

THOREAU SOCIETY ANNUAL GATHERING 2018

# Thoreau's Ecological & Cultural Vision for a Tolerable Future

“What is the use of a house if you haven't got  
a tolerable planet to put it on?”

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

JULY 12-15  
CONCORD MA

Cover Art by Susan Quateman and Leslie Bartlett



THE THOREAU SOCIETY  
341 VIRGINIA ROAD  
CONCORD, MASSACHUSETTS 01742



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# THE THOREAU

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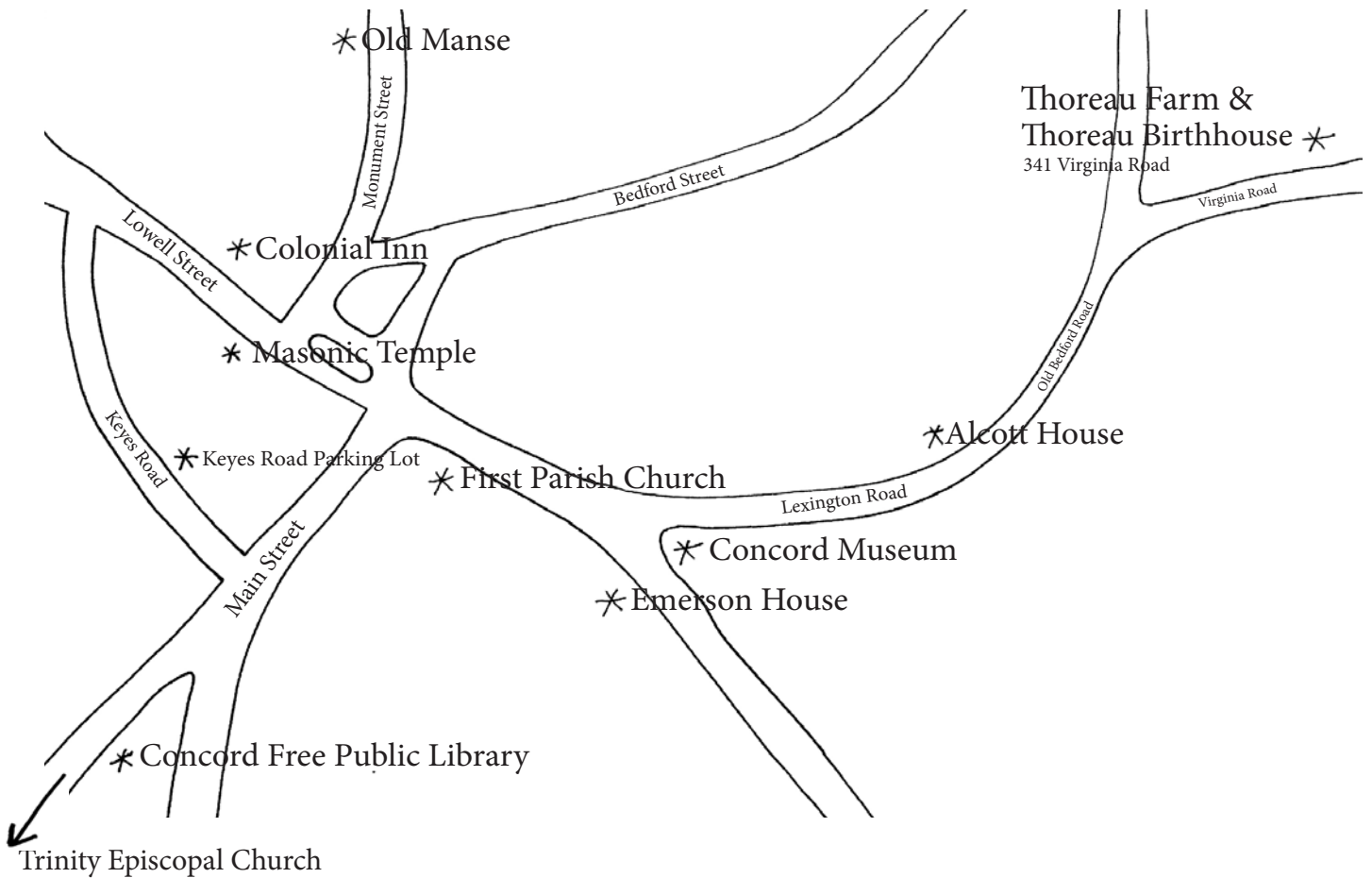
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The Thoreau Society Annual Gathering

# EVENT MAP



# ANNUAL GATHERING 2018 SCHEDULE



## W E D N E S D A Y, J U L Y 11 T H

8:45-12 pm	<i>Squannacook River Rail Trail</i> with Bob Young	Meet at Best Western
5-7 pm	Registration	Masonic Temple
7-9 pm	Evening Program	Masonic Temple

*The Commencement Address Henry Thoreau Never Gave*, Corinne H. Smith

*Wander, Wonder, Wilderness - what can urban wilds and green spaces teach us?*, a film and presentation by Paul Turano

# T H U R S D A Y, J U L Y 1 2 T H

6:45 am	<i>Walk Great Meadows</i> with Peter Alden	Keyes Road Lot
8 am	Registration Opens	Masonic
9-10 am	Presentations	Masonic Main Level
	<i>Walden to Wachusett: The Thoreau Trail</i> , Desiree Demski-Hamelin and Charles Tracy Sponsored by Freedoms Way National Heritage Area	Lower Level
	<i>Fishing for a few 'wild men' with Thoreau at Walden</i> , Michael Stoneham, Chair <i>A Walk to Boon's Pond in Stow</i> , David A. Mark	
10:15-11:15 am	Presentations	Masonic Main Level
	<i>Does Transcendentalism have a Future?</i> , Michael Lorence	Lower Level
	<i>The Quiet Pattern of Walden Pond</i> , John M. Nevison, Chair <i>Going Deeper into Walden: Thoreau's Hidden Treasure</i> , Dennis Noson	
11:30-12:15 pm	Presentations	Masonic Main Level
	<i>Walking Walden Transcendentally</i> , Rev. Dr. Jim Sherblom	Lower Level
	<i>Thoreau's Last Lecture: Fall Color in the Autumn of Life</i> , David K. Leff	
12:15-1:15 pm	Lunch, Catered by the Colonial Inn (Meal Ticket required)	Masonic
1:15-3:45 pm	Special Event: Walk	Front Steps of Masonic
	<i>From Thoreau to Eaton: Meet the Botanists in Sleepy Hollow Cemetery</i> , Cherrie Corey	
1:30-2:15 pm	Presentations	Masonic Main Level
	<i>Thoreau's Quest: Chasing the Morning Wind</i> , Tom Potter	Lower Level
	<i>Retracing Thoreau's walk through Dogtown, Cape Ann: landscape revealed then and now, through silk and photography</i> , Leslie Bartlett and Susan Quateman	
2:30-3:45 pm	Presentations	Masonic Main Level
	<i>Thoreau and the Emergence of Political Ecology</i> , Evan Edwards, Chair <i>From Walden Pond to the Anthropocene: An Activist's View of Thoreau's Ecological Vision for Our Times</i> , Richard Myers <i>Thoreau the Travel Writer: "Walking" and Cape Cod as Theory and Practice</i> , Karin Murray-Bergquist	

2:30-3:45 pm		Lower Level
	<i>'Foxy Thoughts' and Human Culture in Thoreau's Cape Cod</i> , Albena Bakratcheva, Chair <i>"New Ideas from 'an Old Book,'"</i> Edward Gillin <i>Thoreau's Sense of Beauty</i> , Andrew Menard	
4-5:15 pm	Presentations	Masonic Main Level
	<i>The Plot Thickens: Who outed Sanborn and Higginson to the authorities after John Brown's Raid?</i> , Janet Beck, Chair <i>Martin (Who)ther King? (Totally Kidding, Love That Man): Henry David Thoreau, Malcolm X, Tyler Durden and the Let's all Fight Club (Yes Fight, Enough with the Passivity)</i> , Dr. Brandon HERNsberger <i>Globalization of Wild Nature: Would Perennially 'New' Dreamland Survive?</i> , Nikita Pokrovsky and Uliana Nikolaeva	
		Lower Level
	<i>Walden and the "Limited Media Lifestyle": Tracing Thoreau's Influence on the 'Media Fast' Movement</i> , Daniel Vollaro, Chair	
5:30-7 pm	Dinner on your own	
7:30-9 pm	Emerson Society Panel	Masonic
	<i>From Ecstasy to Blasphemy: Belief, Critique, and the "Negative" Critical Tendency of New England Transcendentalism</i> , David Faflik	
9-10 pm	Emerson Society Social	Masonic





## F R I D A Y, JULY 13TH

6:45 am	<i>Estabrook Woods Walk</i> Deborah Medenbach with Neil Rasmussen and Anna Winter	Keyes Road Lot
8 am	Registration Opens	Masonic
9:30-11 am	Presentations	Masonic Main Level
	<i>Skogsliv vid Walden: Some Notes on the Swedish Reception of Thoreau</i> , Henrik Otterberg, Chair	
	<i>Thoreau at the Crossroads: Choosing between Environmental Armageddon and the Über- State</i> , John Matteson and Diane Whitley-Grote	
	<i>Country Mouse and City Mouse: Henry David Thoreau and George Templeton Strong</i> , Geoff Wisner	
		Lower Level
	<i>New National Parks for America</i> , Michael Kellett, Chair, and Jym St. Pierre	
	<i>Thoreau's Active Ecologies and the Public Land Idea</i> , Jake McGinnis	
	<i>The Algonquian Model of Political Virtue</i> , Brent Ranall	
	<i>Thoreau, George Copway and Rethinking the Indian Notebooks</i> , John J. Kucich	



11:15-12:15 pm	Presentations	Masonic Main Level
	<i>What Would Thoreau Do?</i> with Ken Lizotte, Chair, Michael Frederick, Corinne Smith, Jack Maguire, Barbara Olson. Sponsored by the Thoreau Farm Trust	
	<i>Henry Thoreau: A Spiritual Life in Letters</i> , Barry M. Andrews	Lower Level
12:15-1:15 pm	Lunch, Catered by the Colonial Inn (Meal Ticket required)	Masonic
1-2 pm	Special Event Reception with Marjorie Harding Memorial Fellowship Awardee, David Faflik	Thoreau Institute
1:30-2:30 pm	Presentations	Masonic Main Level
	<i>Is Thoreauvian Love Sustainable?</i> , Diana Lorence	Lower Level
	<i>A True Sauntering of the Eye: How We Can Use Thoreau's Technique Today</i> , Corinne H. Smith	
2:45-4 pm	Presentations	Masonic Main Level
	<i>Thoreau Simplified.</i> , John I. Clapp, Chair <i>Comfort Zone Be Damned</i> , Katrina Byrd <i>Stop the Machine: Civil Disobedience and Maria Aloykhina's Riot Days</i> , Charmion Gustke	Lower Level
	<i>Transforming 'The Paths Which the Mind Travels': Thoreau's Meditative Reveries</i> , Christina Root, Chair <i>Thoreau and the Nature of Books</i> , Joseph M. Johnson <i>By the Mediation of a Thousand Little Mosses: A Poetry Reading</i> , Catherine Staples	
2:45-4 pm	Special Event	Concord Free Public Library
	<i>A Close Look at Alfred Winslow Hosmer's Grangerized Salt</i> , Leslie Perrin Wilson	
4:15-5:30 pm	Presentations	Masonic Main Level
	<i>Henry David Thoreau As a Model for Renewal in Higher Education</i> , Jacob Hundt, Chair <i>Henry Thoreau and Kenji Miyazawa: Their Views on Education and Nature</i> , Michiko Ono	Lower Level
	<i>Transcendental Material Culture</i> , David Wood	
5:30 pm	Dinner on you own	
7:30 pm	Outrageous Fortune Concert	First Parish

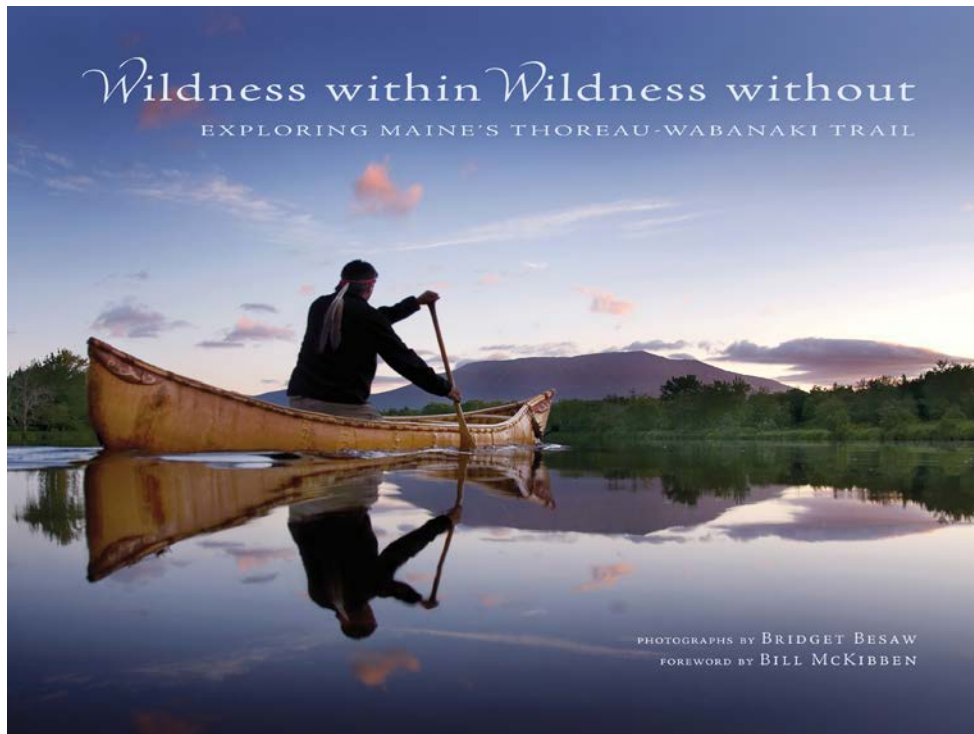




## SUNDAY, JULY 15TH

6:45 am	<i>Walk Fairhaven Bay to Walden and back</i> with Peter Alden	Keyes Road Lot
7:30-10 am	<i>Canoeing the Concord River</i> with Deborah Medenbach	
8 am	Registration Opens	Masonic
9-10:15 am	Presentations	Masonic
		Main Level
	<i>Thoreau's Impact on High School Students - the Earth Scouts Program, a US-India Experiment</i> , Professor Jay Amaran, Chair	
	<i>Thoreau's Seminal Science of the Spirit</i> , Stuart-Sinclair Weeks	
		Lower Level
	<i>Our Own Joe Wheeler</i> , Diana Lorence and Joe Wheeler	
10 am	<i>Inspirational Morning Saunter</i> with Corinne Smith	Thoreau Farm Birthplace
10 am	Sermon: <i>The Bloom of the Present Moment</i> by Barry Andrews	First Parish
10:30-12:30 pm	Presentations	
	<i>A Critique of Eastern and Western Influences on Thoreau's Reform Ethic</i> , Michael Frederick	
	<i>A Week on the Ganges and Yangtze Rivers</i> , Jason Giannetti	
		Lower Level
	<i>Sauntering Year Two with Henry David Thoreau</i> , Donna Marie Przybojewski	
12:30-2 pm	Thoreau Farm Picnic	Thoreau Farm
12:45 pm	Dedication of Beginning Point Monument	
2:30-5 pm	Afternoon Panel in collaboration with the Orchard House	Trinity Episcopal Church
	<i>Little Women in the 21st Century</i> , a panel discussion chaired by Megan Marshall with John Matteson, John Jay College, Joel Myerson, University of South Carolina, Emeritus, Ann Boyd Rioux, University of New Orleans, & Daniel Shealy, University of North Carolina, Charlotte	

S a t u r d a y, J u l y 14th  
B O O K S I G N I N G



*Arcadian America and The Humbolt current* by Aaron Sachs

*Mind of the Raven, The Snoring Bird, Ravens in Winter, Why We Run and Winter World* by Bernd Heinrich

*Wildness Within Wildness Without; Exploring Maine's Thoreau-Wabanaki Trail*, quotes edited by Michael Frederick

*A Tale of Two Cabins: Comparative Stories of Thoreau's Cabin, Nature, and Life*, by John Irving Clapp

*The Call of the Green*, by Albena Bakratcheva

*Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau* by Henrik Otterberg

*Henry David Thoreau: Author, Philosopher, Naturalist*, by Donna Marie Przybojewski

*Born in the Nick of Time*, by Donna Marie Przybojewski

*Henry David Thoreau, Who Can He Be? Read and Find Out--Easy as A,B,C*, by Donna Marie Przybojewski

*Henry David Thoreau Loved the Seasons of the Year*, by Donna Marie Przybojewski

*Westward I Go Free: Tracing Thoreau's Last Journey*, by Corinne Smith

*The Annotated Little Women*, by John Matteson

*Thoreau's Wildflowers and Thoreau's Animals*, by Geoff Wisner

*Transcendentalism and the Cultivation of the Soul*, by Barry Andrews

*Thoreau Whisperer & Honor in Concord*, by Cathryn McIntyre

*Still Waters*, by Curt Stager

# MEMORIALS

HARTSHORNE, John Fritz Retired journalist and management consulting association executive, died on September 16, 2017, at the age of 92. A resident of Cohasset, Massachusetts for the past 28 years, he moved there from Bronxville, New York, his home for 22 years while employed in New York City. For 14 years before retirement, Mr. Hartshorne was Executive Director of the Institute of Management Consultants, accreditation body for the management consulting profession. Previously, for 18 years, he was Director of Development for the international management consulting firm of Cresap, McCormick and Paget, also headquartered in New York. Mr. Hartshorne came to management consulting from Business Week magazine, where, in 1948, he was employed as the magazine's first staff photographer. He next served as copy desk editor and then went to Boston as BW's first New England correspondent. He returned to New York in 1951 as Assistant to the Editor and Publisher, Elliott V. Bell, and directed public relations for Business Week. John Hartshorne was a graduate of Phillips Exeter Academy and Yale University, where, as a naval officer trainee, he obtained a degree and a commission in 28 months. In 1946, he served as deck officer on the USS General W.A. Mann, AP112, a troop transport. John Hartshorne was a Life Member of The Thoreau Society, 341 Virginia Road, Concord, MA 01742. He asked that any contributions, in his memory, be sent to that organization. At his request, no memorial service will be held. His remains will be interred at Cohasset Central Cemetery. Published in The Boston Globe on Sept. 19, 2017

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 nations first book collectors. As the young son of a prominent banker, following the Lindbergh kidnapping, Tom too was threatened by copy-cat kidnappers, requiring a body guard. However, Tom never showed an interest in banking nor leaned on his family lineage. Toms 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.

Tom chose to remain in education both in and out of the classroom. He taught in Williamstown, Philadelphia and San Francisco before settling at the Rivers School in Weston, MA beginning in 1958. He moved to The Fenn School, Concord, MA in 1979 from where he retired in 1993. Many middle-school boys passed through his classroom, reading Mutiny on the Bounty, Shane and other classics of American literature, learning to reflect and describe their own observations and experiences. Married for nearly 57 years, he is survived by his wife, Barbara Beals Beal and four children: Jennifer Beal (Julian Cole), Thomas Prince Beal, III (Rene), Penelope Beal (Sheldon Pennoyer), Alexander Beal (Brian Randall); three grandchildren: Pier Pennoyer, Chase Pennoyer, Katalina Gamarra (Tyler Catlin). 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 Emersons saying, It is not the length of life but the depth of life. Published in The Lincoln Journal from June 20 to June 30, 2017



# ABSTRACTS AND BIOGRAPHIES

W E D N E S D A Y, J U L Y 1 1 T H

*Squannacook River Rail Trail*, Bob Young

Details: Terrain is flat. Can be muddy spots. Suggest some bug and tick spray. Bring water.

Meet: Best Western Concord, at 740 Elm St, Concord, MA 01742.

8:45 am - 9:00 am. - Meet at the motel (Lobby) and arrange for carpooling.

9:00 am - depart. Travel to Townsend.

9:30 am - arrive Townsend. Proceed to Harbor Village. Trail is just off the parking

11:30 am - Visit the historic Reed Homestead, established 1809 (adjacent to the trail).

12:30 pm - Return to Best Western.

Bio: Bob Young has been retired for over 40 years from management in medical-device manufacturing. He is currently doing independent research focusing on Thoreau's New England travels with presentations on his findings, and has published *Walking to Wachusett: A Re-enactment of Henry David Thoreau's "A Walk to Wachusett"* (2008).

*The Commencement Address Henry Thoreau Never Gave*, Corinne H. Smith

Abstract: Motivational speakers often include one or two relevant Thoreau quotes in their texts. What if an entire uplifting speech could be constructed of nothing but Thoreau quotes? Here is an example. Be prepared to be inspired.

Bio: Corinne H. Smith first encountered Thoreau, "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 serves as an occasional docent at Thoreau Farm, his birthplace, and maintains a blog, "Travels with Thoreau."

*Wander, Wonder, Wilderness: What Can Urban Wilds and Green Spaces Teach Us?*, Paul Turano

Abstract: *Wander, Wonder, Wilderness* is an interactive-documentary project that explores the urban wilds and parks of Greater Boston and celebrates the importance of ensuring the relevance and sustainability of our nature-based experiences in an increasingly consumption-driven technological world. The multi-platform approach is one part history lesson, one part ecological perspective, and one part poetic rumination. The essay film examines a range of ideas around landscape, evolving notions of wilderness, historical layers of human experience with nature and its resources, and personal meditations on the environment—illuminating the potential for restoring a symbiotic ecological balance. Companion components will include a mobile app that will allow users to generate their own responses to these urban wilds, and an interactive website that will showcase participant content. The goal of *Wander, Wonder, Wilderness* is to provide creative tools to participants, to develop greater awareness of the significance of green spaces in the urban setting, and to highlight their efficacy in raising consciousness about our complex interdependent relationship to the natural environment.

Bio: Paul Turano is a visual artist working in film, video and new media. He has exhibited throughout Europe, Asia, Australia and North America, and locally at the Institute of Contemporary Art, the Museum of Fine Arts, Boston, The Harvard Film Archive and Peabody Essex Museum. His work explores our relationship to natural environments in both local and global ways. He is an Associate Professor of Visual and Media Arts at Emerson College.

## T H U R S D A Y, J U L Y 1 2 T H

*Walk Great Meadows* with Peter Alden

Bio: Peter Alden has led bird and nature tours, cruises and safaris to 100 countries and the 7 seas and continents for 50 years from his base in Concord, MA. He is the author of 15 nature and travel books with sales of over 3 million copies. With Harvard's Dr. Edward O. Wilson he organizes major Biodiversity Days every 10 years centered on Walden Pond, covering all visible flora and fauna within 5 miles. On two previous events involving several hundred invited field biologists, over 2,700 organisms have been identified. The next such event will be on July 4, 2019, with lead sponsor the Walden Woods Project.

*Walden to Wachusett: The Thoreau Trail*, Desiree Demski-Hamelin, Freedom's Way National Heritage Area, and Charles Tracy, National Park Service

Sponsored by Freedom's Way National Heritage Area

Abstract: In 1842, Henry David Thoreau travelled from Concord to the summit of Mount Wachusett in Princeton, a 60-mile journey which he recorded in his essay, *A Walk to Wachusett*. As part of the Thoreau Bicentennial celebration in 2017, the Freedom's Way National Heritage Area launched an initiative to develop an interpretive walking trail reflecting the spirit of Thoreau's essay. This presentation will provide an overview of the Thoreau Trail initiative to date, including route development, engaging local communities and partner organizations, trailway finding and interpretation, and working with artists.

Bio: Desiree Demski-Hamelin represents Freedom's Way National Heritage Area, which encompasses forty-five communities in Massachusetts and southern New Hampshire, including Concord. Throughout 2017, Desiree was a Community Assistance Fellow in the National Park Services' Rivers, Trails, and Conservation Assistance program. In this role, Desiree worked with Freedom's Way to develop the Thoreau Trail, a walking experience designed in the spirit of Thoreau's essay, "A Walk to Wachusett." Desiree graduated from the University of Massachusetts Amherst's dual master's program in regional planning, and public policy and administration with a focus on land use and cultural landscape management this past May.

Bio: Charles Tracy is a National Park Service landscape architect who guides community trail and regional landscape-conservation initiatives in New England. Tracy is superintendent of the New England National Scenic Trail and national lead for NPS artist-in-residence programs and art partnerships. He holds master's degrees in landscape architecture from the University of Massachusetts and in classics from the University of Texas.

*"Fishing for a few 'wild men'" with Thoreau at Walden*, Michael Stoneham

Abstract: In "The Pond in Winter," Thoreau contemplates the "wild men" who come out on cold winter mornings and fish for pickerel on Walden Pond. They are, according to Thoreau, men "who instinctively follow other fashions and trust other authorities than their townsmen, and by their goings and comings stitch towns together in parts where else they would be ripped.... They never consulted with books, and know and can tell much less than they have done. The things which they practice are said not yet to be known."

It would be rather easy to diminish these men who privilege wild lives—or lives not bound by the conventions of nineteenth century commercial New England—as vagabonds who literally connect towns together by the tracks that they make—or use; it would also be easy to conclude that the "wild men" to whom Thoreau refers might simply be Native Americans who display the kind of survival savvy and intuition that Thoreau will celebrate most distinctly in the aftermath of his last trip to Maine with Joe Polis in 1857. And, of course, it might be easy to conclude that Thoreau is just referring to "wild men," like his friend the Canadian woodchopper, Alek Therien, who impresses Thoreau as a "simple and natural man" whose nature is so "genuine and unsophisticated that no introduction would serve to introduce him." But all of these conclusions seem to fail to satisfy the informed and sympathetic reader, who has come to appreciate Thoreau's penchant for contrarian perspectives, particularly those regarding his contemporaries' slavish devotion to the business of making and getting money, "shiftless" living (in the case of the John Fields in and around Concord), and political precedent in the maintenance of the morally divided nation. We might conclude then that Thoreau is coyly referring to contrarian "wild men" like himself, since certainly he is largely following his own fashion at Walden Pond and pursuing his own interests in his metaphorical winter huckleberrying rather than trusting—or submitting to—the authority of Emerson or other luminaries who made up his extended town. But this, too, seems to fail, since Thoreau often "consulted with books" and often did "tell" his thoughts to his townsmen in his lyceum lectures. It succeeds that only if we conclude that what Thoreau "tell[s]" his reader did not come from the books he read so carefully; rather, those "yet-to-be-known" ideas came from his "Inner light"—to use Emerson's phrase—and allowed readers to understandings. And we also might be able to succeed if we conclude that Thoreau was thinking of ideal "wild men" who did not privilege any precedent, authority, or cultural construct, and could engage with the elements of the natural world in intuitive, productive, and constructive ways that might allow ecologically sustainable and psychologically satisfying interactions between humankind and the ecosystems that we depend upon. This paper will explore Thoreau's celebration of "wild men" and women and reflect upon the possibility that Thoreau offers in his contemplation of them.

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 ecocentric perspectives in their lives and to commit to a healthy relationship with Nature. Fascinated by the transcendentalists' engagement with contemporary revolutionaries, particularly Thoreau and Emerson, Michael published *Literary Confrontation in the Era of John Brown* (2009) a critical evaluation of the way in which radical abolitionist, freedom-fighter, and terrorist John Brown inspired literary America to confrontation during his short but dramatic career as public figure in ante-bellum America. Michael serves as a member of the Thoreau Society Board of Directors and is keenly interested in helping the society reach more audiences in America and in the international community.

*A Walk to Boon's Pond in Stow*, David A. Mark

Abstract: On September 4, 1851, Henry David Thoreau and William Ellery Channing ("C") set out to walk from Concord to Boon's Pond, in Stow, and back, a round-trip distance of some twenty miles. Thoreau's descriptive details are enough to map their route out, and by a different path, back. He wrote about the farmers, their oxen, and the various species of trees. He wrote about the mills they passed: gunpowder, paper, and the relatively recent addition of a woolen mill. Halfway to their destination, he and Channing latched onto the Old Marlborough Road—old and disused even in their time. The journal descriptions of this walk touch on themes Thoreau has written and lectured on earlier in the year as parts of his essay "Walking." An early version of the poem "The Old Marlborough Road" already existed as a journal entry from April 1851, incorporated into "Walking" when it was published posthumously in 1862. Much of the journey can be placed on today's map. The Assabet River mill sites, Old Marlborough Road, Boon's Pond (now a larger Lake Boon), and the route of the return trip along the railroad right-of-way are all known. Two of the three dams still exist. Although serving no function at the moment other than widening the river, one may soon be put to use generating electricity. Orienting Thoreau's day in time then and in time now gives us a better sense of the place that stimulated his words: farms, meadows, grazing land, and woodlots. Very little of it was true wilderness. The combined population of the four towns they walked through—Concord, Sudbury, Stow, and Acton—was 7,000, a far cry from the 70,000+ here now. Asphalt for road surfaces was something Thoreau had read about—already in use in England—but never seen. The telegraph had just reached Concord that year. Locally, the first telephones were forty years in the future.

Bio: David A. Mark is an amateur historian and newspaper columnist in Maynard, MA, author of "Hidden History of Maynard." Maynard did not exist at the time of Thoreau's amble; what was to become Maynard was still part of the towns of Sudbury and Stow.

*Does Transcendentalism have a Future?*, Michael Lorence

Abstract: What was Transcendentalism to its founders? What is it to us today? What role can Transcendentalism possibly play in a tolerable human future?

We ask these questions through the persons of Ralph Waldo Emerson, Margaret Fuller and Henry Thoreau. We ask them in relation to the environmental and cultural challenges that are intensifying all around us. We ask them of a future none can foresee by asking them of the unchanging heart of human nature.

This presentation will attempt to understand the phenomenon of Transcendentalism as a marker in the philosophy of history, and as a practical possibility.

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. Thirteen years ago, Michael and Diana Lorence built a retreat in the mountains of Northern California. "Innermost House" was home for seven years to a practice which became known simply as "the Conversation," an informal, fireside meeting of leaders in industry seeking to transcend the boundaries of specialized knowledge and practice through contemplative discourse. Michael 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.

*The Quiet Pattern of Walden Pond*, John M. Nevison

Abstract: As Henry David Thoreau visited and revisited Walden Pond, he often took time to observe the rising and the falling of the Pond's water level. How the Pond's level was tied to the fluctuations of the weather and to the structure of the underlying geology of the Pond remained a mystery. In 2001, the U.S. Geological Survey published a scientific report entitled "*Geohydrology and Limnology of Walden Pond, Concord, Massachusetts*" by John A. Colman and Paul J. Friesz, that substantially addressed Thoreau's questions about the Pond's levels.

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.

During the course of his business career, Jack has built and sold two businesses, managed projects, managed project managers, and served as both an internal and external consultant to Fortune 100 companies. He is past president of the Mass Bay Chapter of the Project Management Institute and a past president of the Greater Boston Chapter of the Association for Computing Machinery (ACM). For more information, including copies of several of his articles, visit the website at [www.newleafpm.com](http://www.newleafpm.com).



*Going Deeper into Walden: Thoreau's Hidden Treasure*, Dennis Noson

Abstract: Thoreau's map of Walden depicts both its shoreline and over 50 depth measurements strung across the bottom surface. In preparing the map, Thoreau is in direct contact with the pond's daily reality. But in the making of his map, he finds a depiction that appears in the mind's eye as a transcendent reality, unlike the maps in the works of other authors. After examining examples of map styles, I hope we can all see that the hard-won detail of Thoreau's map—superior even to the scientific survey map published in 2001—is the only possible style for Thoreau's readers to sense what deep contact with reality looks like, if only we have eyes to see.

Bio: Dennis Noson is an acoustical and environmental consultant in Seattle. His earlier PhD studies revealed how singers perceive their own voice in a variety of spaces. These two experiences, practical and theoretical, have helped him better imagine Thoreau's experiences as a poet, flutist, singer, and naturalist in the multi-sensory world around Walden and Concord. Dr. Noson has presented several talks at Annual Gatherings: on his use of local place names (there are over 2,200 unique places named by Thoreau!), and on Thoreau's special methods for mapping the real shapes of shorelines and brooks. And lately he has completed a full transcription of Thoreau's notebook manuscript, "Field Notes of Surveys".

*Walking Walden Transcendentally*, Rev. Dr. Jim Sherblom

Abstract: There are holy places, axis mundi, to which humans are drawn. Such places lift our eyes to heaven and help us experience transcendentally the divine mystery. For millennia indigenous people traveled long distances through the forests to live for a season close to where I now choose to live transcendentally. There is a reason the English colonists chose it for their first inland settlement. There is a reason they called it Concord.

Bio: Rev. Dr. Jim Sherblom is an author, mystic, theologian, entrepreneur, investor, company creator, venture capitalist, spiritual seeker, and laughing Buddha. He holds a BA from Yale, an MBA from Harvard, and Master and Doctor of Divinity degrees from Andover Newton Theological School. His first book, *Spiritual Audacity: Six Disciplines of Human Flourishing* describes his business career and spiritual disciplines. His second book *Spiritual Pilgrim*, is under development.

*Thoreau's Last Lecture: Fall Color in the Autumn of Life*, David K. Leff

Abstract: Sick with his final illness, Thoreau journeyed to Waterbury, Connecticut, to deliver the last lecture of his life, in December 1860. The trip no doubt hastened his decline. It was an edgy and tumultuous time for the country. John Brown had swung from the gallows a year earlier, and in less than ten days South Carolina would secede from the Union. Despite Thoreau's strong views on slavery and the state of the nation, he decided to speak about fall color.

Bio: David K. Leff is an essayist, Pushcart Prize-nominated poet, and former deputy commissioner of the Connecticut Department of Environmental Protection. He is the author of nine books. Among them are *Deep Travel: In Thoreau's Wake on the Concord and Merrimack* and *Canoeing Maine's Legendary Allagash: Thoreau, Romance, and Survival of the Wild*. In 2016–2017 he was appointed by the National Park Service as the poet-in-residence for the New England National Scenic Trail.

*Thoreau's Quest: Chasing the Morning Wind*, Tom Potter

Abstract: At age 28 Thoreau wrote a revealing and yet cryptic passage in the second chapter of *Walden*: "The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it." The phrase, "...the poem of creation..." may refer to a marriage between science and the arts for Thoreau as he pursues his spiritual quest.

Students of Thoreau's enigmatic passages buried throughout most of his writings tease us to discover what God or gods he sought to answer to. Is there a theology buried deep within his thoughts? The pursuit of a definition of that entity has eluded as many as those seeking his hound, bay horse, and turtledove. Are we, his readers, the ears that do not hear? He refers to his own quest for that trio, in hopes of a revelation of the great answer to life's haunting question as expressed in the contact passage from "The Maine Woods," "Who are we, where are we?"

Thoreau explores many avenues for the answer or answers. Late in life, while ill with advancing consumption, we see him counting tree rings as if there is something hidden there. Earlier he followed the fox in hopes that he might discover some secret perspective on nature. Elsewhere he is inspired by the Native Americans' close relationship to the wild. In a poem he seeks counsel from his now deceased brother, John.

"Brother where dost thou dwell?

What sun shines for thee now?

Dost thou indeed farewell?

As we wished here below."

Thoreau sounds the bottom of the pond and looks deep into the crystal waters below. This probing recalls the story of the traveler on horseback who when approaching a swamp asks a young boy if it had a bottom, only soon to learn that he had not reached it yet. Perhaps the traveler was Thoreau himself seeking the ultimate answer, "42", if you will. Was Emerson the young boy teasing Thoreau along in his quest? Is there an answer in the song of the birds—a matins, as he describes the singing of the white-throated sparrow in "Maine"? Or perhaps an answer is dwelling in the frond of the secretive climbing fern. Late Thoreau constructs a vast array of information as if life's answer can be found somewhere in the columns of dates and times of blooming and migration. In these notes and charts is there a "higher law?" Perhaps the better way to discern Thoreau's spiritual quest is found not in our efforts

to parse his words, but in his metaphors as described in the lifting of the veil in the “Reading” chapter of *Walden*. Thoreau’s search for his *raison d’être* may also be revealed in his reading of the naturalists, Carl Linnaeus, Peter Kalm, Johann Wolfgang von Goethe, and Alexander von Humboldt, concluding with Charles Darwin’s *Origin of Species*, in which he read, “There is Grandeur in this view of life, with its several powers...from so simple a beginning endless forms...have been, and are being, created.” Is there a singular point on Thoreau’s compass as he measures the bounds of his life and times, as he saunters toward the Holy Land seeking a focus for adoration? In a transcendental comment he identifies himself as part of that greater cosmos, writing, “Where I lived was as far off as many a region viewed nightly by astronomers.”

Perhaps, as Douglas Adams taught us in *The Hitchhiker’s Guide to the Galaxy*, it is not so much the answer. Rather, it the question that may unlock our understanding of this man and his faith.

Does Thoreau find an answer for his quest? Does he continue to saunter toward the holy land? Perhaps this is just a beginning as we each try to measure or trace his transcendental steps. He reminds us that the poem of creation is uninterrupted and that “The sun is but a morning star.”

Do you see the wind? Do you hear his star?

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.

*Retracing Thoreau’s Walk through Dogtown, Cape Ann: Landscape Revealed Then and Now, through Silk and Photography*, Leslie Bartlett and Susan Quateman

Abstract: Susan Quateman (silk painter and environmental planner) and Leslie Bartlett (photographer and Cape Ann historian) will present a series of silk and photography montages of Dogtown’s landscape as seen by Thoreau in 1858, and Dogtown today, where so many of the iconic boulders have become covered over with invasives as a likely result of human disturbance and climate change. In 1858 Thoreau traveled to Rockport and Gloucester (Dogtown) in Cape Ann, his second and last time in this “wild” environment of extraordinary boulders strewn the landscape. He wrote: “In Annisquam we found ourselves in the midst of boulders scattered over bare hills and fields. This was the most peculiar scenery of the Cape... When the moon arose, what had appeared like immense boulders half a mile off in the horizon now looked by contrast no larger than nutshells or buri-nut against the moon’s disk, and she was the biggest boulder of all.” In 2018, how would Thoreau consider Dogtown’s landscape? Can his words from over 160 years ago help us reclaim this landscape, which is currently under consideration for being placed on the National Register? Susan and Leslie will debate the impact of “wild” walking through a nineteenth-century Dogtown landscape of granite boulders, reminding us of geological time which cannot be measured, versus walking through a present-day landscape of thickets of trees, shrubs, and impassable greenbrier: a prickly wildness that defies measurement by Thoreau’s walking/measuring stick, a prickly wilderness that calls for planned burnings to return it to the natural moraine of earlier times.

Bio: Born into the remnants of a 200-year-old working farm in Epsom, NH, Leslie Bartlett spent his childhood wandering over its 400 acres, and watched its landscapes of fields, gardens, and wood lots slip away. His adult life has played out in three stages: firstly, being on stage for over 30 years with the Spectacular Magic Company in Beverly, MA, where he juggled and learned the value of light as an attendant to scenery; secondly, his 20 years of photographing the abandoned granite quarries of Cape Ann, which allowed him to develop a love for the local history of labor and industry; and thirdly, he has collaborated for the past six years with Susan Quateman (SQ&LB Artist Collaboration) on art projects related to climate change, sea-level rise, and resilient landscapes.

Bio: Susan Quateman is an environmental planner who has practiced in both the UK and the USA, and an artist focused on silk painting. She weaves planning and landscape design into paintings and banners on climate change and natural resource conservation. Susan often works collaboratively with photographer Leslie Bartlett. Their artistic work, which includes unique montages of silk paintings and photographs, has been shown at the National Park Service Visitor Center in Salem, MA; galleries in Marblehead and Gloucester; the Essex County Greenbelt Association’s Cox Reservation in Essex, MA, and at the Crane Estate Art Show in Ipswich, MA. Susan is co-Administrator of Ten Pound Studio, a silk-painting teaching studio, in Gloucester, MA.

*Thoreau and the Emergence of Political Ecology*, Evan Edwards

Abstract: This paper is taken from my dissertation entitled “Nature’s Genius: Emerson, Whitman, Thoreau, and the Emergence of Political Ecology.” Although “political ecology” was not used as a term until the 20th century, Thoreau’s work in the 1850s bears many striking similarities to the central features of the discipline as outlined by Paul Robbins in his genre-defining text *Political Ecology: A Critical Approach*, including an investigation of contemporary production practices, extensive archival and field-based empirical research, a concern for marginalized and disenfranchised communities, and a strong interest in traditional environmental knowledge. Thoreau’s work, drawing on his own research and that of his influences, like Alexander von Humboldt, Charles Lyell,

and Charles Darwin, is one of the first to connect questions of political economy to questions of ecology, and thus ought to be considered one of the most important forerunners of political ecology. My interest in the dissertation is to discern what sort of implicit assumptions are built into Thoreau's conception of this emergent political ecology, and how it can help and/or hinder our contemporary situation in the age of climate change.

Bio: Evan Edwards is a PhD candidate in Philosophy at DePaul University in Chicago. He currently lives in Grand Rapids, MI, with his wife and son, where he is completing his dissertation and acting as assistant editor of the *Thoreau Society Bulletin*.

*From Walden Pond to the Anthropocene: An Activist's View of Thoreau's Ecological Vision for Our Times*, Richard Myers

Abstract: Thoreau's vision and action for an ecological and just society resounds throughout the work of activists since his time. During our time of particular challenges, what does Thoreau offer those who would actively grapple with the uncertainties of a problematic future?

Thoreau's understanding of the threats of a developing industrial society and the legacy of past social injustices, and his personal actions to confront those threats and legacies, offer an inspiring soil from which modern day activists can draw responses that offer us hope for a sustainable future.

What are the responses that activists have found fruitful? Numerous social movements since Thoreau's time bear witness to the rich legacy he has left. The movements and possibilities of our own time must also draw upon that legacy if we are to be successful.

What type of society might we expect if we follow Thoreau's advice and example? Are we up to the challenge he has left us?

Bio: Former Director of Sierra Club's Southeastern Pennsylvania Group and founder of the Delaware Valley Greens, Richard has a long experience with many environmental groups and issues. He has spoken widely on the environment, from Moscow to Vancouver, and especially in his home bioregion, the Delaware Valley. He has also been an educator of gifted high-school students at the University of Pennsylvania. His special interest is the nexus where social change, personal transformation, and the natural world connect, a topic on which he wrote a monthly column for thirteen years.

*Thoreau the Travel Writer: "Walking" and Cape Cod as Theory and Practice*, Karin Murray-Bergquist

Abstract: As the travel industry continues to grow worldwide, concerns over its future and the sustainability of long-distance trips increase. Eco-tourism has emerged partially as a response to these questions, though many have pointed out its own shortcomings, usually stemming from its continued dependence on fossil fuels to convey tourists to "wilderness areas." Nonetheless, it remains popular, especially among city-dwellers keen for a break from their bustling lives. The desire to travel often appears at odds with conservation, conceived of as the preservation of environmental integrity, something that has become an increasingly urgent matter. This paper examines Thoreau's anomalous place among the highly mobile and globally-minded thinkers of the mid-19th century, his reaction against this trend, and the suggestions he leaves to his readers regarding the means and ends of travel, particularly in regards to walking.

Within his own time, Thoreau was considered to be unusually sedentary, as he did not engage in his intellectual contemporaries' sojourns to Britain and Europe. However, despite the limited scope of his travels, it is clear throughout his writings that he considered seeing and experiencing the world to be of utmost importance—with an emphasis on depth rather than distance. Beyond the exacting, time-consuming natural observations he conducted at Walden Pond, Thoreau showed a gift for quick, keen perception, expressed theoretically through the essay "Walking," and put into practice with his *Cape Cod*. This latter is a work full of motion, of changing scenery: essentially, a work of travel, rich with narratives from an outsider's perspective." "Walking," though it wanders through tangents of theory, history, and etymology (as well as a bit of hard-wrung frustration with human folly), has the air of a collection of walking-thoughts. It has breath, if not breadth.

The enduring relevance of Thoreau's travel-related writings lies in their essential concern with perception. Rather than an argument for or against travel, this paper will argue that they present the picture of the traveller as thinker, whose ability to sense and react to their surroundings is more important than the physical distance they cover. This is evidenced by the ability to put the theory covered in "Walking" into practice with *Cape Cod*, and in reading the latter as the author's attempt to embody the "walker errant" that he describes, this study engages with Thoreau's literary experiment. This paper will present, through *Cape Cod* and "Walking," Thoreau as an apparently untravelled travel writer, and a writer and thinker with much to contribute to the field of travel literature as well as the way we think about and engage in "seeing the world."

Bio: Karin Murray-Bergquist is a recent Master of Arts in Viking and Medieval Norse Studies from the University of Iceland. During her undergraduate studies in social anthropology, at Dalhousie University, she became familiar with Thoreau's work through the local library and the writing of her honours thesis. Although originally from Winnipeg, she has lived in many cities in Canada, as well as in Iceland and Denmark, and is currently based in Montreal.

*'Foxy Thoughts' and Human Culture in Thoreau's Cape Cod*, Albena Bakratcheva

Abstract: Observing a fox close to the water's edge, Thoreau asks in *Cape Cod*, "What could a fox do, looking on the Atlantic? What is the sea to a fox?" and by the mere raising of such questions suggests (and ultimately retreats from) a course of "foxy" non-human nature thinking. Thoreau's questions provoke further ones, for instance: How does the nonhuman, here represented by the fox, look on the "inhuman sincerity" of the sea? How "transparent" is Thoreau's mediating eyeball? Given the apparent indifference of "naked Nature" to humanity, is human thought inevitably "wasted" on it? How do "wilderness" and "wildness" correlate for Thoreau when in "a wild, rank place," where Nature provides "no flattery?" At the same time, on its very first page *Cape Cod* is compared to a book on "Human Culture," written by a "neighbor. Dealing with these and related issues, this paper argues that *Cape Cod* present us with Thoreau's "other" waters, waters so different from those of rivers and ponds, a physicality sensed so differently that it invites no blurring of the distinctions between author and nature but rather unlocks all the untamable intellectual vigor of a particularly refined cultural (human) thinking—which, as *Cape Cod* affirms, equals life, thus guaranteeing the tolerability of both the present and the future.

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* (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.

*New Ideas from 'an Old Book,'* Edward Gillin

Abstract: Near the beginning of *Walden*, Henry Thoreau credits the source of a familiar gospel reference as coming from "an old book," letting the pious bristle at his seemingly offhanded citation. Yet the studied casualness of this initial reference initiates many others that demonstrate his philosophical appreciation for the Bible and particularly for the New Testament. In this paper I'll explore this observation by discussing two hitherto unnoticed allusions to Christian scripture, one coming in "The Village" and the second in "Spring." Each allusion develops a theme—renewal and regeneration—that is generally considered central to a reading of *Walden*. While the message is familiar, the degree to which Thoreau developed his ideology by employing elements of Christian thought is sometimes taken for granted. In the particular cases I'll talk about, *Walden's* use of the New Testament is unusual and, in at least one instance, his allusion rather shockingly reinterprets an idea which was a fundamental element in Reformation theology.

Bio: Ed Gillin is a professor of English at the State University of New York at Geneseo. For a number of years he has directed the Thoreau-Harding Project at Geneseo.

*Thoreau's Sense of Beauty,* Andrew Menard

Abstract: Thoreau's reputation as a scientist, environmentalist, and political thinker is well established by now. Yet his iconoclastic sense of beauty has been less appreciated. Generally speaking, Thoreau favored what the 1960s land artist Robert Smithson called a "low profile" aesthetic—an aesthetic that celebrated the humble shores of Walden Pond and the hybrid, mucky landscape of Gowin's swamp rather than the sublime vistas favored by artists such as Thomas Cole and Frederic Church. But Thoreau saw this low-profile aesthetic as "a moral test" of both his own and others' capacity to see nature's beauty in the first place. Immanuel Kant's *Critique of Judgment* was clearly a model for this approach, since Kant wrote the *Critique* to show that taking a close and sustained interest in natural beauty was both the sign of a good soul and favorable to moral feeling. But Kant also turned to beauty because he feared that morality itself would never be anything more than an abstract set of rules unless people were prepared to act upon those rules. Half a century later, the *Critique's* nexus of beauty and morality became an important part of Thoreau's evolving environmentalism. What better way to argue that nature should be preserved for its own sake than to show how its long-term beauty outweighed its immediate use? This insight led Thoreau to invent, in John Dewey's words, a new "public"—an environmentally conscious public—that took decades to develop, but reached a high-water mark with William O. Douglas's beauty-based dissent in the 1972 Supreme Court case *Sierra Club v. Morton*.

Bio: Andrew Menard is an artist and writer. His essays and articles have appeared in the *Antioch Review*, *Artforum*, *ESQ*, *Georgia Review*, *Journal of American Studies*, *The New England Quarterly*, *Oxford Art Journal*, *Studio International*, *Western American Literature*, and others. He is the author of *Sight Unseen: How Frémont's First Expedition Changed the American Landscape* (2012; paperback edition 2018) and *Learning from Thoreau* (2018).

*From Thoreau to Eaton: Meet the Botanists in Sleepy Hollow Cemetery,* Cherrie Corey

Abstract: Over the last decade, there has been renewed interest in all facets of Thoreau's botanical legacy and the many able, "amateur" botanists who collaborated with him and followed in his footsteps to build a comprehensive, historical account of Concord's flora over the last 170+ years. Many of these botanical devotees were long-time Concord residents and are now buried in Sleepy Hollow Cemetery. Over the past five years, Ray Angelo—botanical scholar and noted authority on Concord's historical flora—has redoubled his efforts on gathering and consolidating the many strands of the town's botanical history as it revolves around Thoreau's foundational records. Having spent a decade residing in the town and most of that time in the field retracing Thoreau's journal entries and survey notes to most every plant and then many more years curating Concord's various herbaria collections and botanical archives, including Thoreau's, Angelo has brought all of this information together in a variety of scholarly and accessible online documents. These include a comprehensive *Vascular Flora of Concord, Massachusetts* (a detailed historical review with

many annotations and appendices), biographical sketches of Concord's most prominent botanists, and various published articles. As part of this overall effort, Angelo enlisted the help of Concord cemeteries supervisor, Tish Hopkins, and Cherrie Corey to relocate and photograph all of the extant headstones, including the unmarked Pratt family plot which, thanks to Angelo's diligence and generosity, now has a newly engraved family marker.

Cherrie Corey has served as Angelo's "feet on the ground" throughout many of these efforts and has corresponded closely with him on his recent publications and Sleepy Hollow Cemetery documentation. She will lead a walk through Sleepy Hollow to the graves of Henry David and Sophia Thoreau, Edward Hoar, Minot Pratt, Alfred Hosmer, Richard Eaton, Laurence Richardson, Mary Rodman, Elizabeth Weir, and Mary Walker, highlighting their stories and contributions.

Bio: Cherrie Corey, Gowing Swamp, and Thoreau came together in 1977 and have been moving into a deeper communion ever since. A long-time naturalist (with a special affection for plants), educator, and photographer, she has also served as executive director of Harvard University's Museum of Cultural and Natural History, the New England Wild Flower Society's first education director, and as a board member for the Massachusetts Environmental Education Society in its formative years. Over the past ten years, her Sense-of-Place / Concord programs and website have helped to inspire thousands of individuals and the community toward deepening their own connection to place and stewardship for Concord's beautiful and historically significant landscapes.

Cherrie's archive of some 200,000 photographs of Concord document its floral diversity and significant natural history landscapes. She has been a leading voice and advocate for the preservation of Gowing's Swamp/Thoreau's Bog, Concord's wetlands, and numerous other significant open spaces in the town. In 2017, she received the town's River Stewardship Award.

In 2017, after 40 years of residing in Concord's East Quarter, Cherrie and her family moved back to Southern Vermont, where she continues to work on her Concord archives while re-engaging with the rich mountain landscapes where her botanical passions first took root.

*The Plot Thickens: Who Outed Sanborn and Higginson to the Authorities after John Brown's Raid?*, Janet Beck

Abstract: A particularly interesting mystery is an argument that evolved over an infamous anonymous note, a document well-known to Brown scholars. In late 1859, not long after the raid, "A Friend of Order" wrote Gov. Wise of Virginia: "There are two persons in Mass'tts, and I think only two, who, if summoned as witnesses, can explain the whole of Brown's plot. Their names are Francis B. Sanborn of Concord; Rev. T. W. Higginson of Worcester, Mass. No time should be lost, as they may abscond . . ." The writer adds, "I do not think they will, as they think you would not think it best to send for them." I was thrilled to come across letters that contain a spirited (and contentious) exchange about the authorship of this famous note. At one point, Sanborn accuses Higginson of having written it himself to draw attention to his role as a Brown supporter. Aghast, Higginson vigorously defends himself as he worries about Villard's upcoming biography of Brown and what it might say about this particular document. This exchange is just one small but fascinating part of the larger correspondence that illuminates the debate over the role of these Concordians in John Brown's raid.

Bio: Until her retirement last year, Janet Kemper Beck taught English at Appalachian State University in the Student Support Services Program for low-income, first-generation college students. She is a long-time member of the Thoreau Society.

*Martin (Who)ther King? (Totally Kidding, Love That Man): Henry David Thoreau, Malcolm X, Tyler Durden, and the Let's all Fight Club (Yes Fight, Enough with the Passivity)*, Dr. Brandon Hensberger

Abstract: In the Fall of 2002 I wrote Chuck Palahniuk, the author of the book *Fight Club*, to ask him if he based the protagonist of his book after Thoreau, even if only a little. I wrote him while writing my undergraduate thesis on Thoreau and John Brown, my goal being to hopefully bridge the gap between Thoreauvian rhetoric and contemporary pop-culture rhetoric that relied, tangentially even, on the writings of Thoreau. Tyler Durden does ("what you own ends up owning you"). Palahniuk wrote me back and said no, he had only read Thoreau (maybe) while in high school and "isn't Thoreau that guy in the woods that ate donuts or something?" (I still have this letter).

Palahniuk's a liar. (He sent me a gift box full of goodies to, I suppose, assuage me from taking this argument further). But alas.

In this paper I will discuss Henry David Thoreau, Malcolm X, and Tyler Durden—three characters couched as real men with real ideas, but in actuality three myths cut from the same cloth—that cloth being the one that wants to dismantle systems of predatory oppression by the only mean that works: violence. It is well documented that Dr. Martin Luther King, Jr., took Thoreau's writings to, in some ways, shape his, Dr. King's, rhetoric of civil disobedience. And I am not in any disagreeing with that. But it's time to move on.

When Thoreau wrote his essays about and for John Brown, Thoreau was older, wiser, and more confident in his ability to vociferate what he actually believed in; that is, actual change. Civil disobedience—it doesn't really work all that well. What got done after Thoreau wrote his (to many people) seminal essay on activism? Nothing got done. Thoreau knew this. So he changed his mind. He became aggressive, his rhetoric became (obviously and consistently) violent—and his calls for actual and imminent violence dripped from his essays about John Brown even insofar as Thoreau was jealous that he didn't have the courage that John Brown had, and that the victims during the raid on Harper's Ferry deserved it (because they did deserve it).

This essay will demonstrate the line of aggressive disobedience beginning with Thoreau, continuing with Malcolm X (who should be, in my opinion, mentioned alongside MLK in the Thoreau-usage-and-appropriation catalog—that catalog is LONG, catalog?) and moving through, finally, Tyler Durden. All three of these self-mythologizing characters fully believed that the destruction of (various and varied) predatory systems could only be solved through the use of on-the-ground aggression.

Bio: Dr. Brandon HERNBERGER teaches English at Houston Community College. He teaches courses in American Literature (courses that are laced with “we-really-do”t-have-to-talk-about-Emerson,-honestly,-so-let’s not”), rhetoric, and pop culture. Dr. HERNBERGER received his PhD from the University of Houston and is presently co-editing a collection of essays on TV and neoliberalism.

*Globalization of Wild Nature: Would Perennially ‘New’ Dreamland Survive?*, Nikita Pokrovsky and Uliana Nikolaeva

Abstract: Since Thoreau’s time (at least) wild nature has figured in American cultural mythology as a fountain of perennial youth – offering any person a retreat and a challenge to wake up from the social routine, take a fresh breath, make a new start. This was Thoreau’s hope: “What is the pill which will keep us well, serene, contented? Not my or thy great-grandfather’s, but our great-grandmother Nature’s universal, vegetable, botanic medicines, by which she has kept herself young always... For my panacea... let me have a draught of undiluted morning air. Morning air! If men will not drink of this at the fountainhead of the day, why, then, we must even bottle up some and sell it in the shops, for the benefit of those who have lost their subscription ticket to morning time in this world”.

The theme of the paper is focused on versions and reinterpretations of Thoreavian experience in the globalized world of today – in America and in Russia. Do these experiences retain some potential for social and moral renewal, or are they, rather, being hopelessly co-opted by commercialized tourist industry?

Rural-urban social aggregations. One of the manifestations of post-industrialization in Russian society has been the emergence in the countryside of new rural-urban communities (“aggregations”). Currently, a considerable number of inhabitants of large industrialized cities own second homes and land property in the countryside. On the surface this option has been forced upon rather than chosen by those city dwellers who cannot provide themselves and their families with modern venues of organized rest and recreation (tourism, health spas, etc.). One could argue, however, that these newly formed “*derevenshiki*” (country dwellers) could find other ways to satisfy this goal. What the transported city people bring, often, to the rural context is fresh insight – the perception of the tremendous unrealized potential of the countryside in all aspects of its life. Rural inhabitants, having experienced an extended period of social and psychological depression, recognize that they are not in a position to stave off the increasing degradation but remain hesitant about embracing radically new possibilities.

For example, in Russia, the Kostroma/Ugory area, 500 miles northeast of Moscow in the basin of the Unzha River, is rapidly losing its pristine natural purity under the pressure of globalization. Life in what used to be and largely remain virgin woods now represents the whole spectrum of *globalized forms* such as cell-phones, satellite TV, dishwashers, supermarkets, water-cycles, snow-mobiles, off-road jeep cars, electric fishing-rods, etc. This puts the sizable population of seasonal residents from Moscow and St. Petersburg into an ambiguous situation: they no longer find what they had been after —no place for escape and retreat, not even metaphorically. The cellular globalization process not only changes the material decor of life but radically converts the set of basic values, the notions of *social time* and *human space*.

Cellular (micro) globalization, or globalization from within. Beyond the purely Russian problems of “salvaging the rural economy” we deal here with a new global perspective: removing the antagonism between city and countryside, post-industrial education of both rural and urban social communities (in fact, rendering the social distinctions of “rural” and “urban” almost insignificant), the return of urban inhabitants to nature and the thrust of rural inhabitants into modernization of the habitual way of life. These trends need be seen as part of the tectonic macro-process of modern civilization. “Cellular globalization” refers to the emergence of internalized changes within local communities and individuals, no matter how self-focused or seemingly isolated, attributable to the effects of globalization.

In his book *The Globalization of Nothing* (2003) George Ritzer portrays the dominance of pure globalized *forms* (in the Aristotelian sense) over culturally localized “matter” in the post-modern world of today. We may pursue this metaphor and discuss *the globalization of nowhere*, i.e. a “no-place” location of human self in the world of hyper-reality and simulacra. In this context, environmental retreat places like the Walden Woods can no longer function as such, neither geographically or philosophically or aesthetically. They tend to be unsealed by global commercialization and transformed into tourist spots, objects for digital photography, and theme parks.

The paper is illustrated with the data of the empirical research of “cellular globalization” of rural communities in the North of Russia (Kostroma region).

Bio: Dr. Nikita Pokrovsky, Professor and Head, Department of General Sociology, National Research University “Higher School of Economics”, Moscow; Life Member (since 1978), The Thoreau Society, describes the results of an extensive sociological survey of the effects of globalization on Walden Woods (Massachusetts) and the Ugory Area, a rural region typical of Northern Russia’s heartland.

Dr. Uliana Nikolaeva, Dr.Sc, Cultural Economics, Professor, Moscow Lomonosov State University, Member of the Ugory Project in the North of Russia.

*Walden and the “Limited Media Lifestyle”: Tracing Thoreau’s Influence on the Media-Fast’ Movement*, Daniel Vollaro

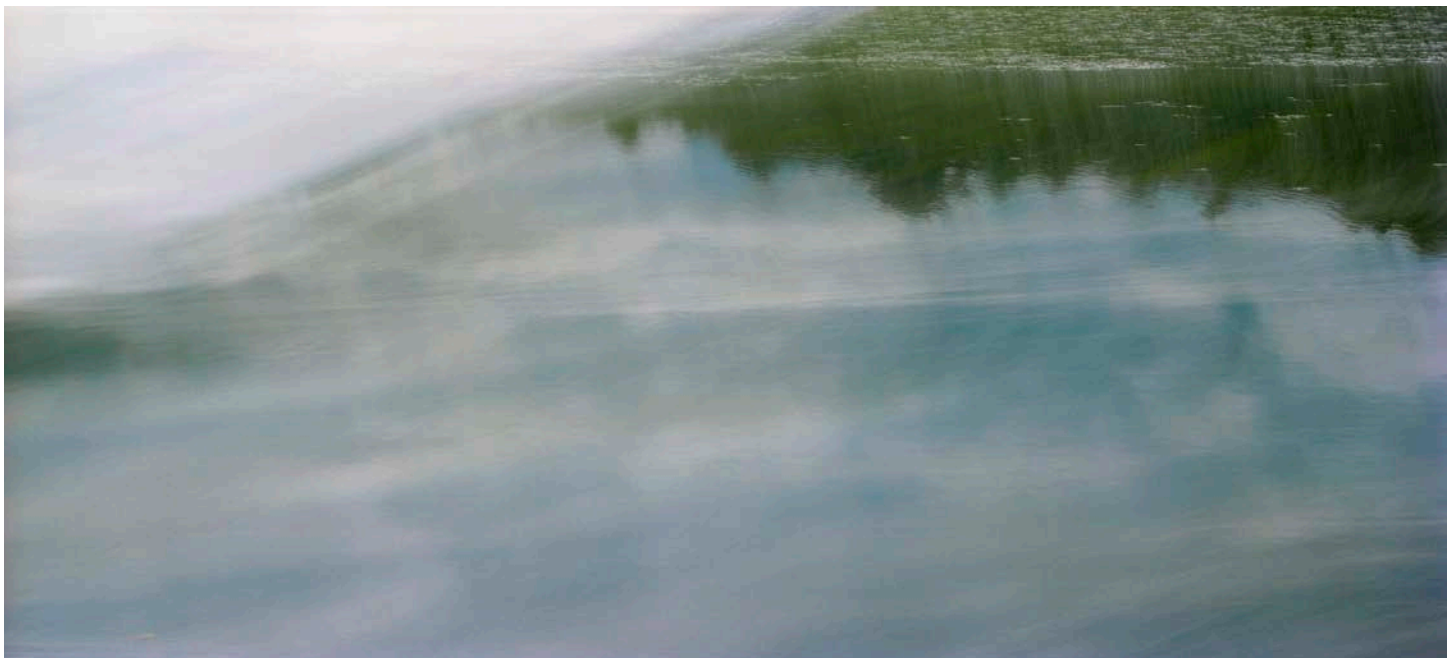
Abstract: Henry David Thoreau’s physical retreat to Walden Pond has been imitated by countless experimenters—often with the purpose of dropping out of the culture, simplifying the conditions of life, or seeking communion with nature—but recently, the sage of Walden has inspired another kind of retreat, from the immersive and distracting influence of media and digital technology. This presentation will surface some of the main cultural underpinnings of this “media-fast” movement, which promotes reduced consumption of digital media, often within strict limits. One of the intellectual pillars of the movement, not surprisingly, is Thoreau. From author Tom Cooper’s book, *Media Fast/Fast Media: How to Clear Your Mind and Invigorate Your Life*, to explicitly Christian calls for a “limited-media lifestyle,” Thoreau is often cited by name as the model for self-conscious experiments in limiting media consumption. In this presentation I will show how this cultural appropriation of Thoreau resembles similar trends in the local food and Occupy movements, both of which have found new and flexible applications of Thoreauvian ideas.

Bio: Dr. Daniel Vollaro is an assistant professor of English at Georgia Gwinnett College. A scholar who is interested in the relationships between literature and power, Vollaro 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, and Anarchists’ appropriations of Thoreau. He was one of the scholars appearing in the recent BBC radio documentary “The Battle for Henry David Thoreau.” In addition to his Ph.D in English from Georgia State University, he holds an M.A. in Jewish-Christian Studies from Seton Hall University and has taught a wide variety of humanities subjects, including American and world literature, religious studies, ethics, and philosophy.

*From Ecstasy to Blasphemy: Belief, Critique, and the “Negative” Critical Tendency of New England Transcendentalism*, David Faflik

Abstract: The nineteenth century had its fair share of critics, not least among the thinkers, writers, and reformers of New England’s transcendentalists. My paper offers a critique of this transcendental tendency for criticism, using the contrasting pairing of Emerson and Thoreau to consider the relation between cultural critique and religious belief. The crux of my comparison is the negative critical impulse, and how it relates to a religious impulse which, in the minds of many, lent shape and meaning to transcendentalism during the decades before the US Civil War. Pitting the perceived ecstasy of the affirmative early Emerson against the oppositional “negativity” of the contrarian Thoreau, I seek to distinguish between the complex (and often overlapping) critical religious positions that transcendentalism made available to its adherents.

Bio: David Faflik is associate professor of English at the University of Rhode Island. The author of *Boarding Out: Inhabiting the American Urban Literary Imagination, 1840–1860* (Northwestern Univ. Press, 2012), he also recently completed a volume for the Routledge book series Nineteenth-Century Literature, titled *Melville and the Question of Meaning* (2018). Professor Faflik is currently completing two additional book projects. One of these examines formally oriented reading practices in the nineteenth-century city. The other treats the relation between New England Transcendentalism and religious unbelief.



## F R I D A Y, J U L Y 1 3 T H

*Estabrook Woods Walk* with Neil Rasmussen and Anna Winter

Abstract: What does it mean to have 1700 acres of privately preserved land in the heart of Thoreau Country? Early families saw the value of banding together to protect Estabrook Woods in the 1930s, and successfully sheltered historic and natural resources for more than 80 years. Learn about the benefits and challenges of this form of land preservation that today serves as a wildlife sanctuary and Harvard research field station. Hosts Anna and Neil Rasmussen lead this walk through sites mentioned in Thoreau's journals and show historic artifacts of interest to any Thoreauvian.

*Thoreau with Compass and Chain*, Richard Leu, David Ingram

Abstract: 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 required to engage successfully in the surveying profession at the time Thoreau was active (1846–1860).

Directions: We will be set up near the corner of Thoreau Street and Everett Street. Take a right outside the Masonic Temple and proceed to the Library, then a right on Sudbury Road to Thoreau Street, then left on Thoreau Street 2 blocks to Everett Street.

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, President of the Great Lakes Regional Council of 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 his activities on providing opportunities for other surveyors to obtain the continuing education credits they are required to accrue to maintain professional licensure and preserving and promoting the rich history of the surveying profession.

Bio: David Ingram is a Licensed Land Surveyor in three states, having been first licensed in West Virginia in 1975 and later that year in Virginia. Maryland registration was granted in 1981. He is a 1978 graduate of James Madison University, holding degrees in Economics and Business Administration. David is an active member of several state and national professional associations including the Virginia Association of Surveyors, West Virginia Society of Professional Surveyors, Maryland Society of Surveyors, and Surveyors Historical Society.

David has held numerous positions in these organizations including Secretary / Treasurer of the National Society of Professional Surveyors for three terms, two terms as a member of the Board of Directors of the American Congress on Surveying and Mapping, multiple terms and past Secretary of the Board of Directors of the Surveyors Historical Society, Chapter President and member of the Board of Directors of the Virginia Association of Surveyors, and he has served as chairman of the Ethics Committee of NSPS for several years & served as a member of the ACSM Ethics Committee for several years. He has served as the ACSM TAC of ABET Commissioner and a program evaluator for the Accreditation Board for Engineering Technology (ABET).

*Skogsliv vid Walden: Some Notes on the Swedish Reception of Thoreau*, Henrik Otterberg

Abstract: The Swedish reception of Thoreau goes back to his own time, with Fredrika Bremer's visit to Emerson in the early 1850's and her description of the Transcendentalists in her travelogue, *Homes in the New World* (1854). A few Swedish intellectuals and radicals picked up on Thoreau during the latter 19th century, and these deserve some mention. Yet Thoreau's Swedish reception truly took off upon *Walden's* first translation in 1924. My presentation will discuss Thoreau's impact among Swedish writers and critics in the rough century since then, relating opinions to their specific time and circumstances. I will also discuss Thoreau's more deeply saturated reception in the 21st century, when his persona and outlook have become well enough known and appreciated by Swedes as to have his surname grace popular bottles of filtered water, and some of his famous quotes provoke highway traffickers on their way to work and home.

Bio: An economist by training, Henrik Otterberg leads a technical firm affiliated with the Chalmers Science Park in Gothenburg, Sweden, since 2014. In 2008 he published a lengthy study of the cultural history of animals in pre-modern Scandinavia, entitled *Bernströms Bestiarium*, and in 2014 submitted his doctoral dissertation on Thoreau's aesthetics at the University of Gothenburg, entitled *Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau*. Contributing regularly with articles in the *Concord Saunterer* and *Thoreau Society Bulletin*, he assists as the latter's bibliographer and editorial assistant. Since 2017, he also serves on the Standing and Program Committees of the Thoreau Society Board of Directors. In the spring of 2018, Otterberg hosted an international scholarly symposium on Thoreau at the University of Gothenburg, and is currently planning for a follow-up academic event at Reykholt, Iceland, in 2020.

*Thoreau at the Crossroads: Choosing between Environmental Armageddon and the Über-State*, John Matteson and Diane Whitely-Grote



Abstract: Professors John Matteson and Diane Whitley-Grote offer a dialogue addressing the conflict between Thoreau's desire for minimal government intervention and his wish to preserve the viability of the natural environment.

Bio: John Matteson is Distinguished Professor of English at John Jay College, CUNY. He is the Pulitzer Prize-winning author of *Eden's Outcasts*; *The Lives of Margaret Fuller*; and *The Annotated Little Women*.

Bio: Diane Whitley-Grote is Professor of English at Austin Community College in Austin, Texas. A doctoral student at Texas A&M, she has co-directed NEH summer programs on transcendentalism. Her current work concerns student autonomy as a contemporary measure of care theory.

*Country Mouse and City Mouse: Henry David Thoreau and George Templeton Strong*, Geoff Wisner

Abstract: The two greatest diarists of 19th-century America, Henry David Thoreau and George Templeton Strong, were near contemporaries. Thoreau graduated from Harvard College in 1837 and began his great journal the same year. Strong, who graduated from Columbia College in 1838, began his diary three years before.

In some ways Strong and Thoreau could not have been more different. Strong was a conservative and a confirmed Manhattanite, with a respectable job as a property lawyer and a richly appointed house on Gramercy Square. He married, raised sons, and worked tirelessly on behalf of civic organizations. He was a vestryman of Trinity Church, a trustee of Columbia College, a founder of the patriotic Union Club, and a leading member of the Sanitary Commission, a precursor of the Red Cross that provided medical services to wounded soldiers during the Civil War.

Yet despite their differences, Thoreau and Strong had certain affinities. Both men loved music and animals, and shared a fascination with fire. And each was passionately concerned with the crisis over slavery that tore the country apart.

Bio: Geoff Wisner is a writer and editor whose work has appeared in the *Christian Science Monitor*, *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* (2017). His other books are *A Basket of Leaves: 99 Books That Capture the Spirit of Africa* (2007) and *African Lives: An Anthology of Memoirs and Autobiographies* (2013).

*New National Parks for America*, Michael Kellett, Chair, and Jym St. Pierre

Abstract: In 1858, Thoreau was one of the first to suggest creating national preserves in the United States. The following year he wrote in his journal that, "Each town should have a park...a common possession forever..." According to historian Roderick Nash, Thoreau believed parks, local and national, are essential, not only as ecological sanctuaries and cultural museums, but also as reservoirs of physical and intellectual nourishment. The National Park System, widely touted as America's best idea, has been a model for thousands of protected areas in scores of countries around the world. Yet, our portfolio of parks is incomplete. To achieve Thoreau's ecological and cultural vision of a tolerable—indeed, a thriving—future, every community ought to have a commons and no one in the continental U.S. should have to live more than 50 miles from a national park. That is why RESTORE: The North Woods has started a New National Parks for America campaign.

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 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 more than 250 National Park System units across America.

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, which laid the groundwork for President Obama's designation of Katahdin Woods and Waters National Monument, 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.

*Thoreau's Active Ecologies and the Public Land Idea*, Jake McGinnis

Abstract: At the conclusion of "Chesuncook," Thoreau proposes a set of national forest preserves "not for idle sport or food, but for inspiration and our own true re-creation." This presentation contextualizes that call for public lands as part of a long evolution of British and American environmental thought, arguing that Thoreau's position reflects a unique perspective that resists easy classification in contemporary environmental discourse. Thoreau's views in "Chesuncook" reveal a sense of what I call active ecologies—a view of ecological networks as dynamic, living systems that reflect various kinds and degrees of human and nonhuman disruption.

Thoreau's sense of these shifting ecologies emerges most clearly when, near the end of the essay, he muses on forests in Maine and those in and around Concord, which he sees as fundamentally different in a crucial way. When Anglo-Americans inhabit a landscape over a period of decades, he notes, the "nature of the trees" is changed, and a cast of native plants becomes confined to "the most primitive places left with us," the swamps. Humans, as Thoreau sees it, are direct participants in an active, shifting ecological

system, enacting a number of small- and large-scale events which disrupt and thus shift systems to varying degrees. Crucially, these events can be caused by humans and by nonhumans, and have ripple effects that extend beyond the traditional bounds of ecosystems and into social and cultural spheres, including into “the strains of poets.” And these ecosystems, regardless of their degree of human involvement, deserve protection for, amongst other reasons, the sake of the cultural imagination. Thoreau’s “re-creation” through common land thus casts ecology as beyond the strict bounds of a human/nonhuman divide, and in his call for public forests, I identify a broader, more inclusive sense of ecological regeneration—of trees and forest systems, but also of humans and of cultures in the wake of catastrophes. This presentation establishes Thoreau’s public lands idea as unique from later thinkers and as more deeply ecological: those differences between forests are not only, as he puts it, undescribed and “worth attending to,” but can illuminate the profound ecological, cultural, and political benefits of publicly owned land.

This conception of ecological systems, I argue, also has significant political potential for scholars and activists involved in the current battle over the ownership and management of public lands during the Trump era, including the developing conflict over Bears Ears and Grand Staircase-Escalante National Monuments. Thoreau’s conception of public lands as a site of active ecologies, part and parcel of the cultural commons, challenges twenty-first-century environmentalisms to more directly address the political and environmental realities of the late Anthropocene.

**Bio:** Jake McGinnis is a doctoral student in English at the University of Notre Dame and the managing editor of *ISLE: Interdisciplinary Studies in Literature and Environment*. He specializes in United States literature and environmental thought, especially in the Antebellum period. His current work explores *Cape Cod* and *The Maine Woods* to chart the creative, intellectual, and affective development of Thoreau’s environmental thinking in response to a profound sense of loss. These and similar texts, he argues, operate historically and contextually, but also speak directly to new modes of creative, intellectual, and social engagement across periods.

*The Algonquian Model of Political Virtue*, Brent Ranalli

**Abstract:** Adam Smith recognized that even as commerce inculcates the virtues of industry, frugality, and temperance, it also inculcates vices such as avarice, envy, and short-sighted self-centeredness. He further recognized that these commercial vices are fairly opposed to the virtues required for good government, such as honor, moral rectitude, patriotism, magnanimity, and a far-sighted perspective. Smith considered this a problem in his own day, as Great Britain was threatening to become a nation of shopkeepers, ruled by classes trained not in statesmanship but in commerce, governed not by codes of honor but by self-interest. The problem has resonance today as well.

Smith acknowledged two possible solutions: to inculcate political virtues in the population at large via universal education, or to rely on the heroic efforts of a few—in Smith’s words, the “small party” of “the wise and the virtuous”—to rescue a commerce-dominated society from its own vices. In this talk I will show that these two solutions found champions in Immanuel Kant and Henry David Thoreau, respectively. In doing so I will show that both Kant and Thoreau took inspiration in this matter, directly or indirectly, from the Native societies of the eastern woodlands of North America.

This talk is based on research presented on the *Telos Institute Blog* (“Adam Smith’s Dilemma”) and the *Fortnightly Review* (“Pin and Pencil-Making in the Twenty-First Century”).

**Bio:** Brent Ranalli is an environmental policy professional and educator and an independent scholar with the Ronin Institute. He co-edits *Environment: An Interdisciplinary Anthology* for Yale University Press and, as of 2018, serves as the editor of the *Thoreau Society Bulletin*. This is Brent’s seventh Thoreau Society presentation.

*Thoreau, George Copway, and Rethinking the Indian Notebooks*, John J. Kucich

**Abstract:** Thoreau’s reading about Native Americans was exhaustive, and the *Indian Notebooks* offer a rich window into his growing understanding of Native peoples and cultures. As Joshua Bellin recently argued, the notebooks are saturated with the ideology of “savagism” that permeated 19th-century American culture—an ideology from which Thoreau had great difficulty freeing himself. One glaring omission from the notebooks is writing by Native people themselves. Laura Walls and the staff of the Concord Public Library have recently called attention to one book overlooked by recent accounts of the Thoreau’s reading on Native Americans: *George Copway’s History of the Ojibway Nation* (1851). Copway was raised in a traditional Ojibwe community in Canada before converting to Methodism and beginning a career as a prominent speaker, writer, and publisher of a short-lived newspaper. His account of the Ojibwe people is a rare comprehensive autoethnography in 19th-century American literature. Thoreau read it carefully, marking passages of interest with pencil marks and comments, and he compiled an index of key passages on the book’s endpaper.

This presentation will offer an analysis of Thoreau’s reading of Copway, considering the passages that caught his interest, weighing them against the passages that he ignored, and placing his reading in the broader context of the *Indian Notebooks*. Thoreau was most interested in passages related to the geography of the Ojibwe homeland, on their traditional hunting and gathering practices, and on their language, writing, and art. He showed only modest interest in Copway’s extensive account of Ojibwe storytelling, and he made no notations on Copway’s extensive comments on missionary activity and pointed political commentary. He noted one line from Copway’s discussion of “Their Government” that would fit seamlessly into “Resistance to Civil Government”: “A vast amount of evidence can be adduced to prove that force has tended to brutalize rather than ennoble the Indian race. The more a man is treat-

ed as a brother the less demand for law.”

This work is scheduled to appear in an upcoming issue of the Thoreau Society Bulletin; I hope to be able to include a discussion of how to make Thoreau’s annotations available to a wide audience.

Bio: John J. Kucich is a professor of English at Bridgewater State University. He serves as the editor of *The Concord Saunterer*, the journal of the Thoreau Society. He is the author of *Ghostly Communion: Cross-Cultural Spiritualism in 19th Century American Literature* (Dartmouth, 2004) and several recent essays on the intersections between Native and European American cultures in the 18th and 19th centuries. He is currently editing an essay collection on Thoreau’s *The Maine Woods*.

*What Would Thoreau Do*, Ken Lizotte, Chair, Michael Frederick, Corinne Smith, Jack Maguire, Barbara Olson. Sponsored by the Thoreau Farm Trust.

Abstract: This roundtable discussion will explore contributions to the book *What Would Thoreau Do*, which came out last year.

Bio: Michael Frederick has been the Executive Director of the Thoreau Society since 2006. He holds a BS in Finance from Suffolk University, an ALM in History from Harvard University, and a certificate in non-profit management from Northwestern, Kellogg School of Management. His field of study includes Thoreau’s social philosophy and ethics as well as an interest in Transcendentalism as it developed among European philosophers and writers. He served as assistant editor of Henry David Thoreau’s *Wild Fruits* and of a collection of essays on the Maine Woods entitled, *Wildness within, Wildness without*. He has worked with several non-profit boards, including the Thoreau Farm Trust and the Walden Pond Advisory Board.

Bio: Corinne H. Smith first encountered Thoreau, “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 serves as an occasional docent at Thoreau Farm, his birthplace, and maintains a blog, “Travels with Thoreau.”

Bio: Jack Maguire is a citizen of Concord and a life-long member of the Thoreau Farm’s Board of Trustees.



*Henry Thoreau: A Spiritual Life in Letters*, Barry M. Andrews

Abstract: This is a program involving group participation in reading and discussing selected letters from Thoreau's correspondence with H.G.O. Blake.

Bio: Barry M. Andrews is Minister Emeritus of the Unitarian Universalist Congregation at Shelter Rock. Currently living with his wife, Linda, on Bainbridge Island, WA, he especially enjoys walking in the island's woods, cooking, and writing. Author of a number of books and articles on Transcendentalist writers, his latest book is *Transcendentalism and the Cultivation of the Soul*, published by the U. Mass. Press . He is a long-time member of the Thoreau Society and has served on the Board of Trustees.

*Is Thoreauian Love Sustainable?*, Diana Lorence

Abstract: Is loving what Thoreau loved the way he loved it a sustainable way of life? What is sustainability? Does it only mean to endure in time, or can it also mean being able to sustain a position out of time? What can Emerson's eulogy of Henry Thoreau tell us about Thoreau's vision of a tolerable future?

In this presentation, Diana Lorence will examine what it means to live only for what one loves most in all the world, and how such a love spontaneously simplifies everything. She will ask with words and images what eternity is like, and how it can be sustained in time.

She will reflect on what seven years of seclusion in the woods taught her about the Thoreauvian vision, and how the only thing that is truly tolerable at last, the key to all simplicity and sustainability, is love.

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's Innermost House publications are now visited online by readers from over a hundred nations. Since her emergence from the woods four years ago with a talk at the Thoreau Farm, her writings and photographs have been featured in *Fine Homebuilding*, *House Beautiful*, *Design Anthology*, *The Oregonian*, *Mother Earth Living*, *Green Style*, *The Examiner*, *Furniture and Home Fashion*, *Yahoo and AOL Homepages*, *Tiny House Blog*, *Fair Companies*, and hundreds of websites and newspapers around the world. They have been translated into languages from Spanish, French, and Italian, to Turkish and Pakistani, to Japanese and Chinese. Innermost House is a living exercise in classical "Primitive Hut" architecture, and has been judged the "World's Favorite Small House," the "Most Beautiful Tiny House in the World," and the "Most Inspiring Small House Ever."

*A True Sauntering of the Eye: How We Can Use Thoreau's Technique Today*, Corinne H. Smith

Abstract: "The question is not what you look at, but what you see," Henry Thoreau wrote in his journal on August 5, 1851. A little more than a year later, he wrote, "What I need is not to look at all, but a true sauntering of the eye" (September 13, 1852). Thoreau practiced a state of mindfulness and developed a deliberate approach to nature—and to society—well before contemplative-studies programs sprang up in academia and forest-bathing sites popped onto the scene in Asia. What are the differences between looking and seeing? What are the benefits of employing a true sauntering of the eye when out in nature? Where in Thoreau's writings can we find more advice about observation? And how can we use his way of seeing to renew our own relationships with nearby nature, and thereby enhance our own lives?



Bio: Corinne H. Smith first encountered Thoreau, “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 serves as an occasional docent at Thoreau Farm, his birthplace, and maintains a blog, “Travels with Thoreau.”

*Thoreau Simplified*, John I. Clapp

Abstract: In *Walden*, Henry David Thoreau said, “Perhaps these pages are more particularly addressed to poor students. As for the rest of my readers, they will accept such portions as apply to them. I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.”

Henry David Thoreau’s 200th birthday and all the press surrounding it has (re)kindled an interest in Thoreau’s writings, and while Henry may believe that poor students could be “particularly addressed” in his books, the reality is that many do not understand all his work, and may need to be introduced to Thoreau in a simpler way.

The writings of Thoreau can be intimidating to individuals who would define themselves as well read, but not as scholars. The dense language, the references to Greek mythology and to classical writings that may have been instantly recognizable to a 19th-century Harvard graduate are not immediately accessible to many people today. For those who were not required to read Thoreau’s works in school, but who are curious about the man whose ubiquitous quotes they have found in readings about the environmental movement, civil disobedience and protest, and land preservation, these prospective readers who want to understand his works, and are willing to “stretch their seams,” deserve a strategy to do so.

I have spoken to many people at readings of my first book, *A Tale of Two Cabins: Comparative Stories of Thoreau’s Cabin, Nature, and Life*, who, like I did, admit that reading Thoreau can be a struggle. For them and for others who care about and wish to have tools to understand Thoreau, I would like to share ideas on how to make Thoreau’s work more accessible.

Bio: John I. Clapp is the author of *A Tale of Two Cabins: Comparative Stories of Thoreau’s Cabin, Nature, and Life*, an excerpt of which appeared in the *Thoreau Society Bulletin*, and *The Lost Village of Roberts Meadow: Northampton’s Forgotten Settlement*. He leads hikes in nature for a variety of organizations and gives tours of the sites found in The Lost Village of Roberts Meadow, and has lectured at Historic Northampton and presented to classes at UMass Amherst. John lives simply on a solar powered farm in Western Massachusetts with his wife and son.

*Comfort Zone Be Damned*, Katrina Byrd

Abstract: On a cold November morning you enter the University Medical Center Emergency Room. Dizzy and unable to think straight, you approach the security guard who sits at a desk near the entrance.

“I need to see a doctor,” you say. You are pointed in the direction of a small cubicle where a dark-haired woman sits behind a computer monitor. She asks you questions.

“Name?” she says sounding like one of the automated customer service agents.

“Katrina,” you say. “I’m dizzy and I can hardly breathe.”

“Follow me,” the woman says after she gets to her feet. She rushes out of the room. You follow as best you can. The dull white walls and peanut-butter-colored tiled floors swirl like you’re on a merry-go-round. A blonde woman takes your hand as you enter a room at the end of the hall. You lie on the bed and immediately the room fills with people wearing scrubs in varied colors. Machines start to buzz. The sound of plastic tearing lingers in your ears

“A small stick, sweetie,” somebody says. “337!” That same person says. You figure it’s a code of some kind. Later you find that 337 indicates that you are a severely uncontrolled type 2 diabetic. During your stay in the hospital, you watch as doctor after doctor enters your room and advises you to cut back on sodas and sweets. Since you hadn’t drank a soda in three years and you don’t eat sweets on a regular basis, you are confused. What no one explains to you is most foods, even the “healthy” ones, have carbs; stress raises blood sugar; and your decision to take responsibility for your type 2 diabetes would make others uncomfortable.

In his essay “Life Without Principle,” Henry David Thoreau explores the nature of the individual and his place in the country’s wage-earning system. He suggests that individuals do themselves a grave disservice when they focus solely on money rather than deciding to embrace a full life on their own terms. This world is a place of business according to Henry David Thoreau. Unfortunately, this description extends to the doctor-patient relationship. In my paper “Comfort Zone Be Damned,” I will examine the themes found in “Life Without Principle” while exploring my daily journey with type 2 diabetes, with a focus on individual responsibility, individual choice, and meeting the challenges in a way that that goes against the systems’ norms

Bio: Katrina Byrd is a Jackson, MS, native currently seeking her Masters of Fine Arts at the Mississippi University for Women. After making a firm decision to pursue her career as a writer/playwright, Katrina received several grants, and publications and several

of her short plays have been performed locally.

*Stop the Machine: Civil Disobedience and Maria Alyokhina's Riot Days*, Charmion Gustke

Abstract: Equal parts memoir, demonstration, and activist's handbook, Thoreau's "Civil Disobedience" is an act of protest against an unjust government, serving as an enduring scrutiny of the ways in which capital interests endanger individual freedoms. This presentation seeks to examine the way in which this essay may be understood in relation to Maria Alyokhina's *Riot Days*, which recounts her ongoing battle with Putin's authoritarianism through her protest performances with the band Pussy Riot and through her prison activism during the eighteen months she spent incarcerated in a Russian prison camp. Through a close reading of Alyokhina's personal narrative of defiance, compassion, and resilience, I demonstrate how Thoreau's conception of civil disobedience is not only still relevant for third-wave feminists, but necessary if we are to achieve sustainable, concrete changes in an increasingly uncivil world.

Bio: Charmion Gustke teaches a variety of literature courses at Belmont University in Nashville, TN. Her scholarly interests include transatlantic literary studies, South African literature, American Romanticism, and the work of Willa Cather. She is committed to community engagement and employs her service-learning classes to connect students to non-profit organizations in her continued support of sustainable food practices, social advocacy, and the liberal arts.

*Transforming 'The Paths Which the Mind Travels': Thoreau's Meditative Reveries*, Christina Root

Abstract: My paper explores some of the most meditative moments in *Walden* and in Thoreau's late essays in order to show that, while those moments may appear to describe acts of withdrawal from political and social life, they contain the seeds of Thoreau's vision for a more ecological and equitable future in their embrace of a radically open receptivity to the world. Where Thoreau stood literally becomes the foundation of what he stood for. These instances of appreciation of the most subtle dimensions of what he sees and hears around him show Thoreau's devotion to the process of developing new capacities which may ultimately transform his, and by extension his readers', experience and understanding of what nature is. For example, in the chapter "Sounds," after a lengthy discussion of the way the train whistle has shifted the people of Concord's relationship to time, he describes much fainter sounds, that still can be heard in quiet intervals. Listening to church bells while standing in the woods becomes an occasion for his meditating on hearing not only the "echo" of human culture, but the "voice of the wood" itself. With the same degree of dedication that Thoreau brings to his close observations of nature and to his unflinching condemnation of political injustice and hypocrisy, he explores the worlds that open up to him through these meditative reveries. Though elsewhere his desire to wake his neighbors up results in moments of frustration and impatience, these quiet receptive moments remind us that he was aware that waking up was only the first step on any path toward individual and social transformation. Thoreau ends *Walden* seemingly mourning that others have "fallen into" the route he took from his cabin to the pond, as though it were a routine or a rut, but, in fact, the path that he provides everywhere in his writing provides a model that allows his readers to do the work he did for themselves rather than simply following in his footsteps.

Bio: Christina Root is Professor of English and Director of the Humanities Center at Saint Michael's College in Colchester, Vermont. She teaches courses in Transatlantic Romanticism as well as in nineteenth- and twentieth-century fiction and nature writing. She has written most recently on Thoreau, Goethe, and E.M. Forster, with essays appearing in *JanusHead*, *Journal of Modern Literature*, and *Papers on Language and Literature*. Her most recent essay on Thoreau appeared in the special issue of *Nineteenth Century Prose* for Thoreau's bicentennial (2017).

*Thoreau and the Nature of Books*, Joseph M. Johnson

Abstract: At Concord Town Hall on December 2, 1859, Thoreau stood up to read a selection of ancient classics and modern poetry, as part of a memorial service that he helped plan to coincide with John Brown's execution in the state of Virginia. After an opening prayer and hymn, Thoreau addressed his audience on December 2: "when I now look over my commonplace book of poetry," he explained, "I find that the best of it is oftenest applicable, in part or wholly, to the case of Captain Brown. Only what is true, and strong, and solemnly earnest, will recommend itself to our mood at this time. Almost any noble verse may be read, either as his elegy or eulogy, or be made the text of an oration on him. Indeed, such are now discovered to be the parts of a universal liturgy, applicable to those rare cases of heroes and martyrs for which the ritual of no church has provided. This is the formula established on high—their burial service—to which every great genius has contributed its stanza or line." Thoreau went on to read passages from Marvell, Raleigh, Collins, Schiller, Wordsworth, Tennyson, Chapman, and Wotton at the memorial service on December 2. He concluded with a passage from the *Agricola*, a text written over two thousand years earlier by the ancient historian Tacitus.

My paper will argue that Thoreau's theory and practice of reading became increasingly political throughout his lifetime. Thoreau read books in much the same way that he perceived nature—that is, as a dynamic, intuitive, and essentially imaginative act. He described the process of reading as a transformative experience in all his major writings, but it was not until the end of his life that Thoreau fully conceived of book—and education itself—as a vehicle for public protest. My paper will trace Thoreau's philosophy of education and reading up to the moment of his engagement with the John Brown affair in 1859, which I interpret as a culminating example of Thoreau's mature political and educational vision. At Concord Town Hall on December 2, Thoreau claimed books and reading—his "universal liturgy"—as a political weapon, a way to confront even the most intractable modern social problems, including slavery. My paper draws upon research supported by the Walter Harding Memorial Fellowship, awarded at the Thoreau

Society Annual Gathering in 2016.

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, tentatively titled *Thoreau's Liberal Education: Transcendental Higher Learning for the Twenty-First Century*. Joe was awarded the Walter Harding Memorial Fellowship at the Thoreau Society Annual Gathering in 2016. He earned his Ph.D. in English from Emory University in Atlanta, Georgia.

*By the Mediation of a Thousand Little Mosses: A Poetry Reading*, Catherine Staples

Abstract: Lewis Hyde observes that in the essays and in *Walden*, Thoreau insists “that he’s not writing about his life, but the life.” To read Thoreau closely is “to saunter toward the holy land with him.” His myth-making sets us dreaming: “morning is when I am awake and there is a dawn in me.” Yet at the same time, science and map-making inform his writing and thinking. To study his journal, his elaborate surveys and maps, his records for the blooming times of various plants, his alert attention to wildflowers, field mice, groundhogs, and even to the very moment when the kettle-pond “turns over” each season is to realize that science was every bit as alluring to him as myth-making. One grounds the other. This presentation will explore Thoreau’s use of myth and science in a series of original poems inspired by his life and work.

Bio: Catherine Staples is the author of *The Rattling Window* (The Ashland Poetry Press, 2013), winner of the McGovern Prize, and *Never a Note Forfeit*. Her poems and reviews have appeared or are forthcoming in *The Yale Review*, *Poetry*, *Kenyon Review*, *The Massachusetts Review*, *The Southern Review*, *Rattle*, *The Gettysburg Review*, and others. Honors include a Dakin Fellowship from Sewanee Writers’ Conference, the New England Poetry Club’s Daniel Varoujan Award and Barbara Bradley Awards, *Southern Poetry Review*’s Guy Owen Prize, and a Tyrone Guthrie residency at Annaghmakerrig. She teaches in the Honors and English programs at Villanova University.

*A Close Look at Alfred Winslow Hosmer's Grangerized Salt*, Leslie Perrin Wilson

Abstract: Between 1896 and 1903, Alfred Winslow Hosmer gathered numerous Thoreau-related items to add to a copy of the 1896 one-volume second edition of *The Life of Henry David Thoreau* by British social reformer and writer Henry Stephens Salt (London: Walter Scott, Ltd.), the pages of which Hosmer mounted and bound in two volumes, incorporating the added materials. The two volumes have been part of the Concord Free Public Library Thoreau holdings since donated in 1949 by Herbert Buttrick Hosmer (Fred Hosmer’s nephew).

Hosmer added photographs (many of them his own work), annotating them by hand with quotations from Thoreau. He also incorporated letters and pieces of manuscript; a manuscript school composition by Thoreau (“The Seasons”); a certificate of surveying by him; receipts signed by Thoreau’s father John; and letters to various correspondents by H. G. O. Blake, W. E. Channing, R. W. Emerson, Horace Greeley, Parker Pillsbury, Daniel Ricketson, Maria Thoreau, Sophia Thoreau, and others. In addition, he bound in his own manuscript indexes to the added materials in the two volumes.

The extensive extra-illustration of this unique copy of Salt’s *Life* makes it valuable as a resource for Thoreau studies. Leslie Perrin Wilson, Curator of the William Munroe Special Collections at the Concord Free Public Library, will discuss why the Grangerized Salt was created and will lead participants through an exploration of selected items in it.

Bio: Leslie Perrin Wilson is Curator of the William Munroe Special Collections at the Concord Free Public Library, and a writer on local literary and historical topics. Her publications include *Picturing Emerson: An Iconography* (a collaboration with Joel Myerson).

*Henry David Thoreau As a Model for Renewal in Higher Education*, Jacob Hundt

Abstract: For 9 months in 2017–2018 a group of six individuals from several countries gathered in Viroqua, Wisconsin, to explore the idea of establishing Thoreau College, a proposed new liberal arts college inspired by the life and ideas of Henry David Thoreau. At the core of this project lies a conviction that Thoreau has important lessons to share as an exemplary figure for anyone wishing to craft a liberal arts education dedicated to cultivation of the full humanity of students. In his brief but rich life, Thoreau was a model of the renaissance human being. Among other things, Thoreau was

a Scholar, with a deep and lifelong engagement with the classical literature of both West and East;

a Scientist, who corresponded with the leading researchers of his day and contributed materially to the expansion of knowledge through careful, precise, and sensitive observation of natural phenomena;

an Educator, who was engaged in the crafting of curricula and the teaching of children in both formal and informal settings;

an Artist, who achieved a high degree of excellence in prose, poetry, and music;

a Citizen, who was concerned with the major political issues of his day and took concrete, if unorthodox, actions to further the cause of justice in his country and community;

a Craftsman and Master Gardener, who practiced and applied a wide variety of practical manual skills to craft a meaningful and intentional material existence, as well as a key role as a jack-of-all-trades in his local community;

a Philosopher and Spiritual Visionary who plumbed the depths of the most important questions of human existence through contemplation and applied practice, and who left a rich written record of his meditations for the benefit of his contemporaries and later generations.

Above all, Thoreau College believes that Henry David Thoreau provides a preeminent American example of a modern human being striving to live an examined life with integrity and grace. Thoreau College is inspired by the idea of applying this model to the task of establishing a new and vital model of higher education.

During the past year, the six Thoreau College Founding Fellows have lived together in the Driftless Region of southwestern Wisconsin and collaborated with a local founding team to read and discuss Thoreau's writings, as well as those of other thinkers engaged in re-visioning higher education. In addition, they have participated in a wide range of activities intended to prototype possible aspects of a future Thoreau College curriculum, including development of self-governance among team members, wilderness expeditions, practice in the fine arts, practical experiences in agriculture, food preservation, and carpentry, and collaborative work with a range of local schools, businesses, and non-profit organizations. Thoreau College Founding Fellows and other team leaders will share what they have learned during this year and explore the implications of using Henry David Thoreau as a model for a new institution of higher education.

Bio: Jacob Hundt is a Board member and co-initiator of the project to establish Thoreau College. He grew up on a dairy farm in the Driftless Region of southwestern Wisconsin and studied and gathered inspiration for transformation in higher education at Deep Springs College, the American University in Bulgaria, and the University of Chicago Master of Arts Program in the Social Sciences, earning a BA in History and an MA in Social Sciences. Since 2004, he has worked as a trained Waldorf high school teacher and guidance counselor at the Youth Initiative High School and was a founding board member and instructor of the Driftless Folk School. Jacob is passionate about the importance of the liberal arts for our civilization and motivated to create a model that enables students to freely choose a post-secondary education dedicated to the cultivation of thinking, feeling, and willing.

*Henry Thoreau and Kenji Miyazawa: Their Views on Education and Nature*, Michiko Ono

Abstract: Henry Thoreau and Kenji Miyazawa both had experience as a schoolteacher for a few years in their twenties, the former at the Concord Academy, the latter at an agricultural high school. There are some notable similarities between their educational ideas: they both valued autonomy, learning by doing, and advocacy of adult education. Their educational and philosophical ideas were closely related to their deep understanding of nature. Fortunately, we can read their former students' memoirs, which enable us to imagine how they conducted classes. I'd like to make a comparative study of their educational ideas and teaching methods, so that we may form a picture of how our future education could be. Thoreau had an abiding interest in education throughout his life, and so did Miyazawa. Thoreau's words that the "end of life is education" make us think seriously of the importance of the education of today and tomorrow. My purpose in this proposal is to try to shed light on the two minds' thoughts on education in connection with their thoughts on nature and ecology.

Bio: Michiko Ono has been a member of the Board of Directors of the Thoreau Society of Japan since 2000. She holds her PhD from Tohoku University in American Literature, her MA in TESOL from Columbia University, and a certificate for interpreting at international conferences. Her field of study includes Thoreau's educational philosophy and views on nature as well as his ideas on various subjects as compared with other writers' and philosophers'. She is the author of *Henry David Thoreau: His Educational Philosophy and Observation of Nature*. She has published many papers on Thoreau, and four are included in the books of academic works published by the Society in 1999, 2004, 2012, and 2017. Also, she translated Kenji Miyazawa's stories into English, which came out as five books, including three picture books.

*"Transcendental Material Culture,"* David Wood

Abstract: Henry Thoreau paid a careful and organized attention to the things people make, and how they make them, as hundreds of journal entries attest. If he had a particular goal in mind for these observations, he doesn't seem to have articulated it. In light of Thoreau's statement that "properly speaking, there is no history but natural history," and of his assertions that his natural history was not strictly Baconian, but transcendental, it seems reasonable to suppose that if he was pursuing a material culture history, it would have been a transcendental one. This presentation is a speculation, using images and the spoken word, on what a transcendental material culture history might consist of.

Bio: David Wood has been curator of the Concord Museum since 1985. He is the author of *An Observant Eye: The Thoreau Collection at the Concord Museum* and worked with Christine Nelson of the Morgan Library on the organization and presentation of the collaborative exhibition *This Ever New Self: Henry Thoreau and his Journal* (2017). Mr. Wood is the author of numerous articles on the craft community of 18th- and 19th-century Concord.



S A T U R D A Y, J U L Y 14 T H

*Walk October Farm Riverfront* with Peter Alden

Bio: Peter Alden has led bird and nature tours, cruises and safaris to 100 countries and the 7 seas and continents for 50 years from his base in Concord, MA. He is the author of 15 nature and travel books with sales of over 3 million copies. With Harvard's Dr. Edward O. Wilson he organizes major Biodiversity Days every 10 years centered on Walden Pond, covering all visible flora and fauna within 5 miles. On two previous events involving several hundred invited field biologists, over 2,700 organisms have been identified. The next such event will be on July 4, 2019, with lead sponsor the Walden Woods Project.

*Memorial Walk at Walden Pond* with Corinne Smith

Bio: Corinne H. Smith first encountered Thoreau, "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 serves as an occasional docent at Thoreau Farm, his birthplace, and maintains a blog, "Travels with Thoreau."

Dana S. Brigham Memorial Keynote Address

## *Environmental Humor and Cultural Resilience*

Aaron Sachs, Cornell University



Bio: Aaron Sachs is Professor of History and American Studies at Cornell University, where he has taught since 2004. In 2006, he published *The Humboldt Current: Nineteenth-Century Exploration and the Roots of American Environmentalism* (Viking), which won Honorable Mention for the Frederick Jackson Turner Award, given to the best first book in the field of U.S. history by the Organization of American Historians (OAH). In 2013, he published *Arcadian America: The Death and Life of an Environmental Tradition* (Yale U. Press), which was nominated for the Pulitzer Prize in general nonfiction. Sachs has also published articles in such journals as *Environmental History*, *Rethinking History*, *American Quarterly*, and *History and Theory*, as well as magazines like *Orion* and *The American Scholar*. In his graduate teaching, he works with students not only in History but also in English, Science and Technology Studies, History of Architecture, City and Regional Planning, Anthropology, and Natural Resources. At Cornell, Sachs is the faculty sponsor of a radical underground organization called Historians Are Writers (HAW!), which brings together graduate students who believe that academic writing can be moving on a deeply human level. He is also the founder and coordinator of the Cornell Roundtable on Environmental Studies Topics (CREST). Sachs is currently at work on book projects focusing on environmental modernity; environmental justice; and environmental humor. He grew up in Newton, MA, and comes back to the Boston area whenever he can. Each of his three children was forced to hike the entire perimeter of Walden Pond before the age of three.

*Henry David Thoreau Prize for Literary Excellence in Nature Writing to*



**Bernd Heinrich, Author of *Ravens in Winter***

Bio: In spring of 1950, at age ten, Bernd Heinrich landed with his family in rural Maine. They had spent six years prior living in a cabin in the woods in Northern Germany after fleeing the Soviet army. His parents left him and his sister in a school for indigent children, from which he proceeded to run away twice to live in the woods. He found his way to the University of Maine, where he studied forestry and zoology, and later received his Ph.D from UCLA. Bernd has been honored with many awards, including the Burroughs Writing Award and the PEN New England Thoreau Prize, and is in the Maine Running Hall of Fame. He is the author of numerous essays and books, including *The Snoring Bird*, *Ravens in Winter*, and *Winter World*. He is an ornithologist, entomologist, ethologist, physiologist, and ecologist, as well as a runner and woodsman, and permanently lives in a cabin on a 600 acre parcel of land in the Maine woods. He is deeply concerned about our political situations, because he is scared of what is happening to our mutual home, wild nature, our one and only home—ever.

*ASLE Panel with Cristie Ellis, Chair*

Abstract: How does one live through intolerable times? In the 1850s, when Thoreau did the bulk of his publishing, prospects for slavery's abolition were growing increasingly dim at the same time as exploitation of America's natural resources continued to intensify. This panel will examine what Thoreau can teach us about surviving a present that seems politically and environmentally disastrous. What affective or epistemological strategies does Thoreau model for us as means for making the present tolerable as we wait and work for a better future to come about?

*Thoreau in Love*, Laura Zebuhr

Bio: Laura Zebuhr is Assistant Professor of English at the University of St. Thomas in St. Paul, Minnesota. Her most recent work on Thoreau, an interpretation of his concept of enchantment, appeared in *New Literary Criticism* last fall. Her current project is about the figure of Eros in Thoreau's philosophy.

*Clay, Seeds, and Fishes: Three Schemes of Individuation in Thoreau*, Adam Burchard

Bio: Adam Burchard is a PhD. Student at the University of Minnesota. His research focuses on the relationship between the material and the transcendent in the writings of Henry David Thoreau and George Herbert. His most recent work, his MA essay, looked at Thoreau and the concept of individuation in *Walden*.

*Thoreau's Halcyon Days*, Rochelle Johnson

Bio: Rochelle Johnson teaches American literature and the environmental humanities at College of Idaho in Caldwell, Idaho. She has published on Susan Fenimore Cooper, Emerson, Thoreau, and early American nature writing. She is a past president of the Association for the Study of Literature and Environment (ASLE) and has been on the boards of the James Fenimore Cooper Society and the Thoreau Society. She is currently writing a biography of Thoreau's contemporary, Susan Fenimore Cooper—an early advocate for environmental thought in the United States.

*Thoreau as Modern Day Cynic*, John Kaag

Bio: John Kaag is professor and chair of the Department of Philosophy at the University of Massachusetts, Lowell. He is the author of *Idealism, Pragmatism*, and *Feminism and Thinking through the Imagination: Aesthetics in Human Cognition*. His writing has appeared in the *New York Times*, *Harper's*, *the Christian Science Monitor*, *the Chronicle of Higher Education*, and many other publications.

*Ecology as Culture / Culture as Ecology: Thoreau's Imperative of Inclusivity as a Guide to a Tolerable Future*, Jonathan Butler

Abstract: Thoreau's ecological vision is connected to a concept of culture as constituted not only by a community of human others, but a diverse, ecologically rich community of non-human others. The nature/culture divide dissolves against the backdrop of Thoreau's commitment to a life of alertness to the multiplicity of life forms around him. By giving attention to both human and non-human others—and recognizing the latter as integral parts of “community” for the former—Thoreau paid homage to a concept of culture which cost little financially but provided much spiritually, intellectually, and emotionally. Thoreau's “symphonies” were the sounds of leaves rustling in the wind or the call of night animals in the lingua franca of the forest. His “social” activities included not only meetings with people but also with animals and trees. These friendships required “cultural” gatherings that precluded (in almost every case) monetary usage and instead promoted a notion of culture as a sustainable, deeply fulfilling, exemplary model for a tolerable future. Culture and ecology thus become inextricably intertwined for Thoreau.

Bio: Jonathan Butler has published articles on ecocriticism and metarhetoric in several countries over the past decade. He has also taught American Literature in Canada, Taiwan, and the Middle East.

*'More Heaven Than Earth Was Here' — Anne Bradstreet (1612–72), Henry David Thoreau (1817–62), and the American Appreciation of Nature*, J. William T. “Bill” Youngs

Abstract: In her poem “Contemplations,” published in *The Tenth Muse* in 1650, Anne Bradstreet confesses her admiration for autumnal trees in New England:

    Their leaves and fruits seem'd painted, but was true  
    Of green, of red, of yellow, mixed hue,  
    Rapt were my senses at this delectable view.

Such admiration for nature was rare in Puritan New England. In fact, despite having searched extensively for the phrase “delectable view” or comparable phrases in Puritan writing, I found none. Bradstreet herself suggests later in “Contemplations” why her praise for nature was so rare in colonial times. She writes these lines of the setting sun:

    Soul of this world, this Universe's eye,  
    No wonder, some made thee a Deity:  
    Had I not better known (alas), the same had I.

This was indeed the orthodox Puritan approach to nature, even at its most beautiful. Bradstreet could say of that lovely evening, “More Heaven than Earth was here.” But such thoughts came perilously close to idolatry. Puritans were taught to love the world with “weaned affections.” Each of God's bounties, whether family, friends, or the earth itself, could be enjoyed—but only so long as one loved God more.

I will begin with Anne Bradstreet's “Contemplations” as a vantage point from which to explore a facet of Henry David Thoreau's environmentalism. My argument is as follows:

1) A capacity to experience beauty existed in some early Americans long before any writer devoted his or her talents to describing fully that experience and the natural settings that nurtured the experience. In “Contemplations,” Anne Bradstreet provides the quintessential example of that dichotomy: experiencing earthly beauty, but not embracing it—moving quickly instead to cherishing God.

2) Going beyond this background of nature-reticence, Henry David Thoreau cherished nature, exposed himself to wilderness, and poured out thousands of words crafted to “sing” nature, in the phrase of John Muir. Anne Bradstreet was treading on thin ice theologically in writing a line like this about the trees:

Their leaves and fruits seem'd painted, but was true

Of green, of red, of yellow, mixed hue.

In contrast to this quite limited nature-writing, Henry David Thoreau, could write an entire essay on “Autumnal Tints.”

In a paper which I delivered at the Annual Gathering in 2017, I spoke of the “kinship” of Thoreau and Muir and argued that they fostered “a great and powerful chain of associations as one generation of what we now call environmentalists takes encouragement from another.”

By tracing this story back two centuries before Thoreau to the earliest seeds of nature-appreciation in New England, I hope to deepen our understanding of how, by embracing nature, Henry David Thoreau nurtured an “ecological and cultural vision for a tolerable future.”

Bio: J. William T. Youngs is a professor of history at Eastern Washington University. He has given numerous presentations at the Annual Gatherings and most recently delivered a paper on Thoreau, Muir, and Humboldt at the John Muir Symposium in Stockton, California. Each fall he teaches an on-line on-the-road course on, alternatively, “The History of the American Wilderness” and “The History of National Parks.” Thanks to digital cameras and the internet he has taught recently from such places as the deserts of Jordan, the Norwegian Arctic, and a native village in Alaska. Wherever he travels, Thoreau’s writings go with him!

*Ecology, Evolution, and Thoreau in the Mid-1800s: A Missed Opportunity?*, John F. Barthell

Abstract: Much has been made of Henry David Thoreau’s influence on our awareness of natural phenomena and the resulting cultural awareness of Nature in society today. Indeed, late in his life, Thoreau had instrumented the beginnings of an approach to studying the environment that would ultimately be recognized as the discipline of Ecology. He documented species through time in such a manner that the notion of ecological succession, as we know it today, was clearly developing within his early (and unpublished) manuscripts about the flora of Walden Pond. Thoreau immediately grasped the concept of evolution by natural selection when presented with the idea at a dinner with fellow Concordians on New Year’s Day of 1860. What may be most remarkable about his work in these areas was that he appears to have developed a full and synthetic understanding of the dynamics of natural processes that were still in debate during his time. With his death in 1862, we never saw the zenith of his intellectual contributions influence the sciences. Had he lived, even another decade, what impact would he have had on our thinking today? This talk will reference some of the critical intellectual developments of the mid-1800s in the northeastern United States (especially the region encompassing Boston and Concord) in advancing, among other subjects, the centrality of the Darwinian view of populations and temporal change. Did Ecology and Evolution, as disciplines, lose historical footing with the absence of Thoreau and the empirical record he was beginning to create by the late 1850s? This question will be explored vis-à-vis some of the historical elements of that time, when sociopolitical upheavals that led to the Civil War created a context for new views of Nature and its relationship to society.

Bio: John Barthell is the Provost and Vice President for Academic Affairs at the University of Central Oklahoma in Edmond, Oklahoma; he previously served as the Dean of the College of Mathematics and Science on the same campus. He serves an elected role in the Council on Undergraduate Research, a national organization that promotes the role of students in undergraduate research. Most of his scientific work relates to the ecological impact of invasive species and includes over a decade of investigations in the Republic of Turkey and Greece. He received his bachelor’s and doctoral degrees at the University of California at Berkeley in Zoology and Entomology, respectively.

*“A Track-Repairer Somewhere in the Orbit of the Earth”*: *Thoreau and the Commercial Imagination*, Geoffrey Kirsch

Abstract: Commerce held a lifelong and often contradictory fascination for Thoreau. At times, it appears at odds with nature; more often, however, it is made part of nature, as in *Walden*’s description of commerce as “very natural in its methods.” My paper endeavors to resolve these seeming incongruities by examining Thoreau’s self-conception in *Walden* as “a track-repairer somewhere in the orbit of the earth.” The “track” that Thoreau attempts to repair, I argue, is the same one on which the politics of our own time have derailed: namely, the track between environment and commerce. Thoreau’s “environmental imagination,” celebrated by Lawrence Buell and many others, is also a form of “commercial imagination,” reconceiving “commerce” so as to encompass both civilization and wildness. At a time when environmental protection is routinely abrogated in the name of business and commerce, as in the United States’ 2017 withdrawal from the Paris Agreement, this commercial imagination is, I conclude, more relevant than ever before.

Bio: Geoffrey Kirsch is a Ph.D. candidate in the Harvard University Department of English, where he specializes in 19th-century American literature, law and literature, and ecocriticism. He earned a B.A. in English from Dartmouth College in 2009 and a J.D. from Harvard Law School in 2012, and practiced law for four years before returning to academia.

*Henry Thoreau Describes a Revolutionary Painting*, Judith L. Fichtenbaum

Abstract: In an October 24, 1855, journal entry, Henry Thoreau describes a painting he saw at the home of Mary Merrick Brooks, the leader of Concord's Female Anti-Slavery Society, "she says by a Minott uncle (or grand uncle of hers)."

The painting shows the British troops entering Concord Center on April 19, 1775, at the start of the American Revolution, and is based on Plate II of the famous Amos Doolittle prints of the Battle of Lexington and Concord. Since 1966, this painting has hung in the Concord Museum, donated by the Buttrick family, descendants of Mrs. Brooks. Although the painting has been the subject of two scholarly works, the identity of the artist has remained a mystery. A 1935 article determined that the painting was done by the artist, Ralph Earl, and was the basis for the Doolittle print. This attribution was challenged, both politically and artistically, in a 1968 Winterthur Portfolio article by Ian Quimby. He suggested the work was likely done by a local artist. The Minott connection was apparently not investigated. Mary Merrick Brooks had four Minott uncles, two of whom seemed possible candidates.

Bio: Judy Fichtenbaum has been in the education/interpretation department of the Concord Museum for over 20 years.

*Thoreau's Bean Planting and His Ode to Indolence*, Farong Zhu

Abstract: This article is a product of close reading. Compared with his life-long tree observing and seed collecting, even his fishing, Thoreau's bean planting was a very short experience, but the bean field is an important factor that attached him to the earth and gave him his strength. The labor of hands makes him better evaluate the seeds like sincerity and truth. The bean field is a free kingdom to Thoreau, on which he hoed just as he paddled in the clear Walden Pond. Thoreau did not follow the tradition of agriculture, instead he took an indolent attitude toward the beans, leaving them cheerfully to return to their wild and primitive state. What he did was actually to rediscover the unchronicled nations, resurrect agriculture as a sacred art, and take the earth as an equally cultivated garden for birds and weeds. The idleness reaps a moral harvest and an ecological discovery.

Thoreau's indolence also inspires many Baroque conceits: "The hawk is aerial brother of the wave"; "a sluggish portentous and outlandish spotted salamander, a trace of Egypt and the Nile, yet our contemporary"; "a man thus plodding ever, leaning on a hoe or a spade, not a mushroom, but partially risen out of the earth, .... So that we should suspect that we might be conversing with an angel," etc. And more than 10 allusions in the "Bean-Field" chapter further suggest Thoreau's being influenced by 17th-century Baroque aesthetics. Both Evelyn and Sir Digby, Thoreau mentioned, were familiar with the famous Baroque essayist Thomas Browne and Thoreau even quoted a line from Browne in his *A Week On Concord and Merrimack Rivers*. And Thomas Browne was Melville's favorite writer, who was called a twisted angel. Some extended readings on Browne can certainly help further understand Thoreau's odd mindstyle as well as his language.

The Chinese philosopher Confucius ever told his disciples that his ideal life was to dress up in suitable clothes in the late spring, together with 5-6 intellectuals and 6-7 pupils, bathed in Yi River, and sing along the way home. It seems that the indolence is the final pursuit of the east and west. And beans mean a lot to poets. "Nine bean rows will I have there, a hive for the honey bee," William Butler Yeats said; "I loo the black e'e o bean blossoms / Theyre like the sweet eyes o somebody," John Clare sang in his "Bean Blossoms"; and ancient Chinese poets Yang Yun declared: "An acre of beans were planted, / and left fallen into stalks"; Tao Qian sighed like this: "I planted beans at the foot of the South Mountain, / nevertheless by the grass overtaken." It can suggest a pastoral, a nostalgia, a protest, and an attitude."

Bio: Farong Farong, Professor of Shandong Agricultural University (SDAU), China; Dean of Institute of Foreign Literature and Culture Study, SDAU; 2017-2018 Fulbright Visiting Scholar of City University of New York. She has taught American literature for more than a decade with the Distinguished Teaching Award of SDAU in 2014. She is head of the first MOOCs teaching team of Lectures on English and American Literature (2014), in which she contributed 4 video lectures on Thoreau and Emerson. She is also the member of the International Association for Ethical Literary Criticism and member of the Agricultural History Associate of Shandong Province. Her main articles and publications include: 1) "The Last Resource": the Ethical Construction of the Flappers in *Save me the Waltz*, *English and American Literary Studies*, 2016(Fall):214-226; 2) *The Deformed Pearl and the Jade of Spiritual Understanding: A Baroque Reading on A Dream of Red Mansions*, *Chinese Comparative Literature*, 2016(03):65-75; 3) *The Last Fisherman: A New Analysis of The Old Man and the Sea*, *Foreign Literature Studies*, 2003(06):36-39; 4) *Three Versions of Odor of Chrysanthemums and Its Dramatization* (ISBN:978-7-5607-5445-1), trans. Jinan: Shandong University Press, 2015; 5) *Save me the Waltz* (ISBN:978-7-02-010553-3), trans. Beijing: People's Literature Publishing House, 2014; 6) *The Book of Tea Culture*, Xi'an: World Book Publishing Company, 2015.

## SUNDAY, JULY 15TH

### *Canoeing the Concord River* with Deborah Medenbach

Description: Paddle the waters of the Sudbury and Concord Rivers that inspired Thoreau as a teacher, activist, surveyor, brother, and friend. See the places where he often sat with friends in conversation, where he taught natural history to school children and where he sang with Emerson during our country's centennial celebration. Let the life of these quietly flowing waters speak to you as they did to him on this final day of the Annual Gathering.

Bio: Deborah is a writer, artist, and outdoorswoman based in Kerhonkson, NY. Born in Boston but raised mostly in New Jersey, she started married life in a seacoast town embodying the ideas of self-sufficiency and living off the land by converting the yard of their small lot into a vegetable garden and keeping five hives of bees by the back fence (adjoining a school playground!).

This was the time of her first exposure to Thoreau. As her family grew, she and her husband bought an old summer resort in the Hudson Valley and raised farm animals, horses, chickens, and dogs on the surrounding 20 acres. A career in journalism was punctuated by articles about local environmental issues and sensitive ecosystems found in the Catskill and Shawangunk mountains.

She led a number of yoga/environmental exploration trips in the early 2000s, ranging from the land-and-sea nature preserves of Sanibel Island to a nature writer's walking exploration at Mohonk Preserve in New York. It was for that particular lecture-hike that Deb was given a copy of *Thoreau Country* to show to her workshop participants. She was encouraged to learn more about Thoreau and became a member of the Thoreau Society in 2006.

She has participated in every Annual Gathering since then and leads kayak trips on the Concord River each year, tailoring the journey to the theme of the year, but always including mention of places Thoreau enjoyed along the gently meandering waterway. She also led plein air painting experiences as part of the Annual Gathering twice. She became fascinated with Thoreau's trip to the Catskills in 1844, leading her to research that year of his life and offered walks and kayaks in that area, along with Hudson River sails, as part of the Thoreau Society auctions.

She served on the Thoreau Society's Bicentennial Committee, organizing public relations outreach and helping the marker committee's efforts to memorialize Thoreau sites that had not previously been recognized.

As a Thoreau Ambassador for the bicentennial year, she organized an online Thoreau reading circle from Sept. to May, presented a weekly lecture series on American Naturalists for the month of April at the Esopus Library in NY, and organized a hike to Thoreau sites in June at North Lake in the Catskills.

### *Thoreau's Impact on High School Students The Earth Scouts Program, a US-India Experiment*, Professor Jay Amaran

Abstract: Over the last ten years, about 2 million students in India have participated in Thoreau-related activities. About 12,000 have taken part in more engaging projects related to Thoreau. 207 students have started a dialogue with their counterparts in USA. The proposal is to share the essentials of this fascinating global experiment to enable the youth of today to carry forward the message of Thoreau.

Bio: Professor Jay Amaran is an alumnus of three of the finest academic institutions of the world - IIT Madras, IIM Ahmedabad, and MIT in Boston. In a career spanning 38 years, Jay has been interacting with over 153 countries on projects related to software, consulting, healthcare, genomics, hobbies, and education.

### *Thoreau's Seminal Science of the Spirit*, Stuart-Sinclair Weeks

Abstract: This presentation has the challenging task of reintroducing to its readers a figure whom we know all too well, Henry David Thoreau, the "mystic," "transcendentalist," and "natural philosopher to boot." As has been less often the case in Thoreauvian studies (at the time this introduction was first penned in 1986), this presentation will focus on Thoreau's role as natural philosopher, as a lover-of-wisdom of nature—we could say as a natural scientist. And more.

Indeed, Thoreau's characterization of himself was inspired by the letter he received from S.F. Baird, Secretary of the Association for the Advancement of Science in Washington, inviting him to become a member. Thoreau declined, realizing that, although his scientific research would credit him for a place in the ranks, his attempt to use it as a tool for penetrating to greater, transcendental realities, "higher laws," would neither be recognized nor appreciated by the majority of his peers.

Such was the case in the mid-1800's. Science was approaching a fork in the road. One path, through its emphasis on quantification and analysis, was to lead to Los Alamos and on to Nagasaki and Hiroshima. The other path had different aspirations: qualitative, holistic. Henry David Thoreau stood and stands at the beginning of this latter path, the road less traveled. Mystic, transcendentalist, natural philosopher . . . he was a scientist of life—a life that was alive, ensouled, enspirited.

Little recognized in his time, our question today is whether we can take Henry David Thoreau on his own terms, recognizing that for him science has, as expressed, to do with knowing, knowledge (L. scientia), the love of truth, and that knowledge serves humankind most fully when it is able to engage life's ultimate questions.

Such an engagement, Thoreau realized, required a heightened discipline on the part of the individual, whereby a step from a study of the inanimate, material world to that of the living, organic realm demanded the development, as outlined in the following, of a corresponding life or vitality in one's thinking.

"Science in many departments of natural history," Thoreau stated, "does not pretend to go beyond the shell, i.e., it does not get to animated nature at all. A history [science] of animated nature must itself be animated." *Journal*, March 20, 1858

The task of this presentation is not simply to establish the fact that Thoreau was an accomplished scientist in his day, but to show that not only the results of his research (i.e., his ends), but more importantly—because more fundamentally—Thoreau's scientific methodology (i.e., his means) has profoundly gained in relevance for our time. In his book *Golden Day*, Lewis Mumford, one of the most enlightened Americans of his day, spoke to Thoreau's significance as a scientist:

"In his attitude toward scientific truth, Thoreau was a prophetic figure."

Bio: Stuart-Sinclair Weeks is a native son of Concord and founder of The Center for American Studies, which takes up Thoreau's vision of the "village university." In this capacity Stuart has hosted programs for a wide range of audiences, including over 500 international leaders from 68 nations. In 2017, Stuart completed a testament of 33 years: "*Says I to Myself, Thoreau's Seminal Science of the Spirit.*"

*Our Own Joe Wheeler*, Diana Lorence and Joe Wheeler

Abstract: "I have never got over my surprise that I should have been born into the most estimable place in all the world, and in the very nick of time, too." Henry David Thoreau, *Journal*, December 5, 1856. Mr. Joseph Wheeler was named for his great-great-great-grandfather who was killed in the battle of Lexington and Concord, where "the shot heard round the world" marked the commencement of the Revolutionary War. Joe was born 91 years ago on the same farm where Henry Thoreau was born 109 years before. The Wheelers are as much a part of Concord as the Thoreaus and the Emersons, and this year Joe celebrates his 92nd birthday as a devoted son of his hometown. From his "egg route" among neighbors as a farm boy to his founding work with the Peace Corps and other diplomatic missions abroad, to his championing of the restoration of the Thoreau Birthplace Farm back home, Joe Wheeler has known and loved a world almost gone by. Please join us for Diana Lorence's conversation with the distinguished diplomat and lifelong friend of all things Concordian, Mr. Joe Wheeler. To celebrate this special event, we will hold a drawing for a pristine first edition copy of Joe's mother's lovely book, *Concord: Climate for Freedom*, published fifty years ago. We look forward to your company, and welcome all your questions!

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. Since her emergence from the woods four years ago with a talk at the Thoreau Farm, her writings and photographs have been featured in *Fine Homebuilding*, *House Beautiful*, *Design Anthology*, *The Oregonian*, *Mother Earth Living*, *Green Style*, *The Examiner*, *Furniture and Home Fashion*, *Yahoo and AOL Homepages*, *Tiny House Blog*, *Fair Companies*, and hundreds of websites and newspapers around the world. Its record has been translated into languages from Spanish, French and Italian, to Turkish and Pakistani, to Japanese and Chinese. Innermost House is a living exercise in classical "Primitive Hut" architecture, and has been judged the "World's Favorite Small House," the "Most Beautiful Tiny House in the World," and the "Most Inspiring Small House Ever."

*Inspirational Morning Saunter at Thoreau Farm Birthplace* with Corinne Smith

Bio: Corinne H. Smith first encountered Thoreau, "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 serves as an occasional docent at Thoreau Farm, his birthplace, and maintains a blog, "Travels with Thoreau."

*The Bloom of the Present Moment*, Sermon at First Parish Church, by Barry Andrews

Bio: Barry M. Andrews is Minister Emeritus of the Unitarian Universalist Congregation at Shelter Rock. Currently living with his wife, Linda, on Bainbridge Island, WA, he especially enjoys walking in the island's woods, cooking and writing. Author of a number of books and articles on transcendentalist writers, his latest book is *Transcendentalism and the Cultivation of the Soul*, published by the U. Mass. Press. He is a long-time member of the Thoreau Society and has served on the Board of Trustees.

*A Critique of Eastern and Western Influences on Thoreau's Reform Ethic*, Michael Frederick

Abstract: This paper will examine Thoreau's treatment of the *Bhagavad Gita* and the canonical gospels in his first book, *A Week on the Concord and Merrimack Rivers*. Thoreau adopts a traditionally held viewpoint in "the West" of viewing eastern and western thought as correspondingly passive and active. Thoreau's approach yields parallel aesthetic and ethical points of view. The "Where I Lived and What I Lived For," "Solitude," "Higher Laws," and "Spring" chapters of *Walden* provide crucial clues to Thoreau's bifurcated vision that inform his work as both artist and social reformer. I hope to better understand two Thoreauvian perspectives that

emerge in his writings on reform and natural history. One, active, that champions “Wildness” and radical abolitionism, particularly John Brown’s raid on Harper’s Ferry, and the other, passive, and equated with Thoreau the “yogi” and proponent of non-violence.

Bio: Michael Frederick has been the Executive Director of the Thoreau Society since 2006. He holds a BS in Finance from Suffolk University, an ALM in History from Harvard University, and a certificate in non-profit management from Northwestern, Kellogg School of Management. His field of study includes Thoreau’s social philosophy and ethics as well as an interest in Transcendentalism as it developed among European philosophers and writers. He served as assistant editor of Henry David Thoreau’s *Wild Fruits* and of a collection of essays on the Maine Woods entitled, *Wildness within, Wildness Without*. He has worked with several non-profit Boards, including the Thoreau Farm Trust and the Walden Pond Advisory Board.

*A Week on the Ganges and Yangtze Rivers*, Jason Giannetti

Abstract: *A Week on the Concord and Merrimack Rivers* was written while H.D. Thoreau was living on the shores of Walden Pond, during which time he was reading the *Bhagavad Gita*. A year earlier he had translated the *Lotus Sutra*. This paper examines the Eastern influences on Thoreau’s *Week* and traces the sympathetic themes between Concord and the Orient.

Bio: Jason Giannetti, a.k.a. Shouzan Dai Kou, facilitates Eshoji East, a Zen Buddhist meditation center at Coolidge Corner, Brookline, MA, and he has written numerous works on religion, philosophy, and education. He has presented at various academic conferences and has lectured at numerous organizations on topics ranging from comparative philosophy and religion to jurisprudence. Giannetti has also taught at various colleges and universities, including: Binghamton University, Brandeis University, MassBay Community College, Framingham State University, Regis College, and Stonehill College. Most recently he taught two courses on law at Wheaton College. Among his published works are *Naked Zen*, *Modern Art in Context*, and *The Adventures of Layman P’ang*. In addition to being an author, religion scholar, and Zen practitioner, Jason Giannetti is also an attorney and the owner of The Law Offices of Jason Giannetti, Esq., a boutique immigration firm.

*Sauntering Year Two with Henry David Thoreau*, Donna Marie Przybojewski

Abstract: The purpose of my presentation at the 2018 Thoreau Society Annual Gathering is to focus on the continuing journey of St. Benedict Catholic School in Garfield Heights, Ohio, in introducing Henry David Thoreau across grade levels and disciplines. Last year, we began our celebration of the Bicentennial by “Sauntering the Year with Henry David Thoreau.” It was so successful, we decided to make Thoreau our resident author. During the 2017–2018 school year, we continued to saunter with him. During the past two years, I have discovered multifaceted ways to bring Thoreau’s works, philosophy, and legacy to elementary and junior-high aged children. It is my purpose to share my discoveries and demonstrate that Thoreau is still endearing himself to the children of today as he did with the children who lived in Concord during his own lifetime.

Unfortunately, many teachers, especially at the elementary level, are unfamiliar with Thoreau, so it is difficult for them to teach this author to their students. Also, I do not think that many realize that Thoreau can be taught across disciplines, not just in Language Arts classes. If Thoreau’s legacy is to be preserved for future generations, then he must be introduced early in a student’s education, especially at the elementary level and across disciplines.

In order to help make our school’s ongoing study of Thoreau successful, I needed to make sure that “Sauntering Year Two with Henry David Thoreau” included all disciplines and grade levels. The students’ understanding of this author was further developed from previous knowledge. Students under the direction of their teacher utilized my discussion coloring book *Born in the Nick of Time* to enhance the understanding of Thoreau’s life, accomplishments, and influences in Concord. Also, our STEM teacher designed a lesson about Thoreau which spanned an entire quarter. Since students had already developed a relationship with Henry, I continued to be the author, making appearances in the classrooms throughout the year. In addition, Fridays in my junior high classes were deemed Henry David Thoreau Days. Additional Thoreau lessons were taught by Henry to my students. During this time, students were also introduced to some of the individuals who lived in Concord with Thoreau such as Margaret Fuller and Louisa May Alcott, who also came to visit and teach. After attending the Thoreau Living and Writing Deliberately NEH Workshop last July in Concord, Massachusetts, I planned a unit to introduce *Walden* to eighth-grade students. I have found a variety of ways to draw students into the first difficult chapter, “Economy,” and help them understand the themes and philosophy present in the chapter. More importantly, I am providing an impetus for them to relate Thoreau’s most important work to their own lives through a variety of activities.

In my presentation, I will share my own discoveries about teaching Thoreau to primary, intermediate, and junior high students. I will elaborate on the ways success can be achieved in making Thoreau a valued and lasting author taught at an elementary level.

Bio: Donna Marie Przybojewski is a Thoreau Bicentennial Ambassador who planned a school year celebration at St. Benedict Catholic School in Garfield Heights, Ohio, where she is a junior high Language Arts teacher. By “Sauntering the Year with Henry David Thoreau,” Donna Marie dedicated each month with a specific activity which focused on this American author. These activities crossed all disciplines and grade levels. She helped to inspire the students to develop a relationship with Henry that enabled them to grow creatively, academically, and intellectually. Donna Marie is the author and illustrator of two coloring discussion books on Henry David Thoreau: *Henry David Thoreau: A Discussion Starter Coloring Book*, which was used as Thoreau curriculum in grades K–3 at St. Benedict Catholic School in Garfield Heights, Ohio, during the 2016–2017 school year and *Born in the Nick of*



*Time*, which was utilized in grades K through 8 during the 2017–2018 academic year to further teach students about the author. She wrote and illustrated an A,B,C, book on the author, *Henry David Thoreau, Who Can He Be?* which was used during the Thoreau Bicentennial as a storybook walk for children at Walden Pond State Reservation. Also, she is the author and illustrator of *Henry David Thoreau Loved the Seasons of the Year*. These were all created to introduce Thoreau to children. Donna Marie lives in Ohio with her husband, Frank, and two children, Ruth Rachel and David. Her love of the outdoors takes her to many of the national parks in the U.S. especially those of the Southwest where she hikes with her family.

Little Women in the 21<sup>st</sup> Century, chaired by Megan Marshall, Emerson College

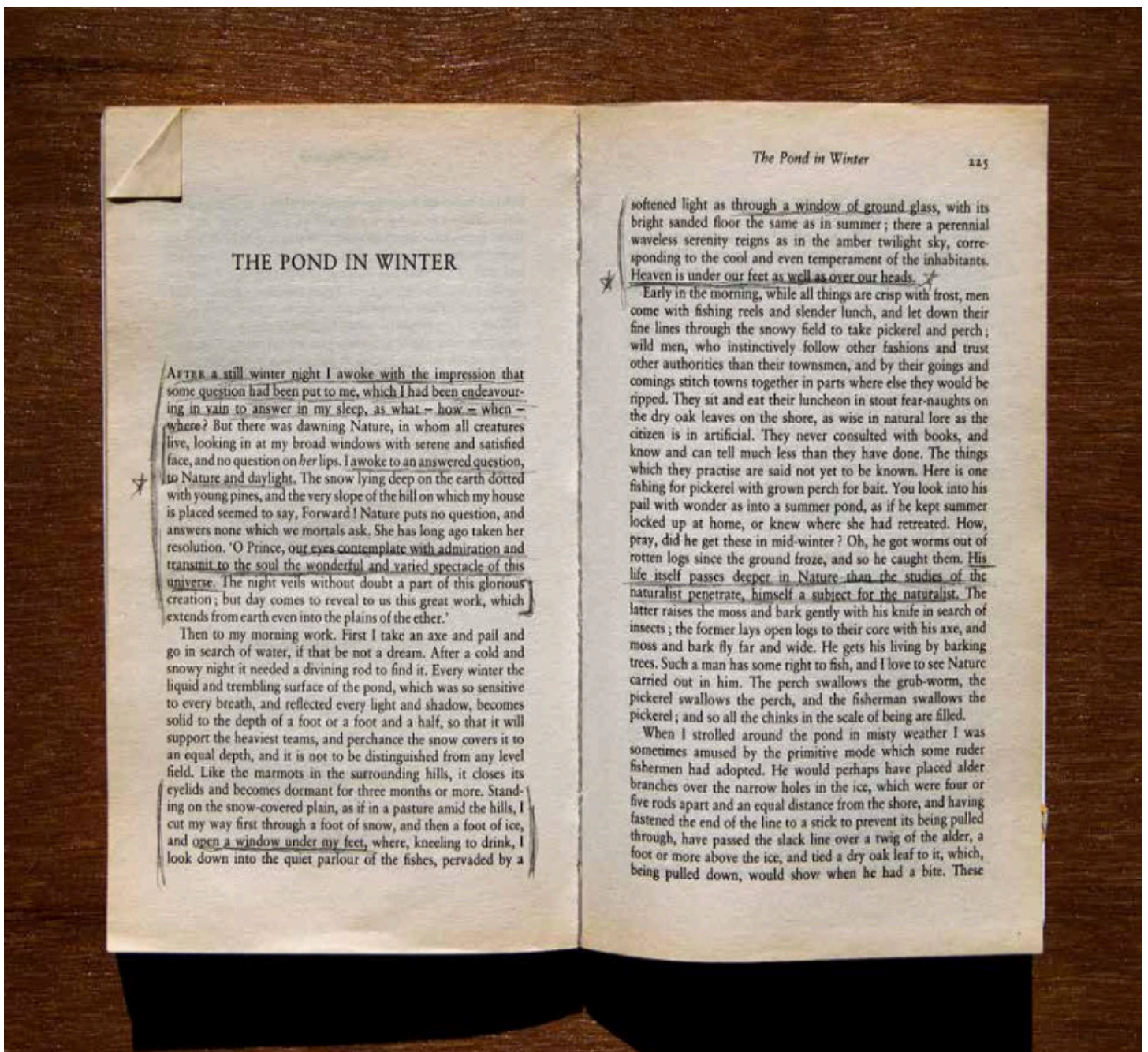
Panelists:

John Matteson, John Jay College

Joel Myerson, University of South Carolina, Emeritus

Ann Boyd Rioux, University of New Orleans

Daniel Shealy, University of North Carolina, Charlotte



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The Thoreau Society Annual Gathering 2018

# 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, 2018.

Refunds will be issued less a \$25.00 processing fee within 30 days of receipt of request, and a shipping charge may be applied, if applicable.

Meal tickets cannot be exchanged or refunded after July 1, 2018.

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

## TRANSPORTATION

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

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

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



## ABOUT HENRY DAVID THOREAU

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

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

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

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

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

## ABOUT THE THOREAU SOCIETY

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

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

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

## PUBLICATIONS

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

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

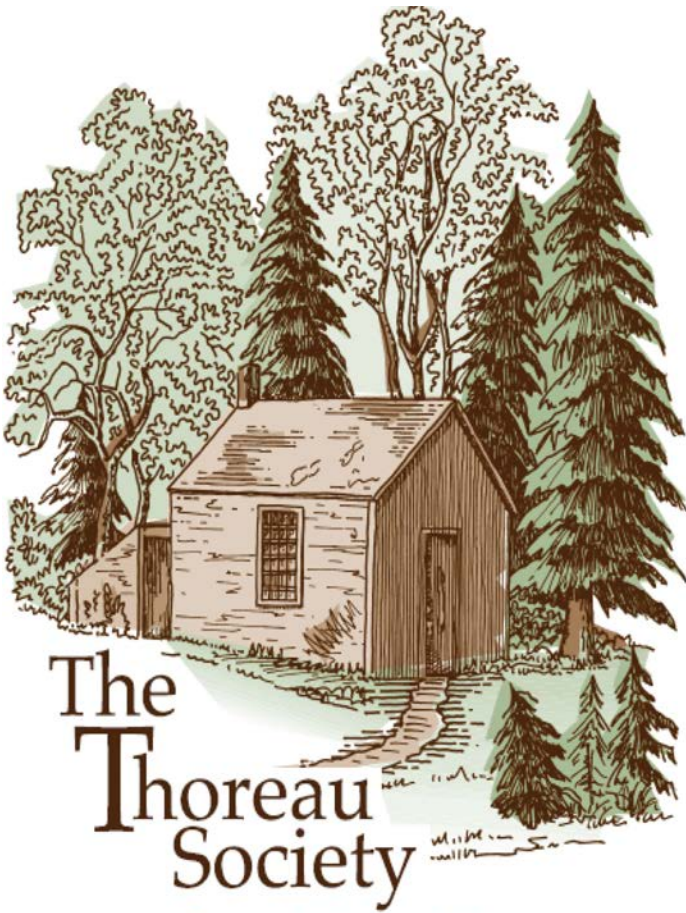
— Harold Bloom, Yale University

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

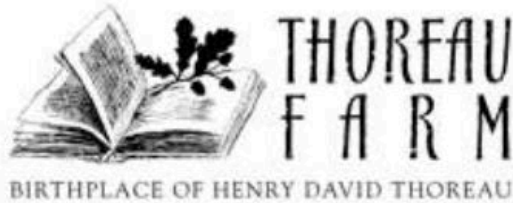
— Lawrence Buell, Harvard University

## MISSION

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



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80 Thoreau

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RICHARD SCHNEIDER APPEAL

Richard Schneider's house and library were totally destroyed in a wildfire in southern California in December. If any colleagues have spare author's copies of their books or spare offprints of their journal articles, he would very much appreciate receiving them to help restore whatever he can of his library.

Contact email: [richard.schneider@wartburg.edu](mailto:richard.schneider@wartburg.edu)

Mailing address: 4650 Dulin Road Spc. 48, Fallbrook, CA 92028 (After July 30)

Any help would be much appreciated!



As part of a state-wide MASS Fashion collaboration, *Fresh Goods* explores questions about the sources and context of small-town Massachusetts fashion and documents answers by drawing on the Concord Museum's extensive and rarely-displayed historic clothing and textile collection, as well as account books, advertisements, photographs, and letters and diaries of the period.

*CONSULTING CURATORS:  
JANE AND RICHARD NYLANDER*

Included in the exhibition are a portrait of Ellen Louisa Tucker, Ralph Waldo Emerson's first wife, along with the shawl she is wearing in the portrait, and a fashionable 1820 silk pelisse worn by Lydia Jackson who married Emerson in 1835.

Open Daily through the end of August

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



*Fresh Goods* is supported by



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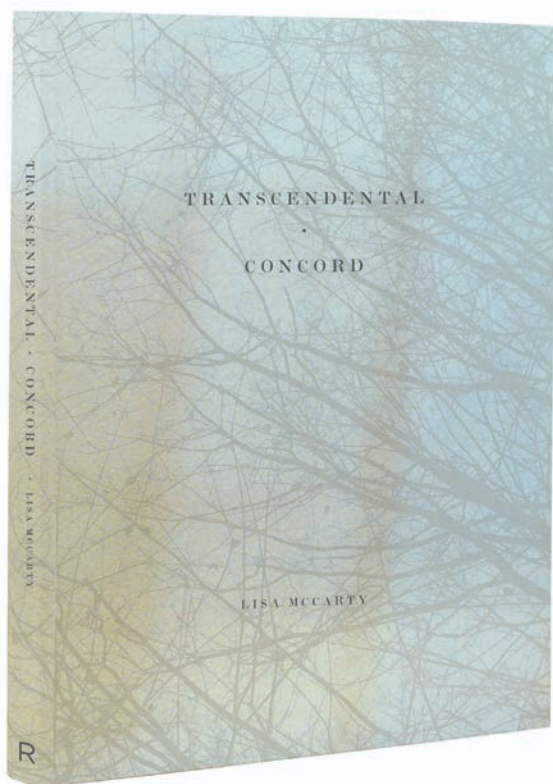


# TRANSCENDENTAL • CONCORD

Lisa McCarty

*McCarty followed in the footsteps of the Transcendentalists, creating a book in their spirit that encourages readers to explore a 19th century American philosophical movement.*

— PHOTO DISTRICT NEWS



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The Thoreau Society Annual Gathering 2018

# 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:

The Thoreau Society Annual Gathering 2019 theme will be

# ENGINEERING THOREAU:



Nature, Technology, and the Connected Life

July 10-14, 2019

Proposals due December 7th  
submissions via electronic form on [thoreausociety.org](http://thoreausociety.org)

