

Chapter 1 : Walden & Other Writings by Henry David Thoreau - Modern Library # | eBay

Walden and Other Writings: (A Modern Library E-Book) and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Salt and issued in London in Government is only an expedient "a means of attaining an end. It exists because the people have chosen it to execute their will, but it is susceptible to misuse. The Mexican War is an example of a few people using the government as their tool. Thoreau asserts that government as an institution hinders the accomplishment of the work for which it was created. It exists for the sole purpose of ensuring individual freedom. Denying an interest in abolishing government, he states that he simply wants a better government. Majority rule is based on physical strength, not right and justice. Individual conscience should rule instead, and civil government should confine itself to those matters suited to decision by majority rule. He deplores the lack of judgment, moral sense, and conscience in the way men serve the state. Thoreau introduces the right of revolution, which all men recognize, and reflects on the American Revolution, the origins of which he finds less morally compelling than the issues at hand. Having developed the image of the government as a machine that may or may not do enough good to counterbalance what evil it commits, he urges rebellion. The opponents of reform, he recognizes, are not faraway politicians but ordinary people who cooperate with the system. The expression of opposition to slavery is meaningless. Only action "what you do about your objection" matters. Wrong will be redressed only by the individual, not through the mechanism of government. Although Thoreau asserts that a man has other, higher duties than eradicating institutional wrong, he must at least not be guilty through compliance. The individual must not support the structure of government, must act with principle, must break the law if necessary. Abolition can be achieved by withdrawing support from the government, which may be accomplished practically through the nonpayment of taxes. If imprisonment is the result, there is no shame in it "prison is the best place for a just man in an unjust society. In the current state of affairs, payment of taxes is violent and bloody. Nonpayment constitutes a "peaceable revolution. A man can be compelled only by one who possesses greater morality. Thoreau asserts that he does not want to quarrel or to feel superior to others. He wants to conform to the laws of the land, but current laws are not honorable from a higher point of view. Politics and politicians act as though the universe were ruled by expediency. In the progression from absolute monarchy to limited monarchy to democracy, Thoreau observes an evolution in government toward greater expression of the consent of the governed. He notes that democracy may not be the final stage in the process. His emphasis at the end of the essay is firmly on respect for the individual. There will never be a "really free and enlightened State" until the state recognizes the preeminence of the individual.

Chapter 2 : SparkNotes: Walden

The writing is the right size and in the same codex you have Walden, an intro by Emerson, A week on the Concord and Merrimack Rivers, Cape Cod, The Allegash and East Branch, Walking, Civil Disobedience, Slavery in Massachusetts, A Plea for Captain John Brown, and Life Without Princi.

He hopes to explain the spiritually rich life he enjoyed and, at the same time, through presenting the example of his own life, teach his readers something about the shortcomings and possibilities of theirs. While living at the pond, he had the opportunity to view society from the outside and see that, in contrast to his happy situation, most men "lead lives of quiet desperation. He can only regretfully conclude that modern man, obsessed with material gain, has "not leisure for a true integrity. They need take only the first step toward perfection: For all men, there is hope if they are willing to take a critical view of their lives, as the narrator has so acutely done, and then set about reforming themselves. The narrator believes that once a man critically reviews his life he will immediately discover a major hindrance to personal growth and happiness: The narrator scoffs at the materialistic view of life that enjoys such popular currency. He advises his readers to embark on life as he has done, approaching it as a unique, personal experiment. This is exactly what the narrator achieved by living at Walden, and it is what made possible his consequent spiritual growth as an individual. The most dehumanizing of our traditional values, the narrator says, is the emphasis placed on property. To those smothered and enslaved by property, he offers the lesson he learned from critically evaluating his life: He knew that clothing, shelter, food, and fuel were the basic essentials for survival. And, unlike others, he did not slave his life away to acquire the latest clothing from Paris, a palatial estate, luxurious food, and costly fuel. He wore inexpensive but durable clothing. At first he kept a piece of limestone on his desk, but later he threw it away when he discovered how much time had to be spent in dusting it. He collected his fuel, free, from the woodside. What little extra money he needed, he earned from various day-labor jobs; he found that a man is able to support himself for a year with what he can earn in a few weeks. He advises his readers to follow his example by similarly simplifying their lives. Once out of the economic rat race, he said, they will have the leisure and tranquility to study, meditate, enjoy nature, and begin creating a spiritually rich life. Like the narrator, they will find that life can be a cause for celebration; life does not have to be a reason for weary complaint. The narrator concludes this chapter by advising his readers not to go out and try to change the world once they have thrown off the fetters of tradition and materialism. The beginning of all real reform, he says, is the perfection of each individual. Once an individual has critically observed his shortcomings, his first step in reforming his life should be to turn inward, as the narrator did when he left society, and discover what he, alone, is capable of being. Within his self, he will discover a near-infinite potential for spiritual perfection which can be actualized. If, like the narrator, he designs his life to realize his potential for spiritual perfection, and avoids the world of trade which "curses every thing it handles," life will become a constantly growing state of ecstasy. We commonly do not remember that it is, after all, always the first person that is speaking. I should not talk so much about myself if there were anybody else whom I knew as well. Thoreau desires Walden to have a forceful impact on society. His narrator will be explaining the rich changes in his life and how superior his life is when compared with that of the average American. He will explain how he achieved such a marvelous life, hoping to convince the reader to improve his own life. In doing this, he may become liable to the charge of hyper-egotism or smugness. The narrator may be judged a braggart by the reader, and Thoreau counters this possibility by having his narrator immediately admit that his life is the subject at hand. Later the narrator almost deferentially tells his reader that "unfortunately, I am confined to this theme by the narrowness of my experience. This movement toward spiritual perfection, the main movement of Walden, is expressed through metaphors. When the narrator starts to construct his cabin in March, he also, metaphorically, informs the reader that he is beginning to "build" a new self and a new life. As he proceeds, signs of rebirth and renewal suddenly appear. He tells us that "the ice in the pond was not yet dissolved," but as he works at his cabin "builds" a new self, the iced pond signifying his state of spiritual rigidity and lifelessness continually thaws. The narrator makes clear this significant correspondence between

the thawing ice and his own movement out of a spiritual "winter": Next, he mentions a snake that ran into the pond and "lay on the bottom. He finds hope for himself and others in considering that eventually the snake will be thawed by the sun; likewise, he and all men may be awakened from "their low and primitive condition" if they allow themselves to feel the revivifying power of nature. He proclaims his belief that men "should feel the influence of the spring of springs arousing them"; if they do, he says, "they would of necessity rise to a higher and more ethereal life. Man should first concern himself with the growth of inward perfection, since true beauty is born within the soul. To illustrate this, he turns to the natural phenomena of rebirth and renewal and points out that natural, true beauty must grow from within and cannot be externally applied: As animals transform themselves into more beautiful, more perfect creatures through internal growth, so must man concern himself with casting off the old, imperfect self and creating a new, more perfect one within if he is to become spiritually beautiful. The subject of furniture provides the narrator with yet another opportunity to depict how he shed his old way of life for the sake of the new. Hence the narrator avoids collecting furniture "or rather, "sheds" it from his life. He has cast off furniture, tradition, debts, and the worries of an ordinary, materialistic life. He has cast off his old social personality for the sake of developing a new, more perfect soul.

Chapter 3 : Summary and Analysis

Walden and Other Writings: The Works of Henry David Thoreau and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Plot[edit] I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. Readers are reminded that at the time of publication, Thoreau is back to living among the civilized again. The book is separated into specific chapters, each of which focuses on specific themes: In this first and longest chapter, Thoreau outlines his project: He easily supplies the four necessities of life food, shelter, clothing, and fuel with the help of family and friends, particularly his mother, his best friend, and Mr. The latter provided Thoreau with a work exchange -â€” he could build a small house and plant a garden if he cleared some land on the woodlot and did other chores while there. The poem criticizes those who think that their poverty gives them unearned moral and intellectual superiority. Much attention is devoted to the skepticism and wonderment with which townspeople greeted both him and his project as he tries to protect his views from those of the townspeople who seem to view society as the only place to live. He recounts the reasons for his move to Walden Pond along with detailed steps back to the construction of his new home methods, support, etc. Thoreau takes to the woods dreaming of an existence free of obligations and full of leisure. He announces that he resides far from social relationships that mail represents post office and the majority of the chapter focuses on his thoughts while constructing and living in his new home at Walden. Thoreau discusses the benefits of classical literature , preferably in the original Greek or Latin , and bemoans the lack of sophistication in Concord evident in the popularity of unsophisticated literature. He also loved to read books by world travelers. Thoreau encourages the reader to be "forever on the alert" and "looking always at what is to be seen. Thoreau reflects on the feeling of solitude. Thoreau meditates on the pleasures of escaping society and the petty things that society entails gossip, fights, etc. He also reflects on his new companion, an old settler who arrives nearby and an old woman with great memory "memory runs back farther than mythology". Thoreau talks about how he enjoys companionship despite his love for solitude and always leaves three chairs ready for visitors. The entire chapter focuses on the coming and going of visitors, and how he has more comers in Walden than he did in the city. Thoreau then reflects on the women and children who seem to enjoy the pond more than men, and how men are limited because their lives are taken up. He touches upon the joys of his environment, the sights and sounds of nature, but also on the military sounds nearby. The rest of the chapter focuses on his earnings and his cultivation of crops including how he spends just under fifteen dollars on this. On one of his journeys into Concord, Thoreau is detained and jailed for his refusal to pay a poll tax to the "state that buys and sells men, women, and children, like cattle at the door of its senate-house". In autumn, Thoreau discusses the countryside and writes down his observations about the geography of Walden Pond and its neighbors: While on an afternoon ramble in the woods, Thoreau gets caught in a rainstorm and takes shelter in the dirty, dismal hut of John Field, a penniless but hard-working Irish farmhand, and his wife and children. Thoreau urges Field to live a simple but independent and fulfilling life in the woods, thereby freeing himself of employers and creditors. Thoreau discusses whether hunting wild animals and eating meat is necessary. He concludes that the primitive, carnal sensuality of humans drives them to kill and eat animals, and that a person who transcends this propensity is superior to those who cannot. Thoreau eats fish and occasionally salt pork and woodchuck. He also recognizes that Native Americans need to hunt and kill moose for survival in "The Maine Woods", and eats moose on a

trip to Maine while he was living at Walden. One must love that of the wild just as much as one loves that of the good. What men already know instinctively is true humanity. The hunter is the greatest friend of the animal which is hunted. No human older than an adolescent would wantonly murder any creature which reveres its own life as much as the killer. If the day and the night make one joyful, one is successful. The highest form of self-restraint is when one can subsist not on other animals, but of plants and crops cultivated from the earth. The conversation is about a hermit himself and a poet Channing and how the poet is absorbed in the clouds while the hermit is occupied with the more practical task of getting fish for dinner and how in the end, the poet regrets his failure to catch fish. After picking November berries in the woods, Thoreau adds a chimney, and finally plasters the walls of his sturdy house to stave off the cold of the oncoming winter. He also lays in a good supply of firewood, and expresses affection for wood and fire. Former Inhabitants; and Winter Visitors: Thoreau relates the stories of people who formerly lived in the vicinity of Walden Pond. Then he talks about a few of the visitors he receives during the winter: Thoreau amuses himself by watching wildlife during the winter. He relates his observations of owls, hares, red squirrels, mice, and various birds as they hunt, sing, and eat the scraps and corn he put out for them. He also describes a fox hunt that passes by. The Pond in Winter: Thoreau describes Walden Pond as it appears during the winter. He says he has sounded its depths and located an underground outlet. Then he recounts how laborers came to cut great blocks of ice from the pond, the ice to be shipped to the Carolinas. As spring arrives, Walden and the other ponds melt with powerful thundering and rumbling. Thoreau enjoys watching the thaw, and grows ecstatic as he witnesses the green rebirth of nature. He watches the geese winging their way north, and a hawk playing by itself in the sky. As nature is reborn, the narrator implies, so is he. He departs Walden on September 6, This final chapter is more passionate and urgent than its predecessors. In it, he criticizes conformity: Let him step to the music which he hears, however measured or far away", [citation needed] By doing so, men may find happiness and self-fulfillment. I do not say that John or Jonathan will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. First, it was written in an older prose, which uses surgically precise language, extended, allegorical metaphors, long and complex paragraphs and sentences, and vivid, detailed, and insightful descriptions. Thoreau does not hesitate to use metaphors, allusions, understatement, hyperbole, personification, irony, satire, metonymy, synecdoche, and oxymorons, and he can shift from a scientific to a transcendental point of view in mid-sentence. Second, its logic is based on a different understanding of life, quite contrary to what most people would call common sense. Ironically, this logic is based on what most people say they believe. Thoreau, recognizing this, fills Walden with sarcasm, paradoxes, and double entendres. He likes to tease, challenge, and even fool his readers. Thoreau must use non-literal language to express these notions, and the reader must reach out to understand. There are signs of ambiguity, or an attempt to see an alternative side of something common. Some of the major themes that are present within the text are: Thoreau constantly refuses to be in "need" of the companionship of others. Though he realizes its significance and importance, he thinks it unnecessary to always be in search for it. Self-reliance, to him, is economic and social and is a principle that in terms of financial and interpersonal relations is more valuable than anything. To Thoreau, self-reliance can be both spiritual as well as economic. Throughout the book, Thoreau constantly seeks to simplify his lifestyle: In a world where everyone and everything is eager to advance in terms of progress, Thoreau finds it stubborn and skeptical to think that any outward improvement of life can bring inner peace and contentment. The need for spiritual awakening: Spiritual awakening is the way to find and realize the truths of life which are often buried under the mounds of daily affairs. Thoreau holds the spiritual awakening to be a quintessential component of life. It is the source from which all of the other themes flow. Man as part of nature Nature and its reflection of human emotions The state as unjust and corrupt Meditation: Thoreau was an avid meditator and often spoke about the benefits of meditating. Origins and publishing history[edit] There has been much guessing as to why Thoreau went to the pond. Could he survive, possibly even thrive, by stripping away all superfluous luxuries, living a plain, simple life in radically reduced conditions? Although Thoreau went to

Walden to escape what he considered, "over-civilization", and in search of the "raw" and "savage delight" of the wilderness, he also spent considerable amounts of his time reading and writing. During those years Thoreau slowly edited and drafted what were originally 18 essays describing his "experiment" in basic living. After eight drafts over the course of ten years, *Walden* was published in 1854. He never took seriously "the idea that he could truly isolate himself from others". While valuing freedom from possessions, Thoreau was not communal in the sense of practicing sharing or of embracing community. After all, for me, I prefer walking on two legs". John Updike wrote of *Walden*, "A century and a half after its publication, *Walden* has become such a totem of the back-to-nature, preservationist, anti-business, civil-disobedience mindset, and Thoreau so vivid a protester, so perfect a crank and hermit saint, that the book risks being as revered and unread as the Bible. Skinner wrote that he carried a copy of *Walden* with him in his youth, [28] and eventually wrote *Walden Two* in 1949, a fictional utopia about 1,000 members who live together in a Thoreau-inspired community. An Annotated Edition [40] Ultimately, the project will provide a space for readers to discuss Thoreau in the margins of his texts.

Chapter 4 : Walden - Wikipedia

22 quotes from *Walden and Other Writings*: 'Our life is frittered away by detail. Simplify, simplify.'

By Elizabeth Witherell, with Elizabeth Dubrulle When I wrote the following pages, or rather the bulk of them, I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. I lived there two years and two months. Over the course of the next three hundred-odd pages, Thoreau outlined his philosophy of life, politics, and nature, laying the foundation for a secure place in the canon of great American writers. The book has inspired other young people to follow his example and retire to a lonely spot--even if only in imagination--to ponder the world and their place in it. For many, Walden has served as a touchstone. Which view of Thoreau is most accurate: The dour hermit of Walden Woods? None suffices to represent Thoreau by itself; all find support in Walden. By July 4 of that same year, the house was substantially complete and Thoreau moved to the pond. The experiment had begun. I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. Walden, 90 He also went to the pond to work on a book that was to be a memorial tribute to his older brother John, who had died three years earlier of lockjaw. The narrative frame of the story is provided by a boat trip the brothers had taken in , but there are many philosophical digressions. At Walden, Thoreau worked diligently on *A Week*, but he also explored Walden Woods and recorded his observations on nature in his *Journal*. He entertained visitors and made regular trips to town; friends and neighbors began to inquire about his life at the pond. What did he do all day? How did he make a living? Did he get lonely? What if he got sick? He began collecting material to write lectures for his curious townsmen, and he delivered two at the Concord Lyceum, on February 10 and 17, . By the time he left the pond on September 6, , he had combined his lectures on life at Walden with more notes from his journal to produce the first draft of a book which he hoped to publish shortly after *A Week*. *A Week* was published in , with a note at the back announcing the imminent publication of Walden; or, *Life in the Woods*. *A Week* was not well received by the public, however, and only two hundred copies of it sold in the first few years after its publication. Thoreau financed the volume himself. When publisher James Munroe returned the unsold copies to him in , Thoreau wrote in a journal entry for October 28, , "I have now a library of nearly volumes over of which I wrote myself--" Considering the failure of *A Week*, publishers were not enthusiastic about Walden, and plans for its publication were postponed. I wanted to live deep and suck out all the marrow of life In the s a group of admirers who had not known Thoreau personally but who had been affected by his writings began actively to promote him. Walden was reprinted several times in both America and England during the second half of the nineteenth century. Beginning in the s, interest in Thoreau began to rise markedly. Under the editorship of Walter Harding , William L. Thoreau, has published fourteen of its projected thirty-volume series with Princeton University Press. The Princeton Edition of Walden was published in I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them. The cairn became a standard stop for pilgrims to Walden. The proper use of Walden Pond and Walden Woods has been the subject of debate for over a century. Should it serve as a public park with full access for swimming, fishing, hunting, and camping? Should it be preserved in a pristine state? Should commercial development be allowed? For several decades, the area has been open to the public for swimming and fishing. Those who have felt that the pond was threatened by overuse have been very vocal in Concord, and during the s the number of users per day was limited by closing the parking area when a

certain capacity was reached. During the same period, though, the town made it possible for some of the land around the pond to be developed. When the door to development opened, two projects were proposed: These plans were brought to the attention of Don Henley, lead singer of the rock group the Eagles, by a group of concerned local residents. Henley spearheaded a campaign to preserve the area, and rallied political figures such as Senators Ted Kennedy and Paul Tsongas, as well as a number of actors and musicians, to the support of the Walden Woods Project WWP. WWP arranged a number of fund-raising events, including rock concerts, movie premieres, and a "Walk for Walden Woods," and successfully negotiated with the developers to purchase the endangered land, as well as additional land in Walden Woods. The Thoreau Institute and the Thoreau Society promote continued interest in and research on Thoreau and his work. All references are to Walden, ed. Princeton University Press,

Chapter 5 : Walden and Other Writings by Henry David Thoreau

Walden and Other Writings by Henry David Thoreau The ultimate gift edition of Walden for bibliophiles, aficionados, and scholars. Thoreau's literary classic, an elegantly written record of his experiment in simple living, has engaged readers and thinkers for a century and a half.

Jul 21, Fergus rated it it was amazing This review has been hidden because it contains spoilers. To view it, click here. I first read this paean to a rustic, forgotten - and vanished - way of life in the Purple Passion Pit. Actually, the Pit was the ultra-modern reading room in a converted 19th century chapel within the Victorian Gothic ivy-covered walls of our university library. And I tried to shut out all the gaudy purple-themed passion around me. By the way, it was the Flower Power student body that gave this huge, sun-filled, purple university oasis the luring sobriquet of the Purple Passion Pit. Many young romances had their conception here - most of them temporary fixes to the endemic loneliness of any large institution, as my single tryst was - but it tried to be the kind of place it was designed for, namely a study hall. Over the next week, now on my own, I immersed myself in this gentle and soft-spoken protest against the horrid place our world was, even then, becoming. THIS was a valid response to it all! And since that long-ago time, my wife and I have, step-by-step, removed many of the accoutrements of "modern" life from our home. We are stuck in a time warp. And we like it that way. Five full stars for you. The rest of the book was about nature. His philosophy, however, is great. He can be a sarcastic little bastard too. But it was very comforting having a dead friend to hang out with for awhile. Everyone considering joining the military should read "On Civil Disobedience" and the Conclusion to Walden. But I have that sexy pile of bones as a reference now! Oh Henry, I wish I could be the hoe you used on your bean field! Anyway, below are some of my favorite quotes: You may depend on it, that the poor fellow who walks away with the greatest number of letters, proud of his extensive correspondence, has not heard from himself this long while. What if equal pains were taken to smooth and polish their manners? As for the pyramids, there is nothing to wonder at in them so much as the fact that so many men could be found degraded enough to spend their lives constructing a tomb for some ambitious booby, whom it would have been wiser and manlier to have drowned in the Nile, and then given his body to the dogs. It is the stalest repetition. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Thoreau writes about seemingly every minute detail during his experience at Walden Pond, and he mixes in his precious New England Transcendentalism, captivating nature writing, and clever cultural commentary commentary that I thought is pertinent even today. During a recent trip to Boston, I considered visiting Walden Pond and sitting on its banks to see it as Thoreau saw it sort of.

Chapter 6 : Walden and other writings | Open Library

Buy a cheap copy of Walden and Other Writings book by Henry David Thoreau. With their call for "simplicity, simplicity, simplicity!", for self-honesty, and for harmony with nature, the writings of Henry David Thoreau are perhaps the most.

Included in their entirety are Walden, his indisputable masterpiece, and his two great arguments for nonconformity, Civil Disobedience and Life Without Principle. Young Henry's gifts manifested themselves early. In addition to his academic pursuits, Henry rambled through the countryside on exploratory walks and attended lectures at the Concord Lyceum, where as an adult he would fascinate audiences with his discourses on life on Walden Pond. Thoreau began his studies at Harvard College in 1825. His years at Harvard were stimulating, if solitary; he immersed himself in a traditional humanities curriculum of multiple languages, anatomy, history, and geography. Upon graduation in 1827, he began teaching in Concord at the Center School, the public school he had attended as a boy, but left his post after being told to administer corporal punishment to a student. During these years following college Thoreau published his first essay and poem, began lecturing at the Concord Lyceum, and attended Transcendentalist discussions at the home of his mentor, the renowned essayist and poet Ralph Waldo Emerson. At Emerson's urging, Thoreau started a journal—a project that would become his lifelong passion and culminate in more than two million words. A boat trip with his brother, John, in 1829 set the foundation for his well-known work *A Week on the Concord and Merrimack Rivers*. Sadly, unforeseen tragedy separated the tightly knit brothers in 1830, when John died of lockjaw caused by a razor cut. The following year, Thoreau joined Emerson in editing the Transcendental periodical *The Dial*, a publication to which Thoreau would become a prolific contributor. He also pulled up stakes for a time, accepting a position to tutor Emerson's children in Staten Island, New York. Half a year later, Thoreau returned to his family's house in Concord, deeply affected by the abolitionists he had met in Manhattan. He dedicated much of his time to lectures and essays advocating abolition and became involved in sheltering runaway slaves on their journey north. In 1839 Thoreau was briefly imprisoned for refusing to pay a poll tax to the village of Concord, in protest against the government's support of slavery, as well as its war of expansion with Mexico. His experience in the Concord jail led to the writing of what would later be titled *Civil Disobedience*. Unappreciated in Thoreau's lifetime, *Civil Disobedience* is now considered one of the country's seminal political works. During this period, Thoreau built his cabin on Walden Pond and lived there for a little more than two years. In this small home on Emerson's property, he began writing his most enduring work, *Walden; or, Life in the Woods*, and finished the manuscript for *A Week on the Concord and Merrimack Rivers*. Sales were exceedingly poor, with Thoreau eventually acquiring unsold copies of the original copy print run. Thoreau quipped, "I have now a library of nearly nine hundred volumes, over seven hundred of which I wrote myself." When *Walden* was published in 1849, sales were brisk and its reception favorable, although Thoreau's work as a whole remained somewhat obscure during his lifetime. By the time *Walden* was published, Thoreau had turned from the largely symbolic approach to nature that he had learned from Emerson and other Romantic writers to a much more empirical approach, more in keeping with new scientific methods. His observations of nature throughout the 1830s, largely recorded in his journals, have come to be regarded as a model of ecological attentiveness, even though the term ecology was not coined until 1869. He developed several talks on the natural history of the Concord region, and even set to work on a series of longer, book-length manuscripts. Two of these, one on the dispersal of tree seeds and the other on the regions' many wild fruits, were not published until 1842 and 1845, respectively. Today, Thoreau's writing is valued for both the poetic imagination and the scientific methodology it displays. As the years passed, Thoreau's commitment to the antislavery movement strengthened, as did his popularity as a lecturer and essayist. Even in the declining health of his later years, he remained a man of conviction and action, writing on many subjects and participating in various political causes until shortly before his death from tuberculosis. George Eliot's review of *Walden* singles out qualities that attract readers to this day: Henry David Thoreau died on May 6, 1849, in Concord. Most biographers remain undecided about Thoreau's sexuality. He never married, although he proposed to friend Ellen Sewall in 1842; she rejected his offer. Some believe he was a repressed homosexual, and others that he was asexual and wholly

DOWNLOAD PDF WALDEN, AND OTHER WRITINGS

celibate. See more interesting books: This time is necessary for searching and sorting links. One button - 15 links for downloading the book "Walden and Other Writings" in all e-book formats! May need free signup required to download or reading online book. A few words about book author Jeffrey S. He is the editor of Thoreau on Freedom: Selected Writings of Henry David Thoreau. His family lived on a modest, sometimes meager, income; his father, John, worked by turns as a farmer, schoolteacher, grocer, and pencil-maker; his mother, Cynthia, was a teacher and would take in boarders when money was scarce.

Chapter 7 : Walden and Other Writings by Thoreau, Henry David

About Walden and Other Writings. With their call for "simplicity, simplicity, simplicity!", for self-honesty, and for harmony with nature, the writings of Henry David Thoreau are perhaps the most influential philosophical works in all American literature.

Chapter 8 : The Writings of Henry D. Thoreau

Walden and Other Writings by Henry David Thoreau in DJVU, FB2, FB3 download e-book. Welcome to our site, dear reader! All content included on our site, such as text, images, digital downloads and other, is the property of it's content suppliers and protected by US and international copyright laws.

Chapter 9 : Walden and Other Writings - free PDF, DJVU, FB2, FB3

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.