



THE THOREAU SOCIETY

2012 ANNUAL GATHERING

*Celebrating 150 Years of
Henry David Thoreau's Life, Works, and Legacy.*

12-15 July 2012, Concord, Massachusetts

Edward O. Wilson, Keynote Speaker

Cover image courtesy Robert Sargent Fay, *Henry David Thoreau: The Theatre of the Natural World*.

THE THOREAU SOCIETY
341 VIRGINIA ROAD
CONCORD, MASSACHUSETTS 01742



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THE THOREAU

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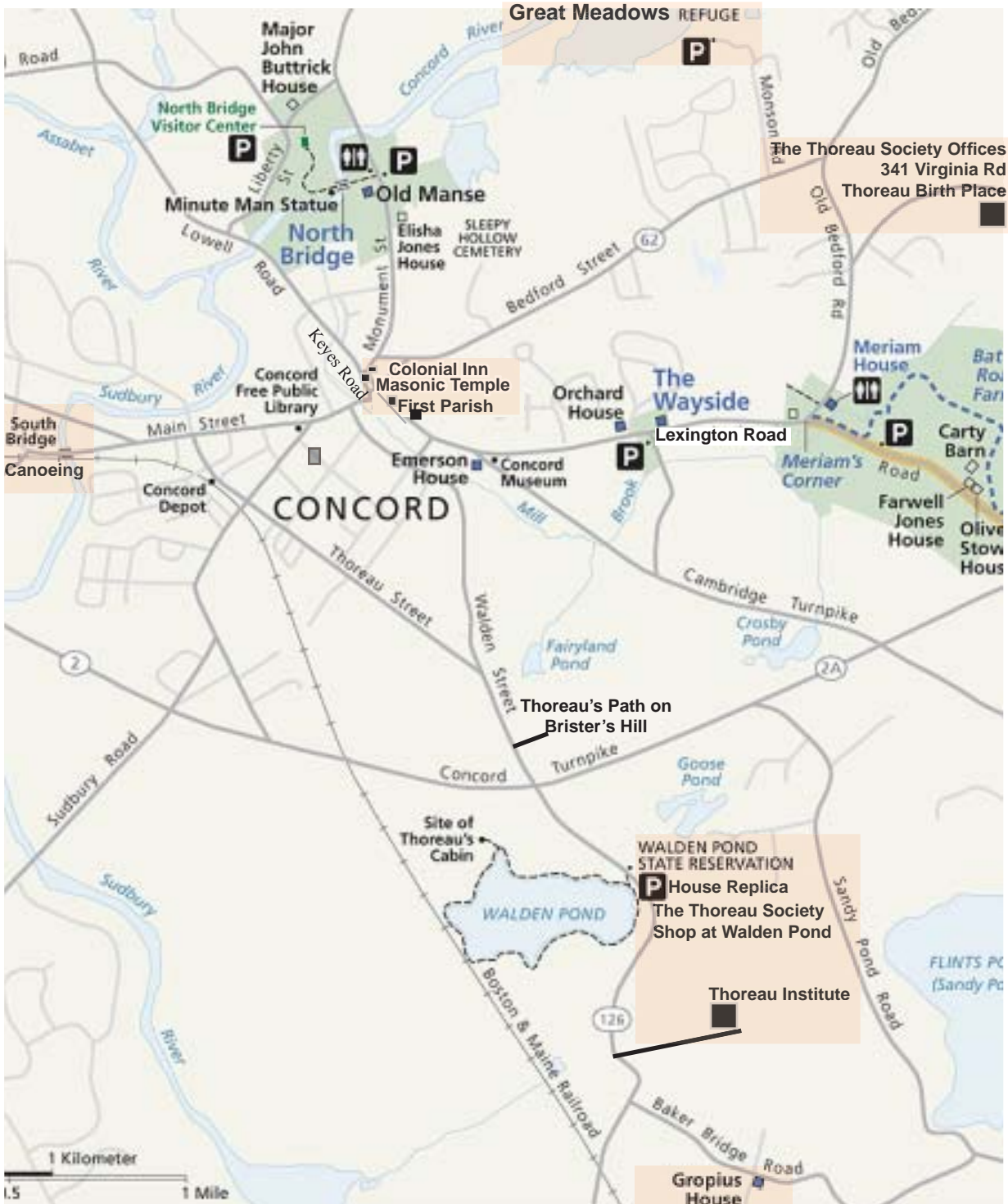
Jack Doyle
Reading, MA

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THE THOREAU SOCIETY ANNUAL GATHERING

2012 EVENT MAP



Map Courtesy: Minute Man National Park

Thursday, July 12, 2012

6:45-9:15 am **Join Peter Alden**, naturalist and author of several Audubon field guides, on a trip to **Estabrook Woods**. Meet in Christian Science Lot behind Masonic. Carpool.

9:30-3:30 pm **Registration & Refreshments**

10:30-Noon **Workshops I & II** Masonic

1. Panel Discussion: (Main Floor)
 - *Thoreau's Late Manuscripts: Notes and Charts of Concord*, Jessie Bray and Kristen Case
2. Panel Discussion: (Downstairs)
 - *Thoreau's First Ecological Text: "A Week on the Concord and Merrimack Rivers,"* Richard Schneider
 - *A Philosophy of Narrative Synthesis: Uniting 21st Century Scholars Through Narrative*, Tyler Reeb
 - *Thoreau's Needed America*, Albena Bakratcheva

Noon **Lunch on your own**

1:30-3 pm **Workshops III & IV** Masonic

1. Presentation: (Main Floor)
 - *Walking Home From Walden*, Wen Stephenson
2. Panel Discussion: (Downstairs)
 - *I Shall Never Be Rid of Henry*, Eric Earnhardt
 - *Thoreau: Speaking Without Bounds*, Caleb Sanders

3:30-5 pm **Workshops V & VI** Masonic

1. Panel Discussion: (Main Floor)
 - *So Far Heathen: Thoreau's Missionary Memoir and the Communities of "Walden,"* Jerome Tharaud
 - *The Whole Earth is a Cemetery*, Aaron Sachs
 - *Henry David Thoreau as Environmentalist and Preservationist*, J. William T. Youngs
2. Panel Discussion: (Downstairs)
 - *Thoreau's Names for Concord Places: An Evolving Gazetteer*, Dennis Noson
 - *Japanese Acceptance of Emerson and Thoreau: Uchimura's, Doppo's and Shiga's Views of Nature*, Taeko Fujita
 - *Life after the City: Thoreau's Dis-Urbanization Philosophy Then and Now*, Nikita Pokrovsky

3:30-5 pm **Tour The Thoreau Collection at Concord Museum**, David Wood, Curator
Full/Ticket Required

5:00-7 pm **Bring Your Own Picnic, Thoreau Farm**

7:30-9 pm **Ralph Waldo Emerson Society Panel: Emerson's Contribution to Thoreau's Legacy Organized by the Ralph Waldo Emerson Society**

Chair: Jessie Bray, East Tennessee State University

1. *Becoming Emerson's Poet: Thoreau's Troubled First Apprenticeship*, David Dowling, University of Iowa
2. *The Mystical Fissure of Thoreau and Emerson: Emerson's Antagonistic 'Contribution' to Thoreau's Mysticism*, Deeanna Rohr, State University of New York at Albany
3. *Going Nowhere in a Go-Ahead Age: Thoreau, Emerson, and the Problem of Ambition*, Andrew Kopec, Ohio State University
4. *"My Giant Goes With Me": The Travails and Travels of Emerson and Thoreau*, Nikhil Bilwakesh, University of Alabama

9-10 pm **Emerson Society Reception** Masonic

Friday, July 13, 2012

6:45-9:15 am Great Meadows. **Trip moved to Saturday.**

7:30-10 am **Join Cherrie Corey** on a walk to **Gowing's Swamp and Thoreau's Bog**. Meet in Christian Science Lot behind Masonic. Carpool.

9:30-3 pm **Registration & Refreshments** Masonic
10:30-Noon **Workshops VII & VIII** Masonic

1. Panel Discussion: (Main Floor)
 - *He Traveled a Good Deal: Promoting Thoreau Country Beyond Concord's Borders*, Thomas Conroy, Corinne H. Smith, Alan B. Rohwer, Paul Johnson, and Dale R. Schwie
2. Panel Discussion: (Downstairs)
 - *An Elegant Ecology: The Mind of Nature in The Dispersion of Seeds*, Ron Balthazor
 - *Thoreau and the Natural Selection Debate in North America During the Mid-1800s*, John F. Barthell
 - *Beyond Anthropocentrism: The Evolution of Thoreau's Metaphor*, Diana Allen

Noon **Lunch from La Provence** Masonic

1-2:30 pm **Workshops IX & X** Masonic

1. Presentation: (Main Floor)
 - *Thoreau was a Climate-Change Scientist!* Richard Primack
2. Panel Discussion: (Downstairs)
 - *Thoreau Meets Whitman, and Other Poems and Inspirations*, Howard Nelson
 - *Take Shelter Under the Cloud: The Sukkah at Walden Pond*, Natasha Nataniela Shabat

1-2:30 pm **Workshop XI** **CFPL**
3. Presentation: Concord Free Public Library, Trustees Room.

- *Thoreau's Illustrated Atlas*, Allan Schmidt

Event Full/Ticket Required

3-4:30 pm **Workshops XII & XIII** Masonic

1. Panel Discussion: (Main Floor)
 - *Re-considering Thoreau's "wooden men"; Thinking about Soldiers and Intellectual Culture in America*, Michael Stoneham
 - *A Different Drummer: Thoreau and the Personality-Culture Clash Hypothesis*, Jason McMahan
 - *'Slavery obscures the land': Nathaniel Rogers, Henry David Thoreau, and Anti-Slavery Environmentalism*, James Finley

2. Panel Discussion: (Downstairs)
 - *Postmodern Thoreau: A Sparkling Stream of Consciousness in the Late Journal?*, Randall Conrad
 - *Mock-Classical Revision in Thoreau's Journal*, Robert Klevay
 - *"As Long As She Cracks She Holds" Thoreau's Dying as His Final Text*, Audrey Raden

3-4:30 pm **Tour Special Collections at Concord Free Public Library**, Leslie Wilson
Full/Ticket Required

4:30 **Graduate Student Group at Colonial Inn**
Organized by James Finley, 2012 Thoreau Society Fellowship Winner.

5:30-7 pm **Dinner at the First Parish Church**
Pre-registration required.

7:30-8:30 pm **Transcendentalism, Impressionistic Music, and Music inspired by Thoreau**, Andrew Celentano First Parish

8:45-9:45 pm Ghost Tour provided by Gatepost Tours.
Only 15 spots available.

Full/Ticket Required Pre-registration required. Meet at First Parish

5:30-6 pm **Musical Reception on the Lawn**
Dillon Bustin (weather permitting)

6-7:30 pm **Dinner Buffet** Tudor House
Pre-registration required.

7:30 pm Bus Service **FROM** the Thoreau Institute

7:30-9:30 pm **Book Signing** Masonic

Saturday, July 14, 2012

6:45-9:15 am Great Blue Heron colony. **Canceled** due to warmer than normal spring. **Great Meadows Trip.** Meet in Christian Science (CS) Lot behind Masonic Temple. Carpool.

7 am **Walter Harding Memorial Walk at Walden Pond**, Corinne H. Smith
Meet at Cabin Replica.

8-9:00 am **Refreshments** First Parish

9-10:30 am **Annual Business Meeting** First Parish

10:45-Noon **Dana S. Brigham Memorial Keynote Address, Edward O. Wilson** First Parish
Seating is limited. The public will be attending. Please arrive early (9am for Business Meeting or by 10:30 am)!!

Noon **Lunch from La Provence** First Parish

1-2:30 pm **Workshops XIV & XV** Masonic

1. Presentation: (Main Floor)
• *Henry David Thoreau: The Theatre of the Natural World*, Robert Sargent Fay

2. Presentation: (Downstairs)
• *Thoreau's Legacy according to my Audiences over the Years*, Kevin Radaker

1:30-4 pm **Drinking Gourd Event**
Full/Ticket Required 1:30-2:30 pm at Thoreau Birth House (note: Venue change. **NOT** at Old Manse)
Vincent Carretta, Presentation: *Phillis Wheatley*
3-4pm, Tour Caesar Robbins House

3-4:30 pm **Workshops XVI & XVII** Masonic

1. Panel: Visualising Thoreau Country (Main Floor)
• *An Observant Eye: The Thoreau Collection at the Concord Museum*, Curator David Wood
• *Thoreau's Vision and Climate Change*, Susan Gallagher
• *Update on Digital Thoreau*, Paul Schacht

2. Presentation: (Downstairs)
• *Baxter State Park and Katahdin*, John W. Neff
Howard R. Whitcomb

4:40 pm Bus Service **TO** the Thoreau Institute.

5-6 pm **Reception for the Keynote Speaker: Edward O. Wilson**
Sponsored by the Family of Walter Harding
Beer, wine and hors d'oeuvres
Visit the Henley Library

Sunday, July 15, 2012

6:45-9:15 am **Join Peter Alden** on a trip to **Emerson's Cliff and Fairhaven Bay.** Meet in Christian Science (CS) Lot behind Masonic Temple. **No Parking in CS Lot on Sunday.** Use Keyes Rd or other.

7:30-1 pm **Following Henry Thoreau's footsteps in Boxborough, MA—a field trip.** Alan B. Rohwer. Meet in CS Lot behind Masonic. **No Parking in CS Lot.** Use Keyes Rd.

7:30-10 am **Exploring the Pencil Factory Dam Site in Acton**, Randall Conrad. Meet in CS Lot behind Masonic Temple. **No Parking in CS Lot on Sunday.** Use Keyes Rd or other. This is the last year offered.

7:30-10 am **Canoeing on the Concord River**
Deborah Medenbach. Meet at 7 am, Concord Municipal Lot on Keyes Rd. Carpool.

10am Barry Andrews, Sermon First Parish
Annual Gathering attendees are invited by First Parish to participate.

10:30-Noon **Workshops XVIII & XIX** Masonic

1. Presentation: (Main Floor)
• *Thoreau Futurist*, Connie Baxter Marlow

2. Presentation: (Downstairs)
• *Protecting Paradise: Gowing's Swamp and Thoreau's Bog*, Cherrie Corey

10:30-Noon **Civil War Walking Tour of Concord, from Monument Square to Sleepy Hollow Cemetery**, Jayne Gordon, Director of Education and Public Programs, Massachusetts Historical Society. Meet at Masonic Temple.

Noon-2 pm **Open House and Picnic: Thoreau Birth House, Thoreau Farm**

2:30-5 pm **Transcending Time: A Legacy for the ages**
Louisa May Alcott's Orchard House,
School of Philosophy. Pre-registration required.

John Stauffer, Michael Stoneham, & John Matteson

6-7:30 pm **Dinner Buffet** First Parish
Pre-registration required.

7:30 pm **Memorial: Thoreau's Life, Works & Legacy**
Tom Potter First Parish
Sponsored by Transcendentalism Council of First Parish in Concord

Thoreau died May 06, 1862. "There is more day to dawn. The sun is but a morning star."

Special Announcement: This AG is your LAST CHANCE to enjoy the annual excursion to **THOREAU'S PENCIL FACTORY DAM SITE** in Acton (Sun. 7/15, 7:30 am – back by 10). Sorry, but the popular wetland outing is being discontinued after this year. **DON'T MISS** your only chance to visit the "Pencil Factory Dam" in Acton (wear rubber-soled shoes) and to experience the famous "aha! moment" when we view the remains of the factory under **RANDALL CONRAD's** expert guidance!!

Program Descriptions

Thursday, July 12, 2012

Workshops I & II

Thoreau's Late Manuscripts: Notes and Charts of Concord, Jessie Bray and Kristen Case

Nearly all of what we know about Henry D. Thoreau and his legacy is informed through his published works; yet, largely absent from our assessment of Thoreau's contributions are the on-going private works of natural history, ethnography, and surveying that were the foundation for his public texts. These manuscripts—the "Kalendar," "Extracts Relating to the Indians," and the "Field Notes"—also function as serious and influential researches in their own right, which have the power to shape our contemporary world. In a bid to answer questions regarding the value of these unpublished manuscripts and shed light on the questions that still remain, this panel will discuss Thoreau's late manuscripts and the role they play in shaping his legacy.

Thoreau's First Ecological Text: "A Week on the Concord and Merrimack Rivers," Richard Schneider

In this presentation I claim that *A Week* is Thoreau's first ecological text because one of the major threads that holds the book together structurally and thematically is the concept of succession in nature and in human culture. In his lecture on "The Succession of Forest Trees" Thoreau originated the term "succession" as it is used in modern ecology, but much earlier in his career the principle of succession is found throughout *A Week*. I will use texts from *A Week* to demonstrate several kinds of succession that appear throughout the book. The first is succession in nature caused by natural forces and by the intervention of humans along the Merrimack River. A second is global historical succession as seen in religion in human culture. A third is the national historical succession of European settlers displacing Indians. Finally, a fourth kind of succession is the personal succession within individual lives as an individual matures. In *A Week* Thoreau considers succession in every chapter and on almost every page, making his first book a meditation on ecological succession, both natural and human, before *Walden* and before his lecture on forest trees.

A Philosophy of Narrative Synthesis: Uniting 21st Century Scholars Through Narrative, Tyler Reeb

My philosophy of Narrative Synthesis is informed by a belief that scholars in every field of inquiry, when possible, should seek to transcend the sub-vernaculars of their disciplines to narrate their explorations in ways that contribute to universal understandings of the human experience. Throughout my presentation, I will demonstrate how Thoreau was foundational in establishing holistic narratives about environmental awareness and social justice that would greatly influence leading synthesizing thinkers like Wilson in the twentieth and twenty-first centuries.

Thoreau's Needed America, Alben Bakratheva, New Bulgarian University

The "need of America," as the January 1851 *Journal* line goes, Thoreau discusses often, more than gladly and, as usual with him, on many levels. "Europeans coming to America are surprised by the brilliancy of our autumnal foliage—he writes in the very beginning of his essay "Autumnal Tints," in order to add: "There is no account of such a phenomenon in English poetry, because the trees acquire but few bright colors there"; the whole essay then follows the course of outlining the advantageous differences of America's Nature which would bear no Old World singing, or English verse. While "Autumnal Tints" is an apotheosis of America's indigenous Nature, "Wild Apples," written in about the same years, glorifies the European apple's migration to the New World and its "settling" there by "making its way amid the aboriginal trees." Dealing with these two late essays of Thoreau's, this paper will argue, that unfolding as they are along the contrastive notions of American Nature's wildness vs. European (general) tameness, and of "natural" vs. "acquired" wildness, they offer "greening" Thoreau's already eco-centric vision of a "needed" America which, in fact, expresses a very homocentric sense of Americanness.

Workshops III & IV

Walking Home From Walden, Wen Stephenson

Stephenson's essay (originally published as a five-part series in *Slate magazine* in June 2011), describes how a navel-gazing, 40-something suburban American (that's him) woke up to "the spiritual crisis at the heart of the climate crisis"—with some help from Henry David Thoreau—and found the wellsprings of a new (or maybe very old) kind of engagement, both political and spiritual, that transcends environmentalism. The climate crisis, Stephenson argues, is far more than an "environmental" crisis. It's a human, moral, spiritual crisis, and it requires a new politics to address it on those terms—much as Thoreau addressed slavery as the great human, moral, and spiritual crisis of his time. Far from being a solitary back-to-nature trip, *Walden* is a call to action—a call to wake up to one's immediate surroundings, human and wild, and engage the world, starting right where we live.

Wen Stephenson is a freelance journalist and a veteran editor and producer in national media. As an editor at *The Atlantic Monthly* from 1994 to 2001, he co-created TheAtlantic.com and served as editorial director of the magazine's acclaimed digital edition. He has also served as managing editor of PBS Frontline.org, editor of the *Sunday Boston Globe* "Ideas" section, and most recently, as the senior producer of NPR's "On Point." Since 2010 he has written about the intersection of climate, culture, and politics for *Slate*, *The Boston Globe*, *The New York Times*, and *Grist Magazine*, and over the years he has written for *The Atlantic*, *The American Prospect*, *The Washington Monthly*, *Agni*, *Chicago Review*, and elsewhere. His five-part essay, "Walking Home From Walden," appeared in *Slate* in June 2011, and his related op-ed piece, "Why Walden Matters Now," about Thoreau's relevance to climate action, appeared in *The Boston Globe* in September 2011. He now writes and edits *The Roost*, the blog at Thoreau Farm in Concord, Mass., focused on issues of climate, environmental and social justice. Born and raised in southern California, with roots in rural Texas, he studied American history and literature at Harvard University and was a Ph.D. candidate in English at the University of Chicago. He is a co-initiator of Transition Wayland, a grassroots effort to build local resilience and strengthen community in the face of climate change, and he serves on the volunteer working board of Better Future Project and as a volunteer organizer of the grassroots climate-action network 350 Massachusetts (350ma.org). He and his wife have two children and have lived in Wayland, Mass. since 1997.

***I Shall Never Be Rid of Henry*, Eric Earnhardt**

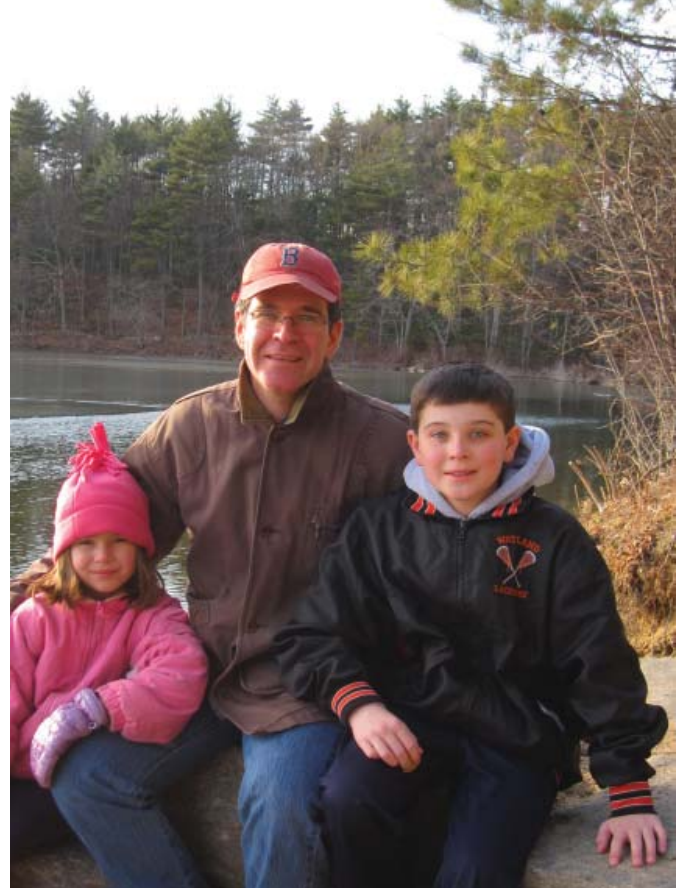
"I Shall Never Be Rid of Henry": Bailey's Thoreau and the System of Collecting Henry David Thoreau declared in *Walden* that "Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind" (W 14). He maintained that in matters of human nature, voluntary poverty was the base upon which wisdom and impartiality could be built.

Considering such anti-materialist sentiments, it seems paradoxical that a wealthy investment banker should settle on Thoreau as a subject around whom to commence a flurry of acquisitive activity. Yet, in the hundreds of books, the volumes of scrapbooks, and the ephemera and correspondence that comprise the collection of the self-described

"life-long Thoreauvian" Theodore "Ted" Bailey (1894-1976), nothing suggests a flagging in his voracious collecting, despite his intimate knowledge of Thoreau's ascetic philosophy and some of Bailey's contemporaries' efforts to expose the incongruities of his projects. The central questions that this essay seeks to explore, then, pertain to the nature of the relationship between collection and collector, the degree to which one is defined or regulated by the other, and the motivations for collecting especially when, as in some cases of Thoreau materials, such motivations appear to be at odds with the objects themselves. I will seek to examine Bailey's collection in terms of the system of collecting offered by Jean Baudrillard, especially regarding Baudrillard's psychoanalytic theory that the meaning of objects or "signifiers" within a collection refer always to the dictator of signification, the person who assigns them meaning, out of a self-regulatory need to construct a discourse amenable to her or his desires. Finally, I speculate as to the potential meanings Bailey's collection offers today as a case study in systems of collecting and the relationships humans maintain with objects, but also as a catalog of the reception of Thoreau's philosophy and a clue into interpretations of Thoreau's works that would allow for the type of attention and collecting that Bailey and others exhibited. Ultimately, Thoreau's and Baudrillard's critiques of modern concepts of ownership and private property parallel each other in that both prophesy a vision of a depleted humanity, necessary but lamentable, for those with allegiances to material objects.

***Thoreau: Speaking Without Bounds*, Caleb Sanders**

We are perpetually judged, our words meticulously analyzed, our thoughts reviewed and revised. Such is the constitution of a world in which it is assumed that our very being is determined by correctness of thought. Insofar, then, as one's thoughts or language fail to correspond to the norm, she is said to be deficient, immature, or incorrect. Yet the question remains as to whether and how these judgments can be justified, if, indeed, they can. It is with this question that the following essay is concerned. This paper draws specifically from the concluding section of Henry David Thoreau's *Walden; Or, Life in the Woods* to answer the question we have just raised. For Thoreau, language has value and importance that extends far beyond what can be ascertained through an analysis of its grammatical structure. In its most primal form, language is understood as the chariot of our deepest passions. As such a vehicle, language must not be judged only according to its degree of verisimilitude to accepted grammatical customs, but also, and perhaps more so, through the feeling it invokes in both the author and the reader. Employing such an understanding of language, Thoreau inevitably creates an opening for the author to transcend the traditional rules of grammar. In fact, it will be shown that, for Thoreau, such an abandonment of logic and grammatical rules are necessary in order for the author to express, what Thoreau calls, his "faith." Thoreau's interpretation of language will be furthered as questions, which seek to uncover the essence of the collegiate grading system as unjustified and overly critical, are advanced. The conclusion will consist of the espousal of an understanding of language that is sensitive to the disparate, and wholly justified, forms it may take on.



I am a recent Cum Laude graduate from Drury University in Springfield, MO, where I studied Philosophy and Religion. I currently reside in Chicago, IL, and I will be attending the University of Texas–El Paso in the fall of 2012 to pursue a MA in Philosophy, with an emphasis in 20th Century Continental Philosophy—especially the thought of Emmanuel Levinas.

Workshops V & VI

‘So far heathen’: Thoreau’s Missionary Memoir and the Communities of Walden, Jerome Tharaud, University of Chicago

Individualism has been a dominant theme of Thoreau’s popular legacy at least since 1854, when an anonymous reviewer in Graham’s Magazine interpreted Walden as “asserting the autocracy of the individual”; more recently, influential works by Robert Bellah and Robert Putnam have placed Thoreau squarely within a tradition of liberal individualism that they see as deeply problematic for the achievement of authentic community in America. This paper argues for an important but neglected communitarian element of Thoreau’s thought by considering the distinctive forms of community Walden envisions, as well as the communities of readers it constitutes as a circulating text. I focus on Thoreau’s formal engagement with the missionary memoir, one of the period’s most popular genres of religious literature. Recent scholarship on what Michael Warner has called the “evangelical public sphere” has highlighted the role of nineteenth-century religious print in mobilizing extra-local communities of readers; in particular, the missionary memoir used protagonists’ journeys through geographies that were simultaneously physical, cultural, and cosmic as a tool to constitute a more holy community of believers at home. Thoreau’s appropriation of the genre’s conventions—his satirical portrayal of himself as a “missionary” to New England’s “heathen,” as he declares in “Economy”—thus helps us consider Walden not simply in terms of the solitude and individualism it celebrates, but also in terms of the radical visions of community it promotes: visions that anticipate both the trans-species “networks” celebrated by contemporary theorists such as Bruno Latour, and the virtual communities of digital media users who are challenging state power across the globe. Thoreau has taught us a great deal about how to be alone—might not he have equally important things to teach about how to be with others?

“The Whole Earth is a Cemetery”: Some Views from Sleepy Hollow, Aaron Sachs

In the late essay, “Autumnal Tints,” Thoreau mentions Mount Auburn (in Cambridge) and Greenwood (in Brooklyn), two of the most famous of the new garden-style cemeteries that were sweeping antebellum America. His purpose is to extend people’s appreciation of cemeteries to a larger natural commons, to get Americans to think less about enclosed, privatized space and instead embrace an unbounded sense of nature and its cycles of life and death. Yet he could not have expressed this admiration for what cemeteries stood in for without having learned something from the cemeteries, including Concord’s own Sleepy Hollow, established in 1855. I’d like to explore Sleepy Hollow’s significance in a broad, national context, in terms of its cultural resonance (through its name, for instance) and its landscape ethos, which ultimately traveled west through one of its designers, H.W.S. Cleveland, who was perhaps just as influential as Frederick Law Olmsted and also perhaps somewhat more radical in his shaping of public space.

Henry David Thoreau as Environmentalist and Preservationist, J. William T. Youngs, Professor of History, Eastern Washington University

I propose to give a talk at the annual gathering on Henry David Thoreau as environmentalist and preservationist. In some ways this may seem like an obvious point. After all Thoreau is known far and wide as the person who wrote, “In wildness is the preservation of the world.” But two schools of thought challenge Thoreau’s environmentalist credentials. One, represented best by Roderick Nash in *Wilderness and the American Mind*, argues that Thoreau was never comfortable with wilderness beyond the safe confines of Walden Pond, an easy walk from Concord and home. Nash contends that when Thoreau came face to face with genuinely wild nature at Mount Katahdin in Maine, he was frightened and repulsed. According to Nash, Thoreau was most comfortable with a blended atmosphere of “wildness and refinement.” Since he was not really comfortable with raw nature, how could he be a preservationist?

Thoreau’s Names for Concord Places: An Evolving Gazetteer, Dennis Nosen

Thoreau worked with an extensive list of place names as labels for stops on his recurring outings. Some names, like Walden Wood, might indicate a general area passed through, and others, like Miles Meadow Shore, pinpointed a specific locale. Many of Thoreau’s place names are coinages to specify a target plant or distinguishing landscape feature. The places on Thoreau’s walking map of Concord remained a mental map, one which he never drew up. This map unfolded over time, ending, in his last healthy year of sauntering, as a fully populated landscape of names, used for reference when planning walks and when setting priorities for ambulatory investigations into the ecology of the Concord area. Place-name mentions were extracted to form data sets, using Thoreau’s published *Journal*—both the 1906 “Walden” edition of his complete writings, and the scholarly edition by Princeton University Press (“The Thoreau Edition” 1981 to 2009, for journal entries from 1837 through late 1854). On-line journal transcripts for 1855 to 1861, available from the Thoreau Edition (thoreau.library.ucsb.edu) were consulted as well. Journal place-name entries were statistically analyzed to create (a) histograms by month for frequency of visits to a place, showing seasonal trends, (b) frequency plots of name-source categories—i.e. the proportion of names derived from plant names, from landscape features or family names, and from other sources, and (c) a geographic distribution map, in 100 meter grids, to illustrate clustered distribution of general-use names versus names coined by Thoreau as he built his mental map of Concord. Some place names occur a few times and are not seen again. Of the total coinages, about 10% are short-lived. Some coinages proved valuable as reference points, and were made use of to the end of his life. Thoreau began most of his journal descriptions of local walks with a set-off place-name heading in his hand-written manuscript, and after 1851 these were typically entered on a separate line. Journal descriptions of daily walks and boating trips began in earnest with journal entries of 1851 and 1852, rising steadily thereafter. The trip entries distinguished by set-off headings—indicating a focus on the trip as a planned event—increased from a single entry out of a total 68 mentions of local walks and trips in 1850 (less than 2%), rising to a 77% occurrence rate (110 of 142 local trips) in the first 6 months of 1858.

The choice of the heading name could bring immediately to mind the whole of the walking route, the itinerary and its purpose, and to function as a memory aid when quickly scanning the journal for similar entries. The repetition of these set-apart names in the headings reinforced memorization of unique place-names, and indeed the purpose of the name might have been to stimulate *visual* memory of the itinerary's landscape and the botanical significance of locales along the route.

Japanese Acceptance of Emerson and Thoreau: Uchimura's, Doppo's and Shiga's Views of Nature, Taeko Fujita

Emerson and then Thoreau were accepted into Japan in the late 19th century, and their ideas had a powerful influence upon some Japanese writers. Yet few studies have elaborated on this issue in detail. My paper will discuss Emersonian and Thoreauvian views of nature which are found in three major writers.

First, the religionist (non-churchist) Kanzo Uchimura (1861–1930), who studied Christianity, including Quakerism, and Emersonian ideas in the U.S. and, after returning to Japan, delivered insightful lectures (like Emerson did in his lyceums) and published such a fine essay as “Representative Men of Japan” (probably modeled on Emerson’s “Representative Men”). Then, the poet Doppo Kunikida (1871–1908), who respected Uchimura and Emerson deeply for their high thoughts and lives, and published “Musashino,” in which he described the beauty and sacredness of nature in the Kanto Plains (rural areas surrounding Tokyo). And finally, the writer Naoya Shiga (1883–1971), a disciple of Uchimura and keen Doppo fan, who also read Emerson and Thoreau.

Shiga, after seven years of study of Christianity under Uchimura in his early twenties, left the mentor to start his own career as a writer. *The Dark Night's Passing*, Shiga's only novel among his many other short stories, describes the life of a man, who has been tired of his human relations, leaves home to start a solitary life in the mountains and finally gains peace of mind. “At Kinoshiki,” a famous short story by Shiga, delineates the death of tiny creatures such as a bee, a mouse and a newt. Shiga's way of describing nature shows Thoreauvian features which are absent in the works of Uchimura and Doppo: sacredness of nature but also activeness and even aggressiveness, and earnest attention to the tiny creatures and insects—the details of nature.

My paper will analyze the affinities between each of these writers and Emerson or Thoreau, and explore further the different ways Americans and Japanese see nature.

Life after the City: Thoreau's Dis-Urbanization Philosophy Then and Now, Nikita Pokrovsky

Are people eternally destined to live in cities? Are jungles made of concrete, metal and glass the only environment in which they deserve to exist – even in the remote future? Today, these important questions coexist with various correlations and consequences in multiple areas of life and expertise. Historically, mankind emerged from rural environments, which have an inherent closeness to natural wildness, and endlessly strived for life in the city. This used to be the process and, until recently, it seemed to be unidirectional. However, people currently live in a period of radical change. Recovering the ancestral reunion with Nature is not only a matter of personal choice; it is becoming an imperative, a “Hobson's choice,” indeed. This trend stands true for many societies in the contemporary world, including Russia. Today we re-examine Thoreau's intellectual heritage in order to find answers to the questions raised above. The paper includes the presentation of the recent unveiling of the replica of Thoreau's Walden Cabin in the Kostroma Region in Russia in June 2012. Head of the Department of General Sociology at the State University- Higher School of Economics in Moscow and a full professor of sociology at Moscow State University. His books *Early American Philosophy* (Vol. I. the Puritans); *Ralph Waldo Emerson: In Search of His Universe*; *The Problem of Anomie in the Modern World, The Maze of a Lonely Personality* (2009); *Sociology: Paradigms and Themes* [latter in collaboration], *Tourism: From Social Theory to the Practice of Management* (2009) were favorably reviewed by academic journals in Russia and abroad. With his chapter on “Globalization of Russian Youth” he became a principal contributor to *The United Nations Human Development Report 2001* for the Russian Federation. Since 1999 Nikita Pokrovsky is the President of the Society of Professional Sociologists (Russia) and Vice-President of the Russian Society of Sociologists. He is a member of ISA since 1994 and served as a member of the Executive Committee (2006-2010) and Program Committee of ISA (1998-2002; 2006-2010). He is a vice-president of the RC26 on Sociotechnics and Sociological Practice and International Network for the Assessment of Social Transformation (INAST, Institute of Sociology, University of Neuchâtel, Switzerland). Currently, as the head of a group of leading Russian social scientists, he is maintaining a longitudinal interdisciplinary research on “Cellular Globalization and Focal Economy of Rural Communities in the North of Russia” (2003).

Emerson's Contribution to Thoreau's Legacy Organized by the Ralph Waldo Emerson Society

Chair: Jessie Bray, East Tennessee State University

1. “Becoming Emerson's Poet: Thoreau's Troubled First Apprenticeship,” David Dowling, University of Iowa
 2. “The Mystical Fissure of Thoreau and Emerson: Emerson's Antagonistic ‘Contribution’ to Thoreau's Mysticism,” Deeanna Rohr, State University of New York at Albany (co-winner of the Emerson Society's 2012 Graduate Student Paper Award)
 3. “Going Nowhere in a Go-Ahead Age: Thoreau, Emerson, and the Problem of Ambition,” Andrew Kopec, Ohio State University (co-winner of the Emerson Society's 2012 Graduate Student Paper Award)
 4. “My Giant Goes With Me”: The Travails and Travels of Emerson and Thoreau,” Nikhil Bilwakesh, University of Alabama
- Andrew Kopec is Presidential Fellow and Ph.D. Candidate in English at The Ohio State University. His dissertation, “Attacking Panic: American Literature in an Age of Turbulence, 1819-1857,” addresses literary responses to the financial panics of 1819, 1837, and 1857.

Friday, July 13, 2012

Workshops VII & VIII

He Traveled a Good Deal: Promoting Thoreau Country Beyond Concord's Borders, Thomas Conroy, Corinne H. Smith, Alan B. Rohwer, Paul Johnson, and Dale R. Schwie

In Thoreau's Footsteps: A New Campaign for Freedom's Way.

1. Presented by Thomas Conroy (thomaseconroy@gmail.com) and Corinne H. Smith (chsmith@berkshire.net), Freedom's Way National Heritage Area: The Freedom's Way National Heritage Area encompasses 45 cities and towns in east-central Massachusetts and southern New Hampshire. This region produced nationally renowned patriots, writers, environmentalists, thinkers, and visionaries – including Henry David Thoreau. This year, FWNHA is launching “In the Footsteps of Thoreau,” a print and online educational trail that links our 39 towns where Thoreau lectured, surveyed, or traveled. We aim to show that, more than 150 years after the publication of *Walden*, Henry Thoreau continues to invite 21st-century people to “go walking” and to live more simply in a hectic, complex world.

Thomas Conroy holds a Ph.D. in History and is a professor of Urban Studies at Worcester State University. In addition to teaching, he has worked in museums, and served on many boards in community/professional organizations including New England Museum Association, Worcester Historical Commission, St. Peter's Youth Basketball, and the Worcester Writers Project. He currently serves as the Board Vice-President for Freedom's Way National Heritage Area.

Corinne H. Smith first encountered Thoreau and “Civil Disobedience” as a sophomore in high school in the suburbs of Lancaster, Pennsylvania. Her life was forever changed. She is the author of *Westward I Go Free: Tracing Thoreau's Last Journey*. She now lives an hour west of Walden Pond and is a librarian at Anna Maria College in Paxton, Mass.

2. Henry Thoreau in Boxborough, Massachusetts: Presented by Alan B. Rohwer (alan.rohwer@verizon.net), The Boxborough Historical Society. This presentation will discuss Henry Thoreau's November 1860 visits to Inches Woods: “...this noble stand of oak wood. I doubt if there is a finer one in Massachusetts,” as he noted in his journals. Source material research on the woods' origins and demise will be described, with additional context for Thoreau's ecological visit and other Thoreau references to this small Middlesex County town. Plots of Henry's exact path through Boxborough will be shown and will form the basis of a field trip offered at another time. The discussion will be accompanied by maps and relevant site photographs. Alan B. Rohwer, a lifelong student of history, developed a special interest in Thoreau from references to Henry's Boxborough visits in a 1983 Town history and from wandering the same woods. A retired engineer and New England transplant, he was raised by his mother to be an Un-Reconstructed Southerner. He is a curator for The Boxborough Historical Society.

3. Maine's Thoreau-Wabanaki Trail, Presented by Paul Johnson (skoghem@adelphia.net), Maine Woods Forever: The Thoreau-Wabanaki Trail consists of traditional Wabanaki canoe routes and portages in Maine's Kennebec and Penobscot River drainages over which Henry David Thoreau traveled in his three excursions into the Maine Woods, his last two with Penobscot Indian guides. It was in these woods and along these waterways that Thoreau's ideas about nature and conservation were shaped through his observations and through the Penobscots' philosophy imparted by his guides Joe Polis and Joe Attean. Thoreau's writings about his Maine journeys with Penobscot guides continue to inspire people in this country and around the world. The goal of the Trail is to ensure the permanent availability of a traditional Maine Woods experience to all who wish to trace Thoreau's journeys and appreciate firsthand the inspirational landscapes that shaped his views. Paul Johnson is the president of Maine Woods Forever, a nonprofit organization dedicated to protecting the legacy of Maine's northern forests. Prior to his retirement in 2005, Paul worked as a fishery biologist for the Maine Department of Inland Fisheries and Wildlife in the Moosehead Lake region, where he had the opportunity to become familiar with the woods and many of the waters visited by Thoreau.

4. Thoreau in Minnesota: Presented by Dale R. Schwie (schwi014@umn.edu), The Thoreau Society: At the end of his month-long 1861 visit to Minnesota, Thoreau wrote a letter to his friend Franklin B. Sanborn, in which he described the Minnesota River as “eminently *the* river of Minnesota” and that it is of “incalculable value to her.” Thoreau had participated in a paddlewheel boat “Grand Pleasure Excursion” up the Minnesota River, a journey of 200 river miles to the Lower Sioux Agency. The round trip lasted six days. Today several organizations representing the Minnesota River Valley recognize the incalculable value of the river and are working to clean it up and to preserve the land along its banks. These efforts represent a fitting tribute to Thoreau and a justification for establishing the Minnesota River Valley as “Thoreau Country.” This presentation will consider these efforts and the current progress toward creating a greater awareness of Thoreau's place in Minnesota history. Dale Schwie has been a member of The Thoreau Society for over 30 years and is currently serving a second term on its Board of Directors. As a resident of Minnesota, he has carried out the mission of The Thoreau Society in the state by stimulating interest in and fostering education about the life, works, and philosophy of Henry David Thoreau through public programs and lectures. Since 1976, he has been involved in nearly 60 Thoreau programs, including the 2004 and 2007 Thoreau Society-sponsored events in Minneapolis and the June 2011 Minnesota River cruise commemorating the 150th anniversary of Thoreau's trip to Minnesota.

An Elegant Ecology: The Mind of Nature in The Dispersion of Seeds, Ron Balthazor

The mind of nature in *The Dispersion of Seeds* is fundamentally shaped by the regular and careful observation by Thoreau of complex ecological orders and economies. Thus of pine woods he concludes, “In this haphazard manner Nature surely creates you a forest at

last, though as if it were the last thing she were thinking of. By seemingly feeble and stealthy steps—by a geologic pace—she gets over the greatest distances and accomplishes her greatest results.” The purpose of this paper will be to explore the mind of nature (or perhaps the heart or bowels or serendipity) in *The Dispersion of Seeds* and how such a mind is played out rhetorically. I will argue that the voice of nature that Thoreau offers resonates with the great ecological thinkers of our time from Aldo Leopold to Edward O. Wilson to Eugene Odum. Ron Balthazor, Ph.D. is an academic professional at the University of Georgia. He teaches Environmental Literature, Eco-Criticism, and composition and is the lead developer of a web application for writing. His scholarship has appeared in *Portal*, *The Journal of General Education*, *Readerly/Writerly Texts*, *Literary and Linguistic Computing*, and *ATQ*. His continuing interests include Thoreau, Leopold, Dillard, Janisse Ray, E.O. Wilson, Eugene Odum, PHP, Symphony, chickens, worms, bees, and gardening.

Thoreau and the Natural Selection Debate in North America During the Mid-1800s, John F. Barthell

Nearly two and one-half years passed between the publication of “*On the Origin of Species*” by Charles Darwin and the death of Henry David Thoreau in May of 1862. During that time, it is clear that Thoreau not only had the opportunity to read Darwin’s treatise, but that he had perhaps already begun to form an impression of Darwin’s concept of natural selection. Simultaneously, however, Louis Agassiz, by then an emerging academic force at Harvard University, was making the argument against natural selection in favor of the notion of environmental change through the process of catastrophism as envisioned by his French mentor, Georges Cuvier. Did Thoreau’s death, and the subsequent decline of his influence on this debate, encourage an intellectual lethargy toward evolution by natural selection in North America? This subject will be examined for evidence of Thoreau’s actual (and potential) influence on the acceptance of Darwin’s ideas among North American biologists during the mid-1800s.

Dr. Barthell received his undergraduate and doctoral degrees at the University of California at Berkeley. He has worked in the area of field experimental ecology for over twenty years, having published over 40 scientific publications that relate primarily to Natural History and biological invasions; he has been strongly interested in Thoreau’s perspective on nature throughout his career. Dr. Barthell is currently the Dean of the College of Mathematics and Science at the University of Central Oklahoma in Edmond, Oklahoma.

Beyond Anthropocentrism: The Evolution of Thoreau’s Metaphor, Diana Allen

Michael Benjamin Berger in his book, *Thoreau’s Late Career and “The Dispersion of Seeds”* highlights an old critical consensus surround Thoreau: “There is, from the perspective of literary criticism, some difficulty in evaluating Thoreau’s research and writing projects from the publication of *Walden* in 1854 until his final illness and death in 1862, as these projects were largely scientific.” Recently, analysis of Thoreau’s later work has found resurgence in the field of ecocriticism. However, the taint of the past critical consensus has not left the literary world. Thoreau’s later work is still being labeled as impenetrable by literary analysis. I will argue against this impenetrability, and by doing so, the belief that Thoreau’s early and late work must be viewed with separate lenses. My primary analysis will be on the subject of metaphor. I will address the appearance of metaphor within the *Journal*, citing entries from both before and after the “break.” Metaphors from *Walden* will also be discussed as well as Thoreau’s essays: “Wild Apples,” “Walking,” and “Autumnal Tints.” Through my analysis of these sources I will show an evolution of metaphor that takes place in the collection of these works. Engaging the work of H. Daniel Peck, Sharon Cameron, Rochelle Johnson and Lawrence Buell, I will outline my argument and situate it within the theories surrounding Thoreau’s use of metaphor. I will also address how Thoreau’s metaphors have been viewed according to the field of ecocriticism. Ultimately, I will argue that through the body of his writings, both early and late, Thoreau works to revolutionize the very concept of metaphor. Thoreau’s great unsung literary achievement is perhaps this revolutionized metaphor, a metaphor that denies the existence of a hierarchical structure dividing human and natural significance, and therefore a metaphor that defies anthropocentrism.

Workshops IX & X

Thoreau was a Climate-Change Scientist! Richard Primack

For the past 10 years, Professor Richard Primack (Boston University) and his colleagues have been using Thoreau’s records and other data sources to document the dramatically earlier flowering and leafing out times of plants, the earlier ice out at Walden Pond, and the more variable response of migratory birds. And most noteworthy, plants in Concord are also changing in abundance due to a warming climate. While primarily a scientific study, Primack’s talk will be supported by beautiful photos and numerous quotes from Thoreau. This work has received exceptional wide attention in the popular media (<http://people.bu.edu/primack/news.html>), most recently in the *New York Times*, and demonstrates the relevance of Thoreau’s legacy to contemporary issues. Richard Primack is a Professor of Biology at Boston University. For the past 10 years, along with his students and colleagues, he has been investigating the effects of a warming on the plants, birds and insects of Concord and eastern Massachusetts. In addition, he has long standing interests in tropical rain forests, and has done extensive field work in Malaysian Borneo. He is the author of two widely used textbooks in conservation biology, which have also been produced in 27 foreign language editions with local examples. He is the Editor in Chief of the journal *Biological Conservation*.

Thoreau Meets Whitman, and Other Poems and Inspirations, Howard Nelson

At last year’s Gathering I presented a talk called “Thoreau among Poets,” about Thoreau as subject and inspiration for poets. I included a poem of my own, “Hard Time in Concord.” This is only one of a number of poems that I’ve written about Thoreau and other 19th century writers. The talk I would like to give at the 2012 Gathering would be a reading of these poems. The subjects would include Thoreau, Emerson, Hawthorne, Whitman, Melville, Emily and Lavinia Dickinson, and Mabel Loomis Todd. The poems ponder and celebrate 19th century writers and their works as living presences. One of the poems describes an experience from the Thoreau Society Annual Gathering: the Walter Harding Memorial Walk. This talk could be twenty minutes long, or a full hour. My poetry has appeared in five collections, most recently *The Nap by the Waterfall* (Timberline Press, 2009) and in many periodicals and anthologies. An audio version of *The Nap* has been released by Cayuga Records, and a poem from that book was read on Garrison Keillor’s “Writer’s Almanac.” I am also the editor of *Earth, My Likeness: Nature Poetry of Walt Whitman*, and I was the speaker at the Annual Birthday

Celebration at the Whitman House in Camden, New Jersey, in 2007.

Take Shelter Under the Cloud: The Sukkah at Walden Pond, Natasha Shabat

Do you agree that “there’s nothing new under the sun”? In Walden, Thoreau “went to the woods to front only the essential facts of life.” Thousands of years earlier, King Solomon asked, “What is the purpose of the human being?” in Ecclesiastes, which is annually chanted in Hebrew on the Jewish holiday of Sukkot. Walden and Ecclesiastes are both records of experiments, in which each author tries to get to the bottom of the human condition and all its contradictions. In the course of these investigations they discuss shelter, economy, trust, nature, society, friendship, politics, agriculture, the weather, justice, suffering, satisfaction, pleasure, aging, food, the sun, simplicity, and joy. In both cases, the questions and experiments ultimately lead to the “enigmas” of Time, Death, and God. Intriguingly, Walden starts with the first half of a verse from Ecclesiastes and ends with the other half of the same verse. This talk will examine Walden and Ecclesiastes to discover what they teach about finding the joy in impermanence. What is wisdom? What makes life meaningful? Why is “vapor” a better translation from the Hebrew than “vanity”? Was King Solomon a Transcendentalist? Did Thoreau plagiarize the Bible? Was the famous cabin at Walden Pond really a sukkah? Natasha Shabat is an independent scholar who holds a B.A. from Harvard in Near Eastern Languages and Civilizations and has been teaching Biblical Hebrew to adults in the Boston area since 1997. Her students include rabbis, Christian clergy, lay leaders, adult bar/bat mitzvahs, and other members of the community who share her love of Hebrew grammar. An avid swimmer, kayaker, and confirmed Pond Person, she has frequented Walden Pond on a daily or weekly basis for a couple of decades. Thanks to moving to Lincoln, MA, in 2010, her pilgrimage to The Pond takes only eight minutes these days.

Workshop XI

Thoreau’s Illustrated Atlas, Allan Schmidt

I propose to discuss and demonstrate two examples of my use of Thoreau’s Illustrated Atlas as published at: <http://allanhschmidt.wordpress.com/>, based upon my compilation of Thoreau’s Land surveys in the Concord Free Public Library, The Concord Museum, The Morgan Library & Museum NYPL, and The American Archeological Society Worcester, MA (AAS). First public showing of Thoreau’s series of surveys leading up to a cumulative survey of Thoreau’s family residence based upon a recently discovered copy of Henry Thoreau’s Survey of John Thoreau’s “Yellow House Lot” and its subsequent purchase by Louisa May Alcott, courtesy of The Morgan Library & Museum NYPL.

Workshops XII & XIII

Re-considering Thoreau’s “Wooden Men”; Thinking about Soldiers and Intellectual Culture in America, Michael Stoneham

When I first read “Civil Disobedience,” Thoreau’s comment that the “mass of men serve the state thus, not as men mainly, but as machines, with their bodies” offended me. Although I recognized that he was goading his contemporaries to rethink their commitment to a nation that committed to extend the reach of slavery in the war against Mexico between 1846 and 1848, as a thinking soldier, I found it a bit offensive. In this statement Thoreau suggests that members of the Armed Forces tacitly reject the idea that, as individual Americans, they have the moral obligation to judge whether the decisions of nominal superiors or civil authorities are right before they act; instead, he intimates that they embrace the idea that it is right to thoughtlessly respond to authority in an effort to enforce the will of state. In the paragraph that follows his rather pointed assertion, Thoreau contends that, on the whole, soldiers are “wooden men”—beings who have willfully rejected that which distinguished them as humans—their ability to think—and to then independently act on those thoughts. Thoreau seems to assert that the majority of soldiers, at least the soldiers of his day, choose not to exercise “whatever of the judgment or of the moral sense” when they put on the uniform. Thus, in his mind, they “put themselves on a level with wood and earth and stones.” For Thoreau, they then have no worth as individuals, since they have no agency; an individual human, according to Thoreau, only has value if he or she retained the ability to act upon a well considered conviction; those who reject this essential ability reject their own humanity. At first glance Thoreau’s easy dismissal of soldiers is enigmatically attractive. It affirms the self reliant individual who will not, for any cause or pay, give up his own ability to determine the course of his own life; it also affirms the idealistic individual who stands against the extant power structure and inspires either its reform or its demise. However, it shows what may be a counter-productive dismissal of a potent social agent who pragmatically rejects the idea that Thoreau posits regarding the undeniable inertia of a “majority of one.” Certainly, we can recognize that soldiers are not inert beings; neither their subordination nor their silence is permanent. Yet, for Thoreau, soldiers seemed a static class of men “who had the bearing of gentlemen without the corresponding intellectual culture” to enable them to “originality &



independence” of thought (J: 18 AUG 51). For Thoreau, soldiers and militiamen belong to the lowly wooden category that one must dismiss. As individuals, they have no value since they reject what gives them individual worth: their intellectual culture. This paper reflects upon Thoreau’s provocative jab at his contemporaries and their willful submission to traditional institutions of authority like the armed forces and the state. It also explores what Thoreau might term an apparent rejection of moral courage and self reliance in soldiers and civil servants in America then and now. Perhaps most significantly, it considers the consequence of an intellectually co-opted sub-culture and the value of those who violate that sub-culture to bring wooden institutions to life. Michael Stoneham is an Academy Professor in the English and Philosophy Department at West Point; he is also a Special Forces officer with twenty-seven years of service in our Army. In 2009, Michael published *Literary Confrontation in the Era of John Brown*, a critical evaluation of the way in which radical abolitionist, freedom-fighter, and terrorist John Brown inspired literary America to confrontation during his short but dramatic career as public figure in ante-bellum America.

A Different Drummer: Thoreau and the Personality-Culture Clash Hypothesis, Jason McMahan

According to the personality-culture clash hypothesis, every culture, just like every person, has a particular personality. When a person has the same personality as the surrounding culture, he can successfully integrate into that culture. The inverse is also true. When someone does not share the personality of the culture around him, this creates a psychological conflict for the individual who is judged by, and does not share, this same set of values. This theory has a definite application to Thoreau’s life and can shed new light in our understanding of him. Jason McMahan is an actor, singer, writer, and rabbinical school drop-out. He has the rare distinction of having killed Erik Estrada, of CHiPs fame, with a crowbar, dressed only in a hospital gown and his underwear (on screen, of course). With the recent completion of the webseries, “A Conversation While...”, Jason is pleased to have finally had the occasion to use his religious studies degree. He has worked as a host of Walt Disney World’s “Enchanted Tiki Room” and as a hearse driver at a local funeral home. He is a proud member of the Screen Actors Guild that is, when he actually pays his dues.

‘Slavery Obscures the Land’: Nathaniel Rogers, Henry David Thoreau, and Anti-Slavery Environmentalism, James Finley

This paper examines Thoreau’s interest in the anti-slavery writing of New Hampshire abolitionist Nathaniel Rogers and argues that the emphasis on land and nature in Thoreau’s “Herald of Freedom” (1848) stems from an environmental emphasis in Rogers’ antislavery arguments that Thoreau celebrates and wishes to preserve.

Postmodern Thoreau: A Sparkling Stream of Consciousness in the Late Journal?, Randall Conrad

In a lively talk that’s as funny as it is culturally insightful, independent Thoreau scholar Randall Conrad takes us minutely through a 330-word passage that is usually considered the most obscure writing in HDT’s entire Journal. Not at all, as Conrad demonstrates. Illustrated handouts will introduce you to hoop skirts and petticoats; the rings of Saturn; fairy circles; and other vital items of scientific lore and pop culture of 150 years ago. Not your grandfather’s Thoreau studies! Since his education in literatures and languages at Harvard, Columbia and the Sorbonne, Randall Conrad has eschewed academe and most other forms of toiling for Admetus. His studies of Thoreau have appeared in *The TS Bulletin*, *The Concord Saunterer*, *ATQ*, and *The Emerson Society Papers*. Today’s presentation will be spiffed up and published in *Thoreauvian Modernities* (UGa Press, Feb. 2013) and *Nineteenth Century Prose* (spring 2013).

Mock-Classical Revision in Thoreau’s Journal, Robert Klevay

In a Journal entry from March 7, 1838, Thoreau declares, “Impulse is, after all, the best linguist, and for his logic, if not conformable to Aristotle, it cannot fail to be most convincing.” Thoreau’s preference for present inspiration over Aristotelian rules foreshadows the journal’s evolution from a commonplace book heavy with classical quotations to a document that challenges the universality of the Greek and Roman canon. In the “Gleanings” of his earliest entries from 1837 to 1841, Thoreau often comments fawningly on classical writers and offers sentimental encomiums for the ancient world. Reading Virgil prompts him to remember the unchanging “identity of human nature in all ages,” while Greece is “enchanted ground” where “always the beams of the summer’s sun gleam along the entablature of the Acropolis.” As the journal progresses, however, Thoreau’s reactions to and use of the classics become increasingly sardonic, and his exaggeration becomes facetious. An entry may begin by arguing for the virtues of a classical text, but by its close is often arguing against them. Following the 1850s, when he first envisioned the journal as a complete work, Thoreau commonly integrates classical allusions into short sketches of everyday life in order to reveal their practical limitations. He tests the prophetic practice of the *Sortes Virgilianae* with a volume of Emerson’s *Essays*, only to be left “amused by coincidence rather than impressed by an intimation out of the deeps.” In an entry titled “How to Catch a Pig,” he casts his disorganized pursuit of an escaped animal into an exacting regulation inspired by Cato’s *De Re Rustica*. Thoreau’s down-to-earth revisions of classical ideas humorously deflate his earlier veneration. By highlighting his changing understanding of Greek and Roman writers, Thoreau foregrounds revision as an important organizing principle for the entire journal and suggests that a life led more authentically should encourage reading more deliberately.

“As Long As She Cracks She Holds” Thoreau’s Dying as His Final Text, Audrey Raden

Even the most glancing reader of Thoreau knows that on his deathbed, when asked if he could see the other side of the “dark river,” he answered “One world at a time.” To whom he said this, and in what context, has been trumped by the fact of his saying it, and it has become a touchstone phrase for any number of not even marginally Thoreauvian contexts. Why this response, along with Thoreau’s exemplary death, continues to be so widely embraced by Thoreau enthusiasts can be explained by the significance of the character of Thoreau as much as the works of Thoreau. I would like to illustrate how Thoreau’s early and lingering dying was a continuation of the theme of dying he worked to create in his writing, and as such can be read as a creative text “written” by Thoreau, and interpreted and continued by his family, friends, associates, and subsequent generations of readers and admirers. I outline three approaches to dying in the works and death of Thoreau: the sentimental, the heroic, and the physical/mystical. He

absorbed the sentimental through his immersion in the sentimental culture of the antebellum period and it expressed itself in his nature writings and his changing relations with his own family. The heroic also grew out of his nature studies, and though heroism was a lifelong concern of his, it expresses itself most profoundly in his late nature essays and his writings on John Brown, whose heroic death most likely inspired his own. The physical/mystical involves the transition state between living and dying, what Thoreau would have known as “the nick of time” or “the exact present moment.” I wish to establish that through these three modes, which he applied to his lifelong studies of village life in relation to nature, he gave himself an epistemological model of the proper way one should go about dying.

Transcendentalism, Impressionistic Music, and Music inspired by Thoreau, Andrew Celentano

Although the European impressionist music movement occurred one generation after the New England Transcendentalist movement, their genesis and purpose are similar. Both react to the regimentation of their times. While Transcendentalist writers sought freedom from rigid intellectualism, impressionist composers reacted to the dark extravagances and excesses of European Romanticism. Both found expression in themes marked by spiritual, playful, and spontaneous action. One movement was literary, the other musical. Through compositions arranged on the piano, Mr. Andrew Celentano celebrates the kinship between Transcendentalism and Impressionism. Mr. Celentano performs regularly



Andrew Celentano

Program:

- | | |
|-----------------------------------|---|
| Consolation No. 3 - Liszt | Hilary's Song - Celentano |
| Fantasy in Db - Celentano | Pavane pour une defunte infant – Ravel |
| Reverie – Debussy | Regan's Reverie - Celentano |
| Wanderer in Dreamland - Celentano | Berceuse – Chopin |
| Arabesque No. 1 – Debussy | Rondo in F - Celentano |
| | The Girl with the Flaxen Hair – Debussy |
| | Why Are You so Far Away - Celentano |

at the BSO Cafe at Symphony Hall in Boston. During the 2012 Thoreau Society Annual Gathering in Concord, he performed works by Impressionist composers Debussy and Ravel, as well as works of his own composition. His compositions are inspired by his study of Henry Thoreau's Walden and other writings. Mr. Celentano serves on the Thoreau Society's Board of Directors.

“I have met with but one or two persons in the course of my life who understood the art of Walking, that is, of taking walks, who had a genius, so to speak, for sauntering; which word is beautifully derived “from idle people who roved about the country, in the middle ages, and asked charity, under pretence of going à la sainte terre”. Henry David Thoreau

Saturday, July 14, 2012

Dana S. Brigham Memorial Keynote Address, E. O. Wilson, Museum of Comparative Zoology Faculty Emeritus Pellegrino University Professor

Workshops XIV & XV

Henry David Thoreau: The Theatre of the Natural World, Robert Sargent Fay, Professor, Landmark College, Putney, Vermont
 Robert Sargent Fay received a Bachelor of Arts from Amherst College, and a Doctor of Education from Harvard University. He taught English and Humanities at Harvard University, Boston University, and in several public elementary and secondary schools. Robert is a Professor at Landmark College. He is also a speaker, writer, photographer, and filmmaker. Robert has given presentations and published articles, poems, plays, and books on education, photography, and human interest subjects. Currently he is completing a major book on the early Progressive Education Movement: *The Reorganization Movement in English Teaching, 1910–1917*. His photographs and films can be best described in terms of chronology and theme: Family and Friends, Nature, Classic Form, Mystery and Spirit, and The Artist. Since 2000, he has directed much of his interest in photography toward people and places associated with the arts. Robert has created portfolios of photographs for the MacDowell Colony in Peterborough, New Hampshire; Ken Burns and Florentine Films in Walpole, New Hampshire; and the Public Broadcasting Service in Alexandria, Virginia. Individual photographs appear in the collections of numerous people, organizations, and institutions. The institutions include Amherst College in Amherst, Massachusetts; the Currier Museum of Art in Manchester, New Hampshire; the Farnsworth Art Museum in Rockland, Maine; and the Mariposa Museum in Peterborough, New Hampshire. In 2006, Landmark College published a book entitled *Ocian in View! O! the Joy, A Collection of Photographs of the American West by Robert Sargent Fay*. The book was presented by Landmark College in honor of its Twentieth Anniversary. Recently, Robert served as Co-producer and Art Director of *A Mighty Fortress: A Dream Vision Dance Film*. The film represents a journey through dance into the world of Amish faith and forgiveness. Currently, Robert serves as Associate-producer and Art Director of a film in progress: *Ride the Wind*. This film is based on a sonnet that he wrote on the themes of loss and renewal in the natural world. At the present time, Robert is completing a public presentation of quotations, historical information, personal thoughts, and photographs based on a two-year study of the life and writings of Henry David Thoreau. The several elements of the presentation constitute The Thoreau Collection. The title of the presentation: *Henry David Thoreau: The Theatre of the Natural World*. The photographs are sixty-five in number and in color. They represent all of the regions of New England that were of special interest to –Thoreau—and depict scenes in the natural world as seen through his eyes. The five regions: Walden

Woods, The Monadnock Region, Cape Cod, The White Mountains, and The Maine Woods. Robert presents the photographs on a large screen and accompanies the images with music and corresponding sounds in nature. He welcomes questions, comments, and discussion in response to the ideas and visual images that he presents in the program. Joseph J. Moldenhauer, a well-known Thoreau scholar, responded to his Amherst College classmate and the presentation in progress in the following manner: "Robert Sargent Fay is an esteemed classmate and fellow enthusiast for literary and historical landscape. His photographs reminded me of the places that meant so much to Thoreau and that inspired his life and work." Sy Montgomery, a distinguished naturalist and writer, responded to the presentation in progress in specific terms: "Bravo! Thursday night at the Sharon Arts Center was masterful theatre. I loved your images (esp. the wolves and mountain lion) and loved your talk. I was so proud to have seen some of your images earlier—and so proud of the warm reception they received."

In my mind, to create art is to feature in aesthetic terms what the artist regards as the essence of a moment of special significance. To create art is to transform a special moment into the realm of artistic expression.

Thoreau's Legacy According to My Audiences Over the Years, Kevin Radaker

As someone who has offered a dramatic portrayal of Henry David Thoreau over 400 times around the nation since 1991, I have enjoyed the privilege of meeting thousands of people either after my performances or during workshops who have revealed the great variety of ways by which Thoreau's works have left a lasting legacy upon their lives. The majority of them are college graduates who have read and greatly admire *Walden* and "Civil Disobedience" (and sometimes they have read much more), but some of them have not been highly educated or avid readers. Composed primarily of recalled conversations and other anecdotal memories, my presentation would attempt to summarize the ways by which such persons have perceived Thoreau's legacy.

Drinking Gourd Presentation

Phillis Wheatley: Biography of a Genius in Bondage, Vincent Carretta

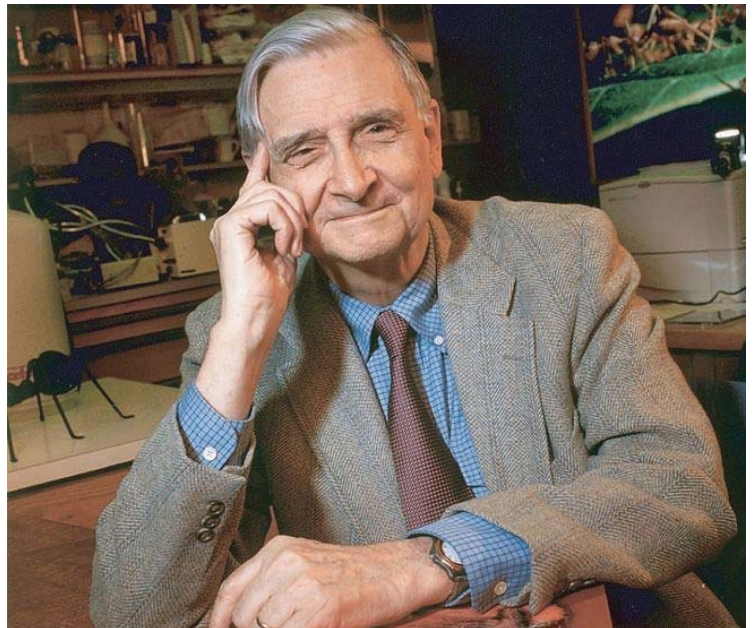
Phillis Wheatley was about 7 years old when she stepped off the slave ship. She rose from the indignity of enslavement to earn international celebrity, only to die in obscurity and poverty. As the first person of African descent and the second woman in America to publish a book, she wrote remarkable contributions on topics ranging from religion to politics; she was a poetic voice between continents. This session will explore both her life and writings as well as any analogies to the lives of Concord's earliest African residents, and stories – including Daniel Bliss. The Author, Vincent Carretta, is a Professor of English at the University of Maryland, specializing in the literature, history, and culture of eighteenth- and early-nineteenth-century Anglophone authors, particularly those of African descent. He used his Guggenheim Fellowship researching and writing a biography of the pioneering African-American poet, Phillis Wheatley. Mr. Carretta's more recent scholarly direction grew directly out of his pedagogical interests. While teaching the works of early black authors he became increasingly aware of the lack of modern editions of their works. As a result, in addition to many critical articles on these authors, he has published a series of authoritative editions of their writings: *Olaudah Equiano, The Interesting Narrative and Other Writings* (1995, rev. ed. 2003); *Letters of the Late Ignatius Sancho, An African* (1998); *Quobna Ottobah Cugoana, Thoughts and Sentiments on the Evil of Slavery and Other Writings* (1999); *Phillis Wheatley, Complete Writings; Unchained Voices: An Anthology of Black Authors in the English-Speaking World of the Eighteenth Century* (1996, rev. ed. 2004); and *The Correspondence of Philip Quaque* (2010), co-edited with Ty M. Reese. Carretta's *Equiano, the African: Biography of a Self-Made Man* (The University of Georgia Press, 2005; Penguin, 2007) received the University of Maryland's Kirwan Faculty Research and Scholarship Prize (2007), and was co-winner of the American Society for Eighteenth Century Studies 2004-06 Annibel Jenkins Prize for Best Biography of the Year. In 2011 the University of Georgia Press published his *Phillis Wheatley: Biography of a Genius in Bondage*. Vincent Carretta has received grants and fellowships from the School of Historical Studies at the Institute for Advanced Study in Princeton; the W. E. B. Du Bois Institute for African and African American Research at Harvard University; the National Humanities Center; the National Endowment for the Humanities; the Institute for Research in the Humanities, University of Wisconsin, Madison; the University of London; the Massachusetts Historical Society; the John Carter Brown Library; the Library Company of Philadelphia; the Folger Shakespeare Library; the Newberry Library; the William Andrews Clark Memorial Library; the American Council of Learned Societies; the Huntington Library; the American Philosophical Society; and the Yale Center for British Art and British Studies, as well as research support from the University of Maryland.

Workshops XVI & XVII

An Observant Eye: The Thoreau Collection at the Concord Museum, Curator David Wood

The existence of man in nature is the divinest and most startling of all facts." Journal, 1851

The largest collection of household and other artifacts that can reliably be associated with Henry Thoreau and his family is at the Concord Museum, which will be the focus of Curator David Wood's talk and PowerPoint presentation. More than just an



E.O. Wilson Photo: Jim Harrison, Wikimedia Commons



Photo: Robert Sargent Fay

assemblage of relics, these objects provide eloquent testimony about many aspects of the family and their life in Concord. Though it might seem contradictory for a Transcendentalist, Thoreau paid close and careful attention to the function, origin and meaning of objects. Thoreau's interest in material culture has an interesting parallel in his phenological studies, which will be the subject of a forthcoming exhibition at the Concord Museum *Early Spring: Phenology and Henry David Thoreau* (April–September 2013).

Thoreau's Vision and Climate Change, Susan Gallagher

Drawing from Thoreau's writings on environmental history,

politics, and philosophy, the Walden Climate-Change Collaborative (WCCC) intends to create a virtual "classroom in the woods," a freely accessible digital platform that will provide climate-change education in partnership with the Thoreau Society, government agencies, and non-profit groups. Thoreau specialist Susan Gallagher, environmental sociologist Charlotte Ryan, and digital initiatives librarian Joseph Fisher will create location-based web pages on climate change that celebrate Massachusetts' natural beauty and its central place in environmental thought. These multi-media modules will be suitable for integration into an array of college courses and public enrichment programs at parks, nature centers, historic sites, museums, and other popular destinations. By producing informative pages on beloved landscapes, the Walden Climate Change Collaborative will advance public understanding of the ways in which climate change threatens conservation areas, historic ecosystems, and traditional modes of living across Massachusetts. Susan E. Gallagher, Associate Professor of Political Science, UMass Lowell uses digital technologies to explore American intellectual history. Her most recent project, undertaken in collaboration with the Thoreau Society, is *Mapping Thoreau Country: Tracking Henry David Thoreau's Travels in Massachusetts*.

Update on Digital Thoreau, Paul Schacht

The launch of Digital Thoreau (<https://vimeo.com/42008929>) - a project designed to promote scholarly and community engagement with Thoreau's texts - was announced at last year's Annual Gathering. Since then, the project has taken an exciting new turn by incorporating Ronald E. Clapper's revised version of his indispensable critical apparatus of Walden's seven manuscript versions. In collaboration with Dr. Clapper, the SUNY Geneseo English department and library have begun creating a website that will allow users to read the seven manuscript versions side by side, and to compare the transcribed textual variants to images of the manuscript leaves. When combined with the annotations from Walter Harding's *Walden: An Annotated Edition* and digitized artifacts from the collections of the Thoreau Society and the Thoreau Institute Library, the digital genetic text of Walden will facilitate an ongoing conversation about the text's development, its meaning in context, the challenges of textual editing, and the process of literary composition. SUNY Geneseo

students are helping to build the website through a regular course offering in which they use Walden to learn basic text-encoding skills. They are also continuing their involvement in Digital Thoreau through the college's summer Humanities course at Walden Pond.

***Baxter State Park and Katahdin*, John W. Neff and Howard R. Whitcomb, Friends of Baxter State Park**

John W. Neff and Howard Whitcomb will present an illustrated talk on their photographic history, *Baxter State Park and Katahdin*. The volume was published in May by Arcadia Publishing (SC). They are recognized authorities on the twin topics of the book. John is the author of the highly regarded *Katahdin: An Historic Journey* published by Appalachian Mountain Club Books (2006), whereas Howard is the author of *Governor Baxter's Magnificent Obsession: A Documentary History of Baxter State Park, 1931- 2006* (Friends of Baxter State Park, 2008). They spent the past year culling through rich archival sources, ranging from the Patten Lumbermen's Museum and Baxter State Park in northern Maine to the Boston area, namely, the Appalachian Mountain Club and the Gray Herbarium at Harvard. They believe that the collection of images, many never published before, will be of interest to those attending the four-day celebration of Thoreau's life, works, and legacy. In our presentation of approximately an hour's duration, we will explore the history of the Katahdin region, including Thoreau's visits to Maine's north woods in the 1840s and 1850s that brought attention to the extraordinary challenges of travel in this wild forest and mountainous region as well as its riches. They will illuminate its cultural history with archival photographs dating back to the 19th century. In the 20th century, when calls for preservation went unheeded, former Governor Percival P. Baxter, beginning in the 1930s, purchased some 201,000 acres over a period of 30 years and gifted them to the state. Today, Baxter State Park is the guardian of this vast wilderness for all to enjoy. They will be making this presentation in conjunction with Friends of Baxter State Park (FBSP), an independent citizen group working to preserve, support, and enhance the wilderness character of Baxter State Park in the spirit of its founder Percival P. Baxter. FBSP is the rights' holder of the volume.

Sunday, July 15, 2012

Workshops XVIII & XIX

Thoreau Futurist and the Emerging Human, A Performance Piece, Connie Baxter Marlow

[The arrowhead] *wings its way through the ages bearing a message from the hand that shot it.* HDT Journal March 28, 1859. Sitting around the campfire after a long day's paddle on the East Branch of the Allegash Henry David Thoreau (Andrew Cameron Bailey) and Joe Polis (James Neptune, Penobscot) with Connie Baxter Marlow, commentator/futurist, will entertain and enlighten with readings from "Thoreau's Indians", the 1000 Indian-related references in Thoreau's writings compiled by Bradley P. Dean, Phd. There will be a screening of selected clips from the DVD series THE AMERICAN EVOLUTION: Voices of America, bringing the vision of Brad Dean and others into the presentation. We are going to show you a Thoreau and the Indian he experiences - give you some ideas to ponder and suggest a synthesis from which we can all open to a larger reality and take the human potential up a notch to the place Thoreau dedicated his life to modeling. CBM.

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

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

Andrew Cameron Bailey: Andrew is an author and filmmaker who has played Thoreau in several presentations of Thoreau the Futurist throughout the country. His up-coming book "THE TRUST FREQUENCY: 10 Assumptions for a New Paradigm" which he and Connie are co-authoring brings an indigenous cosmology/quantum science synthesis to the exploration of the nature of the universe which is very much in alignment with the worldview of the Transcendentalists, Thoreau in particular.

Protecting Paradise: Gowing's Swamp and Thoreau's Bog, Cherrie Corey

It is in vain to dream of a wildness distant from ourselves. There is none such. It is the bog in our brain and bowels, the primitive vigor of Nature in us, that inspires that dream. I shall never find in the wilds of Labrador any greater wildness than in some recess in Concord. *Journal*, Aug. 30, 1856. Nestled in a beautiful, glaciated woodland off the eastern flank of Concord's Revolutionary Ridge and a half mile from Thoreau's home, lies Gowing's Swamp/Thoreau's Bog—a locally rare, nine-acre bog within a bog complex. This unique and intimately situated landscape has been both a scientific fascination and a spiritual sanctuary for naturalists, literary luminaries, scientists, Thoreauvian scholars, and generations of neighbors and passersby. Thoreau considered Gowing's Swamp his baptismal font, inventoried and mapped the vegetation on its southern end, and referenced it numerous times in his writings. The young Alcott sisters and their playmate,



Andrew and Connie Baxter Marlow

Clara Gowing, called it their "Paradise." Thoreau's meticulous study of the overall characteristics and plant life within the bog's southern end, led to more than a century and a half of scientific investigations and papers that have helped to shape modern understanding of northeastern bog ecology. Over the past forty years, steps have been taken to protect Gowing's Swamp from encroaching development within Concord's growing suburban community. Sudbury Valley Trustees and the Meriam Close Conservation Trust have been stewards of two-thirds of this significant landscape for much of this time. Cherrie Corey has been chronicling, communing with, and photographing the flora and environs in and around Gowing's Swamp/Thoreau's Bog for thirty-five of those years, after moving into a nearby farmhouse. Her 2001 article "Bog and Soul: A Concord Experience," published by *Concord Magazine* e-zine led, in 2008, to her being asked to support a citizen's grassroots initiative to block a development proposal on the remaining private land bordering the bog's northwestern shoreline. She became the leading voice in this effort.

In 2009, Cherrie worked with the Sudbury Valley Trustees to secure funding to update the historic botanical inventory for the bog and surrounding thirteen acres of forest and field and to research and consolidate all previous writings, studies, and resources about Gowing's Swamp—including all of Thoreau's observations. In 2010, she completed and illustrated a 50-page report, *Gowing's Swamp and Thoreau's Bog: an Historical Survey and Botanical History*, which was published by the Sudbury Valley Trustees and is available on-line. She has since assisted the Concord Land Conservation Trust in their efforts to purchase the remaining private parcel abutting the wetland's western and northern shorelines. In December 2011, the purchase was announced, finally assuring the permanent preservation of the entire 22 acre glacial bowl that surrounds and includes Gowing's Swamp. Cherrie's slide presentation will highlight the rich history, unique ecology, and exquisite seasonal beauty of Thoreau's cherished bog and its glacially sculpted surroundings.

Tour of Gowing's Swamp/Thoreau's Bog, Cherrie Corey

Consider how remote and novel that swamp. Beneath it is a quaking bed of sphagnum, and in it grow...plants which scarcely a citizen of Concord ever sees. It would be as novel to them to stand there as in a conservatory, or in Greenland. *Journal*, Aug. 30, 1856 Join Cherrie Corey, Concord naturalist, photographer and preservation advocate, for a natural history tour around Gowing's Swamp/Thoreau's Bog. Park and meet in the Ripley School parking lot at the end of Meriam Road (off Old Bedford Road). In addition to her Gowing's Swamp occupations, Cherrie also has served as the New England Wildflower Society's first education director, founding Board member of the Massachusetts Environmental Education Society (MEES), Administrative Director of the Center for Conservation and Technical Studies at the Harvard U. Art Museums, and Executive Director of the Harvard Museums of Cultural and Natural History. Coming back to her deepest passions, Cherrie now delights in sharing her experience and following her muse as a naturalist, educational consultant, and freelance photographer. Through her *Sense of Place—Concord* educational programs and website she has helped to inspire hundreds of adults and children to find their own unique relationship with and appreciation for Concord's historic wildlands and wetlands.

Civil War Walking Tour of Concord

This tour focuses on the impact of the Civil War on the town of Concord and the experiences of Thoreau's contemporaries - Concord men and women who lived through four tumultuous years on the home and battle fronts. The tour will leave from the front door of the Masonic Temple, circle Monument Square, and incorporate a visit to Sleepy Hollow Cemetery. Jayne Gordon is Director of Education and Public Programs at the Massachusetts Historical Society. She is the former Executive Director of both the Thoreau Society and Orchard House, and former Education Director of both the Concord Museum and the Thoreau Institute. She lives in Concord and teaches the Concord History course to train tour guides in this town.

Transcending Time: A Legacy for the Ages, Concord School of Philosophy Panel Discussion, John Stauffer, Michael Stoneham, and John Matteson

John Stauffer writes and lectures on the Civil War era, antislavery, social protest movements, and visual culture. He is the author of seven books and more than 45 articles, including *The Black Hearts of Men: Radical Abolitionists and the Transformation of Race* (2002), which won four major awards, including the Frederick Douglass Book Prize, the Avery Craven Book Award, and the Lincoln Prize runner-up.

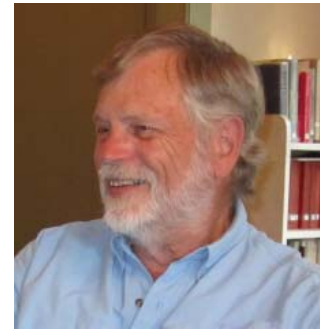
Michael Stoneham is Academy Professor at United States Military Academy, West Point, New York. He is the author of *John Brown and the Era of Literary Confrontation*.

John Matteson, Associate Professor of the English Department at John Jay College of Criminal Justice, was awarded the 2008 Pulitzer Prize in biography for his book *Eden's Outcasts: The Story of Louisa May Alcott and Her Father*, which chronicles the relationship

between the celebrated author of *Little Women* and her father Bronson Alcott.

Memorial: Thoreau's Life, Works & Legacy, Tom Potter

Tom Potter has been a frequent presenter at both the Thoreau Society Annual Gathering, as well as lecturing on Thoreau-related topics in the Midwest. He has led natural history and birding tours for a variety of organizations, and conducted workshops on nature photography from Alaska to Costa Rico. His last lecture at the Annual Gathering was titled, "Thoreau's Birds as Autobiography." Other lectures in recent years included those on Thoreau's Transcendentalism, and Thoreau's science and Darwinian leanings. He attended both Indiana University and Butler University. Over the past decade, he has been conducting extensive research in preparation for a biography on Edwin Way Teale, the fourth President of The Thoreau Society, as well as the first nature writer to receive the Pulitzer Prize. Potter has been an avid photographer since the 1970s, and now works almost exclusively with large-format black and white film. His creative work has been exhibited in a variety of galleries, and includes the murals on permanent display in Holliday Park in Indianapolis. Potter lives with his wife, Sallie, and their two Labrador retrievers in the woods of Morgan County, Indiana.



Tom Potter is outgoing President of The Thoreau Society. He is working on a biography of Edwin Way Teale. The Thoreau Society owes a special thank you for Tom Potter, who served the Society selflessly for 3 terms as President.

Book Signing

Peter Alden, *Field Guides*

Albena Bakratcheva, *The Call of the Green: Thoreau and Place-Sense in American Writing*

Michael Berger, *Thoreau's Late Career and "The Dispersion of Seeds": The Saunterer's Synoptic Vision*

Kristen Case, *Poetic Practice: Crosscurrents from Emerson to Susan Howe*

Jeffrey S. Cramer, *The Maine Woods: A Fully Annotated Edition by Henry D. Thoreau ; Walden: A Fully Annotated Edition by Henry D. Thoreau, I to Myself: An Annotated Selection from the Journal of Henry D. Thoreau; Excursions; The Quotable Thoreau; The Portable Thoreau*

Vincent Carretta, *Phillis Wheatley: Biography of a Genius in Bondage*

Joanna Greenfield, *The Lion's Eye: Seeing in the Wild*

Robert Habich, *Building Their Own Waldos: Emerson's First Biographers and the Politics of Life-Writing in the Gilded Age; Romanticism and Transcendentalism, 1820-1865, vol. 3 of Research Guide to American Literature*

Connie Baxter Marlow, *Book: Greatest Mountain: Katahdin's Wilderness, DVD Series: The American Evolution: Voices of America*

James Neptune

John Matteson *Eden's Outcasts and The Lives of Margaret Fuller*

Gayle Moore, *Wild Harmonies*

John Neff "Katahdin: An Historic Journey" (*Appalachian Mountain Club Books, 2006*)

Barbara Olson, *Walden Pond Calendar*

Richard Primack, *A Primer Conservation Biology*

Corinne Smith, "Westward I Go Free"

*Edward O. Wilson, *The Social Conquest of Earth; The Future of Life; Consilience: The Unity of Knowledge; Anthill: A Novel; Biophilia; The Creation: An Appeal to Save Life on Earth; Journey to the Ants: A Story of Scientific Exploration*

Howard Whitcomb "Governor Baxter's Magnificent Obsession: A Documentary History of Baxter State Park"

David Wood, *An Observant Eye: The Thoreau Collection at the Concord Museum*

Bill Youngs, *God's Messengers: Religious Leadership in Colonial New England, 1700-1750; The Congregationalists; American Realities; Eleanor Roosevelt: A Personal and Public Life*

* May not attend book signing.

The Annual Gathering is brought to you by Thoreau Society Members through their participation and annual support.

The Friends of Walden Pond

an activity of The Thoreau Society®



Arbor Day Program, April 30, 2010

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

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

Friends of Walden Pond Sponsored Events

This Small House with John Hanson Mitchell, Derek "Deek" Diedricksen, Sage Radachowsky

Stephen A. Cole, *The Cranberry from Bog to Table*

Wayne Thomas, *Walden Today*

Winter Crafts for Kids

Tom Blanding, Martin Luther King Jr. Day, *Civil Disobedience*

Henry D. Thoreau Interactive Programs

(continued)

at Walden Pond Featuring Richard Smith

January 16th, 2011 Civil Disobedience

April 18th, 2011 Thoreau and the Two Revolutions

July 3rd, 2011 Henry's Independence Day

July 12th, 2011 Thoreau's Birthday and Junior Rangers Cubs

July 26th 2011 Junior Rangers Bears

September 3rd, 2011 Henry's Watermelon Party

September 17th, 2011 Where I lived and What I Lived For



About Henry D. Thoreau

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

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

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

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

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

About The Thoreau Society

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

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

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

Publications

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

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

— **Harold Bloom, Yale University**

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

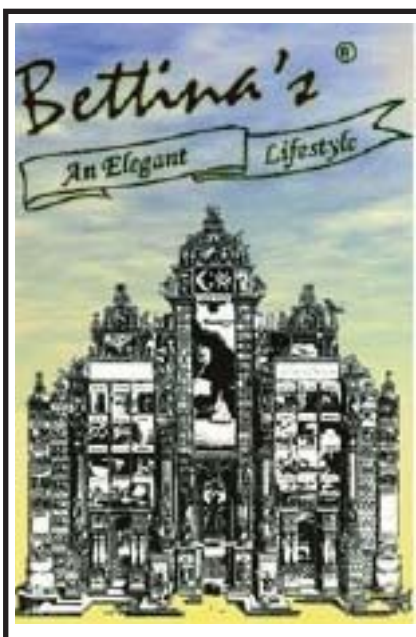
— **Lawrence Buell, Harvard University**

Mission

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

Organizational Goals

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



Bettina Network

P.O. Box 380585

Cambridge, MA, 02238

Phone: 800-347-9166 (toll free)

617-497-9166

Fax: 617-876-2025

Email: bettina-network@comcast.net

Contact us when you travel: www.bettinanetwork.com.

Follow Bettina's Blog, receive Bettina's Menu of Events, when you make reservations through the Bettina Network, inc.



No matter how you travel - or what currency you use to pay your bill--or your profession, Bettina Host Families will treat you like royalty and you will enjoy and benefit from your time spent in one of our homes.

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

- Bed and Breakfast rates range from \$75 to \$360 per night
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- Our homes contract to give Bettina's guests an exclusive, and enjoyable stay.
- We maintain the privacy of each host family and of each guest. Our marketing is geared to allow a family an additional income without disrupting or publicizing their homes or their lives.
- We have created this service to enable others to pursue their vocation, while sharing their lives and generating an income from bed and breakfast guests. Our host families include professionals, blue collar workers, artists, government bureaucrats, clergy, computer executives and many others.

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<ul style="list-style-type: none">Special Rates for Annual Gathering Attendees. 20 rooms available; reserve by June 10, \$99/night.	http://www.bestwestern.com
Bettina Network , P.O. Box 380585, Cambridge, MA, 02238 Featuring a Bed & Breakfast Network of Private Homes (800) 347-9166 or (617) 497-9166	in Concord and area locations http://www.bettina-network.com
<ul style="list-style-type: none">Special Rates for Annual Gathering Attendees.	
The Colonial Inn , 48 Monument Square, Concord, MA, 01742 (800) 370-9200 or (978) 369-9200	in Concord center http://www.concordscolonialinn.com
<ul style="list-style-type: none">Special Rates for Annual Gathering Attendees. Reserve by phone by June 8.	
Courtyard Marriott Billerica/Bedford , 270 Concord Road, Billerica, MA 01821	7.87 miles to Concord Center http://cwp.marriott.com/bosbb/thoreau/
<ul style="list-style-type: none">Shuttle Service to Annual Gathering in 2012.	0.8 east of Concord center
Hawthorne Inn , 462 Lexington Road, Concord, MA, 01742 (978) 369-5610	http://www.concordmass.com
<ul style="list-style-type: none">Special Rates for Annual Gathering Attendees.	
North Bridge Inn , 21 Monument Street, Concord, MA, 01742 (888) 530-0007	close to Concord center http://www.northbridgeinn.com
<ul style="list-style-type: none">Special Rates for Annual Gathering Attendees. First come, first served.	
Bedford Motel , 30 North Road, Routes 4 & 225, Bedford, MA, 01730 (781) 275-6300	6 miles to Concord center
Bedford Plaza Hotel , 340 Great Road, Bedford, MA, 01730 (781) 275-6700	7 miles to Concord center http://www.bedfordplazahotel.com
Friendly Crossways Youth Hostel , 247 Littleton County Rd, Harvard, MA, 01451 (978) 456-9386 http://www.friendlycrossroads.com	13 miles to Concord center via Route 2
Quality Inn , 440 Bedford St., Lexington, MA, 02420 (781) 861-0850	8 miles to Concord center

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.
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. We welcome your reactions and input.
6. Next year AG theme: **“Mystic, Transcendentalist, and Natural Philosopher to Boot.”** Proposals due December 7, 2012.
7. Please let the Registration Desk know if you require bus service to the Thoreau Institute.

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

REGISTRATION POLICIES

- Payment must be made at the time of registration.
- All requests for refunds must be received prior to the close of business on Friday July 1, 2012.
- 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, 2012.

TRANSPORTATION OPTIONS

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



The *Concord Saunterer*, Published annually by the Thoreau Society with the generous support of the University of Maine at Farmington, Maine's public liberal arts college.



Founded in 1941

341 Virginia Road, Concord, MA, 01742
www.thoreausociety.org

The Thoreau Society Collections at the Thoreau Institute at Walden Woods

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

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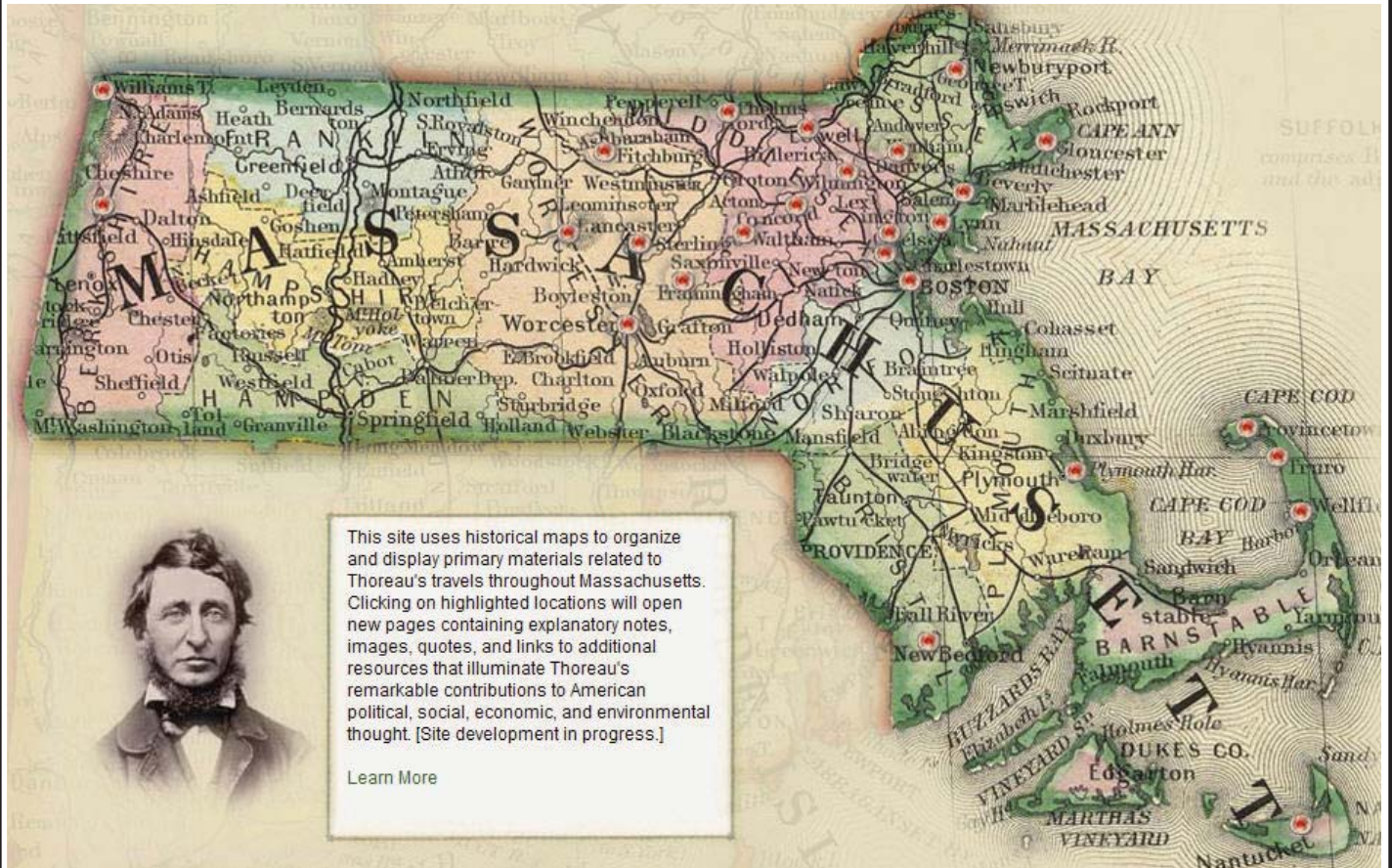


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Mapping Thoreau Country

www.mappingthoreaucountry.org

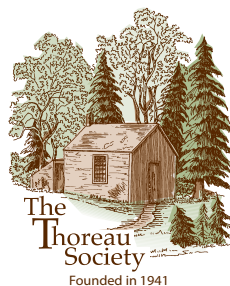


This site uses historical maps to organize and display primary materials related to Thoreau's travels throughout Massachusetts. Clicking on highlighted locations will open new pages containing explanatory notes, images, quotes, and links to additional resources that illuminate Thoreau's remarkable contributions to American political, social, economic, and environmental thought. [Site development in progress.]

[Learn More](#)



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Digital Thoreau

www.digitalthoreau.org

Digital Thoreau invites scholars, teachers, students, and all who care about the thought and life of Henry David Thoreau (1817-62) to engage in new and meaningful ways with Thoreau's writings, Thoreau scholarship, and each other.

The project's core is a digital text of *Walden* encoded according to the standards of the Text Encoding Initiative (TEI) and enriched by scholarly annotations, links, images, and social tools that enable users to create conversations around the text.

The annotations from *Walden: An Annotated Edition*, edited by Thoreau biographer Walter Harding, together with digital assets from the the Thoreau Society's Harding Collection (curated by the Thoreau Institute Library at The Walden Woods Project) provide a base layer of context on which future layers will be built.

Digital Thoreau's *Walden* differs from every available print version by incorporating all seven draft stages of the work, which was begun during Thoreau's two-year experiment in deliberative living at Walden Pond (1845-7) but not published until 1854. Based on Ronald E. Clapper's pioneering scholarship on the manuscript variants—*The Development of Walden: A Genetic Text*—Digital Thoreau's critical apparatus of *Walden* permits users to compare manuscript versions side by side and track Thoreau's changes across versions. In addition, it enables users to compare the transcribed manuscript versions to digital images of the manuscript leaves themselves. Finally, the social tools in Digital Thoreau make it possible for readers to improve the transcriptions' accuracy.

Ultimately, Digital Thoreau aims to offer the most complete and interactive online corpus of Thoreau's published works, manuscripts, journals, letters, and related materials, contextualized with the best existing scholarship and open to the widest audience for access and response.

Thoreau's writings have informed modern thinking in areas as widely diverse as philosophy, politics, natural history, and spirituality. Digital Thoreau is a means to learn about these writings and the man behind them, add to what we know, and join a conversation that has been going on for more than 150 years.





Annie Leibovitz: Pilgrimage

This special exhibition, presented at the Concord Museum in collaboration with Louisa May Alcott's Orchard House and organized by the Smithsonian American Art Museum, includes approximately 70 photographs that chart a new direction for one of America's best-known living photographers. Nine of the photographs were taken in Concord, including one of the Thoreau bedstead. Concord is the first stop on a national tour of this exhibition and its only New England venue. Hours: Daily 9-5, until 8 on Thursdays and Fridays. On exhibit through September 23, 2012.

Why Concord? History Galleries

"Why Concord?" explores the making of Concord as a particular community and as an American symbol. One of the six galleries exhibits the Museum's Thoreau Collection, including the Walden desk, bedstead and rocking chair, Thoreau's snowshoes, flute, walking stick and spyglass, as well as objects from the family home and from his surveying work.

An Observant Eye:

The Thoreau Collection at the Concord Museum

This award-winning book by David F. Wood explores the role that objects played in the life of Henry D. Thoreau.

Thoreau Education Programs

Hands-on Thoreau programs for elementary, middle, and high school students and teachers present intriguing and engaging ideas relevant to today's world.

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1/8 of page	\$50	
¼ (4 x 5)	\$90	Save \$10
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Thoreau Society Bulletin (Quarterly Newsletter)

	1 Issue	2 Issues	4 Issues
1/4 Page (4 x 5)	\$90	\$145	\$250
1/2 Page (8 x 5)	\$145	\$230	\$405
Full Page (8 x 10.5)	\$250	\$400	\$700

The Concord Saunterer: A Journal of Thoreau Studies (Annual Journal)

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Contact: Michael Frederick, 978-369-5319, Mike.Frederick@ThoreauSociety.org

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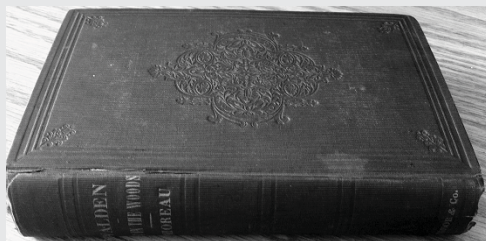


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CALL FOR PROPOSALS

JULY 11 – 14, 2013 CONCORD, MASSACHUSETTS

MYSTIC, TRANSCENDENTALIST, AND NATURAL PHILOSOPHER TO BOOT

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

The Thoreau Society	Mike.Frederick@ThoreauSociety.org
C/O Michael Frederick	Phone: 978-369-5319
341 Virginia Road	FAX: 978-369-5382
Concord MA 01742	www.ThoreauSociety.org

The 2013 Annual Gathering Committee is now accepting proposals that explore the life, writings, and legacy of Henry D. Thoreau.

Thoreau as Transcendentalist

In what ways was Thoreau a Transcendentalist? In what did his Transcendentalism consist?
What was Thoreau's contribution to Transcendentalism, as understood in his time or as viewed from ours?
What impulses of Transcendentalism especially influenced Thoreau? And/or: How did Thoreau express particular aspects or impulses of Transcendentalism?
How is Thoreau's Transcendentalism important to us today?

Thoreau as Mystic

What was the nature of Thoreau's mysticism?
How was Thoreau's mysticism related to other significant aspects of his life and work?
What tensions or correspondences existed between Thoreau's mysticism and his science . . . between his mysticism and his ethics or activism? How did he exploit or resolve those tensions?
How did Thoreau's mysticism inform his philosophy (epistemology, ethics, spirituality)?
What are the relationship and importance of his mysticism to his writing (style, rhetorical strategies, themes, etc.)?

Thoreau as Natural Philosopher

What are Thoreau's contributions to natural philosophy or science?
What tensions existed between his natural philosophy and other aspects of his life and work? How did he resolve or exploit those tensions?
What current issues of society or science are informed or can be informed by Thoreau's work in science?
What influences pervade Thoreau's science? What was his connection to the natural philosophers or scientists of his day, and the issues they were pursuing?
In what ways has Thoreau been or can he be a model for us in the ways he pursued natural philosophy or science?

Thoreau as Writer

What makes Thoreau's writing enduringly compelling for generations of readers?
What are the hallmarks and attractions of Thoreau's writing?
What were Thoreau's methods as a writer? What can writers learn from Thoreau about the craft?
What role did writing play in Thoreau's life? How did he define, express, or fulfill himself through his writing?
Did Thoreau's writing exist in tension with other aspects of his life and work? How did he resolve or exploit such tension?
What is the relation between Thoreau's reading and his writing?
What particular tropes, themes, techniques in Thoreau's writing are of interest?

Thoreau as Citizen/Activist

How did Thoreau conceive and practice his relation to his society? What tensions existed in that relationship? How did he resolve or exploit those tensions?
What contributions did Thoreau make as a citizen or activist?
How do we make sense of Thoreau's politics? How do his ethical and political ideas relate to the political spectrum of our day?
On what philosophical foundation (ethical, political, perhaps even ontological) did Thoreau's political attitude and practice depend?
What was Thoreau's relation to the practical social activism of his day and place? How did he participate, and what was his role?
What tensions exist between Thoreau's activism and his skepticism toward reform and reformers? How did he resolve or exploit those tensions?
What has been Thoreau's influence on social activism and politics from his day to ours?
What can we learn or take from Thoreau's example and principles of ethics, politics and citizenship?



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

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

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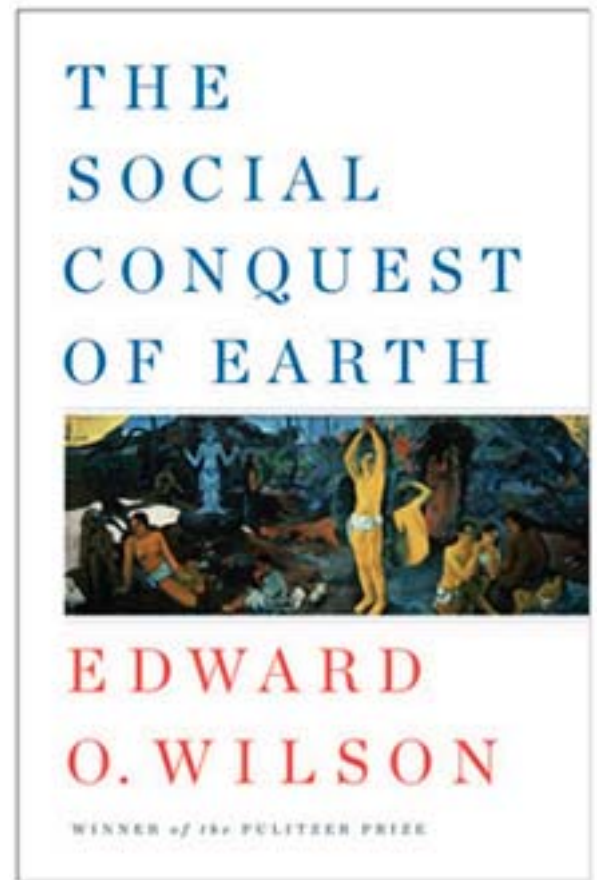


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Please drop off at the Registration Desk or Mail to: Thoreau Society, 341 Virginia Road, Concord, MA 01742

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

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

1 2 3 4 5 6 7 8 9 10

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

1 2 3 4 5 6 7 8 9 10

3. What is the likelihood that you'll attend next year's Annual Gathering?
No Chance Definitely

1 2 3 4 5 6 7 8 9 10

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

5. Next year's Annual Gathering theme is "Mystic, Transcendentalist, and Natural Philosopher to Boot." Do you have any suggestions for 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. Feel free to continue on the back of this form:

2012 ANNUAL GATHERING EVALUATION
ADDITIONAL COMMENTS