones whose forms they assume were the creatures of the same law." Indeed, these Goethean riffs occur throughout Thoreau's major texts, from the ice leaves in his first natural history essay, "Natural History of Massachusetts" (1842), to the many law-of-leaf manifestations in the drafts of *A Week on the Concord and Merrimack Rivers* (1849) and the sandbank foliage he describes in the "Spring" chapter of *Walden* (1854). From *ür*-leaf to crystal foliage, and from cognitive model to elegiac example, the concept of leaf was a vital and dynamic idea from Thoreau's earliest writings to his posthumously published essays, informing the way he conceived the interrelation of his own subjectivity with nature. The *ür*-leaf, I argue, is a conceptual unit that allows Thoreau to think through certain binaries. Thus it makes sense in this combinatorial context, I suggest, how Thoreau uses leaf morphology to mediate gender difference: in an 1854 journal passage, Thoreau assigns the female and male genders to specific biomorphological locations on the leaf. Although it's possible to focus solely upon Thoreau's aesthetics or his botany during the early 1850s, I suggest that seeing botany and aesthetics together helps explicate the unique intersection of science, aesthetics, and gender in this period. In particular, 1854 represents a time-span in which Thoreau read and deployed the language of aesthetics and the language of botany, and these two discourses come together in the figure of the leaf at the same time that he, for the first time in his writing career, assigns gender to specific biomorphological locations on the leaf. I argue that aesthetics and botany occasion a gender inflection in which Thoreau simultaneously inscribes gender onto a single leaf and undermines that inscription.

**Bio:**A Duke English PhD candidate, Patrick Thomas Morgan is a former geologist and science journalist who has published on Thoreau, most recently co-writing with Priscilla Wald the March 2013 Thoreau Symposium Preface for *American Literature*. Nineteenth-century science and aesthetics have been central to his research ever since Laura Dassow Walls published his essay, "Aesthetic Inflections: Thoreau, Gender, and Geology" in the 2010 *Concord Saunterer*. In September 2013, he published a digital humanities book with Cathy Davidson and the 21st Century Collective, entitled, *Field Notes for 21st Century Literacies: A Guide to New*

*Theories, Methods, and Practices for Open Peer Teaching and Learning*. In addition, his book chapter, “Let’s Get Heretical: A Systematic Close Reading Exercise,” was published by Princeton University Press in 2015, as part of Diana Fuss and William Gleason’s *The Pocket Instructor: Literature*, “the first comprehensive collection of hands-on, active learning exercises for the college literature classroom.” In 2016, he traveled to Duke Kunshan University, China, to introduce mainland Chinese students to Thoreau’s writings in a course entitled, “Walden International: Analyzing Thoreau Across Cultures.”

### Henry David Thoreau’s Echoes in Mary Oliver’s Ecopoetry, Anastasia Cardone

**Abstract:** Henry David Thoreau has been considered the originator of American nature writing (Stewart, 1995: xx) and one of the fathers of American environmentalism. Two hundred years after his birth, his legacy has thoroughly been studied, as his writings have influenced many subsequent thinkers – nature writers, philosophers, and politicians alike. Some of the fundamental concepts expressed in Thoreau’s works have left a trace on the poetic production written by Mary Oliver (1935), a prolific ecopoet from Cape Cod, Massachusetts. Despite the different means of expression used by Thoreau and Oliver (the former prose, the latter mainly poetry), the paper analyzes the connections between Thoreau and Oliver to prove how their writings are the expression of a sustainable poetics (Scicaj, 1999: xiv) that conjoins literature, science, and spirituality, and that conveys an urgent message to all mankind about the significance of a renewed relationship between human beings and the environment. The nature writer and the ecopoet are compared to show their mutual commitment to establishing a direct, respectful, and sustainable connection with the surrounding ecosphere. Thoreau’s and Oliver’s sense of place are outlined and enlightened thanks to the studies by Buell (1995; 2005), Elder (1996), and Scigaj (1999) to emphasize the writers’ careful attention towards and deep affection for Massachusetts – Walden Pond for Thoreau and Cape Cod for Oliver. In addition, the analysis proves that both writers’ conception of the lived and inhabited place is simultaneously physical and spiritual. As a consequence, the link between ecopoetry, nature writing, and spirituality described by Elder (1996: xiii) is further supported. The essay also investigates in depth the ecocritical tropes (Garrard, 2012: 15) of “middle landscape” and “wilderness”, because both Thoreau and Oliver deal with these images to sketch the features of the landscape and they demonstrate that the idea of wilderness acquires a completely renewed meaning in the light of Thoreau’s wildness, as expressed in his essay “Walking” (1862). Other themes, such as regeneration and rebirth in nature, and the influence of eastern spirituality on the writers’ understanding of reality, are taken into account, as they highlight another aspect of Thoreau’s considerable influence on Oliver. Last but not least, the study draws comparisons between Thoreau’s theories on economy and frugality, and Oliver’s ecopoems, which confirm the modernity of the Concord nature writer’s ideas. In fact, Thoreau’s statements are actualized and applied by Oliver as valid interpretations to read the current environmental crisis and the difficult economic situation, marked by the failure of the capitalist ideology. In conclusion, by delineating the significant and profound influence that Thoreau exercised on Oliver’s poetics, the paper proves the great modernity of his ecocentric engagement with the environment, which is still alive and more productive than ever.

**Bio:** I hold a MA in Foreign Languages and Literatures (English, Swedish, and German) from Milan State University. During the Bachelor I started my studies in American literature and I worked on a thesis on Thoreau’s pastoral ideal and wilderness in “Walden, Or Life in the Woods” and in “The Maine Woods”. I graduated with honors in 2015 with the MA thesis “From Aesthetics to Biosemiotics: Annie Dillard, Mary Oliver, and Nature as a Wholeness”, supervised by Paola Loreto, Associate professor of Anglo-American Literature, and Laura Boella, Full professor of Environmental Ethics. In my analysis I also drew comparisons between the two contemporary writers and the “fathers” of environmental writing, namely Henry David Thoreau, John Muir, and Aldo Leopold, and I included some authentic translations of Oliver’s poems into Italian. The thesis was awarded with the 2016 Lombardo Prize from the AISNA - Italian Association of North American Studies - for best MA thesis in American Literature and Culture. I have recently published the article “Where the Twin Oceans of Beauty and Horror Meet: An Aesthetic Analysis of Annie Dillard’s Pilgrim at Tinker Creek” on the European Journal of Literature, Culture and Environment (Ecozon@, Vol. 7, No. 2, 2016). After graduating, I have worked as Anglo-American Teaching Assistant with professor Loreto, I have taught Italian to American learners, and I have been working in public high schools as English teacher. I am currently working at my PhD proposal (on Thoreau’s engagement with birds), as I am going to apply soon for a PhD program in the United Kingdom, in Canada, or in the United States (hopefully obtaining a positive result). I am holding the lecture “The Languages of the Environment” on November 17th, 2016 in Milan during the event “BookCity 2016”. I have been a member of The Thoreau Society since January 2015 and I am an active volunteer for different environmental causes, mainly related to birds protection and stray cats assistance. As both my personal interests and my career goals demonstrate, I am passionate about and committed to the study of Thoreau and the spreading of his ecocentric message all over the world.

### The Coarsest or Noblest of Humanity: A Virtue Ethics Analysis of Thoreau’s Ambivalence towards Hunting, Brendan Mahoney

**Abstract:** In the “Higher Laws” chapter of *Walden*, Thoreau seems to make a principled moral case against the practice of hunting, exhibited by his bold assertions: “No humane being, past the thoughtless age of boyhood, will wantonly murder any creature which holds its life by the same tenure that he does,” and “he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and wholesome diet” (212, 216). Despite the apparent definitiveness of these claims, Thoreau also expresses an ambivalent relationship to hunting: “There is a period in the history of the individual, as of the race, when hunters are the ‘best men’, as the Algonquins called them” (212). His ambivalence toward hunting is even more prominent in *The Maine Woods*, as evinced by the descriptions of the mixed emotions of admiration—primarily for the Penobscot—and disgust that he ex-



perienced during the course of the moose hunt. Thoreau even ponders, “I think that I could spend a year in the woods, fishing and hunting, just enough to sustain myself, with satisfaction” (110).

In this paper, I argue that Thoreau’s ambivalence can be attributed to the fact that his attitude toward hunting is not grounded in a universal moral principle, such as the categorical imperative or the principle of utility; rather, I contend he considers the question of hunting to be an issue of one’s character or virtue. For example, he describes “falling a little in self-respect” (W, 213) by fishing and declares the motives of most hunters to be “base or coarse” (MW, 110). Despite framing the issue as a matter of character, I would resist interpretations of his stance on hunting that either 1) reduce it to a mere aspect of his personality, or 2) posit it prescribes a universal normative principle. Instead, I argue Thoreau considers the issue in terms of the character or virtue that is most appropriate within one’s specific circumstances (environmental, cultural, historical, etc.). In so doing, I read his contextualist position on hunting as consistent with a virtue ethics framework. In support of this interpretation, I draw on Philip Cafaro’s, Brian Treanor’s, and Andrew Corsa’s scholarship on Thoreau and environmental virtue ethics. After explicating his virtue-based opposition to hunting, I conclude the paper by examining the relevance of Thoreau’s position for contemporary ethical dilemmas concerning hunting, e.g., sport hunting and environmental conservation.

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

### My Friend Henry, Tom O’Malley

**Abstract:** Henry and I became friends back in 1970. He was sitting in the basement of my college library where I was searching through dusty shelves gathering material for a paper I was writing. And suddenly, there he was in the form of *A Week on the Concord and Merrimack Rivers*. I was hooked on page one and spent the next hour reading right there on the floor of the library. From that moment on, Henry has been my friend, mentor and teacher.

It was my friend Henry who brought me to Concord to study with Walter Harding. It was my friend Henry who took me for a swim in Walden Pond. It was my friend Henry who brought me to the writing table where we wrote journals and short stories. We “built castles in the air together.”

My presentation will describe my friendship with Henry through linked stories and anecdotes along the Concord river, on hikes in Walden Woods and even up in my attic where my wife and I tried to put Thoreau’s “simplify, simplify simplify” into practice.

**Bio:**Tom O’Malley is a teacher at St. Francis High School and an Adjunct Professor at Canisius College in Buffalo where he teaches courses in English and Education. In 1985 he was awarded an NEH fellowship to study the Concord writers with Walter Harding. Publication credits include articles in the *English Journal*, *The Christian Science Monitor*, *the Buffalo News*, *The Concord Magazine*, and various literary Journals.

### Animals of Concord v. Henry David Thoreau, Geoff Wisner

**Abstract:** We know what Thoreau thought about the animals of Concord and neighboring communities — but if they could speak, what would they say about him? Would they believe that his various encroachments on their lives, from harassment to kidnapping to deliberate murder, might be justified by his words in praise of their intelligence, beauty, and ecological importance, and by his efforts to protect their habitats and prevent their needless killing?

*Animals of Concord v. Henry David Thoreau* presents those questions in a courtroom context. Drawing on episodes described by Thoreau in the collection *Thoreau’s Animals*, the prosecutor argues that Thoreau should be condemned for his crimes against the animal kingdom, if not immersed in a bottle of formaldehyde and placed on display in a museum.

The defense attorney makes an emotional plea for leniency, on the grounds that Thoreau had a higher regard for animal life than nearly any of his neighbors, that he expressed remorse for taking the lives of turtles, fish, and other Concord inhabitants, and that he reformed his behavior as he grew older.

The verdict will be decided in the hearts of the audience members, and by readers of Thoreau wherever they are.

Illustrated with drawings of Concord-area fauna by Debby Cotter Kaspari, the illustrator of *Thoreau’s Animals*, this presentation is a witty look at Thoreau’s sometimes conflicted relationship with the creatures of Walden Pond and beyond.

**Bio:**Geoff Wisner is an author and editor whose work has appeared in the *Christian Science Monitor*, *The Quarterly Conversation*, *Transition*, *Warscapes*, *Wild Earth*, and *Words Without Borders*. He is the editor of two books drawn from Thoreau’s Journal and published by Yale University Press: *Thoreau’s Wildflowers* (2016) and *Thoreau’s Animals* (coming in 2017). His books also include *A Basket of Leaves: 99 Books That Capture the Spirit of Africa* (2007) and *African Lives: An Anthology of Memoirs and Autobiographies* (2013). He lives in New York City.

*Thoreau’s Wildflowers* has been praised by reviewers including *Open Letters Journal*, which wrote this: “*Thoreau’s Wildflowers* would be a richly rewarding book even if it were as plain as brown wrapper. But Yale University Press commissioned a riot of black-

and-white illustrations from the great Barry Moser; they appear on almost every page, and they add considerable joy to an already wonderful volume.”

“When they say farewell then we begin to keep them company”: The Transcendental Friendship of Thoreau and Whitman. Audrey Raden

**Abstract:** On Monday, November 10, 1856, Henry Thoreau, accompanied by Bronson Alcott and the rotund abolitionist Sarah Tyndale, climbed two flights of stairs to the attic room in Brooklyn that Walt Whitman shared with his challenged brother Eddie. No evidence exists that Thoreau and Whitman ever met again or corresponded, and according to Alcott, this single meeting was awkward. However, the two men exchanged significantly charged gifts--Thoreau gave Whitman a copy of *Walden* and Whitman gave Thoreau his new 1856 edition of *Leaves of Grass*.

Critics often say the transcendental model of friendship is impossible to put into practice. In his meditation on friendship in *A Week*, Thoreau says of friends, “When they say farewell then we begin to keep them company.” I want to prove that Thoreau and Whitman, once they said farewell, carried on a true transcendental friendship that lasted long after Thoreau’s early death, and that friendship existed in the lambec of shared enthusiasm, passion, and understanding, all through the aegis of language.

Late in his life, Whitman finally visited Concord to pay homage to his “master,” Emerson. However, Emerson was not the only recipient of Whitman’s veneration--while gazing at Emerson’s beatific face, Whitman listened eagerly to two nights’ reminiscences on Thoreau. During the day he spent an hour at Walden and placed a stone on the growing cairn at Thoreau’s house site. Most importantly, when he paid his respects at Sleepy Hollow Cemetery, the old man got out of the carriage to walk the final hill to Thoreau’s grave, replicating that walk taken by Thoreau, all those years before, up the rickety old stairs in Brooklyn.

**Bio:** Audrey Raden is an independent scholar living in New York City and about to begin her final year of divinity school. Her first book, *When I Came to Die: Process and Prophecy in Thoreau’s Vision of Dying*, was published earlier this year by the University of Massachusetts Press. She is very pleased and proud to be part of the celebration of Henry’s 200th birthday.

#### A Lineage of the Secret Language in the Writings of Thoreau and Williams, Shinji Iwamasa

**Abstract:** American nature writer, Terry Tempest Williams (1955 ) presents us a unique analysis of Henry David Thoreau’s *Walden* (1854) in her foreword to the 2004 edition of this work, “Double Vision.” Of special note is that Williams uses the idea of “koan,” the brief paradoxical statements of Zen Buddhism in explaining Thoreau’s bifocal approach to the world as a real habitat as well as “a canvas to our imagination”. Williams has sought the new approach to view the world after 9/11 and found its hint in *Walden* and call it “double vision. This time, I would like to clarify the way Williams creates a secret language in her work, *When Women Were Birds*, inspired by Thoreau’s “Double Vision.”

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

#### Henry Thoreau and contemporary philosophy and practices of de-urbanization, Nikita Pokrovsky

**Abstract:** Henry Thoreau was a philosopher of de-urbanization in the time when urbanization was the main trend of social development. However, the American philosopher with all the power of his philosophical imagination could anticipate a new cycle of world history beyond the visible horizon. He raised the question, ‘Are people eternally destined to live in cities?’ Today we reshape Thoreau’s question into another one, ‘Are jungles made of concrete, metal and glass the only environment in which they deserve to exist – even in the remote future?’ Today, these important questions, Thoreau’s and our own, coexist with various correlations and consequences in multiple areas of life and expertise. Historically, humankind emerged from rural environments, which have an inherent closeness to natural wildness, and endlessly strived for life in the city. This used to be the process and, until recently, it seemed to be unidirectional. However, people currently live in a period of radical change. Recovering the ancestral reunion with Nature is not only a matter of personal choice; it is becoming an imperative, a “Hobson’s choice” indeed. This trend stands true for many societies in the contemporary world, and we praise Thoreau for bringing those issues to the fore as early in history as he did.

**Bio:** Nikita Pokrovsky, Ph.D. is the head of the Department of General Sociology at the National Research University “Higher School of Economics”. His books, *Early American Philosophy* (Vol. I. the Puritans); *Ralph Waldo Emerson: In Search of His Universe*; *The Problem of Anomie in the Modern World*, *The Maze of a Lonely Personality* (2009); *Sociology: Paradigms and Themes* [latter in collaboration]; and *Tourism: From Social Theory to the Practice of Management* (2009) were favorably reviewed by academic journals in Russia and abroad. With Pokrovsky’s chapter on “Globalization of Russian Youth,” he became a principal contributor to the United Nations Human Development Report 2001 for the Russian Federation. Pokrovsky is the president of the Society of Professional Sociologists (Russia) and vice president of the Russian Society of Sociologists since 1999. He has also been a member of the International Sociological Association since 1994 and has served as a member of its Executive Committee (2006-2014) and Program Committee (1998-2002; 2006-2010). Pokrovsky is a vice president of the RC26 on Sociotechnics and Sociological Practice and International Network for the Assessment of Social Transformation (INAST, Institute of Sociology, University of Neu-

châtel, Switzerland). Currently, as the head of a group of leading Russian social scientists, he is maintaining longitudinal interdisciplinary research on “Cellular Globalization and Focal Economy of Rural Communities in the North of Russia” (2003-). Pokrovsky is a Life Member of the Thoreau Society since 1978 (Life Membership was given to him by Walter Harding). He is a long term and principle expert on Thoreau in Russia and the author of four books on his philosophical heritage. In 2014 Nikita Pokrovsky became the recipient of the Walter Harding Distinguished Service Award in recognition of his accomplishments over a sustained period of time in scholarship on the life, writings and legacy of Henry David Thoreau.

### **Civil Disobedience, Spiritual Activism and Higher Law, Connie Baxter Marlow**

**Abstract:** How do we “live with the license of a higher order of beings ” and “be the change we wish to see in the world?” Ghandi, Tolstoy and Martin Luther King, Jr. applied Thoreau’s principles of civil disobedience - non-violent, non-cooperation - to their lives and social activism, and changed the world. The prayerful spiritual activism\* of the Native Americans at Standing Rock took these principles to yet another level and inspired a world-wide movement.

In the conclusion to *Walden* Thoreau states: “I learned this at least by my experiment: If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings.”

This multi-media presentation will show how Thoreau’s life, work and legacy give us tools and courage to align with higher law, advance confidently, with trust, in the choices we make in our lives today, thereby changing our world and contributing to the change we wish to see in the world, as spiritual activists. Video clips of Bradley P. Dean, PhD, Thoreau scholar speaking on Thoreau and higher law in the film series “The American Evolution: Voices of America” will be included.

\* “Spiritual Activism is the convergence of spirituality, and activism. It is activism that comes from the heart, not just the head, activism that is compassionate, positive, kind, fierce and transformative. Being a spiritual activist means taking our part in creating change, with a spirit of positivity, compassion, love and a balance of interdependence and self-determination.”

**Bio:** **Connie Baxter Marlow**, B.A. (Economics) and Andrew Cameron Bailey, B.Sc., B.A., M.A. are authors, filmmakers, photographers and futurists. Their book *THE TRUST FREQUENCY: Ten Assumptions for a New Paradigm* is an indigenous cosmology/ quantum science synthesis in which Thoreau’s insights play a major role. Their film “IN SEARCH OF THE FUTURE: What do the Wise Ones Know?” looks at the origin and future of humanity through the eyes of indigenous elders, scientists and futurists around the world. Their DVD series “THE AMERICAN EVOLUTION: Voices of America” features Thoreau scholar Bradley P. Dean, PhD, Richard Smith as Thoreau, and Native American elder Arnie Neptune. Connie and Andrew’s most recent film “SEEDS OF FREEDOM: A Vision for America” premiered at the Boston Public Library on November 10, 2016. It presents a revolutionary perspective on the syntheses between European colonists and American Indians, which gave birth to the American mind, spirit and democracy (making note of Thoreau’s contribution). Connie and Andrew have been presenting at the Thoreau Society Annual Gatherings since 2011 and bring insights into the mystical Thoreau to the world through theatrical readings, films, and lectures. [www.TheTrustFrequency.net](http://www.TheTrustFrequency.net), [www.First50Years.us](http://www.First50Years.us)

### **Walk: Visiting Thoreau’s Viewpoints, Jayne Gordon**

**Description:** This new 2.5 -3 hour walk will focus on five more intriguing and often overlooked geographical viewpoints, each of which provides evidence for a group discussion on Thoreau’s intellectual viewpoints or points of view. If we can come closer to understanding Thoreau by being in places that stimulated his thinking about his place in the natural and social worlds of Concord, the experience might just work for us as well! Each of the viewpoints will allow us to examine an issue or idea from an historical and contemporary perspective. This is a new route, offering a second set of viewpoints for both new participants and those who came on the popular Viewpoints walk at the AG in 2015.

**Bio:** **Jayne Gordon** is the former Director of Education and Public Programs at the Massachusetts Historical Society and former Executive Director of the Thoreau Society. A resident of Concord, she regularly teaches and lectures about aspects of the town’s history; connecting local history, landscape, and literature, and drawing on her experience working as a staff or board member, consultant, or partner with almost all of Concord’s historical organizations over the last 40 + years. Currently she is on the boards of the Robbins House and the Friends of Minute Man National Historical Park, and she will be the project director for the Concord Museum’s two summer teacher workshops on Thoreau in 2017 funded by the National Endowment for the Humanities.

### **Thoreau’s Influence on Emerson Panel, Chair: Roger Thompson**

*Panel Chair:* Richard Schneider

## Emerson's Thoreavian Ear and the Music of the Spheres, Christina Katopodis

**Abstract:**Reading Henry David Thoreau's Journal, Ralph Waldo Emerson writes in 1863: "In reading him, I find the same thought, the same spirit that is in me, but he takes a step beyond..." In frequent walks together, Thoreau carrying a music book under his arm to press flowers with, Emerson observed his world—heard his world—differently. His companion seemed to have "additional senses," seeing as if with a microscope and hearing as if with an "ear-trumpet," Emerson writes in his essay "Thoreau." Emerson was surrounded by music in his own home and in visits to the Alcott house, but it was Thoreau who taught him to listen for the wild, everyday music of nature. Ever a nonconformist, Thoreau broke away from a traditional notion of music as the human-organized sound played in concert halls, preferring to listen for nature's unregulated and unpremeditated expressions in sound.

**Bio:**Christina Katopodis (@nemersonian) is a doctoral candidate in English at The Graduate Center, CUNY, and adjunct lecturer at Hunter College in New York City. Her dissertation, "American Transcendentalism: Widening the Field of Search for Music," examines the impact of nature's music on American Transcendentalism. She is concurrently working on a digital humanities project called The Walden Soundscape, a website-in-progress that will feature sound recordings from Walden Pond in all four seasons.

## Where Do We Find Ourselves?: The Experience of Idealism in Emerson & Thoreau, David Heckerl

**Abstract:**An especially illuminating way of eliciting Thoreau's presence in Emerson is to engage certain ideas of their great Danish contemporary, Soren Kierkegaard. In A Literary Review (1846), Kierkegaard remarks that "Certain phrases and observations circulate among people, in part true and sensible, yet de-animated; for there is no hero, no lover, no thinker ... no one in despair, who vouches for their validity by having experienced them primitively." The word at issue for Emerson and Thoreau is 'idealism,' which having suffered the de-animating systematizations of Kant and Hegel, is now in need of existential rehabilitation. Emerson names this return to the primacy of lived experience 'transcendentalism,' the peculiar disposition in the American context of "Idealism as it appears in 1842." What I propose to trace here, with a particular emphasis on Emerson's essay "The Transcendentalist" and Thoreau's *Walden*, is the recovery of idealism as (in Kierkegaard's phrasing) an "existence-determination." Emerson's essay begins with the abstract sorting of humankind into Materialists and Idealists, but then shifts to an existential characterization – the transcendentalist – in which idealism signifies the complex temperament of certain "intelligent and religious persons [who] withdraw themselves from the common labors and competitions of the market and caucus, and betake themselves to a certain solitary and critical way of living." Emerson's figure of the transcendentalist gestures toward the recovery of idealism as an 'existence-determination,' but it is Thoreau's *Walden* that consummates this movement. Whereas Emerson writes at a distance about the transcendentalist's sensibility, Thoreau's writing manifests or enacts this very sensibility. It is Thoreau who completes the existential tendency of Emerson's thought, who vouches for idealism in its lived primitiveness as a mood of 'quiet desperation' (we recall here Kierkegaard's emphasis on despair). What is most Thoreavian in Emerson is the effort to revivify certain words or concepts, in this case 'idealism,' by returning them to the exigencies of inwardness, the earnestness of personality. In Thoreau's writing this effort is not, as in Emerson, the detached characterization of a certain experience, but is itself the achievement of such experience.

**Bio:**David Heckerl is an Associate Professor of English at Saint Mary's University in Halifax, Nova Scotia. His current research explores the peculiar manner in which the concerns of culture and politics are given voice in the 'transcendentalism' of Emerson, Thoreau, and Whitman, and of how these concerns are continued and refreshed in the philosopher Stanley Cavell's musings on 'moral perfectionism.' Prior to his participation at the Thoreau Bicentennial conference, David completed a month-long residency as Summer Research Scholar at the Hong Kierkegaard Library, St. Olaf College, Minnesota. His most recent publication, inspired by his interest in Cavell and Kierkegaard, is an essay titled "Emerson's mood of culture and the promise of community."

## F. L. Wright as Measure and Mirror of Emerson's Influence on Thoreau, Ayad Rahmani

**Abstract:**We may argue that even as we agree that Emerson had a lasting influence on Thoreau, the latter did not fully or accurately live out the Emersonian ideal. Emerson's self-reliance was only in one sense an admonishment to cultivate in one's self the strength and wisdom to live a life of independence. "What I must do is all that concerns me, not what the people think," Emerson says. But he also goes on to say this; "It is easy to live after the world's opinion, it is in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Which means that along with self determination comes the challenge to do so with a view and concern for community. It is easy to live after our own thoughts in solitude and to live after everyone's in the city, but the great man is he who can exercise one while in the presence of the other. Inner strength cultivated in solitude must be tested against the will to advance the wellbeing of the larger good, or, as Christopher Newfield puts it, developed "with civic virtue and duty." Thoreau's excursion into the woods is well and good, testing man's ability to live within natural means, but it also stops short of the demands Emerson placed on that experiment, of calibrating the yield next to a society that might very well benefit from it. To meet them it seems we would need to extend the lineage beyond Emerson and Thoreau. This paper proposes that we look to F.L.Wright for that, an architect born to the same spiritual 19th C tradition as these two predecessors, of whom he not only knew but whose work he assimilated to found his ideals in architecture. In doing so, the paper will make three key stops. The first at his early houses where we see him look to the façade as a thin but critical membrane with which to balance relations between individuality and community, privacy and publicity. The second at the "Living City," a direct extension of Emerson's essay on "Farming," and in which we see him take the principles espoused in that piece and use it to structure and



inform a new American agrarian society, including how to advance education through growing and harvesting food. And, the third, at his last building, the Guggenheim in New York where nature and culture come to blows in a struggle between linear and organic powers.

**Bio:**Ayad Rahmani is an associate professor of Architecture at Washington State University where he teaches courses in Design and Theory. He is the author of two books, the first on Eastern Islamic Cities, coauthored with a colleague from WSU, the second on Kafka and Architecture, entitled *Kafka's Architectures*, published by McFarland Press in 2015. He is currently working on a third, this one on R.W.Emerson and F.L.Wright, examining the way Emerson shaped Wright's search and vision for an American architecture. He writes a monthly column for his hometown paper, "The Moscow-Pullman Daily News," about issues related to urban and architectural culture in the area.

**No Truer American: Thoreau's Influence on Emerson's Later Lectures**, Mark Gallagher

**Abstract:**By now we know that Emerson's version of Thoreau reveals "more about its author than its subject." It was, of course, the stoic philosopher who he memorializes in "Thoreau" who he deems worthy of praise. At the same time, a lack of ambition would cause Emerson to lament that his friend had squandered his powers when, "instead of engineering for all America," he found contentment as "the captain of a huckleberry party." Emerson clearly had hoped to see his ideal of the "Young American" realized in Thoreau. That his life ended in a "broken task" was a bitter disappointment. What Emerson failed to see, however, was what Thoreau was able to achieve.

That would soon change, for the years following Thoreau's death would give Emerson an opportunity to become reacquainted with his friend. He assisted Thoreau's sister Sophia with the preparation of *Excursions and Letters to Various Persons* as well as the republication of *Walden*. More importantly, Emerson began reading Thoreau's voluminous journals. The industriousness evident in the journals would allow for a somewhat subtle reassessment of the ideal American that Thoreau represented.

I hope to say a few words about Thoreau's posthumous influence on Emerson's idea of American citizenship, particularly in the three lectures he gave in the years immediately following Thoreau's death—"The Scholar," "Fortune of the Republic," and "Resources." The first of these lectures, "The Scholar," Emerson advocates for a moral self-reliance that echoes Thoreau's sentiment for a "majority of one" in recognizing "the importance of minorities of one." The second lecture, "Fortune of the Republic," draws some of its force from *Walden* in both its resistance to England and optimism for America. Finally, the third lecture, "Resources," finds inspiration in a passage from Thoreau's journal that Emerson transcribes into his own.

**Bio:**Mark Gallagher is a PhD candidate in the Department of English at UCLA. His dissertation looks at how Transcendentalism can be understood an affective discourse with Unitarian optimism, one that is best expressed in the transcendental affects of Ralph Waldo Emerson, Margaret Fuller, and Henry David Thoreau. Mark is the editor of the Thoreau Society Bulletin.

## July 14, Friday

**Walk:** Walking Thoreau's Home Ground-Gowing's Swamp (Thoreau's Bog), Cherrie Corey

**Description:** It is in vain to dream of a wildness distant from ourselves. There is none such. It is the bog in our brain and bowels, the primitive vigor of Nature in us that inspires that dream. I shall never find in the wilds of Labrador any greater wildness than in some recess in Concord.

- Thoreau, Journal, Aug. 30, 1856

Nestled in a beautiful, glaciated woodland off the eastern flank of Concord's Revolutionary Ridge and a half mile from Thoreau's home, lies Gowing's Swamp – an historic and locally rare, nine-acre bog. This unique and intimately situated landscape has been both a scientific fascination and a spiritual sanctuary for naturalists, literary luminaries, scientists, Thoreauvian scholars, and generations of neighbors and passersby. Just one-half mile from his birthplace, Thoreau considered Gowing's Swamp his baptismal font, inventoried and mapped it, and both pondered and chronicled it numerous times in his Journal. His writings have since inspired more than a century and a half of scientific investigations and papers that have helped to shape modern understanding of northeastern bog ecology.

Over the past forty years, steps have been taken to protect Gowing's Swamp from encroaching development within Concord's growing suburban community. Sudbury Valley Trustees and the Meriam Close Conservation Trust have been stewards of two-thirds of this significant landscape for much of this time, with the Concord Land Conservation Trust joining ranks with its 2011 purchase of the remaining unprotected shoreline and upland along the bog's northwest side. Local naturalist, Cherrie Corey, has been chronicling, communing with, and photographing the bog for many of those years, after moving into a nearby farmhouse in the late 1970's. Her 2001 article "Bog and Soul: A Concord Experience" brought her to the attention of a citizen's grassroots initiative to block a development proposal near the bog's northwestern shoreline. She became the leading voice in this effort and since that time has been the bog's staunchest advocate. In 2009, Cherrie worked with the Sudbury Valley Trustees to secure funding to update the historic botanical inventory for the bog and surrounding thirteen acres of forest and field and to research and consolidate all previous writings, studies, and resources about Gowing's Swamp – including all of Thoreau's observations. In 2010, she completed and illustrated a 50-page report, *Gowing's Swamp and Thoreau's Bog: an Historical Survey and Botanical History*, which was published by the Sudbury Valley Trustees and is available on-line. This publication brought broad public attention to the significance of the bog and has helped to bring additional support for its ongoing stewardship.

Cherrie Corey will lead a walk around Gowing's Swamp, introducing participants to the bog's rich history and rare plants while

helping inspire a sense of the bog and its neighboring Beck Stow's swamp and the Great Field as Thoreau once explored them. An a route.

**Bio:Cherrie Corey** has lived in Concord's East Quarter since 1977 and has deep family roots in the town. Prior to returning to her naturalist and photographic passions, Cherrie spent much of her professional life engaged in management and educational roles in Boston area cultural and environmental organizations. She served as executive director of the Harvard U. Museums of Cultural and Natural History, administrative director for the Center for Conservation and Technical Studies at the Harvard Art Museums, the first education director at the New England Wildflower Society, exhibition planner for the Boston Museum of Science, and was a founding board member of the Massachusetts Environmental Education Society.

Cherrie's passion for photography began in her teens and has become central to her natural history work both as a visual journal and a way to share her sensibilities of place with others. Over the past decade, Cherrie has created an archive of well over 300,000 images documenting Concord's incomparable natural history legacy and expressive landscapes. Her photographs have been widely used by the town, many local organizations, and various authors and publishers, and they appear along with her written chronicles on her Sense of Place – Concord website, <http://www.senseofplace-concord.com/>. Many of her photographs formed the visual framework for the Concord Museum's Early Spring: Thoreau and Climate Change exhibition in 2013.

#### **Walk to Beaver pond in Estabrook Wood with Peter Alden**

**Bio: Peter Alden** of Concord has been a long time member of our society and annually leads many of our morning nature walks. He has authored 15 books with three million sold including the Audubon Field Guide to New England. His two Biodiversity Days with Ed Wilson and 100's of invited field biologists have recorded 2,700 species of fungi, lichens, plants and animals within 5 miles of Walden Pond. He has led and/or lectured on 100's of bird and nature tours, safaris, cruises and private jet expeditions to 100 countries over 50 years

#### **Henry D. Thoreau: the Beginning of Thoreau's Great Narrative of Self, Albena Bakratcheva**

**Abstract:**In 1837 young Thoreau took two extremely important steps: he changed his name from David Henry to Henry David and began writing his journal. Thoreau's attention to his name can be seen as a symptom of his need for self-identification - he deliberately chose to turn his given name into a form of self-expression. Thoreau's name change constitutes an initial conscious act of establishing, in today's terms, a correlation between signifier and signified, or, in Emerson's terms, a "correspondence" between personal identity and creative work, or between life and art. This paper will argue that Thoreau's name change is the earliest demonstration of his clear awareness that language and self-knowledge should be connected in an inseparable, organic whole.

**Bio:Albena Bakratcheva** is a Professor of American Literature at New Bulgarian University, Sofia, Bulgaria. She has written various books and essays on nineteenth-century American literature, including *The Call of the Green. Thoreau and Place-Sense in American Writing* (2009) and *Visibility Beyond the Visible. The Poetic Discourse of American Transcendentalism* (Rodopi, Amsterdam – NY, 2013), and has translated Thoreau's and Emerson's major works in Bulgarian. In 2014 the Thoreau Society gave her the Walter Harding Distinguished Service Award.

#### **Thoreau and the Spontaneous Generation Controversy, Yeojin Kim**

**Abstract:** This paper situates Thoreau's natural history writings amidst the spontaneous generation controversy that began to intensify throughout the long nineteenth-century with the burgeoning debates and discourses on the cell theory, evolutionism, and geomorphology, or the distribution of elements on the surface of the earth. The spontaneous generation controversy revolves around some big questions such as: Was organic life created from inorganic materials? Is evolutionism predicated upon the spontaneous generation of living organism? Was there only one origin of life or were there many different origins?

That Thoreau was drawn into German natural philosophy as well as proto-evolutionary thoughts has been discussed and highlighted by so many scholars. This paper more particularly aims to delve into Thoreau's ideas on the spontaneous generation of life. It will be argued that Thoreau rejects the spontaneous generation hypothesis with his observations of local ecologies. The logic with which Thoreau does so is similar to that conceived by Louis Pasteur, who has convinced the scientific community of the nineteenth-century that organic life is not spontaneously generated but dispersed. In *The Dispersion of Seeds*, a 354-page manuscript that Thoreau worked on from 1852, for example, Thoreau offers an account of how the yellow pond lily and the pickerel weed at Beck Stow's Swamp would have come from one seed, which must have been carried through the air.

Even those who oppose the spontaneous generation of life, however, would eventually have had to confront the question of original species, from which all other living organisms have been descended by way of dispersion and succession. Among many works of natural philosophy that Thoreau read, Goethe's idea of *Urpflanze*, or one original plant from which all plant forms have been derived, echoes the idea of original species. Following the lead of Goethe, it appears, Thoreau also embarks on his quest for wild species of Northeastern part of America, which is recorded in minute details in *Wild Fruits*, another manuscript that he began writing from 1859. By examining the two manuscripts that Thoreau left behind, this paper attempts to explain Thoreau's later literary career that is characterized by natural history writings.

**Bio:Yeojin Kim** is a doctoral candidate at the University of Nebraska-Lincoln. Her dissertation explores the ways in which literary works could offer counter-narratives to the discourse of environmental imperialism.

#### **Chasing Hound, Horse & Dove: A Poetry Reading & Talk, Catherine Staples**

**Abstract:** Differentiating between his everyday life and the life as it appears on the page Thoreau states, “You may rely on it that you have the best of me in my books, and that I am not worth seeing personally—the stuttering, blundering clod-hopper that I am.” What’s behind his desire to pitch above the quotidian realities, to make myth, to create an ideal? What is the legacy of the actual man, the one who played his flute on the water at night, who made maps, charmed children, planted a wedding garden, leapt down the Emerson’s back stairs two at a time? How do we reconcile the portrait of man so heartsick at the loss of his beloved brother that he developed tetanus symptoms with that of the writer who bravely insists, just weeks later, that “surely joy is the condition of life.” This presentation will explore the richness and contradictions of Thoreau’s life with a series of original poems inspired by various episodes in his life and work.

**Bio:Catherine Staples** is the author of *The Rattling Window* (Ashland Poetry Press, 2013), winner of the McGovern Prize and Never a Note Forfeit. Her poems have appeared in *Blackbird*, *The Cincinnati Review*, *The Gettysburg Review*, *Kenyon Review Online*, *Poetry*, *The Southern Review* and others. Honors include a Dakin Fellowship from the Sewanee Writer’s Conference and The New England Poetry Club’s Daniel Varoujan and Barbara Bradley Awards. She teaches in the Honors and English programs at Villanova University.

#### **Before STEM: Henry David Thoreau and his Unlikely Synthesis of Disciplines, John F. Barthell**

**Abstract:** During the last five years of this conference much emphasis has gone to assessing Henry David Thoreau according to his contributions to various areas of inquiry. In contrast to the view of Thoreau acting as an agent of the wilderness through his eloquent metaphors, what has emerged is a more complex view of his life’s work that suggests him to be a polymath who excelled in numerous and diverse disciplines. This includes contributions to many incipient scientific subdisciplines, especially among the biological sciences. Indeed, Thoreau’s education at Harvard included exposure to subjects that enabled him to create new technologies that advanced his family’s vocation as pencil-makers and then his own endeavors as a surveyor. Later in his life, he very nearly became enmeshed in the North American debate of the mid-1800s that centered on Darwin’s notion of evolution by natural selection. He also became involved in the development of methodologies at Walden Pond that surely parallel the scientific process as we understand it today. Thoreau directly references an apparent discomfort with this eclecticism by stating in 1851 that “I fear that the character of my knowledge is from year to year becoming more distinct and scientific; that, in exchange for views as wide as heaven’s cope, I am being narrowed down to the field of a microscope.” As unlikely as it seems, and against his own counsel to others, can his life’s work be considered a foundation for the newly conflated fields of Science, Technology, Engineering, and Mathematics (STEM)? This question will be investigated through an examination of Thoreau’s educational background and the professional pursuits that are often considered arcane oddities of his career as a writer rather than the elements of a legacy left to the many people who find inspiration in the example of how he lived his life.

**Bio:John Barthell** is the Provost and Vice President for Academic Affairs at the University of Central Oklahoma in Edmond, Oklahoma. He received his bachelors and doctoral degrees at the University of California at Berkeley. His interest in ecology and natural history includes over a decade of field-based research in the Republic of Turkey that is funded by the National Science Foundation. He is an active member of the Council on Undergraduate Research (CUR), a national organization that advances the role of students in high-impact educational practices, including undergraduate research.

#### **Kindred Spirits: Comparing and Contrasting Henry David Thoreau and John Muir, J. William T. Youngs**

**Abstract:** This presentation will compare and contrast the careers of Henry David Thoreau and John Muir in a drawing heavily on the writings of each and providing abundant illustrations of the locales they explored in the American wilderness. Here are a few of the topics I will explore:

- 1) “Locales” -- at first it may seem that the two men worked on completely different tableaux: Muir in BIG nature with Yosemite Valley and Alaskan glaciers and Thoreau with his most notable work focused on a small pond and the surrounding woods. But some of Muir’s best writing focuses on, say a single bird or a waterfall’s spray, and Thoreau saw plenty of “BIG nature” in Maine and Cape Cod. Moreover, after his early adventures in the Sierra’s much of Muir’s contact with nature consisted of walks on a hillside by his orchard in California
- 2) “Proto-Ecology” -- Neither Muir nor Thoreau was a full-blown ecologist in the modern sense, but each was a pioneer, with Thoreau arguably probing even deeper into the science of ecology than Muir, although Muir wrote one of the most arresting statements about ecology: “When we try to pick out anything by itself, we find it hitched to everything else in the Universe.”
- 3) “Preservation” -- I will focus on the idea of reform in the environmental writings of each man. John Muir is rightly credited with being THE voice of environmental preservation during the early years of the National Forests and National Parks. These policy developments came after Thoreau’s time. But he was definitely a proto-preservationist, and one of the most interesting points of comparison between the two is that Thoreau was far ahead of his time as a wilderness preservationist, while Muir matured at the

time of the early preservation movement.

4) “Thoreau’s Influence on Muir” – In this case, naturally, I cannot talk about the obverse: Thoreau died several years before Muir first visited the Sierra. That said, in what ways and to what extent did Thoreau influence Muir?

**Bio:** **J. William T. “Bill” Youngs** is a professor of history at Eastern Washington University. He received his BA from Harvard and his Ph. D. from the University of California, Berkeley. He is author of five books including the prize-winning *The Fair and the Falls: Spokane’s Expo ‘74 -- Transforming an American Environment*. He teaches two classes relating to environmental history: “The History of the American Wilderness” and “The American National Parks.” He teaches these courses online while traveling to many American wilderness areas. Recently he has lectured widely on “National Parks: the International Experience” with venues as far-ranging as Taiwan and Svalbard, in the Norwegian Arctic. He has presented three papers at recent Thoreau Gatherings. As a student at Harvard (1959-62), in days when Walden Pond was more loosely guarded, he used to “sneak” out to Concord on his motor scooter to camp in the woods near Thoreau’s house site. Naturally he took a copy of *Walden* with him on these excursions, and once or twice in the early morning, he sensed Thoreau’s presence walking by on his way to the pond.

**“A Newer Testament”: Humboldtian Science and Thoreau’s Book of Nature, Lucas Nossaman**

**Abstract:** John Gatta has argued that Henry Thoreau “incorporates elements of traditional Christian belief.” I wish to explore how Thoreau updates these “elements” to correlate more with the new possibilities of Humboldtian science. I begin my analysis with “Walking,” which critics tend to read as a secular essay from Thoreau’s turn to science after the experiment at Walden Pond. The references to the book of Nature in this essay—“a newer testament,” a “gospel of this moment”—reveal a lineage that begins with John Calvin and ends with Alexander von Humboldt and with Thoreau. Thoreau carries the book of Nature trope to its logical conclusion, for in the natural world he explores a second Scripture not rooted in any one religious institution. He most clearly demonstrates his updates to the Christian trope in “Walking,” but he also develops connections between Christianity and the scientific study of nature in the “Reading” and “Sounds” chapters of *Walden*. By analyzing the relationship between religion and science in these texts, I draw conclusions about Thoreau’s approach to spirituality and his enthusiasm for what Laura Dassow Walls calls “the literature of scientific exploration.” Thoreau would seem to secularize his forebears, but following historian Mark Stoll, I propose a link between Humboldtian science and Calvin’s doctrine of creation. Calvin had emphasized studying the “works of God” as a way of learning about the divine nature rather than prying into God’s essence with abstract philosophy. The emphasis in Thoreau’s writings on the variety of creation means that he reads nature not through leisurely contemplation, but through active, scientific engagement with it. His experience often leads to a sense of wonder related to Reformed traditions of spirituality.

**Bio:** **Lucas Nossaman** is a Ph.D. candidate in the University of Tennessee, where he focuses on religion and the environment in American literature. His work has been published in *Christianity* and *Literature*.

**Thoreau and Gonzo-Transcendentalism, Matt DeNuzzo**

**Abstract:** Inspired by Thoreau’s *Walden* and his search for the authentic and sincere life, I set out to write my own transcendental nature journals but combined with a Gonzo writing style. The resulting book, *Gonzo-Transcendentalism*, is a collection of transcendentalist nature journals written in a gonzo style. The essays in this collection were written during a yearlong period in Charleston Falls Park outside of Tipp City, Ohio. Each entry explores an attempt to find the authentic in nature told through an intense first person experience, so that the reader experiences each interaction and corresponding thoughts with the author.

**Bio:** **Matt DeNuzzo** is from Dayton, Ohio. He holds a B.A. in Economics and History and an M.S. in Finance from Vanderbilt University as well as an M.S. in Economics from Wright State University. Through the penname, Fernando Giannotti, he has written the book, “Gonzo-Transcendentalism,” an adaptation of Thoreau’s *Walden* and transcendental nature journals with a Gonzo style of literature. He has been influenced by Thoreau and a member of the Thoreau Society since high school when he spent a year writing his own work of transcendental nature journals in and around Miami county, Ohio.

**Thoreau, Race and Environmental Justice: Deepening the Conversation, Rebecca Kneale Gould**

**Abstract:** In the past decade, environmental studies scholars (including myself) have increasingly turned their attentions to matters of race, class, gender and environmental justice. While this important shift is long overdue, it has also sometimes resulted in a kind of “collateral damage” whereby so-called “traditional nature writers” such as Thoreau, John Muir and Aldo Leopold are dismissed as privileged white males who have little to offer (except as negative examples) to current conversations about diversity, environmental justice and white privilege. While some scholars have certainly offered appropriately nuanced portraits of Thoreau in terms of race, class and justice, others have used Thoreau as a kind of foil, a “representative man” of white, male elitism.

How might we complexify and deepen our interpretations of Thoreau so that we understand his life and work as being relevant to current conversations about diversity and justice? How also might we bring Thoreau into the environmental studies classroom, where some students see characterize Thoreau as “out of touch” with the direction that environmental studies is taking today? In this talk, I will offer both scholarly and pedagogical perspectives on Thoreau’s place in discussions of race, class and justice. How do we understand Thoreau differently when we insist that *Walden* be read, not in isolation, but in the context of Thoreau’s anti-slavery writing and the social world of abolitionist Concord? For those of us who teach Thoreau in high school, college or adult



education classrooms, what kind of journey might we take our students on so that Thoreau's life and work can be interpreted both in the historical context of mid-nineteenth century New England and in light of twenty-first century environmental justice movements? My intention is not only to offer my own responses to these questions, but also to make room for a broader conversation to which we all can contribute.

**Bio:Rebecca Kneale Gould** is a scholar, writer and environmental advocate. She served for eight years as a tenured Associate Professor of Religion at Middlebury College and now holds the position of Senior Lecturer in Environmental Studies. Her book on spirituality and back-to-the-land practices, *At Home in Nature*, was published by The University of California Press in 2005. Gould has spoken and published widely on the connection between religious identity and environmental advocacy including "Religion: A Dialogue" (co-author, Mark Wallace) in *Grounding Religion: A Field Guide to the Study of Religion and Ecology* (Whitney Bauman, Richard Bohannon and Kevin O'Brien, editors; Routledge, 2011) and "Binding Life to Values," in *Ignition* (Jon Isham, Sissel Waage and Bill McKibben, editors; Island Press, 2007). Gould also teaches and writes about Thoreau and Thoreauvians and has most recently published "Deliberate Lives, Deliberate Living: Thoreau and Steiner in Conversation," in *American Philosophy and Rudolph Steiner*, Robert McDermott, editor (Lindisfarne Books, 2012).

Gould writes and consults for a broader audience beyond the academy. She is the co-creator with Phil Walker (Small Circle Films) of the 2012 documentary film, *The Fire Inside: Place, Passion and the Primacy of Nature*. She is a monthly contributor to the "Ways of Seeing" series in the *Addison County Independent*. Gould also speaks and consults on the role of contemplative practice in Higher Education. Her current book project is entitled *Spacious*.

### Thoreau and Other Poets in Transcendental Conversation

#### Dickinson and Thoreau's Utopian Dialogue, Leslie Eckel

**Abstract:**Emily Dickinson seems an unlikely utopian, born perhaps a generation too late to be swept up in the Transcendentalist fervors of Brook Farm and Fruitlands, and drawn instead to a networked form of solitude. This paper explores how Dickinson uses her poems as spaces in which to consider utopian possibilities, where she finds balance in paradox: the simplicity that is plentitude, the paradise that is accessible, and the self that is company enough. Like her fellow singular utopian Henry David Thoreau, Dickinson meets utopia's demands on her own terms, laying the groundwork for her success. Yet unlike Thoreau, Dickinson loosens utopia's insistent ties to place, cultivating its potential for wordplay and purely imaginative transformation.

**Bio:Leslie Eckel** is Associate Professor of English at Suffolk University in Boston, where she teaches American literature, travel writing, and utopian studies. She is the author of *Atlantic Citizens: Nineteenth-Century American Writers at Work in the World* (2013) and co-editor of *The Edinburgh Companion to Atlantic Literary Studies* (2016).

#### The Cloud and the Glacier: Imagery of the Intangible in the Poetry of Thoreau and Moore, Michael Schrimper

**Abstract:**Much of the imagery in Thoreau's poetry pertains to the immaterial or intangible: his reader sees clouds, haze and fog as well as "yonder" hills which are physically out of reach. In "Low-anchored cloud," the titular cloud is "Newfoundland air," "dew cloth," "dream drapery," "spirit of lakes," "perfume," "scent." In "Inspiration," "the general show of things" "floats" before the speaker's mind, while "straight there comes unsought, unseen," an epiphany. In this paper, I aim to illustrate how the imagery of the intangible in Thoreau's poetry—which historically has been underappreciated by scholars—sheds light on Thoreau's aesthetic and moral dimensions, namely, his wish to live a life unburdened by materiality. By comparing Thoreau's poetry to that of another writer owing much to keen observation of the natural world, Marianne Moore, whose work is by comparison characterized by imagery of the intensely concrete and vocabulary of manipulation, diagraming and design, I hope to demonstrate how the lack of substance in Thoreau's work—that is, a focus on the immaterial—is the meaningful substance of his underestimated poetic oeuvre. I argue that close examination of the poems reveals that he who lived for a time with only one chair, one desk, and one bed illustrated the "spirit(ed)" beauty of simplicity and the power of living loosed of earthly possessions in his poems with their focus on the "gauzy" and the ethereal.

**Bio:Michael R. Schrimper** is an instructor of composition studies at Emerson College in Boston. His research interests beyond Thoreau include Virginia Woolf, particularly her obsession with seeing, and feminist criticism. Recent projects include a study of feministic threads in the fiction of Woolf and Alice Munro, and an analysis of the "optical ray" in Woolf's *To the Lighthouse*, which The International Virginia Woolf Society selected for presentation at the Louisville Conference on Literature and Culture. Schrimper is considering a PhD in Woolf studies.

#### Thoreau, Bishop, and Fuller: An Unlikely Trio?, Megan Marshall

**Abstract:**This paper looks at associations among the Transcendentalists and major twentieth century poets. Though born and raised primarily in Massachusetts, and a resident of Cambridge and Boston for the last decade of her life, Elizabeth Bishop rarely turned to the classic New England authors for inspiration. Yet a Thoreauvian impulse underlies much of her work, from her early "Chemin de Fer," which draws on a youthful Cape Cod trek, to the late poem, "The End of March," which depicts another

beach walk to a solitary cabin-like house on the shore. Margaret Fuller was Thoreau's first editor, and accepted one of his poems for publication in the first issue of *The Dial*. Among the less-well-known aspects of Fuller's influence into the 20th century is her appearance in poems by major poets of that century--Robert Lowell, Amy Clampitt, Grace Schulman—which will be discussed comparatively.

#### **“Italian Nobody” and other works: a reading of four transcendently inspired poems, Joyce Peseroff**

**Abstract:** Peseroff, a long-time resident of the Concord area, will read four poems inspired by Fuller, Dickinson, and Thoreau.

**Bio:** Joyce Peseroff's fifth book of poems, *Know Thyself*, was designated a “must read” by the 2016 Massachusetts Book Award. Her recent poems and reviews appear in *New Ohio Review*, *Plume*, and on the website *The Woven Tale Press*. She directed UMass Boston's MFA Program in its first four years, and currently blogs on writing and literature at [www.joycepeseroff.com](http://www.joycepeseroff.com)

#### **Alcohol and Drug Abuse Counselors Meet Henry David Thoreau, Lauren Hehmeyer & Phyllis Deal**

**Abstract:** The field of Alcohol and Drug Abuse Counseling is a stress-filled one, leading to high levels of emotional and physical exhaustion--burnout. Researchers in the field of mental health, such as Gary Morse, call urgently for the creation of new and innovative ways to offset the stresses of the job: interventions for the counselors themselves. Reducing stress and burnout is particularly important in this field because burnout can lead to a depersonalization of clients and even to ethical and legal violations. This paper is a description of one such innovative intervention.

Helping professionals are required to obtain continuing education units (CEUs) in order to maintain their certification. Many of these CEUs are acquired through online work, but they are often routine, stale check-off lists, based in the behavioral sciences alone. The authors believed a cross-disciplinary approach would be new and worthwhile. They created an online CEU course, designed to reduce counselor burnout, using Henry David Thoreau's thoughts on walking, as expressed in three of his essays: “Walking,” “A Winter's Walk,” and “Autumnal Tints.” His reflections, made over a century ago, are just as relevant today.

Combining both the humanities and the behavioral sciences, the course is designed to introduce counselors to Thoreau's thoughts on self-renewal, so they too may find their own revitalization. Counselors sometimes have trouble taking time for themselves; Thoreau emphasized that being alone was not a selfish act, but a necessity if we are to understand ourselves. Counselors are sometimes overwhelmed by the problems of their clients: Thoreau's essays on walking argue that reflection on the continuity of Nature can help us realign our perspective. “Mindfulness” has proven to be effective at reducing burnout among counselors; a central thought in Thoreau's essays is that our five senses need to be open to the world around us. Spirituality has been shown to be a factor in allowing counselors to remain committed to their job; Thoreau's description of the Sublime can demonstrate the benefits of the spiritual experience without patronizing or proselytizing.

For many helping professionals, this course will be one of their first exposures to the thinking of Thoreau, making him more than just a name in their former high school or college textbook. Most importantly, the authors believe that linking Thoreau to counselor education gives this group of dedicated professionals a new and alternative lens with which to view their own personal and professional lives, allowing for a thoughtful renewal of self and, in turn, a decrease in burnout.

**Bio:** Lauren Hehmeyer currently teaches history and English at Texarkana College. Formerly, she held positions as Reference Librarian, Division Chair (Social Science), and Interim Dean at the same institution. She has published articles in the fields of both Education and Library Science.

**Dr. Deal** holds a Ph.D. in sociology with a minor in social psychology. After more than a decade as a licensed substance abuse counselor, including work as the administrator of a treatment facility for adolescent boys, Dr. Deal accepted a teaching position with Texarkana College. She is the immediate president of the International Certification and Reciprocity Consortium, the research and development organization for addiction counselor credentialing. She is the author of numerous articles on addiction.

#### **Thoreau's manic-depression, Nassir Ghaemi, MD**

**Abstract:** Henry David Thoreau is famous for his insights into human nature. But where did these insights come from? I'm going to suggest that Thoreau had manic-depressive illness, and many of his insights came from his experience of clinical depression as well as manic states. I'll identify evidence for those mood states in his diaries and writings. I'll link that evidence to scientific studies of increased realism associated with depression and increased creativity associated with mania. This psychological approach to Thoreau will give us new insights into the whole person he was, rather than an idealized and abstract version of him.

**Bio:** Nassir Ghaemi MD is a psychiatric researcher with expertise in depression and bipolar disorder, and training in philosophy and public health. He is Professor of Psychiatry and Director of the Mood Disorders Program at Tufts Medical Center in Boston. He also teaches at Harvard Medical School as a Clinical Lecturer. He is the author of *A First-Rate Madness: Uncovering the Links Between Leadership and Mental Illness*, a *New York Times* Best Seller (Penguin Group, 2011), a half dozen other books, and over 200 scientific articles or book chapters.

#### **Henry David Thoreau and Mohandas K. Gandhi, James Mathew, MD**

**Abstract:** Mohandas K. Gandhi, aka Mahatma Gandhi (1869- 1948) was inspired by Henry David Thoreau, particularly by Tho-

reau's essay "Civil Disobedience". Gandhi successfully applied the principle of civil disobedience on a large scale. Gandhi was a pacifist but this may not be entirely true of Thoreau. I propose to examine the 2 historic figures side by side.

**Bio:** James Mathew is a Thoreau Society member and a reader of both Henry David Thoreau and Mahatma Gandhi. He presented a paper and a video at the Annual Gathering of the Thoreau Society 2016

**Henry David Thoreau, Yogi, Richard H. Davis**

**Abstract:** "Depend upon it that rude and careless as I am, I would fain practice the yoga faithfully," wrote Henry David Thoreau in a letter to his friend H. G. O. Blake in 1849. "To some extent, and at rare intervals, even I am a yogin." Thoreau was probably the first American to entertain seriously the possibility of being a yogin. But what did Thoreau mean by this? Certainly he did not have in mind, in post-colonial Massachusetts, the physical practices of the modern American yoga studio, where some 36 million persons currently take classes (according to Yoga Journal). Thoreau's understanding of the term yoga derived entirely from ancient Indian texts translated by British colonial administrators working with Indian pandits. In the 1840s Thoreau read avidly and empathetically in this early Indological literature, and incorporated its teachings selectively into his own life.

I am currently writing an essay on Thoreau's reading, interpretation, and dialogue with works of classical India. Beginning with his work on the Manusmṛiti for the "Ethnical Scriptures" feature for *The Dial* in the early 1840s and continuing until 1851, Thoreau read avidly and deeply in ancient Indian texts. He sought to overcome temporal and spatial distance in his reading, and to integrate Hindu texts from ancient India as part of the geographical and moral landscape of nineteenth-century New England. I argue that his way of reading Indian works differs dramatically from other Euro-American approaches of Thoreau's time. Thoreau's dialogic reading practice allowed texts of other religious cultures to become available for acts of spiritual self-fashioning—in Thoreau's case, becoming a yogin.

I will discuss some aspects of my study of Thoreau and his understanding of yoga. I approach this study of Thoreau's Indic reading as a scholar of Sanskrit and Indian studies. This essay grows out of my recent publication, *The Bhagavad Gita: A Biography*, which looked at the history of reception of this key Indian scripture, and one that held particular importance for Thoreau.

**Bio:** Richard H. Davis is Professor of Religion and Asian Studies Programs at Bard College, Annandale-on-Hudson, NY. Formerly he taught as assistant and associate professor at Yale University. His most recent publication is *The Bhagavad Gita: A Biography* (Princeton University Press, 2014). He is author of four other books: *Ritual in an Oscillating Universe: Worshiping Siva in Medieval India* (Princeton, 1991), *Lives of Indian Images* (Princeton, 1997), *Global India, circa 100 CE: South Asia in Early World History* (AAS, 2010), and *A Priest's Guide for the Great Festival* (Oxford, 2010). He has edited two volumes, and also wrote the text for a catalog of Indian religious prints: *Gods in Print: Masterpieces of India's Mythological Art* (Mandala, 2012). Currently he is continuing work on the reception history of the *Bhagavad Gita*, and on a history of religions in early South Asia.

**Thoreau with Compass and Chain with Richard Leu**

**Activity:** : Thoreau's surveying career seems to be little known and underappreciated outside the circle of Concord residents and Thoreau scholars. This activity will give participants the opportunity to gain hands-on experience with a surveyor's compass and surveyor's chain similar to those used by Thoreau. They will learn about the tools, techniques and knowledge that Thoreau would have needed to engage successfully in the surveying profession.

**Bio:** Richard Leu is a Licensed Land Surveyor in the state of Iowa. He is a member of the Board of Directors and past-president of the Society of Land Surveyors of Iowa and is a recipient of that organization's John J. Reineke Service Award and John S. Dodds Journalism Award. He is also the Iowa representative to the Board of Directors of the National Society of Professional Surveyors, a member of the Board of Trustees of the Iowa Professional Surveyors Foundation, a member of the advisory board for the Des Moines Area Community College Land Survey program and chairman of the Board of Directors of the Surveyors Historical Society. Since his retirement in 2002 he has focused on providing opportunities for other surveyors to obtain the continuing education credits they are required to accrue to maintain licensure.

**What would Henry think of today's environmental challenges?, Peter Alden**

**Abstract:** Henry is well-known as a champion of wilderness. Yet he spent most of his time in a highly modified cultural landscape of organic pastures, orchards and farms.

Woodlots with native trees, such as in Walden Woods, made up just 10% of the land south of the White Mountains. Most boys and men shot and trapped at will with no game laws nor sanctuaries.

We might organize Henry's thoughts on what his society in his day should focus on under four headings:

1. Every town (state or nation) should preserve its best pieces of wilderness.
2. We should especially protect more of our forests.
3. There should be less killing and trapping of wildlife.

4. Students and adults should be taught to love and protect wildlife and wilderness.

Progress and analysis of what has transpired on these issues will be discussed.

Henry lived at a time before massive industrialization, electricity, computers, autos, airplanes, space travel, man-made chemicals and so much else.

Farming, fishing and forestry are fine, but industrial scale farming, fishing and forestry is straining resources. The preface to *The Future of Life* by Edward O. Wilson

is about a walk around Walden he took with the ghost of Henry by his side. In it Ed summarizes our challenges 150 years later under five groupings:

1. Habitat: Habitat destruction and modification of land and salt and freshwater habitats.

2. Invasives: Plants and animals from far away continents that heavily impact our native ecosystems.

3. Pollution: Pollution of our soils, waters and air by human activities and man-made chemicals.

4. Population: Population stabilization has to be a priority as we unsustainably double every 50 years now.

5. Overexploitation: Overharvesting and increasing extinction of many mammals, birds, fish and plants worldwide.

I will briefly discuss great strides we have made in laws and land preservation locally and beyond. Henry might be overwhelmed with the volume of issues we face, many of which he couldn't foresee.

If he somehow came to life today and was confronted with all these "new" challenges, he would likely wish to move to a cabin by a lonely pond and go birding or fishing.

### **Business Lessons from Henry David Thoreau, Ken Lizotte**

**Abstract:** Though Henry Thoreau's legacy is most widely known as the inspiration for such pillars of American society as politics & government, nature & environmentalism, writing & books, and philosophy & social justice, what is less well-known is Henry's knowledge of, and contributions to, technology and business. As the son of a pencil manufacturer, Henry was instrumental in developing new "recipes" of pencil lead such that pencils could be more effectively and more widely used. As well, many of Henry's common sense ideas can be easily adopted as smart business practices to the extent that, if applied, he could become as influential in the business sphere as he has proven to be in so many non-business areas as well. This paper will thus explore Thoreau as a teacher of business principles.

**Bio:** Ken Lizotte CMC is President of the Board of Trustees of Thoreau Farm Trust, the birthplace of Henry David Thoreau. He's author of several books and is Chief Imaginative Officer (CIO) and founder of emerson consulting group inc., a Concord-based consulting firm that transforms individual business experts, companies, and professional services firms into published "thought-leaders."

A Certified Management Consultant (CMC), Ken speaks regularly at national and regional conferences, and chairs a book publishing how-to panel for each year's Concord Festival of Authors.

Ken resides in Concord with his wife Barbara, daughter Chloe and Golden Retriever puppy Beckett.

### **The Great Turning - And Why It Matters, Charles Philips**

**Abstract:** Thoreau had a questioning relationship with commerce. For example, he rode on the railroad at the same time that he was annoyed at its noise and the diversion of water from the Boiling Spring for use by the trains at the Concord stop. In today's language, he believed in appropriate technology and disliked its externalities.

Since his time civilization has thundered on with technologies that are reshaping and plundering the planet. For example, continuing to open new areas for fossil fuel extraction while CO2 continues to increase. Civilizations have traditionally been formed on empires for 5000 years, and the current form of empire is the network of global corporations. Empires always fail, and ours will also under the mad trends that most of the elites in the world find normal.

In this address I will discuss civilization's overarching concern, and a way out of certain destruction called The Great Turning. This movement has three aspects:

1. Reducing Harm – resisting the damage to Earth, humanity, and other life forms. Of course people are continuing these multitudinous forms of resistance as we have for two hundred years in the United States.

2. Alternative Structures – creating, beginning at the local level, new social, economic, and political relationships. The immediate need is to create resilient communities that can survive and thrive despite large-scale disturbances. These can be expanded to a complete reversal of humanity's relationships, moving out of empire with its domination, hierarchy, and inequality and into a political realm of networked communities over the landscape.

3. Shift in Consciousness toward Earth Community. In this shift, which is already underway, humanity will move away from the empire worldview that humanity is the user and nature is the resource. The new worldview is humanity as an integral part of nature, as asserted by the Transcendentalists. Along with this is grasping and acting on the view that all human beings are of equal worth and should be treated equally. This worldview also leads to awe and wonder at the beauty of our universe and of the Earth as part of it, as well as a sense of humility. The consciousness shift provides ingrained values to support the building of alternative structures.



**Bio:**Charles Phillips is a retired engineer, a 40-year resident of Concord, MA, and Thoreau Society member for over 25 years. He is president of the Concord Housing Foundation, a group that raises funds for affordable housing and otherwise supports affordable housing in Concord. Phillips leads the Emerson Reading Circle, a group of people who read Emerson's essays and addresses together. He is involved in local community building along with peace and justice issues.

#### **The Pond Primeval: Phosphorous and Oxygen at Walden Pond, John M. (Jack) Nevison**

**Abstract:**A 2001 U.S. Geological Survey collected and organized a huge amount of data about the chemistry of Walden Pond between the years 1995-1999 (inclusive). Among the data were details on two elements that play major roles in the limnology of many ponds: phosphorous and oxygen. This report will show how a simple model can tie together the data on input phosphorous and consumed oxygen. When the modern high levels of phosphorous are removed, the model reveals the probable pattern of the Pond's primeval function in earlier times. The surprising finding is that, even in the late autumn of 1846 when Thoreau lived beside it, Walden Pond, at its deepest points, probably ran out of oxygen.

**Bio:**John M. (Jack) Nevison is President of New Leaf Project Management and lives within a half-mile of Walden Pond. He is the author of six books and numerous articles on computing and management. His first simulation model, about a watershed ecosystem, was published in 1974. His most recent white paper features a dynamic model of how increased staffing can recover a troubled project.

#### **Deep Travel: How to Journey like Henry David Thoreau , David Leff**

**Abstract:**This 45 minute slide illustrated lecture was given to great interest at the Tenth Annual Thoreau-Wabanaki Trail Festival in Geenville, Maine this summer.

Henry David Thoreau was a deep traveler. It's not a term he ever used, read about or heard. Nevertheless, it well describes his approach to a journey, or what he would call an "excursion." It's a phrase I coined to describe traveling in the Thoreau spirit, in his style. It's an expansive and enriching manner of experiencing a place that I have practiced in both wild and developed precincts, in far away places and at home. It's a methodology of voyaging that I grew to understand while following some of the Concord naturalist's routes on Cape Cod, along the Concord and Merrimack Rivers, among the woods and waters of Maine, and elsewhere. As the phrase suggests, deep travelers don't necessarily go far, but they plumb the depths of the places where they journey or spend their time. No doubt that is what Thoreau meant when he quipped in *Walden* that he had "traveled a good deal in Concord," his hometown.

I developed the Deep Travel concept while writing *Deep Travel: In Thoreau's Wake on the Concord and Merrimack* (University of Iowa Press, 2009) and have used it to explore the world and in my writing, most recently in *Canoeing Maine's Legendary Allagash: Thoreau, Romance and Survival of the Wild* (Homebound Publications, 2016).

The presentation covers Thoreau's method of preparation, means of travel, close observation of people and phenomena during a trip, and impact for life on return.

**Bio:**David K. Leff is an essayist, pushcart nominated poet and former deputy commissioner of the Connecticut Department of Environmental Protection. His work focuses on the surprisingly intimate relationship of people to their built and natural environments. He is the author of nine books. Recently he was tapped to be poet-in-residence for the New England National Scenic Trail (NET), the first ever such designation for any of the country's eleven such trails established by an act of Congress. David's journals, correspondence, and other papers are archived in the Special Collections and University Archives at the University of Massachusetts Libraries in Amherst.

David's nonfiction book, *The Last Undiscovered Place* (University of Virginia Press, 2004) was a Connecticut Book Award finalist. He is the author of three other nonfiction books, *Deep Travel*, (University of Iowa Press, 2009), *Hidden in Plain Sight*, (Wesleyan University Press, 2012) and *Maple Sugaring: Keeping it Real in New England*, (Wesleyan University Press, 2015). His poetry collections are *The Price of Water* (Antrim House, 2008), *Depth of Field* (Antrim House, 2010), and *Tinker's Damn* (Homebound Publications, 2013). His novel in verse, *Finding the Last Hungry Heart* (Homebound Publications, 2014), is about the confluence of the present and the 1960s. *Canoeing Maine's Legendary Allagash: Thoreau, Romance, and Survival of the Wild*, a memoir of a backcountry river trip, was recently released by Homebound Publications. His work has appeared in the *Hartford Courant*, *The Wayfarer*, *Appalachia*, *Yankee*, *Connecticut Woodlands*, *Connecticut Coastal*, *Canoe & Kayak*, *The Encyclopedia of New England* and elsewhere. His writing is available at [www.davidkleff.com](http://www.davidkleff.com)

David is a trustee of Great Mountain Forest in Norfolk, Connecticut and on the Collections Steering Committee of the Connecticut Historical Society. He has served on the boards of the Riverwood Poetry Series, Connecticut Forest and Park Association, the Connecticut Maple Syrup Producers Association and Audubon Connecticut. He has taught nature poetry at the famed Sunken Garden Poetry Festival, the Mark Twain House and Museum in Hartford and elsewhere. David has been a contest judge for the Connecticut Poetry Society and given poetry readings at venues throughout the state. He has lectured on environmental and historical topics, the craft of writing, and other subjects on college campuses, at conferences, for annual meetings and at other events. David is the town meeting moderator and town historian in his hometown of Canton, Connecticut where he has also served 26 years as a volunteer firefighter and in other civic activities.

**Thoreau and the “Diversity of Tactics””: Reassessing “Civil Disobedience” in the Era of Occupy and Black Lives Matter, Daniel R. Vollaro**

**Abstract:** In 2012, many leftist activists were following the online debate between journalist Chris Hedges and Occupy organizer David Graeber. Writing on the Truthdig blog, Hedges had called the black bloc movement a “cancer on Occupy,” complaining that anarchists who vandalize property and violently confront the police were discrediting the movement. Graeber responded in an open letter to Hedges published in *N+1* by schooling Hedges on the history of the Black Bloc as a “tactic, not a group” that is almost always thoughtfully and strategically deployed by those who adopt it. This debate over the “diversity of tactics” approach of some hard left groups cuts to heart of civil disobedience in twenty-first century America—how it has evolved and matured since the 60s and how it continues to be a flashpoint for leftists who disagree about how best to confront the state.

In my presentation, I will share my findings from extensive interviews with Occupy organizers and participants about their relationship to Thoreau and “civil disobedience.” What role, if any, does Thoreau play in their thinking about activism and resistance? How do they conceptualize “civil disobedience” in the modern context of the anti-globalization movement, Occupy, and anti-state movements from Cairo to Sao Paulo? Does nonviolence protect the state, as Peter Gelderloos has said, or does it undermine the state’s moral authority as many civil rights activists believed? Is a “diversity of tactics” a useful strategy against the state, or does any recourse to violence undermine the legitimacy of the left? I ask these questions and others in interviews designed to gauge the influence of Thoreau on the strategic thinking of leftist organizers and activists.

My research is for the third chapter of a book titled *Wild Apples and Wooden Guns: Echoes of Thoreau in 21st Century America*. The first chapter “When Anarchists Speak of Thoreau” was recently published in the *Thoreau Society Bulletin*. I presented my research for the second chapter, “Thoreau and the Locavores,” at the 2015 Annual Gathering of the Thoreau Society.

**Bio:** Dr. Daniel Vollaro is an assistant professor of English at Georgia Gwinnett College, where he teaches professional writing, composition, and literature courses.

As a scholar, Vollaro is interested in the relationships between power and literature. He has published articles on Harriet Beecher Stowe’s meeting with Abraham Lincoln, Briton Hammon’s *Narrative*, the Transcendentalist publication *The Dial*, and Utopian Communities in Nineteenth Century America. He recently published an article titled “When Anarchists Speak of Thoreau” in the *Thoreau Society Bulletin*. He is currently writing a book on Thoreau’s influence on political and social movements in 21st Century America.

Vollaro also holds a master’s degree in Jewish-Christian studies from Seton Hall University and has taught a wide variety of humanities courses, including American and world literature, religious studies, ethics and philosophy.

**Honey, What Are You Saying?, Katrina Byrd**

**Abstract:** On a warm afternoon in May I stand quietly on a stage staring at the principal of my high school. It is graduation rehearsal. My back is to the 200 kids who made up the class of 1990. The auditorium was silent. You could’ve heard a cotton ball drop. “Go to your seat,” the principal said. “Carrey will graduate tonight,” I said. Carrey was a girl in our graduating class who was being denied her right to march in with the class. She took special ed. Classes and she was disabled. “Carrey will march in same as the rest of us,” I said. “She’s too slow,” he said. “Go to your seat.” I didn’t move. When the teacher stood and glared down at me, a frightened teacher rushed towards me and placed a hand on my shoulder to try and encourage me to go to my seat. I did not move.

I was eighteen years old wearing my mama’s light blue dress with the wide sailor collar without her permission and I was standing toe to toe with the principal of my high school in front of the entire senior class and teachers. I stood alone. “Get to your seat or I will keep you from graduating tonight,” the principal said. The sour taste of fear crept into the back of my throat. I thought about going back to my seat but what would I be saying?

That night at graduation I entered the auditorium in my cap and gown with Carrey by my side. Her mother’s voice could be heard throughout the auditorium, “Y’ALL MADE IT!” she cried with joy. Since that day I’ve wondered about who I am and what I could say that could make a difference in my life and the lives of those around me.

Notable essayist, abolitionist, naturalist, and historian Henry David Thoreau said “This world is but a canvas to our imagination.” Among Thoreau’s many accomplishments is his essay “Civil Disobedience” which has been used as a template to oppose injustices by many including pastor and notable Civil Rights Activist, Martin Luther King, Jr. Through research and careful reading of “Civil Disobedience” and I Have Dr. King’s letter from the Birmingham Jail I am exploring the message of being civil while at the same time being disobedient presented by both men.

In my individual paper, *Honey, What Are You Saying?*, I focus on the messages from both Thoreau and King and how this message was delivered differently and the impact it had on society. *Honey, What Are You Saying?* will also address the conflict between the search for meaning and the pressure to conform.

By examining scholarly articles, the writings, and the lives of Henry David Thoreau and Martin Luther King Jr., in my paper, *Honey, What Are You Saying?* I focus on the value of committing to a life of disobedience within the confines of civility and the profound impact it has individually and collectively.

**Bio:** A native of Jackson, MS, Katrina Byrd is a graduate of Millsaps College and is presently seeking her MFA at The Mississippi University for Women. Katrina is a writer/playwright who has had several short stories published in *Paper Plane Literary Maga-*

*zine*, *Magnolia Quaterly*, and *Black Magnolias' Literary Magazine*. Several of her short plays have been performed with MOJOAA Performing Arts Company, Vicksburg Theatre Guild, Fondren Theatre Workshop and her play HOOKED has been accepted by Bay St. Louis Little Theatre to be performed as part of their Tennessee Williams Festival in March of 2017. Katrina has also presented papers at the 2016 Mississippi Philological Society Conference held at Mississippi University for Women and at the Conference on the Liberal Arts at Jackson State University. Katrina is also an intern with the *New Walden Writers Organization*. Katrina has received several Artist Minigrants from the Mississippi Arts Commission. Katrina has presented creative writing workshops at the Mississippi Children's Museum and at local libraries.

#### Thoreau, Civil Disobedience, Huckleberries & Rhode Island's Dorr Rebellion of 1841-43, Nancy Austin

**Abstract:** Transcendentalist studies remain Massachusetts-focused and silent on the precedent historical activism undertaken in Rhode Island, that longstanding and visibly ignored heretical neighbor to the south. For my third Thoreau Society talk, I will again contextualize Thoreau's antislavery stance and embrace of civil disobedience from the perspective of events unfolding in neighboring Rhode Island from the 1841-3 Dorr Rebellion and on to Dorr's early death in 1854, after he was pardoned for treason. This landmark civil disturbance predates Thoreau's 1849 night in jail as well as the 1859 raid on Harpers Ferry. My talk will continue to share my research on how Emerson and Thoreau responded to radical Rhode Island politics, and the activist example of 1823 Harvard grad, [Governor] Thomas Wilson Dorr (1805- Dec 27, 1854).

**Bio:** Nancy Austin is an historian, educator, and executive coach based in Newport, Rhode Island. She received her Ph.D. from Brown University with a thesis on the entrepreneurial women who founded the Rhode Island School of Design (RISD). Nancy Austin taught industrial design for decades at RISD, Yale, and WPI before transitioning to become a professional life and leadership coach. Her coaching business, Leonardo Coaching, is named in honor of Leonardo daVinci, an epic innovator whose day job for 30 years was master of parties and banquets, and director of fortifications.

#### "Civil Disobedience" in the Nuclear Age: Thoreau and Solnit's "Journey into the Hidden Wars of the American West", Shoko Itoh

**Abstract:** Rebecca Solnit writes that "Imagine that Thoreau wrote *Walden* and "Civil Disobedience" as one book, so you had to understand solitary rapture and political confrontation in practically the same breath." In her *Savage Dreams: A Journey Into the Hidden Wars of the American West* published in 1994. "Savage" has a double significance. The first meaning relates to Major Jim Savage, the discoverer of Yosemite Valley who worked to help the natives on the land, and relates to a sympathetic attitude toward them. The second meaning of the word "savage" implies "being savage" to "the savage" people in order to realize the Anglo American dream of creating a "pristine" National Park. The dualism of dreams is embodied in the contrast between the "Half Dome" by two photographers, its magnificence highlighting this picturesque photograph by Ansel Adams and the "Half Dome" featured in another famous photograph of Yosemite by Richard Misrach. Misrach's photo, with its dead trees in the foreground and phantom-like rendering of the Half Dome in the background, is awe-inspiring. Solnit subtitle, that occurs in relation to typical American landscapes, such as Yosemite National Park and Nevada Test Site. A parallel reading of this experience is to be found in *Walden* and "Civil Disobedience," as remarked later in the sources of the book. In other words, the impact of Misrach's picture contains the dualism inherent in Thoreau's two representative literary works, which are not simply in binary opposition to each other, but rather constitute the two sides of a coin that were written in historical sequence and were fused into one. This paper tries to search for the legacy of "Civil Disobedience" in the nuclear literature by the western female environmental literature.

**Bio:** Shoko Itoh, Professor Emeritus at Hiroshima University, has been a Thoreau scholar for fifty years. She received her Ph.D. from Hiroshima University in 1997 by her thesis titled "Reviving Thoreau: Nature Writing and the 19th Century American Society." In 1998 it was published in Tokyo. Her teaching career includes two Fulbright scholarships (at Brown University and the University of Virginia) and forty-four years as a faculty member at Hiroshima University and Matsuyama University. She has been a leader among Japanese scholars of the American Renaissance, mentoring many scholars in this field. She was a President of Japan Thoreau Society from 2000 to 2002, and now has been a Counselor of it. She served as Vice President of the Society of American Literature of Japan and Poe Society of Japan. She is the founder and President of SES-Japan (Society of Studies in Ecocriticism in Japan) since 1996. She is also an honorable member of ASLE, as well as of International Poe Society. She is the author of 4 critical books on American Renaissance writers focusing on Thoreau, and 7 editorial books, and other 28 co-authored books on American Renaissance or environmental criticism including *Poe's Pervasive Influence* (Le High UP, 2013). She is a translator of Thoreau's later natural history, *Faith in a Seed* (1995) and *Wild Fruit* (2002) - as well as Lawrence Buell's theoretical book in ecocriticism, *Future of Environmental Imagination* (2000).

#### Thoreau and the Liberal Arts, Joseph M. Johnson

**Abstract:** This paper will argue that Thoreau's dynamic approach to books and reading — his very idea of liberal education — grew out of his engagement with the teaching of his Harvard College professor, Cornelius Conway Felton (1807-1862). Thoreau took a total of five courses in ancient Greek language and literature with Professor Felton, a towering (though little known) figure. Felton played a leading role in the reform of American higher education from 1830 up until his death in 1862. In short, Felton taught his students "to enter more deeply, more philosophically, into the spirit of the [ancient] classics." Much like other Harvard classicists in

the nineteenth century, Felton viewed books and reading as a kind of intellectual adventure, an imaginative journey that “will teach us to judge charitably of others’ minds and hearts.” Thoreau’s own approach to books and reading grew more political throughout his career, but Harvard humanists like Cornelius Felton influenced his philosophy of education in ways that remain largely unrecognized.

My paper draws upon archival research supported in part by the Walter Harding Memorial Fellowship, which I was awarded at the Thoreau Society Annual Gathering in 2016. As part of this award, I was invited to present my work at the upcoming 2017 gathering. Put broadly, my paper — and the book-length project of which the paper is a part — explores how Thoreau’s political philosophy emerged alongside his theory of education and reading. As a group, Thoreau and the transcendentalists viewed “higher” learning as an essentially imaginative pursuit, a lifelong endeavor with far-reaching social and political consequences. Thoreau’s vision of creative reading remained grounded throughout his life, on one hand, in the romantic roots of the antebellum classical college. Thoreau’s idea of education looks forward, at the same time, to some of our own most ambitious plans for revitalizing the study of liberal arts in the twenty-first century.

**Bio: Joseph M. Johnson** is Director of Writing Programs at Union College in Schenectady, New York. He is currently working on a book-length manuscript, titled *Thoreau’s Education: Transcendental Higher Learning for the Twenty-First Century*, which explores Thoreau’s education philosophy in light of debates within the world of American higher education from the nineteenth century to the present. Joe is a historian of education who works at the intersection of American literature, intellectual history, and college writing studies. He earned his Ph.D. from Emory University in Atlanta, Georgia.

“Odd Man In: Thoreau, the Lyceum Movement, and the Lecture Circuit”, Ron Hoag

**Abstract:** The American lyceum movement was Josiah Holbrook’s plan “to diffuse rational and useful information through the community generally.” He called for a pyramidal network with local, county, state, and national links, then founded “Branch No. 1 of the American Lyceum,” a name with Aristotelian and enlightenment associations. Thoreau served as secretary and curator of the Concord Lyceum, modeled after Holbrook, and gave twenty-two lectures there from 1838 to 1860.

The distinction between lyceum and other lectures blurred over time, and almost half of Thoreau’s seventy-five career lectures were not “lyceum” sponsored. Diverging from Holbrook’s model, lecturing became professionalized and emphasized entertainment and social issues.

Thoreau’s lecturing meant trading life with principle for getting a living, making him ask “What Shall It Profit?” Increasingly frustrated by response to his lectures, he felt distracted from his true vocation. In “Walking” he wrote: “We have heard of a Society for the Diffusion of Useful Knowledge. . . . Methinks there is equal need of a Society for the Diffusion of Useful Ignorance,” a “higher knowledge” amounting to “a novel and grand surprise on a sudden revelation of the insufficiency of all that we called Knowledge before.”

**Bio: Ron Hoag** is a professor of English at East Carolina University, a past and present member of the Thoreau Society board of directors, and a former editor of *The Concord Saunterer*. He has participated in annual gatherings since the early 1980s.

**Thoreau and the King: Sufficiency Economy and the Renewal of Spiritual Connections in Thailand during the Reign of King Bhumibol Adulyadej**, Tuangtip Klinbubpa-Neff

**Abstract:** When a country is vibrant with growing economy, industry, and technology, a call to return to nature and to live moderately seems backward. In Thai language, this action is described as “backing into a pond,” a devastating retreat. Throughout global history, many who swam against the strong current of industrial development and capitalism were often misinterpreted as “backing into a pond”; they were perceived as obstructing progress. Among them was Henry David Thoreau; during his short life, Henry David Thoreau was hardly recognized as a revolutionary thinker, let alone a social leader. However, in the twenty-first century, there is much evidence that proves him a visionary. Thoreau was not the only person who believed in self-reliance, sufficiency life, and a profound spiritual connection with Nature. His approach to life, his writings, and legacy have prevailed and continued to inspire many—those normally named as his apostles-like John Muir, Mahatma Gandhi, and Rachel Carson—and those who are not often named as his acolytes, like Bhumibol Adulyadej—the late King of Thailand.

This paper explores Henry David Thoreau’s influence on prominent thinkers, social, political, and environmental activists, and country leaders. It also discusses how his ideas are still present and being implemented in the Kingdom of Thailand under the King’s Sufficiency Economy Initiatives, which involve more than one hundred community projects in Thailand. King Bhumibol, burdened with responsibility to lead a country with rapid industrial boom and modernization after World War II, realized that rural Thai people struggled to maintain their lands and to keep up with high living costs, initiated hundreds of initiatives, what are known as Royal Projects, as a way of seeking solutions to the problems. Among these projects is a conversion of an opium production in the Golden Triangle region to alternative crops, reforestation, and restoration of balanced ecosystems. Like Thoreau, the King committed to years of observation, research, and community involvement to help his people achieve more harmonious lives; he was often seen traveling in the jungle to study water sources, precipitation patterns, and local village settlements. In his Royal



Projects, he was able to return the farmers to natural sources of living, a sense of community pride, and strong connections with the natural environment. After many years of success, many Thai people who fled the rural areas to seek jobs in urban factories returned home to join the King's projects and benefit from his vision.

Both Thoreau and the King were visionaries who believed in the power of Nature as a source of living, innovations, and wisdom. They also cautioned their societies against volatile and aggressive industrial expansion-- as well as the erosive impact of capitalism on spirituality. The Royal initiatives and Thai Sufficiency Economy demonstrate Thoreau's wisdom and the practicality of his cultural perspectives. Although the twenty-first century displays the imminent power of the industrial revolution and capitalism, Thailand suggests that there is hope that a people with an appreciation of the essential curative power of Nature can reverse its destructive inertia and create a national consciousness that helps people understand their role in the creation of a healthy modern nation.

**Bio:** **Tuangtip Klinbubpa-Neff** is an assistant professor of English and Global Literature at the English Department, Humanities Division, University of Pittsburgh at Johnstown. Before she joined UPJ in 2012, she taught American Literature at universities in Thailand for more than 15 years. She was a Rotary International Ambassador Student at Brandeis University in 1991-1992, and a Fulbright Grantee to Indiana University of Pennsylvania in 2000-2005. Her interests include Early to 19th Century American Literature, Global Literature, Global Critical Theories, and Translation Studies.

#### **Writing and Thinking in Present Tense: Creative Writing workshop inspired on Thoreau's Journal, Ernesto Estrella**

**Abstract:** This workshop introduces students to the figure of Thoreau as a writer and as an inspirational source to develop creative skills. We will concentrate on the Journal, putting special attention to the different registers and modes of writing that appear in it. Thoreau follows what is normally understood by 'Journal writing', but also deviates often, re-inventing the genre as his work advances. This can be a source of inspiration to students in need of a solid rhetorical, creative and stylistic training. Along with this focus on writing, Thoreau's materials will serve us to discuss ethical notions related to the Individual vs Community dialectic in the daily enactment of Democracy. One of the overarching questions here will be that of the role and limits of the writer and the intellectual today, and his means to reach out to a wider audience and effect social transformation.

#### **Thoreau and the Boston Society of Natural History in "Natural History of Massachusetts", Fumiko Takeno**

**Abstract:** This paper examines how Thoreau shares the discourse of natural history in nineteenth century America, comparing his book review "Natural History of Massachusetts" and his reviewed reports of the flora and fauna, Reports of Massachusetts. Thoreau's "Natural History" was published in *The Dial* in 1842 as a book review of Reports of Massachusetts, however, with his lack of reference to the book, and with its apparently rambling style, this essay has received scant attention and has been recognized as "a series of descriptive rambles" (Lawrence Buell), or "patently an apprentice work" (Robert Sattelmeyer). However, if we were to explore the essay in detail in comparison with the Reports, we could see both works share the keen interest in the problems involved in the natural history during that period, and Thoreau's essay echo the voice of Reports.

In order to achieve the aforementioned goal, I would first outline how Reports were issued and consider the social background of the natural history during that period. "Reports on the Fishes, Reptiles, and Birds of Massachusetts", to name the full title of one of those four consecutive state reports, which was announced to be "published agreeably to an Order of the Legislature," was publicized in fact by the initiative of the Boston Society of Natural History. Established in 1830 to fulfill the urgent need to contend with the progress of natural science in Europe at that time, the Society was distinguished by its nationalistic character. One of the society's members recollected that they founded the society to study the fauna and flora of the state independently rather than by the European scientists. The preface of "Reports" insists that the citizens of Massachusetts should explore natural resources to support the wealthy and advanced population, which reminds us of their anxiety about the growing economic domination of natural resources by the British Empire. Still, the Society also held a cultural diversity, which was not comparatively seen in any other local society of natural history in the United States. When we read "Natural History" and take their concerns about the world's situation into consideration, we can notice Thoreau is fully aware of their anxiety, and participates in their discussions although he seemed to have ambivalent feelings about them; To vision the Bay of Naples or Venice in his neighbor's corn field, which is indicated as Thoreau's act of "emptying and filling" by Lawrence Buell, could be viewed as a rich environmental imagination against the views of the British Empire calling themselves a workshop of the world. This paper aims to provide insight into Thoreau's logic of natural history in "Natural History of Massachusetts".

**Bio:** **Fumiko Takeno** is lecturer of English at Nagoya Gakuin University. Her works include "The Marble Faun and the Problem of Regeneration" in *Chubu American Literature* in 2014, "Nathaniel Hawthorne and a Construction of Literary World--'The Virtuoso's Collection' as a Museum" in *The American Review* in 2013, and "The Silence was Audible: Sound and Music in The Blithedale Romance" in *Studies in American Literature* in 2006. She also chaired a symposium "Intellectual Communities in the American Renaissance" at an annual meeting of Chubu Branch of Japan American Literature Society in 2014. Her research has been supported by grants from The Ministry of Education, Culture, Sports, Science and Technology (MEXT). Her current project is "Music Is Motion, and It Is Nothing Else. Views of Music in the Works of Dwight, Thoreau and The Blithedale Romance" which will be published soon.

#### **The Happiness Generators- Henry's Legacy for Finding Joy, Ted David**

**Abstract:** The science of happiness is clear. We can learn to be happy. Henry knew the steps and so can we. This presentation will focus on the specific happiness generators and dispel the false pursuits that we chase in vain. Henry's legacy includes making our world one of joy and happiness.

**Bio:** Ted David, JD, LLM Taxation, is the author of : "Can Lawyers Learn to be Happy" and "The Happiness Generators" both published by the American Bar Association. His research and two prior society AG presentations into the Utopian Societies of the 19th century has led to an emphasis on seeing what works then and now to get to happiness.

### **How We Spend Our Lives: Thoreau and Social Advocacy, Charmion Gustke**

**Abstract:** "For a man to act himself, he must be perfectly free; otherwise he is in danger of losing all sense of responsibility or of self-respect." Letter to Helen Thoreau, 27 October 1837

This paper puts together research originated in 2015 during a two-week NEH Summer Institute in Concord, Massachusetts on the subject of "Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller," and examines the effectiveness of teaching Thoreau's "Where I Lived, and What I Lived For" and "Life Without Principle" in a freshman composition course with a service-learning component. As I will delineate, Thoreau's breadth, productivity, and conviction as a writer, who celebrated the glories of carving and painting the "very atmosphere and medium through which we look," works to fuse the active engagement of service with the moral necessity of writing (and reading) as a means to affect change. Thoreau, in both his life and his work, models activism in practices of ecology and abolition, challenging both traditional forms of rhetoric and the comfortable conventions of reform. Thoreau thus inspires students to move beyond the safe confines of the classroom in order to effectively address the needs of their neighbors. More radical than many of his peers, Thoreau calls for an activism that includes all living things; indeed, it is through the knowledge of the interdependence of nature and man that we grasp the importance of collective action in combating the injustices of our daily lives.

Employing the work of Thoreau as a compelling motivator for self-improvement and self-restoration, this paper is also a reflection of my experiences over the last year working with students in a community garden run by the Nashville Food Project – a non-profit organization serving over 1,100 fresh meals daily to people in need. Connecting Thoreau's work to the mission of the Nashville Food Project, I demonstrate the way in which Thoreau's philosophy of living may be applied to address contemporary issues related to food justice, xenophobia, and urban poverty. For many of my students, these issues seem overwhelming at first, but with the guidance of Thoreau, they are able to apprehend what is possible through "conscious endeavor" and deliberate action. Thoreau has been an essential part of the success of my service-learning classes, mobilizing and preparing my students to understand the importance of serving our community through both environmental stewardship and social activism. Thoreau offers a unique and compelling perspective on the need to act out of compassion when responding to the needs of others, as we move step-by-step towards building a more just world. Valuing justice and freedom above all else, Thoreau outlines a philosophy of living that requires us to question the self-serving authority of a market economy, which often interprets service, and learning for that matter, in terms of reward and opportunity. Challenging this perspective is imperative if we are to value the mobility, well-being, and freedom of all creatures, fields, and faunas.

**Bio:** Charmion Gustke teaches in the English Department at Belmont University in Nashville, Tennessee. Her courses are a blend of American literature, Marxism, and Transcendentalism, in combination with social activism and community engagement. During the summer of 2015, she spent two weeks in Concord, Massachusetts as a participant in an NEH Institute on "Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller." This paper combines her Concord research with her experiences working with college students in a community garden.

### **Measuring Thoreau: Reconsidering the Naturalist's Hope for an Ideal Culture, Michael Stoneham**

**Abstract:** Henry Thoreau's caustic judgments of his contemporaries are common fare whenever a reader pulls up to the table to sup on the eclectic feasts that he so often offers in his finished work. One need only recall his lecture "Slavery in Massachusetts" during the annual Fourth of July celebration at the Harmony Grove in Framingham, Massachusetts in 1854; not only did Thoreau charge his Boston neighbors with complicity in the execution of the immoral fugitive slave law in Anthony Burns return to slavery, he charged them with cowardice and negligence in their acquiescence to laws they knew to be wrong. In his provocative rhetorical question, "What should concern Massachusetts is not the Nebraska Bill, nor the Fugitive Slave Bill, but her own slaveholding and servility" (190), Thoreau was offering a scathing criticism of his fellow citizens' at their hypocritical celebration of liberty when liberty did not exist in Boston—or in any Northern city-- in 1854. Of course, there are plenty of other instances that inspired Thoreau to censure his contemporaries for their servility and their willingness to embrace compromise with caution or precedent with reverence; one need only think of his brief dialogue with Franklin Sanborn in the immediate aftermath of John Brown's capture to recall his rather pointed rebuff of the Secretary of the Massachusetts Kansas Committee, his too cautious neighbor Franklin Sanborn. When Franklin Sanborn heard of Thoreau's plans to speak on behalf of Brown and advised him that he thought a defense of John Brown "would be better to wait until there was a better feeling among the people"--since it might be "dangerous," Thoreau dismissively responded, "[t]ell Mr. Sanborn that he has misunderstood the announcement, that there is to be a meeting in the vestry, and that Mr. Thoreau will speak." In these rather direct criticisms of his of contemporaries, the careful reader hears echoes of Thoreau's caustic dismissal of John Fields, the figure he employs in *Walden* to consider the way in which too many of

us are enslaved by the culture that we inherit rather than embracing the opportunity to be creators of a moral culture of our own construction. Fields, readers recall, cannot think beyond his bog hoe and his cultural inheritance, as “an Irishman” to free himself to prosper in America. Thoreau suggests quite dismissively that Field is “sailing by dead reckoning” in his life, something he condemns, since it involves no creative discipline nor any individual agency in the pursuit of life.

**Bio: Michael Stoneham** is the Chair of Humanities and Associate Professor of Literature at the University of Pittsburgh Johnstown. Michael teaches a variety of literature courses in Nineteenth and Twentieth Century American Literature. He also writes and regularly presents on Thoreau and contemporary culture; his most recent project is focused upon the way in which Thoreau’s works might be effectively employed to compel people to adopt more eco-centric perspectives in their lives and to commit to a healthy relationship with Nature. Fascinated by the transcendentalists’ engagement with contemporary revolutionaries, particularly Thoreau and Emerson, 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 in 2009. Michael serves as a member of the Thoreau Society Board of Directors and is keenly interested in helping the society reach more audiences in America and in the international community.

### Thoreau’s *Walden* Map: Literal Depiction or Literary Device?, Dennis Noson

**Abstract:** What would any edition of *Walden* be without its map of the pond? Perhaps, to the mind’s eye, the pond would appear as only a slightly diminished version of what Thoreau designed for his masterwork. A map-less edition, however, would be contrary to Thoreau’s purposes— as Robert Stowell pointed out in his *Thoreau Gazetteer* (1970). At a minimum, the inclusion of the map reinforces *Walden*’s geographic actuality, its shape and bathymetric depth. The map should not be seen as a tossed-in (or tipped-in) joke, to be casually glossed over, or worse, omitted, as it was in some later editions. Stowell does not elaborate further on what its purposes might be, other than to say that the inclusion of the map “had obvious importance” to Thoreau.

At the Society’s annual meeting last July, the discovery of the surveying method Thoreau employed to depict the pond’s curving shoreline was presented. His method of right-angle offsets yields an exquisitely detailed delineation of the pond’s exact perimeter, as exact as any surveyor of Thoreau’s time could achieve. In a much smaller version, reproduced on Walling’s 1852 map for the town of Concord, every bump and indent (cape and cove) of the pond is faithfully retained, the shore much smoothed yet preserving a one-to-one correspondence with Thoreau’s 1846 survey.

Thoreau’s ultra-literalness is often made to stand on its head in *Walden*, as he engages in counter-moves, chapter by chapter, toward revealing the pond’s real significance—its transcendent reality. The features of *Walden*’s draft surveys, in their geographic extreme, can be considered a window into Thoreau’s purposes in *Walden*. To see this more clearly, a close reading of the text will be placed alongside each limned and delineated detail, incorporating all three draft versions of the map, and two of White Pond. Thoreau made his first turn from a literal version of the pond at the beginning, in 1846, when he made it literally stand on its head, orienting the map with north facing downward, and west rightward. He stood by this inversion right on through to *Walden*’s publication in 1854.

Robert Louis Stevenson also believed in the manipulative power of maps, fictional or not. An author’s map, he claimed, could energize an invisible network of creative constraints, and releases from constraints, in a writer’s imaginative work. The dynamics of the mapping process consciously or unconsciously shapes the conceptual whole, ultimately forming a more convincing, functioning version of the writer’s imagined world. At Stevenson’s urging, we will locate where inversions of *Walden*’s literal details are transformed into a more transcendent portrait of the pond, using both *Walden* and Thoreau’s journals as textual sources. Our supplemental guides in navigating Thoreau’s geography will be two later literary maps: Stevenson’s hand-drawn map for *Treasure Island* and Jules Verne’s for *The Mysterious Island*— pointers to where we may unearth a few more Thoreauvian treasures, buried on the scalloped shores of *Walden*.

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

### Language of Paradox in Thoreau and Emerson, Izumi Ogura

**Abstract:** Stating “I have always been regretting that I was not as wise as the day I was born,” Thoreau invites us to become as innocent as the day of our birth and introduces the man in the woods, the French woodchopper, in the chapter “Visitors” of *Walden*. Thoreau presents us with what we have missed in the process of our growth and shows that man’s intuition can only be restored in the woods, by showing the ideal type of wild man—the French woodchopper is “wise” enough to perceive the secrets to live with what Emerson defined as the “open book of nature.” Though he admires the wild man’s renunciation and immersion into the natural and aboriginal life, Thoreau notices that the wild man lacks the intellectual and spiritual and urges us to come back to society and reconstruct it with the wisdom and intuition achieved in the wood: the spiritual should not slumber forever as it does in an infant. The paradoxical theme of the return from nature with recovered wisdom is also exemplified in Emerson’s distinction between a poet and a mystic. While a mystic is absorbed and indulges in ecstasy and remains to feel the rapture, the poet knows that absorp-

tion into nature is one step toward a clearer and grander vision for his meter-making and disengages himself from an experience of ecstasy.

Just as with Thoreau's wild French woodchopper in *Walden*, Emerson shows that, first of all, one must lose oneself at least once into nature, but afterwards must establish himself again with the revelation and wisdom accomplished in the wood. Emerson advises us to move out from ourselves first since "the field cannot be well seen from within the field." Unaccompanied by prejudice and preconceptions, a man becomes a cool observer and detects subtle likeness and unlikeness. The power of separating a fact from all local and personal references is indeed the first step toward a higher discernment. The detachment Emerson refers to is "distance-ing" oneself from the pre-established reference.

Emerson writes in his journal that "by humility we rise, by obedience we command, by poverty we are rich, by dying we live." Not until we experience humility, obedience, and poverty, do we know the true meaning of life, happiness and wealth. Only those who renounce themselves can come to themselves and achieve the state of perfect self-awareness. We can never acquire insight into nature and experience till we are absorbed into it at least once. This paradoxical theme of "revelation through loss" has great significance for Emerson and Thoreau.

**Bio: Izumi Ogura** is Professor of English, Department of Political Science, Faculty of Law, Daito Bunka University, Tokyo, Japan and past president of Thoreau Society of Japan (2014-17). She studied at Mount Holyoke College, Boston College (MA'80), and Brown University (MA'86). Her major field is American intellectual history and literature of American renaissance. She published "John Cotton and Puritanism" (2004) and is now working on "Thomas Hooker and Connecticut".

### The Concept of "Natural History" in Thoreau's Late Work, Evan Edwards

**Abstract:** This paper traces the history of Thoreau's understanding of 'time' from the early 1840s to his death in 1862. The thesis of the paper is that as Thoreau developed his own method, and emerged from under the wings of both R.W. Emerson and Louis Agassiz, he came to develop a nuanced sense of time that is essentially bound to his understanding of Nature, and our relationship to it. The method of the essay will be primarily historical, focusing primarily on five key moments in Thoreau's development on this topic: first, Thoreau's 1842 essay, "The Natural History of Massachusetts;" second, the relationship between Louis Agassiz and Thoreau in the late 1840s, when Thoreau spends time collecting specimens for the naturalist; third, Thoreau's journals in the early 1850s, when he begins to read Alexander von Humboldt and reconsider his task as a writer, and in which time he completes work on *Walden*; fourthly, his progressive break with Agassiz in the mid-1850s, culminating in his discovery of Darwin's *On the Origin of Species* in 1859; and finally, three of his last essays, "The Dispersion of Seeds," "The Succession of Forest Trees," and "A Plea for Captain John Brown." In each of these moments, Thoreau reconsiders the relationship between natural history, local history, and universal history.

This paper is part of my dissertation project, "The Concept of 'Nature' in Post-Transcendentalist Thought," and is currently in progress. I hope to find, in these moments, both consistencies and developments between his early and late conceptions of time. My dissertation, and by consequence this project, is primarily concerned with the way that thinkers in the latter half of 19th-century America were forced to reconceive of what we mean by "nature" following the discovery of both evolution by natural selection and the Emersonian understanding of humans as somehow essentially embedded in natural processes.

**Bio: Evan Edwards** is a writer and teacher living in Chicago, IL. He is a graduate student in the Philosophy department at DePaul University. He is currently writing a dissertation on the concept of "Nature" in post-Transcendentalist thought.

### The Circular Images in "Ethan Brand" and *A Week on the Concord and Merrimack Rivers*, Yoko Kurahashi, MD

**Abstract:** The purpose of this presentation is to compare the meaning of the circular image in "Ethan Brand" by Nathaniel Hawthorne with that in *A Week on the Concord and Merrimack Rivers* by Henry David Thoreau. J. J. Boies mentions that the "controlling metaphor in *A Week* is the circle." The journey in *A Week* starts from the town of Concord and returns to it just as Ethan Brand starts from his lime-kiln in Mount Greylock and returns to it, where both Thoreau and Hawthorne had visited. Thoreau describes his ascent of Mount Greylock in "Tuesday" in *A Week*, too.

The images of the circle in "Ethan Brand," which are Brand's return to his lime-kiln and an old dog chasing his tail, make us associate "Ethan Brand" with Dante's *Divine Comedy* (Inferno). In *Inferno*, Canto VII, people who squander and skimp clash together, and then at one point "[e]ach one turned backward, rolling retrograde, / Crying, "Why keepest?" and, "Why squanderest thou?" They repeat this act endlessly. In Canto XXIV, thieves are bitten by serpents and burn to ashes which draw together, and they become as they were. And then the serpents entangle them again. In Canto XXVIII, "[d]isseminators of scandal and of schism" are running and a devil cruelly puts falchion's edge on them, but their wounds are closed again and then they repeat the same thing. In Dante's *Inferno*, torture is repeated again and again, constructing a circle.

Brand's return to say he found the unpardonable sin proves that he has still been obsessed with the unpardonable sin, and is not emancipated by it like the sinners in Dante's *Inferno*. However, he is not sure that he found the unpardonable sin, as the old dog, which symbols Band, cannot catch his tail. When he encounters "low and vulgar modes of thought and feeling" of his community, he has the painful doubt that he found the unpardonable sin. Because Brand wants to stop searching for the sin, he has the painful doubt. However, a village doctor perceives Brand's uncertainty and judges that he did not find the unpardonable sin. Only Brand's memory of Esther makes him certain, and murmur, "What more have I to seek? What more to achieve?" Now that he cannot stop



searching the sin, it is torture for him like the sinners in *Inferno*. The reason why he returned to his village is to say he found unpardonable sin and stop searching for the sin. Brand's suicide, his death is to make him stop searching for the sin and his torture, the circle construction.

The meaning of the circular image in *A Week* is birth and death, life itself. The image reflects rebirth, too. However, the circular image in "Ethan Brand" is torture. Though both Thoreau and Hawthorne had the same experience, visiting Mount Greylock, it seems that they had a different inspiration from the journey.

**Bio: Prof. Yoko Kurahashi** majored in English at Aichi Prefectural University in Japan and earned her master's degree from Ritsumeikan University. Prof. Kurahashi is teaching at Tokai Gakuen University now.

She is the co-author of books and the author of papers including the translation of *The Peabody Sisters* by Megan Marshall into Japanese, *Transcultural Women: The Social and Cultural Effects of Women Writers on 19th Century America*, *Inside and Outside of Textbooks*, and papers on Nathaniel Hawthorne's books.

Prof. Kurahashi has held some professional posts including councilor and member of the editorial board of the Japan Nathaniel Hawthorne Society and chair of the editorial board of The Chubu American Literature Society.

#### **From the Sudbury to the Susquehanna to the Smithsonian: Amateur Natural History and the Rise of Science, Rochelle Johnson**

**Abstract:** This presentation situates Thoreau's efforts in natural history amidst those of his contemporary, Susan Fenimore Cooper, exploring the ways in which localized, amateur efforts contributed to the rise of professional science. From Concord and Cooperstown, individuals like Thoreau and Cooper documented the ecological changes occurring in mid-nineteenth-century America because they, like their professional counterparts at the Smithsonian, understood that the biodiversity of American landscapes was under threat.

**Bio: Rochelle L. Johnson** is Professor of English and Environmental Studies at The College of Idaho, where she teaches courses in American literature and the environmental humanities. A past president of the Association for the Study of Literature and Environment (ASLE), she engages in environmental-experiential pedagogy, as well as in involving students in environmental projects within the community, including shepherding thirty-six students as they collaboratively wrote a natural history of their region. Her teaching focuses on environmental literature and its larger cultural-aesthetic contexts.

In 2010, Rochelle was named "Idaho Professor of the Year" by The Carnegie Foundation for the Advancement of Teaching. Her work on the 19-century environmental writer and thinker Susan Fenimore Cooper has been supported by short-term fellowships from the Idaho Humanities Council, the National Endowment for the Humanities, and Yale University's Beinecke Library. With the support of a year-long Fellowship from the National Endowment for the Humanities, she is researching and writing the first biography of Susan Fenimore Cooper. Rochelle has served on the boards of the Association for the Study of Literature and Environment (ASLE), the James Fenimore Cooper Society, and the Society for the Study of American Women Writers (SSAWW). She currently serves on the Board of Directors of The Thoreau Society.

#### **Our True Paradise: Thoreau's Concord and the Ecstasy of the Commons, Laura Dassow Walls**

**Bio: Laura Dassow Walls** is William P. and Hazel B. White Professor of English at the University of Notre Dame, where she teaches courses in American literature, Transcendentalism, and ecocritical science studies. She has published widely, including books on Thoreau, Emerson, and Alexander von Humboldt. Her most recent book is *Henry David Thoreau: A Life*, published by the University of Chicago Press in 2017 in honor of Thoreau's 200th birthday.



## July 15, Saturday

Walk from Fairhaven Bay to Walden & back with Peter Alden

Memorial Walk at Walden Pond with Corinne Smith

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

### Dana S. Brigham Memorial Keynote Speaker:



## Terry Tempest Williams

**Bio:** Terry Tempest Williams has been called “a citizen writer,” a writer who speaks and speaks out eloquently on behalf of an ethical stance toward life. A naturalist and fierce advocate for freedom of speech, she has consistently shown us how environmental issues are social issues that ultimately become matters of justice. “So here is my question,” she asks, “what might a different kind of power look like, feel like, and can power be redistributed equitably even beyond our own species?”

Williams, like her writing, cannot be categorized. She has testified before Congress on women's health issues, been a guest at the White House, has camped in the remote regions of Utah and Alaska wildernesses and worked as “a barefoot artist” in Rwanda.

Known for her impassioned and lyrical prose, Terry Tempest Williams is the author of the environmental literature classic, *Refuge: An Unnatural History of Family and Place*; *An Unspoken Hunger: Stories from the Field*; *Desert Quartet*; *Leap*; *Red: Patience and Passion in the Desert*; and *The Open Space of Democracy*. Her book *Finding Beauty in a Broken World*, was published in 2008 by Pantheon Books. She is a columnist for the magazine *The Progressive*. Her new book is *The Story of My Heart by Richard Jeffries, as rediscovered by Brooke Williams and Terry Tempest Williams* (Torrey House Press), in which she and Brooke Williams expand upon the 1883 book by Richard Jeffries. Her most recent book is *The Hour of Land: A Personal Topography of America's National Parks* (Sarah Crichton Books/Farrar, Straus and Giroux). The book was published in June, 2016, to coincide with and honor the centennial of the National Park Service.

In 2006, Williams received the Robert Marshall Award from The Wilderness Society, their highest honor given to an American citizen. She also received the Distinguished Achievement Award from the Western American Literature Association and the Wallace Stegner Award given by The Center for the American West. She is the recipient of a Lannan Literary Fellowship and a John Simon Guggenheim Fellowship in creative nonfiction. In 2009, Terry Tempest Williams was featured in Ken Burns' PBS series on the national parks. She is also the recipient of the 2010 David R. Brower Conservation Award for activism. The Community of Christ



International Peace Award was presented in 2011 to Terry Tempest Williams in recognition of significant peacemaking vision, advocacy and action. In 2014, on the 50th Anniversary of the Wilderness Act, Ms. Williams received the Sierra Club's John Muir Award honoring a distinguished record of leadership in American conservation.

Terry Tempest Williams is the Provostial Scholar at Dartmouth College. Her writing has appeared in *The New Yorker*, *The New York Times*, *Orion Magazine*, and numerous anthologies worldwide as a crucial voice for ecological consciousness and social change. In 2015, She and her husband, Brooke Williams, purchased BLM oil and gas leases in Utah as conservation buyers. They divide their time between Castle Valley, Utah and Jackson Hole, Wyoming.

### **Thoreau: Stepfather of the National Parks, Jym St. Pierre & Michael Kellett**

**Abstract:** In his 1858 essay "Chesuncook" and in his 1864 book *The Maine Woods*, Henry David Thoreau was the first person to articulate in writing the idea of creating national parks in the eastern United States. During an era when few working class people in the U.S. traveled more than a few miles from home, Thoreau traveled fairly widely. He ranged around Massachusetts, passed through all the New England states, went to New York and New Jersey, and traveled as far west as Minnesota. He even visited a foreign country, Canada. Unlike many people, who were just trying to get through the day, or who were finagling to get ahead materially by exploiting the natural wealth of the land, Thoreau was trying to consciously understand his life and his world. This richly illustrated presentation highlights the places Thoreau visited. Thanks in part to Thoreau's writings about them, many are now designated as national parks or are proposed as new areas within the U.S. National Park System. Most others are being protected, at least in part, by public or private initiatives.

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

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

### **Celebrating Thoreau at 200: Essays and Reassessments.**

**Abstract:** This panel will include presentations by James Finley, Lawrence Buell, and Rochelle Johnson, contributors to *Thoreau at 200: Essays and Reassessments*, the recently published Cambridge University Press volume celebrating Thoreau's bicentennial. Organized by the volume's editors, Kristen Case and Kevin Van Anglen, the panel will consider central aspects of Thoreau's life, works, and legacy on the occasion of his 200th birthday.

**Bios: Kristen Case** is Associate Professor of English at the University of Maine, Farmington. She is former editor of the *Concord Saunterer: A Journal of Thoreau Studies* and director of Thoreau's *Kalendar: An Online Archive of the Phenological Manuscripts of Henry David Thoreau*. Her recent publications include *Little Arias* (2015, a book of poems) and *American Pragmatism and Poetic Practice: Crosscurrents from Emerson to Susan Howe* (2011).

**K. P. Van Anglen** has recently retired from teaching English and American literature at Boston University. His publications include 'Simplify, Simplify' and Other Quotations from Henry David Thoreau (2012), *Environment: An Interdisciplinary Anthology* (2008) and *The New England Milton* (1993). He is editor of the *Translations* volume in the series *The Writings of Henry D. Thoreau* (1986).

### **Nineteenth-Century Prose Thoreau Bicentennial Essays**

*Panel Chair:* Richard Schneider

#### **"Wild Apples" and Thoreau's Commitment to Wildness in the Last Decade of His Life, Albena Bakratcheva**

**Abstract:** The focus of this essay is on Thoreau's newly developed capability of overcoming the poignancy of existence in the last years of his life through making an art of the most refined poetic elegance as in the late essays (or through humor and extensive 'wild' narration as in *Cape Cod*). The first section deals explicitly with Thoreau's preoccupation with wildness, establishing how environmental awareness was already a contemporary context for Thoreau and how it appears across his late work. The second section focuses on literary wildness, outlining the overall argument that in his last years Thoreau was engaging all the powers of verbal expression in order to sustain life, or that he was pleading the cause of nature preservation for both its sake and for the human sake while at the same time writing itself was becoming for him something much more than a profession and an art.

**Bio:** **Albena Bakratcheva** is Professor of American Literature at New Bulgarian University, Sofia, Bulgaria. She has written various books and essays on nineteenth-century American literature, including *The Call of the Green: Thoreau and Place-Sense in American Writing* (2009) and *Visibility Beyond the Visible: The Poetic Discourse of American Transcendentalism* (Amsterdam and New York: Rodopi, 2013), and has translated Thoreau's and Emerson's major works into Bulgarian. In 2014 the Thoreau Society gave her the Walter Harding Distinguished Service Award.

#### **The Samarae of Thought: Thoreau's Gathered Timescapes, Laura Dassow Walls**

**Abstract:** Thoreau's late works are filled with samarae, the winged seeds of elms, maples, and pitch pines: "winged seeds of truth" collected by the poet and "tinged with his expectation." In this material metaphor, wings give agency to seeds; wings and seeds act together, like words and paper, to carry life outward on the wind. Thoreau notices how, deep in the closed pinecone, seed and wing clasp together tight as a watch crystal, anticipating the opening winds that will set them free. Time is thus gathered, in expectation of the future. For Thoreau, time was shattered upon the death of his brother John; the arc of regeneration taught him how to regather time, to pack history and futurity into the present moment like a seed. While he struggles to realize this insight in *A Week*, his later work fuses time seamlessly, coiled tight as a pinecone anticipating wind and sun – not as a continuation of the present, but as advent, *avenir*, a revolution, as of the seasons or an emancipation to come. Thus to anticipate is to inflect the future, help it to realize itself. Thoreau's gathered time is thus kairotic, gathered toward a future that cannot be merely awaited but must be seized and acted upon. It is in this sense he can say it was "of the last importance" to be present at the rising of the sun: the sun will be a morning star only to those who, awake, can realize the dawn.

**Bio:** **Laura Dassow Walls** is William P. and Hazel B. White Professor of English at the University of Notre Dame, where she teaches courses in American literature, Transcendentalism, and ecocritical science studies. She has published widely, including books on Thoreau, Emerson, and Alexander von Humboldt. Her most recent book is *Henry David Thoreau: A Life*, published by the University of Chicago Press in 2017 in honor of Thoreau's 200th birthday.

#### **Living Poems in Thoreau's Prose, Elizabeth Lerud**

**Abstract:** Thoreau's career started with poetry; some of his earliest publications were poems, and his first major literary project was a comprehensive anthology of English poetry that he worked on from 1841 until 1844. He abandoned the project in order to begin writing *A Week on the Concord and Merrimack Rivers*, which, like a palimpsest, bears evidence of its predecessor even as it builds from it. *A Week's* debt to Thoreau's early work on poetry has been well documented by critics on all counts except with regard to the influence of Thoreau's own embedded poetry. I argue that reading the dialogue between Thoreau's poems and prose yields a depiction of poetry's existence as something akin to a biological process, albeit one that exceeds the rules of nature and especially the inevitability of death. The book posits "life" stories of Thoreau's poems, tracing poems from inspiration and inception, to printed words, to reprinted and recalled words, forces that outlast their author. In a book about significant loss – specifically, the loss of Thoreau's brother, John, to whom the book is dedicated – a poem's immortality matters even more in concept than it does in fact. The narrative of the journey – with its beginning, middle, and end – employs plot structure to commemorate the course of a life, John's life, now ended, but the poems try to elude that temporality. Even as these poems escape the *Week* narrative's portrayal of time's inevitable losses, they function as a consoling force in the face of that loss within the narrative. Narrating the lives of poems may paradoxically fix them in the teleology of the excursion, but these lyrics nevertheless effect a more supple narration, a story that troubles notions of death and ending, life, and representation.

**Bio:** **Lizzy LeRud** received her PhD in American poetry and poetics from the University of Oregon in 2017. Her work in American literature explores the social and political effects of literary form – how writers use the shapes and structures that organize texts for particular political purposes. Her dissertation is a formalist study of American poets who, during specific moments of social and political revolution, reach beyond boundaries of poetic form to incorporate prose strategies in their works.

#### **"Let Me Suggest a Few Comparisons": Getting Thoreauvian Aphorisms Back Into Their Paragraphs, Brian Bartlett**

**Abstract:** Many readers have commented on the epigrammatical or aphoristic qualities in Thoreau's writings. My presentation will touch on the history and general nature of pithy yet meaning-rich sentences, and acknowledge studies such as James Geary's 2005 study "The Word in a Phrase: A Brief History of the Aphorism". My focus will be on the value of recalling the original contexts of extracted "one-liners." Aphorisms (such as some of Nietzsche's) written as *aphorisms*, rather than as passages within full-fledged paragraphs, differ from those that readers extract from a paragraph, whether the concentrated utterance appears as the climax or conclusion of a paragraph, its opening, or an element couched within it.

To cite one example: Thoreau's sentence "I am no more lonely than the loon in the pond that laughs so loud" is the sort of line that gets quoted on calendars, bookmarks or coffee mugs, or in gatherings of brief quotations. Read in its original context, Thoreau's line ripples with a kind of humour that derives from the vigorous playfulness of a writer rooting about for a better turn of phrase:

"Let me suggest a few comparisons, that some one may convey an idea of my situation. I am no more lonely than the loon in the pond that laughs so loud, or than Walden Pond itself....God is alone, – but the devil, he is far from being alone; he sees a great deal



of company; he is legion. I am no lonelier than a single mullein or dandelion in a pasture, or a bean leaf, or sorrel, or a horse-fly, or a bumble-bee. I am no more lonely than the Mill Brook, or a weathercock, or the northstar, or the south wind, or an April shower....”

It's very possible to find the above passage humorous, with its sketch of the devil as a busy host, with a trace of a loon's laugh in the choice of unglamorous mullein and dandelion, horse-fly and spider, along with God and the northstar. Moreover, is loon-like laughter found in the excess of the catalogue rhetoric itself? Is the true effect and pleasure of the passage found not in one image more exact than others but in the wide-ranging search?

There's no shortage of memorable, often-cited sentences in *Walden* and Thoreau's other works to consider. Well-known bits such as “To affect the quality of the day, that is the highest of the arts,” “The mass of men lead lives of quiet desperation,” “Heaven is under our feet as well as over our heads,” “I would rather sit on a pumpkin and have it all to myself, than be crowded on a velvet cushion,” and “Simplify, simplify” might be provocative and highly suggestive in themselves, but a comprehensive reading of Thoreau requires that we return them to their paragraphs of origin and see how the sentences surrounding them shade, qualify, or deepen them. My presentation will reaffirm the familiar view that Thoreau is a master of the paragraph, not only of the sentence. **Bio: Brian Bartlett**, a Canadian with ancestral roots in Maine and Massachusetts, is the author of seven full-length collections of poetry, most recently *Potato Blossom Road: Seven Montages* (2013), *The Watchmaker's Table* (2008), and *The Afterlife of Trees* (2002). His *Wanting the Day: Selected Poems*, published in 2003 by Goose Lane Editions in Canada and Peterloo Poets in England, was honoured with the Atlantic Poetry Prize. 2014 saw the publication of Bartlett's first book of prose, *Ringling Here & There: A Nature Calendar*, a “book of days” influenced by the journal-keeping of writers such as Thoreau, Clare, and Hopkins. Bartlett has also edited four books, one of prose – *Don McKay: Essays on His Works* – and three of selected poems: *Earthly Pages: The Poetry of Don Domanski* (2007), *The Essential James Reaney* (2009), and *The Essential Robert Gibbs* (2012), and he is currently editing the complete poems of Alden Nowlan. In 2017 his second book of prose writing, *Branches Over Ripples: A Waterside Journal*, will be published. He grew up in New Brunswick, lived in Montreal for fifteen years, and since 1990 has taught creative writing and literature at Saint Mary's University in Halifax, Nova Scotia. His other honours have included two Malahat Review Long Poem Prizes, a fellowship to the Hawthornden Castle International Writers' Retreat in Scotland, and first prize in the Petra Kenney poetry awards. He has been reading Thoreau since the age of fourteen.

#### **No Streams to Go A-Fishing In: Natural Time in a Digiphrenic Culture, Tom Montgomery Fate**

**Abstract:** This paper is concerned with an idea that much interested Henry David Thoreau: how we make and keep and perceive time, and how our perceptions are affected by evolving technology. “Keep the time,” Thoreau once wrote in his Journal. “Observe the hours of the universe—not of the cars.” He implies that we should live at what he called “a turtle's pace,” or in natural time, a kind of time that we belong to rather than control and commodify. Thoreau understood the difference between what the Greeks call Chronos (measurable time, i.e. the numeric minute) and Kronos (immeasurable time, i.e. the expanding moment), and how Natural time is antithetical to modern digital hi-tech “time,” which is a future-focused commodity.

For me, one concrete way to understand the relationship between time and technology in nature is to look at the process of how sea glass, or lake glass (in my case) is made. That is, how a body of water can take a shard of broken glass lying on the beach (i.e. human trash), and over 30-40 years, turn it and tumble it back into the sand, back into the beach from whence it came. The point is that sometimes an ocean or a lake can compensate for human excess—but only on natural time, not hi-tech digital time, which is disconnected from nature's cycles of decay and rebirth.

The second half of the talk is concerned with a different but related aspect of time: Thoreau's belief in and exaltation of the present tense. “Both for bodily and mental health court the present,” he writes. But how does one live in the present when new technologies insist on a multi-presence of frantic convenience and desperate immediacy. How are we to balance a Thoreauvian sense of natural time and presence, with what Douglas Rushkoff, in his recent book, *Present Shock*, calls digiphrenia: a culture of hyper-distraction where new technologies reward multi-tasking and encourage us to be many places at the same time, where we are of the moment but not in it.

Thoreau's solution might be deliberation—weighing the options, seeking balance, and thus making clear conscious choices about technology—about how and what and when we watch and read—rather than become enslaved by the tyranny of choice. For Rushkoff, this kind of balance means “we can stop the onslaught of demands on our attention; we can create safe space for uninterrupted contemplation; we can give each moment the value it deserves and no more; we can tolerate uncertainty...”

**Bio: 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. A regular contributor to *The Chicago Tribune*, his essays have appeared in *The Boston Globe*, *The Baltimore Sun*, *The Iowa Review*, *Fourth Genre*, and many other journals and anthologies; and they have often aired on NPR, PRI and Chicago Public Radio. He teaches creative writing at College of DuPage in Chicago.

#### **Thoreau's Lifelong Indian Play and His Concept of Character Formation, Brent Ranalli**

**Abstract:** This talk provides an overview of results from a multi-year research effort that was recognized with a 2012 Thoreau Society research fellowship. During his life and even more so after his death, Thoreau's friends and admirers (including at least one Native American admirer, the Creek poet Alexander Posey) considered him to embody “Indian” qualities. I suggest that this is

not an accident. It is well-known that Thoreau and his elder brother, like many of their Euro-American peers, “played Indian” as children and adolescents. A close reading of the philosopher’s life and work suggests that the mature Thoreau in fact never stopped playing Indian. Consistent with Scottish Enlightenment theories of psychology and virtue ethics current in New England and taught at Harvard, Thoreau sought to inculcate and reinforce in himself qualities he admired in real and literary role models. Foremost among these were “Native American” qualities such as moral and physical courage, affinity for nature, self-sufficiency, and taciturnity. Thoreau’s extensive reading and note-taking on Native history and culture, I argue, represents not only proto-anthropological inquiry, but also the daily practice of virtue ethics.

**Bio: Brent Ranalli** is an independent scholar with the Ronin Institute, as well as an environmental policy professional, writer, and educator. This is Brent’s sixth Thoreau Society presentation. Brent co-edits *Environment: An Interdisciplinary Anthology* for Yale University Press and serves on the editorial advisory board of the *Thoreau Society Bulletin*.

**Writer as Wrecker: Beachcombing with Thoreau, Maura D’Amore**

**Bio: Maura D’Amore** is an associate professor of English at St. Michael’s College. She is author of *Suburban Plots: Men at Home in Nineteenth-Century American Print Culture* (UMass 2014), in which Thoreau figures prominently. Her essay “Thoreau’s Unreal Estate: Playing House at Walden Pond” first appeared in *New England Quarterly*.

**Putting Thoreau in Context**, moderated by James Finley with Stan Tag, Ron Hoag, Laura Dassow Walls, Kristen Case, Richard Schneider and Michelle Neely

**Description:**

**Walden Pond People, Natasha Shabat**

**Abstract:** Who are the half-million people who visit Walden Pond annually? I video-interviewed over one hundred of them at the Pond in Concord, Massachusetts. I asked questions like “What brings you to Walden Pond?” and “What do you think about Henry David Thoreau?” Each visitor replied with a unique perspective and told a personal story. I learned that some live in Concord and are attracted by the gem in their midst. Some regularly visit The Pond from towns around Concord, braving Boston’s rush-hour traffic to commune with Earth’s Eye. In concentric circles radiating out from Walden, other visitors come from the greater Boston area, from every part of New England and the Northeast, and from all over the world. Some even come from the Annual Gathering of The Thoreau Society. Go to my blog to view these pictures and stories at [Facebook.com/WaldenPondPeople](https://www.facebook.com/WaldenPondPeople).

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



## Sunday, July 16

Walk around Ball's Hill with Peter Alden

Canoeing on the Concord River with Deborah Medenbach

**Description:** Paddle this historic river from South Bridge to Flint's Bridge, home to key moments in literary and national history. Where did Thoreau and his brother start their week-long river journey? Where did Emerson, Hawthorne and Thoreau ice skate? North Bridge marked the start of the Revolutionary War, but who wrote a poem for the Centennial and what friend led the singing of it? Join us for this early morning paddle through the centuries on the river Thoreau loved so well!

**Bio:**Deborah Medenbach is a writer and avid hiker/kayaker based in the Hudson Valley area of New York.

Inspirational Morning Saunter at Thoreau Birthplace with Corinne Smith (Thoreau Farm - 341 Virginia Rd, Concord, MA 01742)

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

Possible Sites of a House? Thoreau's Philosophical Senses, Eric Joseph Ritter

**Abstract:** Thoreau's 200th birthday coincides with a fact that would, I think, have made him smile: there are a number of serious philosophically-minded scholars and thinkers, across the globe, who have begun to treat *Walden* not just as a source for occasional discussion of philosophical concepts like nature, time, perception, value, and ethics, but also as a work of philosophy itself, that is, a work aimed at a deep analysis of more traditional philosophical questions and struggles. Within the past ten years or so, more than a dozen full-length scholarly books have been written with titles like *Thoreau's Importance for Philosophy and Thoreauvian Modernities* -- books which take seriously the unique contributions that Thoreau as a thinker can make to ongoing scholarly debates. This recent scholarship, much of which is indebted to the pioneering work of Harvard philosopher Stanley Cavell, is the subject of my ongoing doctoral dissertation, in which I place Thoreau in conversation with canonical figures in philosophy, like Heidegger and Descartes, on questions of knowledge and skepticism, nature, dwelling, home, and time. The philosophical aspects of *Walden* and Thoreau's journals are, I think, useful in helping to build a more complete picture of the person we mean to honor at the upcoming bicentennial celebration, and Thoreau's other interests do not lose significance when placed alongside his more recognizably philosophical goals.

In that spirit, this presentation will first present a summary of recent philosophical scholarship on Thoreau, as well as a brief discussion of his enormous but easily-missed influence on the American writer Marilynne Robinson, with particular attention on her recent nonfiction. Next, I will discuss one chapter of my dissertation at Vanderbilt, analyzing Thoreau's view of Nature, comparing it to Emerson's, and seeing whether it might hold up to conceptual challenges to an idea of nature posed by technologies such as genetic engineering. I argue in short that Thoreau's Nature is nearly identical with renewal. The cyclical pattern of the seasons are Thoreau's exemplar of renewal from *Walden* onwards, but human nature does not have such inevitable cycles on Thoreau's account. Thoreau believes that regeneration and regrowth of the psyche is a willed rather than a necessary act, making human nature distinct in this respect from other "natural" life, but that both participate, or can participate, in continual mourning of a creatively growing natural life. Moreover, I will argue that Thoreau sees inherent value in the renewing cycles of nonhuman nature as an exemplar for humans, giving us one more reason to place Thoreau into contemporary debates over the value of non-agricultural, non-human land use.

**Bio:** Eric Ritter is a PhD Student at Vanderbilt University, working on a dissertation placing Thoreau and Emerson in conversation with other, more widely recognized philosophers of the 19th Century. He is also a freelance journalist, long distance cyclist, classical guitarist, and lover (or worshiper?) of the outdoors.

Thoreau's Agrarianism, Daniel D. Clausen

**Abstract:** Henry David Thoreau occupies an important place in the history of American agrarianism. He is perhaps the best known critic of farmers and agriculture to also inspire back-to-the-landers. As Lawrence Buell, Laura Dassow Walls, and others have shown, his thinking is at the very root of American environmental and scientific imagination. This paper outlines his relationship to nineteenth century agrarianism, and the moment of division between political agrarianism and agriculture as a part of an industrial capitalist economic order.

Looking at *Walden* along with *The Journal* we can trace the ways in which Thoreau's writing defines a path for this dissenting agrarianism down to the present. Agrarianism is at root a political vision premised on an understanding of labor in relation to both nature and "higher things." Thoreau's criticisms of farmers, understood in this light, are claims about how farmers fail to under-

stand their own vocation. His ironic adoption of the generic features of agricultural journals and ancient georgic literature create a complex vision of work as both a source of dignity through connection to the past and the natural world, and a call to contemplation in addition to labor. We must contemplate, lest we forget what it is that we labor for. It is this intricate complexity of the relationship between labor and leisure that sets Thoreau apart from his more popular contemporary agrarians such as Horace Greeley.

Furthermore, Thoreau's dissenting agrarianism contains a clear awareness of the deracialized value of labor necessary for enduring political success. Unlike antebellum Republicanism's explicit ties to whiteness, Thoreau's agrarian vision values both slaves and Native Americans, and includes these two groups as dignified farmers with ties to the land.

In a time in which the symbolic relationships between work, land, and identity are highly contested and appear to have great power, it is important to highlight the ways in which the symbols of the American myth can and have been interpreted differently. Thoreau's agrarian vision can still be motivating today.

**Bio:** Daniel D. Clausen is a PhD candidate in English at the University of Nebraska, where he is also a Graduate Fellow of the Center for Great Plains Studies. His work examines narratives of agriculture in nineteenth century American literature.

**The Thoreau we do not yet know?**, Stuart-Sinclair Weeks

**Abstract:** " 'Says I to myself' should be the motto of my journals."  
~ Henry David Thoreau, Journal, Nov. 11, 1851

Stuart-Sinclair Weeks, founder of The Center for American Studies at Concord, and a native son, will read from his forthcoming book: *Deep Calls Upon Deep: Thoreau's Seminal Science of the Spirit* and offer glimpses of his own journey "far and wide in Concord," following in Henry David's footsteps as his forbear blazed a path of knowledge that leads the spirit in man to the spirit in the universe.

"I am not without hope that we may, even here and now, obtain some accurate information concerning that OTHER WORLD, which the instinct of mankind has so long predicted... Surely we are provided with senses as well fitted to penetrate the spaces of the real, the substantial, the eternal, as these outward are to penetrate the material universe." ~ Thoreau, *A Week on The Concord & Merrimack Rivers*

**Bio:** President John Adams wrote of how the great-grandfathers study war, so the grandfathers can study politics, so the fathers can study business, so the sons (and daughters) can...? Stuart-Sinclair's great-grandfather served as Secretary of War in the Cabinets of Harding and Coolidge; his grandfather was a U.S. Senator and leader of the Republican Party; his father was a business leader and director of the National Association of Manufacturers.

Stuart-Sinclair has devoted his labors to the cultural sector as a writer, educator, radio host, and director of The Center for American Studies < [www.concordium.us](http://www.concordium.us) >. In that capacity, he has hosted programs for a wide range of audiences, including over 500 international leaders from 68 nations, introducing them to American culture through the window of Concord. Stuart-Sinclair is the author of the column, Uncommon Sense; the "testament" A Prayer for Our Land; and the book, *The Lord of Cat Bow*. In 2002, Stuart initiated the publication of Ralph Waldo Emerson's complete masterwork, *The Natural History of the Intellect*, and is drawing to conclusion a triple-trilogy plus that comprises "chapters," which would contribute to the unfolding story of our age.

**Civil Disobedience, Spiritual Activism and Higher Law**, Connie Baxter Marlow and Andrew Cameron Bailey

**Abstract:** How do we "live with the license of a higher order of beings" and "be the change we wish to see in the world?" Ghandi, Tolstoy and Martin Luther King, Jr. applied Thoreau's principles of civil disobedience - non-violent, non-cooperation - to their lives and social activism, and changed the world. The prayerful spiritual activism\* of the Native Americans at Standing Rock took these principles to yet another level and inspired a world-wide movement.

In the conclusion to *Walden* Thoreau states: "I learned this at least by my experiment: If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings."

This multi-media presentation will show how Thoreau's life, work and legacy give us tools and courage to align with higher law, advance confidently, with trust, in the choices we make in our lives today, thereby changing our world and contributing to the change we wish to see in the world, as spiritual activists. Video clips of Bradley P. Dean, PhD, Thoreau scholar speaking on Thoreau and higher law in the film series "The American Evolution: Voices of America" will be included.

\* "Spiritual Activism is the convergence of spirituality, and activism. It is activism that comes from the heart, not just the head, activism that is compassionate, positive, kind, fierce and transformative. Being a spiritual activist means taking our part in creating change, with a spirit of positivity, compassion, love and a balance of interdependence and self-determination."



## Thoreau as Shaman: Mediator Between the Human and Non-Human Worlds, Jonathan Butler

**Abstract:** This presentation explores the interpretive possibilities of seeing Thoreau as shaman, as a mediator between the human and non-human worlds. The liminal space of Walden Pond, only two miles from Concord, and yet sufficiently distant to surround Thoreau with a wealth of non-human life forms which functioned for him as teachers, friends, co-conspirators in the shared game of being here, provided Thoreau with the means of negotiating a sense of self in large part informed by sustained conscious interaction with the material and spiritual non-human elements present in his immediate environment. His writing, in consequence, became, in large part, a reflection on those interactions and a commensurate form of desired communication to a body of fellow human readers in an attempt to remedy or heal a profound imbalance he saw in his time: the intense focus on human economic activity and the rewards of material production at the expense of an intimate awareness of (and connection to) the gift of a given world, a material and spiritual world available to the properly attuned poetic/mystic/transcendental imagination.

**Bio:** Jonathan Butler completed a doctoral dissertation on historiographic metafiction at the University of Toronto in 2000. His research interests have moved on to metarhetoric and ecocriticism. A grant from the Ministry of Science and Technology in Taiwan led to interviews with prominent eco-poets John Burnside, Don McKay, and Tim Lilburn at key landmarks informing their poetry in 2015. Recent publications include “Narrative, Orality, and Native-American Historical Consciousness: The Critique of Logocentrism in Louise Erdrich’s *Tracks*” in *Tamkang Review* (2015), while a forthcoming article, “Malcolm Lowry’s *Under the Volcano* and the Drunken Discourse of Literary Solipsism” will appear in *University of Toronto Quarterly* in 2017. He teaches American Literature, Theory and Criticism, and has recently taught senior seminars on Henry David Thoreau and Edward Abbey, in the Department of Literature at the United Arab Emirates University, in Abu Dhabi, U.A.E.

## Cosmic Henry, John A. Bullard

**Abstract:** In the book entitled *Cosmic Consciousness*, published in 1900, author Dr. Richard M. Bucke presents cases for a variety of individuals who he believed to have attained what he calls “cosmic consciousness”. This consciousness he describes as no less than a higher evolution of human consciousness which only a small number of people had developed in history. This higher plane is expressed in certain people’s lives by certain criteria which Bucke quantifies and then applies to known individuals. He does not claim an exhaustive search, but uses written evidence from the individuals themselves, or material written about them, such as Jesus.

In regards to Henry David Thoreau, Bucke places him in a secondary category which he describes as having traits of cosmic consciousness, or having come close to it, but for one reason or another the written record does not sufficiently justify a full example. In other words, not enough of the qualifying criteria are evident.

I contend that Thoreau may have had a more complete treatment by Bucke had more of his writings been available, and had Bucke witnessed the ways in which the consciousness of Thoreau has expanded into the world. While few of the examples can match the likes of Jesus, Mohammed, or Buddha in the obvious scope of influence, time is a factor in their broad appeal. Who knows how others, like Gandhi, or Martin Luther King, Jr. might stack up were Bucke writing today.

And those two were of course influenced by Thoreau, whose scope and depth of interest were vast. From pencil technology to the very nature of being, he explored and described his experiences as few have.

For me, Thoreau’s singular and individualized experience in the world, and his ability to interpret his sensitivity in ways that both celebrate his time and place, and transcend it to include all times and all places, has helped me to see myself as a human being, as a creature on the planet, in my own woods, now, and in the universe for all time.

I propose to expand the idea of Dr. Bucke in regard to Henry David Thoreau. I will apply Bucke’s criteria for someone to be considered an example of cosmic consciousness more thoroughly to the case of Thoreau. In so doing I may or may not create a case that would satisfy Dr. Bucke’s ideas, but I will surely describe and celebrate the myriad aspects of Henry Thoreau’s remarkable life, and its past and continuing positive influence on our world.

**Bio:** I live in Chelsea, Michigan. I have been a Mental Health Worker in an inpatient psychiatric hospital for 20 years. I have a BA in Sociology / Anthropology from Western Michigan University in Kalamazoo, Michigan. I write poetry, am a calligrapher, and play piano. I first read *Walden* in high school in about 1967 and thought it was ridiculous and boring. Ten years later I went to Europe on a Polish Freighter. For some reason I took a copy of *Walden* with me, “The Variorum Edition”. Since then Thoreau has been a hero for me in many ways, as a writer, philosopher, naturalist, and human being.

## Walden as a Landscape of Genius, Scott Hess

**Abstract:** Literary landscapes or author countries, defined through association with individual authors and their works, emerged during the nineteenth century as a major cultural phenomenon, first in Great Britain and then in the United States. Concord, Massachusetts, for instance, identified with its transcendentalist authors, developed into America’s premier literary landscape and a focal point of literary pilgrimage. My paper will explore the association of Walden Pond with Thoreau as a particular kind of literary landscape—what I call the “landscape of genius”—that linked the “genius” of the author to nature through a specific local place. As readers and literary tourists sought to commune with nature through the author’s genius in such places, the landscape of genius shaped modern constructions of authorship and the self and became central to modern nature writing and environmental culture.

William Wordsworth's association with the English Lake District emerged during the first half of the nineteenth century as the first and paradigmatic "landscape of genius" in the English-speaking world. I will argue in this respect that Thoreau deliberately modeled his relation to Walden Pond after Wordsworth's relation to the Lake District. The idea of "genius" was a major touchstone in Thoreau's early writing; and his move to Walden, to associate his own personal genius with the pond and surrounding area as he sought to jumpstart his authorial career, directly emulated Wordsworth's identification with the English Lake District, with which Thoreau was deeply familiar (through the publications of American literary tourists as well as the accounts of personal friends, such as Emerson, who had visited Wordsworth there). In *Walden*, Thoreau thus refers to the Concord ponds as "my lake country," directly emulating and rivaling Wordsworth. Thoreau in this way conceptualized Walden as a "landscape of genius" from the beginning, with significant influence on his shaping of his Walden experience.

Subsequent readers then latched onto this model of *Walden* as Thoreau's landscape of genius, which became central to the growth of his authorial reputation. My paper will touch on various moments in the history of Thoreau reception, from the publication of *Walden* to the current day, that demonstrate this development of Walden Pond as Thoreau's landscape of genius. N.C Wyeth's 1942 painting, *Walden Pond Revisited*, which places Thoreau among his literary icons at the center of a Walden Pond landscape, provides a representative example. Contemporary campaigns to preserve Walden or Walden Woods in association with Thoreau—including Walden Forever Wild, the Thoreau Country Conservation Alliance, and the Walden Woods Project—similarly draw in various ways on the idea of Walden as Thoreau's landscape of genius. This association, I will conclude, has been central to the recent growth of Thoreau's environmental reputation. Yet in focusing attention on individual spiritual and imaginative connection with nature in relation to special localized landscapes, rather than on more dispersed social and economic systems, this evocation of Walden as Thoreau's landscape of genius reinforces notions of the autonomous individual self and has had mixed and sometimes problematic effects on contemporary environmentalism.

**Bio:** Scott Hess is Professor of English and Environmental Studies at Earlham College in Richmond, Indiana, where he teaches Thoreau in courses on "American Literature and Ecology" and "Thoreau, Nature, Place," among others. His most recent book is *William Wordsworth and the Ecology of Authorship: The Roots of Environmentalism in Nineteenth-Century Culture* (Univ. of Virginia, 2012). His current book project, *Landscapes of Genius and the High Art of Nature*, will explore the association of authorial "genius" with nature and its formative influence on the development of environmentalism in Great Britain and the United States. The essay "Wordsworthshire and Thoreau Country: Transatlantic Landscapes of Genius," an early fruit of this project, recently appeared in the book *Transatlantic Literature and Author Love in the Nineteenth Century* (Palgrave, 2016; ed. Paul Westover and Ann Rowland).

#### "A Smack of Wildness": Affective Enchantment in Thoreau's First Taste of the Maine Woods, Jake McGinnis

**Abstract:** In an 1846 passage in *Journal*, Thoreau describes a new, enchanting "smack of wildness" in the North Woods—his party has just crossed North Twin Lake by moonlight, singing gaily as they row beyond the northernmost Euro-American settlements in Maine, bound for Ktaadn. After midnight, he walks to the edge of the lake, awestruck. This, the reader senses, is the wild nature that he has been looking for, but also that he is not entirely prepared for.

This project establishes this brief passage as the climax of Thoreau's mythic Maine—not only does the enchantment in these few pages serve as a striking precursor to his terror later in the same essay, but, even more significantly, it sets up a series of expectations that he will unravel and puzzle over until his death in 1862. In this early encounter with the Maine wilderness, I contend, astute readers can see a Thoreauvian reaction to the material world that sets up much of his later literary-scientific career. Ultimately, this project explores affect as a means of reconsidering the infamous scene on the summit, while also contextualizing that scene within Thoreau's other literary and philosophical projects.

My work here is positioned in relation to a number of ecocritics who have engaged "Ktaadn" to explore Thoreau's relationship with material nature and to reconsider the scene on the summit, which Ian Marshall describes in *Story Lines* as "one of the most misunderstood of Thoreau's writing" (22). Uniquely, though, this project draws on Jane Bennett's work regarding enchantment and on concepts of affective transmission to advance a new theory of wonder that significantly complicates our understandings of the Maine essays within Thoreau's corpus, while also advancing a new use of affect within the broader environmental humanities.

**Bio:** Jake McGinnis lectures in English at the University of Idaho, where he also works as the current managing editor of ISLE: Interdisciplinary Studies in Literature and Environment. His scholarly work is centered on early and nineteenth-century American literature and ecocriticism, while his various creative projects engage theories of memory, identity, and sense of place in academia and in remote, wild settings. Originally from a logging town in the Wisconsin North Woods, he now lives in a cabin on the edge of Idaho's Clearwater Mountains with his partner Celeste and their two dogs Chelsea and Melville.

#### The Tide of Fashionable Travel: Thoreau and Early Travelers to Katahdin, Stan Tag

**Abstract:** Early on in his essay "Ktaadn," Thoreau states that "it will be a long time before the tide of fashionable travel sets that way." He is also "particular to give the names of the settlers and the distances, since every log hut in these woods is a public house, and such information is of no little consequence to those who may have occasion to travel this way." This paper explores the various ways in which Thoreau imagines his own journeys to Maine within the context of both experiences and narratives of other Maine woods travelers. He has a partial awareness of the journeys to Katahdin that precede his, and a sense of responsibility for how his

words may be a literal guide to others who read his account before (or during) their own excursions. In addition, my presentation will discuss a number of ways in which other early travelers link their Maine woods experiences, stories, and accounts to Thoreau's, directly or indirectly. Some of this research has already been done, written about, and even published, and I have no intention of repeating any of this. Rather, my presentation will focus on connections between Thoreau and other early Maine woods travelers that are far less known, some perhaps not at all. In the past two years I have uncovered several Katahdin narratives from the 1850s that have never been mentioned in the Katahdin scholarship, and my working list of those who have climbed Katahdin in the 19th-century has grown to over 500 individuals. I am currently writing a book on the early women's ascents of Katahdin. It is my aim to make those who eventually become part of the early tide of fashionable travel to Katahdin better known than they are, and, for those of us who are particularly fascinated by Thoreau, to understand better the ways in which his experiences and narratives intersect, influence, and inhabit this rich context of early travelers, narratives, and journeys to the Maine woods. Here are a few sample quotations from early travelers speaking about the ways in which Thoreau's writings on the Maine woods influenced their experiences. George Lincoln Goodale, a member of the 1861 Maine Scientific Survey and later a professor at Harvard, wrote an account of his journeys in the *Portland Daily Press* in 1862 in which, while attempting to describe Chesuncook Lake, he says, "Far be it from me to imagine that this pen can tell what Thoreau left untold!" Frederic S. Davenport, a musician from Bangor who climbed Katahdin multiple times between 1864 and 1877, wrote that Thoreau's *The Maine Woods* "is the encyclopedia of the West Branch, the East Branch, and Mt. Ktaadn." Atwood Crosby, a doctor from Waterville who went to Katahdin in 1871, wrote: "Some wandered back into the woods, some along the sandy beach, others wrote up their notes, or lay in the tents and read Thoreau's *Maine Woods*, (our guide book), or other like reading, which we had among our stores."

**Bio:** At Fairhaven College of Interdisciplinary Studies, which is part of Western Washington University, I teach courses in creative writing, literature, words, punctuation, growing up, maps, animals, trees, weather, natural history, walking, and space, place, and imagination. I also teach specialized courses on Thoreau, Emily Dickinson, Walt Whitman, and Pablo Neruda. In 2014, I was honored to be a member of the 150th Thoreau-Wabanaki Canoe journey retracing Thoreau's 1857 trip through the Maine woods with Joe Polis and Edward Hoar. Though only eight of us completed the entire 16-day, 325-mile journey, over 40 people participated, including other Thoreau and Maine woods scholars Ron Hoag, James Finley, James Francis, Chris Sockalexis, and John Kucich. I am now completing a personal/scholarly essay called "Undercurrents" about that experience, and it will be a part of a proposed book called *Rediscovering the Maine Woods*, edited by John Kucich. My dissertation at the University of Iowa was titled "Growing Outward into the World: Henry David Thoreau and the *Maine Woods* Narrative Tradition, 1804-1886" (1994). Since then I have published articles on Thoreau and John S. Springer, Edwin Way Teale, Edward Everett Hale and William Francis Channing's 1845 ascent of Katahdin, teaching wilderness literature, and most recently the chapter on Thoreau's connection to Maine in the forthcoming *Henry David Thoreau in Context* (Cambridge University Press), edited by James Finley. In 2003, a book I co-edited with Paul Piper, *Father Nature: Fathers as Guides to the Natural World*, was published by University of Iowa Press. There are personal essays in the book by nineteen different writers, including Bernd Heinrich, John Elder, Gretchen Legler, Scott Russell Sanders, Lorraine Anderson, Brian Doyle, and Ted Kooser. My essay in *Father Nature*, "Hellgrammite Dance," explores the intersections of being a father, learning from my own father, the fecundity of rivers and love, and the unfolding mysteries of what it means to have been found under a rock. I am currently writing a book on the history of the early women's ascents of Katahdin, some of which I will be presenting at the Appalachian Trail Conservancy Conference in Waterville, Maine, in August 2017.

### A Runner's Thoughts on "Walking", Roger W. Hutt

**Abstract:** I read *Walden* for the first time in 1962 for an English assignment when I was a senior in high school. Though decades have passed, I still recall commenting on the final sentence, "The sun is but a morning-star."<sup>1</sup> How fortunate I was to have selected this essay that made such an impression. One essay led to another. My serendipitous encounters with Thoreau's writings were underway and would be repeated through the years. I was in my mid-twenties when I discovered "Walking". It was there all along of course, but I had yet to be drawn to it. At first I believed it to be a continuation of *Walden*. Thoreau, I thought, was reliving his wilderness experience. Regardless of which direction he set out from his home on that day, he was returning in mind and spirit to his two-year home near the pond. Borrowing from the jargon of the twenty-first century, it was as if each of his walks was a "Walden-on-demand" – an opportunity to revisit or relive the previous experience and it only required stepping out the door for the morning and sauntering. This was not the case, though, as I learned when I became more familiar with the essay. "Walking" is, indeed, a fresh look at nature. As a narrative it is as much about engaging with nature and with life as with the physical act of movement. As I read it I can sense its impact on me. Walking has inspired me to look at everyday life. It is not merely a means of getting from one place to another, ". . . but is itself the enterprise and adventure of the day."<sup>2</sup> Walk for the sake of walking. It is an end in itself. Now in my early seventies, a rather large part of my life is devoted to running, especially training for and running marathons. Even though running has been a lifelong pastime unrelated to my career, I was still surprised that my avocation became my vocation. It is running that has brought me back to Walking this time. I believe that retirement from a career requires re-focusing. This is especially true for a lengthy one such as mine of forty-plus years. I am pleased to have found clarity in how I view retirement and how I live my life. More importantly, my wife and I together have put Walking into practice in our lives in a mutually-supportive way. And I have been introduced to sauntering once again. When I run I often think of how Thoreau described sauntering as ". . . a sort of crusade, preached by some Peter the Hermit in us, to go forth and reconquer this Holy Land from the hands of the Infidels."<sup>3</sup> Running is not sauntering. Through running, however, I believe I have come to a sharper understanding of

Thoreau's message in "Walking". At the same time, "Walking" has guided me to a better understanding of running and the role it plays in my life.

**Bio: Roger W. Hutt, PhD**, Professor Emeritus, retired from the faculty of the W. P. Carey School of Business at Arizona State University in 2016. Upon joining the faculty in 1975, he pursued teaching and research interests in organizational management and leadership. Later he added entrepreneurship and strategic management to his focus areas as those topics developed into significant fields of study. While researching issues related to stakeholder engagement, he developed an interest in corporate communication as a strategic management function and continues working in that area. In addition to his more than eighteen years on the board of directors and loan committee of Southwestern Business Financing Corporation, he has consulted with and advised business owners and managers. He is the author of the text-workbook *Entrepreneurship: Starting Your Own Business* and co-author of *Marketing: An Introduction* both published by South-Western Publishing Company. His articles have appeared in publications such as the *Journal of Business Strategy*, *Corporate Communication: An International Journal*, *Journal of Small Business Management*, *Journal of Cooperative Education*, *Journal of Private Enterprise*, *International Food and Agribusiness Management Review*, *Wiley Encyclopedia of Electrical and Electronics Engineering*, *Frontiers of Entrepreneurship*, and *Business Age* as well as in research bulletins and monographs. Roger earned the B. S. in Business Administration and M.B.A. degrees from The Ohio State University, and his Ph.D. from Michigan State University. He and his wife, Sharon, reside in Tempe, Arizona and are avid long-distance runners.

**"Eastward I go only by force; but (Kanye West)ward I go free: Henry Thoreau and his Rhetoric of Transcendentalism in Hip-Hop"**,  
Brandon Hernsberger

**Abstract:** In "It Ain't Hard to Tell: A Story of Lyrical Transcendence" (appearing in "Born to use Mics", ed. Michael Eric Dyson), Imani Perry writes that, "the nineteenth-century transcendentalists rejected religious orthodoxy and celebrated the soul. They also sought liberation, spiritual and otherwise, as antislavery thinkers. Nas, like early literary transcendentalists, uses spiritual tradition without adhering to religious orthodoxy...He makes no case that he is better, although he does see that he is fundamentally good...He's deific as he controls the forces of nature, and he's holy as the preacher" (200-203). Nas is an artist who has had profound influence on our understanding of contemporary hip-hop rhetoric and on our consumption of hip-hop as the emblematic rhetoric of social and political change in and for American youth. Nas has given way (in many respects) to Kanye West and Kendrick Lamar as they are representative of the aspirational nature of hip-hop's purposeful and pointed rhetoric, leading readers of hip-hop texts to an understanding that there is indeed leadership here, that there is hope in the subcultural as it becomes the cultural--the only real rhetoric of change in a country that in many ways fetishizes indifference. This paper will explore the various, and important, ways that Henry Thoreau continues to guide the way that hip-hop artists ground their rhetoric in Thoreauvian Transcendentalism, espousing a philosophy of individual deification and the rigorous moral codes that come from the (sometimes forced) position of living a life as a community of one. There is a new group of thinkers that, in many ways, mirrors quite specifically the Transcendentalists in their attempt to fill a void that many never knew existed in the first place. These thinkers, hip-hop, are the new American rhetoricians; the social and political activists, the only ones who can. Thoreau famously said that he was perhaps "more favored by the gods than they," a bit reluctantly saying what Kanye West and all the followers/advocates of hip-hop take as a mantra (in what would have undoubtedly made Thoreau proud): "I am a god." This paper will explain the highly (and unfairly) misunderstood world of hip-hop activism and hip-hop rhetoric, a world that aligns itself with the world that Thoreau knew and that Thoreau contended with daily. Hip-hop and Transcendentalism are in many ways the same; and this paper will visit those worlds and bring to light how Kanye West and others are living a life that Thoreau might have imagined.

**Bio: Brandon Hernsberger** got his PhD in Rhetoric/Composition/Pedagogy from the University of Houston in 2014, and is presently working on a book that explores the gendered rhetoric of teenage girls on television as being but one part of the marketing arm of a single company, Alloy Entertainment, in its desire to construct a literal kind of brandedness embedded within fandom, turning the (real) consumers of television into a (fictional) paratext where reality and fiction become different versions of the same thing. While an undergraduate, Dr. Hernsberger worked with Jeff Cramer at the Thoreau Institute, preparing what would become Dr. Hernsberger's Master's Thesis on Henry David Thoreau and the rhetoric of ice.

**Walden: Four Views and The Anatomy of a Desk: Writing with Thoreau and Emerson with David Wood**

**Abstract:** The Concord Museum's Henry David Thoreau Collection, the world's largest collection of objects related to Concord's native son, numbers over 250 artifacts—furniture, ceramics, glass, metalwork, books, photographs, manuscripts, and textiles. Thoreau himself was distinctly aware of the ability objects have to communicate. Curator David Wood will discuss the material culture of Thoreau's life – from pencils to snowshoes to the desk on which Thoreau wrote *Walden* – and how the objects he owned and used give us glimpses into his life.

**Bio: David Wood** has been the Curator of the Concord Museum since 1985. He is co-curator of the 2017 exhibit *This Ever New Self: Thoreau and his Journal*, a joint exhibition of the Concord Museum and the Morgan Library and Museum in New York City, and is a specialist in eighteenth- and nineteenth-century American history and material culture, with a particular focus on the inhabitants of Concord. He is the author of numerous scholarly books and articles, including *An Observant Eye: The Thoreau Collection at the Concord Museum*, and the forthcoming article "Getting a Living," an essay about Thoreau's journal.



**Parlor Politics: A Conversation on Concord Women of Conscience** with Sandra Petrulionis, Laura Dassow Walls, and Megan Marshall.

**Bio:** Sandra Harbert Petrulionis is Distinguished Professor of English and American Studies at Penn State University, Altoona. She is the author of *To Set This World Right: The Antislavery Movement in Thoreau's Concord*, the editor of *Thoreau In His Own Time*, and the co-editor (with Laura Dassow Walls) of *More Day to Dawn: Thoreau's Walden in the 21st Century*, and (with Laura Dassow Walls and Joel Myerson) of *The Oxford Handbook of Transcendentalism*. She is also the editor of *Journal 8: 1854* in the Princeton University Press edition of *Thoreau's Journal*. Her current work includes two long-term projects—with Noelle Baker, she is producing *The Almanacks of Mary Moody Emerson: A Scholarly Digital Edition*, sixteen folders of which have been published in *Women Writers Online*. She is also underway on a cultural biography of 19th-century reformer and author-editor Thomas Wentworth Higginson.

*Surveyer of the Soul, Huey*

**Abstract:** Henry David Thoreau was proud to have been born in Concord, Massachusetts--"and in the nick of time, too." This documentary film tells the story in his own time of this iconic American writer who famously built a cabin on Walden Pond, and dramatizes the impact in our time of his writings on the environment, civil rights, and individualist thought.

**Bio:**For 35 years Huey has been making films on artists, education, the environment, and Maine. His films have been shown at film festivals throughout the US, on PBS, and on television in Europe. His latest film, *Henry David Thoreau, Surveyor of the Soul* will premiere at the Maine International Film Festival in July, 2017. His film, *In Good Time, The Piano Jazz of Marian McPartland*, 2011, won best feature documentary at the Garden State Film Festival and was shown at the Sedona Film Festival, Rehoboth Beach Independent Film Festival, On Screen In Person Tour of the Mid-Atlantic states and others. His film *Wilderness and Spirit, A Mountain Called Katahdin* was selected for screening at the Environmental Film Festival, National Museum of American History, Washington, DC. He is a recipient of a fellowship in film from the Maine Arts Commission and is a member of the Maine Touring Artists program and the New Hampshire Arts in Education Program. He is a founder and director of the Maine Student Film and Video Festival now entering its 39th year. He has been an artist-in-residence in over 150 schools in New England and currently is an adjunct instructor in Communications and New Media, Southern Maine Community College.



The Thoreau Society Annual Gathering & Bicentennial

# MEMORIALS



John Caffrey Obituary by Michael Duffy

My friend John Caffrey, who has died aged 78, was a remarkable and modest man. He was a self-taught artist, naturalist, scholar and proud Morpethian.

Born and brought up in the Northumberland town, he left school at 15, and for six years worked as a miner at Pegswood colliery. National service, though, changed his life. Trained as a combat medic in the Parachute Regiment, he travelled the world and learned new skills. When his service ended he joined the Post Office Telephone Service (later to become BT) as a linesman. He stayed with BT until, as Newcastle area manager, he retired.

As a young man, John met the artist George Jude McLean, director of the Bondgate Gallery in Alnwick, who recognised his talent and encouraged him to paint. Since then his paintings from nature, particularly of native birds, have been widely exhibited and reproduced. For many years he wrote a natural history column for the Morpeth Herald entitled *The Wansbeck and Beyond*, drawing on memories and observation. At any season, a walk with him along the wooded Wansbeck valley was an education in itself.

Among his heroes were the Northumberland naturalist and wood engraver Thomas Bewick, and the American essayist Henry David Thoreau, author of the natural history classic *Walden, or Life in the Woods*. John visited Walden Pond during a sketching holiday in New England, and became involved with the Thoreau Society, in Concord, Massachusetts, which published his articles and art work in their quarterly bulletin; his painting of the American woodthrush is held by the Thoreau birthplace museum.

Over the years John built up an extensive library of Thoreau's writings and Thoreau scholarship, and at the time of his death was compiling an exhibition, to be held in May at Newcastle's Lit & Phil Society, to commemorate the bicentenary of Thoreau's birth. John was a devoted family man. In 1961, on a short leave from the army, he married Margaret Wilson in Morpeth. They created a home together, where they welcomed many friends, who would climb the nearly vertical stairs to the tiny attic studio where John read, wrote and painted, looking down to the woods and fields he loved.

Margaret survives him, along with their children, Melanie, Theresa and Patrick, and five grandchildren. This program features his painting.



## Mark Schorr Obituary

Mark Schorr, 72, a resident of Watertown, Ma. died on Monday, January 2, 2017 in Boston, of metastatic cancer. The son of Hyman and Iris Schorr, he was born and raised in Chicago where his father was a general practitioner. A graduate of Grinnell College in Iowa, Woodrow Wilson Scholar, and member of Phi Beta Kappa, he received a Ph.D. in American Literature from Harvard University. An innovator by nature, Mark had enormous curiosity, knowledge, and generosity of spirit. His open-heartedness gave everyone he met a sense of a kinship. Mark taught English as a teacher at Milton Academy in the 1970s, and was a technical writer and software engineer in the 1980s and 90s, while starting to become more involved in the civic life of Lawrence, Massachusetts. He taught courses in American Literature at Cambridge College, and, served terms as a board member and chairman, and then, from 2002-2014, as executive director of the Robert Frost Foundation, which pays tribute to Frost's formative years in Lawrence by organizing events such as poetry recitation for children in Lawrence schools, community poetry readings in Café Azteca, and an annual Robert Frost Festival. Mark's legacy as a poet and promoter of poetry includes his collection of sonnets, *Heart's Ladder*; his memoir with companion poems, *Song of my Selfies*; and the idea for *One on a Side*, the publication of a talk by Seamus Heaney delivered in tribute to Robert Frost. He leaves his wife, Natalie Gillingham Schorr, his son, Max Schorr, daughter, Sarah Schorr, son-in-law Cameron Warner, grandchildren, Sophie, Quillan, and Iris, brother, David Schorr, cousin, Nancy Schwartz, nieces, nephews, and many close friends. Donations may be made to the Robert Frost Foundation, c/o Karen Kline, treasurer, 55 Cricket Lane, North Andover, MA 01845



## Tom Beal Obituary

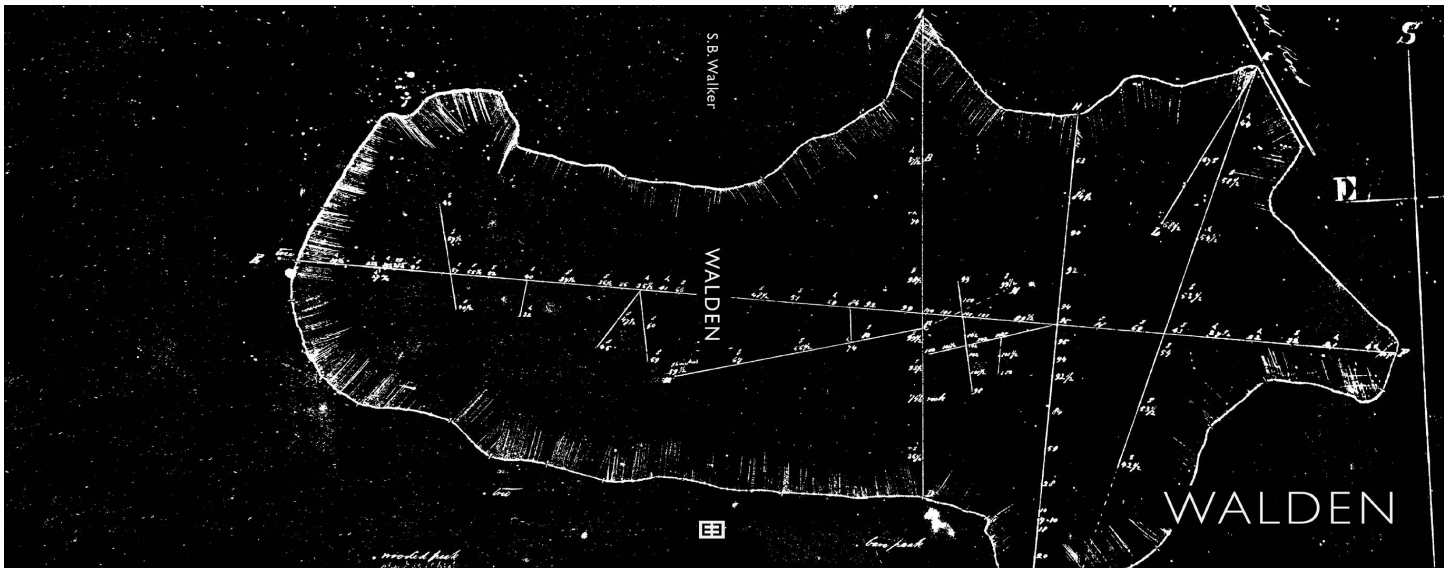
Thomas P. Beal, Jr. chose a different path. Born in 1928 to Thomas P. and May (Morgan) Beal of Chestnut Hill, MA, he eschewed a career in banking to pursue his passion as a teacher. Three generations of Beals led the Second National Bank of Boston until it became the State Street Bank. His namesake and forbearer, Thomas Prince, laid the foundation for the Boston Public Library as one of the nation's first book collectors. As the young son of a prominent banker, following the Lindbergh kidnapping, Tom too was threatened by copy-cat kidnapers, requiring a body guard. However, Tom never showed an interest in banking nor leaned on his family lineage. Tom's eighty-eight years is best seen in those organizations and lives he influenced to look beyond the pace of our modern world and find balance, solace and communion in nature. Summers at Camp Chewonki sparked his love of the outdoors. He became a great student of Henry David Thoreau and always marched to the beat of his own drum. Breaking the crimson line of his father, grandfather and great grandfather, he studied at Brooks School, Hebron Academy and graduated from Williams College in 1951. During the summers of 1948 and 1949, he lived and travelled through England and Norway on the Experiment In International Living, seeing the effects of war and efforts to rebuild communities. When duty called, Tom served in the Korean War in a US Army MASH unit – another war experience which greatly impacted him yet he rarely discussed.



Starting in 1960, Tom summered on Squam Lake, NH where he combined his love of teaching with his love of the outdoors, mountains and children. In 1962, he revived a youth day-camp, the Junior Squam Lakes Association, which continues to this day to reveal the wonders of the local environment to its campers. Over the years, Tom received several awards from the Squam Lakes Association, in recognition of his service to the organization and the community. Tom remained an active hiker, particularly of his favorite climbs on Whiteface, Red Hill or High Haith, all providing unique views of the lake. He reveled at the opportunity to pull out the AMC White Mountain Guide to talk and plan yet another hike, especially with Over The Hill, a local hiking group. For many, Tom and Barbara Beal exemplified community, opening their home to friends and strangers of all ages, whether for a brief meal or extended stay of many months. He embodied Ralph Waldo Emerson's saying, "It is not the length of life but the depth of life."

The Thoreau Society Annual Gathering & Bicentennial

# SPECIAL THANKS TO:



Peter Alden

BBC

Andrew Celentano

Concord Free Public Library

Concord Museum

Dana S. Brigham Family

Emerson Society

First Parish Church

Louisa May Alcott's Orchard House

Masonic Temple

Megan Marshall

Sy Montgomery

Dale Peterson

Terry Tempest Williams

Thoreau Farm

Trust Transcendentalism Council

Walden Pond State Reservation

WBUR

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Kristi Martin, Jayne Gordon, Mark Gallagher,

Deb Medenbach, Barry Andrews, Jeff Hinich

Magdalena Bermudez, Natasha Nataniela Shabat

Michael Schleifer, Richard Smith

& a very special thanks to **Dianne Weiss** for her

incredible vision as Chair of the Bicentennial

Committee.

## Bicentennial Ambassadors

Jan Pouwels, John Myers, Kevin Radaker, Bob

Young, Donna Przybojewski, Doug Capra,

Howard D. Paap, Rochelle Johnson, John Caffrey,

Mark Gallagher, Audrey Raden, Richard Smith,

Dennis Noson, Christopher Shultis, Deborah

Medenbach, Jeff Wallner

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## Our Volunteers

Grazia De La Cruz, Michael Shrimper, Katrina Byrd,

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Daum, Bilian Li, Ryan Thomas, Kimberly Buchheit

## Program Images

John Caffrey- Cover Image

Lisa McCarty- Photographs from her project

*Transcendental Concord* on pages 5, 6, 9, 11, 49 & 54

S.B. Walker- Photographs from his book *Walden* on pages 13, 61, 64 & 65



The Thoreau Society Annual Gathering & Bicentennial  
**PROGRAM NOTES**

1. Walden Pond State Reservation parking day passes cost \$15 per out of state car, \$8 for in state car. Parking space is limited, so please carpool when going out to the Pond.
2. Please do not park in the parking lot behind the Masonic Temple without a parking pass from the Registration Table. We have a limited number of spaces. This lot belongs to the church next door. Use the municipal parking lot instead on Keyes Road.
3. Please use the Message Board on the wall across from the Registration desk in the Masonic Temple lobby for carpooling and other AG-related messages (rides from hotels, to/from the Pond and the Birth House, etc.).
4. For your comfort and safety, you should plan on bringing a hat, sun screen, water, and good walking shoes for all outdoor activities.
5. Please be sure to complete your conference evaluation form before you leave, and leave it on the registration table.
6. You must present your ticket at events that require a ticket.

### **Registration**

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

All requests for refunds must be received prior to the close of business on July 1, 2017.

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, 2017.

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

### **Transportation**

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

Parking is in the municple lot on Keyes Road, as indicated on the map on the third page of the program. If you have accessibility needs please see registration for parking pass.





## ABOUT HENRY DAVID THOREAU

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

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

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

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

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

## ABOUT THE THOREAU SOCIETY

Established in 1941, The Thoreau Society is the oldest and largest organization devoted to an American author. The Society has long contributed to the dissemination of knowledge about Thoreau by collecting books, manuscripts, and artifacts relating to Thoreau and his contemporaries, by encouraging the use of its collections, and by publishing articles in two Society periodicals. Through an annual gathering in Concord, and through sessions devoted to Thoreau at the Modern Language

Association’s annual convention and the American Literature Association’s annual conference, The Thoreau Society provides opportunities for all those interested in Thoreau—dedicated readers and followers, as well as the leading scholars in the field—to gather and share their knowledge of Thoreau and his times.

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

## PUBLICATIONS

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

“*The Concord Saunterer* is a valuable aid to studies of Thoreau.”

— Harold Bloom, Yale University

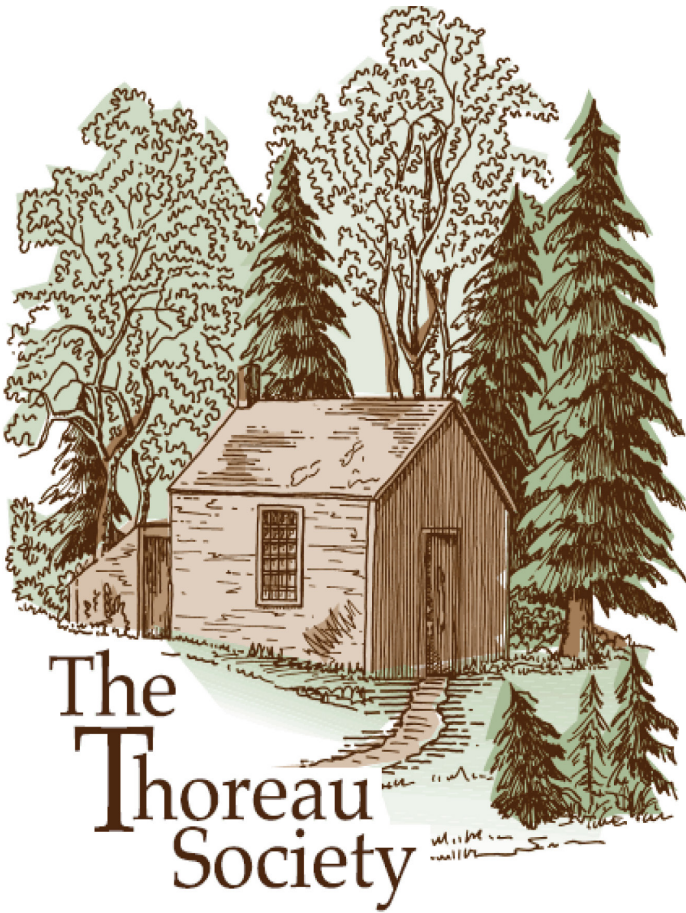
“*The Concord Saunterer* and *Thoreau Society Bulletin* contain valuable historical, biographical, critical, and bibliographical information about Henry David Thoreau and Transcendental Concord to be found nowhere else.”

— Lawrence Buell, Harvard University

## MISSION

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





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*Walden: Woods and Pond, 2016, Abelardo Morell*



## *Walden: Four Views* | Abelardo Morell

Guided and inspired by Henry David Thoreau's journals and his seminal work *Walden*, Abelardo Morell has made panoramic photographic works that suggest a new perspective from which to look at Walden Pond.

*On exhibit now through August 20, 2017*

## *The Anatomy of a Desk: Writing with Thoreau and Emerson*

Please be seated at reproductions of two iconic desks that played a starring role in America's literary tradition—the writing-arm Windsor chair of Ralph Waldo Emerson and the green desk of Henry David Thoreau—crafted by Dan Faia, North Bennet Street School, based on the originals in the Concord Museum collection.

*On exhibit now through August 20, 2017*

## *This Ever New Self: Thoreau and His Journal*

*A Joint Exhibition of The Morgan Library & Museum, New York, and the Concord Museum, Massachusetts*

The first major exhibition devoted to the life of one of America's most influential citizens, this presentation unites some one hundred evocative items—journals, manuscripts, letters, books, field notes, and unique personal artifacts—from the world's two most significant Thoreau collections.

*on exhibit in NY, June 2–September 10, 2017 & in Concord, September 29, 2017–January 21, 2018*



Celebrating the Bicentennial of  
Henry David Thoreau's Birth

On Cambridge Turnpike • Concord, MA • [www.concordmuseum.org](http://www.concordmuseum.org)

# “Concord, which is my Rome”: Henry Thoreau and His Home Town

An exhibition drawn from the William Munroe Special Collections of the Concord Free Public Library to celebrate the bicentennial anniversary of Thoreau’s birth

July 7 through October 30, 2017  
Concord Free Public Library Art Gallery

The Concord Free Public Library will commemorate the two hundredth anniversary of the birth of Henry David Thoreau with the first major exhibition of its kind, “Concord, which is my Rome”: Henry Thoreau and His Home Town.

The exhibition, the third of three at the CFPL, explores Thoreau’s life, work, and thought within the context of his lifelong home through materials from the library’s permanent collection. These include manuscript materials, documents, letters, photographs, maps, surveys, engravings, first editions, record and account books, and related artwork that together, tell the story of Thoreau’s sometimes complicated relationship with his home town.

Here visitors will be introduced to Thoreau’s Concord, a community of approximately two thousand souls, where he acquired over a lifetime an extraordinary breadth and depth of knowledge that included the town’s natural, built, social, intellectual and spiritual realms, recorded and interpreted through his journal—his masterpiece—and made universal through his documentation of his sojourn at Walden.

The library’s first Thoreau bicentennial exhibit explored his intimate understanding of the myriad aspects of the Concord landscape through his land and property surveys, while the second was a ground-breaking collaboration with the Concord Museum focusing on the book *Men of Concord* (1936), edited by Francis H. Allen and featuring passages from Thoreau’s journals accompanied by illustrator N.C. Wyeth’s intuitive interpretation of Thoreau’s words.

The public is invited to the July 14th opening of the current exhibit, which will feature a lecture by renowned Thoreau scholar Laura Dassow Walls. Programming continues with talks by Elizabeth Hall Witherell, Robert Thorson, Robert Gross, and Robert Hudspeth.

For more information on the exhibit and related programming, see the library’s website at [www.concordlibrary.org](http://www.concordlibrary.org).





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Henry D. Thoreau, *Letter to H.G.O. Blake, May 20, 1860*

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Please contact [mike.frederick@thoreausociety.org](mailto:mike.frederick@thoreausociety.org) to recommend a  
Keynote Speaker. Please provide contact information for  
the speaker you are recommending.

Let’s take the momentum of 2017 and walk on into futurity!

The Thoreau Society Annual Gathering & Bicentennial

# 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 FANTASTIC  
1            2            3            4            5            6            7            8            9            10

3. What is the likelihood that you'll attend next year's Annual Gathering?

NO CHANGE 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. Who would you recommend as a keynote speaker?

6. Are you planning to submit a proposal for next year? (Yes/No) If "Yes," please explain:

7. Give a title for an Annual Gathering theme you would like to attend in the future:

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

9. Please comment on the food:

10. Do give us any additional comments and suggestions you may have pertaining to the Annual Gathering:

**THOREAU**



**1817-2017**

**THE THOREAU SOCIETY**