

Henry D. Thoreau

SOCIAL AWARENESS: THOREAU AND THE REFORM MOVEMENT



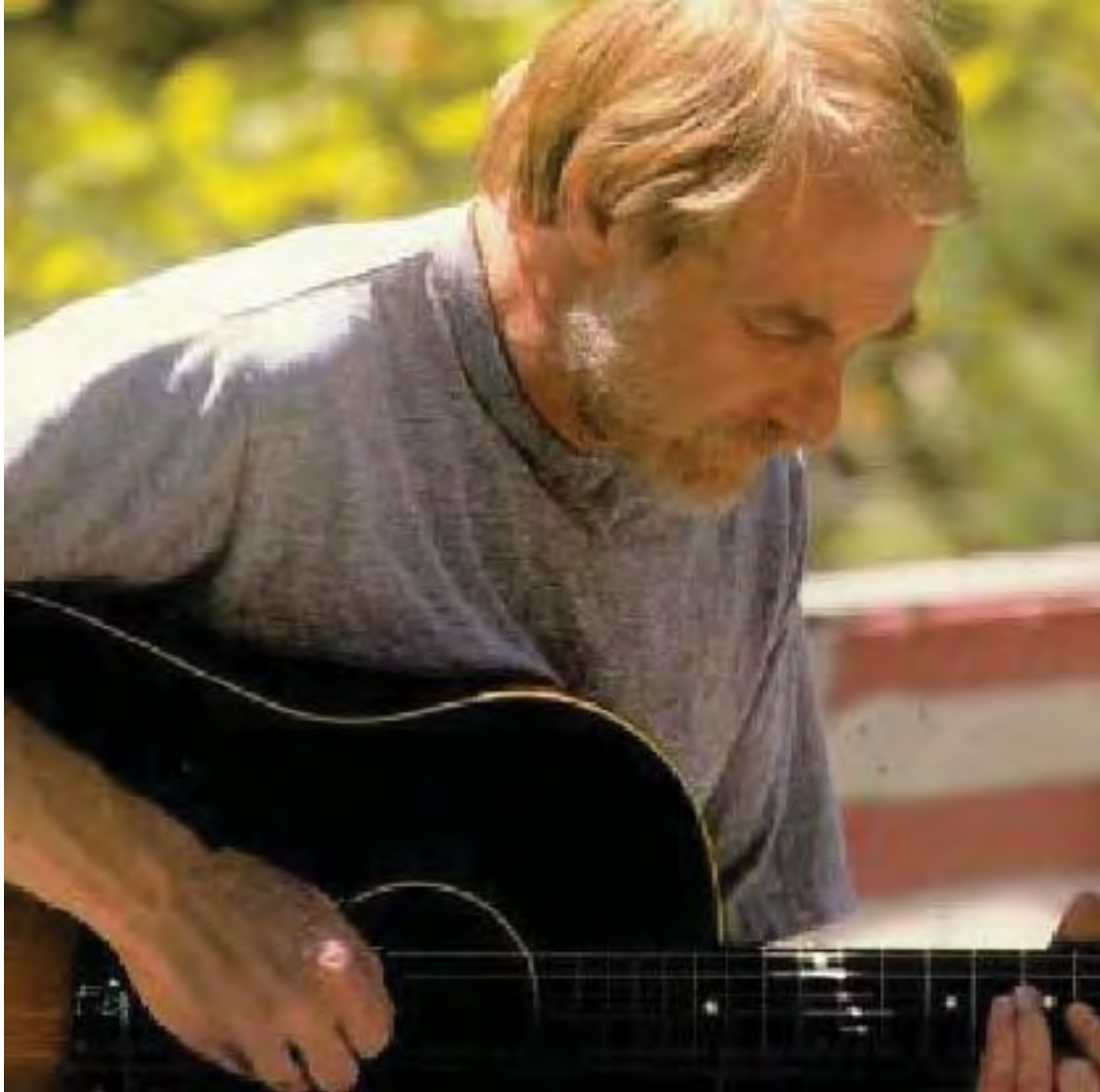
Founded in 1941

68TH ANNUAL GATHERING

JULY 9-12, 2009

CONCORD, MASSACHUSETTS

DAVID MALLET



THE FABLE TRUE

TRINITARIAN CHURCH, CONCORD - SATURDAY, JULY 11, 2009
DOORS OPEN AT 6:30 - TICKETS ARE \$10 - THOREAU SOCIETY
BOOK SIGNING (OPEN TO ALL) TO FOLLOW.

THE THOREAU SOCIETY
55 OLD BEDFORD ROAD
CONCORD, MASSACHUSETTS 01742



WWW.THOREAUSOCIETY.ORG
WWW.SHOPATWALDENPOND.ORG

THOREAU SOCIETY

Staff

Michael J. Frederick, Executive Director
Margaret Gram, Accountant
John Chateaufneuf, Membership and Educational Outreach Coordinator
Richard Smith; Shop at Walden Pond Associate, Historic Interpreter
Jonathan Fadiman, Shop at Walden Pond Associate
Don Bogart, Shop at Walden Pond Associate

Thank you to the following individuals who completed work on the Finding Aid for the Walter Harding Collection at the Thoreau Institute at Walden Woods:

Nicole Bell-Hathaway, Collections Support
Donna Maturi, Collections Support
Robert N Maker, Collections Support

Brianne Keith is The Thoreau Society research assistant for the *Documentary Edition of "Resistance to Civil Government."* The Society was awarded a \$5,000 grant from the University of Massachusetts for this position.

Editors of the Thoreau Society Publications

Leslie Perrin Wilson, Editor - *The Thoreau Society Bulletin*

Laura Dassow Walls, PhD. , Editor - *The Concord Saunterer: A Journal of Thoreau Studies*

Honorary Advisor

Edward O. Wilson

Board of Directors

Tom Potter
Martinsville, IN
President

Michael Schleifer, CPA
Brooklyn, New York
Treasurer

Gayle Moore
Martinsville, IN
Secretary

J. Walter Brain
Lincoln, MA

Robert Clarke
Woodbury, CT

Susan Gallagher, PhD
Medford, MA

Wesley T. Mott, PhD
Vineyard Haven, MA

Christine O'Connor, JD
Lowell, MA

Paula Peinovich, PhD
Glenmont, NY

Charles T. Phillips
Concord, MA

Dale Schwie
Minneapolis, MN

Kevin Van Anglen, PhD
Bedford, NH

Joseph Wheeler
Concord, MA

Social Awareness: Thoreau and the Reform Movement (*Program Added)

Thursday, July 9, 2009

- 8-9:30 am **Walking Tours at Walden Pond**
 Meet at Shop at Walden Pond (No Van Service)
 1. Walter Brain, Exploring Walden Woods
 2. Brianne Keith & Jeff Cramer, Pine Hill Walk/Henley Library Tour
- 9:30-3:30 pm **Registration Masonic Temple**
- 9:30-10:30 am **Refreshments Masonic Temple**
- 10:30-Noon **Workshop I Masonic Temple**
 1. Panel Presentations Main Floor
 a. John Chateaufeuf, Moderator
 b. Patrick Chura, *The Concord Surveyor and the Kansas Surveyor*
 c. Alben Bakratcheva, *Wisdom Applied to Life: Thoreau's Life Without Principle*
 2. Jym St. Pierre, *A Modern Saunter Through Thoreau's Maine Woods* Downstairs
- Noon **Lunch on your own**
- 1:30-3:00 pm **Workshop II Masonic Temple**
 1. Panel Presentations Main Floor
 a. Brianne Keith, Moderator
 b. Audrey Raden, *Seeds without Fruit: Henry David Thoreau and the Limitations of John Brown*
 c. Therese Nelson, *Reflections on 'Walden'*
 2. Neil Yetwin, *Thoreau & Carl Jung* Downstairs
- 3:30-5:00 pm **Workshop III Masonic Temple**
 1. Panel Discussion: *Thoreau and Indian Reform* Main Floor
 a. Jessie Bray, Panel Moderator & Presenter
 b. Joshua David Bellin
 c. Brad King
 2. Edmund Schofield, *Where's Walden? Limning the Bounds of Elysium (Walden Pond/Woods/Ecosystem)* Downstairs
- 5:30-7 pm **Thoreau Farm Trust Birth House**
Picnic: Bring your own meal. Drinks provided.
- 7:30-9 pm **John Stauffer:** Masonic Temple
Election of Abraham Lincoln: Transcendentalism and the 1860 Presidential Election

Friday, July 10, 2009

- 6:45-9:30 am **Walking Tours of Concord**
 Peter Alden, Birds and plants on a 2-mile (dry) loop walk at Great Meadows N.W.R. Meet at the CS lot at 6:30 for ride sharing.
- 8:30-10 am Janet Beck & Jayne Gordon, walking Tour:
John Brown's Concord Masonic Steps
- *Randall Conrad & Richard Lenat
Exploring Pencil Factory Dam Site in Acton.
 Masonic Temple parking lot for car pool
- 9:30-3 pm **Registration Masonic Temple**
- 9:30-10:30 pm **Refreshments Masonic Temple**
- 10:30-Noon **Workshop IV Masonic Temple**
 1. Panel Presentations Main Floor
 a. Keya Banerjee, Moderator
 b. Stephen Spratt, *Eating Ethically in Thoreau's 'Wild Fruits'*
 c. Tom O'Malley, *Walking the Road to Reform: "the hundred hills of Concord"*
 2. D. B. Johnson, *Keeping it Simple: Writing Thoreau for Kids* Downstairs
- Noon **Box Lunch Masonic Temple Downstairs**
- 1-2:30 pm **Workshop V Masonic Temple**
 1. Kevin Van Anglen, Discussion of AG Theme Main Floor
 2. Brian Donahue, *Harvard Forest Wildlands & Woodlands: A Vision for the Future of the Massachusetts Forest* Downstairs
- 3-4:30 pm **Workshop VI Masonic Temple**
 1. Tom Potter, *Darwin and Thoreau: A Synthesis of Their Parallel Tracks—Abolition, Spirit, and Science* Main Floor
 2. Len Gougeon, *Thoreau's Civil War* Downstairs
 3. Leslie Wilson and Robert Hall, Concord Free Public Library Presentation, *Editing the TSB at CFPL* CFPL
- 5:30-7 pm **Dinner Trinitarian Church**
- 7:30-9 pm **Emerson Society Panel:** Masonic Temple
Emerson's Politics. Intro by Todd H. Richardson; A discussion led by Daniel S. Malachuk
- 9-10 pm **Social Hour**

Saturday, July 11, 2009

- 7 am **Corinne H. Smith, Walter Harding
Memorial Walk Walden Pond**
Meet at House Replica in Walden Pond Parking Lot
- 8:00-9 am **Refreshments** Trinitarian Church
- 9-10:30 am **Annual Business Meeting**
Trinitarian Church, Concord
- 10:45-Noon **Dana S. Brigham Memorial
Keynote Address by John T. Matteson**

Most Careful Bravery”: Thoreau and the Problem of Prudence in Antebellum Reform



- Noon **Box Lunch** Trinitarian Church

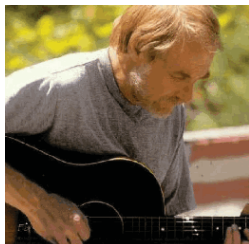
- 12:15-1:15 pm **Trinitarian Church, Richard Smith,
as Henry D. Thoreau, rings the church
bell and reads:**

A Plea for Captain John Brown

- 2-3:30 pm **Workshop VII** Masonic Temple

1. Susan Gallagher, Brianne Keith,
& Michael Frederick, *A Documentary Edition
'Resistance to Civil Government'* Main Floor
2. Richard Higgins, *Thoreau and the
Language of Trees* Downstairs
3. Jayne Gordon, Sleepy Hollow Cemetery Walk

- 4:00-5 pm **Reception for Keynote Speaker**
Private Residence
- 5-6:30 pm **Dinner**
Trinitarian Church
- 7-8:30 pm **David Mallett: *The Fable True***
Trinitarian Church
- 8:30-10 pm **Book Signing & Refreshments**
Trinitarian Church



Sunday, July 12, 2009

- 6:45-9:30 am Peter Alden, Easy walk to Great Blue
Heron colony on hemlock wooded peninsula
near White Pond. Park around Monument
Square and meet at Masonic Temple for car
pooling. This is a great show with 50 nests
and over 100 noisy babies, lots of other life in
a beaver swamp in a wild setting.

- 10-11:30 am **Workshop VIII** Masonic Temple

1. Nikita Pokrovsky, *Thoreau and Reform:
Individual & Collective* Main Floor
2. John Wawrzonek, *Convergence of Critical
Planetary-wide Issues* Downstairs

- Noon-2 pm **Open House: Thoreau Farm Trust
Birthday cake and tours with Larry
Sorli, architect of the Thoreau birth
house restoration.**



- 2:30-5 pm **The Thoreau Society
& Orchard House at the
School of Philosophy**

John T. Matteson, John Stauffer,
Daniel S. Malachuk, and Lawrence Buell

Margaret on the Stairs, Waldo on the Common: The Origins of the Transcendental Self

DAVID MALLET

TICKETS \$10
SATELLITE SHOP

TICKETS ARE BEING SOLD
TO THE PUBLIC. SEATING IS LIMITED.



About Henry D. Thoreau

Henry David Thoreau (1817-1862) was an American author, philosopher, and naturalist who was associated with the New England Transcendentalist movement during the 19th 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 US 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 of Russia, Mohandas Gandhi of India, and the Dutch Resistance during World War II as well as Martin Luther King Jr. during the Civil Rights movement.

Thoreau's writing established 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 20th century, and our publications—*The Concord Saunterer: A Journal of Thoreau Studies* and the *Thoreau Society Bulletin* continue to attract and foster innovative scholarship into the 21st.

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

— Harold Bloom, Yale University

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

— Lawrence Buell, Harvard University

Mission:

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

Organizational Goals:

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

Friends of Walden Pond



An Activity of the Thoreau Society

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

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

Window on Walden Authors Series

For the 2008-09 Fall, Winter, and Spring Series we hosted the following authors:

Author	Topic
Deborah Weisgall	<i>Walden and the Blank Page</i>
Dan Togyne	<i>Thoreau's Cape Cod</i>
Anita Sanchez	<i>The Teeth of the Lion: The Story of the Beloved and Despised Dandelion</i>
Eric Pinder	<i>A variation on "A Tale of Two Mountains," looking at the similarities and differences</i>
The Editors	<i>Environment: An Interdisciplinary Anthology</i> (Yale University Press, 2008)
Megan Marshall	<i>Megan Marshall "A Biographer Grows Up: My Twenty Years with The Peabody Sisters"</i>

Thoreau Society Annual Gathering 2009: Titles, Abstracts, and Bios

(in order as they appear in the program schedule)

Walk: Exploring Walden Woods

Bio: Walter Brain, Lincoln, Massachusetts, is a Thoreauvian and naturalist thoroughly familiar with Thoreau Country's land and landscape. He is a member of the Board of Directors of the Thoreau Society.

Walk: Pine Hill Walk and Tour of the Thoreau Institute

Bio: Brianne Keith is a writer and editor from Weymouth, Massachusetts. She holds two degrees in English Literature—a BA from Boston University and an MA from the University of Massachusetts at Boston. In 1998 while an intern with the Thoreau Institute and Walden Woods Project, she met Bradley Dean with whom she worked for several years on the Indian Books project Dean was preparing to publish.

Bio: Jeffrey S. Cramer is curator of collections at The Thoreau Institute at Walden Woods. He is editor of *Thoreau on Freedom: Attending to Man: Selected Writings of Henry David Thoreau* (Fulcrum Publishing, 2003) and the award-winning *Walden: A Fully Annotated Edition* (Yale University Press, 2004) as well as *What I Lived for: the Annotated Selected Journals of Henry D. Thoreau* (Yale University Press, 2007)

Panel Chair: John Chateaufeuf came to the Thoreau Society in 2003 after teaching for 20 years and is now our Education Outreach Coordinator. He has also owned and operated "Beyond Twilight Walks of Concord and Boston" for the last 16 years. John majored in English at the University of Massachusetts and pursued his graduate studies at Harvard and Middlebury's Bread Loaf School of English.

Title: The Concord Surveyor and the Kansas Surveyor

Abstract: This presentation explores a fresh dimension of the relationship between Henry Thoreau and John Brown by showing how both men responded to the subversive potential of land-surveying work in the political context of the 1850s.

During the conflict over slavery in Kansas, John Brown aggressively took advantage of the fact that government land surveyors in the Territory were assumed to be proslavery. He conducted spying expeditions into border ruffian encampments in the guise of a "simple surveyor," and performed actual surveying work that thwarted illegal land-seizures made by militant proslavery settlers. In "A Plea for Captain John Brown," Thoreau alludes to surveying in substantial ways, consciously drawing on this aspect of Brown's identity—and his own—to further the lecture's hagiographic purpose. While Thoreau's admiration for Brown was surely a multifaceted sentiment, it seems to have been partially rooted in the title of "abolitionist surveyor" that the two men shared.

Bio: Patrick Chura is assistant professor of English at the University of Akron, where he teaches courses in nineteenth and twentieth century American literature. He is the author of *Vital Contact: Downclassing Journeys in American Literature from Herman Melville to Richard Wright* and has published articles on Harper Lee, Abraham Cahan, Eugene O'Neill, Thoreau and Shakespeare.

Title: Wisdom Applied to Life: Thoreau's Life with(out) Principle

Abstract: Henry Thoreau never identified himself as a 'reformer'. His entire life however was focused on reform. "Even if we grant that the American has freed himself from a political tyrant, he is still the slave of an economical and moral tyrant", Thoreau wrote in his late essay "Life Without Principle", believing that any political freedom can only be valued as a means to moral freedom. In my paper I will argue that Thoreau's wish to live deliberately – i.e. his lifelong conviction that all reform should come from within, - was, in fact, sharpening his social awareness and criticism, while in the same time making his connection with and obligation to society unchangingly "slight and

transient”.

Bio: Alben Bakratcheva is an Associate Professor of American Literature and American Studies at New Bulgarian University in Sofia, Bulgaria. She was editor and translator of *Henry David Thoreau: Life Without Principle. Selected Works* (Sofia, 2001) and the editor of *The Sun is But a Morning Star: Anthology of American Literature* (Sofia, 2005). Her most recent book is *Visibility beyond the Visible: The Artistic Discourse of American Transcendentalism* (Sofia, 2007).

Title: A Modern Saunter Through Thoreau’s Maine Woods

Abstract: A century and a half after Thoreau’s visits, the Maine Woods region is again experiencing a revolution. Industrial logging continues, but it has been joined by new uses, such as construction of ridgetop windpower generation facilities, transformation of trees into biofuels, and extensive trail networks for backcountry motorsports. In addition, the area is facing expansive speculation best exemplified by Plum Creek corporation’s development plans for the Moosehead region and the McMansions that it will spawn. Meanwhile, public agencies, nonprofit organizations and philanthropists are pushing forward with projects that represent all shades of green, from “conservation easements” intended to protect land for, not from, logging to public preserves (national parks) informed by Thoreau’s own inspiration.

This illustrated PowerPoint talk will explore what Thoreau would find in the Katahdin-Moosehead-Allagash region in 2009. The Reform Movement he helped spark is finally reaching the Maine Woods. Will it rescue the wild character of Thoreau’s Maine Woods, or will it be too little, too late?

Bio: Jym St. Pierre is Maine Director of RESTORE: The North Woods and Chair of Citizens to Protect the Allagash. He has visited many of the places Thoreau explored in the Maine Woods.

Title: Seeds without Fruit: Henry David Thoreau and the Limitations of John Brown

Abstract: Henry Thoreau’s disgust with the values of his culture was ongoing; his interest in the latest public individuals taking stands against these values was intermittent. His great exception was his fascination with the character of John Brown. I argue in my paper that two intertwined threads in his thought led him to his temporary deification of Brown: his lifelong desire to bear witness to a human death of true heroism and the heroism of death he saw continually enacted in nature. For one brief moment, Brown brought these threads together. For Thoreau, heroic dying was the ultimate transition state so valued in transcendental thought. Brown was perhaps the most real to Thoreau in those weeks between his capture at Harpers Ferry and his hanging—the reason he spoke of Brown in the past tense even before the execution had been carried out. In this sense, Brown’s death was, like the dying in nature, out of time, and eternally present. In those weeks Thoreau filled his Journal with thousands of words about Brown. Yet though he reduced his output, he did not neglect his writing on nature, which surprised but also heartened him. After Brown’s hanging, that ratio switched, and switched rapidly. Brown quickly faded out of his writing, and he famously wrote notes for his Succession of Seeds on the backs of broadsides announcing his Brown lectures. Brown, I suggest, did not diminish in Thoreau’s imagination, but his sense of Brown’s heroism grew out of its similarity to the heroism of nature. He had anticipated that Brown’s dying would plant a whole new crop of heroes, but once again his society broke his heart. In the few years remaining him, a new crop of heroes did not arise and the beginnings of the Civil War during the months of his own dying showed him only the pusillanimity of the men who should have followed Brown’s lead. So in the end, Thoreau returned to the true model of heroism Brown had so profoundly humanized for him: the succession of trees where one forest would lay down its life so that a new and different, but equally courageous and self-sacrificing forest would take its place.

Bio: Audrey Raden is a doctoral candidate at the CUNY Graduate School and University Center, where she is eternally completing a dissertation, “Were I Not Here”: Thoreau’s Anticipation of Death. Before pursuing doctoral study, Audrey was a dubious participant in the New York City poetry scene and received an MFA in Creative Writing at Brooklyn College, where, being at the end of the alphabet, she managed to be Allen Ginsberg’s last student. Before giving up poetry for good, she managed to publish some good mediocre poems in a handful of middling poetry journals.

Title: Reflections on Walden Abstract

Abstract: Perhaps no other great work in the English language focuses on water so much as *Walden*, by Henry David Thoreau. Thoreau describes the lake known as Walden Pond in every season of the year and from multiple perspectives. Water pours through *Walden*, and its beauty, weightiness and weightlessness permeate the work. Thoreau's descriptions are so vivid that the text seems almost to rise and fall on a buoyant current. In Thoreau's words:

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

With *Walden*, like the poet, Thoreau has put a fence around Walden Pond, impounded it and skimmed off the cream. No one ever described a body of water with more power, and because of his prose poems, Thoreau will always own what is best about Walden Pond.

This presentation explores the symbolism of Walden Pond and discusses the intricate play of light and water and the way that Thoreau uses these symbols to illuminate his major themes. The lake in *Walden* is a symbol of that which is real and worthwhile in life. Like life's reality, the lake is complex and ever changing, but always the same in its essential character. Air and clouds overlay it, merge with it, hide it and reveal it. Its depths team with life and seem to be bottomless. The lake is completely present in the moment and always at rest, though full of movement. It is self-contained and multi-layered and ageless and filled with light. We glimpse it through the medium of air, our eyes travel to its reflective surfaces, then with effort we can see into its mysterious center. Walden Pond is the embodiment of Thoreau's quest to live fully in present reality and to pay attention only to that which is great and worthy and eternal. By exploring the symbolism of the lake, we can come to a deeper appreciation of the author's vision of life.

Bio: Therese Nelson recently finished her Master of Liberal Arts Degree at the University of Chicago. She will begin studying for her doctoral degree in the University of Chicago Divinity School this fall, 2009. As part of her Master's degree, Ms. Nelson studied both the *Bhagavad Gita* and *Walden* with Professor Paul Friedrich. Her reading of *Walden* led to her examination of the water symbolism of Walden Pond itself.

Title: "What demon possessed me that I behaved so well?" Thoreau's Jungian Shadow

Abstract: My use of the quote from *Walden* (p.10) aptly describes my comparisons between Thoreau and Jung on, among other things, civilization vs. human nature, the dual self, what Porte refers to as Thoreau's attempt to reconcile "consciousness and the animal body", etc., all within the context of the "shadow". Let me know if the title is acceptable/appropriate and I look forward to hearing from you.

Bio: Neil B. Yetwin has taught global history, American history, and AP/IB psychology at the Schenectady (New York) High School for nearly thirty years

Title: "A more perfect Indian wisdom": Thoreau's Indian Notebooks

Abstract: After *Walden*, as Thoreau turned to future projects, it was the foundation he laid while living at the pond that shaped his later work. However, when scholars claim he stepped down from engineering for all America during this phase, he was, in fact, critically engaged in building *the* foundation for universal democratic reform. As a result, had Thoreau lived and chosen to publish them, the Indian Notebooks would have yielded a work of incredible depth and breadth but also one with a deep sense of social justice. What is more, instead of orientalizing, this text, even in its unfinished form, he attempted to let Native American cultures speak in a more authentic voice than had previously been permitted. His selection process for the notebooks, along with the hand drawn maps he intersperses with his observations, testify to his radical perspective and make a case for a complete and holistic revisioning of Thoreau's literary legacy.

Surveying as the literal “performance” of science is critical to understanding the radical nature of Thoreau’s textual surveys—particularly the Indian Notebooks. At first glance the physical performance Thoreau engages in through surveying resonates strongly with traditional Western models; however, the problem that Thoreau finds with Western surveying (and science) is how its pretense toward objectivity problematizes sustained empathy for the subject. Thoreau’s ideological position is demonstrative of a new “science” which makes immanent (*a la* Deleuze and Guattari’s “rhizome”) the material, spiritual and personal dimensions of the ecosystem, most notable through his famous map of Walden Pond. In this map, Thoreau recognized this fact and acknowledged that, in any landscape, plants, animals and even people existed and prospered there long before arbitrary boundaries imposed by exploration and commercial exploitation. The dimensions of the pond, therefore, reveal a rhizomatic and, thus, non-hierarchical landscape which becomes the backdrop for *Wild Fruits* as well as Indian Notebooks.

Thoreau saw that issues of environmental and social justice were inexorably linked—particularly in the case of Native Americans. Territorial expansion and the mapping of the Western US was an issue of intense concern for Thoreau because explorers and ethnologists did not record what was *actually* present. Instead, these imperialist scientists, under the Western construction of “objectivity,” projected their cultural values onto the landscape and marginalized the existing biocultural community. Thoreau’s use of surveying translates into an ethnological format meant to counter-act these effects—to present an ethnological “survey” which was calibrated to reflect real as opposed to an imaginary landscape. Reformed science is, therefore, the foundation of Thoreau’s ideal democracy, which is universally democratic and ecologically inclusive, and which inspired him to write the Indian Notebooks—a work intended to present an authentic, culturally-sensitive perspective on North America’s original human inhabitants

Bio: Jessie Bray

Title: Laying Hands on the Liberty Pole: Thoreau and the Failure of Indian Advocacy

Abstract: Thoreau has long held a special place in discussions of antebellum relationships between Native and Euro-American peoples. In his own day, Thoreau’s resemblance to an Indian was remarked by many, as by Nathaniel Hawthorne, who deemed him a “wild, irregular, Indian-like sort of fellow.” In our own time, such comparisons continue: Robert Sayre terms Thoreau “the most Indian-like of classic American authors,” while Richard Fleck calls him “*spiritually* closer to an Algonquian than a European.” Thoreau’s nose for discarded arrowheads, his vision-quest at Walden Pond, and his travels among the Penobscots have all been taken as evidence of his powerful identification with the first peoples of his native land.

Claims for an Indian Thoreau, however, overlook an uncomfortable fact: *identification* never ripened into *advocacy*. In this paper, I will explore the reasons for Thoreau’s failure to act politically on behalf of the peoples who sparked in him such strong interest and even, for his time, respect. I will argue that while Thoreau’s efforts to grasp what he termed the “wild”—the rhythms of the cosmos, the secret life of seeds, the unfathomable mystery of the sea, the essence of the Indian—commonly enabled him to delve beyond the norms of his society, this pursuit paradoxically disabled him from advocating for Indian peoples. For if, as Thoreau maintained with perhaps greater conviction but little more originality than many of his time, the wild represented a reservoir of regenerative energy for his own society, then Indian peoples must be kept forever beyond the pale of civilization, shielded from the civilized impurities that sapped their wild vigor. Thus the very quest that made Thoreau one of the antebellum era’s foremost cultural critics made him only one more of its failed thinkers and actors when confronted with the urgent political and moral questions bearing on the nation’s Native peoples.

The paper will conclude by contrasting Thoreau with Lydia Maria Child, one of the earliest reviewers to appreciate the true genius of *Walden* and a lifelong crusader for Native American rights. Involved in Indian causes from the 1820s through the 1870s, Child confessed late in life that “I have no romantic feelings about the Indians. On the contrary, I have to struggle with considerable repugnance toward them. But though my efforts for the Indians are mere duty-work, I do it as earnestly, as I should if they were a people more suited to my taste.” Ugly sentiments, to be sure, and far removed from Thoreau’s often glowing tributes. But it may be that, lacking Thoreau’s need to identify with Indian peoples’ spirit, Child was better able than he to perform the “duty-work” necessary to protect Indian peoples’ rights. Seeking to “tread in the tracks of the Indian,” to claim the Indian’s place as a site for anti-institutional critique, Thoreau could not apply that critique to the nation’s Indian policy, for to do so would be to compromise the primitive force he needed for his sallies against civilization.

Bio: Joshua David Bellin, La Roche College

Title: Revising Histories and Worlds: Thoreau's *Cape Cod* and Attitudes toward Natives

Abstract: Early in Cape Cod's colonial history, a "committee from Plymouth," Thoreau writes, "purchased the territory of Eastam from the Indians." After the transaction, the new proprietors looked North and asked "'who laid claim to Billingsgate?' which was understood to mean all that part of the Cape North of what they purchased." The natives replied, "Not Any"; "'Then,' said the committee, 'that land is ours.'" This land had not been visibly "improved," and the civilizers were there on a mission from God to convert the wilderness—to develop it properly. Claiming the land of Not Any "was a remarkable assertion and admission," Thoreau says:

The pilgrims appear to have regarded themselves as Not Any's representative. Perhaps this was the first instance of that quiet way of 'speaking for' a place not yet occupied, at least not improved as it maybe, which their descendants have practiced, are still practicing so extensively.

Thoreau associates speaking for Not Any, past and present (on Cape Cod and on the Western frontier), with a narrative of historical progress he sees in George Bancroft's *History of the United States*. In Bancroft's narrative Pilgrims represent "republican freedom and national independence," and their progress, their territorial growth and the violence that follows, is the inevitable unfolding of God's design: the birth, maturation, and completion of a transcontinental democratic state. In the world Bancroft renders, the natives who resist our God-given institutions represent a threat—"The Devil," Thoreau says. If speaking for Not Any is speaking in the name of God and progress, then in this world those speaking against such a narrative become nothing but evil, and must be removed or killed.

After showing how Thoreau destabilizes this world by retelling colonial history, my presentation will focus on the cosmopolitan world he replaces it with. Bancroft's narrative of national progress begins when the Pilgrims first land on Cape Cod, democratic institutions intact, and are immediately greeted by the devil—"a war hoop and flight of arrows." Thoreau undermines the legitimacy of Bancroft's narrative by peering deeper into New England's colonial history. In Thoreau's alternative world, colonial history has no beginning. The "first" discoverers always find evidence of someone who came earlier. The Pilgrims represent not the first, rightful civilizers of a virgin wilderness, but a "recent development" in an impossibly deep narrative. Tenth-century Vikings, French explorers, natives, and finally the English all make claims to being the discoverers and rightful owners of the continent that comes to be America. In this alternative cosmopolitan world, natives and Pilgrims represent competing voices in a contested narrative—not divine providence and the Devil, good and evil. Without the God-inspired narrative of democratic progress, speaking for Not Any becomes an act of war, of unjust land grabbing. America's "progress" across the frontier of democracy, its extension into "unimproved" land, becomes out-right imperialism, whether it be Pilgrims on Cape Cod, settlers on the frontier, or the military wherever we decide to bring democracy next.

Bio: Brad King

Title: Where's Walden? Limning the Bounds of Elysium (Walden Pond/Woods/Ecosystem)

Abstract: In the past twenty years our concept of "Walden," the place, has expanded dramatically in reaction to ill-advised (and largely unsuccessful) attempts to build massive commercial projects upon this renowned historic site. From an almost complete prior emphasis upon Walden Pond, our understanding of "Walden, the Place" now encompasses not only historic Walden Woods but the entire 2,680-acre Walden Ecosystem. In this PowerPoint presentation I will chronicle the process by which principles of ecological science, in combination with historical information, provided the key insights necessary to do so. The PowerPoint presentation will be based upon materials preserved in the Schofield Collection of the Thoreau Institute at Walden Woods.

Bio: Ed Schofield is a botanist and ecologist who has conducted ecological research in Antarctica, Alaska, and several of the "lower 48" states. A Society member since 1957 and former President, he was one of the original "Gang of Five" who organized the Thoreau Country Conservation Alliance (TCCA) in 1988, leading to a rout of the economic forces of cupidity that were bent upon destroying the heart of Thoreau Country. He is currently working on a history of his hometown, Worcester, Massachusetts, in which Thoreau and several of his associates make cameo appearances.

Title: Election of Abraham Lincoln: Transcendentalism and the 1860 Presidential Election

Bio: John Staffer is Chair of the History of American Civilization and Professor of English and African and African American Studies at Harvard University. Among the leading scholars of the Civil War era, antislavery, and interracial alliances, he is the author or editor of seven book and more than 50 articles. His most recent book, *GIANTS: The Parallel Lives of Frederick Douglass and Abraham Lincoln* (2008), has been a *Boston Globe* and *Amazon.com* bestseller and a History Book Club featured selection. His other books include *The Writings of James McCune Smith: Black Intellectual and Abolitionist* (2006), which showcases the work of the foremost black intellectual in the nineteenth century; *The Problem of Evil: Slavery, Freedom, and the Ambiguities of American Reform* (with Steven Mintz, 2006); *Meteor of War: The John Brown Story* (with Zoe Trodd); and *The Black Hearts of Men: Radical Abolitionists and the Transformation of Race* (2002), a collective biography of black and white abolitionists that won four major awards, including the Frederick Douglass Book Prize, the Avery Craven Book Prize, and the Lincoln Prize runner-up.

John's essays have appeared in *Time Magazine*, *Times Literary Supplement*, *The New York Times*, *Huffington Post*, *Raritan*, *New York Sun*, and *21st: The Journal of Contemporary Photography*. He has appeared on national radio and television shows, including the *Diane Rehm Show* and *Book TV with Susan Swain*, and he has lectured widely throughout the United States and Europe.

In 2006-08 John served as a consultant for the filmmaker Gary Ross (*Seabiscuit*, *Dave*, *Big*, *Pleasantville*, *The Tale of Despereaux*), who has completed a screenplay and will direct a film on Unionism and interracial alliances in Civil War Mississippi. John is co-authoring a history of the story, *The State of Jones*, with Sally Jenkins, which will be published this summer by Doubleday.

John received his M.A. from Purdue University in 1993 and his Ph.D. from Yale University in 1999, when he began teaching at Harvard. He received tenure in 2004. He lives in Cambridge, Massachusetts, with his wife, Deborah Cunningham, and their son, Erik Isaiah Stauffer.

Walk: Birds and plants on a 2-mile (dry) loop walk at Great Meadows N.W.R.

Bio: Peter Alden is a Concord naturalist who runs the Concord Christmas Bird Count, ran the first Biodiversity Day here with Ed Wilson and 100 invited field biologists, and is the author of 15 nature books including the *Audubon Guide to New England*. He has led 300 bird and wildlife tours, cruises, and safaris to 100 countries and the seven seas.

Walk: *Walking Tour: John Brown's Concord*

Bio: Janet Beck is author of *Creating the John Brown Legend: Emerson, Thoreau, Douglass, Higginson & Child in Defense of Harpers Ferry*

Bio: Jayne Gordon became the first Director of Education and Public Programs for the Massachusetts Historical Society (the nation's oldest - 1791!) in 2006. Previously, she was Executive Director of the Thoreau Society. Jayne has held the position of Director of Education at both the Thoreau Institute (Walden Woods Project) and the Concord Museum, and Education/Interpretive Specialist at Minute Man National Park. She served as Director of Orchard House, home of the Alcotts, for sixteen years. Jayne lives in Concord right behind Walden Pond.

Title: Exploring the Pencil Factory Dam Site in Acton

Bios: Randall Conrad, an independent scholar in Lexington, Mass., runs an educational website about Thoreau at www.calliope.org

Richard Lenat publishes The Thoreau Reader at <http://thoreau/eserver.org> and maintains hiking trails in Dover, NJ.

Title: "Eating Ethically in Thoreau's *Wild Fruits*"

As farming in Antebellum America had become part and parcel of the expanding global market economy, how were the changing relationships between the production and consumption of food figured in the public discourse of eating? Too, how and to what extent did the literature of the day convey awareness of the ecological, political,

and ethical dimensions of buying and eating food? Compiled during this era of agricultural and dietary reforms in the U.S., I claim that Henry David Thoreau's *Wild Fruits* challenged readers to consider eating as a political, cultural, ecological, and moral act. Though scholars have addressed these disparate dimensions of the text, little has been written that emphasizes *Wild Fruits* as Thoreau's response to the reform literature of the time, particularly of the agricultural press; these journals championed and challenged the sweeping tide of national and global market consumerism that exponentially expanded the variety of available foods made accessible to the public while threatening the traditional agrarian ideals of personal self-sufficiency and independence. Furthermore, I discuss the text's participation in the discourse of diet reform with figures such as William Alcott who promulgated a morally and ethically charged vision of eating. I will also discuss how Thoreau's text seeks to engage his readers to conceive of eating food as the most basic and primordial human connection to nature and place—literally and imaginatively. Thus, I argue, *Wild Fruits* prompts us to think about how the *nature of eating* subsumes the *eating of nature*, how the *way* we go about getting our food—perhaps more than any other act—defines our economic, cultural, and ethical relationship to the material world.

Bio: Stephen Spratt, University of South Carolina

Title: Walking the Road to Reform: The Hundred Hills of Concord

Abstract: This presentation will take the audience on several “walks” with Henry. In an early journal entry Thoreau noted there must be at least a hundred hills in Concord. His walking became a way for Thoreau to get his bearings and chart his course through life. These walks became a mode of meditation and observation, and out of them came insight as to his place in society and a course of action for reform. The presentation will draw on Thoreau's journal and his essays on Walking.

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

Title: Keeping it Simple: *Writing Thoreau for Kids*

Abstract: Children's book author/illustrator D. B. Johnson offers insight into bringing Thoreau's ideas about simple living, meaningful work, and spiritual discovery to the next generation. Using writing and illustration samples from each of his five picture books about a Thoreauvian bear named Henry, Johnson reveals how Thoreau's admonishment to “simplify, simplify” helped to create a powerful message for 4 to 8 (and 80) year olds. He explains why Henry is a bear, how Fitchburg is a state of mind, and what the cubist/futurist painting style has to do with the paradox that is Thoreau.

Johnson's latest book, *Henry's Night*, (Houghton Mifflin, April 2009) recreates the wonder of Thoreau's moonlit walks and shows how a magical encounter with the bird no one ever sees (the whippoorwill) awakens Henry's lifelong search for spiritual meaning.

“My goal has been to take the most complex and counterintuitive of Thoreau's ideas and make them interesting and exciting for kids,” Johnson says. “Now more than ever, the next generation needs to discover and appreciate Henry!”

Bio: With the publication of his first illustrated children's book, *Henry Hikes to Fitchburg*, D.B. Johnson made a distinct mark in the world of children's literature. In addition to the praise he has earned for his original picture-book stories, Johnson has also contributed his art to stories by authors such as Linda Michelin (*Zuzu's Wishing Cake*) and Daniel Pinkwater (*Bear's Picture*, 2008). *Booklist*, in a starred review, cites his “fabulous mixed media illustrations... that add both angular dimension and a right wry touch to (Pinkwater's) simple story.” While book illustration is a relatively recent undertaking for Johnson, publication is not: he is a nationally recognized freelance illustrator whose work has appeared in the pages of such well-known publications as the *New York Times Book Review*, *Newsday*, and the *Washington Post*. In addition, Johnson's editorial art began appearing in syndication in the 1980s.

In the picture book *Henry Hikes to Fitchburg* Johnson introduces one of his most endearing characters: Henry the bear. Henry is based on Henry David Thoreau, a nineteenth-century writer and philosopher who advocated a simple way of life, unencumbered by material possessions. In *Henry Hikes to Fitchburg*. Henry and one of his bear friends

plot two different itineraries as they travel from Concord to Fitchburg, Massachusetts, hoping to see who will arrive in Fitchburg first. Underscoring his chosen path through life, Henry takes the slower, scenic route and enjoys the natural surroundings of his journey. His friend prefers to work at different odd jobs, earning enough money to take the train to the destination. As Johnson's story plays out, readers count Henry's miles and add up his friend's wages. *School Library Journal*, noted that "Johnson makes this philosophical musing accessible to children, who will recognize a structural parallel to 'The Tortoise and the Hare,'" and a *Horn Book* critic dubbed *Henry Hikes to Fitchburg* "an auspicious picture book debut."

Winner of several prestigious awards, *Henry Hikes to Fitchburg* "works on several levels," according to *Booklist*. "Johnson's adaptation of a paragraph taken from Thoreau's *Walden* ... illuminates the contrast between materialistic and naturalistic views of life without ranting or preaching." As Johnson stated in a *Publishers Weekly* interview, "We don't know if this actually happened [to Thoreau]," referring to the Fitchburg challenge. "But I wondered what would happen if it really took place, and I wanted to write it in a way that children could understand." Although Thoreau's famous book *Walden* "inspired the story," as the author/illustrator added, "it's not necessary that readers be familiar with Thoreau to get it."

In addition to his "Henry" books, Johnson has also created several other characters that have engaged young readers. In *Eddie's Kingdom* a young artist (inspired by the Quaker folk painter, Edward Hicks) wishes for an end to all the arguments he hears from the tenants sharing his apartment building. Eddie draws a picture that includes all his curmudgeonly neighbors in such a way that exposes the foibles at the root of their disagreements. Sharing his picture allows everyone to understand and get along with each other. A *Booklist* reviewer concluded that Johnson's "engaging story ... recognizes the irritations of living in close proximity and a child's simple wish for harmony." Another original picture book, *Four Legs Bad, Two Legs Good!*, takes place on a falling-down farm where Farmer Orvie, a pig, spends too much time napping to keep things in proper order." With simplicity and humor, Johnson adds a lively new chapter to George Orwell's classic, *Animal Farm*.

D. B. Johnson's goal with each of his picture books is to draw children to the complex ideas in great works of literature and art. In a starred review of his newest Henry book, Kirkus wrote: "From *Henry Hikes to Fitchburg* (2000) on, Johnson has surpassed all conventional biographers in presenting Thoreau's philosophy and spirit in ways that will make sense to younger readers." *Henry's Night* is ... "a great bedtime read, as mysterious and thought-provoking as a zen koan."

Title: Discuss Annual Gathering Theme

Bio: Kevin Van Anglen teaches English at Boston University and is a member of the Thoreau Society Board of Directors. He has most recently coedited *Environment: An Interdisciplinary Anthology* (Yale University Press)

Title: Wildlands & Woodlands: A Vision for the Future of the Massachusetts Forest

Bio: Brian Donahue teaches courses on environmental issues, environmental history, sustainable farming and forestry, and early American culture. Primary research interests include the history and the prospects of human engagement with the land, especially in New England.

Title: Darwin and Thoreau: A Synthesis of Their Parallel Tracks--Abolition, Spirit, Science

Abstract: This presentation compares the lives and studies of these two profound thinkers and examines how their work in several fields congealed to produce a world view that has driven our science and philosophy well into the 21st Century. From Garrison and Gray to Agassiz and the Missouri Compromise we watch Darwin and Thoreau play major and parallel roles in the shaping of the movements in abolition, spirit, and science.

Bio: Tom Potter is the President of the Thoreau Society. He teaches Thoreau workshops and leads photographic, natural history, and birding tours throughout North and Central America. He is currently working on a biography of Edwin Way Teale.

Title: Thoreau's Civil War

Abstract: At the outset of the Civil War there was a serious breakdown in relations between the United States and Great

Britain. Early on, the British government issued the Queen's Neutrality Proclamation, which granted belligerent status to the new Confederacy. The Proclamation deeply angered Northerners who saw it as a virtual recognition of Confederate independence. The situation worsened rapidly in November of 1861 when the American navy stopped the British steamer *Trent* and removed two Confederate commissioners, thus precipitating the famous "Trent Affair." A devastating collapse in Anglo-American relations followed and war seemed likely. It is in this troubled historical context that Thoreau's essays, "Autumnal Tints," "Walking," "Wild Apples," and "Life Without Principle" appeared in the *Atlantic Monthly*. All of these works reflect the tensions of the moment. In them, Thoreau presents a subtle but compelling rebuttal to British criticism and a validation of the moral superiority of the Union cause and the principles of American democracy.

Bio: Len Gougeon is a Distinguished University Fellow and Professor of American Literature at the University of Scranton. A past-President of the Ralph Waldo Emerson Society, he is the author of *Virtue's Hero: Emerson, Antislavery, and Reform* (1990) and co-editor (with Joel Myerson) of *Emerson's Antislavery Writings* (1995, 2001). His most recent book is *Emerson & Eros: The Making of a Cultural Hero* (2007). He was the 2008 recipient of the Ralph Waldo Emerson Society's Distinguished Achievement Award and is currently at work on a study of the political and cultural impact of the Civil War on relations between New England and British writers.

Title: Concord Free Public Library Presentation, Editing the TSB at CFPL

Bios: Leslie Perrin Wilson is Curator of the William Munroe Specials Collection at the Concord Free Public Library, and a writer on local historical and literary topics. She is the author of *In History's Embrace: Past and Present in Concord, Massachusetts* (2007).

Robert C. Hall is Technical Services Associate for Special Collections and Webmaster for the Special Collections pages of the Concord Free Public Library website.

Panel Chair: To be chaired and introduced by Todd H. Richardson, Emerson Society Program Co-chair, Assistant Professor of English at University of Texas of the Permian Basin

Title: Emerson's Politics

Abstract: For most of the twentieth century, readers believed Emerson to be an apolitical individualist. In the last twenty years, scholars have reminded us just how committed an abolitionist and even a feminist Emerson really was. Beyond his fierce dedication to liberty and justice for all, though, what else do we know about Emerson's politics? Our discussion will focus on Emerson's views on such timely subjects as public service, the free market, religion and the public sphere, environmentalism, and political violence.

Bio: Daniel S. Malachuk teaches English at Western Illinois University-Quad Cities. He is the author of *Perfection, the State, and Victorian Liberalism* (Palgrave 2005) and many essays on nineteenth-century literature and political theory. He is currently co-editing a volume on Emerson and political theory as well as completing a book on the political value of Transcendentalism today entitled *A Higher Law: American Transcendentalism and Human Rights*.

Title: Walter Harding Memorial Walk at Walden Pond

Abstract: Begun in 1996 as a tribute to the late Walter Harding, this silent early morning hike along the shoreline offers a chance for individual contemplation. Witness the special atmosphere that the hour brings as we practice Pradakshina, an Eastern routine of honoring our mentors.

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

Title: "Most Careful Bravery": Thoreau and the Problem of Prudence in Antebellum Reform

Abstract: In 1848, when he wrote "Resistance to Civil Government," Thoreau struggled to find words of praise for Daniel

Webster, a man whose lack of guiding principles Thoreau disapproved but whose words, he admitted, were “almost the only sensible and valuable” ones being uttered among “the cheap professions of most reformers.” While he applauded Webster for being “strong, original, and, above all, practical,” Thoreau found that his praise of the famous senator could only go so far. He lamented that in Webster’s sagacity, he found “not wisdom, but prudence.” For Thoreau, prudence seemed a degraded virtue, insufficient for a time that demanded something more of its leaders than care and circumspection. And yet, eleven years later, as Thoreau penned his “Plea for Captain John Brown,” he turned again to prudence as a virtue to describe the controversial hero of Harper’s Ferry. Thoreau observed that, “when scarcely a man from the Free States was able to reach Kansas by any direct route,” Brown, posing as a surveyor, was not only able to pass unsuspected through the Territory, but was also able to learn the designs and whereabouts of his enemies. This skill Thoreau attributed to Brown’s “tact and prudence.” The subtlety and practicality that Thoreau distrusted when Webster used it for the avoidance of conflict in the Senate became a point of the clearest admiration when Brown employed it in the capacity of a guerilla warrior and a spy.

There is a remarkable metamorphosis in Thoreau’s use of the word “prudence” between 1848 and 1859, and, as I shall argue in my keynote address to the Thoreau Society, the idea and role of prudence were matters of earnest and important contention as Americans in the Transcendental era debated the possibilities of social reform. The question concerned not only whether the vices of American society, especially the paramount sin of slavery, were to be addressed through gradualism or by sudden, decisive change, but also what qualities were to comprise the character of the virtuous American. Before the Emersonian revolution in American thought and letters, when Augustan values reigned supreme in American philosophy, prudence occupied an unquestioned place near the core of American morality. In ancient times, Cicero had numbered Prudence among the four cardinal virtues, and the leading lights of the early American republic, in their appreciation of all things Roman, had little inclination to question this judgment. However, as American neoclassicism gave way to a fresh Romantic impulse, a deep divide began to appear in our culture as to whether prudence was very much to be desired as a public virtue.

In my keynote address to the Thoreau Society, I will discuss how, between 1835 and 1860, both legal and literary writers wrestled with the concept of prudence, be it in an attempt to ensconce it as a touchstone of the duties one owes to society or to denounce it as a mere form of evasiveness and timidity. My discussion will include investigations of Webster, Lemuel Shaw, Emerson, Melville, Frederick Douglass, and Harriet Beecher Stowe in an attempt to show that the American encounter with evil eventually pressed the nation’s intellectuals toward a critically transformed understanding of the Good.

Having established a cultural framework for understanding the debate over prudence, I shall return to Thoreau, illustrating just how radical was his rejection of the careful, temporizing prudence that was urged by so many of his contemporaries. I will then examine the complexities of Thoreau’s posture regarding reform: whereas Thoreau was among the era’s most urgent voices for reform, there is also evidence that he not only distrusted the typical vehicles of reform but that he also questioned whether lasting, meaningful social reform was finally possible. I shall end by reframing a question essential to Thoreau’s writing on the subject: is the only worthwhile subjects of reform the heart and mind of the individual?

Bio: John Matteson is Professor of English at John Jay College of Criminal Justice, CUNY. A Princeton University graduate, he has earned a J.D. from Harvard Law School and a Ph.D. in English and Comparative Literature from Columbia University. Before pursuing his doctorate in English, Professor Matteson worked as a litigation attorney in California and North Carolina. His scholarship in nineteenth-century American literature includes articles published in *Leviathan*, *Streams of William James*, and the *New England Quarterly*. His first book, *Eden’s Outcasts: The Story of Louisa May Alcott and Her Father*, has been named as an Honors Selection by the Massachusetts Book Awards and was awarded the 2008 Pulitzer Prize in Biography. He is at work on a second book, to be titled *The Lives of Margaret Fuller*, and has begun an annotated edition of *Little Women*.

Title: *Henry Thoreau reads: “A Plea for Captain John Brown”*

Bio: Richard Smith received his BA in History from the University of Akron in 1985. For the last nine years he has lived and worked in the Concord area. Richard has appeared as Henry Thoreau at various sites in Concord, Boston, Maine, and Tennessee, as well as on C-Span and on the Boston television show “Chronicle” and is a regular at Walden Pond. He currently works for the Thoreau Society and is writing a book on 19th-century Concord.

Title: The Wooden Gun of Government: Using Digital Technologies to Document Thoreau’s Political Vision

Abstract: For a forthcoming digital critical edition of “Resistance to Civil Government,” we have collected a vast array of documentary resources that place Thoreau’s political ideas within their historical context. Drawing from nineteenth-century periodicals, newspapers, pamphlets, and other historical sources, as well as excerpts from Thoreau’s other writings, this edition uses digital technologies to locate his views squarely within the popular uproar inspired by contemporary political controversies such as the expansion of slavery and the Mexican War.

Our presentation is primarily intended as a preview of the digital volume that will be published by University of Massachusetts Press late this year, but we hope to generate discussion of the ways in which the construction of Thoreau’s reputation after his death obscured major aspects of his political thought.

Bios: Susan E. Gallagher is Director of Digital Resource Development at the University of Massachusetts at Lowell and Associate Professor in the Political Science Department. She specializes in gender, media, and politics and is currently working on a digital critical edition series for the University of Massachusetts Press, which includes Louis Brandeis and Samuel Warren’s *The Right to Privacy* and Thoreau’s *Civil Disobedience*.

Michael Frederick, Executive Director of the Thoreau Society, has worked in financial services and biotechnology as well as in the nonprofit sector beginning in 1998 with the Thoreau Institute. He has served on the Board of the Friends of the Middlesex Fells Reservation, the City of Melrose Centennial Planning and Publications Committees and is currently serving on the Thoreau Farm Trust and Walden Pond advisory boards. He holds a BS in Business Administration (Suffolk University) and an ALM in History (Harvard University) with a master’s thesis on Thoreau’s social philosophy and ethics.

See Brianne Keith above

Title: Sleepy Hollow Cemetery Walk

Bio: See Jayne Gordon above

Title: Thoreau and the Language of Trees

Abstract: In his illustrated talk, Concord writer and book editor Richard Higgins will discuss the role of trees in Thoreau’s imagination and art. “Thoreau was transfixed by the beauty of trees, observed them closely all his life and transformed them through his imagination,” according to the speaker.

Bio: Richard Higgins is a writer and editor who lives in Concord, MA. He is an active Thoreau Society member.

Title: The Fable True

Bio: After eleven albums of original tunes, Mallett, 57, has taken a different approach with his latest effort, “The Fable True”. Based on a book by naturalist/author Henry David Thoreau (1817-1862), “The Maine Woods”, the album features Thoreau’s words set to new melodies composed by Mallett. “I picked out twenty-two stories”, said Mallett, “and surrounded each with a separate piece of music. It’s a nice little package, actually.”

Inspiration for the album was sparked by the celebration of the 150th anniversary of Thoreau’s trip to Maine in 1857. “Thoreau spoke of Maine so well,” said Mallett. “the people deserved to hear about how he felt about their state.” Mallett relied heavily on Thoreau’s words to guide his compositions. “I took his descriptions,” he explained, “read them over and over and came up with melodies that would enhance the moment. It was a lot of fun but one of the most challenging things I’ve ever done.”

Dave Mallett Bio - Craig Harris, 2007

Walk: Easy walk to Great Blue Heron colony on hemlock wooded peninsula near White Pond. Park around Monument Square and meet at Masonic Temple for car pooling. This is a great show with 50 nests and over 100 noisy babies, lots of other life in a beaver swamp in a wild setting.

Bio: See Peter Alden above

Title: *Thoreau and Reform (Personal and Public)*

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

Title: Reform in an age of crises: The possibility of a new enlightenment

Abstract: It is arguably the most critical time in history: World-wide economic collapse, life-threatening climate change, rogue states with potential access to WMDs, violent clashes of ideologies, serious overpopulation, etc.

Simultaneously, stunning progress in multiple fields: evolutionary psychology, cognitive brain science, philosophy, genetics, and communication (especially the world-wide-web) give hope, but not certainty, that calamity can be avoided. The question is whether our new knowledge can be integrated and applied quickly enough to create the reforms necessary.

Bio: John Wawrzonek has multiple engineering degrees from MIT and was one of the original employees of Bose Corporation, beginning in 1967. After 23 years at Bose he left to pursue a career in fine art landscape photography. He has published two books of photographs with text by Henry David Thoreau: *Walking* and *The Illuminated Walden*. In addition to continuing his fine art business, Wawrzonek consults for Bose Corporation in marketing and engineering.

Panel: Panel discussion and paper

Title: Margaret on the Stairs, Waldo on the Common: The Origins of the Transcendental Self

Abstract: The title of this paper is inspired by two passages that I take to be fundamental documents in American Transcendentalism. The second is certainly the better known: the "transparent eyeball" passage in the first chapter of Emerson's *Nature*. The other, less often remembered scene occurred in the childhood of Margaret Fuller, as she paused for a moment on the stairs of her family's home in Cambridgeport and suddenly found herself confronted with four overwhelming questions: "How came I here? How is it that I seem to be this Margaret Fuller? What does it mean? What shall I do about it?" Between upstairs and down, the bizarre and unaccountable fact of her existence had burst upon her and had demanded explanation. At the time, she had none. However, when a similar self-consciousness struck her on a November afternoon by the banks of a quiet pool when she was twenty-one, she experienced what seemed like a revelation of the nature of identity. She suddenly discovered that [T]here was no self; that selfishness was all folly, and the result of circumstance; that it was only because I thought self real that I suffered; that I had only to live in the idea of the *all*, and all was mine. This truth came to me, and I received it unhesitatingly; so that I was for that hour taken up into God.

Fuller's escape from the limitations of self is reminiscent of Emerson's ecstatic assertion in *Nature*: "I am nothing; I see all; the currents of Universal Being circulate through me; I am part or particle of God." Indeed, since her written recollection of her transcendent moment postdates the publication of *Nature*, it may actually bear the marks of Emerson's influence. That both Fuller and Emerson experienced such moments speaks eloquently of the mental and emotive tendencies of the Transcendental era. Taken as a phenomenon, they raise significant questions as to the transcendentalists' understandings of the self. Both Emerson and Fuller suggest that their experiences involved a losing — or even a discovery of the unreality — of self. Nevertheless, we are not mistaken when we think of Transcendentalism generally as a movement committed to the culture and enlargement of self. Just how, then, could Transcendentalism manage to maintain itself both as a cult of supreme individualism and as a gospel of non-being?

My paper will consider in detail both Fuller's and Emerson's ideas of the relation of self to the universe and the means of defining the ego. Considering as well the statements of other transcendentalists (and, perchance, non-transcendentalists of the era) regarding the conceptualization of the self, it will attempt to arrive at an understanding of the frontiers of self-perception in the 1830s and 1840s.

Bio: See John Matteson above

The Thoreau Society Would Like to thank the following organization for their Support



117 Thoreau St, Concord, MA
978- 371-0949



CONCORD
MUSEUM

Setting the President's Table:

*American Presidential China from the McNeil Americana
Collection at the Philadelphia Museum of Art*

Over 100 pieces of porcelain used by American presidents from Washington to Lincoln and Roosevelt to Reagan as they entertained distinguished gatherings at the national "First Table." On exhibit through October 12, 2009.

The Henry D. Thoreau Gallery

one of six Why Concord? History Galleries

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

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



GUIDED TOURS OF
THE OLD MANSE

The Trustees of Reservations

Home of the American Revolution
and the Literary Revolution

Open Daily 269 Monument Street
Monday-Saturday 10am-5pm Concord, MA
Sunday Noon-5pm 978.369.3909



the Concord Cheese Shop

*Purveyors of the world's finest
foods, including wines and
cheeses from around the world,
and a full service kitchen
for meals to go, or eat in.*

The Concord Cheese Shop

29 Walden Street
Concord, MA 01742
978-369-5778



Starbucks Coffee

159 Sudbury Road
Concord, MA 01742
978-287-0183

www.starbucks.com



MAZMANIAN DESIGN COMPANY, INC.

*“Every generation laughs at the old fashions,
but follows religiously the new.” - Thoreau*

At Mazmanian Design, we value the
precision of old world craftsmanship and
unite it with the latest in green technology
and modern building techniques.

Renovations • New Construction • Restorations

508.361.0296
MetBuild.com

BUDGET PRINTING

84 THOREAU STREET
CONCORD, MA 01742-2409

PHONE: 978-369-4630
FAX: 978-371-2727

PROUD SPONSOR OF
THE THOREAU SOCIETY ANNUAL GATHERING.



740 Elm Street, Concord, Massachusetts, 01742-2101, US

Phone: 978/369-6100 Fax: 978/371-1656

Proud Sponsor of the Thoreau Society Annual Gathering

Live the life you have imagined.



*"This world is but a canvas
to our imagination"*

At Concord Provisions
our fun and friendly,
trained staff makes it simple
for you to "live the life you have imagined."



**FINE WINE ~ CHEESE ~ CRAFT BEERS ~ LIQUORS
LOCAL & ORGANIC PRODUCE ~ PREPARED FOODS
FRESH FISH ~ ALL-NATURAL MEATS
AMPLE ARRAY OF PANTRY FAVORITES & NECESSITIES
FRIDAY NIGHT COMPLIMENTARY WINE TASTINGS**

OPEN Monday - Saturday 9-9 & Sunday 12-6

978.369.5555 73 Thoreau Street Concord

As long as it's local, we're in.



At Middlesex Savings Bank, we value what's local. Local groups and organizations are important things we give our time and money to. To us, it's just part of what makes us a community.

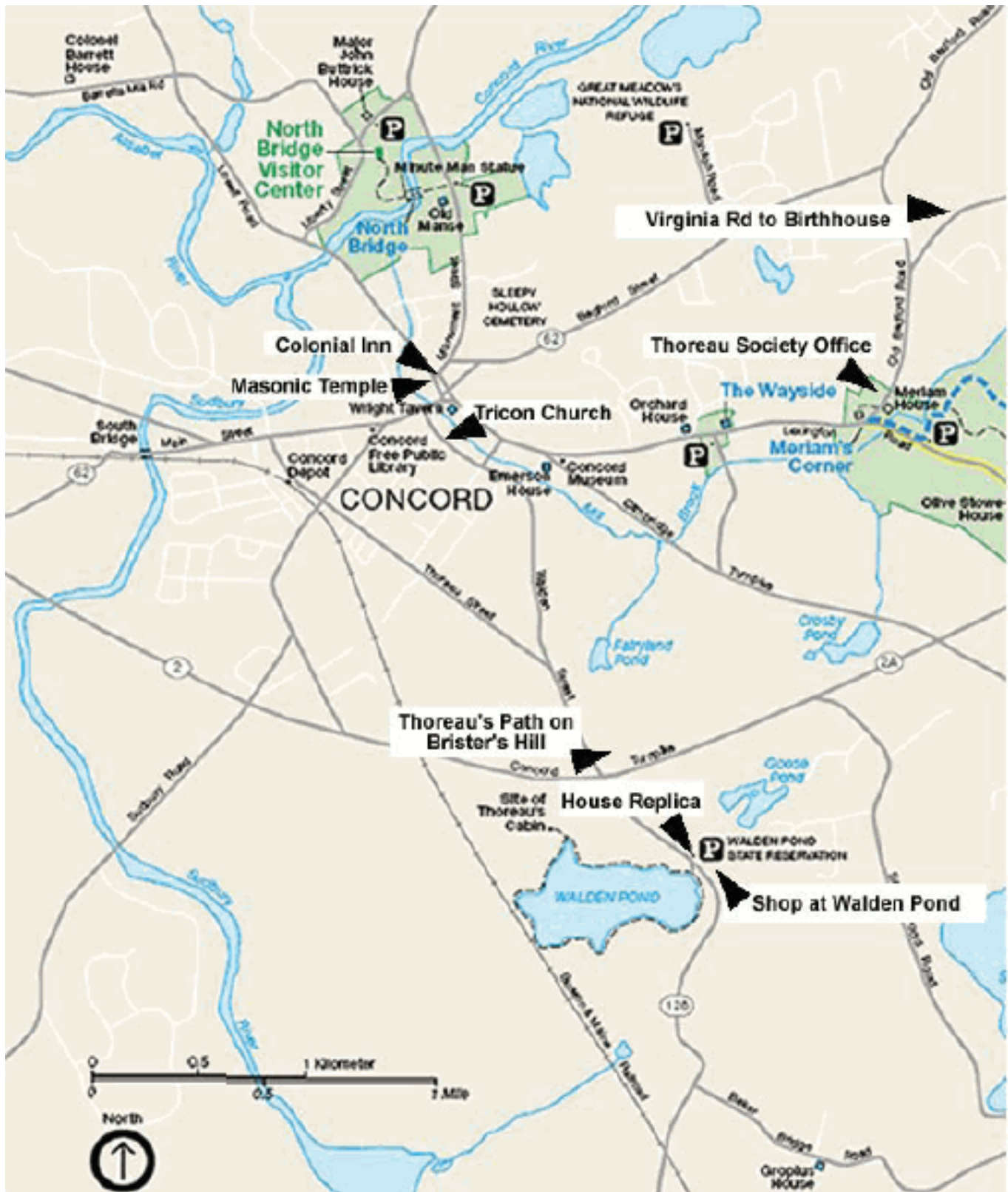
To learn more, please visit
www.middlesexbank.com
or call 1-877-463-6287.



WHERE YOU'RE WORTH MORE™

THOREAU SOCIETY ANNUAL GATHERING 2009

EVENT MAP



Please use the bulletin board at the Masonic Temple Lobby to arrange ride sharing.

SATURDAY, JULY 11

8:30-10 P.M. BOOK SIGNING & REFRESHMENTS

LIST OF AUTHORS:

1. Peter Alden, Audubon Guides
2. Albena Bakratcheva, The Call of the Green. Thoreau and Place-Sense in American Writing
3. Janet Kemper Beck, Creating the John Brown Legend: Emerson, Thoreau, Douglass, Child and Higginson in Defense of the Raid on Harpers Ferry
4. Len Gougeon, Emerson & Eros: The Making of a Cultural Hero
5. D. B. Johnson
 - Henry's Night
 - Henry Builds a Cabin
 - Henry Works
 - Henry Hikes to Fitchburg
 - Henry Climbs a Mountain
6. David K. Leff, Deep Travel: In Thoreau's Wake on the Concord and Merrimack
7. Elise Lemire, Black Walden: Slavery and Its Aftermath in Concord, Massachusetts
8. Daniel S. Malachuk, Perfection, the State, and Victorian Liberalism
9. John Matteson, Eden's Outcasts: The Story of Louisa May Alcott and Her Father
10. Jym St. Pierre, RESTORE: The North Woods Poster
11. John Stauffer
 - Giants: The Parallel Lives of Frederick Douglass and Abraham Lincoln
 - The Black Hearts of Men: Radical Abolitionists and the Transformation of Race
12. Kevin P. Van Anglen
 - The Writings of Henry David Thoreau: Translations by Henry David Thoreau
 - Simplify, Simplify: And Other Quotations from Henry David Thoreau
 - Environment: An Interdisciplinary Anthology (The Lamar Series in Western History) by Mr. Glenn Adelson, Mr. James Engell, Brent Ranalli, and Kevin P. Van Anglen
13. Joe Wheeler, Ruth Robertson Wheeler: A Concord Life
14. Leslie Wilson, In History's Embrace
15. Robert Young, Walking to Wachusett

IMPORTANT PROGRAM NOTES

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

YOUR BASIC REGISTRATION FEE entitles you to attend all presentation sessions and social functions (Ice Cream Social, Book Signing with Refreshments, etc.) listed in this program. Attendance at the Concord Free Public Library on Friday is limited to the first 30 registrants. Attendance at the Keynote Speaker reception on Saturday is open to ALL for a small donation. The Saturday events, except for the concert, are open to the public this year without charge to encourage new memberships and interest in the Society.

REGISTRATION POLICIES

- Payment must be made at the time of registration.
- All requests for refunds must be received prior to the close of business on Tuesday, June 30, 2009.
- 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 can not be exchanged or refunded after June 30, 2009.
- The Public may attend one Workshop free of charge if they provide the Registration Desk with their email address.

TRANSPORTATION OPTIONS

- There will be no van service this year.
- For information about public transportation in and around Boston, visit www.mbta.com
- For ride sharing, please use the Message Board in the Masonic lobby (across from Registration desk) to post notices.

2009 ANNUAL GATHERING EVALUATION

We would like to have your comments on this year's Annual Gathering. Your feedback will directly affect our planning for next year's Gathering. Please drop off Sunday at the Registration Desk or Mail to:

Thoreau Society, 55 Old Bedford Rd, Concord, MA 01742

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

1. How helpful were registration materials? (including the registration form and website details)

Not Helpful 1 2 3 4 5 6 7 8 9 10 Very Helpful

2. What overall rating would you give this year's Annual Gathering?

Terrible 1 2 3 4 5 6 7 8 9 10 Exceeded My Expectations

3. How would you rate the David Mallett Concert?

Terrible 1 2 3 4 5 6 7 8 9 10 Exceeded My Expectations

4. What is the likelihood that you'll attend another Annual Gathering in the future?

No Chance 1 2 3 4 5 6 7 8 9 10 Definitely

5. Which ONE option best describes your profession now or before you retired, etc.?

- High School Teacher College Student English Professor
 Private Sector Public Sector Academic (specify _____)
 Non-Profit Sector The fact is I am a mystic, a transcendentalist, and a natural philosopher to boot.

How would you characterize yourself (SELECT ONE):

- Thoreau Scholar Thoreau Enthusiast Thoreau Practitioner What's with these labels?

6. Events: Please check the THREE TYPES of events you are most interested in:

- Group Discussions Workshops Entertainment/Concert
 Outdoor Activities Panel Discussions Keynote Address
 Scholarly Lectures General Interest Other _____

7. How did you find out about the Annual Gathering? _____

8. Please comment on the food: _____

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

CALL FOR PROPOSALS

JULY 8 – 11, 2010 CONCORD, MASSACHUSETTS

THOREAU AND NEW ENGLAND TRANSCENDENTALISM: THEN AND NOW

Please send your suggestions for presenters, programs, and activities for the
2010 Annual Gathering no later than Monday, December 7, 2009 to:

The Thoreau Society

Phone: 978-369-5319

C/O Michael Frederick

FAX: 978-369-5382

55 Old Bedford Road

www.thoreausociety.org

Concord MA 01742

Satellite Shop Hours:

Thursday 9:30 am – 5:30

Friday 9:30 – 5:00

Saturday 1:30 – 4:00

All proceeds support the Thoreau Society
Located in the Masonic Temple lobby

The Shop at Walden Pond

Thursday 9:00 am - 6 pm
All other days 10 am - 6 pm

915 Walden Street, Concord, MA 01742

tel. 978-287-5477

email, info@shopatwaldenpond.org;

eStore, www.shopatwaldenpond.org.

Members receive 10% off all purchases. Restrictions may apply.

WALKING ENCYCLOPEDIA

THOREAU SOCIETY ONLINE AUCTION

FEBRUARY 2010