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 Dark Green Religion
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APPENDIX

Excerpts with Commentary on the Writings of Henry David Thoreau

The following excerpts parallel the paragraphs in chapter 3 that summarized the major themes in Thoreau's work and that are especially pertinent to this study. I have generally quoted Thoreau's earlier writings, such as *Walden* (1854), his most famous and best-known work, toward the beginning of each section. "Walking," which was published in 1862 in the *Atlantic Monthly* and includes his most famous aphorism, "in Wildness is the preservation of the World," is available online and in many anthologies.¹ "Walking," "Wild Apples," and "Huckleberries" are excerpted from *Henry David Thoreau: Collected Essays and Poems*, edited by Elizabeth Hall Witherell.² The latter two essays were prepared for publication in the *Atlantic Monthly* during the last few months of Thoreau's life in 1862 (and published posthumously). They were extracted and reworked from a longer manuscript, "Wild Fruits," which became available in *Faith in a Seed* and *Wild Fruits*, both edited by Bradley Dean.³ Because Thoreau found the time shortly before his death to revise these essays, there are fewer errors and confusing parts in them than elsewhere in the "Wild Fruits" manuscript. *The Maine Woods* (1864) was written during eleven summers and earlier than "Wild Fruits," which was unfinished when he died. Some of *The Maine Woods* was published while Thoreau was alive; I took excerpts from it from a book collecting many of Thoreau's major works, *Henry David Thoreau: A Week on the Concord and Merrimack Rivers; Walden, or Life in the Woods; the Maine Woods; Cape Cod*.⁴ The "Notes on the Texts" and the chronologies in the two Library of America editions helpfully

locate the times of writing, publication, and editorial challenges that resulted from Thoreau's untimely death. Also very helpful is *The Annotated Walden*, edited by Philip Van Doren Stern.⁵

The excerpts below are divided into themed sections that parallel the discussion in chapter 3. Thoreau's words appear as regular text, without quotation marks, with spellings and punctuation as in the original. Italics indicate passages I believe are especially pertinent to this volume's themes, and my own comments are in brackets. Thoreau's original emphasis or italics appear underlined.

The Simple, Natural, and Undomesticated (Free) Life

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. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. . . . There are nowadays professors of philosophy, but not philosophers. . . . To be a philosopher is not merely to have subtle thoughts . . . , but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically.⁶

Men labor under a mistake. The better part of the man is soon plowed into the soil for compost. By a seeming fate, commonly called necessity, they are employed, as it says in an old book, laying up treasures which moth and rust will corrupt and thieves break through and steal. It is a fool's life, as they will find when they get to the end of it, if not before. (155) [Calling the New Testament an "old book," Thoreau attacks hubris by valuing humans as compost.]

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. (150)

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 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

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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. . . . Still we live meanly, like ants. . . . Our life is frittered away by detail. . . . Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand. . . . Simplify, simplify. (222)

The customs of some savage nations might, perchance, be profitably imitated by us, for they at least go through the semblance of casting their slough annually; they have the idea of the thing, whether they have the reality or not. (202–3; 193 for other examples)

How near to good is what is WILD!

Life consists with wildness. The most alive is the wildest. Not yet subdued to man, its presence refreshes him. One who pressed forward incessantly and never rested from his labors, who grew fast and made infinite demands on life, would always find himself in a new country or wilderness, and surrounded by the raw material of life. He would be climbing over the prostrate stems of primitive forest trees.⁷

Hope and the future for me are not in lawns and cultivated fields, not in towns and cities, but in the impervious and quaking swamps. When, formerly, I have analyzed my partiality for some farm which I had contemplated purchasing, I have frequently found that I was attracted solely by a few square rods of impermeable and unfathomable bog—a natural sink in one corner of it. That was the jewel which dazzled me. I derive more of my subsistence from the swamps which surround my native town than from the cultivated gardens in the village. . . . How vain, then, have been all your labors, citizens, for me! (241–42) [In other words, how vain have been the efforts of the townfolk to civilize him.]

My spirits infallibly rise in proportion to the outward dreariness. Give me the ocean, the desert, or the wilderness! In the desert, pure air and solitude compensate for want of moisture and fertility. The traveler Burton says of it—“Your MORALE improves; you become frank and cordial, hospitable and single-minded. . . . In the desert, spirituous liquors excite only disgust. *There is a keen enjoyment in a mere animal existence.*” (242)

In literature it is only the wild that attracts us. Dullness is but another name for tameness. . . . English literature, from the days of the minstrels to the Lake Poets,—Chaucer and Spenser and Milton, and even Shakespeare, included,—breathes no quite fresh and, in this sense, wild strain. It is an essentially tame and civilized literature, reflecting Greece and Rome. Her wilderness is a green wood,—her wild man a

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Robin Hood. There is plenty of genial love of Nature, but not so much of Nature herself. Her chronicles inform us when her wild animals, but not when the wild man in her, became extinct. (244)

In short, all good things are wild and free. There is something in a strain of music, whether produced by an instrument or by the human voice—take the sound of a bugle in a summer night, for instance—which by its wildness, to speak without satire, reminds me of the cries emitted by wild beasts in their native forests. It is so much of their wildness as I can understand. *Give me for my friends and neighbors wild men, not tame ones. The wildness of the savage is but a faint symbol of the awful ferocity with which good men and lovers meet.* (246) [This remarkable passage laments the disappearance of the wild human being and suggests that commentators who think Thoreau never escaped prudish Victorian sexual mores might have missed something.]

I love even to see the domestic animals reassert their native rights,—any evidence that they have not wholly lost their original wild habits and vigor. (246)

I rejoice that horses and steers have to be broken before they can be made the slaves of men, and that men themselves have some wild oats still left to sow before they become submissive members of society. (247)

We have a wild savage in us, and a savage name is perchance somewhere recorded as ours. (248)

I would not have every man nor every part of a man cultivated, any more than I would have every acre of earth cultivated. (249)

While almost all men feel an attraction drawing them to society, few [today] are attracted strongly to Nature. In their reaction to Nature men appear to me for the most part, notwithstanding their arts, lower than the animals. . . . How little appreciation of the beauty of the landscape there is among us! (251)

As I came home through the woods with my string of fish, trailing my pole, it being now quite dark, I caught a glimpse of a woodchuck stealing across my path, and felt a strange thrill of savage delight, and was strongly tempted to seize and devour him raw; not that I was hungry then, except for that wildness which he represented. *Once or twice, however, while I lived at the pond, I found myself ranging the woods, like a half-starved hound, with a strange abandonment, seeking some kind of venison which I might devour, and no morsel could have been too savage for me. The wildest scenes had become unaccountably familiar. I found in myself, and still find, an instinct toward a higher, or,*

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*as it is named, spiritual life, as do most men, and another toward a primitive rank and savage one, and I reverence them both. I love the wild not less than the good.*⁸

The West of which I speak is but another name for the Wild; and what I have been preparing to say is, that *in Wildness is the preservation of the World*. Every tree sends its fibers forth in search of the Wild. The cities import it at any price. Men plow and sail for it. From the forest and wilderness come the tonics and barks which brace mankind. Our ancestors were savages. The story of Romulus and Remus being suckled by a wolf is not a meaningless fable. The founders of every State which has risen to eminence have drawn their nourishment and vigor from a similar wild source. It was because the children of the Empire were not suckled by the wolf that they were conquered and displaced by the children of the Northern forests who were.⁹ [In this passage from “Walking,” Thoreau intimated that his fundamental loyalty was to the wild earth and that the well-being of human beings and their societies was completely dependent on it.]

The Wisdom of Nature

But since I left those shores the woodchoppers have still further laid them waste, and now for many a year there will be no more rambling through the aisles of the wood, with occasional vistas through which you see the water. My Muse may be excused if she is silent henceforth. How can you expect the birds to sing when their groves are cut down?¹⁰ [Here in *Walden*, Thoreau averred that nature was needed for poetry and spirituality—as a muse—and conservation was needed to protect the muse; at this time conservation was more indirectly valued than in later writings.]

I served my apprenticeship and have since done considerable journey-work in the huckleberry field. Though I never paid for my schooling and clothing in that way, it was some of the best schooling that I got and paid for itself. . . . THERE was the university itself where you could learn the everlasting Laws, and Medicine and Theology, not under Story, and Warren, and Ware, but far wiser professors than they. Why such haste to go from the huckleberry field to the College yard?

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As in old times they who dwelt on the heath, remote from towns, being backward to adopt the doctrines which prevailed in towns, were called heathen in a bad sense, so I trust that we dwellers in the huckleberry pastures, which are our heathlands, shall be slow to adopt the notions of large towns and cities, though perchance we may be nicknamed huckleberry people. But the worst of it is that the emissaries of the towns come more for our berries than they do for our salvation.¹¹

A Religion of Nature

There is nothing inorganic. These foliaceous heaps lie along the bank like the slag of a furnace, showing that Nature is “in full blast” within. *The earth is not a mere fragment of dead history*, stratum upon stratum like the leaves of a book, to be studied by geologists and antiquaries chiefly, *but living poetry like the leaves of a tree, which precede flowers and fruit—not a fossil earth, but a living earth*; compared with whose great central life all animal and vegetable life is merely parasitic.¹² [It is hard to imagine a clearer statement of organicism, unless it is the next excerpt.]

I experienced sometimes that the most sweet and tender, the most innocent and encouraging society may be found in any natural object, even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. (263)

But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine needle expanded and swelled with sympathy and befriended me. *I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call wild and dreary, and also that the nearest of blood to me and humanest was not a person nor a villager, that I thought no place could ever be strange to me again.* (264) [This is one of Thoreau’s most personal expressions of kinship and friendship with all life-forms, along with his felt sense of the personhood and beneficence of nature; more such passages follow.]

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“How vast and profound is the influence of the subtile powers of Heaven and of Earth!”

“We seek to perceive them, and we do not see them; we seek to hear them, and we do not hear them; identified with the substance of things, they cannot be separated from them.”

“They cause that in all the universe men purify and sanctify their hearts, and clothe themselves in their holiday garments to offer sacrifices and oblations to their ancestors. It is an ocean of subtile intelligences. They are everywhere, above us, on our left, on our right; they environ us on all sides.” (266) [In an adjacent note, Philip Van Doren Stern (borrowing from Lyman Cady) indicated that Thoreau took these three quotes from *The Doctrine of the Mean*, which is attributed to Tzu See, Confucius’s grandson. This is an early example of how often those engaged in dark green religion are influenced by religious philosophies originating in Asia or find in such traditions words that resonate with their own perceptions and feelings; in this case, the quotes capture an animistic perception. See also the notation on “intelligences” after the next excerpt.]

The indescribable innocence and beneficence of Nature—of sun and wind and rain, of summer and winter—such health, such cheer, they afford forever! and such sympathy have they ever with our race, that all Nature would be affected, and the sun’s brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should ever for a just cause grieve. Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself? (269) [In an adjacent note, Stern equated “intelligence” with “communication”; in context, then, this passage has both pantheistic (earthly) and animistic (floral) intimations. Stern also noted a comment in an early draft of the manuscript that did not end up published, “God is my father and my good friend—men are my brothers—but nature is my mother and sister.” It may be that this was left out because Thoreau increasingly eschewed theistic language.]

Man at length stands in such a relation to Nature as the animals which pluck and eat as they go. The fields and hills are a table constantly spread. Diet-drinks, cordials, wines of all kinds and qualities, are bottled up in the skins of countless berries for their refreshment, and they quaff them at every turn. They seem offered to us not so much for food as for sociality, inviting us to a pic-nic with Nature. We pluck and eat in remembrance of her. It is a sort of sacrament—a communion—the not forbidden fruits,

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*which no serpent tempts us to eat. Slight and innocent savors which relate us to Nature, make us her guests entitle us to her regard and protection.*¹³

[The next excerpts from *The Maine Woods* are among Thoreau's most animistic.]

Strange that so few ever come to the woods to see how the pine lives and grows and spires, lifting its evergreen arms to the light,—to see its perfect success; but most are content to behold it in the shape of many broad boards brought to market, and deem that its true success! But the pine is no more lumber than man is, and to be made into boards and houses is no more its true and highest use than the truest use of a man is to be cut down and made into manure. There is a higher law affecting our relation to pines as well as to men. A pine cut down, a dead pine, is no more a pine than a dead human carcass is a man. Can he who has discovered only some of the values of whalebone and whale oil be said to have discovered the true use of the whale? Can he who slays the elephant for his ivory be said to have “seen the elephant”? These are petty and accidental uses; just as if a stronger race were to kill us in order to make buttons and flageolets of our bones; for everything may serve a lower as well as a higher use. Every creature is better alive than dead, men and moose and pine-trees, and he who understands it aright will rather preserve its life than destroy it.

*Is it the lumberman, then, who is the friend and lover of the pine, stands nearest to it, and understands its nature best? Is it the tanner who has barked it, or he who has boxed it for turpentine, whom posterity will fable to have been changed into a pine at last? No! no! it is the poet . . . —who knows whether its heart is false without cutting into it . . . —No, it is the poet, who loves them as his own shadow in the air, and lets them stand. I have been into the lumber-yard, and the carpenter's shop, and the tannery, and the lampblack-factory, and the turpentine clearing; but when at length I saw the tops of the pines waving and reflecting the light at a distance high over all the rest of the forest, I realized that the former were not the highest use of the pine. It is not their bones or hide or tallow that I love most. It is the living spirit of the tree, not its spirit of turpentine, with which I sympathize, and which heals my cuts. It is as immortal as I am, and perchance will go to as high a heaven, there to tower above me still.*¹⁴ [This is from the section titled “Chesuncook.” The last sentence of this passage is one of Thoreau's most animistic (and counter-homocentric). It was removed when the essay was initially published in the *Atlantic Monthly*, probably because it was con-

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sidered pagan and blasphemous. Thoreau took offense at the deletion and asked that the sentence be published in the next issue, but the editor refused (1050).]

[The next excerpt is from “The Allegash and East Branch,” the third and final part of *The Maine Woods*. It begins with Thoreau’s delight and amazement over phosphorescent wood, which he saw for the first time during this forest journey with his American Indian guide, Joe Polis.]

The next day the Indian told me their name for this light,—ARTOOSOQU’,—and on my inquiring concerning the will-o’-the-wisp, and the like phenomena, he said that his “folks” sometimes saw fires passing along at various heights, even as high as the trees, and making a noise. I was prepared after this to hear of the most startling and unimagined phenomena witnessed by “his folks,” they are abroad at all hours and seasons in scenes so unfrequented by white men. *Nature must have made a thousand revelations to them which are still secrets to us.* (731) [This demonstrates respect for the intimate knowledge of nature among indigenous Americans, but Thoreau was also dismissive of much of this knowledge; in this he was like many contemporary ethnobiologists.]

I did not regret my not having seen this before, since I now saw it under circumstances so favorable. *I was in just the frame of mind to see something wonderful, and this was a phenomenon adequate to my circumstances and expectation, and it put me on the alert to see more like it.* [This is a remarkable acknowledgement of the importance of a preexisting disposition to perceive—a modern understanding of the social construction of reality.] *I exulted like “a pagan suckled in a creed” that had never been worn at all, but was bran new, and adequate to the occasion. I let science slide, and rejoiced in that light as if it had been a fellow-creature. I saw that it was excellent, and was very glad to know that it was so cheap. A scientific explanation, as it is called, would have been altogether out of place there.* That is for pale daylight. Science with its retorts would have put me to sleep; it was the opportunity to be ignorant that I improved. *It suggested to me that there was something to be seen if one had eyes. It made a believer of me more than before. I believed that the woods were not tenantless, but choke-full of honest spirits as good as myself any day,—not an empty chamber, in which chemistry was left to work alone, but an inhabited house,—and for a few moments I enjoyed fellowship with them.* Your so-called wise man goes trying to persuade himself that there is no entity there but himself and his traps, but it is a great deal easier to believe the truth. *It suggested, too, that the same experience always gives birth*

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to the same sort of belief or religion. One revelation has been made to the Indian, another to the white man. I have much to learn of the Indian, nothing of the missionary. I am not sure but all that would tempt me to teach the Indian my religion would be his promise to teach me HIS [Thoreau emphasized “his”]. Long enough I had heard of irrelevant things; now at length I was glad to make acquaintance with the light that dwells in rotten wood. Where is all your knowledge gone to? It evaporates completely, for it has no depth. (731–32) [I think this passage makes clear that Thoreau had his doubts, as would nearly any modern person with a scientific background, about animistic perception. He indicates that, on the one hand, his animistic fellowship with woodland spirits was “for a few moments” only. But he also considers those experiences, although momentary, authentic glimpses into an entirely real world not usually perceived by civilized humans but available to those who are receptive to them.]

*I believe that there is a subtile magnetism in Nature, which, if we unconsciously yield to it, will direct us aright.*¹⁵ [This excerpt from “Walking” suggests a pantheistic, panentheistic, or organicist worldview. It is one of Thoreau’s most pantheistic-sounding passages, in which nature itself is perceived to be a divine guide to those who are open to such guidance.]

When I would recreate myself, I seek the darkest wood, the thickest and most interminable and, to the citizen, most dismal, swamp. I enter a swamp as a sacred place,—a SANCTUM SANCTORUM. There is the strength, the marrow, of Nature. (242)

I believe in the forest, and in the meadow, and in the night in which the corn grows. (239)

I am no worshipper of Hygeia, who was the daughter of that old herb-doctor Æsculapius, and who is represented on monuments holding a serpent in one hand, and in the other a cup out of which the serpent sometimes drinks; but rather of Hebe, cup-bearer to Jupiter, who was the daughter of Juno and wild lettuce, and who had the power of restoring gods and men to the vigor of youth. She was probably the only thoroughly sound-conditioned, healthy, and robust young lady that ever walked the globe, and wherever she came it was spring.¹⁶ [Thoreau essentially stated that he worshiped the renewing power of spring.]

Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed

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in the pond; that was a religious exercise, and one of the best things which I did. . . . That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. . . . The Vedas say, “All intelligences awake with the morning.” [This is yet another reference to that which can only be considered an animistic perception, one of the many passages that also shows the influence of the Vedic scriptures on Thoreau’s religious imagination.] Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. (220, 221) [Religion is about more than belief—it is about practice—and here Thoreau made an astute observation about the religious dimensions of some of his daily nature-related rites.]

Laws of Nature and Justice

The greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well?¹⁷

A simple and independent mind does not toil at the bidding of any prince. (193)

There is something servile in the habit of seeking after a law which we may obey. We may study the laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery certainly, that of a law which binds us where we did not know before that we were bound. Live free, child of the mist—and with respect to knowledge we are all children of the mist.¹⁸

Nowadays almost all man’s improvements, so called, as the building of houses, and the cutting down of the forest and of all large trees, simply deform the landscape, and make it more and more tame and cheap. . . . I looked again, and saw him standing in the middle of a boggy stygian fen, surrounded by devils, and he had found his bounds without a doubt, three little stones, where a stake had been driven, and looking nearer, I saw that the Prince of Darkness was his surveyor. (230) [John Muir would soon also liken those who defiled nature to Satan.]

But all this is very selfish, I have heard some of my townsmen say. I confess that I have hitherto indulged very little in philanthropic

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enterprises. . . . While my townsmen and women are devoted in so many ways to the good of their fellows, I trust that one at least may be spared to other and less humane pursuits. You must have a genius for charity as well as for anything else. As for Doing-good, that is one of the professions which are full. Moreover, I have tried it fairly, and, strange as it may seem, am satisfied that it does not agree with my constitution. Probably I should not consciously and deliberately forsake my particular calling to do the good which society demands of me, to save the universe from annihilation; and I believe that a like but infinitely greater steadfastness elsewhere is all that now preserves it. But I would not stand between any man and his genius; and to him who does this work, which I decline, with his whole heart and soul and life, I would say, Persevere, even if the world call it doing evil, as it is most likely they will.¹⁹

If I knew for a certainty that a man was coming to my house with the conscious design of doing me good, I should run for my life. . . . Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. Nay, it is greatly overrated; and it is our selfishness which overrates it. A robust poor man, one sunny day here in Concord, praised a fellow-townsmen to me, because, as he said, he was kind to the poor; meaning himself. . . . I would not subtract anything from the praise that is due to philanthropy, but merely demand justice for all who by their lives and works are a blessing to mankind. (207–9)

Our manners have been corrupted by communication with the Saints. . . . If, then, we would indeed restore mankind by truly Indian, botanic, magnetic, or natural means, let us first be as simple and well as Nature ourselves, dispel the clouds which hang over our own brows, and take up a little life into our pores. Do not stay to be an overseer of the poor, but endeavor to become one of the worthies of the world. (211)

*To preserve wild animals implies generally the creation of a forest for them to dwell in or resort to. So it is with man.*²⁰

The civilized nations—Greece, Rome, England—have been sustained by the primitive forests which anciently rotted where they stand. They survive as long as the soil is not exhausted. Alas for human culture! (243)

An Ecocentric Moral Philosophy

[The next several excerpts from “Wild Huckleberries” represent some of Thoreau’s most mature thinking. They show his double critique of centralized economic power and of unbridled human numbers, and the concomitant decline in biological diversity (before the concept was developed) and thus his ecocentric moral sentiments. Some environmentalists would also find in such passages support for their anticapitalist and/or Malthusian convictions.]

I suspect that *the inhabitants of England and the continent of England have thus lost in a measure their natural rights, with the increase of population and monopolies. The wild fruits of the earth disappear before civilization, or only the husks of them are to be found in large markets. The whole country becomes, as it were, a town or beaten common, and almost the only fruits left are a few hips and haws.*

What sort of a country is that where the huckleberry fields are private property? When I pass such fields on the highway, my heart sinks within me. I see a blight on the land. Nature is under a veil there. I make haste away from the accursed spot. Nothing could deform her fair face more. I cannot think of it after but as the place where fair and palatable berries, are converted into money, where the huckleberry is desecrated.

It is true, we have as good a right to make berries private property, as to make wild grass and trees such—it is not worse than a thousand other practices which custom has sanctioned—but that is the worst of it, for it suggests how bad the rest are, and to what result our civilization and division of labor naturally tend, to make all things venal.²¹

All our improvements, so called, tend to convert the country into the town. But I do not see clearly that these successive losses are ever quite made up to us. . . . It is my own way of living that complain of as well as yours. . . .

Thus we behave like oxen in a flower garden. The true fruit of Nature can only be plucked with a fluttering heart and a delicate hand, not bribed by any earthly reward.

Among the Indians, the earth and its productions generally were common and free to all the tribe, like the air and water—but among us who have supplanted the Indians, the public retain only a small yard or common in the middle of the village . . . I doubt if you can ride out five miles in any direction without coming to where some individual is tolling in the road—and he expects the time when it will all revert to him or his heirs. This is the way we civilized men have arranged it. (495)

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I am not overflowing with respect and gratitude to the fathers who thus laid out our New England villages. . . . If they were in earnest seeking thus far away “freedom to worship God,” as some assure us—why did they not secure a little more of it, when it was so cheap and they were about it? At the same time that they built meeting-houses why did they not preserve from desecration and destruction far grander temples not made with hands? (495–96)

[“Wild Huckleberries” then turns to some remarkably prescient, practical suggestions about landscape design in the construction of townships, suggesting that rivers/riparian areas be kept “a common possession forever” (496)—and that the hills and mountains should be protected as sacred places/temples (497).]

I think that each town should have a park, or rather a primitive forest of five hundred or a thousand acres . . . , a common possession forever, for instruction and recreation. (500) [The effort to protect and restore the commons (community-owned or controlled land managed for the well-being of all) is a common denominator of much radical environmentalism globally. Such passages are another reason that environmental activists generally view Thoreau as an elder in their movement.]

I know it is a mere figure of speech to talk about temples nowadays, when men recognize none, and associate the word with heathenism. Most men, it appears to me, do not care for Nature, and would sell their share in all her beauty, for as long as they may live, for a stated and not very large sum. Thank God they cannot fly and lay waste the sky as well as the earth. We are safe on that side for the present. It is for the very reason that some do not care for these things that we need to combine to protect all from the vandalism of a few. (497–98) [This passage sounds prophetic when read in our own time of intensifying alarm about the destruction of the atmospheric commons.]

Loyalty to and the Interconnectedness of Nature

I wish to speak a word for Nature, for absolute freedom and wildness, as contrasted with a freedom and culture merely civil—to regard man as an inhabitant, or a part and parcel of Nature, rather than a member of society. I wish to make an extreme statement, if so I may make an emphatic one, for there are enough champions of civilization: the minister and the school-committee, and every one of you will take care of that.²²

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Fishermen, hunters, woodchoppers, and others, spending their lives in the fields and woods, in a peculiar sense a part of Nature themselves, are often

in a more favorable mood for observing her, in the intervals of their pursuits, than philosophers or poets even, who approach her with expectation. *She is not afraid to exhibit herself to them.*²³ [Here in *Walden* and in the previous excerpt, the famous introduction to “Walking,” are strong expressions of belonging and loyalty to nature, as well as the idea that those who live off the land are more likely to have a spiritual understanding than “civilized” people.]

Thus it appears that the sweltering inhabitants of Charleston and New Orleans, of Madras and Bombay and Calcutta, drink at my well. In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagvat-Geeta, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions. (418)

I lay down the book and go to my well for water, and lo! there I meet the servant of the Bramin, priest of Brahma and Vishnu and Indra, who still sits in his temple on the Ganges reading the Vedas, or dwells at the root of a tree with his crust and water jug. I meet his servant come to draw water for his master, and our buckets as it were grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges. With favoring winds it is wafted past the site of the fabulous islands of Atlantis and the Hesperides, makes the periplus of Hanno, and, floating by Ternate and Tidore and the mouth of the Persian Gulf, melts in the tropic gales of the Indian seas, and is landed in ports of which Alexander only heard the names. (418) [The deep and global interrelationships in nature, captured in these reflections, are reinforced by Thoreau’s understanding of the positive role death plays in natural cycles. Like many ecologists, he viewed death as a prerequisite for nature’s vitality and not something to be feared or unduly mourned, as in the next excerpts.]

Our village life would stagnate if it were not for the unexplored forests and meadows which surround it. We need the tonic of wildness—to wade sometimes in marshes where the bittern and the meadow-hen lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest, and the mink crawls with its belly close to the ground. (433–34)

At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable. We can never have enough of nature. We must be refreshed by the

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sight of inexhaustible vigor, vast and titanic features, the sea-coast with its wrecks, the wilderness with its living and its decaying trees, the thunder-cloud, and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed, and some life pasturing freely where we never wander. We are cheered when we observe the vulture feeding on the carrion which disgusts and disheartens us, and deriving health and strength from the repast. There was a dead horse in the hollow by the path to my house, which compelled me sometimes to go out of my way, especially in the night when the air was heavy, but the assurance it gave me of the strong appetite and inviolable health of Nature was my compensation for this. I love to see that Nature is so rife with life that myriads can be afforded to be sacrificed and suffered to prey on one another; that tender organizations can be so serenely squashed out of existence like pulp—tadpoles which herons gobble up, and tortoises and toads run over in the road; and that sometimes it has rained flesh and blood! With the liability to accident, we must see how little account is to be made of it. The impression made on a wise man is that of universal innocence. Poison is not poisonous after all, nor are any wounds fatal. Compassion is a very untenable ground. It must be expeditious. Its pleadings will not bear to be stereotyped. (434) [This acceptance and even reveling in the circle of life is common among ecologists, in my experience; there is a certain matter-of-factness about it or, alternatively, an expression of delight in the very process of eating and being eaten. This is a common way of thinking among participants in dark green religions, especially the most ecologically literate among them.]

. . . Such is the home of the moose, the bear, the caribou, the wolf, the beaver, and the Indian. Who shall describe the inexpressible tenderness and immortal life of the grim forest, where Nature, though it be mid-winter, is ever in her spring, where the moss-grown and decaying trees are not old, but seem to enjoy a perpetual youth; and blissful, innocent Nature, like a serene infant, is too happy to make a noise, except by a few tinkling, lispings birds and trickling rills?

What a place to live, what a place to die and be buried in! There certainly men would live forever, and laugh at death and the grave. There they could have no such thoughts as are associated with the village graveyard,—that make a grave out of one of those moist evergreen hummocks!²⁴ [In this passage from “Ktaadn” in *The Maine Woods*, Thoreau conveyed an important idea in all religion, namely, what comprised an authentic death; he also seemed to express a post-theistic naturalism.]

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Moral Evolution

One farmer says to me, “You cannot live on vegetable food solely, for it furnishes nothing to make bones with”; and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstacle.²⁵[This is a great example of how Thoreau made a point with ironic humor.]

There is a period in the history of the individual, as of the race, when the hunters are the “best men,” as the Algonquins called them. We cannot but pity the boy who has never fired a gun; he is no more humane, while his education has been sadly neglected. This was my answer with respect to those youths who were bent on this pursuit, trusting that they would soon outgrow it. No humane being, past the thoughtless age of boyhood, will wantonly murder any creature, which holds its life by the same tenure that he does. The hare in its extremity cries like a child. I warn you, mothers, that my sympathies do not always make the usual PHILANTHROPIC distinctions. (341)

Such is oftenest the young man’s introduction to the forest, and the most original part of himself. He goes thither at first as a hunter and fisher, until at last, if he has the seeds of a better life in him, he distinguishes his proper objects, as a poet or naturalist it may be, and leaves the gun and fish-pole behind. The mass of men are still and always young [immature, morally and spiritually] in this respect. (341; also see 342)

Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way—as any one who will go to snaring rabbits, or slaughtering lambs, may learn—and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, *I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized.* (344) [It is interesting to consider whether the many contemporary greens who eschew eating animals or even using animal products in some ways echo Thoreau’s sentiments in *Walden*.]

. . . Yet, for my part, I was never unusually squeamish; I could sometimes eat a fried rat with a good relish, if it were necessary. I am glad to

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have drunk water so long, for the same reason that I prefer the natural sky to an opium-eater's heaven. (345)

I carry less religion to the table, ask no blessing; not because I am wiser than I was, but, I am obliged to confess, because, however much it is to be regretted, with years I have grown more coarse and indifferent. Perhaps these questions are entertained only in youth, as most believe of poetry. My practice is "nowhere," my opinion is here. Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved [Vedas] refers when it says, that "he who has true faith in the Omnipresent Supreme Being may eat all that exists," that is, is not bound to inquire what is his food, or who prepares it; and even in their case it is to be observed, as a Hindoo commentator has remarked, that the Vedant limits this privilege [of animal eating] to "the time of distress." (345) [In such sections from *Walden*, one can see a drift away from anthropocentrism and a hope that human beings as a whole will leave behind hunting and fishing as they mature spiritually and become more intimate with nature. In the next excerpt, Thoreau indicated that the natural life leads to health, including the idea now prevalent in green circles that people should eat locally the natural produce of the season.]

Live in each season as it passes; breathe the air, drink the drink, taste the fruit, and resign yourself to the influences of each. . . . Be blown on by all the winds. Open all your pores and bathe the tides of nature, in all her streams and oceans, at all seasons. Miasma and infection are from within. . . . For all nature is doing her best each moment to make us well. She exists for no other end. Do not resist her. With the least inclination to be well we should not be sick. . . . Nature is but another name for health.²⁶

In short, as a snow-drift is formed to where there is a lull in the wind, so, one would say, where there is a lull of truth, an institution springs up. But the truth of blows right on the over it, nevertheless, and at length blows it down. What is called politics is comparatively something so superficial and inhuman, that, practically, I have never fairly recognized that it concerns me at all.²⁷ [This excerpt from "Life without Principle" follows harsh criticism of imperial adventurism by agents of the United States in the Amazon. Here Thoreau's anarchistic feelings fused with his trust in nature: eventually, he seems to have believed, bad institutions will crumble because they do not cohere with truth, a sentiment not un-

common among latter-day participants in dark green religion. Such dark green religionists would today make more clear that the truth to which they refer is the dependence of society on nature and that unsustainable societies will not last.]

Ambivalence and Enigma

[The next excerpt is an enigmatic passage from “Ktaadn,” the first section of *The Maine Woods*, published posthumously in 1864 but based on travels in 1857. It is noteworthy for many things, including an apparent, remnant, dualism between humans and nature, an ambivalence toward wild nature (as both savage and beautiful), and what seem to be contradictory views about animistic perception and those most likely to have it, namely, nature-dwelling Indians. In this excerpt Thoreau labeled such perception “superstitious”—but it is also clear that he found value in such perceptiveness and the way it brings one close to nature; indeed, the end of the passage expresses a belief in the profound mystery of life, a conviction that this includes the mysterious spirit that animates living things, as well as a deep and profound longing for deeper contact and communion with nature.]

Perhaps I most fully realized that this was primeval, untamed, and forever untameable *Nature*, or whatever else men call it, while coming down this part of the mountain. . . . It is difficult to conceive of a region uninhabited by man. We habitually presume his presence and influence everywhere. And yet we have not seen pure Nature, unless we have seen her thus vast and drear and inhuman, though in the midst of cities. *Nature was here something savage and awful, though beautiful. I looked with awe at the ground I trod on, to see what the Powers had made there, the form and fashion and material of their work. This was that Earth of which we have heard, made out of Chaos and Old Night. Here was no man's garden, but the unhand-selled globe. It was not lawn, nor pasture, nor mead, nor woodland, nor lea, nor arable, nor waste-land. It was the fresh and natural surface of the planet Earth, as it was made for ever and ever,—to be the dwelling of man, we say,—so Nature made it, and man may use it if he can. Man was not to be associated with it.* [Here, perhaps, remains a man/nature dualism.] *It was Matter, vast, terrific,—not his Mother Earth that we have heard of, not for him to tread on, or be buried in,—no, it were being too familiar even to let his bones lie there,—the home, this, of Necessity and Fate. There was there felt the presence of a force not bound to be*

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kind to man. It was a place for heathenism and superstitious rites,—to be inhabited by men nearer of kin to the rocks and to wild animals than we. We walked over it with a certain awe, stopping, from time to time, to pick the blueberries which grew there, and had a smart and spicy taste. Perchance where our wild pines stand, and leaves lie on their forest floor, in Concord, there were once reapers, and husbandmen planted grain; but here not even the surface had been scarred by man, but it was a specimen of what God saw fit to make this world. What is it to be admitted to a museum, to see a myriad of particular things, compared with being shown some star's surface, some hard matter in its home! I stand in awe of my body, this matter to which I am bound has become so strange to me. I fear not spirits, ghosts, of which I am one,—that my body might,—but I fear bodies, I tremble to meet them. What is this Titan that has possession of me? Talk of mysteries!—Think of our life in nature,—daily to be shown matter, to come in contact with it,—rocks, trees, wind on our cheeks! the solid earth! the ACTUAL world! the COMMON SENSE! CONTACT! CONTACT! WHO are we? WHERE are we?²⁸ [In summary, this passage expresses ambivalence and a struggle for meaning but does not provide compelling evidence that Thoreau had moved profoundly beyond dualistic, anthropocentric beliefs toward considering nature and her creatures sacred and communion with them possible.]

This afternoon's experience [of hunting moose] suggested to me how base or coarse are the motives which commonly carry men into the wilderness. *The explorers and lumberers generally are all hirelings, paid so much a day for their labor, and as such they have no more love for wild nature than wood-sawyers have for forests. Other white men and Indians who come here are for the most part hunters, whose object is to slay as many moose and other wild animals as possible. But, pray, could not one spend some weeks or years in the solitude of this vast wilderness with other employments than these,—employments perfectly sweet and innocent and ennobling? For one that comes with a pencil to sketch or sing, a thousand come with an axe or rifle. What a coarse and imperfect use Indians and hunters make of Nature! No wonder that their race is so soon exterminated.* I already, and for weeks afterward, felt my nature the coarser for this part of my woodland experience, and was reminded that our life should be lived as tenderly and daintily as one would pluck a flower. (683–84) [Thoreau was ambivalent about Indians: he thought them knowledgeable and wise because of their first-hand contact with nature but did not think they always exhibited a proper love for wild nature. In this passage, he expressed a superior attitude and a callous, or at least

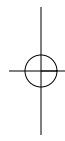
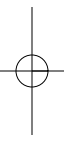
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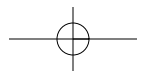
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a matter-of-fact view about the demise of Indian cultures. Perhaps ironically, a paragraph later he wrote two of his most animistic passages (see 684–85, and esp. 731, 732). Later in *The Maine Woods*, reflecting on his Indian guide's singing a missionary-taught song in his native language, Thoreau again betrayed his ambivalence, grounded in a clear sense of superiority. Of course, he considered himself superior to most people, of whatever background.]

His singing carried me back to the period of the discovery of America, to San Salvador and the Incas, when Europeans first encountered the simple faith of the Indian. There was, indeed, a beautiful simplicity about it; nothing of the dark and savage, only the mild and infantile. The sentiments of humility and reverence chiefly were expressed. (730)



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Notes

Chapter 1

1. For an exhaustive study, see Ernst Feil, *On the Concept of Religion* (Binghamton, U.K.: Global Publications, 2000).

2. David Chidester, *Authentic Fakes: Religion and Popular American Culture* (Berkeley: University of California Press, 2005), 75; Jonathan Z. Smith, “Religion, Religions, Religious,” in *Critical Terms for Religious Studies*, ed. Mark C. Taylor (Chicago: University of Chicago Press, 1998), 281–82; Benson Saler, *Conceptualizing Religion: Immanent Anthropologists, Transcendent Natives, and Unbounded Categories* (Leiden, the Netherlands: Brill, 1993), 68.

3. Saler, *Conceptualizing Religion*, 74.

4. Saler borrowed the “family resemblance” phrase from Ludwig Wittgenstein, *Philosophical Investigations* (Malden, MA: Blackwell, 2001 [1953]). Others exploring this approach include Kocku von Stuckrad, who traced what he called the “polyfocal approach” to Friedrich Nietzsche; see Stuckrad’s “Discursive Study of Religion: From States of the Mind to Communication and Action,” *Method & Theory in the Study of Religion* 15 (2003): 260–62. Also see William P. Alston, “Religion,” in *Encyclopedia of Philosophy*, ed. Paul Edwards (New York: Macmillan and the Free Press, 1967), 141–42; Martin Southwold, “Buddhism and the Definition of Religion,” *Man* 13 (1978): 362–79, esp. 370–71; JONATHAN BENTHALL, *Return to Religion: Why a Secular Age Is Haunted by Faith* (London: I. B. Tauris, 2008); Melford Spiro, “Religion: Problems of Definition and Explanation,” in *Anthropological Approaches to the Study of Religion*, ed. Michael Banton (London: Tavistock, 1966), 85–126. See the additional notes at www.brontaylor.com for my own list of characteristics that deserve analysis, or Bron Taylor, “Exploring Religion, Nature, and Culture,” *Journal for the Study of Religion, Nature, and Culture* 1, no. 1 (2007): 5–24.

5. Saler, *Conceptualizing Religion*, 226. I agree.

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6. Wade Clark Roof, *A Generation of Seekers* (San Francisco: Harper, 1993), 76-77, see also 30, 76-79, 129-30; Brian J. Zinnbauer, Kenneth I. Pargament, and others, "Religion and Spirituality: Unfuzzifying the Fuzzy," *Journal for the Scientific Study of Religion* 36, no. 4 (1997), 549-64; Paul Heelas et al., *The Spiritual Revolution: Why Religion Is Giving Way to Spirituality* (Malden, MA: Blackwell, 2005); Robert C. Fuller, *Spiritual but Not Religious: Understanding Unchurched America* (Oxford: Oxford University Press, 2001), esp. 87-100.

7. Peter Higbie Van Ness, *Spirituality, Diversion, and Decadence: The Contemporary Predicament* (Albany: State University of New York Press, 1992), 13-14; Anna S. King, "Spirituality: Transformation and Metamorphosis," *Religion* 26 (1996), 345. See also Fuller, *Spiritual but Not Religious*, 85-98.

8. King, "Spirituality," 346, 347 (next quote).

9. James D. Proctor, "Religion as Trust in Authority: Theocracy and Ecology in the United States," *Annals of the Association of American Geographers* 96, no. 1 (2006): 193, 195 (respectively). Proctor also wrote, "theocracy thus seems stronger in the United States than many European countries, ecology appears to be of equivalent or greater strength elsewhere" (194).

10. Bron Taylor, "Earth and Nature-Based Spirituality (Part I): From Deep Ecology to Radical Environmentalism," *Religion* 31, no. 2 (2001): 175-93; Bron Taylor, "Earth and Nature-Based Spirituality (Part II): From Deep Ecology and Bioregionalism to Scientific Paganism and the New Age," *Religion* 31, no. 3 (2001): 225-45. For another study that found feeling part of nature to be linked to environmentalism, see P. Wesley Schultz et al., "Implicit Connections with Nature," *Journal of Environmental Psychology* 24 (2004): 31.

11. Bron Taylor, "Ecology and Nature Religions," in *Encyclopedia of Religion*, ed. Lindsay Jones (New York: Macmillan, 2005); Lawrence Sullivan, "Worship of Nature," in *Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987).

12. Charles Darwin, *On the Origin of Species* [1859] and *the Voyage of the Beagle* [1839], with an introduction by Richard Dawkins (New York: Knopf, 2003).

13. John Lubbock, *The Origin of Civilization and the Primitive Condition of Man* (London: Longmans, Green, 1889).

14. David Chidester, "Animism," in *Encyclopedia of Religion and Nature*, ed. Taylor; Edward Burnett Tylor, *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art and Custom* (London: J. Murray, 1871).

15. Friedrich Max Müller, *Natural Religion* (Whitefish, MT: Kessinger, 2004 [1889]).

16. Frazer approvingly quoted Müller's statement, "The worship of the spirits of the departed is perhaps the most widely spread form of natural superstition all over the world," in Sir James George Frazer, *Worship of Nature* (Whitefish, MT: Kessinger, 1975), 18, 17 (block quote that follows), 9 ("slow and gradual," "despiritualization" in subsequent paragraph).

17. Catherine L. Albanese, *Nature Religion in America: From the Algonkian Indians to the New Age* (Chicago: University of Chicago Press, 1990), 200, 13.

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18. Anna Bramwell, *Blood and Soil: Walter Darré and Hitler's Green Party* (Buckinghamshire, U.K.: Kensal, 1985). These are movements, she asserted, in which “a pantheistic religious feeling is the norm.” Anna Bramwell, *Ecology in the 20th Century: A History* (New Haven, CT: Yale University Press, 1989), 17, see also 13.

19. *Organicism* as I will use the term means, not only the belief that the biosphere and universe are analogous to a biological organism, but also that this organism is somehow sacred and is due reverence. For seminal studies, see Clarence Glacken, *Traces on the Rhodian Shore: Nature and Culture in Western Thought from Ancient Times to the End of the Eighteenth Century* (Berkeley: University of California Press, 1967); and Donald Worster, *Nature's Economy: A History of Ecological Ideas*, second ed. (Cambridge: Cambridge University Press, 1994 [1977]), esp. 13, 15.

20. It may be that Spinoza was influenced by a contemporary, James Hutton, a Scottish scholar known as the father of geology. James Lovelock noted that Hutton asserted in 1785, “I consider the earth to be a superorganism, and its proper study is by physiology.” Lovelock then commented, “The notion of Gaia, of a living Earth, has not in the past been acceptable in the mainstream and consequently seeds sown in earlier times did not flourish but instead remained buried in the deep mulch of scientific papers.” James Lovelock, *Gaia: A New Look at Life on Earth*, rev. ed. (Oxford: Oxford University Press, 1995 [1979]), xvii–xviii.

21. In Pantheism, the divine is immanent—the world as a whole is divine, holy, or sacred in some way. Pantheism adds that there is also some superordinate, creative intelligence that is a part of this divine whole, with whom it is possible to be in relation. Naess (1912–2008) was the Norwegian philosopher who coined the term *deep ecology* in 1972 to express the idea that nature has intrinsic value, namely, value apart from its usefulness to human beings, and that all lifeforms should be allowed to flourish and fulfill their evolutionary destinies. See Arne Naess, “The Shallow and the Deep, Long-Range Ecology Movement: A Summary,” *Inquiry* 16 (1973): 95–100; and George Sessions, “Spinoza and Jeffers on Man in Nature” *Inquiry* 20, no. 4 (1977): 481–528.

22. Roderick Frazier Nash, *The Rights of Nature: A History of Environmental Ethics* (Madison: University of Wisconsin Press, 1989), 20. Nash also noted here that Spinoza was writing at a time where new sciences, such as astronomy, aided by increasingly powerful telescopes, were also challenging anthropocentric (and geocentric) beliefs.

23. For Jean-Jacques Rousseau's main texts, see *Discourse on the Arts and Sciences [and Polemics]* (Dartmouth College Press, 1992 [1750]); *The Social Contract* (New York: Penguin, 2006 [1762]); and *A Discourse upon the Original Foundation of the Inequality among Mankind* (London: R. and J. Dodsley, 1761 [1755]).

24. Jean-Jacques Rousseau, *Reveries of a Solitary Walker* (London: Penguin, 2004 [1782]; reprint, New York: Penguin, 1980), 108 (this and following quotes), and also see p. 107.

25. Jean-Jacques Rousseau, *Julie, or the New Heloise* (Lebanon, NH: Dartmouth College Press, 1997 [1761]).
26. Perhaps most clear in Rousseau, *Reveries*, esp. 137–38.
27. Most notably in Rousseau, *Original Foundation of the Inequality*.
28. For his expansive embrace all beings and the universe, see Rousseau, *Reveries*, 100, 112.
29. For analysis and examples, see R. F. Nash, *Rights of Nature*, 94–119; Roger S. Gottlieb, ed., *This Sacred Earth: Religion, Nature, Environment* (New York: Routledge, 1996); Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and Our Planet's Future* (Oxford: Oxford University Press, 2006); Martin Palmer with Victoria Finlay, *Faith in Conservation: New Approaches to Religions and the Environment* (Washington, DC: World Bank, 2003); Mary Evelyn Tucker, *Worldly Wonder: Religions Enter Their Ecological Phase* (LaSalle, IL: Open Court, 2003); Gary T. Gardner, *Inspiring Progress: Religion's Contributions to Sustainable Development* (New York: Norton, 2006).
30. Lynn White, "The Historic Roots of Our Ecologic Crisis," *Science* 155 (1967), all quotes from 1205–6. White thought that all Abrahamic religions carried an antinature bias.
31. The term *biocentrism* literally means "life-centered" ethics, where all life-forms are valued. The term is apt even though White did not use it and it became popular only after he published his article. *Ecocentrism*, literally "ecosystem-centered" ethics, considers ecosystems, not individual lifeforms or even species, to be the proper and primary locus of moral concern.
32. White, "Historic Roots," 1206.
33. See Dieter T. Hessel and Rosemary Radford Ruether, *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, Religions of the World and Ecology, ed. Mary Evelyn Tucker and John Grim (Cambridge, MA: Harvard University Press, 2000); and James Nash, "Christianity(9)—Christianity's Ecological Reformation," in *Encyclopedia of Religion and Nature*, ed. Taylor.
34. Yi-Fu Tuan, "Discrepancies between Environmental Attitude and Behaviour: Examples from Europe and China," *Canadian Geographer* 12 (1968): 176–91. See also Ole Bruun and Arne Kalland, *Asian Perceptions of Nature: A Critical Approach* (London: Curzon, 1995).

Chapter 2

1. By *ecologized* I mean developed ecological understandings and concern.
2. See Colin Campbell, "The Cult, the Cultic Milieu and Secularization," *Sociological Yearbook of Religion in Britain* 5 (1972): 119–36, reprinted in *The Cultic Milieu: Oppositional Subcultures in an Age of Globalization*, ed. Jeffrey Kaplan and Heléne Lööw (Walnut Creek, CA: AltaMira, 2002), 12–25.
3. Some scholars eschew the word *Animism*, because embedded in its origins, they say, is the demarcation of putatively superior monotheistic religions from those considered inferior, primitive, indigenous. On such views see David

Chidester, “Animism,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 78–81. Other scholars advance an understanding of Animism that focuses on the personhood of nonhuman entities, with no pejorative implication. See Graham Harvey, *Animism* (New York: Columbia University Press, 2006); Nurit Bird-David, “‘Animism’ Revisited: Personhood, Environment, and Relational Epistemology,” *Current Anthropology* 40 (1999): 567–91; and Alf Hornborg, “Knowledge of Persons, Knowledge of Things: Animism, Fetishism, and Objectivism as Strategies of Knowing (or Not Knowing) the World,” *Ethnos* 71, no. 1 (2006): 1–12. My understanding of Animism has affinity with such approaches.

4. Jack Kerouac, *Dharma Bums* (Cutchogue, NY: Buccaneer, 1958).

5. Gary Snyder, *Turtle Island* (New York: New Directions, 1969).

6. Gary Snyder, *The Old Ways* (San Francisco: City Lights, 1977), 15.

7. Author interview with Gary Snyder, Davis, CA, June 1993. All direct quotes attributed to Snyder but not otherwise cited are from this interview.

8. Gary Snyder, *The Real Work: Interviews and Talks 1964–1976* (New York: New Directions, 1980), 94.

9. In a 1993 letter, Snyder told me that, given Western antipathy to Paganism, *deep ecology* was a better term to use when discussing nature spirituality. For more discussion, see Bron Taylor, “Resacralizing Earth: Pagan Environmentalism and the Restoration of Turtle Island,” in *American Sacred Space*, ed. David Chidester and Edward T. Linenthal (Bloomington: Indiana University Press, 1995).

10. The “Buddhist-shamanist” quotation is from Snyder, *Real Work*, 33.

11. Christopher D. Stone, *Should Trees Have Standing?* (Los Altos, CA: William Kaufmann, 1974); Christopher D. Stone, “Should Trees Have Standing? Toward Legal Rights for Natural Objects,” *So. California Law Review* 45 (Spring 1972): 450–501.

12. Snyder, *Real Work*, 74.

13. Gary Snyder, *The Practice of the Wild* (San Francisco: North Point, 1990), 184, 19. For more on this sacrament, see Snyder *Real Work*, 85–91, and also 82.

14. From a 1979 interview published in Snyder, *Real Work*, 159.

15. Snyder, *Old Ways*, 13–14.

16. John Seed et al., *Thinking Like a Mountain: Towards a Council of All Beings* (Philadelphia: New Society, 1988), 11. See also Joanna Macy, “Council of All Beings,” 425–29, and John Seed, “Re-Earthing,” 1354–58, in *Encyclopedia of Religion and Nature*, ed. Taylor; and Bron Taylor, “Earth First!’s Religious Radicalism,” in *Ecological Prospects: Scientific, Religious, and Aesthetic Perspectives*, ed. Christopher Key Chapple (Albany: State University of New York Press, 1994), 185–209.

17. Seed et al., *Thinking Like a Mountain*, 7.

18. Darwin’s “Notebooks on Transmutation,” quoted in Donald Worster, *Nature’s Economy: A History of Ecological Ideas*, 2nd ed. (Cambridge: Cambridge University Press, 1994 [1977]), 180.

19. Charles Darwin, *On the Origin of Species* [1859] and *the Voyage of the Beagle* [1839], with an introduction by Richard Dawkins (New York: Knopf, 2003), 913.

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20. Darwin delayed publishing his evolutionary theory for fear of the powerful religious forces that he knew would arise in opposition. After publication of *Origin of Species* and clergy protests, Darwin allowed the phrase “by the creator” to be inserted in subsequent editions: “There is a grandeur in this view of life, with its several powers, having been originally breathed *by the Creator* into a few forms or into one.” Charles F. Urbanowicz, “On Darwin: Countdown to 2008/2009,” www.csuchico.edu/~curbanowicz/DarwinSacFeb2002.html (my emphasis). According to Urbanowicz, Darwin later regretted the decision.

21. Katy Payne, *Silent Thunder: In the Presence of Elephants* (New York: Penguin, 1999).

22. Jeffrey Moussaieff Masson and Susan McCarthy, *When Elephants Weep: The Emotional Lives of Animals* (New York: Delta/Random House, 1996); Donald R. Griffin, *Animal Minds: Beyond Cognition to Consciousness*, new ed. (Chicago: University of Chicago Press, 2001 [1992]).

23. See, for example, Marc Bekoff, *Minding Animals: Awareness, Emotions, and Heart* (Oxford: Oxford University Press, 2002); Marc Bekoff, *The Emotional Lives of Animals* (Novato, CA: New World Library, 2007); and Marc Bekoff, Colin Allen, and Gordon Burghardt, eds., *The Cognitive Animal: Empirical and Theoretical Perspectives on Animal Cognition* (Cambridge, MA: MIT Press, 2002).

24. Bekoff, *Emotional Lives of Animals*, 49, 50.

25. *Ibid.*, 51 (quotes this paragraph); Marc Bekoff, ed., *The Smile of a Dolphin: Remarkable Accounts of Animal Emotions* (New York: Random House/Discovery, 2000).

26. Jane Goodall, *Reason for Hope: A Spiritual Journey* (New York: Time Warner, 1999), 80; 81 and 79 (next two quotes).

27. Jane Goodall and Marc Bekoff, *The Ten Trusts: What We Must Do to Care for the Animals We Love* (San Francisco: Harper San Francisco, 2003), 171, 169–71 for the full story. Goodall and Bekoff also tell the story in Goodall, *Reason for Hope*, 215–17, 250; and Bekoff, *Emotional Lives of Animals*, 50.

28. Bekoff, *Emotional Lives of Animals*, 50.

29. Goodall and Bekoff, *Ten Trusts*, 49–50.

30. Jane Goodall, *40 Years at Gombe* (New York: Stewart, Tabori & Chang, 2000), 11.

31. Goodall, *Reason for Hope*, 81.

32. All Goodall interview quotations are from this 11 April 2003 interview in Black Mountain, North Carolina.

33. Goodall, *Reason for Hope*, 3, 11 (respectively).

34. On out-of-body experiences and the spirit continuing after death, see *ibid.*, 151–67; on reincarnation, 264; for Goodall’s affinity with indigenous peoples and “Mother Earth” spirituality, 223 and 251.

35. *Ibid.*, 72; 72 and 73 (block quote that follows).

36. Dana Lyons, *The Tree* (Bellevue, WA: Illumination Arts Publishing, 2002). See also www.danalions.com.

37. Dana Lyons, “Tree Music,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1656.

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38. See Rupert Sheldrake and Aimee Morgana, “Testing a Language—Using Parrot for Telepathy,” *Journal of Scientific Exploration* 17, no. 4 (2003): 601–15. Many of the citations in this article are themselves to examples of Naturalistic Animism, including Roger Fouts, *Next of Kin: My Conversations with Chimpanzees* (New York: Avon, 1997); and Irene M. Pepperberg, *The Alex Studies: Cognitive and Communicative Abilities of Grey Parrots* (Cambridge, MA: Harvard University Press, 1999).

39. Goodall, *Reason for Hope*, 161, 172.

40. *Ibid.*, 173 (my emphasis). This experience was in May 1981, six years after the death of Goodall’s husband from cancer.

41. *Ibid.*, 267.

42. Goodall, “Primate Spirituality,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1306.

43. *Ibid.*, 1304. Goodall expressed similar ideas about experiences in nature leading to animistic and pagan nature worship in her *Reason for Hope*, 189, and during my interview with her.

44. Aldo Leopold, *A Sand County Almanac: With Essays on Conservation from Round River* (New York: Sierra Club and Ballantine Books, 1986 [1949]), the five passages respectively from pp. 239, 240, 261, 262, and 263. The “land” is Leopold’s terminology for all that makes up an ecosystem, so the land ethic is equivalent to an ecosystem ethic. Leopold was pragmatic, but his deepest ethical convictions were ecocentric, contrary to the argument in Bryan G. Norton, *Sustainability: A Philosophy of Adaptive Ecosystem Management* (Chicago: University of Chicago Press, 2005).

45. Leopold, *Sand County with Round River*, 261, 246, xvii–xix (respectively).

46. *Ibid.*, 116–17.

47. The science writer Connie Barlow believes the first use of this expression appeared in Edmund Osborne Wilson, *On Human Nature* (Cambridge, MA: Harvard University Press, 2004 [1978]). See Connie Barlow, “The Epic of Evolution: Religious and Cultural Interpretations of Modern Scientific Cosmology,” *Science and Spirit*, February 1998.

48. Rick McIntyre, ed., *War against the Wolf: America’s Campaign to Exterminate the Wolf* (Osceola, WI: Voyageur Press, 1995); Curt Meine, *Aldo Leopold: His Life and Work* (Madison: University of Wisconsin Press, 1988), 187–191, cf. 321–27; Marybeth Lorbiecki, *Aldo Leopold: A Fierce Green Fire* (Oxford: Oxford University Press, 1996), esp. 65–73.

49. Leopold, *Sand County with Round River*, 138–39.

50. Lorbiecki, *Aldo Leopold*, 161–65.

51. Leopold, *Sand County with Round River*, 130, see also 137.

52. *Ibid.*, 141. Thoreau’s aphorism was originally published in “Walking,” June 1862, in *Atlantic Monthly*, which maintains an online version at www.theatlantic.com/doc/186206/thoreau-walking. The passage also appears in Henry David Thoreau, “Walking,” in *Walden and Other Writings* (New York: Random House, 1981 [1862]), 613.

53. Lawrence Holt, *Wild by Law: The Rise of Environmentalism and the Creation of the Wilderness Act*, DVD, directed by Lawrence Holt and Diane Garey, originally aired on PBS's *American Experience* series, 1992.

54. Curt Meine, "Leopold, Aldo," *Encyclopedia of Religion and Nature*, ed. Taylor, 1007. See also David Pecotic, "Ouspensky, Pyotr Demianovich," 1225-27, in the same volume.

55. Leopold, *Sand County with Round River*, 190.

56. In Aldo Leopold, Susan L. Flader, and J. Baird Callicott, *The River of the Mother of God and Other Essays by Aldo Leopold* (Madison: University of Wisconsin Press, 1991), 95. Also in Meine, "Leopold, Aldo," 1007.

57. Meine, *Aldo Leopold*, 506. For another essay subtly revealing Leopold's nature spirituality, see "Goose Music," in Leopold, *Sand County with Round River*, 226-33.

58. Meine, *Aldo Leopold*, 506-7.

59. James Lovelock, *Gaia: A New Look at Life on Earth*, rev. ed. (Oxford: Oxford University Press, 1995 [1979]). His most complete articulation of the theory appears in James Lovelock, *The Ages of Gaia: A Biography of Our Living Earth* (New York: Norton, 1988).

60. James Lovelock, *The Revenge of Gaia: Earth's Climate Crisis and the Fate of Humanity* (New York: Basic Books, 2006), xiii, 16. The first quote appears only in this edition's "Preface to the U.S. edition." The quote in the next paragraph is from 148.

61. *Ibid.*, xvii.

62. *Ibid.*, 137.

63. *Ibid.*, 2-3, 137, 3, 134, 122, viv (respectively).

64. *Ibid.*, 111-12.

65. *Ibid.*, 142, 8.

66. Lovelock cited Edward Goldsmith, *The Way: An Ecological World-View*, rev. and enlarged ed. (Athens: University of Georgia Press, 1998 [1992]).

67. Lovelock, *Revenge of Gaia*, 136, 148, 139 (respectively).

68. James Lovelock, "Gaian Pilgrimage," in *Encyclopedia of Religion and Nature*, ed. Taylor, 685, see also 683-95.

69. Leopold, *Sand County with Round River*, 240.

70. Lovelock, *Revenge of Gaia*, 148.

71. *Ibid.*, 140, 141.

72. *Ibid.*, 141, 153. These arguments resemble those of Garrett Hardin in *Living within Limits* (New York: Oxford University Press, 1993).

73. Lovelock, *Revenge of Gaia*, 143.

74. Lovelock, "Gaian Pilgrimage," 685.

Chapter 3

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This chapter draws on Bron Taylor, "Religion and Environmentalism in America and Beyond," in *The Oxford Handbook of Religion and Ecology*, ed. Roger S.

Gottlieb (Oxford: Oxford University Press, 2006), 588–612; Bron Taylor and Gavin Van Horn, “Nature Religion and Environmentalism in North America,” in *Faith in America*, vol. 3, *Personal Spirituality Today*, ed. Charles H. Lippy (Westport, CT: Praeger, 2006); and Bron Taylor and Joseph Dylan Witt, “Nature in New and Alternative Religions in America in America: Cases from Radical Environmentalism to Adventure Sports,” in *New and Alternative Religions in the United States*, ed. W. Michael Ashcraft and Eugene V. Gallagher (Westport, CT: Greenwood, 2006).

1. Quoted in Catherine L. Albanese, *Nature Religion in America: From the Algonkian Indians to the New Age* (Chicago: University of Chicago Press, 1990), 34.

2. Eduardo Mendieta, “Casas, Bartolomé de las,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 271–72.

3. Albanese, *Nature Religion*, 19–28. Commenting on this manuscript, indigenous religions specialist Robin Wright said that Albanese’s list applies pretty well outside of North America.

4. John Gatta, *Making Nature Sacred: Literature, Religion, and Environment in America from the Puritans to the Present* (Oxford: Oxford University Press, 2004), 70.

5. This broad history draws especially on Albanese’s *Nature Religion*; Perry Miller, *Errand into the Wilderness* (Cambridge, MA: Harvard University Press, 1986 [1956]); Carolyn Merchant, *Ecological Revolutions: Nature, Gender, and Science in New England* (Chapel Hill: University of North Carolina Press, 1989); Peter N. Carroll, *Puritanism and the Wilderness: The Intellectual Significance of the New England Frontier, 1620–1700* (New York: Columbia University Press, 1969); and Roderick Frazier Nash, *Wilderness and the American Mind*, 4th ed. (New Haven: Yale University Press, 2001 [1967]).

6. Edmund Burke, *Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful*, ed. Adam Phillips (Oxford: Oxford World Classics, 1990 [1757]), 53.

7. Burke does not use the term *holy*, but his use of *sublime* is akin to Rudolf Otto’s use of *holy* in the mid-twentieth century. See Rudolf Otto, *The Idea of the Holy*, 2nd ed. (Oxford: Oxford University Press, 1950 [1923]).

8. Burke, *Philosophical Enquiry*, 53, 54.

9. *Ibid.*, 77, 145.

10. Nash, *Wilderness*, 49.

11. See Phillips’s “Introduction” in Burke, *Philosophical Enquiry*, xi.

12. For his distinction between the sublime and beauty, see Immanuel Kant, *Observations on the Feeling of the Beautiful and Sublime*, Second Paperback Edition 2003 ed. (Berkeley: University of California Press, 2003 [1764]), 46–50. I have said less about Kant because his discussion says less about nature than do Burke’s writings.

13. Tilar J. Mazzeo, “Romanticism—American,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1424–26; Leo Marx, *The Machine in the Garden: Technology and the Pastoral Ideal in America* (New York: Oxford University Press, 1964).

14. Gatta, *Making Nature Sacred*, 27 (on Jefferson), 35-70 (on the nature-related spirituality of Quakers and Calvinists).

15. Walt Whitman, *Leaves of Grass*, 150th Anniversary ed. (Oxford: Oxford University Press, 2005 [1855]), vi. See Gatta, *Making Nature Sacred*, 71-99 (on Cole, Bryant, and Cooper), 110-16 (Whitman), 116-25 (Melville); and Nash, *Wilderness*, 100-101, 67-83 (on the other figures mentioned in this paragraph).

16. Lawrence Buell, *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture* (Cambridge, MA: Belknap Press of Harvard University Press, 1996), 406, cf. 405-8.

17. Susan Fenimore Cooper, *Rural Hours* (New York: Putnam, 1850). More conventionally religious than Thoreau, Susan Cooper nevertheless included animistic-sounding paeans to "the spirit of the forest," according to Buell, *Environmental Imagination*, 265.

18. "Nature" [1836] in Ralph Waldo Emerson, *Ralph Waldo Emerson: Essays and Lectures* (New York: Library of America/Penguin, 1983), 9 (first passage), 10 (second passage), 11 (final passage).

19. Gatta, *Making Nature Sacred*, 89; Nash, *Wilderness*, 126. For contrast, see Buell, *Environmental Imagination*, 119-20.

20. "A snowstorm was more to him than Christ," according to Walter Harding, *The Days of Henry Thoreau: A Biography* (New York: Knopf, 1965), 464, quoted in Rebecca Kneale Gould, "Thoreau, Henry David," in *Encyclopedia of Religion and Nature*, ed. Taylor, 1635.

21. For the initial publication of "The Dispersal of Seeds," in which this faith is expressed, see Henry David Thoreau, *Faith in a Seed: The Dispersion of Seeds and Other Late Natural History Writings*, ed. Bradley P. Dean (Washington, DC: Island Press, 1993). See pp. 3-17 for the valuable introduction by Robert Richardson, which explains Darwin's influence on Thoreau's late scientific work.

22. As Max Oelschlaeger concluded, "It is not exaggeration to say that today all thought of the wilderness flows from *Walden's* wake." Max Oelschlaeger, *The Idea of Wilderness: From Prehistory to the Age of Ecology* (New Haven, CT: Yale University Press, 1991), 171. For a review of those who have asserted Thoreau's seminal nature, see Buell, *Environmental Imagination*, 362-69, esp. 365-66.

23. Albanese, *Nature Religion*, 82, 92-93 (respectively).

24. Donald Worster, *Nature's Economy: A History of Ecological Ideas*, second ed. (Cambridge, MA: Cambridge University Press, 1994 [1977]), 107, quoted in Albanese, *Nature Religion*, 92.

25. Worster, *Nature's Economy*, 99, 109, 100 (respectively).

26. Buell, *Environmental Imagination*, 209 (both quotes).

27. *Ibid.*, 363. Buell noted this as evidence that the image of Thoreau as an ecocentric prophet "did not originate in 1950" (363).

28. According to Buell, *Environmental Imagination*, 365. Although neither Thoreau nor Krutch used the term *Animism*, according to Buell, Krutch thought Thoreau promoted a "genuine sense of intimate 'fellowship' with the natural world, a more reciprocal ethos than that of Saint Francis" (363).

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29. Oelschlaeger, *Wilderness Idea*, 169–70.
30. Roderick Frazier Nash, *The Rights of Nature: A History of Environmental Ethics* (Madison: University of Wisconsin Press, 1989), 37.
31. This is especially obvious in the “Ktaadn” section of *The Maine Woods*, according to David M. Robinson, *Natural Life: Thoreau’s Worldly Transcendentalism* (Ithaca, NY: Cornell University Press, 2004), 215n18.
32. Nash, *Wilderness*, 85; Edward Abbey, *Down the River* (New York: Plume, 1991 [1982]), 20.
33. Buell noted “the strong (although not unanimous) perception of Thoreau as a patron of radical environmental activism” in *Environmental Imagination*, 543–44.
34. On pilgrimage and canonization, see *ibid.*, 311–69. For an introduction to the “lived religion” school of scholarly analysis with which this discussion has affinity, see David Hall, ed., *Lived Religion in America: Toward a History of Practice* (Princeton, NJ: Princeton University Press, 1997).
35. Thoreau, *Faith in a Seed*, 17. See also Richardson’s entire introduction to that book, 1–17.
36. See quotations from Burroughs in Rebecca Kneale Gould, *At Home in Nature: Modern Homesteading and Spiritual Practice in America* (Berkeley: University of California Press, 2005), 277n60, see also 123–24.
37. *Ibid.*, 129. See also Rebecca Kneale Gould, “Back to the Land Movements,” in *Encyclopedia of Religion and Nature*, ed. Taylor 150.
38. John Burroughs, *Time and Change* (Amsterdam: Fredonia, 2001 [1912]), 246–47.
39. Quoted in Gould, *At Home in Nature*, 128.
40. John Burroughs, *In the Light of Day: Religious Discussions and Criticisms from a Naturalist’s Point of View* (Boston: Houghton Mifflin, Riverside Press, 1900), 169, quoted in Gould, *At Home in Nature*, 127.
41. Burroughs, *Time and Change*, 246, 259.
42. *Ibid.*, vi, 3 (respectively).
43. Gould, *At Home in Nature*, 124, 126. All further quotes this paragraph are from p. 7.
44. The Nearings’ *Maple Sugar Book* (1950) and *Living the Good Life* (1954) made the couple well-known advocates for rural living. See Gould, “Back to Land,” 150.
45. Gould, “Back to Land,” 150–51, 151 (respectively).
46. Gould, *At Home in Nature*, 24, and see esp. chapter 1, “Conversion,” 11–37.
47. For more evidence, see Bron Taylor, “Bioregionalism: An Ethics of Loyalty to Place,” *Landscape Journal* 19, nos. 1–2 (2000): 50–72, and the primary sources cited; Michael Vincent McGinnis, ed., *Bioregionalism* (New York: Routledge, 1999); and Robert L. Thayer, *Lifeplace: Bioregional Thought and Practice* (Berkeley: University of California Press, 2003).
48. In *At Home in Nature*, Gould convincingly argued that “Burroughs borrowed heavily from Thoreau, whether consciously or otherwise” (274n23).

49. Richard Austin Cartwright, *Baptized into Wilderness: A Christian Perspective on John Muir* (Louisville, KY: John Knox Press, 1987).

50. Stephen Fox, *The American Conservation Movement: John Muir and His Legacy* (Madison: University of Wisconsin Press, 1981); Michael P. Cohen, *The Pathless Way: John Muir and American Wilderness* (Madison: University of Wisconsin Press, 1984).

51. John Muir, *My First Summer in the Sierra* [1911], in *Muir: Nature Writings*, ed. Cronon, 231, cf. 283 (on plants), 224, 232 (on insects).

52. Quoted in Cohen, *Pathless Way*, 134.

53. Muir, *My First Summer*, in *Muir: Nature Writings*, ed. Cronon, 245.

54. Muir, *Muir: Nature Writings*, ed. Cronon, 839. This passage was also quoted by Fox, *American Conservation*, 43, citing *The Boston Recorder*, 21 December 1866.

55. Fox, *American Conservation*, 43. See also p. 45 on Muir's biocentrism.

56. John Muir, *A Thousand Mile Walk to the Gulf*, ed. William Bade (New York: Houghton Mifflin, 1916); John Muir, *My First Summer in the Sierra* (New York: Houghton Mifflin, 1911).

57. John Muir, "Cedar Keys" [1916], in *Muir: Nature Writings*, ed. Cronon, 825. "Cedar Keys" was chapter 6 in Muir's *Thousand Mile Walk to the Gulf*; all citations here are from the essay in Cronon's *Library of America* volume. For a similar opinion, see "Wild Wool" [1875] in Muir, *Muir: Nature Writings*, ed. Cronon, 602–3. "Wild Wool" was first published in April 1875 in the *Overland Monthly*.

58. Muir, "Cedar Keys," 826, 825, 827 (respectively).

59. For Thomas Berry's main writings, see *The Dream of the Earth* (San Francisco: Sierra Club Books, 1988); *The Great Work* (New York: Bell Tower, 1999); *Evening Thoughts* (San Francisco: Sierra Club Books, 2006); and Brian Swimme and Thomas Berry, *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era; A Celebration of the Unfolding of the Cosmos* (San Francisco: HarperCollins, 1992). Berry has inspired many other works, including Loyal Rue, *Everybody's Story: Wising up to the Epic of Evolution* (Albany: State University of New York Press, 2000); and Michael Dowd, *Thank God for Evolution* (New York: Plume, 2009). In a letter to one of his closest friends, Muir wrote effusively of his mystical feelings of having become a part of the Sierra woods: "I'm in the woods woods woods, and they are in me-ee-ee!" Quoted in Steven J. Holmes, *The Young John Muir: An Environmental Biography* (Madison: University of Wisconsin Press, 1999), 220; and also in Cohen, *Pathless Way*, 124.

60. Muir, "Cedar Keys," 826.

61. Quoted in Cohen, *Pathless Way*, 23.

62. Muir, "Cedar Keys," 827.

63. This is also Cohen's conclusion in *Pathless Way*, 25.

64. See, for example, his effusive writing about Yosemite's Cathedral Peak, in Muir, *My First Summer*, in *Muir: Nature Writings*, ed. Cronon, 180 (as a holy place), 183 (about sublime trees), 269, 238, 301 (on stone sermons and cathedral-like altars).

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65. *Ibid.*, 301, 275 (previous quote), see also 289. Many outdoor enthusiasts refer to natural areas as their church.

66. John Muir, *The Mountains of California* [1894], in *Muir: Nature Writings*, ed. Cronon, 350, 351 (the next quote about *Calypso borealis*), 355 (the block quote after that).

67. Kocku von Stuckrad, “Mountaineering,” 1119–20, and Greg Johnson, “Rock Climbing,” 1398–400, in *Encyclopedia of Religion and Nature*, ed. Taylor.

68. Muir, *Mountains of California*, 363–64. Muir also spoke of nature’s love from animals (367) and waterfalls (370), the latter of which also provide sacramental baptism; see Holmes, *Young John Muir*, 213.

69. Muir, *My First Summer*, in *Muir: Nature Writings*, ed. Cronon, 296–97. Perhaps here is an echo of Thoreau’s aphorism about wildness being the salvation of the world.

70. *Ibid.*, 296, see also 288.

71. Muir, “Wild Wool,” 602–3. It seems likely that Muir’s views in this essay were influenced by Thoreau’s writings, including his “wildness” aphorism: after suggesting that these superior wild sheep be bred with the domestic ones to improve them, Muir concluded, “A little pure wildness is the one great present want, both of men and sheep” (606).

72. Muir, *My First Summer*, in *Muir: Nature Writings*, ed. Cronon, 264.

73. “No one of the rocks seems to call to me now nor any of the distant mountains,” Muir wrote in 1874 to Jeanne Carr after a brief visit to Yosemite, according to William Cronon’s “Chronology” in his *Muir: Nature Writings*, 843.

74. Muir, *Mountains of California*, 373.

75. Fox, *American Conservation*, 112.

76. Muir’s attitudes toward American Indians were ambivalent. He sometimes expressed dislike (and fear) of the “dirty” Indians he encountered in the Sierra Nevada. Nevertheless, he wondered if he would like them better if he knew them better; see Muir, *My First Summer*, in *Muir: Nature Writings*, ed. Cronon, 194–95, 281–85. But like Thoreau, Muir also felt spiritual affinity with American Indians, a long-standing feeling among the conservationists who Muir and Thoreau inspired; see Fox, *American Conservation*, 350. About Muir’s alleged insensitivity to human suffering, his biographer concluded, “Muir’s wilderness ideals must be understood and critiqued as products of their cultural context at the same time as they may be valued as . . . an attempt to forge a larger and better vision of humanity in harmony with nature.” Steven J. Holmes, “Muir, John,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1127.

77. Philip Burnham, *Indian Country, God’s Country: Native Americans and the National Parks* (Washington, DC: Island Press, 2000); Robert H. Keller and Michael F. Turek, *American Indians and National Parks* (Tucson: University of Arizona Press, 1998); Mark David Spence, *Dispossessing the Wilderness: Indian Removal and the Making of the National Parks* (Oxford: Oxford University Press, 1999).

Chapter 4

1. The Earth Liberation Front (ELF), along with *elves* as a term that refers to its activists, are tropes invented in 1992 by radical environmental activists involved in the Earth First! movement. Even though many radical environmental activists have insisted that Earth First! is separate from the ELF and the Animal Liberation Front, the boundaries between these groups are permeable.

2. Of those implicated with Rogers, fourteen had been convicted of one or more charges by the middle of 2008—noncooperating defendants received long prison sentences—and four were still fugitives. Nevertheless, radical environmental arson attacks have continued.

3. William C. [Avalon] Rogers, ed., *Mountains and Rivers Compel Me: A Deep Ecology Reader for Forest Activists* (William C. Rogers, ca. 1995). Because the two anthologies produced by Avalon are not available to readers, I have only provided pagination for quotes in the additional notes online at www.brontaylor.com.

4. The graphic appeared earlier in E. F. Washington, “The Council Fire” [graphic], *Entmoot!: The Washington Earth First! Newsletter* (Spring 1994): 3. The title of this tabloid, *Entmoot*, referred to the ent gatherings in the Tolkien novels. See chapter 2 in this book for Jane Goodall’s appreciation for the Tolkien novels.

5. William Anderson, *Green Man: The Archetype of Our Oneness with the Earth* (San Francisco: HarperCollins, 1990).

6. Marion Zimmer Bradley, *The Mists of Avalon* (New York: Knopf, 1983).

7. For details, including an analysis of the ecological importance of the region, see Bron Taylor, “Earth First! Fights Back,” *Terra Nova* 2, no. 2 (Spring 1997): 29–43.

8. Rogers drew a number of articles and graphics for his anthologies from green anarchist tabloids, including *Live Wild or Die*, which was first published in 1989. One such article was “Pacifism as Pathology,” written by Ward Churchill, then a controversial professor who claimed Native American ancestry and argued that pacifists were deluded and failed to recognize that violence is sometimes the only means of self-defense and social change. Ward Churchill, “Pacifism as Pathology” [article and graphic], *Live Wild or Die*, no. 5 (1994): 15. The additional notes at www.brontaylor.com address accusations that Churchill was not a Native American that he engaged in research misconduct, the latter of which led to his dismissal from a professorship at the University of Colorado.

9. One such reproduced article was first published in a small-distribution tabloid produced by Earth First! activists in the northern Rockies. See Pajama, “Bombthrowing: A Brief Treatise,” *Wild Rockies Review* 6, no. 1 (1993): 9. Another was first published by Tom Stoddard as “How Far Should We Go?,” *Earth First!* 9, no. 2 (1988): 27.

10. Edward Abbey, *Desert Solitaire* (Tucson: University of Arizona Press, 1988 [1968]), 205.

11. Edward Abbey, *The Monkey Wrench Gang* (New York: Avon, 1975).

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12. Dave Foreman and Bill Haywood, eds., *Ecodefense: A Field Guide to Monkeywrenching*, 2nd ed. (Tucson: Ned Ludd, 1987 [1985]).

13. Ron Arnold, *Ecoterror: The Violent Agenda to Save Nature—the World of the Unabomber* (Bellevue, WA: Free Enterprise, 1997); Doug Bandow, *Ecoterrorism: The Dangerous Fringe of the Environmental Movement*, Backgrounder No. 764 (Washington, DC: Heritage Foundation, 1990).

14. For a detailed analysis of such bricolage, see Bron Taylor, “Diggers, Wolves, Ents, Elves and Expanding Universes: Bricolage, Religion, and Violence from Earth First! and the Earth Liberation Front to the Antiglobalization Resistance,” in *The Cultic Milieu: Oppositional Subcultures in an Age of Globalization*, ed. Jeffrey Kaplan and Heléne Lööw (Walnut Creek, CA: AltaMira, 2002).

15. The additional notes at www.brontaylor.com provide extensive references for the people and groups mentioned here in this overview of the sources of radical environmentalism’s worldview; see also Bron Taylor, “The Tributaries of Radical Environmentalism,” *Journal of Radicalism* 2, no. 1 (2008): 27–61. Many of these individuals and organizations have not endorsed radical environmentalism, which further illustrates hybridity.

16. Dave Foreman, *Confessions of an Eco-Warrior* (New York: Harmony Books, 1991).

17. For the best single source of his views, see Paul Shepard, *Coming Home to the Pleistocene* (Washington, DC: Island Press, 1998).

18. Foreman’s negative views toward the world’s major religions did not appear in the chapter excerpted by Rogers but he made them known regularly, including in the later chapters of his *Confessions*.

19. From an article Foreman published under a pseudonym: Chim Blea, “The Heritage of Western Civilization,” *Earth First! Newsletter* 2, no. 5 (1982): 6.

20. Daniel Quinn, *Ishmael: A Novel* (New York: Turner/Bantam, 1992); Daniel Quinn, *The Story of B* (New York: Bantam, 1996). See also Daniel Quinn, “Animism—Humanity’s Original Religious Worldview,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 83–91. The additional notes at www.brontaylor.com provide the sources Quinn says he drew upon.

21. Edward Abbey, *Abbey’s Road* (New York: Plume, 1991).

22. Foreman, *Confessions*, 3, 9, 10 (respectively). The rhetoric of these quotations has been common in Foreman’s speeches, which are inspirational to many environmentalists.

23. Further evidence of the idea’s influence is that Rogers included it in his compilation by reprinting an essay in which Seed urged biocentric spirituality. The quoted article first appeared as John Seed, “Anthropocentrism,” *Earth First!* 3, no. 6 (1983): 15, and was reprinted in John Seed et al., *Thinking Like a Mountain: Towards a Council of All Beings* (Philadelphia: New Society, 1988).

24. For these views, see Seed et al., *Thinking Like a Mountain*, 36; and Pierre Teilhard de Chardin, *The Phenomenon of Man* (New York: Harper, 1976 [1959]).

25. Author interview with Dave Foreman, Tucson, AZ, 23 February 1993.

26. The essay Rogers printed, titled “Shadows from the Big Woods,” began with these words, “The idea of wilderness needs no defense. It only needs more defenders” (223); and later stated, “The earth is not a mechanism but an organism, a being with its own life and own reasons” (225). Abbey, *The Journey Home: Some Words in Defense of the American West* (New York: Dutton, 1977), 223–26.

27. Abbey, *Desert Solitaire*, 163 (“earthist”), 208 (“pagan Gentile”), 50 (“increasingly pagan” and “learning finally”).

28. *Ibid.*, 176. With other mystics, Abbey considered such experience largely beyond words; see *ibid.*, 212.

29. *Ibid.*, 155 (this and the previous block quote).

30. *Ibid.*, xii (block quote), 147.

31. *Ibid.*, 210.

32. Abbey, *Journey Home*, 237, 238.

33. Abbey, *Desert Solitaire*, x–xi.

34. *Ibid.*, 14, 15.

35. *Ibid.*, 33, see also 22. Abbey’s experience of killing the rabbit resembles Thoreau’s reflection on wanting to devour a woodchuck or deer; see Henry David Thoreau, ed., *The Annotated Walden: Walden; or Life in the Woods, together with Civil Disobedience*, ed. Philip Van Doren Stern (New York: Barnes and Noble, 1970 [1854]), 339; or the excerpts in the appendix A section titled “The Simple, Natural, and Undomesticated (Free) Life.”

36. Abbey, *Desert Solitaire*, 74–75, 186, 189–90. For the poet Robinson Jeffers’s similar views, see Bron Taylor, “Death and Afterlife in Jeffers and Abbey,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 455–56.

37. I first wrote about this in Bron Taylor, “The Religion and Politics of Earth First!,” *The Ecologist* 21, no. 6 (November/December 1991): 258–66; and in more detail in Bron Taylor, “Green Apocalypticism: Understanding Disaster in the Radical Environmental Worldview,” *Society and Natural Resources* 12, no. 4 (1999): 377–86. See also Robin Globus and Bron Taylor, “‘There Is Hope—but Not for Us’: Theorizing Environmental Apocalypticism,” in *Oxford Handbook on Millennialism*, ed. Catherine Wessinger (Oxford: Oxford University Press, forthcoming).

38. James Barnes, “Dieback: A Vision of Darkness,” *Earth First!* 17, no. 8 (1997): 13. For key texts on population dynamics and carrying capacity that profoundly influenced radical and other environmentalists, see William Catton, *Overshoot: The Ecological Basis of Revolutionary Change* (Urbana: University of Illinois Press, 1980); Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Viking, 2005); and Garrett Hardin, *Living within Limits* (New York: Oxford University Press, 1993).

39. Edward Abbey, “A Response to Schmookler on Anarchy,” *Earth First!* 6, no. 7 (1986): 22.

40. Hardin, *Living within Limits*.

41. Rogers attributed this prophesy to a Cree Indian woman, but its origin is unclear; elsewhere it is attributed to the Hopi. For an early source on the rainbow warrior prophesy, see William Willoya and Vinson Brown, *Warriors of*

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the Rainbow: Strange and Prophetic Indian Dreams (Healdsburg, CA: Naturegraph, 1962); and for the myth's adoption by Greenpeace, see Robert Hunter, *Warriors of the Rainbow: A Chronicle of the Greenpeace Movement* (New York: Holt, Rinehart & Winston, 1979).

42. On rituals of exclusion and inclusion, see David Chidester, "Rituals of Exclusion and the Jonestown Dead," *Journal of the American Academy of Religion* 56, no. 4 (1988): 681–702. For detailed descriptions of the ritual dimensions of radical environmentalism, see Bron Taylor, "Earth First!'s Religious Radicalism," in *Ecological Prospects: Scientific, Religious, and Aesthetic Perspectives*, ed. Christopher Key Chapple (Albany: State University of New York Press, 1994), 185–209.

43. Letter to the author from Mark Davis, summer 1992.

44. On bioregionalism, see Bron Taylor, "Bioregionalism: An Ethics of Loyalty to Place," *Landscape Journal* 19, nos. 1–2 (2000): 50–72; and Bron Taylor, "Bioregionalism and the North American Bioregional Congress," in *Encyclopedia of Religion and Nature*, ed. Taylor, 190–2.

45. The article appeared in Rogers's first compendium and was widely republished elsewhere. For the original article, see David Abram, "The Perceptual Implications of Gaia," *The Ecologist* 15, no. 3 (1985): 96–103. Rogers took his excerpts from a reprint in *ReVision* 9, no. 2 (1987): 9–15.

46. Abram's reprint in *ReVision*, 10.

47. *Ibid.*, 10 ("surrounding physical world"), 11 (remaining quotes this paragraph). Abram cited James J. Gibson, *The Perception of the Visual World* (Boston: Houghton Mifflin, 1950); James J. Gibson, *The Senses Considered as Perceptual Systems* (Boston: Houghton Mifflin, 1966); and Maurice Merleau-Ponty, *The Phenomenology of Perception*, trans. Colin Smith (London: Routledge & Kegan Paul, 1962). See also David Abram, "Merleau-Ponty and the Voice of the Earth," *Environmental Ethics* 10 (1988): 101–20.

48. Abram's reprint in *Revision*, 14. The inconsistent capitalization is Abram's.

49. David Abram, "The Ecology of Magic," *Orion* 10, no. 3 (Summer 1991): 4.

50. *Ibid.*, 5, 7–8 (block quote that follows).

51. For the website and the quotes from it, see Alliance for Wild Ethics, www.wildethics.com. For the full passage in which this quotation appears, see David Abram, *Spell of the Sensuous: Perception and Language in a More-Than-Human World* (New York: Pantheon, 1996), 22.

52. For his river conversation, see "Norway Confluence: Launching the International Alliance for Wild Ethics," www.wildethics.com/projects/norway_06.html. For the interview, conducted in summer 2000, see "D. Abram Interviewed by Derrick Jensen," www.wildethics.com/essays/interview_derrick_jensen.html.

53. Derrick Jensen, *A Language Older Than Words* (New York: Context, 2000), 24, 26, 27 (respectively). See also Derrick Jensen, *Listening to the Land: Conversations about Nature, Culture, and Eros* (New York: Sierra Club Books, 1995); Theodore Roszak, *The Voice of the Earth: An Exploration of Ecopsychology*

(New York: Touchstone, 1992); and Bill Willers, ed., *Learning to Listen to the Land* (Washington, DC: Island Press, 1991).

54. See John Zerzan's *Elements of Refusal* (Seattle: Left Bank Books, 1988); *Future Primitive* (Columbia, MO: C.A.L. Press, 1994); the volume he edited, *Against Civilization: Readings and Reflections* (Eugene, OR: Uncivilized Books, 1999; 2nd ed., Los Angeles: Feral House, 2005); and also the journal *Green Anarchy*, online at www.greenanarchy.org, and www.primitivism.com.

55. Derrick Jensen, *Endgame*, vol. 1, *The Problem of Civilization*, and vol. 2, *Resistance* (New York: Seven Stories Press, 2006). For the Churchill quotation, see *Endgame*, 2:839.

56. Jensen, *Endgame*, 2:887. For documentation of the themes summarized, above, see *Endgame*, vol. 1, esp. "premises" 7 and 9 on pp. x, xi. See also *Endgame* 1:87, 99, 365, 397–401, 427–43; and 2:517–18. On animism, see *Endgame* 2:533, 534, 545, 557, 575, 601, 639; for "by any means necessary" rhetoric, see 2:841; on societal collapse, see 2:518, 755, 889–91.

57. This is a central contention in Abram's *Spell of the Sensuous*; see "Animism and the Alphabet," 93–135.

58. See "D. Abram Interviewed by Derrick Jensen," www.wildethics.com/essays/interview_derrick_jensen.htm.

59. See Forum on Religion and Ecology, www.religionandecology.org.

60. Barry Lopez, "The Language of Animals," in *Wild Earth*, ed. Tom Butler (Minneapolis, MN: Milkweed, 2002); Barry Lopez, "The Language of Animals," *Wild Earth* 8, no. 2 (1998): inside front cover, 2–6. *Wild Earth* is the journal created by Dave Foreman after he left Earth First!

61. Gary Paul Nabhan, "Cultural Parallax in Viewing North American Habitats," in *Reinventing Nature? Responses to Postmodern Deconstruction*, ed. Michael Soulé and Gary Lease (Washington, DC: Island Press, 1995); and Gary Paul Nabhan, *Enduring Seeds: Native American Agriculture and Wild Plant Conservation* (San Francisco: North Point, 1989).

62. See "About the Myrin Institute," www.myrin.org/about.html.

63. "About the Orion Society," www.orionsociety.org/pages/os/about.cfm (accessed April 2008; no longer available).

64. Quoted in Charlie Custer, "Speaking for the Trees," *Independent (Southern Humboldt News)*, 1998, 8.

65. An article by Eric Brazil in the *San Francisco Chronicle*, 12 February 1998, A1.

66. See Julie Butterfly Hill's blog at www.juliabutterflyhill.wordpress.com; and Julia Butterfly Hill, *The Legacy of Luna* (San Francisco: Harper, 2000).

67. Author interview with Alisha Little Tree, Sinkyone Wilderness, Northern California, 6 June 1993.

68. Quoted in Seed et al., *Thinking Like a Mountain*, 91–92; for Innes's entire "testimony," see 91–95.

69. This and subsequent quotations are from an author conversation with "Reverend Fly" (Chris Bennett), "Goat" (John Sellers), and others at the national Earth First! Rendezvous, Nicolet National Forest, Wisconsin, 5 July

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1997. The term *grock* comes from the novel by Robert A. Heinlein, *Stranger in a Strange Land* (New York: G. P. Putnam, 1961). Providing another example of bricolage, the novel became the basis for the Church of All Worlds, a pagan group invented in Northern California that has many radical environmental members.

70. Paul Watson, *Seal Wars: Twenty-Five Years on the Front Lines with the Harp Seals* (Buffalo, NY: Firefly Books, 2002), 49. See also Paul Watson, *Ocean Warrior: My Battle to End the Illegal Slaughter on the High Seas* (Toronto: Key Porter, 1994).

71. Paul Watson, “An Open Letter to Norwegians,” *Sea Shepherd Log* (1st Quarter 1993): 5. For more on the animistic subject of interspecies communication between humans and whales, see Dick Russell, *Eye of the Whale* (Washington, DC: Island Press, 2004).

72. *Whale Wars*, www.animal.discovery.com/tv/whale-wars.

73. My request resulted from discussions we had 12 and 13 February 2003, during the Revolutionary Ecology conference at California State University, Fresno. Watson’s published response appeared as “Biocentric Religion, A Call for,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 176–79. All quotations are from this essay, which has many affinities with and was likely influenced by the work of David Suzuki, described in chapter 7 of this book.

74. For an introduction to and analysis of such claims, see Michael E. Zimmerman, “Ecofascism,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 531–32.

75. For detailed analysis of the competing views about what tactics are permissible, which of these are considered violent, and the overall likelihood that radical environmentalists will turn from a record that has not as yet, involved campaigns to kill or maim their adversaries, see B. Taylor, “Diggers, Wolves, Ents, Elves and Expanding Universes”; Bron Taylor, “Religion, Violence, and Radical Environmentalism: From Earth First! to the Unabomber to the Earth Liberation Front,” *Terrorism and Political Violence* 10, no. 4 (1998): 10–42; Bron Taylor, “Revisiting Ecoterrorism,” in *Religionen im Konflikt*, ed. Vasilios N. Makrides and Jörg Rüpke (Münster, Germany: Aschendorff, 2004), 237–48; and Bron Taylor, “Threat Assessments and Radical Environmentalism,” *Terrorism and Political Violence* 15, no. 4 (2004): 172–83.

Chapter 5

Most of the material in this chapter has appeared in one or more of these publications: Bron Taylor, “Aquatic Nature Religion,” *Journal of the American Academy of Religion* 75, no. 4 (2007): 863–74; Bron Taylor, “Surfing into Spirituality, and a New, Aquatic Nature Religion,” *Journal of the American Academy of Religion* 75, no. 4 (2007): 923–51; Bron Taylor, “Sea Spirituality, Surfing, and Aquatic Nature Religion,” in *Deep Blue: Critical Reflections on Nature, Religion and Water*, ed. Sylvie Shaw and Andrew Francis (London: Equinox, 2008), 213–33.

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1. Matt Warshaw, *Above the Roar: 50 Surfer Interviews* (Santa Cruz, CA: Waterhouse, 1997), inside cover.
2. Jay Moriarity and Chris Gallagher, *The Ultimate Guide to Surfing* (Lyons: London, 2001), 10 (capitalization in original).
3. Brad Melekian, “Is God a Goofyfoot: If So, Surfing May Be the Next World Religion,” *Surfer* 46, no. 3 (March 2005), www.surfermag.com/magazine/archivedissues/godgoofy/index.html.
4. Steffen Mackert, *Surf: A Visual Exploration of Surfing*, ed. Robert Klantant (Berlin: Die Gestalten Verlag, 2005), 3.
5. See Colleen McGloin, “Surfing Nation(S)—Surfing County(S)” (PhD diss., University of Wollongong, Australia, 2005), www.library.uow.edu.au/adt-NWU/public/adt-NWU20060206.143742/index.html, 70–75.
6. Estimates of surfer numbers range from five to twenty-three million globally; see Matt Warshaw, *The Encyclopedia of Surfing* (New York: Harcourt, 2003), 605.
7. Moriarity and Gallagher, *Ultimate Guide*, 73, 75.
8. *Ibid.*, 77.
9. Post by TinCanFury, 23 August 2003, http://everything2.com/index.pl?node_id=717980.
10. McGloin, “Surfing Nation(S),” for example, 217.
11. Glenn Hening and Bron Taylor, “Surfing,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1610–11.
12. Ben R. Finney and James D. Houston, *Surfing: A History of the Ancient Hawaiian Sport*, rev. ed. (Rohnert: Pomegranate Art Books, 1996 [1966]). For more discussion of Peruvian wave riding, see Bolton Colburn et al., *Surf Culture: The Art History of Surfing* (Corte Madera, CA: Ginko, 2002), 32–81, 82–103, 228–29.
13. For a typical example, see Drew Kampion, *Stoked!: A History of Surf Culture* (Salt Lake City, UT: Gibbs Smith, 2003).
14. *Ibid.*, 34. The website of the Hawaiian Boarding Company demonstrates that surfboard making as a spiritual practice endured into the twenty-first century; see www.hawaiibc.com/surf.htm.
15. Mackert, *Surf*, 8.
16. Kampion, *Stoked!*, 30–36; Finney and Houston, *Surfing History*; Nat Young, *A History of Surfing* (Sidney, Australia: Palm Beach Press, 1983); Colburn et al., *Surf Culture*, esp. 82–100.
17. Matt Warshaw, ed., *Zero Break: An Illustrated Collection of Surf Writing, 1777–2004* (Orlando, FL: Harcourt Books, 2004), ix.
18. Hening and Taylor, “Surfing,” 1610.
19. Kampion, *Stoked!*, 38; Mackert, *Surf*, 17.
20. E-mail to author from Kekuhi Kealiikanakaole, 6 October 2005.
21. Kampion, *Stoked!*, 46.
22. See Ben Finney in Colburn et al., *Surf Culture*, 87–88. See also Abraham Fournlander, comp., *Fournlander’s Collection of Hawaiian Antiquities and Folklore*, *Memoirs of the Bernice P. Bishop Museum* 4–6, ed. Thomas G. Thrum

(Honolulu: Bishop Museum Press, 1916–17). The practice of surfboard sacrifice to bring larger surf is depicted in a number of surfing films, including *Point Break* (1991) and *Big Wednesday* (1978). A proper rite, including solemn prayers to the god of the sea, is described at the Hawaiian Boarding Company, www.hawaiibc.com/surf.htm.

23. Warsaw, *Encyclopedia of Surfing*, 67.

24. Gary Lynch and Malcolm Gault-Williams, *Tom Blake: The Uncommon Journey of a Pioneer Waterman* (Corona Del Mar, CA: Croul Family Foundation, 2001), 205–6.

25. *Ibid.*, 216, 219, 222.

26. *Ibid.*, 217.

27. Kampion, *Stoked!*, 46; Warsaw, *Encyclopedia of Surfing*, 67; Lynch and Gault-Williams, *Tom Blake*, 217, see also 181–82.

28. Drew Kampion, *The Way of the Surfer* (New York: Harry N. Abrams, 2003), 187.

29. Lynch and Gault-Williams, *Tom Blake*.

30. David Parmenter, www.tomblakebiography.com (accessed June 2006; no longer available). Although Parmenter overstated the tolerance and harmony found in surfing cultures, others have exaggerated surfing-related violence, as noted in Warsaw, *Zero Break*, xix. On such violence see Nat Young, ed., *Surf Rage* (Angorie, NSW, Australia: Palm Beach Press/Nymboida Press, 2000); and Anonymous, “Haole Go Home,” in *Zero Break: An Illustrated Collection of Surf Writing, 1777–2004*, ed. Matt Warsaw (Orlando, FL: Harcourt Books, 2004).

31. See Warsaw, *Above the Roar*, 93.

32. Moriarity and Gallagher’s *Ultimate Guide to Surfing* depicts surfing as uniting all nationalities and races (88). Tom Blake earlier asserted that surfing’s spiritual teachings promote respect for all living things as well as world peace. Lynch and Gault-Williams, *Tom Blake*, 214.

33. See Kampion, *Stoked!*; and Kampion, *Surfer Way*. For the famous “Tales from the Tube” cartoons, created by Rick Griffin, in which the surfer experiences mystical experiences and even “satori” through surfing, see Warsaw, *Above the Roar*, 72; and Colburn et al., *Surf Culture*, 136–39. For psychedelic designs on surfboards in 1975, see Colburn et al., *Surf Culture*, 209.

34. Matt Warsaw, *Surf Movie Tonight!: Surf Movie Poster Art, 1957–2004* (San Francisco: Chronicle Books, 2005), 11.

35. *Ibid.*, 67 (“an organic 90 minutes”), 71 (“Woodstock on a wave”), see also 67–76.

36. For Turner, rituals promote “liminal” religious perception and offer “decisive keys to the understanding of how people think and feel about relationships and about the natural and social environments in which they operate.” Victor Turner, *The Ritual Process* (London: Routledge, 1969), 6. His thesis about how rituals also sometimes create new social possibilities is equally apropos to the present analysis.

37. Warsaw, *Surf Movie*, 11.

38. *Ibid.*, 80–81.

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39. See *Surfer's Path*, no. 50 (August/September 2005), which according to Drew Kampion (in an e-mail to the author, 25 June 2006) began its green publishing process with issue 42 (May/June 2004).

40. "About Us," *Surfer's Path*, www.surferspath.com/49/aboutus.html (accessed August 2005; no longer available).

41. John Sears, *Sacred Places: American Tourist Attractions in the Nineteenth Century* (New York: Oxford University Press, 1989).

42. Four years later he became the editor of the even more widely distributed *Surfing*.

43. Warshaw, *Encyclopedia of Surfing*, 311-12.

44. Not only surfers trace such feelings to the sea. See Peter Bentley and Philip J. Hughes, *Australian Life the Christian Faith: Facts and Figures* (Melbourne, Australia: Christian Research Association, 1998); and Nancy M. Victorin-Vangerud, "The Sacred Edge: Women, Sea and Spirit," *Sea Changes: The Journal of Women Scholars of Religion and Theology* 1 (2001), www.wsrt.net.au/seachanges/volume1/index.shtml.

45. See the 1968 photograph of board-shaping guru Richard Allan Brewer, meditating with Gerry Lopez and Reno Abellira, an image that "defined an era." Kampion, *Surfer Way*, 52 (text), 53 (photograph). See also Kampion, *Stoked!*, 105; and Warshaw, *Above the Roar*, 80.

46. Undated *Surfer* magazine interview, www.surfermag.com/magazine/archivedissues/intrvu_gerrlopez/index4.html. For an extended interview with Lopez, see Kampion, *Surfer Way*, 109-21.

47. Glen Hening and contributors, "Interview with Marilyn Edwards, Publisher, *Wahine Magazine*," in *Groundswell Society Annual Publication*, 3rd ed. (Oxnard, CA: Groundswell Society, 2001), 24 (this quote), 25 (the next quote), www.groundswellsociety.org/publications/ThirdEdition/index.cfm.

48. For another example, see James Meacham, "The Tao of Surfing," <http://facs.scripps.edu/surf/tao.html> (accessed June 2006; no longer available at this URL).

49. Kampion, *Stoked!*, 161.

50. See Surfrider Foundation, www.surfrider.org.

51. Kampion, *Stoked!*, 161.

52. The organization's website is www.seasurfer.org. They quoted Aldo Leopold, *A Sand County Almanac: With Essays on Conservation from Round River* (New York: Sierra Club and Ballantine Books, 1986 [1949]), 262.

53. See the Surfers' Environmental Alliance mission statement at Surfline, www.surfline.com/mag/coastwatch/greencards/sea_usa.cfm.

54. Author conversations with Glenn Hening. See also Hening and Taylor, "Surfing."

55. J. Williams, "A Study of the Influence of Surfing and Surf Culture on the Identity of Its Participants, inside the Case Study of Surf Tourism in Newquay" (bachelor's thesis in geography, University of Exeter, 2002), 31, cited in Nick Ford and David Brown, *Surfing and Social Theory: Experience, Embodiment, and Narrative of the Dream Glide* (London Routledge, 2006), 73.

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56. Howard Swanwick, “Afterthought,” *Drift* 1, no. 3 (2007): 148, www.driftmagazine.co.uk. The draft article I submitted was eventually published; see B. Taylor, “Surfing into Spirituality.”

57. Matt Walker, “Keeping the Faith: Surfing Is Officially a Religion. So, What Now?,” *Surfing*, July 2008, 128.

58. *Ibid.*, 128 (all quotes this paragraph). Walker acknowledged that not all surfers accept surfing as a religion, but he quoted Steven Kotler as an example of one who, reluctantly, has; see Steven Kotler, *West of Jesus: Surfing, Science, and the Origins of Belief* (New York: Bloomsbury, 2006), esp. 129.

59. *Ibid.*, 133 (both quotes).

60. Ben Marcus, *Surfing and the Meaning of Life* (St. Paul, MN: Voyageur Press, 2006).

61. *Wahine* is borrowed from the Hawai’an word for “woman.”

62. Kampion, *Stoked!*, 161.

63. Undated *Surfer* magazine interview, www.surfermag.com/magazine/archivedissues/intrvu_gerrlopez/index4.html.

64. Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (San Francisco: Harper & Row, 1990), 3. See also Ford and Brown, *Surfing and Social Theory*, 157–61.

65. Csikszentmihalyi, *Flow*, 4, also quoted in Joseph L. Price, “Naturalistic Recreations,” in *Spirituality and the Secular Quest*, ed. Peter Higbie Van Ness (New York: Crossroad, 1996), 425.

66. Moriarity and Gallagher, *Ultimate Guide*, 10.

67. For a discussion, see Kotler, *West of Jesus*.

68. Moriarity and Gallagher, *Ultimate Guide*, 52.

69. Matt Warshaw, “Religion and Surfing,” in *The Encyclopedia of Surfing*, ed. Matt Warshaw (New York: Harcourt, 2003), 345. Further examples are Hening and Taylor, “Surfing,” 1610–11; Foodoggy, “The Seed of Stoke,” 22 February 1997, www.altsurfing.org/alt/foondoggy/foono11.htm#stoke (accessed June 2006; no longer available); and GrouchyOldMan, “Time stands still in the tube,” written 1976, <http://everything2.com/e2node/Time%252ostands%252ostill%252owhen%252oyou%2527re%252oin%252othe%252otube>.

70. Hening and Taylor, “Surfing,” 1610.

71. Mandy Caruso, “Healing Waters,” *Surfer’s Path*, no. 50 (2005), 126.

72. Kotler, *West of Jesus*.

73. Keith Glendon, “Chad Compton: The Comeback Kid,” *Carbon* 2, no. 1 (2005), 74, 70 (the next quote).

74. McGloin, “Surfing Nation(S),” 252, see also 263–83, esp. 274.

75. *Ibid.*, 252.

76. Quoted in Warshaw, *Above the Roar*, 2.

77. The Chumash are the indigenous people who, upon European contact, had scores of settlements from the Santa Monica Mountains to central California (around San Luis Obispo), inland to the Central Valley, and including the Channel Islands.

78. Glen Hening, “Mati Waiya: A Chumash Way of Thinking” in *Groundswell Society Annual Publication*, 3rd ed., by Glen Hening and contributors (Oxnard, CA: Groundswell Society, 2001), 186, www.groundswellsociety.org/publications/ThirdEdition/index.cfm.

79. Drew Kampion, *The Book of Waves: Form and Beauty on the Ocean* (Santa Barbara: Arpel Graphics/Surfer Publications, 1989), taken from www.drewkampion.com/books.htm (accessed May 2005; no longer available).

80. Kampion, *Stoked!*, 214–15.

81. Moriarity and Gallagher, *Ultimate Guide*, 77.

82. LaBedz was in Gainesville, FL, for a Sierra Club meeting.

83. For LaBedz’s role with Surfrider, see the organization’s description at Surfline, www.surflife.com/mag/coastwatch/greencards/surfrider_usa.cfm.

84. Zaleha is another good example of a person espousing dark green religion. His master’s thesis focused on naturalistic pantheism, nature religions that I label Gaian Naturalism. See Daniel Bernard Zaleha, “The Only Paradise We Ever Need: An Investigation into Pantheism’s Sacred Geography in the Writings of Edward Abbey, Thomas Berry, and Matthew Fox, and a Preliminary Survey of Signs of Emerging Pantheism in American Culture” (Master’s thesis, University of Florida, 2008).

85. Kampion, *Surfer Way*, 128.

86. See Samuel S. Snyder, “New Streams of Religion: Fly Fishing as a Lived, Religion of Nature,” *Journal of the American Academy of Religion* 75, no. 3 (2007): 896–922; Whitney Sanford, “Pinned on Karma Rock: Whitewater Kayaking as Religious Experience,” *Journal of the American Academy of Religion* 75, no. 4 (2007): 875–95; and Greg Johnson, “Rock Climbing,” 1398–400, and Kocku Von Stuckrad, “Mountaineering,” 1119–20, in *Encyclopedia of Religion and Nature*, ed. Taylor.

Chapter 6

1. For her account, see Val Plumwood, “Being Prey,” *Terra Nova* 1, no. 3 (1996), 33–44. Quotations are from the online version at <http://valplumwood.com/2008/03/08/being-prey>.

2. Unless otherwise noted, van der Merwe’s views were conveyed to me in conversations during or shortly after I participated in the program in late 2000.

3. See Chris van der Merwe, *Deep Ecology Elephant Programme (the Deep Guide)* (Pretoria, South Africa: First Light Adventure, 1999), 26. A New Age teacher, Weiss seeks especially to communicate with animals that she considers highly evolved, like dolphins, as well as with nonplanetary beings, including angels; see Weiss Transformation Processes, www.weissprocesses.com/index.htm.

4. I first made this argument in Bron Taylor, “Disney Worlds at War,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 489–93. Two books I read after drafting the analysis in this chapter provide further evidence that dark green

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religion is gaining traction worldwide through motion pictures. David Whitley noted, for example, that seven of fourteen animated films Disney produced between 1990 and 2004 were “structured so that young viewers will align themselves with a point of view of animals or even . . . with whole cosmologies that center on sustaining the qualities of the environment as a whole.” David Whitley, *The Idea of Nature in Disney Animation* (Aldershot, Hampshire, U.K.: Ashgate, 2008), 119. See also David Ingram, *Green Screen: Environmentalism and Hollywood Cinema, Representing American Culture* (Exeter: University of Exeter Press, 2000). In revising this chapter, I credited Whitley where I drew from his information or insights; otherwise, where observations he made are similar to my own but are uncredited, we arrived at them independently.

5. B. Taylor, “Disney Worlds at War.” I found novel insights about all of the films Whitley examined in his *Nature in Disney Animation*, but for those films most relevant to dark green religion, see his discussions of *Snow White and the Seven Dwarfs* (1937), *Cinderella* (1950), *The Jungle Book* (1967), and *The Little Mermaid* (1989).

6. For the script and lyrics, see *The Lion King*’s unofficial website, www.lionking.org.

7. See Academy Awards Database, http://awardsdatabase.oscars.org/ampas_awards/BasicSearchInput.jsp.

8. According to the *Wikipedia* entry about Disney’s Animal Kingdom Park, nearly ten million people visited it in 2007. Many scholars look askance at *Wikipedia* entries but I use them, especially in this chapter, for two reasons: they provide quick access to basic facts (which I double-source whenever possible), and *Wikipedia* is, itself, a good example of popular culture.

9. “The Pocahontas Myth,” Powhatan Renape Nation, www.powhatan.org/pocc.html. See also Christian F. Feest, “Pride and Prejudice: The Pocahontas Myth and Pamunkeyin,” in *The Invented Indian*, ed. James A. Clifton (New Brunswick, NJ: Transaction, 1990), 49–70.

10. The Russell Means quotation and the ones that follow from Stephen Schwartz, Mike Gabriel, and Eric Goldberg are from an anonymous online review at www.movieweb.com/movie/pocahontas/pocprodi.txt (accessed May 2003; no longer available May 2008).

11. These lyrics are widely available online, including at www.lyricstime.com/pocahontas-soundtrack-colors-of-the-wind-lyrics.html.

12. Albert Furtwangler, *Answering Chief Seattle* (Seattle: University of Washington Press, 1997).

13. See the Academy Awards Database, http://awardsdatabase.oscars.org/ampas_awards/BasicSearchInput.jsp.

14. Baobab is the common name for eight tree species in the genus *Adansonia* that are native only to Africa, Australia, and Madagascar. See Thomas Pakenham, *The Remarkable Baobab* (London: Weidenfeld & Nicolson, 2004); or the “Tree of Life” website, www.treeoflifegallery.org/our_story/the_baobab_tree.htm (accessed June 2008; site discontinued).

15. See “Tree of Life,” Pansophists website, www.pansophist.com/TOL.htm.
16. Author telephone interview with Jackie Ogden, 21 October 2004. Her comment about purists had to do with those who oppose all animal captivity.
17. From the interview in the magazine *gradPSYCH*, <http://gradpsych.apags.org/sepos/cover-ogden.html>.
18. For the online announcement, see the Disney blog at <http://disneyandmore.blogspot.com/2008/04/disney-launches-new-film-label-disney.html>, 21 April 2008.
19. The first build of *Disneynature*’s website (accessed May 2008) was stunning and reminded me of David Abram’s site. It is no longer available in this version, but its replacement (<http://disney.go.com/disneynature>) has some of the original’s beautiful motion pictures, which reflect the idea of nature as sublime.
20. “Series Mythology,” *Captain Planet* website, www.turner.com/planet/seriesmyth.html. For the description of Gaia in brackets, see www.turner.com/planet/gaia.html.
21. See www.turnerfoundation.org.
22. Steven Watts, *The Magic Kingdom: Walt Disney and the American Way of Life* (Columbia, University of Missouri Press, 2001).
23. The *Wikipedia* entry on Sir David Attenborough is unusually comprehensive; see http://en.wikipedia.org/wiki/David_Attenborough. Unless otherwise indicated, my discussion draws from it or from Attenborough’s own website, www.davidattenborough.co.uk.
24. Gareth Huw Davies, “Meet Sir David,” PBS, ca. 1998, www.pbs.org/lifeofbirds/sirdavid/index.html.
25. This quotation is from *The Trials of Life Wikipedia* entry, http://en.wikipedia.org/wiki/The_Trials_of_Life.
26. For the background, see David Quammen, *Song of the Dodo: Island Biogeography in an Age of Extinctions* (New York: Scribner, 1996), esp. 97–114, an account to which Bernard Zaleha drew my attention.
27. According to the *Wikipedia* entry at http://en.wikipedia.org/wiki/Attenborough_in_Paradise, which did not provide pagination, Attenborough was quoting from Alfred Russel Wallace, *The Malay Archipelago the Land of the Orang-Utan and the Bird of Paradise: A Narrative of Travel, with Studies of Man and Nature* (London: Macmillan, 1869).
28. See the “Gorilla Encounter” section in the *Wikipedia* entry for *Life on Earth*, http://en.wikipedia.org/wiki/Life_on_Earth_%28TV_series%29#12._22_Life_in_the_Trees.22.
29. Laurie Taylor, “Interview: Watching David Attenborough,” *New Humanist* 123, no. 1 (2008), <http://newhumanist.org.uk/1673>.
30. Robert S. Corrington, *Nature and Spirit: An Essay in Ecstatic Naturalism* (New York: Fordham University Press, 1992); Robert S. Corrington, *Nature’s Religion* (Lanham, MD: Rowman & Littlefield, 1997).
31. The second and fourth episodes of *The First Eden* presented a cosmogony reminiscent of that articulated by Paul Shepard and common among

radical environmentalists. It also echoed much of the history found in the writings of Jared Diamond, especially his *Guns, Germs, and Steel: The Fates of Human Societies* (New York: Norton, 1997).

32. *The Life of Mammals* was developed with Discovery Communications and it was shown as part of the *Animal Planet* series, extending its reach. See also David Attenborough, *The Life of Mammals* (Princeton, NJ: Princeton University Press, 2002).

33. For the full text, see “The Compulsive Communicators” in the *Wikipedia* entry for *Life on Earth*, http://en.wikipedia.org/wiki/Life_on_Earth_%28TV_series%29.

34. See “Planet Green Announces World Class Board of Advisors,” Discovery Communications, 26 February 2008, <http://corporate.discovery.com/news/press/08q1/PlanetGreenBOA-2-26-08.html>.

35. See Tom Shales, “Wonders Never Cease on ‘Planet Earth,’” *Washington Post*, 24 March 2007, C01, www.washingtonpost.com/wp-dyn/content/article/2007/03/23/AR2007032301868.html.

36. Terri Irwin, *Steve and Me* (New York: Simon Spotlight Entertainment, 2007), 64, see also 80, 257, 260.

37. *Ibid.*, 160 (“uncanny connection”), 63–64, 58–69, 126–27, 130–31, 150, 159–60, 277 (for diverse examples). The most interesting cases of “uncanny connection” concern Irwin’s supposed communication with “Darwin’s Turtle” (68–69, 227).

38. *Ibid.*, 147. For Irwin’s communication with whales and his hope to defend them, see *ibid.*, 130–32, 225, 228.

39. For further details, see the David Suzuki *Wikipedia* entry, http://en.wikipedia.org/wiki/David_Suzuki; and his biography at the David Suzuki Foundation website, www.davidsuzuki.org/About_us/Dr_David_Suzuki.

40. With his “mapping theory” in Martin Marty, *A Nation of Behavers* (Chicago: University of Chicago Press, 1976), Marty got me thinking about identity clusters the way I do in this book, as, for example, when I note the connection between individuals and groups engaged in dark green religious production. The collaboration between Ted Turner and David Attenborough, and their respective institutions, is but one example.

41. David Suzuki and Peter Knudtson, *Wisdom of the Elders: Honoring Sacred Native Visions of Nature* (New York: Bantam, 1992).

42. *Ibid.*, 41, 70, 125, 226, 229. For Odum’s organicism and sense of the sacred in nature, see Howard T. Odum and Elisabeth C. Odum, *A Prosperous Way Down: Principles and Policies* (Boulder: University of Colorado Press, 2001), esp. 75, 286.

43. Suzuki and Knudtson, *Wisdom of the Elders*, 227, and see 168 for other excerpts. For further evidence that such views are common among conservation scientists see David Takacs, *The Idea of Biodiversity: Philosophies of Paradise* (Baltimore, Maryland: John Hopkins University Press, 1996); and Bron Taylor, “Conservation Biology,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 415–18.

44. Douglas Chadwick, *Yellowstone to Yukon*, National Geographic Destinations (Washington, DC: National Geographic Society, 2000), 190, 193; Florian Schulz, *Yellowstone to Yukon: Freedom to Roam: A Photographic Journey* (Seattle: Mountaineers Books, 2005).

45. David Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature* (Vancouver, BC: Greystone; Seattle: Mountaineers Books, 1999 [1997]). The website for the four-part series includes a précis for each episode, www.sacredbalance.com/web/series.html.

46. Thomas Berry, *The Dream of the Earth* (San Francisco: Sierra Club Books, 1988), cited in Suzuki, *Sacred Balance*, 9, 25, 207, 240. None of the Berry references in Suzuki's book were paginated.

47. Suzuki, *Sacred Balance*, 25. Note the similarity between Suzuki's idea of "the continuum" and Paul Watson's discussed on chapter 4.

48. Quoted in *ibid.*, 240.

49. Thomas Berry, *The Great Work* (New York: Bell Tower, 1999); Brian Swimme and Thomas Berry, *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era: A Celebration of the Unfolding of the Cosmos* (San Francisco: HarperCollins, 1992).

50. Suzuki, *Sacred Balance*, 51. Here again are understandings that Paul Watson echoes in his reflections on biocentric religion, discussed on chapter 4.

51. *Ibid.*, 75, see also 154. The only author Suzuki quoted more often was E. O. Wilson.

52. Rachel Carson's books in this genre were *The Sense of Wonder* (New York: Harper & Row, 1965 [first published as an essay with a different title, 1956]); *The Edge of the Sea* (Boston: Houghton Mifflin, 1955); *The Sea around Us* (New York: Oxford University Press, 1950); and *Under the Sea Wind* (New York: Dutton, 1941).

53. The apt "womb of life" description is from Jonathan Benthall, *Returning to Religion: Why a Secular Age Is Haunted by Faith* (London: I. B. Tauris, 2008), 124.

54. Rachel Carson, *Lost Woods: The Discovered Writings of Rachel Carson*, ed. Linda Lear (Boston: Beacon, 1998), 148–63, esp. 159.

55. A 1942 memo from Carson to a person in the marketing department of the publisher of her first book, *Under the Sea Wind*, provides a revealing window into Carson's biocentric motive and, I think, reveals an animistic imagination; see Carson, *Lost Woods*, 54–62.

56. Suzuki, *Sacred Balance*, 75, and see 154 for another of his Carson quotations.

57. Suzuki, *Sacred Balance*, 104, 78 (respectively).

58. From "About This Episode," the précis of "The Fire of Creation" at the series website, www.sacredbalance.com/web/series.html.

59. See *ibid.* for this quote; for the next quote, see "Cosmologist Brian Swimme on Watching the Sunrise," www.sacredbalance.com/web/drilldown.html?sku=79.

60. Swimme and Berry, *Universe Story*.

61. Suzuki, *Sacred Balance*, 7.

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62. For his discussion of ecopsychology, see Suzuki, *ibid.*, 179–82.
63. *Ibid.*, 217 (both quotes).
64. *Ibid.*, 131.
65. *Ibid.*, 176.
66. Meeker's quotations and Suzuki's comments are from *ibid.*, 197, as is the next quote.
67. *Ibid.*, 198. These quotes and reflections are reminiscent of what others engaged in dark green religion have said.
68. Edward Osborne Wilson, *Biophilia: The Human Bond with Other Species* (Cambridge, MA: Harvard University Press, 1984); Stephen R. Kellert and Edward O. Wilson, eds., *The Biophilia Hypothesis* (Washington, DC: Island Press, 1993); Stephen R. Kellert, *Kinship to Mastery: Biophilia in Human Evolution and Development* (Washington, DC: Island Press, 1997).
69. For a study that makes an argument similar to the biophilia theory but about the human affinity for certain colors of plants, see David Webster Lee, *Nature's Palette: The Science of Plant Color* (Chicago: University of Chicago Press, 2007).
70. Suzuki, *Sacred Balance*, 140–45. The quotation about the living earth is from "About This Episode," the précis of episode two, "The Matrix of Life," at www.sacredbalance.com/web/series.html.
71. See the additional notes online at www.brontaylor.com for an extended discussion of anthropology as a tributary to dark green religion. Figures discussed include Richard Schultes, the founder of ethnobotany, and the ecological anthropologist Roy Rappaport and his intellectual progeny, as well as Darrell A. Posey, William Balée, and Leslie Sponsel. Had more space been available, an entire chapter could easily have been devoted to the role of anthropology in general and these people in particular.
72. For his discussion of the Desana, see Suzuki, *Sacred Balance*, 11, referring to Gerardo Reichel-Dolmatoff, *Amazonian Cosmos* (Chicago, Illinois: University of Chicago Press, 1971). See also Gerardo Reichel-Dolmatoff's "Cosmology as Ecological Analysis: A View from the Rainforest," *Man* 2, no. 3 (1976): 307–18; and *The Forest Within: The Worldview of the Tukano Amazonian Indians* (Totnes, U.K.: Themis-Green Books, 1996). Suzuki described Lansing's work in the documentary, which essentially repeated the argument in J. Stephen Lansing, *Priests and Programmers: Technologies of Power in the Engineered Landscape of Bali* (Princeton, NJ: Princeton University Press, 1991).
73. Fikret Berkes, *Sacred Ecology: Traditional Ecological Knowledge and Resource Management* (Philadelphia: Taylor and Francis, 1999), 8, 163, 14, 182 (respectively).
74. *Ibid.*, 3. The idea that the heart of indigenous perception, which is sometimes labeled Animism, is in communication and relationship, including reciprocal moral obligation among humans and other organisms, is increasingly in vogue. See, for example, Nurit Bird-David, "Animism Revisited: Personhood, Environment, and Relational Epistemology," *Current Anthropology* 40 (1999): 567–91; Graham Harvey, *Animism* (New York: Columbia University Press, 2006); Graham Harvey, "Animism—a Contemporary Perspective," in *Encyclopedia of*

Religion and Nature, ed. Taylor, 81–83; and the discussion of David Abram’s views in chapter 4.

75. Berkes, *Sacred Ecology*, 182. Also evident in the book’s concluding paragraphs (182–83) are Berkes’s affinities with other individuals and movements who are influential within the dark green religious milieu, including C. S. Holling (and others involved in “adaptive management” science and practice), Gregory Bateson, Fritjof Capra, Aldo Leopold, Yi-Fu Tuan (and other topophilia enthusiasts), E. O. Wilson (and biophilia devotees), Arne Naess (and deep ecology supporters), and James Lovelock (and Gaia theory enthusiasts).

Chapter 7

1. Edward I. Bailey, *Implicit Religion in Contemporary Society* (Leuven, Belgium: Peeters, 1997); Jonathan Benthall, *Returning to Religion: Why a Secular Age Is Haunted by Faith* (London: I. B. Tauris, 2008). Benthall’s preference for *parareligion* over *implicit* or *quasi religion* is for stylistic reasons (personal communication, June 2008), as it is for me as well. Benthall first encountered the term in William Bainbridge, “After the New Age,” *Journal for the Scientific Study of Religion* 43 (2004): 381–94.

2. For the full Darwin quotation, see David Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature* (Vancouver, BC: Greystone; Seattle: Mountaineers Books, 1999 [1997]), 123. Suzuki found his Einstein quotation in Penney Kome and Patrick Crean, *Peace, a Dream Unfolding* (San Francisco: Sierra Club Books, 1986).

3. For more statements by scientists expressing dark green religious themes, including ecological interdependence, Gaian organicism, and kinship ethics, see Suzuki, *Sacred Balance*, 57, 102, 124–26, 130.

4. Paul R. Ehrlich, *The Machinery of Nature* (New York: Simon and Schuster, 1986), no page given, quoted in Suzuki, *Sacred Balance*, 27.

5. All quotes are from Richard Noll, “Haeckel, Ernst,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 735. And see Ernst Heinrich Philipp August Haeckel, *Generelle morphologie der organismen: Allgemeine grundzüge der organischen formen-wissenschaft, mechanisch begründet durch die von Charles Darwin reformirte descendenztheorie*, 2 vols. (Berlin: De Gruyter, 1988 [1866]). Haeckel’s most important nature religion–promoting works were *The Riddle of the Universe at the Close of the Nineteenth Century*, trans. Joseph McCabe and Philip Lamantia (New York: Harper & Brothers, 1900); *The Wonders of Life: A Popular Study of Biological Philosophy*, trans. Joseph McCabe (New York: Harper, 1905); and *Monism as Connecting Religion and Science: The Confession of Faith of a Man of Science*, trans. J. Gilchrist (London: A. and C. Black, 1894).

6. Nick C. Thomas, “Steiner, Rudolf—and Anthroposophy,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1596–97. On a number of occasions I have encountered environmentalists in Europe who were influenced by Steiner

or the Waldorf schools. Steiner also influenced the architect of contemporary paganism, Gerald Gardner, according to Ronald Hutton, *The Triumph of the Moon: A History of Modern Pagan Witchcraft* (Oxford: Oxford University Press, 2000), 223.

7. Bill Mollison, *Introduction to Permaculture* (Tyalgum, Australia: Tagari, 1991). Many pagans are involved in permaculture, according to Lynne Hume, “Paganism in Australia,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1243–44.

8. The Scottish Findhorn community exemplifies the spiritual pole of dark green religion in the bioregional movement; see Katherine Langton, “Findhorn Foundation/Community (Scotland),” in *Encyclopedia of Religion and Nature*, ed. Taylor, 658–60. A popular sustainability author even wrote his first book about Findhorn; see Paul Hawken, *The Magic of Findhorn* (New York: Harper & Row, 1975).

9. Author interview with Stephen Humphrey, Gainesville, FL, June 2003. For a history of conservation biology, see Curt Meine, Michael Soulé, and Reed F. Noss, “A Mission-Driven Discipline: The Growth of Conservation Biology,” *Conservation Biology* 20 (2006): 631–51.

10. Soulé organized the society’s first conference in 1978 and subsequently published an anthology heralding the discipline, Michael Soulé and Bruce A. Wilcox, eds., *Conservation Biology: An Evolutionary-Ecological Perspective* (Sunderland, MA: Sinauer, 1980).

11. David Ehrenfeld, *The Arrogance of Humanism* (Oxford: Oxford University Press, 1978), 269. Ed Grumbine is another conservation biologist who has written about his spiritual connections to nature and affinity for deep ecology, including his participation in the Council of All Beings; see R. Edward Grumbine, *Ghost Bears: Exploring the Biodiversity Crisis* (Washington, DC: Island Press, 1992), 230–36.

12. Author interviews with Michael Soulé, near Tucson, AZ, 26 February 1993; and by telephone, 15 July 1997.

13. He did so even in academic publications; see Reed F. Noss and Allen Y. Cooperrider, *Saving Nature’s Legacy: Protecting and Restoring Biodiversity* (Washington, DC: Island Press, 1994), 21–24. For similar dynamics among restoration ecologists, see William R. Jordan III, *The Sunflower Forest: Ecological Restoration and the New Communion with Nature* (Berkeley: University of California Press, 2003).

14. Richard Dawkins, *The God Delusion* (New York: Houghton Mifflin, 2006), 9.

15. *Ibid.*, 11.

16. Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space* (New York: Random House, 1994), 52, quoted in Dawkins, *God Delusion*, 12. Sagan (1934–1996) was best known for the thirteen-part public television series *Cosmos*, first broadcast in 1980 in the United States and subsequently in dozens of countries worldwide. His novel *Contact* (New York: Simon and Shuster, 1985) and the movie it became (Warner Bros., 1997) exemplify Gaian Naturalism.

17. Dawkins, *God Delusion*, 12.
18. *Ibid.*, 13 (“failure to distinguish” and on Goodenough), 19 (on atheists).
19. All quotations attributed to the World Pantheist Movement website were accessed in February 2006 at www.pantheism.net.
20. Quoted in Dawkins, *God Delusion*, 15. Dawkins’s final Einstein quotation on this page was “The idea of a personal God is quite alien to me and seems even naïve.”
21. Suzuki, *Sacred Balance*, 239–40.
22. Joseph Wood Krutch, ed., *Great American Nature Writing* (New York: Sloane, 1950).
23. Joseph Wood Krutch, “A Kind of Pantheism,” *Saturday Review*, 10 June 1950, 7, 8 (respectively).
24. Krutch also noted that for Thoreau and subsequent nature writers empathy came in part from seeing themselves as “in the same boat” as other creatures, adding that “it would be absurd . . . to suggest” Thoreau was the first with such an attitude. Quite right: both Wallace and Darwin expressed similar sentiments. See Krutch, “A Kind of Pantheism,” 8.
25. *Ibid.*, 8 and 32 (quotes in preceding paragraph), 33–34 (block quote; my emphasis).
26. Joseph Wood Krutch, *The Voice of the Desert* (New York: William Sloane Associates, 1954), 221–22, see also 219. Close reading of *Desert Solitaire* and *The Voice of the Desert* shows the profound influence Krutch had on Abbey.
27. Ernest Callenbach, *Ecotopia* (New York: Bantam, 1975). See also Ernest Callenbach, “Ecotopian Reflections,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 566–68, and the cross-references listed there for its influence.
28. Starhawk, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (San Francisco: Harper & Row, 1979), or the tenth and twentieth anniversary editions.
29. Jone Salomonsen, “Starhawk,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1595. See also Jone Salomonsen, *Enchanted Feminism: Ritual, Gender and Divinity among the Reclaiming Witches of San Francisco, Religion and Gender* (London: Routledge, 2002).
30. For example, Starhawk, *The Fifth Sacred Thing* (New York: Doubleday, 1993).
31. Demonstrating its ongoing popularity, Adler’s book has gone through at least five editions. The earliest and latest are *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today* (New York: Viking Press, 1979); and *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America*, rev. and updated ed. (New York: Penguin, 2006). It was from Adler in a July 2008 e-mail that I learned Starhawk’s book was published on the very same day as Adler’s. The scholarship on contemporary Paganism, and from scholarly pagans, continues to grow; see Michael York, *The Emerging Network: A Sociology of the New Age and Neo-Pagan Movements* (Lanham, MD: Rowman & Littlefield, 1995); Graham Harvey and Charlotte Hardman, eds., *Paganism Today* (New York: Thor-

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sons/HarperCollins, 1996); Graham Harvey, *Contemporary Paganism: Listening People, Speaking Earth* (New York: New York University Press, 1997); Helen A. Berger, *A Community of Witches: Contemporary Neo-Paganism and Witchcraft in the United States* (Columbia: University of South Carolina Press, 1999); Wendy Griffin, *Daughters of the Goddess: Studies of Healing, Identity, and Empowerment* (Walnut Creek, CA: AltaMira, 2000); Sarah Pike, *Earthly Bodies, Magical Selves: Contemporary Pagans and the Search for Community* (Berkeley: University of California Press, 2000); Sarah Pike, *New Age and Neopagan Religions in America* (New York: Columbia University Press, 2004); and Michael York, *Pagan Theology* (New York: New York University Press, 2004).

32. Alice Walker, *The Color Purple: A Novel* (New York: Harcourt Brace Jovanovich, 1982). The film did not win any Academy Awards.

33. Alice Walker, *Anything We Love Can Be Saved: A Writer's Activism* (New York: Random House 1997), 3, 9. The long title of the book's lead essay was telling, "The Only Reason You Want to Go to Heaven Is That You Have Been Driven Out of Your Mind (Off Your Land and Out of Your Lover's Arms): Clear Seeing Inherited Religion and Reclaiming the Pagan Self" (3–27).

34. Walker, *Anything We Love*, 20–21, 25 (respectively).

35. Alice Walker, *Living by the Word: Selected Writings, 1973–1987* (San Diego: Harcourt Brace Jovanovich, 1988), 3–8, 139–42.

36. Alice Walker, *The Same River Twice: Honoring the Difficult; A Meditation on Life, Spirit, Art, and the Making of the Film, the Color Purple, Ten Years Later* (New York: Scribner, 1996), 25, 42–43.

37. Quoted in Donna Haisty Winchell, *Alice Walker* (New York: Twayne, 1992), 133.

38. Pike, *New Age and Neopagan Religions in America*, 155.

39. James Redfield, *The Celestine Prophecy* (New York: Warner, 1993); James Redfield, *The Tenth Insight* (New York: Warner, 1996); and James Redfield, *The Secret of Shambhala: In Search of the Eleventh Insight* (New York: Warner, 1999).

40. Redfield, *Tenth Insight*, 80, 208 (respectively).

41. *Ibid.*, 224 (this quote), 227 (next quote).

42. Associates of Marianne Williamson, one of the best-known New Age writers, told me in 2007 that she has become a democracy and environmental activist while retaining her overall New Age message, which is exemplified in *A Return to Love: Reflections on the Principles of a Course in Miracles* (New York: HarperCollins, 1992).

43. I have written extensively about such bricolage, especially in Bron Taylor, "Earth and Nature-Based Spirituality (Part I): From Deep Ecology to Radical Environmentalism," *Religion* 31, no. 2 (2001): 175–93; Bron Taylor, "Earth and Nature-Based Spirituality (Part II): From Deep Ecology and Bioregionalism to Scientific Paganism and the New Age," *Religion* 31, no. 3 (2001), 225–45; and Bron Taylor, "Diggers, Wolves, Ents, Elves and Expanding Universes: Bricolage, Religion, and Violence from Earth First! and the Earth Liberation Front to the Antiglobalization Resistance," in *The Cultic Milieu: Oppositional Subcultures in an Age of Globalization*, ed. Jeffrey Kaplan and Heléne Lööv (Walnut Creek,

CA: AltaMira, 2002), 26–74. To use Redfield as an example of such mutual influence, he has become actively engaged in a number of environmental causes, working with the Washington, DC–based environmental group Save America’s Forests, and has participated in the Global Renaissance Alliance (GRA), a New Age organization devoted to peace and positive social change.

44. The inattention to music in this book is remedied at www.brontaylor.com.

45. Photographs of this artwork are also at www.brontaylor.com. Bernard Zaleha alerted me to this exhibit, located in Terminal T.

46. Most famously, in Ansel Adams, *Yosemite and the Range of Light* (Boston: New York Graphic Society, 1979).

47. Stephen Fox, *The American Conservation Movement: John Muir and His Legacy* (Madison: University of Wisconsin Press, 1981), 274.

48. Linda Graber, *Wilderness as Sacred Space* (Washington, DC: Association of American Geographers, 1976).

49. Garry Suttle, “Adams, Ansel,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 15.

50. Matthew Glass, “National Parks and Monuments,” in *Encyclopedia of Religion and Nature*, ed. Taylor, esp. 1154. For such dynamics during the formative years at Yellowstone and Yosemite national parks, see John Sears, *Sacred Places: American Tourist Attractions in the Nineteenth Century* (New York: Oxford University Press, 1989), 122–81.

51. Kerry Mitchell, “Managing Spirituality: Public Religion and National Parks,” *Journal for the Study of Religion, Nature and Culture* 1, no. 4 (2007): 431–49.

52. The gallery seeks to promote “an ethic to respect the landscape”; see “Our History,” www.anseladams.com/content/customer_service/history.html, and also the links to Adams’s photography on the site.

53. One scholar who has written about such things is J. Ronald Engel. See his “Biosphere Reserves and World Heritage Sites,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 192–94; and “Renewing the Bond of Mankind and Nature: Biosphere Reserves as Sacred Space,” *Orion* 4, no. 3 (1985): 52–63. See also Dave Harmon and Allen D. Putney, eds., *The Full Value of Parks: From Economics to the Intangible* (Lanham, MD: Rowman & Littlefield, 2003).

54. On Brower’s first ascents, see Fox, *American Conservation*, 276.

55. David Ross Brower, *Let the Mountains Talk, Let the Rivers Run: Prescriptions for Our Planet* (New York: HarperCollins, 1995), 176.

56. On their meeting, see Fox, *American Conservation*, 275.

57. For the point about arts, especially poetry, see Gavin Van Horn and Brent Blackwelder, “Brower, David,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 225. I am not saying Brower used the term *mountain music*, but I think this is an appropriate metaphor for his sensory experience in nature and his sense of the sacred that flowed from it. For his Naturalistic Animism, see David Ross Brower and Steve Chapple, *Let the Mountains Talk, Let the Rivers Run: A Call to Save the Earth* (Gabriola Island, BC: New Society, 2000), esp. 5, 139; for his spirituality of belonging, grounded in the evolutionary story, see

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196. From an interview Brower gave shortly before his death in 2000, one can see his Earth mysticism and a kind of Gaian spirituality. In response to the interviewer's comment about how important it is "to allow people to see, hear, feel, smell, taste, touch the place so they will learn to love it," Brower said, "That's why we have our six senses. We're supposed to use them all and maybe some others that I haven't counted. We have that ability. And, I think that we just have to listen to the Earth, to look at the Earth to read it, and certainly to get the aromas." Ron Good, "Interview with David Brower," 27 May 2000, Hetch Hetchy Valley, www.hetchhetchy.org/brower_interview_5_27_00.html.

58. Ansel Adams and Nancy Newhall, *This Is the American Earth* (San Francisco: Sierra Club, 1960); Eliot Porter and David Ross Brower, *The Place No One Knew: Glen Canyon on the Colorado* (San Francisco: Sierra Club, 1963).

59. Unsurprisingly, the prose came from many already discussed, for example, Thoreau, Muir, Burroughs, Leopold, Krutch, Einstein, Stegner, Brower, and Abbey. Several Loren Eiseley quotations illustrate the tone: "If there is magic on this planet, it is contained in the water" (44). "I know that the word 'miraculous' is regarded dubiously in scientific circles because of past quarrels with theologians. . . . We forget that nature itself is one vast miracle" (140). "One must seek . . . a natural revelation" (142). All are from Eliot Porter and David Ross Brower, *The Place No One Knew: Glen Canyon on the Colorado*, commemorative ed. (San Francisco: Sierra Club, 2000).

60. Porter and Brower, *Place No One Knew*, commemorative ed. The edition was produced with support and new material from the Glen Canyon Institute, which among other things is working to decommission the Glen Canyon Dam; see www.glencanyon.org.

61. David Ross Brower, Ansel Adams, and Robinson Jeffers, *Not Man Apart: Lines from Robinson Jeffers* (San Francisco: Sierra Club, 1965). For a more recent example of the genre, mixing Muir and Adams, see John Thaxton, ed., *The American Wilderness: Essays by John Muir; Photographs by Ansel Adams* (New York: Barnes and Noble, 1993).

62. For the full poem online, with pertinent additional material, see nature photographer Bill Curtsinger's website, www.billcurtsingerphoto.com/page24jeffers.html. The poem is also available in Robinson Jeffers, *The Collected Poetry of Robinson Jeffers*, ed. Tim Hunt (Stanford, CA: Stanford University Press, 1988). In a 1951 statement, Jeffers expressed ambivalence about humanistic philosophy, urging a nature-based parareligion as an alternative, a sense of belonging to nature "which can be a sort of worship." Robinson Jeffers, *The Wild God of the World: An Anthology of Robinson Jeffers*, ed. Albert Gelpi (Stanford, CA: Stanford University Press, 2003), 201.

63. The advertisement's heading read, "Should we also flood the Sistine Chapel so tourists can get nearer the ceiling?" See David Ross Brower, *For Earth's Sake: The Life and Times of David Brower* (Salt Lake City, UT: Peregrine Smith Books, 1990), 368, 343–70.

64. Bill Devall, ed., *Clearcut: The Tragedy of Industrial Forestry* (San Francisco: Sierra Club Books and Earth Island Press, 1994). This effort was funded

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primarily by Douglas Tompkins, a mountaineer and entrepreneur who converted to deep ecology, dropped out of the business world, and became an environmental activist and philanthropist.

65. Frans Lanting, *Eye to Eye: Intimate Encounters with the Animal World* (Köln, Germany: Taschen, 1997).

66. Selma Lagerlöf, *The Wonderful Adventures of Nils* (New York: Pantheon, 1947 [1907]).

67. Lanting, *Eye to Eye*, 14 (first two quotes), 15 (last two quotes).

68. The foundation draws on the cosmology of the indigenous people in the region to promote its mission to “integrate biocultural conservation with social well being at the ends of the Earth.” Omora Foundation, www.cabodehornos.org. Also see the special issue of *Environmental Ethics* 30, no. 3 (2008): 225–336, about the Omora Ethnobotanical Park biocultural approach.

69. Ricardo Rozzi et al., *Multi-Ethnic Bird Guide of the Austral Temperate Forests of South America*, trans. Christopher Anderson (Punta Arenas, Chile: Fantástico Sur-Universidad de Magallanes, 2003), 25.

70. *Ibid.*, 25 (“birds were humans”), 27 (the next two quotes), 28 (“not separate from nature”).

71. According to Rozzi, “Lichens are symbiotic associations of a fungus and a photosynthetic partner (an alga or cyanobacterium). The fungus provides a habitat for the alga, while produces food for the lichen from sunlight.” Personal communication, July 2008.

72. Author Skype interview with Ximena Arango, 29 June 2008.

73. World Commission on Environment and Development, *Our Common Future* (Paris: United Nations World Commission on Environment and Development, 1987), 87. The full passage was: “However, the case for the conservation of nature should not rest only with development goals. It is part of our moral obligation to other living beings and future generations.” I am grateful to Steven C. Rockefeller for drawing my attention to this passage in a 31 July 2007 e-mail. He added, “This statement is consistent with the ethical outlook in the World Conservation Strategy issued by IUCN [International Union for the Conservation of Nature] in 1982 and the World Charter for Nature adopted by the UN in 1982.”

74. See the UNESCO website, http://portal.unesco.org/en/ev.php-URL_ID=3328&URL_DO=DO_TOPIC&URL_SECTION=201.html (accessed June 2008; no longer available).

75. UNESCO, *Man Belongs to the Earth: International Cooperation in Environmental Research* (Paris: UNESCO-MAB, 1988), 8 (both quotes).

76. *Ibid.*, 10.

77. *Ibid.*, 9, 12, 142.

78. *Ibid.*, 10.

79. Mikhail Gorbachev, “Nature Is My God,” *Resurgence: An International Forum for Ecological and Spiritual Thinking* 184, no. 184 (September/October 1997), 15. Alexander Likhotal, the president of Green Cross International and a close associate of Gorbachev’s, reviewed the current manuscript and stressed

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that Gorbachev is “a complete atheist.” Likhotal added that Gorbachev does have a deep affection and connection to nature, which began when he was young, growing up close to nature in agricultural settings. Likhotal also said that in 2001 Gorbachev sent the Earth Charter to the pope at the Vatican and received a response that was receptive to the initiative. When I receive a copy of this response, I will make it available at www.brontaylor.com.

80. For background, see Steven C. Rockefeller, “Earth Charter,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 516–18; and also the Earth Charter Initiative website, www.earthcharter.org.

81. See the documentary *Grizzly Man* (2005), directed by the German director Werner Herzog, which was initially aired on the Discovery Channel.

82. In a survey released in June 2008 by the Pew Survey Research Center about the religious beliefs of Americans, “7% *did not express belief in God and an additional 25%*, who did express such a belief, *thought of ‘God’ as an impersonal force.*” This is certainly not an orthodox, Abrahamic understanding of God, but it is one that seems amenable to a naturalistic understanding of the sacrality of nature and nature’s laws. “U.S. Religious Landscape Survey,” <http://religions.pewforum.org/reports> (my emphasis).

83. Early in the nineteenth century Alexis de Tocqueville, the great French observer of democracy in the United States, made a number of points that anticipated the kind of criticisms leveled against dark green religion that are summarized in this section (i.e., about its globalization and dangers). The Roman Catholic thinker, distressed by some of what he saw in democratic revolutions, asserted that “pantheism has made great progress” in Europe and America. He then linked this to democracy’s egalitarian tendencies, which he thought eroded respect for individuals and a proper appreciation of “man’s greatness.” Tocqueville concluded, “Of all the different philosophical systems used to explain the universe . . . pantheism is one of those most fitted to seduce the mind in Democratic ages. All those who still appreciate the true nature of man’s greatness should combine in the struggle against it.” Alexis de Tocqueville, *Democracy in America*, 2 vols., trans. George Lawrence. (New York: Anchor, 1969 [1835/1840]), 452 (first quote), 453 (next two quotes). Many contemporary Christians echo his sentiments. For a typical example written by a conservative evangelical Christian, see Samantha Smith, *Goddess Earth: Exposing the Pagan Agenda of the Environmental Movement* (Lafayette, LA: Huntington House, 1994). See also these two journal issues of the Spiritual Counterfeits Project: “Gaia: A Religion of the Earth,” *SCP Journal* 16, no. 1 (1991); and “The Way of Ecology: Remaking Man in the Earth’s Image,” *SCP Journal* 17, no. 3 (1992); as well as the associated website at www.scp-inc.org.

Donald Worster, who drew my attention to the Tocqueville passage in his biography of John Muir, commented there: “As Tocqueville perceived, democracy was in love with nature, and nature was the natural and logical religion of democracy.” In this biography, Worster argued that for Muir and his progeny, generally speaking, nature religion and liberal democracy have been in a mutually supportive and reinforcing relationship: “The modern love of nature began

as an integral part of the great modern movement toward freedom and social equality, which has led to the pulling down of so many oppressive hierarchies that once plagued the world. . . . All those efforts at nature preservation. . . . flow out of the worldview of liberal democracy. Modern societies have not only sought to preserve Nature in all of her forms but also to open those preserved places to any and all human beings, regardless of class or ethnicity, far more so than our universities, country clubs, or gated communities. In that preservation effort they have acknowledged a moral obligation beyond the human species.” If this eminent historian’s conclusion is correct, and I believe it is, then concern about nature religion harboring totalitarian impulses is overwrought. See Donald Worster, *A Passion for Nature: The Life of John Muir* (Oxford: Oxford University Press, 2008), 9, 465 (respectively), and see also 9–10, 464–66.

84. For an exception that proves the rule, see Mark I. Wallace, *Finding God in the Singing River: Christianity, Spirit, Nature* (Minneapolis, MN: Augsburg Fortress, 2005).

85. A good example is Lee Penn’s online article, “The Earth Charter—Agenda for Totalitarianism,” which was posted in 2001 and appears at <http://fatima.freehosting.net/Articles/Art4.htm>. See also Lee Penn, *False Dawn: The United Religions Initiative, Globalism, and the Quest for a One-World Religion* (Hillsdale, NY: Sophia Perennis, 2004).

86. See, for example, the right-wing website, www.discoverthenetworks.org, which seeks to uncover a variety of nefarious environmentalist and left-wing conspiracies, including those that threaten the national sovereignty of the United States and that seek the destruction of industrial civilization.

87. The higher moral priority given to human life is usually based on peoples’ supposed spiritual, moral, or cognitive superiority (or on more than one of these).

Chapter 8

1. Al Gore, *Earth in the Balance: Ecology and the Human Spirit* (Boston: Houghton Mifflin, 1992), 269.

2. *Ibid.*, 12, and see 12–14 for the broader discussion.

3. *Ibid.*, 246 (first two quotes), 265 (third quote). For the influence of Thomas Berry and Gore’s view that a new story is needed and that Christian interpretations need correction, see 218.

4. For the entire text, see the Gaia Foundation website, www.giaifoundation.org/about/history.php. Van der Post at least implicitly criticized Europeans for repressing the wildness of Africa and her nature-connected peoples. A friend of Carl Jung, he also significantly influenced Prince Charles and his conservationist worldview; see Robert Hinshaw, “van der Post, Sir Laurens,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1690–91. See also the anonymously written biography, “Laurens van der Post (1906–1996),” www.kirjasto.sci.fi/laurens.htm, which comments that “in van der Post’s works, Africa

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emerged as a place where one could experience something of the oneness of being.”

5. Ernest Friedrich Schumacher, *Small Is Beautiful: Economics As If People Mattered* (New York: Harper & Row, 1973). Schumacher published another seminal and influential contribution to dark green religion in 1966, an essay titled “Buddhist Economics,” which was subsequently republished many times and is readily available in *Toward a Steady-State Economy*, ed. Herman E. Daly (San Francisco: W. H. Freeman, 1973). For a biography of Schumacher by the editor of *Resurgence*, see Satish Kumar, “Schumacher, Ernest Friedrich,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1491–92. Goldsmith has expressed affinity for deep ecology, including in Edward Goldsmith, *The Way: An Ecological World-View*, rev. and enlarged ed. (Athens: University of Georgia Press, 1998 [1992]).

6. See the Goldman Environmental Prize website, www.goldmanprize.org.

7. See Goodall’s website, www.janegoodall.org. On the Mbuti (now the preferred term to Pygmies among most scholars), see Justin Kenrick, “Pygmies (Mbuti Foragers) and Bila Farmers of the Ituri Forest (Democratic Republic of the Congo),” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1316–18.

8. Goodall’s talk was on 26 August 2002; a postlecture interview I had with her there led to the in-depth interview drawn on in chapter 2.

9. One mark of Vandana Shiva’s prominence within the dark green religious milieu is that David Suzuki considered her one of the world’s leading scientist-activists and quoted a number of dark green statements she has made; see David Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature* (Vancouver, BC: Greystone; Seattle: Mountaineers Books, 1999 [1997]), esp. 232–35. For Shiva’s most important book, see *Staying Alive: Women, Ecology, and Development* (London: Zed, 1989).

10. Soon after the conference, McGlade became executive director of the European Environment Agency in Copenhagen, taking a leave from University College of London.

11. Rory Spowers, *Rising Tides: A History of the Environmental Revolution and Visions for an Ecological Age* (Edinburgh: Canongate, 2002). For Huxley on Leibniz, see Aldous Huxley, *The Perennial Philosophy* (New York: Harper & Row, 1945), vii.

12. About Girardet, see “Council Members,” at the Schumacher UK website, www.schumacher.org.uk/council.htm; and see the home page for the history of what was initially called the Schumacher Society. His book is also replete with themes characteristic of dark green religion; see Herbert Girardet, *Earthrise: Halting the Destruction, Healing the World* (London: Paladin/-HarperCollins, 1992), 232–35.

13. In an interview, Tompkins said that reading Bill Devall and George Sessions, *Deep Ecology: Living as If Nature Mattered* (Salt Lake City, UT: Peregrine Smith, 1985), was an “epiphany”; see “Doug Tompkins Interview,” *Wild Duck Review* 2, no. 6 (1996): 14–17. Tompkins called David Brower his “environmental hero” and Robinson Jeffers his “poet hero” in Lucy Knight, “Profile: Douglas

Tompkins,” *New Statesman*, January 25, 2007, www.newstatesman.com/environment/2007/01/douglas-tompkins-chile-land.

14. And see Cormac Cullinan’s *Wild Law: A Manifesto for Earth Justice* (Totnes, U.K.: Green, 2003).

15. For the Global Community Foundation’s mission, see <http://globalcommunity.org>. An online version of the “Walk through Time” is at the foundation website, http://globalcommunity.org/wtt/walk_menu/index.html.

16. Although he was lucid and easy to understand, Tiango English grammar was imperfect, so I corrected a few words without in any way changing his meaning.

17. Mburu, who was a part of our conversation, later wrote in a similar way to Tiango in Gathuru Mburu, “Kenya Greenbelt Movement,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 957–61. In 2009, Mburu was the African Biodiversity Network’s general coordinator. See www.africanbiodiversity.org.

18. The idea of spirituality as the fourth pillar of sustainability is a central assertion in Andres Edwards, *The Sustainability Revolution: Portrait of a Paradigm Shift* (Gabriola, BC: New Society, 2005).

19. David Chappell, “Soka Gakkai and the Earth Charter,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1581–82.

20. Steven C. Rockefeller and Earth Charter Steering Committee, “The Earth Charter at the Johannesburg Summit: A Report Prepared by the Earth Charter Steering Committee and International Secretariat,” Earth Charter in Action, November 2002. This report was available in May 2008 at the Earth Charter USA website, but was subsequently moved to www.earthcharterinaction.org/resources/files/2002%2011%20WSSD%20Report.doc.

21. About the Ark of Hope, its pilgrimages, and pictures, see <http://arkofhope.org>.

22. Mbeki also lamented behavior “that has pity neither for beautiful nature nor for living human beings.” For the complete text, see “Address at the Welcome Ceremony of the World Summit on Sustainable Development, 25 August 2002,” Department of Foreign Affairs, Republic of South Africa, www.dfa.gov.za/docs/speeches/2002/mbeko825.htm.

23. From Mbeki’s 1 September 2002 speech at the Cradle of Humanity, posted at Department of Foreign Affairs, Republic of South Africa, www.dfa.gov.za/docs/wssd029g.htm (accessed June 2003; no longer available).

24. Author discussion with Steven C. Rockefeller, 26 August 2002, after the celebration of the Earth Charter at the IUCN venue.

25. The report noted, “In earlier UN declarations and treaties, there are references to nature, the earth, and ecosystems, but in the Johannesburg Declaration one finds . . . the first reference to the ‘community of life’ in a UN international law document.” Rockefeller and committee, “Earth Charter at the Johannesburg Summit,” 2 (my emphasis). Those speaking in favor of the charter stressed its emphasis on protecting both cultural and biological diversity; see 5–6, 9–10.

26. William Ophuls, *Ecology and the Politics of Scarcity: Prologue to a Political Theory of the Steady State* (San Francisco: W. H. Freeman, 1977), 232–38.

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Daniel Deudney first discussed terrapolitan earth religion in “Global Village Sovereignty: Intergenerational Sovereign Publics, Federal-Republican Earth Constitutions, and Planetary Identities,” in *The Greening of Sovereignty in World Politics*, ed. Karen Litfin (Cambridge, MA: MIT Press, 1998), 299–325. Deudney wrote provocatively about civic or Gaian Earth Religion in two earlier articles. See “In Search of Gaian Politics: Earth Religion’s Challenge to Modern Western Civilization,” in *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*, ed. Bron Taylor (Albany: State University of New York Press, 1995), 282–99; and “Ground Identity: Nature, Place, and Space in Nationalism,” in *The Return of Culture and Identity in IR Theory*, ed. Yosef Lapid and Friedrich Kratochwil (Boulder, CO: Lynne Rienner, 1996), 129–45.

27. Robert Bellah, “Civil Religion in America,” *Daedalus* 96 (1967): 1–21; Robert Bellah, *The Broken Covenant: American Civil Religion in Time of Trial* (New York: Seabury, 1975); and Wilbur Zelinsky, *Nation into State: The Shifting Symbolic Foundations of American Nationalism* (Chapel Hill: University of North Carolina Press, 1988).

28. Deudney, “Global Village,” 313. He continued that this is “a sentiment dubbed *geopiety* by John Kirtland Wright and *topophilia* by Yi-Fu Tuan” (313). Other typical characteristics of national identities, Deudney said, are “an ethnonational identity as member of a group based upon shared attributes . . . and identity based upon membership in a particular political community or political regime, which gives rise to a regime patriotism” (313).

29. Deudney, “Gaian Politics,” 289–90.

30. Deudney, “Ground Identity,” 144.

31. This is not to say that every cultural form is valuable: certainly many cultural beliefs and practices are sharply criticized by those within the environmentalist milieu.

32. Deudney, “Ground Identity,” 130.

33. Author Skype interview with Ximena Arango, 29 June 2008.

34. Deudney, “Global Village,” 299.

35. *Ibid.*, 303, 304, 311, see also 312.

36. *Ibid.*, 317. The entire page on which this quotation appeared is revealing and shows that Deudney would, in the terms of this study, be a Gaian Naturalist: “A major limitation of the great premodern theological cosmologies is that modern natural science has undermined their credibility.” He also wrote here that “a striking feature of Gaian Earth religion as a spiritual and moral system is its ability to make at least a *prima facie* claim to being compatible with the important natural science of ecology. Gaia is the most salient metaphorical structure spanning the divide between ecological science and Earth identity narratives.” Deudney then discussed Lovelock’s theory and quoted one of his most religion-sympathetic statements: “Thinking of the Earth as alive makes it seem, on happy days, in the right places, as if the whole planet were celebrating a sacred ceremony. Being on the Earth brings that same special feeling of comfort that attaches to the celebration of any religion when it is seemly and when it one is fit to receive” (317).

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37. Ibid., 317 (“Earth religion”), 307 (“Unlike restraint”), 312 (“Such an Earth” and “establish a system”).

38. Ibid., 318, 312 (respectively).

39. Deudney, “Gaian Politics,” 293.

40. I argued similarly in Bron Taylor, “Deep Ecology and Its Social Philosophy: A Critique,” in *Beneath the Surface: Critical Essays on Deep Ecology*, ed. Eric Katz, Andrew Light, and David Rothenberg (Cambridge, MA: MIT Press, 2000), 269–99.

Chapter 9

1. For extensive references to these evolutionary explanations for religion, see the additional notes online at www.brontaylor.com.

2. Lance H. Gunderson and C. S. Holling, *Panarchy: Understanding Transformations in Systems of Humans and Nature* (Washington, DC: Island Press, 2002), III.

3. Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962).

4. As Fikret Berkes has argued, “the experience of a resource crisis is not only a major, but a *necessary* ingredient of social learning.” Fikret Berkes, *Sacred Ecology: Traditional Ecological Knowledge and Resource Management* (Philadelphia: Taylor and Francis, 1999), 160.

5. Steven C. Rockefeller, “Crafting Principles for the Earth Charter,” in *A Voice for Earth: American Writers Respond to the Earth Charter*, ed. Peter Corcoran and James Wohlpart (Athens: University of Georgia Press, 2008), 3–23. I completed my analysis before this article was published. I highly recommend it as a nuanced insider’s account of the process, which reflects a kind of terrapolitan process at work. Especially interesting were Rockefeller’s observations that the idea of intrinsic value was clearly in the 1982 United Nations World Charter for Nature (12); Buddhist philosophers objected to the “intrinsic value” trope but were contented with expressing the idea with other words (12–14); concerns and debates surfaced about whether to refer to “our planetary home” as Earth, the Earth, or the earth, and concerns about pantheism/paganism led to changes, including the deletion of a reference to “Mother Earth” desired by indigenous peoples and that was included in an early draft (7–9); and that care was taken to avoid language that could be understood as an endorsement of abortion. Rockefeller also stated that, although criticisms that environmentalists deify “the planet and [promote] pantheism and Earth worship are for the most part without justification, the drafting committee had to keep controversies of this nature in mind” (7).

6. For the entire text, see Center for Respect of Life and the Environment (CRLE), “The Earth Charter: Benchmark Draft,” Special Issue, *Earth Ethics* 8, nos. 2–3 (1997): 1–23; or in the *Dark Green Religion* section at www.brontaylor.com, where I have posted a version downloaded from the Earth Charter site

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on 26 June 2000. The final version is available at the Earth Charter website, www.earthcharter.org.

7. Berry's influence was, with little doubt, in part because a number of the people involved in the Earth Charter initiative had been profoundly influenced by him, including Mary Evelyn Tucker and John Grim (mentioned previously), who have been among the most influential scholars promoting religious environmentalism globally, in no small measure through their central role in orchestrating conferences and books devoted to the world's major religious traditions and ecology (see the volumes on Buddhism, Christianity, Confucianism, Daoism, Hinduism, indigenous traditions, Jainism, Judaism, Islam, and Shinto in the *Religions of the World and Ecology* series, published by Harvard University Press between 1997 and 2004). For more on this academic discipline and Tucker's and Grim's important roles in it, see also Bron Taylor, "Religious Studies and Environmental Concern," in *Encyclopedia of Religion and Nature*, ed. Taylor, 1373–79. Not incidentally, Berry's muse was Pierre Teilhard de Chardin (who ran afoul of the Church for writings that many considered pantheistic), and both Tucker and Grim have also been longtime leaders in the American Teilhard Association. See Tucker's biography of Teilhard, "Teilhard de Chardin, Pierre," in *Encyclopedia of Religion and Nature*, ed. Taylor, 1627–29; and the association's website, www.teilharddechardin.org/association.html.

8. I downloaded the second benchmark draft from the Earth Charter's official website in 1999, but it was no longer available there in July 2008; I did find it at *One Country: The Online Newsletter of the Bahá'í International Community*, www.onecountry.org/e112/ecbench2.htm.

9. See Thomas Sieger Derr, "The Earth Charter and the United Nations," *Religion & Liberty* 11, no. 2 (1001): 5–8, www.acton.org/publications/randl/rf_article_377.php. *Religion & Liberty* is the newsletter of the Action Institute for the Study of Religion and Liberty.

10. Derr was incorrect, however, in his assertion that United Nations documents eschew biocentric language, as noted previously.

11. Derr, "Earth Charter," 7, quoting the Earth Charter's conclusion.

12. *Ibid.*, 8. See also the critics of the charter discussed in chapter 7.

13. Jonathan Benthall, *Returning to Religion: Why a Secular Age Is Haunted by Faith* (London: I. B. Tauris, 2008), 139 (both quotes).

14. See the "Spirituality" section in chapter 1 for details on Proctor's study.

15. For a Jewish example, see Manfred Gerstenfeld, "Paganism—a Jewish Perspective," in *Encyclopedia of Religion and Nature*, ed. Taylor, 1244–47.

16. James Lovelock, *Gaia: A New Look at Life on Earth*, rev. ed. (Oxford: Oxford University Press, 1995 [1979]), 133 (all but last quote), 134 (last quote).

17. *Ibid.*, 136. Lovelock here quoted a Paganism-friendly Wordsworth sonnet.

18. *Ibid.*, xiv.

19. See the entries (and references) devoted to the "world religions" in Bron Taylor, *Encyclopedia of Religion and Nature*, 2 vols. (London: Continuum International, 2005).

20. Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000), 30–88 (for the “law of the few”).

21. *Ibid.*, 89–132 (for Gladwell’s “stickiness factor”).

22. *Ibid.*, 133–92 (“power of Context/Environment”), 259 (“Tipping points are a reaffirmation”).

23. Fritjof Capra, *The Turning Point: Science, Society, and the Rising Culture* (New York: Simon and Schuster, 1982); David Korten, *The Great Turning: From Empire to Earth Community* (San Francisco: Kumarian Press, 2006).

24. Bron Taylor, “Hundredth Monkey and Monkeys in the Field,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 802–5.

25. For the term *cultural creatives*, see Paul H. Ray and Sherry Ruth Anderson, *The Cultural Creatives: How 50 Million People Are Changing the World* (New York: Harmony Books, 2000). Like other social scientists cited previously, they contend that a growing segment of the North America public has rejected traditional religion in favor of a spiritual life that eschews materialism and promotes progressive political and environmental causes.

26. One of the most prolific environmental/sustainability studies scholars is David Orr, who I will mention only to note his affinity with dark green religion. He has said that “it is no accident that connectedness is central to the meaning of both the Greek root word for ecology, *oikos*, and the Latin root word for religion, *religio*.” Quoted in Marci Janas, “Ancestry and Influence: A Portrait of David Orr,” *Oberlin Online*, www.oberlin.edu/news-info/98sep/orr_profile.html.

27. Donald Worster, *Nature’s Economy: A History of Ecological Ideas*, second ed. (Cambridge: Cambridge University Press, 1994 [1977]), 334 (previous quote), 335 (block quote).

28. *Ibid.*, 338 (this and previous quotes).

29. In his biography of John Muir, *A Passion for Nature: The Life of John Muir* (Oxford: Oxford University Press, 2008), which was published after I initially submitted this manuscript, Worster offered a similar, sympathetic portrayal of this influential early proponent of (dark green) nature religion. He concluded that for Muir and his progeny, nature is “granted a higher emotional, spiritual, and aesthetic value—a value in itself” (466). Worster left open the question of whether the human species will ever demonstrate the “reverence, restraint, generosity [and] vision” (466) needed to build the green societies that are “the ultimate destination of the conservation (or environmental) movement that Muir helped found” (465). Worster saw too many obstacles to have confidence in this regard. So do I, but the contemporary evidence mustered in the present study suggests that, as unlikely as such a possibility might be, such a green transformation may not be impossible.

30. J. Baird Callicott, *Earth’s Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback* (Berkeley: University of California Press, 1994). See also J. Baird Callicott, *In Defense of the Land Ethic: Essays in Environmental Philosophy* (Albany: State University of New York Press, 1989).

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31. J. Baird Callicott, “Natural History as Natural Religion,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 1169.

32. J. Baird Callicott, “Environmental Philosophy Is Environmental Activism: The Most Radical and Effective Kind,” in *Environmental Philosophy and Environmental Activism*, ed. Don E. Marietta Jr. and Lester Embree (Lanham, MD: Rowman & Littlefield, 1995), 19–35.

33. Neil Evernden, *The Social Creation of Nature* (Baltimore, MD: John Hopkins University Press, 1992).

34. The article first appeared in the *New York Times Sunday Magazine* (giving it broad exposure) and then in William Cronon, “The Trouble with Wilderness; or, Getting Back to the Wrong Nature,” in *Uncommon Ground: Toward Reinventing Nature*, ed. William Cronon (New York: Norton, 1995), 69–90.

35. For the vitriolic debate that followed, see the first volume and issue of *Environmental History* (1996), which reprinted Cronon’s article alongside critiques by prominent conservation historians.

36. William Cronon, “The Trouble with Wilderness: A Response,” *Environmental History* 1, no. 1 (1996): 56, 57.

37. For all quotes from this website, see “Think Gaia: For Life and the Earth,” Sanyo Electric Company, www.sanyo.com/thinkgaia.

38. Paul Hawken, *The Magic of Findhorn* (New York: Harper & Row, 1975).

39. See Paul Hawken, *Natural Capitalism: The Coming Efficiency Revolution* (New York: Hyperion, 1998).

40. Paul Hawken, *Blessed Unrest: How the Largest Movement in the World Came into Being, and Why No One Saw It Coming* (New York: Viking, 2007), 12, 4.

41. *Ibid.*, 186, 184 (respectively), see also 189–90.

42. The Parliament of World Religions, which formed in 1988, seeks “to cultivate harmony among the world’s religions and spiritual communities” and to promote “a just, peaceful and sustainable world.” See “About Us” at www.parliamentofreligions.org.

43. Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and Our Planet’s Future* (Oxford: Oxford University Press, 2006); Roger S. Gottlieb, ed., *This Sacred Earth: Religion, Nature, Environment* (New York: Routledge, 1996); Laurel Kearns and Catherine Keller, *Ecospirit: Religions and Philosophies for the Earth* (New York: Fordham University Press, 2007); and the journals *Worldviews* and *Ecotheology*.

44. Here quoting the Parliament of World Religions 2009 meeting theme, “A World of Difference: Hearing Each Other, Healing the Earth.”

45. An excellent, pertinent book in this regard, which focuses on deep ecology, one form of dark green religion, is Michael E. Zimmerman, *Contesting Earth’s Future: Radical Ecology and Postmodernity* (Berkeley: University of California Press, 1994); or a kindred argument in Michael E. Zimmerman, “Eco-fascism,” in *Encyclopedia of Religion and Nature*, ed. Taylor, 531–32.

46. Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: Norton, 2004); Dennett, *Breaking the Spell: Religion as a Natural*

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Phenomenon (New York: Viking, 2006); Dawkins, *The God Delusion* (New York: Houghton Mifflin, 2006); Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve, 2007).

47. I have written extensively about these movements and whether they have used or might use small- or large-scale violence to achieve their objectives. I believe these movements are rarely violent both because of factors external to them (the perceived and real power of the state) but more importantly because of specific beliefs central to their worldviews. I do not minimize the difficulty philosophers have long identified of defending individual persons believed to have moral value against the desires and preferences of majorities in ethical systems that weigh consequences or that consider the well-being of some, designated whole, to trump individual preferences or needs. I simply do not think there is much evidence of the feared despotism of teleological and holistic ethics when it comes to ecological ethics. See Bron Taylor, “Religion, Violence, and Radical Environmentalism: From Earth First! to the Unabomber to the Earth Liberation Front,” *Terrorism and Political Violence* 10, no. 4 (1998): 10–42; Bron Taylor, “Green Apocalypticism: Understanding Disaster in the Radical Environmental Worldview,” *Society and Natural Resources* 12, no. 4 (1999): 10–42; Bron Taylor, “Threat Assessments and Radical Environmentalism,” *Terrorism and Political Violence* 15, no. 4 (2004): 172–83; and Bron Taylor, “Revisiting Ecoterrorism,” in *Religionen Im Konflikt*, ed. Vasilios N. Makrides and Jörg Rüpke (Münster, Germany: Aschendorff, 2004), 237–48.

48. This was the thesis of Donella H. Meadows, ed., *Limits to Growth: A Report for the Club of Rome’s Project on the Predicament of Mankind* (New York: Universe, 1972). This controversial study appears to be vindicated by accumulating empirical data, which is analyzed in Graham M. Turner, “A Comparison of the *Limits to Growth* with 30 Years of Reality,” *Global Environmental Change* 18 (2008): 397–411. Also especially illuminating are Peter M. Vitousek, Paul R. Ehrlich, Anne H. Ehrlich, and Pamela A. Matson, “Human Appropriation of the Products of Photosynthesis,” *Bioscience* 36 (June 1986): 368–73; Peter M. Vitousek, Jane Lubchenco Mooney, and Jerry M. Melillo, “Human Domination of Ecosystems,” *Science* 277, no. 5325 (1997): 494–99; Helmut Haberl et al., “Quantifying and Mapping the Human Appropriation of Net Primary Production in Earth’s Terrestrial Ecosystems,” *Proceedings of the National Academy of Sciences* 104, no. 31 (2007): 12492–97.

49. William Catton, *Overshoot: The Ecological Basis of Revolutionary Change* (Urban: University of Illinois Press, 1980); Garrett Hardin, *Living within Limits* (New York: Oxford University Press, 1993).

50. This passage is from Loren Eiseley’s beautiful, wise, and sometimes melancholy memoir, *All the Strange Hours* (Lincoln: University of Nebraska Press, 2000 [1975]), 242. Eiseley (1907–1977) was an anthropologist and naturalist whose wide-ranging books and essays express reverence for life and its mysteries. He came to his perspective in no small part through scientific inquiry. A strong believer in evolution, he nevertheless averred that science was unable to

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fully explain the beauty, value, and mystery of life. See also “The Flow of the River,” in Loren Eiseley, *The Immense Journey: An Imaginative Naturalist Explores the Mysteries of Man and Nature* (New York: Vintage, 1959 [1946]), 27; and Loren Eiseley, *The Unexpected Universe* (New York: Harcourt, 1972), which includes “The Star Thrower” (67–92), his best-known essay and probably the best place to start when reading his work. His *Star Thrower* (New York: Harcourt/Harvest, 1979) reprints this essay (169–85) and many others, including “Science and the Sense of the Holy” (186–201).

51. See, for example, Charles Alexander Eastman, *The Soul of the Indian* (Boston: Houghton Mifflin, 1911).

52. In the same 1954 talk, Carson expressed more dark green spirituality: “I am not afraid of being thought a sentimentalist when I stand here tonight and tell you that I believe natural beauty has a necessary place in the spiritual development of any individual or any society. I believe that whenever we destroy beauty . . . we have retarded some part of man’s spiritual growth. I believe this affinity of the human spirit for the earth and its beauties is deeply and logically rooted. . . . Our origins are of the earth. And so there is in us a deeply seated response to the natural universe.” Rachel Carson, *Lost Woods: The Discovered Writing of Rachael Carson*, ed. Linda Lear (Boston: Beacon Press, 1998), 160; the entire talk spans 159–63.

53. I agree with Edward Abbey, who urged people to dispense with metaphysical speculation. For me, such musing is a terrible waste of perfectly good time. I concede, however, through my argument about this with Michael York, that for some it can be an interesting hobby and that, maybe someday, something will come of it. With Eiseley, however, I rather more expect the answers to nagging questions about the existence of the universe and its meaning will remain beyond our grasp.

54. On 15 February, I was driving a small rental truck through rural Wisconsin, just four days after the death of my mother. Her meager belongings were in the back and the copyedited manuscript of this book, which I received the morning she died, sat beside me. As I drove through the region of the state near where my immigrant ancestors established homesteads, I listened to a radio essay by Diane Roberts, a writer and English professor. She was pondering the 150th anniversary of Darwin’s *Origin of Species* and the subsequent religious controversies. Her essay was a clear reflection of a naturalistic, evolutionary, dark green religion, evidence that such religion was gaining cultural currency, and a reminder that that for many the more naturalistic forms of dark green religion are more compelling and plausible than the world’s long-standing religious traditions. “Does accepting our place in the animal kingdom make us any less miraculous?” she rhetorically asked, offering as her answer: “The human brain evolved to remember the past. We can imagine the future. . . . We can delight in the stars of the night sky and know that we are made of the same stuff as they are. We are part of nature—we lose nothing by admitting it.” Diane Roberts, “Taking Darwin Personally,” National Public Radio, *Weekend Edition Sunday*, 15 February 2009, www.npr.org/templates/story/story.php?storyId=100731606.

Appendix

1. Henry David Thoreau, “Walking,” *Atlantic Monthly* (June 1862): 657–74, www.theatlantic.com/doc/186206/thoreau-walking. The essay also appears in many Thoreau anthologies, including one edited and with an introduction by Joseph Wood Krutch; see Henry David Thoreau, *Thoreau: Walden and Other Writings*, ed. Joseph Wood Krutch (New York: Bantam, 1965).

2. Henry David Thoreau, *Henry David Thoreau: Collected Essays and Poems*, ed. Elizabeth Hall Witherell (New York: Library of America/Penguin, 2001), 225–55, 444–67, and 468–501 (respectively).

3. Henry David Thoreau, *Faith in a Seed: The Dispersion of Seeds and Other Late Natural History Writings*, ed. Bradley P. Dean (Washington, D.C.: Island Press, 1993), 177–203; Henry David Thoreau, *Wild Fruits: Thoreau’s Rediscovered Last Manuscript*, ed. Bradley P. Dean (New York: Norton, 1999).

4. Henry David Thoreau, *Henry David Thoreau: A Week on the Concord and Merrimack Rivers [1849]; Walden, or Life in the Woods [1854]; the Maine Woods [1864]; Cape Cod [1865]*, with notes by Robert F. Sayer (New York: Library of America/Penguin, 1985). The three parts of *The Maine Woods* are “Ktaadn” (593–655), “Chesuncook” (656–712), and “The Allegash and East Branch” (713–822). “Ktaadn” is Thoreau’s spelling of the mountain in Maine, otherwise spelled variously.

5. Henry David Thoreau, *The Annotated Walden: Walden; or Life in the Woods, together with Civil Disobedience*, edited by Philip Van Doren Stern (New York: Barnes and Noble, 1970 [1854]).

6. Thoreau, *Annotated Walden*, 155 (subsequent page citations are in the text).

7. Thoreau, “Walking,” in *Essays and Poems*, 240–41 (subsequent page citations are in the text).

8. Thoreau, *Annotated Walden*, 339.

9. Thoreau, “Walking,” in *Essays and Poems*, 239.

10. Thoreau, *Annotated Walden*, 323.

11. Thoreau, *Essays and Poems*, 491.

12. Thoreau, *Annotated Walden*, 426 (subsequent page citations are in the text).

13. Thoreau, *Essays and Poems*, 487–88.

14. Thoreau, *Henry David Thoreau: A Week on the Concord . . .*, 684–85 (subsequent page citations are in the text). For the entire text of *The Maine Woods*, see 589–845.

15. Thoreau, “Walking,” in *Essays and Poems*, 233 (subsequent page citations are in the text).

16. Thoreau, *Annotated Walden*, 270 (subsequent page citations are in the text).

17. Thoreau, *Annotated Walden*, 152 (subsequent page citations are in the text).

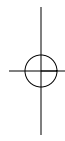
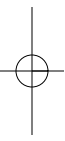
18. Thoreau, “Walking,” in *Essays and Poems*, 250 (subsequent page citations are in the text).

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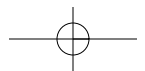
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19. Thoreau, *Annotated Walden*, 206–7 (subsequent page citations are in the text).
20. Thoreau, “Walking,” in *Essays and Poems*, 242 (subsequent page citations are in the text).
21. Thoreau, “Wild Huckleberries,” in *Essays and Poems*, 493 (subsequent page citations are in the text).
22. Thoreau, “Walking,” in *Essays and Poems*, 225; see also the first paragraph of “Walking.”
23. Thoreau, *Annotated Walden*, 339 (subsequent page citations are in the text).
24. Thoreau, *Henry David Thoreau: A Week on the Concord . . .*, 653–54.
25. Thoreau, *Annotated Walden*, 151 (subsequent page citations are in the text).
26. Thoreau, “Wild Huckleberries,” in *Essays and Poems*, 501.
27. Thoreau, “Life without Principle,” in *Essays and Poems*, 365; see 348–66 for the entire essay.
28. Thoreau, *Henry David Thoreau: A Week on the Concord . . .*, 645–46 (subsequent page citations are in the text).



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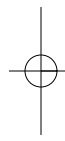
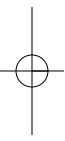
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