

COOL HOUR NEWS & REVIEWS

BISHOP BUTLER STUDY CENTER

“A SCHOOL OF DREAMS IN WESTERN NEW YORK STATE”

The original lecture, "The School of Dreams," was presented at Monroe Community College on March 11, 2005. Excerpts were later featured on WJZR FM 105.9 North Coast Radio.

BISHOP BUTLER SOCIETY LTD
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SPRING 2021

Code of Conduct:

- **mind your own business**
- **acknowledge your responsibilities**
- **give help when help is needed and wanted**

TECHNIQUE

OBSERVE

- (1) By **being present** as a participant in the field and
- (2) **reading** the signs present to the senses (“Modes of Observation” below).
- (3) while engaged in a close reading of the **testimony of the witnesses**
- (4) and with consideration given to the **varieties within the field** of observation
- (5) as examined with iron discipline staying in and never straying from one’s **area of specialization, as determined by professional training**. Attempts to observe and report outside one’s field or without extensive experience may end in error. Untrained or inexperienced observers tend to miss important differences and make much of superficial similarities.

& REPORT

- (6) After **adopting the conclusions of inquiry as a way of life**
- (7) and becoming **adept at representation** of the favored way of life
- (8) in **language**
- (9) in **performance**
- (10) through **graphics**
- (11) and **design**,
- (12) and using publication in **print** and
- (13) **on-line** as an extension of the representation of the chosen way of life,
- (14) to facilitate **confronting peers** for purposes of revision and qualification,
- (15) while dwelling in the agora and engaging in **face-to-face conversation**, but open to all the avenues of correction, redirection, and conversion.

James Edwin Creighton, (born April 8, 1861, in Nova Scotia, died Oct. 8, 1924, in Ithaca, N.Y.), Idealist philosopher, the founding president (1902) of the American Philosophical Association, and an early editor of the *Philosophical Review*. In his presidential address to the APA Creighton stressed the importance of both publication (12 above) and face-to-face meetings (15 above) for philosophers of every school, orientation, and grounding. Creighton’s only contribution to the “Bishop Butler Bibliography” was the entry on “Butler, Joseph” in the *Encyclopedia Americana*. Creighton was a founder of the New York State Philosophical Association, which after his death became known as the Creighton Club.

Events using this technique as of 11/20/2020:

- Sunday Fiction Group (weather permitting)
- Spirituality and Philosophy in Macedon on Second Sundays
- Monday Consultation with Co-Author, Michael Maranda
- Tenants' Wednesday Meet-Up at the Study Center
- Friday Art and Philosophy at the Piano Works
- Saturday Philosophy Phone-Up with Alex Ryan

Synopsis

The tenants (Steve Huff, Tim Madigan, Barry Voorhees, David White) set the general tone and direction of the Bishop Butler Project. Joe Thomson and David White met at a meeting organized by John Cieslinski and decided to continue weekly to explore the artistic direction the Bishop Butler Project would take. Judith Judson and Laura Klinkon have been attending regularly for years now, and the operation now uses the conference room associated with Joe's business office in the Piano Works of East Rochester, a former industrial complex now being repurposed with attention to design, detail, and effect. Michael Maranda attended the Friday group briefly before relocating to Rhode Island, making it more convenient for him to consult with David by telephone regarding their forthcoming introductory monograph on Bishop Butler. Alex Ryan learned the technique advocated here as a student at St. John Fisher in the 1980s and has continued to participate as an independent scholar. The fiction group has read together for fifteen years now but so far has not been able to accommodate the Virus. The Spirituality and Philosophy group in Macedon has met for many years but is now working to accommodate those who like to argue with an adversarial tone that others find off-putting.

The Uncommon School We Want

By Henry David Thoreau

In Chapter 3 of *Walden*, Thoreau describes the **school of his dreams**:

We boast that we belong to the Nineteenth Century and are making the most rapid strides of any nation. But consider how little this village does for its own culture. I do not wish to flatter my townsmen, nor to be flattered by them, for that will not advance either of us. We need to be provoked—goaded like oxen, as we are, into a trot. We have a comparatively decent system of common schools, schools for infants only; but excepting the half-starved Lyceum in the winter, and latterly the puny beginning of a library suggested by the State, no school for ourselves. We spend more on almost any article of bodily aliment or ailment than on our mental aliment. It is time that we had uncommon schools, that we did not leave off our education when we begin to be men and women. It is time that villages were universities, and their elder inhabitants the fellows of universities, with leisure—if they are, indeed, so well off—to pursue liberal studies the rest of their lives. Shall the world be confined to one Paris or one Oxford forever? Cannot students be boarded here and get a liberal education under the skies of Concord? Can we not hire some Abelard to lecture to us? Alas! what with foddering the cattle and tending the store, we are kept from school too long, and our education is sadly neglected. In this country, the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. It can spend money enough on such things as farmers and traders value, but it is thought Utopian to propose spending money for things which more intelligent men know to be of far more worth. This town has spent seventeen thousand dollars on a town-house, thank fortune or politics, but probably it will not spend so much on living wit, the true meat to put into that shell, in a hundred years. The one hundred and twenty-five dollars annually subscribed for a Lyceum in the winter is better spent than any other equal sum raised in the town. If we live in the Nineteenth Century, why should we not enjoy the advantages which the Nineteenth Century offers? Why should our life be in any respect provincial? If we will read newspapers, why not skip the gossip of Boston and take the best newspaper in the world at once? -- not be sucking the pap of "neutral family" papers, or browsing "Olive Branches" here in New England. Let the reports of all the learned societies come to us, and we will see if they know anything. Why should we leave it to Harper & Brothers and Redding & Co. to select our reading? As the nobleman of cultivated taste surrounds himself with whatever

conduces to his culture—genius—learning—wit—books—paintings—statuary—music—philosophical instruments, and the like; so let the village do—not stop short at a pedagogue, a parson, a sexton, a parish library, and three selectmen, because our Pilgrim forefathers got through a cold winter once on a bleak rock with these. To act collectively is according to the spirit of our institutions; and I am confident that, as our circumstances are more flourishing, our means are greater than the nobleman's. New England can hire all the wise men in the world to come and teach her, and board them round the while, and not be provincial at all. That is the uncommon school we want. Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over the darker gulf of ignorance which surrounds us.

Thoreau's bold statement at the end of *Walden* is often quoted and invokes the dream theme of our school of dreams:

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.

Thoreau immediately fleshes out what he means by “success unexpected in common hours”:

He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

According to our reading of the tradition, Bishop Butler, the British Moralists, and the Christian Apologists were more concerned with removing inhibitions that interfered with our using management of our passions, healthy relations with our neighbors, and informed respect for the environment to exercise our natural inclination to attain well-being.

I PERSONAGGI

Contributors to the School of Dreams & its Presentation in this Lecture

1. John Cieslinski, theater
2. Bob Gaulke, events coordinator
3. Rich Guilfoyle, person of interest
4. Steve Huff, poetry
5. Judith Judson, dance
6. Laura Klinkon, Italian
7. Tim Madigan, philosophy
8. Maria Rosa Nachon, independent scholar, Spanish mysticism
9. Alex Ryan, attorney, independent scholar, law, and the liberal arts
10. Marie Starr, librarian to the Bishop Butler Society
11. Joe Thomson, art and technology
12. Dave Tilley, software
13. Barry Voorhees, executive librarian to the Bishop Butler Society
14. Laura Weed, presenter for Field Being philosophy in Central New York
15. David E. White, presenter for Field Being philosophy in Western New York
& Linda White, selector and editorial supervisor

Synopsis

In November of 1965, David and Linda (Risolia) White met at Colgate University in the lounge of East Hall before retiring to Room 411. David ended up teaching philosophy at St. John Fisher College, where he met Bob Gaulke and Alex Ryan. They were a mildly disruptive factor in the learning environment, but otherwise benign. John Cieslinski is co-owner of Books Etc in Macedon, where Joe Thomson walked in one day and suggested formation of a group in Rochester. Judith Judson and Laura Klingon failed to resist the temptation to avoid this group, now known as Art and Philosophy Ideas. Tim Madigan is David's philosophy editor and, when he was at University of Rochester Press began meeting with Steve Huff, who was then the publisher at BOA Editions. Maria Rosa joined as an independent scholar and has become a spiritual advisor. Marie Starr was associated with Norm Davis, publisher of Clevis Hook, David's poetry publisher, and eventually became librarian to the Bishop Butler Society. Barry Voorhees of the North Star Book Shop, where David used to hang out, is executive librarian of the Society. Laura Weed is vice-president for Field Being in Central New York as David White is vice-president for Western New York, both appointed by the late Lik Tong, founder of the International Institute for Field Being. Dave Tilley does workshops on the *I Ching* and poetry, one or two of which David sat in on. Rich Guilfoyle is a local who frequently insinuates himself into the narrative, always with the best of intentions and outcomes.

Steering Committee of the Bishop Butler Study Center

The following have been certified as persons of good will and common sense who are able to take a joke.

1. Arlene Bucci, retired from SJFC
2. Jane Antonsen, Penn State, Bucknell
3. Shan Donee, Goldenrod Room, Psychology/Sociology at Syracuse University
4. Laura Klinkon, author and English/Italian translator
5. Jennifer Maloney, poet and poetry administrator
6. Jo-Ann McLaughlin, poet
7. Peggy Terwilliger Moncrief, retired from business, works with NONTA International
8. Aline Alexander Newman, free-lance author
9. Tessa Shropshire, artist, media executive
10. Marie Starr, Librarian to the Bishop Butler Society, mother, grandmother, publicist

Synopsis

Peggy Terwilliger (Moncrief) was a classmate at Ramsey High School, class of 1965. Jane Antonsen grew up around the corner from David in Ramsey, and is Ramsey High, '66. Aline Alexander Newman is a freelance writer and friend of Linda's from back in the college days when Linda (Risolia) and I were dating. At one time, Arlene Bucci and I were having lunch together in St John Fisher Faculty Club Room with some regularity. So much for school chums. Tessa Shropshire is family (daughter-in-law) by virtue of her marriage to Jeremiah White. I am told they have moved from Brooklyn to Denver, Colorado. The Goldenrod Room is a Swillburg gallery dedicated to building community by promoting local artists, holding children's workshops and event planning. Valerie K. Lazarus is a friend to the Goldenrod Room and to Shan Donee. The Goldenrod Room was a focal point of the Free Book Redistribution program some years ago and figured in my report to the Philosophers of the World meeting in Athens. Jo-Ann McLaughlin is the author of *The Banshee Diaries* (1998) and *Jam* (2001). Steve Huff was the publisher at BOA when *Jam* came out, now sublets the Tiger Bark Fulfillment Center from the Bishop Butler Study Center. Laura Klinkon publishes in English and in Italian and is a regular at the Friday morning group now meeting at the Piano Works in East Rochester. After English, Bishop Butler is more represented in Italian than any other language. Marie Starr owns Serendipity 3, a compilation of her main interests: Writing, Art & Photography. Jennifer Maloney is an Emersonian emphatic individual well known in Western New York poetry circles. Her biography at Ghost City Press reads: "Jennifer Maloney writes and lives in Rochester, NY. She is the current president of Just Poets, Inc., a literary organization based in that city. Find her work in Aaduna.org, The Pangolin Review, Memoryhouse Magazine, the forthcoming edition of the UK-based blog, Celebrating Change (expected to be available online July 12, 2019), and in several anthologies, most notably in Volume 7 of ImageOutWrite, work from the LGBTQ+ community and allies. Jennifer is the founder and curator of Just Poets Presents! a reading series dedicated to listening to the voices

of under-heard and marginalized poets, to breaking regional boundaries to bring these poets to the Rochester stage, and perhaps most importantly, to paying them! Jennifer is happiest when writing and when building community with other artists.” Obviously, this bit needs to be undated, but we all have a bit of catching up to do.

Newman (<http://www.alinealexandernewman.com>)

Directors and Officers of the Bishop Butler Society Ltd

Al Grosser, treasurer
Steven Huff, editor, publisher, humorist
Geoffrey Kendig, vice-president
Tim Madigan, vice-president for membership
Roy Martin, retail
Patricia Megerle, secretary
Prince G. Singh, Episcopal bishop of Rochester, NY
Ashley Black Warney, public library clerk
Linda White, education and retail
David White, president

Synopsis

Al and Roy are long-time friends of David’s. Patty was in David’s logic class at Fisher and is married to Geoff. Linda and David have passed the fifty-year mark of married life. Steve sublets from David, who rents from Shea Development Enterprises, LLC. We are all tenants here as we pass through this time of test, trial, and probation. Prince is the Episcopal Bishop of Rochester, NY. Al Grosser is an old friend of David’s, as is Roy Martin. Tim Madigan is chair of the Philosophy Department at Fisher and David’s philosophy editor. Ashley Black Warney, who works at the Winton Branch Library, was a regular at our weekly tenants’ meeting before she joined the Butler Board.

Explication of “The Return of All Knowledge” aka “Deep Halcyon Repose”

“Outside a Roman tavern, on the left side of the painting, we see the publican Matthew sitting at a table. Christ, on the right side, is pointing. Even today, it is discussed which figure in particular is Matthew: is he the character with a thick beard who appears surprised, almost incredulous at the call of Christ? —or, is he man who is still counting his collected coins, and is Caravaggio showing this moment before his conversion? Caravaggio was greatly inspired by the vault of the Sistine Chapel, frescoed by Michelangelo, where Adam receives the spirit of life from the index finger of the Eternal hand. In the Contarelli Chapel, he replicated that moment, showing the figure of Christ who redeems Matthew and with his pointing finger calls him for his evangelical mission.” [Luigi Senise (2018) Manifesting the sacred: the ‘Ecstasy of St. Teresa’, the ‘Call of St. Matthew’ and the ‘Conversion of St. Paul’ characterized in printed tourist guides, Church, Communication and Culture, 3:3, 412-418, DOI: 10.1080/23753234.2018.1540912]

In the Caravaggio, the light is coming in from an unseen source, certainly not the window, but in the Thomson collage, the light seems to come in through the window with its distinctive sign of the cross associating the collage with the painting, just as in the Caravaggio the hand of Christ refers back to the hand of God in the Sistine Chapel. Christ, recognized by the faint halo, is clearly pointing at Matthew, and Peter, who blocks Christ’s body, seems to be following the Master’s lead. Christ and Peter are barefooted and seem prepared to leave as soon as they sort out who is being called. They do not appear to have fully entered the room. The line between darkness and light on the wall and the three pointed hands are all leading us the same way, but exactly who or what they lead to is unclear. What is obvious is that the five tax collectors are a diverse group. Everyone is dressed as if they lived in the time of Caravaggio, but the two at the far left seem unaware anything out of the ordinary is taking place, Matthew is holding on to his money with one hand and gesturing with the other, whereas the two figures on the right side of the table, their faces fully illuminated, are aware that something exceptional is happening but presume they will not be playing an active part.

Analysis always involves a degree of speculation, but the speculation should be grounded in reality, at least the perceived reality. The hand/hand and window/window links assume us that there is a strong linkage here. Adam receives the spirit from God, passes it all the children of Adam, until the second Adam, hands off to his disciples, who appear in contemporary dress in the Caravaggio. The spirit enters our time (as indicated by the books) in the form of two birds (Noah’s Ark). Birds are familiar enough as symbolic of the spirit, but these are origami birds, apparently representing how the church (represented by Peter) carried the sacred writings through the monkish middle period on down to our time. In Thomson’s collage the figure on the left is distracted from reading by the bookshelves falling over and by the paper birds flying about. Also, who, if anyone is sitting on the chair at the right is unclear.



Collage by Joe Thomson

“Down there, is a space, as far from Beelzebub as his cave extends, not known by sight, but by the sound of a stream falling through it, along the bed of rock it has hollowed out, into a winding course, and a slow incline. The guide and I entered by that hidden path, to return to the clear world: and, not caring to rest, we climbed up, he first, and I second, until, through a round opening, I saw the beautiful things that the sky holds: and we issued out, from there, to see, again, the stars.”

[Dante, *Comedy*, Inferno, 34 end]



***Vocazione di San Matteo* by Caravaggio, 1599-1600. Contarelli Chapel in San Luigi dei Francesi, Rome, Italy**

Matthew 9:9: "And when Jesus passed on from thence, he saw a man sitting in the custom house, named Matthew; and he said to him: Follow me. And he arose up and followed him."

Giving life (manifestation, articulation, emanation) to the spirit that has insinuated itself into the world and dwells among us requires that we recapitulate the long path followed by the spirit. Butler sought the true rule of life, the rule that required Matthew to follow, Dante to write, Caravaggio to paint, and now requires that we transmute the old ink on old paper into digital birds able to fly into cyberspace. Such is the curriculum of the uncommon school.

Those Associated with the Bishop Butler Project, however slightly or unwillingly

Perette Barella, webmistress emerita to the BpBS, school bus driver
Stephen Becker, libertarian, optician
Howard Blair, professor, mathematics and formal logic
Julie Blue, website maintenance for bishopbutler.org
David Brown, professor and priest
Chris (Yifan Gao), chemistry (lithium-ion batteries), Chinese language
Norm Davis (deceased), publisher of Clevis Hook Books, editor of *HazMat* magazine
Fran Lee Frank, book dealer
Alan Heatherington, conductor and priest
Bob Heineman, professor and political consultant to the BpBS
Derek Hendrickson, account service manager
Sarah Hendrickson, school psychologist
Dave Henehan, counsellor at law to the BpBS
Ahmad Lak, Allameh Tabataba'i University
George Campbell McDade (deceased), poetry editor, art, theater
David McNaughton, philosopher and editor
Michael J. Maranda, collaborator for statistics and the social sciences
Ken Marsalek, Baltimore chapter of the Bishop Butler Study Center
Lori Martinez, writer and teacher, Spanish language
Wendell O'Brien, philosopher and professor
Nikolai Omelchenko, philosopher, Russian language and cultures
John Perry, professor emeritus (recalled), editor, radio personality
Stephen Pink, computer science and physics
Alex Ryan, attorney, consultant to the BpBS
Tim Wilder, book dealer
Paul Wright, computers
Bob Zack, travel, security, international affairs (UNESCO)

Synopsis

John Perry is the only “member” of the Bishop Butler Society since he joined and became a member of the Bishop Butler Historical Society prior to its incorporation as the non-membership Bishop Butler Society Ltd. Wendell O'Brien, David Brown and David McNaughton are professors who have researched and written on Bishop Butler. Derek and Sarah Hendrickson are personal relatives as well as supporters of the Project. Ken Marsalek was recruited by Tim Madigan. Lori Martinez and Julie Blue are well known in the Rochester poetry space, the late Norm Davis was David's poetry publisher, and the late George McDade was David's poetry editor. Michael Maranda is the co-author of our forthcoming “Bridge” introductory monograph. Alan Heatherington is an ordained Priest in the Anglican Church in North America and is now vicar of Grace Anglican Fellowship in Lake Forest, Illinois, to whom the Bishop Butler Society donated a

custom crafted processional cross. Perette Barella, Stephen Pink, Paul Wright, and Howard Blair are in our science cluster. Nikolai Omelchenko, now resident in the US, has helped with our publication in Russia and with UNESCO. Chris (Yifan Gao) is our main Chinese contact since the passing of Lik Tong. Her husband, Robert Zack, Jr., now works as a first responder and helps with security and travel. Bob Heineman and Stephen Beck are all that remains of our political wing. Alex Ryan, now a lawyer, was one of David's students at Fisher, and David Henehan, our legal counsel, came in as a supporter of the Buffalo Humanists and the Bertrand Russell Society. We connected with Ahmad Lak (Iran) because of a fateful case of mistaken identity.

MODES OF OBSERVATION

A resolution is actionable iff (1) the presumptive actor has considered all available evidence, (2) the evidence is presented as a coherent, cumulative case, (3) the resolution, perhaps in a modified form, has survived all objections, reservations, and revaluations with probability sufficient to warrant actions, and (4) has passed the scrutiny of conscience. The voice of conscience, like all speech, is social, but the social nature of conscience allows for conscientious objections by an individual. The conscientious objector who contradicts the received conscience of the community is expected to bear the burden of proof.

We edit and comment on Butler's work as a way of participating in the same search for truth unashamed to learn that engaged his attention. The various realms of being, universes of discourse, or worlds (in Danto's sense) are systems in which Butler (as a being with personal identity) was an element indicative of the difficulties involved in constructing a cumulative case out of the totality of evidence available.

A single meta-narrative is more likely distractive than probative, creating noise that overwhelms the signal. If these multiple aspects of the truth we seek can be integrated into individual lives constitutive of a non-hierarchic, non-transactional, forward observation station—a waiting room—then it might be possible for humanity to find its consummation prior to its inevitable extinction. Revelation supplemented by (read in the light of) the secular arts and sciences is more likely to provide the guide to life we need to live, more likely than reliance on only one.

1. **Personal observations and life experience.** The presentation of Bishop Butler as a bridge joining ancients, moderns, and future generations draws on a large body of data and a variety of editorial principles. We do not pledge allegiance to any one school of editing or distribution. Rather we ask What do our times need most? and How are we best suited to meet those needs? in order to make Bishop Butler better known for the benefit of all in accord with the mission of the Bishop Butler Society. Our work culminates that which has gone before and initiates that which is to come. No one editor or commentator consults all previous editions of and critical commentaries on Bishop Butler, but the work of our ancestral colleagues is in the atmosphere of the environment in which we develop our material. Butler understood his business in life as the search for truth unashamed to learn from anyone, composed his published works in conjunction with the stages of his ecclesiastical career, and saw the whole body of his life and work as a deposit to be held in trust for future generations even as he took his whole life and work to be in submission to the deity and therefore considered as gifts of the Holy Spirit entrusted to him and toward which he had a moral responsibility to preserve and respect the original image, presenting it in a manner that accommodates the needs of his contemporaries and future generations. In addition to personal reflection on his life and thought, Butler drew on the testimony of the cloud of witnesses, ancient, modern, and contemporary, to which we add our

recollections, reflections, and inferences as grounded in our experiences and the testimony available.

2. **Enthusiasm** was a major issue for Butler. The headquarters of the Bishop Butler Society is in a principal site for enthusiastic religion and philosophy, the Burned-Over District of New York State. The Sherlock Holmes society in Rochester, called Rochester Row, traces back to the work of Ronald Knox instigator of the Sherlock Holmes craze but also author of a book titled *Enthusiasm* which appears to take the side of Butler over against that of Wesley in their dispute over enthusiasm and hyper-enthusiasm. Butler favored enthusiasm under the rubric of the “love of God,” but warned against going to an undisciplined or idiosyncratic extreme in pretending to have special gifts of the spirit. Butler invokes a distinction between internal religion and external religion. Internal religion is a matter of the heart, of conscience as the voice of God, of submission to our creator, governor, and redeemer as a way of life. Critics who dismiss internal religion as a reduction of religion to morality have yet to elaborate an alternative. External religion, by contrast, is formal and ceremonial, usually directed from the outside by a priesthood. As many critics and believers have observed, mere external religion tends toward a childish devotion to a trivial object. “Fandom,” now with a much-developed literature of its own in the field of popular culture, is an organized enthusiasm appearing at different positions on the spectrum, For example, one may be a card carrying and dues paying member of a fan club without the affiliation having much effect on one’s heart and soul, but one may also have a superstitious if not psychopathological absorption in a less than profound or sacred object. Suggested text on the general phenomenon of enthusiasm, with a European focus, is *Enthusiasm* by Ronald Knox (1950).
3. **Ecstatic union/art** is our marker for the truth in living that Butler sought as the Holy Grail of Philosophy. Our original “Collaboration” had to be renamed “Collision” on account of the intensity of the free-for-all discussion, but in the more irenic latter day, “Collision” was dropped from the title. The group dynamic here is a paradigm of the Bishop Butler Network.
4. This is where **performance**, especially dance, comes in. Dance was an integral part of religious expression in western culture from very early times—we are told that David danced ecstatically before the Ark of the Lord, (II Samuel, 6:1) and Greek dance often was expressly religious in nature. Early Christianity employed dance in ritual worship, and the symbolic mazes for this purpose still exist in some cathedrals, such as Chartres and Amiens. However, this practice became frowned upon as church doctrine became sterner in regarding some forms of enthusiasm (as discussed above) with suspicion. In Renaissance times secular dance on a high level became an integral part of aristocratic presentations of authority and grandeur, leading to lavish displays of court dance, reaching its peak in the elaborate displays at the court of the most splendid Bourbon king, Louis XIV. His patronage of that art—he appeared himself in these public performances—culminated in his founding of the Academie Royale de Musique et de la Danse—and from that time onward the art of ballet began its break from aristocratic display to professional theater dance having no concern with religious content. One of the principal ways that what is called modern dance in the twentieth century has been a strong emphasis on dance

as a spiritual form, and that was especially true of its great founders in the United States Isadora Duncan, Ruth St Denis and Ted Shawn. Duncan's ideas reached back through Nietzsche to what she conceived of as the Dionysian spirit of ancient Greece, and she declared the body as holy. St Denis developed many dances on spiritual themes drawn from worldwide cultures, as did her husband Ted Shawn, who indeed had studied for the ministry. Martha Graham also turned often to spiritual concerns, as in her early ballets *Primitive Mysteries* and *The Heretic*, and later explored Greek mythology in a deep psychological way. Mary Wigman and Harold Kreutzberg in Germany did the same, and Wigman's student Hanya Holm was one of the first to develop liturgical dance in the United States. The first theater dancer to use the black American spirituals in dance was Helen Tamaris, but the most famous example in recent modern dance of this important source of enthusiasm in worship is undoubtedly Alvin Ailey's monumental *Revelations*.

The various great forms of Indian dance are almost always concerned with Hindu legend, and from ancient times dancers were attached to temples. The great Bharata Natya dancer of the twentieth century, Balasaraswati, was descended from generations of temple dancers and musicians, and her noted contemporary Rukmini Devi was associated with the Theosophical movement. The famous Legong school of dance of Bali also employs Hindu legend as a prime subject, as does Javanese dance. The stately Noh theater of Japan uses a highly stylized form of dance as an integral part of its technique, and its stories often employ moral and spiritual themes based on Buddhism. The monks of the Vajrayana Buddhist school of Tibet also have ritual dances as an important component of their form of worship. (Most of the above was contributed by Judith Judson.)

“The Sufi symbolically turns towards the truth, abandons the ego, and arrives at the Perfect. Slowly, as the body sways consciousness also changes, the mind assumes a freedom from the earthly bondage. With this ecstatic dance the Sufi Dancer enters the trance forgetting his Self and becoming united with the Divine Lover. Their dance becomes ecstasy.” G.I. Gurdjieff had been among the handful of spiritual pioneers to first bring Eastern wisdom traditions to the West. He had traveled from the Caucasus where he was born, to investigate esoteric practices, mostly among the Sufis but also among Christian mystics, stemming from even more ancient traditions. The practices he would utilize later in his teaching involved movement, listening to music, and contemplation of parables, the goal being to bring them to a large body of students in the West.” (<https://www.danceus.org/modern-dance/modern-dance-history-movements-styles-dancers-competitions>)

5. **Dreams** for Butler were proof that we can have experiences even without the organs of perception. (AR 1.1.12) The Lacan Cartel is noted for its seriousness and its attention to dreams. Malcolm, Norman (1959) *Dreaming*, (London: Routledge and Kegan Paul) raises doubts about any appeal to what one has experienced in a dream.
6. **Insanity** of whole peoples is posited by Butler in the Tucker anecdote, “distraction” is a key word in Butler’s argumentation, and we extend a bridge to the insane realm by participation in the Compeer program (Rochester, NY). “But if we suppose a person brought into the world with both

these in maturity, as far as this is conceivable, he would plainly at first be as unqualified for the human life of mature age, as an idiot. He would be in a manner distracted with astonishment, and apprehension, and curiosity, and suspense; nor can one guess how long it would be before he would be familiarized to himself, and the objects about him, enough even to set himself to any thing.” (AR 1.5.7)

7. **Historical narrative** of the Bible and other works in our personal or societal canon is a major focus for Butler. Our examination of the texts Butler cites hundreds of times group is called the Greek Bible Seminar.
8. **Calligraphy**. The Celtic nations, especially Ireland and Wales, developed a unique script, we know from the Book of Kells, the Lindisfarne Gospels, etc., sometimes called Insular. We encourage and support the study and use of beautiful writing, if only the once pervasive but now neglected cursive. In 2004, the Genesee Valley Calligraphy Guild hosted nationally known calligraphy instructor Reggie Ezell. Reggie presented a comprehensive look at the many skills necessary to do fine calligraphy.
9. **Poetics/verse**
10. **Fiction** developed as the so-called rise of the novel in English beginning about the time of Butler’s death and on down to today. Our fiction group is a spin-off of the Christian Pathways group, a lay-led course within the education program of St. Paul’s Episcopal Church. Butler often used ‘fiction’ as a pejorative, a term of dismissal.
11. **Humanism of institutional enforcement**, conformity without dissent, move from monarchy to democracy by institution of elections, all under a constitution, see DOI, institutional integrity, Matilda Joslyn Gage, Alan Locke, Ganondigan
12. **Politics** (performative) of the reader of Butler, whether through affiliation with the Anarchist Action of Rochester or some other denomination, is simply a recognition of the practical nature of logical conclusions insisted on by Butler.
13. **Descriptive social science** illuminates Butler’s remarks on the rise of the middle class, the role of the aristocracy, and the clergy.
14. **Natural Science** of the geosphere and the biosphere and the growth of natural science and the critical study of the Bible are all crucial to the study of the alleged revelations.
15. **Formation of anarchic/authoritative conscience** thru literary tradition and law, prophecy and miracles. Philosophy and Spirituality is a long-running program in Macedon, NY, admittedly self-selecting, that functions at a level both irenic and anarchic, somewhat like the Catholic Workers who are both pacifist, anarchist, and Catholic.

ENTHUSIASM: BURNED OVER DISTRICT OF CENTRAL AND WESTERN NYS

This section surveys the work, related to philosophy, religion, and reform, of those in the area surrounding the Butler Center. This is the cultural matrix out of which Art and Philosophy, the Christoa, and Performative Philosophy took shape.

The doctrine that “all being is field being” maintains the “things” listed here are not separate at all; they only appear separate. From a less superficial point of view we can see the essential relatedness. But can we? It is one thing to understand and accept a doctrine nominally, but quite another to see that it is true, must be true, and could not be otherwise.

Western New York came to be known as the "burned-over district" because of the large number of religious revivals and utopian communities found here, especially in the early nineteenth century. The great evangelist Charles Finney complained the area was burned over, he meant that it was difficult to get a revival going here not because people were resistant but because they had had so many revivals already that the fuel for the fires of enthusiasm was exhausted. I have extended the term in time and place to include any social phenomenon characterized by strong ("burning") enthusiasm, especially when associated with issues of spirituality, philosophy, or social reform. The classic study remains *The Burned-Over District* by Whitney Cross (1950). Many of the communities listed here are still in operation. Latter Day Saints still flourish in Palmyra, Seventh Day Adventists continue to represent the Millerite movement, and the Spiritualism associated with the Fox sisters is now found at Lily Dale. Much of the material that has survived from the abolitionist and women's rights movements is now presented as museum exhibits, but the Matilda Joslyn Gage includes effective present-day advocacy led by Sally Roach Wagner. Over the years, many students have visited these sites and come back with pictures and with stories to tell.

Your ability to respond to a text depends on the degree of the dilation of your consciousness, as Sherlock Holmes says, police are good at observation, collection of data and deduction, but they lack imagination. One of the best ways to induce a dilation of consciousness is by visiting a site or working with a group that is new and unfamiliar to you. The experience of not knowing the ropes is worth more in terms of learning as growth than of performing with familiar limits, one's comfort zone. We are especially interested in social structures that connect art objects, literature, or historical events with contemporary activity, especially advocacy rather than public display. We are activists, not exhibitions and certainly not voyeurs.

The Burned-over District. Suggested texts are Whitney R. Cross's classic text, *The Burned-over District: the Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850*, now to be reissued by Cornell University Press, and *The Shopkeeper's Millennium*, by Paul Johnson and specifically about the Rochester revivals of 1815-1837, with additional material on the Universalist revival in Hamilton, 1817-1818

ABBEY OF THE GENESEE, Piffard, is home to 24 contemplative monks belonging to the Order of Cistercians of the Strict Observance also known as Trappists. Founded from the Abbey of Gethsemani in 1951 monastic life at Genesee is made up of a daily round of prayer, *lectio divina*, and manual labor in an atmosphere of simplicity, silence, and fraternal support. The natural beauty, silence and solitude of the Genesee River Valley is ideally conducive to the contemplative life.

ALCOHOLICS ANONYMOUS, As a program, AA suggests it supports recovery through helping members cultivate spirituality and related practices as a new way of living. Several methodologically rigorous studies support this idea. It appears for many AA members AA's ability to increase spiritual practices is indeed a mechanism through which AA benefits their recovery. Additionally, AA participation and, specifically, increased spirituality have been shown to explain lower depression among individuals with alcohol use disorder. ~Recovery Research Institute

AMANA, West Seneca. The Inspirationalists (The Community of True Inspiration). "Amana had common roots with the German Pietists who started the whole revival movement that swept the United States in the eighteenth and nineteenth centuries. Since they lived from 1843 until 1865 in the "burned-over district" of New York, as it was known for its many revival campaigns, Amana elders were well-aquainted with the revival movement in America. However, the Community of True Inspiration was not in sympathy with what they saw and did not want to be identified with it. They never made any evangelistic outreach efforts and never sought to win converts to their faith, as the eighteenth-century Inspirationists had done. They did not sense any "Great Commission" to share their beliefs with surrounding residents in an attempt to convert them to the Inspirationist faith. Rather, they were satisfied to practice their beliefs as they saw them and let the outside world go its own way." ~Frank M. Moore

ANTHONY, SUSAN B. In Rochester, the Susan B. Anthony House, 17 Madison St. "The financial collapse wrought by the [Panic of 1837](#) hit the Anthonys hard. By 1839, they had been forced to sell their house, as well as personal and household items including sugar, eyeglasses, and undergarments. The family moved a few miles down the road to a former inn, where they remained until relocating to Rochester, New York, in 1845. Anthony

would live in the Rochester house, where she was arrested on the front porch in 1872 for voting in a presidential election, until she died in 1906.” ~Smithsonianmag

ANTI-MASONIC, GENESEE COUNTY. Vaughn, William Preston, "The Anti-Masonic Party in the United States: 1826-1843" (1983). Political History. 13 provides 256 pages of fun facts on the controversy surrounding William Morgan. “The Anti-masonic fervor that swept the Burned-over District was enthusiastically evangelical, its advocates preaching with profound conviction, its written materials almost identical to missionary tracts, and its literary style reminiscent of revivalistic sermons. Early Anti-masons, like the evangelists of former years, relied heavily upon a biblical rationale to achieve their goal and hoped their converts would respond to this new challenge with the destruction of Freemasonry. Most of the evangelical Anti-masons appear to have been orthodox fundamentalists in religious orientation, possessing a strong dislike for the more "liberal" denominations such as Universalism and Unitarianism and worrying about the rise of deism and rationalism in the United States. ~William Preston Vaughn, p. 21.

https://uknowledge.uky.edu/upk_political_history/13/

ARCHIVES

- [Baker Cederberg Archives](#) (medical history).
- [Bertrand Russell Archive and Research Centre](#), Hamilton, Ontario
- [Dr. Madeline Davis LGBTQ Archive of Western New York \[ca. 1920-2018\]](#) **Please contact Dan DiLandro if you have material you wish to donate material. His email is dilanddm@buffalostate.edu** “In 2001, noted gay rights activist Madeline Davis founded the Lesbian, Gay, Bisexual, Transgender (LGBT) Archives of Western New York as a way to collect, safeguard, and provide access to materials that document the LGBTQ+ communities of Western New York and Southern Ontario.

In 2009, the archives were transferred to SUNY Buffalo State’s E. H. Butler Library. Housed in the Archives and Special Collections, the archives have expanded to more than 300 linear feet of items and become the region’s largest LGBTQ+ collection. More than 80 individuals, groups, and diverse organizations are represented in the tens of thousands of documents and items that include photographs, local organizational records, multimedia materials, pamphlets, posters, clippings, awards, signs, banners, plaques, published materials, as well as an array of ephemeral items and other pieces that date back to the 1920s.

Stewards of the collection are thrilled to be able to contribute to global projects such as the “Wearing Gay History Project” and the “Digital Transgender Archives” as well as the “New York Heritage” site and our local digital platforms in order to make the essential historical material available to students, communities, researchers, and other scholars from around the world.

Through generous funding, SUNY Buffalo State is able to hire and teach students on the importance of material of this nature as well as to be able to have their expertise add to descriptive knowledge bases for description and access.

The SUNY Buffalo State Madeline Davis LGBTQ+ Archives is actively soliciting donations of materials and further support. As Madeline Davis herself has said, "Our community has a past, but no history." The presence and continued growth of the many collections in the Archives help to assure that our shared history will only grow in scope and importance. Any contributions to the collections will help fill in historical gaps, assuring that we have a past, a history, and a future.

~<https://library.buffalostate.edu/archives/LGBTQ>

- [New York State Philosophical Association](#) (professional philosopher's club). The archives are at Cornell University.
- [New York Archives Conference](#) (NYAC)
- [Ecumenical and Interfaith Archives of Rochester \(EIAR\)](#)

[AUBURN PRISON, PRISON POETRY PROJECT](#)

[BAOBAB CULTURAL CENTER](#) (art, film, African and African American experience) See www.thebaobab.org. Located next door to Writers & Books.

BERTRAND RUSSELL SOCIETY

BISHOP BUTLER SOCIETY LTD aims to make the writing, thoughts, and life of Bishop Joseph Butler (1692-1752) better known to and understood by the public thereby restoring an ethical and rational basis for human life.

BOA. mentioning Butler may be central as in Arnold or liminal as in Ginsberg and Muldoon, or even in prose as with G. Hill. We trace the quest for the root metaphor back to Coleridge (certainly a reader of Butler) and Blake (possibly a reader of Butler) on down to A. Poulin, Jr., the founder of BOA, and to Tiger Bark Press, owned by Steve Huff, formerly the publisher of BOA.

BRAGDON, CLAUDE. In CFB's books on architectural theory, *The Beautiful Necessity* (1910), *Architecture and Democracy* (1918), and *The Frozen Fountain* (1938), he advocated a theosophical approach to building design, urging an "organic" Gothic style (which he thought of as reflective of the natural order) over the "arranged" modern abstract style that was coming into its own in the early 20th century. He had yet another overlapping career as an author of books on spiritual topics, including Eastern religions. These books include *New Lamps for Old* (1925), *The Eternal Poles* (1931), *Four Dimensional Vistas* (1930), and *An Introduction to Yoga* (1933). His autobiography *More Lives Than One* (1938) alludes to both his belief in reincarnation and his varied career paths.

BRAINERY Community school

BROOKS, LOUISE, lived for a time in Rochester and is buried there.

BURNED-OVER DISTRICT Finney's use of the phrase. The more general meaning refers to that part of New York State that lies along the Erie Canal and its feeders. The early white population began arriving after the Revolution. They brought the Yankee culture that encouraged a cluster of virtues and individualism. I have spoken of cases of intensified opposition to this revival. "One circumstance, I found, had prepared the people for this opposition, and had greatly embittered it. I found that region of country what, in the western phrase, would be called, a "burnt district." There had been, a few years previously, a wild excitement passing through that region, which they called a revival of religion, but which turned out to be spurious. I can give no account of it except what I heard from Christian people and others. It was reported as having been a very extravagant excitement; and resulted in a reaction so extensive and profound, as to leave the impression on many minds that religion was a mere delusion. A great many men seemed to be settled in that conviction. Taking what they had seen as a specimen of a revival of religion, they felt justified in opposing anything looking toward the promoting of a revival." (from his *Memoirs*)

CATHOLIC WORKER—St. Joseph's House of Hospitality.

CENTER FOR INQUIRY, Amherst.

CENTER FOR PHILOSOPHIC EXCHANGE at SUNY Brockport

CHAPEL HOUSE, Hamilton.

CHAUTAUQUA INSTITUTE founded in 1874.

COMPEER. Matches volunteers with those under psychiatric care. Founded in Rochester.

CRAPSEY, ALGERNON, and **ADELAIDE**. Cinquain.org was launched in 2005 as a master's thesis project for Aaron Toleos, then a graduate student at Salem State College. His goal was to create the most comprehensive website available on Adelaide Crapsey and the American cinquain.. Aaron continues to maintain and update cinquain.org and welcomes correspondence, questions, and suggestions. Aaron Toleos

aaron@toleos.com (978) 821-4620

CREIGHTON CLUB, Cornell (**Sage School of Philosophy**)

DEBUE'S BOOKSTORE, Lima. William E. Buechel. May be closed now, but back in the day it was Bill who did the most to lay the foundations of the Bishop Butler Book Collection.

DRESDEN, Robert Green Ingersoll Birthplace Museum

FOLK ART GUILD, Middlesex (in Yates County between Canandaigua and Penn Yan), Rochester Folk Art Guild is at 1445 Upper Hill Road on a working farm. Started in 1957 in Rochester, NY under the guidance of Mrs. March, the Folk Art Guild's work in crafts began with a single potter's wheel in the basement of a private home. Mrs. Louise March, the Guild's founder, worked closely with **George Ivanovitch Gurdjieff** (1866-1949), an

unusually perceptive and searching man who spent his life questioning the aim and meaning of human existence. She absorbed a great deal of his influence and worked tirelessly to transmit a unique way of working to those around her. Central to this is the effort to cultivate a special quality of attention in one's daily life, from moment to moment, whatever activity one is engaged in. Since Mrs. March's death in 1987, this exploration has continued, not only through study groups and special gatherings, but through the ongoing work with crafts and the life of the community. The Guild is connected to other groups studying Gurdjieff's teachings around the world. Inspired by the ideas of G.I. Gurdjieff, for whom Mrs. March served as secretary and translator, the group began to explore crafts as a means towards greater understanding of oneself. By 1967, the move was made to "East Hill Farm" in Middlesex.

FINNEY, CHARLES GRANDISON. Charles Grandison Finney (August 29, 1792 – August 16, 1875) was an American Presbyterian minister and leader in the Second Great Awakening in the United States. He has been called the "Father of Modern Revivalism." Finney was best known as a flamboyant revivalist preacher from 1825 to 1835 in the Burned-over District in Upstate New York and Manhattan, an opponent of Old School Presbyterian theology, an advocate of Christian perfectionism, and a religious writer. Together with several other evangelical leaders, his religious views led him to promote social reforms, such as abolitionism and equal education for women and African Americans. From 1835 he taught at Oberlin College of Ohio, which accepted students without regard to race or sex. He served as its second president from 1851 to 1865, and its faculty and students were activists for abolitionism, the Underground Railroad, and universal education. (Wiki))

FLYING SQUIRREL COMMUNITY CENTER

FOOTHILLS PUBLISHING (Michael Czarnecki), Kanona

FOX SISTERS. New Yorkers who played important role in creation of spiritualism.

GAGE, MATILDA JOSLYN, FOUNDATION. Women's' rights then and now.

GARRETT MEMORIAL CHAPEL small Church in the Norman Gothic Style located on Bluff Point in the town of Jerusalem, in Yates County, New York.

GORDON, DANE. (1925-2020) Philosophy professor at RIT, poet, and historian. Teacher of David Malone.

GRAYCLIFF, Derby, southwest of Buffalo on Lake Erie. Frank Lloyd Wright

GREENHOUSE "The Coffee Connection empowers women on their journey to sustainable recovery from addiction. We create jobs and train women for sustainable employment as a not-for-profit business selling fair trade, organically grown, and sustainably farmed coffee to retail and wholesale customers. And we provide comprehensive, continuous

support for women on their journey toward sustainable recovery, integrating their learning of life practices through our program in the context of running the business.”

HAMILTON, NY The *Universalist Church* of Hamilton, was formed by Rev. Nathaniel Stacy, at the house of David Dunbar in Hubbardsville, in 1808. It was then called the "Universal Friendly Society."

INGERSOLL BIRTHPLACE MUSEUM, Dresden.

INTERNATIONAL INSTITUTE FOR FIELD-BEING held its 10th Symposium at St. John Fisher College in the summer of 2007 <http://fieldbeing.org/> FIELD BEING OF WESTERN NEW YORK was for a time based at Fisher.

JELLO MUSEUM OF LEROY

JUST POETS

LILY DALE ASSEMBLY, the world's largest spiritualist community, on the shores of Cassadaga Lakes.

LOCKWOOD POETRY LIBRARY, Buffalo

MILLER, WILLIAM, died in 1847 but his followers continued to develop the Millennial church. **Ellen G. White** had visions of an angel who told her that Christ would not return until the elect obeyed the Ten Commandments, especially the Fourth to "remember the Sabbath day to keep it holy." In 1863, she founded the Seventh-day Adventist church that mixed the millennialism of Miller with the health evangelism of Sylvester Graham (no flesh foods, drugs, corsets, stimulants or frequent sex). One of her followers would be Dr. John Harvey Kellogg in Battle Creek, Michigan, the inventor of corn flakes.

MOUNT MCGREGOR. Sometime in July, Grant completed his memoirs. He then took a last look from Mount McGregor, and then died on July 23, 1885 surrounded by his family. At the moment of death, Fred Grant, his son, stopped the clock at 8:08 AM. All that was there in the cottage, the furnishings, the medicines, and the personal items, remains for visitors to see. It was quite appropriate that "Let Us Have Peace" Speech, should be a prominently displayed in his home. The cottage was open to public view in 1890.

NAZIRITES In the 1850's, a conflict developed among the Methodists of Western New York, ostensibly over the religious praxis associated with revivalism and the theology of holiness. The largely rural revivalist party, disparaged as 'Nazirites', criticized the worldliness and compromising attitude of middle-class Methodists centered in Buffalo, who they termed the 'Buffalo Regency'. The final result was the expulsion of the Nazirites and the founding of the **Free Methodist Church**. The Nazirite movement originated in frontier-era upstate New York, known for revivals in the 1830's. The region was also a center for antebellum reform activities, which were supported by revivalists including the Nazirites. The religious origins of Naziritism are shown as a derivative of the traditional revivalism of the region, especially among Methodists, in combination with the 'holiness

crusade' associated with **Phoebe Palmer** of New York, and the branch of that movement led by **John Wesley Redfield**. The primary point of contact of the various leaders was the revival at Wesleyan University in the middle 1840's. These were led by Palmer and Redfield in sequence. Several students who would later be ministers in Western New York. notably **Benjamin Titus Roberts**, attended those meetings. **NEW YORK STATE PHILOSOPHICAL ASSOCIATION**, also known as the Creighton Club, for the Cornell professor of philosophy, James Creighton.

NORTHAMPTON, MASS (Jonathan Edwards Association), Facebook

NOYES, JOHN HUMPHREY, formed a utopian community in Oneida in 1848 after being driven out of Putney Vermont by neighbors hostile to his perfectionist philosophy and rejection of the traditional institutions of marriage and private property.

ONEIDA

NEW YORK STATE COLLEGE AT **ONEONTA. Philosophy Department**

PALMYRA, Mormon Complex

PITTSFIELD , MA, Arrowhead, where Melville wrote *Moby-Dick*

PRAY FOR NIGERIA. "No doubt, some Intercessors have become weary because of failed expectations. Many have lost hope.... But we cannot watch Nigeria continue this way. What is primarily in contention is Nigeria's destiny; what is at stake is God's prophetic agenda for our nation. We refuse to fold our hands and allow this to continue, it is time to rise up like Deborah and pushback against the onslaught of the enemy." ~Pentecostal Fellowship of Nigeria

REDEEMED CHRISTIAN CHURCH OF GOD originated in Lagos, now has a branch in Henrietta.

ROCHESTER POETS

ROCHESTER ROW SHERLOCK HOLMES SOCIETY

ST. JOHN FISHER COLLEGE Department of Philosophy and Classical Studies

ST. PAUL'S EPISCOPAL CHURCH, across East Avenue from the George Eastman House.

SHAKERS

SMITH, JOSEPH

STANTON, ELIZABETH CADY

STARR, MARIE. Artist, poet, promoter.

SUFFRAGE An avant-garde religious climate helped WNY women cut their teeth on social causes like temperance and abolition, then move on to their cause célèbre-the women's rights movement. In a locale as improbable as a Hollywood movie set, the main scenes of this drama were played out in **Seneca Falls**, a small Erie Canal port and textile mill town in predominantly agricultural Seneca County. A century later this prototypical small town was thought to be the model for Bedford Falls in the Frank Capra classic, "It's a Wonderful

Life." It was here that Elizabeth Cady Stanton, a curious blend of housewife and radical thinker, spearheaded plans for the 1st Woman's Rights Convention in 1848. "The trouble was not in what I said, but that I said it too soon, and before the people were ready to hear it," she later commented. Two of her closest allies in the battle were Rochesterians Susan B. Anthony and Fredrick Douglass, an abolitionist leader and former slave. Anthony later went to jail for illegally attempting to vote. It took over 70 years until women's suffrage finally became the law of the land with the adoption of the 19th amendment in 1920.

THE INTERFAITH ALLIANCE OF ROCHESTER

TAVES, ANN is a distinguished professor of religious studies at the University of California at Santa Barbara. She is author of numerous books and articles, including *Fits, Trances, and Visions* (Princeton, 1999) and *Religious Experience Reconsidered* (Princeton, 2009). Her most recent book, *Revelatory Events* (Princeton, 2016), compares the emergence of three new spiritual paths (Mormonism, Alcoholics Anonymous, and A Course in Miracles) and develops new methods for analyzing accounts of unusual experiences such as Joseph Smith's First Vision.

TRUMANSBURG (the late Richard Taylor)

UNDERGROUND RAILROAD Western New York had always been a Mecca for escaped slaves,

UNITED NATIONS EDUCATIONAL, SCIENTIFIC, AND CULTURAL ORGANIZATION (UNESCO), sponsor of the World Day of Philosophy, on the third Thursday in November.

WAT PA LAO BUDDADHAM (West Henrietta) "has been offering spiritual services and programs to our community for over 20 years. We, at Wat (Temple) Pa (Forest) Lao Buddhadham are Volunteers from the Heart. We are very proud of our many community outreach programs. We have had the privilege of watching our community grow, and that growth has been tremendous. As such, we are now in need of expanding. Theravada (pronounced — more or less — "terra-VAH-dah"), the "Doctrine of the Elders," is the school of Buddhism that draws its scriptural inspiration from the Tipitaka, or Pali canon, which scholars generally agree contains the earliest surviving record of the Buddha's teachings. For many centuries, Theravada has been the predominant religion of continental Southeast Asia (Thailand, Myanmar/Burma, Cambodia, and Laos) and Sri Lanka. Today Theravada Buddhists number well over 100 million worldwide. In recent decades Theravada has begun to take root in the West."

WEST SENECA. The Inspirationalists (The Community of True Inspiration) were a group of German Lutherans who settled in West Seneca, New York after purchasing land from an Indian reservation. They later moved to Amana, Iowa when they became dissatisfied with the congestion of Erie County and the growth of Buffalo, New York. Known first in

Western New York as the Ebenezer Society, it was a religious group that ultimately traced its roots to Hesse in Germany. Their religious practices, including avoidance of military service, kept them in conflict with German authorities. Their beginning in the United States was in West Seneca and the Town of Elma. Ultimately, a number of communities, Amana Colonies, were founded in Iowa.

WILLARD MEMORIAL CHAPEL, Auburn, once part of the Auburn Theological Seminary, established in 1818. The Chapel, completed in 1894, is a unique masterpiece of Tiffany design. Willard Memorial Chapel remains the only complete and unaltered Tiffany religious interior in the world.

WILKINSON, JEMIMA In Yates County a group of followers of Jemima Wilkinson settled near Keuka Lake. She was a preacher who awoke from a severe illness to announce that her body was now inhabited by the "Publik Universal Friend."

WRITERS & BOOKS on University Avenue



L. John Cieslinski delivers a compelling performance as 20th-century philosopher, theologian, paleontologist, and priest Pierre Teilhard de Chardin. Discouraged and frustrated by the Vatican's efforts to silence him for his views on evolution and his Order's heavy-handedness in dealing with him, Teilhard confides his feelings to a sympathetic friend.

[Review by Mara Ahmed, April 23, 2013. Lower case is as in the original.]

yesterday, on april 21st 2013, i went to see “divine milieu: the last confession of teilhard de chardin” at the space theatre in rochester. pierre teilhard de chardin (1881 – 1955) was a french philosopher and jesuit priest, a paleontologist and geologist, who spent most of his life trying to integrate religious experience with natural science, specifically christian theology with theories of evolution. he became enthralled with the possibilities for humankind, which he saw as heading for an exciting convergence of systems, a maximum level of complexity and consciousness towards which the universe is evolving, an “omega point” which will lead to a new state of peace and planetary unity. he saw this unity as being based upon the spirit of the earth: “the age of nations is past. the task before us now, if we would not perish, is to build the earth.” in effect, he is talking about the same interconnectedness that vandana shiva discusses in terms of food activism and the inextricability of the human-to-human and human-to-earth bond.

in his book “the phenomenon of man” teilhard talks about a collective identity which develops as trade and the transmission of ideas increases. knowledge accumulates and is transmitted in increasing levels of depth and complexity. this leads to a further augmentation of consciousness and the emergence of a thinking layer that envelops the earth.. teilhard was reprimanded, censored and condemned by the church for his ideas.

it was sad that one of the panelists [David White] who discussed the play gave the example of the multi-media manhunt for the boston bombing suspect as being representative of teilhard’s collective human network. quite the opposite. we are v far still from achieving true mind and spirit human interconnectedness. i agree with teilhard that “we have reached a crossroads in human evolution where the only road which leads forward is towards a common passion... to continue to place our hopes in a social order achieved by external violence would simply amount to our giving up all hope of carrying the spirit of the earth to its limits.”

teilhad was played by l. john cieslinski who also wrote the play. thank u to my friend Sarita for this excellent treat!



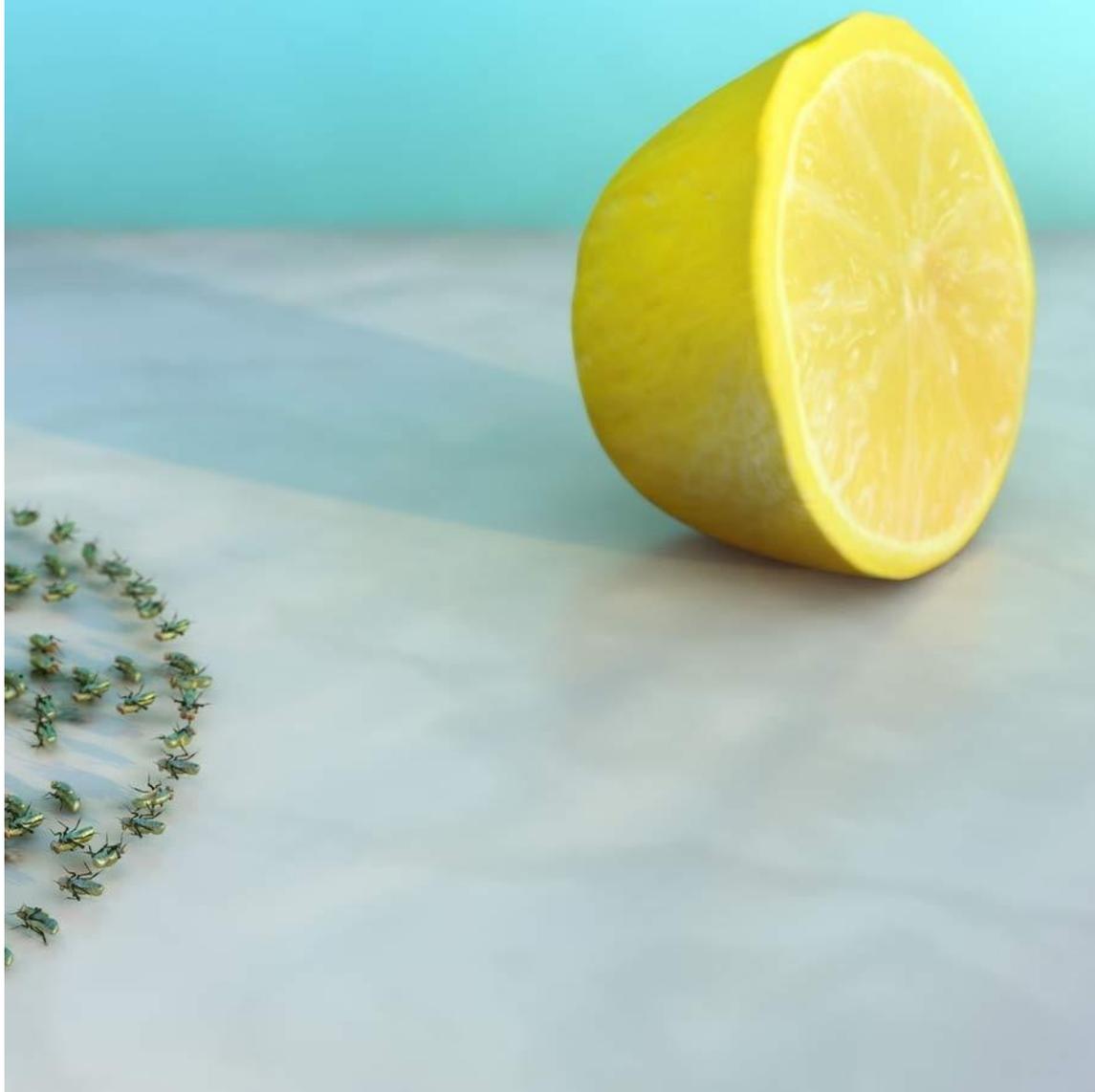


Marie Starr

Librarian to the Bishop Butler Society Ltd

Kitchen Abrasives

Laura Klinkon





Laura E. Weed, Professor of Philosophy, The College of Saint Rose. International Institute for Field Being, vice-president for Central New York

What is Field Being?

The relationship between indwelling and field being will be explored via first-person inquiry. Indwelling is a concept scientist-philosopher Michael Polanyi developed. The idea of indwelling is to illustrate that we relate to objects, events, or other matters by a merging process that in effect extends our being into them so that they operate as tools and are perceived as an extension of the physical and subtle bodies. That process could be for better or worse depending on its context and meaning.

Lik Kuen Tong, the founder of Field Being Philosophy, developed an ontology and an accompanying epistemology based on the central idea that the most useful way of understanding reality is to consider it as an interplay of fields rather than as a set of objects and perceptions. In this way he sought to bring together Chinese and Western philosophical perspectives.

Combining indwelling with the notion of fields opens the way to overcoming the misperceived separation between being and experience, providing “inside knowledge” of fields of experience as extensions of the body. By “zooming in” and “zooming out” via indwelling, experienced fields become personally meaningful fields of experience. The meaning is embodied rather than limited to impersonal conceptualizations.

[Explanation of Field-Being posted by Sietske Dijkstra]



Alan Heatherington, Conductor

Alan Heatherington built his career in the Chicago metropolitan area as a choral and orchestral conductor, violinist/ concertmaster, and educator. The Chicago Tribune named him a Chicagoan of the Year in 2004.

Alan Heatherington has built his career in the Chicago Metropolitan area as a choral and orchestral conductor, a violinist/ concertmaster, and an educator. So distinguished are his accomplishments that the *Chicago Tribune* named him a **Chicagoan of the Year in 2004**. The Illinois Council of Orchestras has awarded him the title of Conductor of the Year for 2005. In 2010 he received the Cultural Leadership Award, the highest honor bestowed by the Illinois Council of Orchestras, for “sustained leadership, extending beyond his own organizations and community, that has profoundly impacted the state of the arts in Illinois.”

Maestro Heatherington is the founder and Music Director of the Ars Viva Symphony Orchestra (1995–present). Chicago Tribune critic John von Rhein, reporting on recent Ars Viva concerts, called Heatherington a “visionary director” of “finely disciplined energy and commitment” who “knows precisely what he wants and has the leadership skills to bring his musical ideas alive through a solid ensemble that includes numerous Chicago Symphony players in key positions.” Under his leadership, Ars Viva has twice been awarded Illinois “Orchestra of the Year” by the Illinois Council of Orchestras (2003 and 2008).

Since 2000 he has been Music Director of the Lake Forest Symphony, the only fully-professional orchestra in Lake County. Heatherington has also been Music Director of the Chicago Master Singers (CMS) since 1989. This 140-voice auditioned chorus performs major choral works as well as a

cappella repertoire often accompanied by the Ars Viva Orchestra. CMS has issued four CDs: Masters in this Hall; Psalms, Hymns and Spiritual Songs; The Wearin' of the Green (English and Irish folk songs) and A Christmas Collection. In the summer of 2010 the Chicago Master Singers gave a concert tour of Germany, their ninth European tour under Maestro Heatherington. Heatherington was also the founding Music Director of the Chicago String Ensemble, which he directed from 1979 to 1995.

Father Alan Heatherington attended Moody Bible Institute (1963-64) in Chicago, received a pre-seminary BA degree from Houghton College (1964-67) in New York, studied at Trinity Evangelical Divinity School (1967-70) in Illinois, taught Biblical Studies and Theology at Moody Bible Institute (1969-79) and completed the Anglican Studies program at Nashotah House Theological Seminary (2013-2014) in Wisconsin.

He has a M. Mus. from Northwestern University (1974) in violin performance and served as Music Minister at the Northwest Baptist Church in Chicago (1973-1979), Director of Music Ministries at the First Presbyterian Church of Lake Forest (1995-2003), and Director of the Anshe Emet Synagogue professional choir (1992-2000) that can be heard on a collection of compact discs of High Holy Days music with Hazzan Alberto Mizrahi. He taught at the State University of New York at Buffalo (1981-86) and at North Park University (1987-1992).



Alan Heatherington, Anglican Priest



Fran Lee Frank continues to be our most active book search person. Barry Vorhees was originally a sponsor of Barry Voorhees in the used book trade.



Bob Gaulke, Bronx, NY
Performance Coordinator and Director of Marketing

North Star guides good books downtown

By: Emily Mein October 16, 2015 ¹

For **Barry Voorhees**, opening a bookstore in downtown Rochester was an opportunity to honor history.

Voorhees, 53, earned his bachelor's degree in English and a master's in library science and has worked at high schools, colleges and bookstores. While working at Rush-Henrietta Senior High School, he used his time off last summer to buy books. Soon his kitchen table was stacked high with them. Voorhees thought he had to do something about it.

In a time when electronic books are a popular choice, opening a bookstore can be a risky decision. But for Voorhees, it is about preserving the sentiment of books.

"I personally like physical books a lot," he explains. "Rochester has had a number of used bookstores close, so I thought there was room for another one."

After seeing his friend Franlee Frank successfully run Greenwood Books on East Avenue for 16 years, he was encouraged.

When he was brainstorming a name for his store, Voorhees wanted one that connected to Rochester. After researching the area's history, "North Star" jumped out.

"It was the name of Frederick Douglass' newspaper, and he is such an important figure in Rochester history," he says.

Finding a space for a used bookstore was just as important as finding a name, and when Voorhees found 6 Atlas St., near the former Midtown Plaza, he knew it was the right one. Even though the space had been an office beforehand, he walked in and knew it was where North Star was supposed to be. The construction around the space was what Voorhees calls a deal clincher.

"When I first started, I seemed to be a little bit hidden, but this area is going to change dramatically," he says. The opportunity of the area was a selling point for choosing the spot.

¹ Emily Mein is a Rochester Business Journal intern. Small Business is a biweekly feature focusing on entrepreneurs. Send suggestions for future Small Business stories to Associate Editor Smriti Jacob at rbj@rbj.net. 10/16/15 (c) 2015 Rochester Business Journal. To obtain permission to reprint this article, call 585-546-8303 or email rbj@rbj.net.

North Star Books is open Tuesday through Saturday from 11 a.m. to 6 p.m. Voorhees also created an eBay store for the bookshop, where he does most of his business.

As North Star's only employee, Voorhees is his own boss, and that is his favorite part of owning a small business. Making his own hours and rules was as appealing to him as the ability to decide on his own attire.

"I am able to walk barefoot around the store if I want," Voorhees says.

North Star Books has seen some growth since opening a little over a year ago. August treated Voorhees well and was his best month, bringing in somewhere around \$3,000. Because the majority of his business is online, it is hard to estimate exact numbers, he says.

To be successful in the book market, Voorhees says you have to know the right books and must be able to find them. Since this takes time, he has learned to be patient over the year he has been in business. During some months, Voorhees finds a lot of the right books, but then others are not as prosperous. A problem right now is to find a consistent source of good books to ensure success.

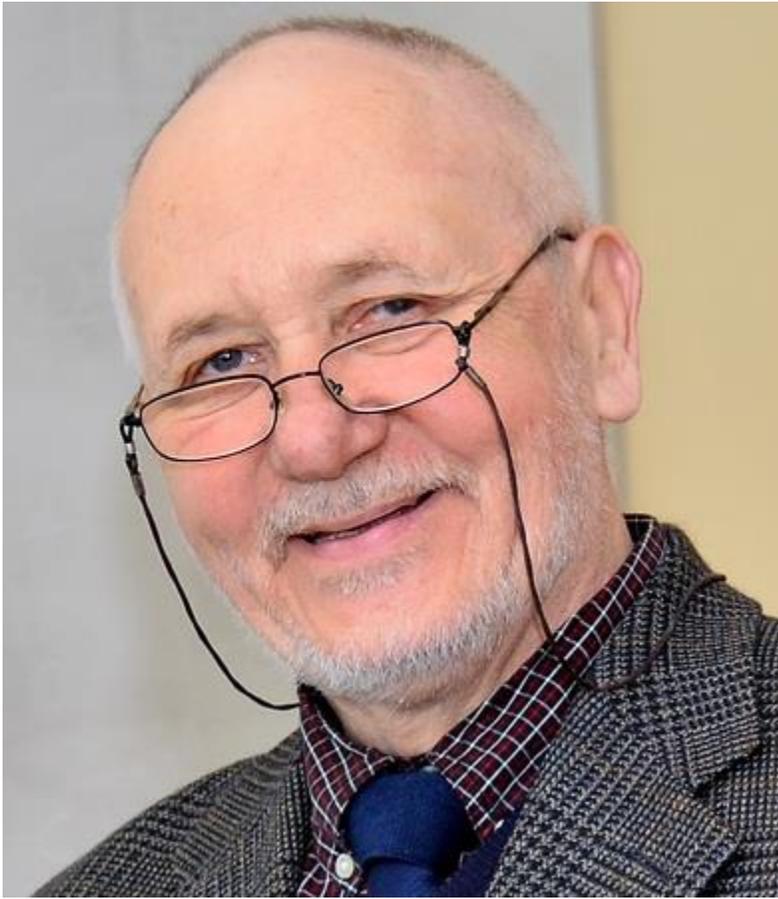
"Finding good books more often is a bit of a challenge—learning how to do that and make connections with people," Voorhees says.

Although he describes the challenge as nail-biting, Voorhees relishes moments when people come into the store and find a book they have been looking for.

"I get a real thrill and sense of accomplishment from helping someone," he says.

In addition to books, Voorhees also sells vinyl records. With the introduction of new technology, some say records and books are no longer necessary, but he believes both are here to stay.

"Ten or 15 years ago, people were saying records were dead," Voorhees says. "To me, there has always been a parallel between (vinyls and) books."



Nikolai Omelchenko has been with the Society since inception with an interest in philosophical therapy and the psychology of redemption. We acknowledge that our recovery is something we hold in trust for redistribution for the sake of healing and restoration in accord with the original intent, whether by Bishop Butler's method of pastoral philosophy or some other technique, and not to be used for selfish gain.

The specificity of **philosophical therapy** is the ascension of the human spirit to the essence of being through philosophical reflections, intuitions, and insights. Philosophy immanently contains a therapeutic component and therefore can heal a person, fill him with new forces—intellectual, emotional, volitional. Philosophical therapy includes questioning about life and the world but does not psychotherapy. The essence of philosophical therapy is in thinking about the essence of being. Through this thinking, the human spirit joins the world Logos, the objective spirit, or the objective essence of being, and thereby strengthens itself, nourishes itself with this external and infinite power. The basic principle of philosophical counseling: the subjective spirit must "connect" to the objective spirit. In this case, persons must connect themselves with the objective essence of being. The consultant is only an assistant, a moderator of this process. A person does not need someone else's intellect; we can and do live our own lives. Consequently, philosophical conversation should serve to develop and strengthen the autonomy of the individual, the freedom and independence of the personal spirit. In the independent activity of the personal spirit is the spiritualization of personality. Thanks to philosophy, a person is transformed. In practical philosophy, all approaches are good: from individual consultation to group seminars or interactive lectures. Philosophical therapy allows for various formats: traditional consultation on philosophy, productive "treatment by conversation", reasoned life tips, pleasant conversation for the soul, and other spiritual practices. At the same time, the main guideline remains understanding the essence of phenomena, human comprehension of his self through philosophical reflection or metaphysical insight.



Alexander P. Ryan: Perseverance in Profile By Tom Calarco

Alex Ryan’s role in assisting his clients resembles that of a security blanket. As an attorney for Groom Law Group in Washington, D.C., he helps protect the operation of the employee benefits systems in which his clients function. His work involves sorting out the details of complex pension plans and healthcare packages for his clients—generally, employers that provide these benefit plans to their employees, and companies that provide services with respect to the plans. Ryan enjoys the work—and the assistance it provides to his clients. “I really enjoy taking a complex employee benefits case, tackling it head-on, and finding creative ways for my client to succeed,” he shares.

Perhaps this is fitting because when he was a child, extra attention was required to take care of him. Born with a spinal cord injury, Ryan was never able to walk on his own. But, with some creativity, he needs only minor adjustments to perform his work—the wheelchair he uses to get

around, doors that automatically open with the push of a button, a desk with push-button height adjustment, and a few other small modifications. “A few minor adjustments” is how Ryan views his adaptation to the world. For example, being unable to walk wasn’t something that he had to overcome because “it was always a part of [his life].”

“I had a fairly normal childhood,” he reflects. Coping with his situation “was how I lived from the very beginning. I went outside and played, threw the ball around, and hung out in the park. I also spent a lot of time reading and listening to music.”

His youthful interest in words and music led him to the radio broadcast booth. “Before college, I wanted to do journalism,” he recalls. A native of Rochester, New York, he attended St. John Fisher College in his hometown. “I gravitated to radio and print. I kept both of those as possibilities at school and afterwards, and I had exposure to both fields. I was a DJ, and also did programming and production [work].”

During this time, he also worked for the *Rochester Democrat and Chronicle*, a daily newspaper, fulfilling news-gathering tasks and editing articles for the sports department. “I liked the pace of it,” he explains regarding his interest in journalism. “I enjoyed the [focus on] getting the words as right as possible, the attention to detail. [What] radio and print had in common [was] that I was presenting something, and bringing my own personality to an audience.”

This communication component—an aspect that journalism shares with the legal profession—ultimately led him to consider the practice of law. “I had been out of school a couple of years,” he recollects when describing his decision to go to law school, “and had been thinking that I could take my skills and apply them to law—to use my writing and speaking abilities to tell a story in a precise way, and allow my own personality to come through.”

After graduating from law school at Wake Forest, he joined a small law firm. “I was doing civil and criminal litigation, and this eventually led to joining a larger law firm, where I had opportunities to work on more complex cases and got exposure to a wide variety of civil and business litigation,” he shares.

After a few years working in North Carolina, Ryan wanted to focus his law practice and to be in a bigger metropolitan area. His move to Washington, D.C., in 2006 provided both. He found an opportunity at

Groom Law Group to work in the employee benefits field. “I’ve been here for more than three years,” he notes, “and it has proved to be a good fit.” At Groom, Ryan’s practice primarily deals with the Employee Retirement Income Security Act, federal legislation passed in 1974 that governs much of the operation of voluntarily established benefit plans in private industry. His role is to advise clients that sponsor, or provide services with respect to, such plans on their administration and governance. Another aspect of his work involves the financial and investment concerns related to these plans. As a member of Groom’s litigation practice group, Ryan often is involved in legal disputes concerning employee benefit plans. Ryan’s work, and Groom’s practice generally, involves tight deadlines and attention to complex details—conditions under which Ryan thrives.

“What I enjoyed most about the field of journalism was the extent to which one is always working on deadline [and] the process involved in creating a spoken or written product under pressure,” Ryan asserts. “Now, I find that I enjoy being a lawyer for the same reasons that I enjoyed the field of journalism.”

In addition to working at Groom, Ryan is active with the American Bar Association (ABA). He was appointed to the ABA’s House of Delegates in 2005, which makes policy for the organization; served as the Young Lawyers Division’s (YLD) assistant diversity director from 2006 – 2007; and currently functions as the liaison between the ABA, YLD, and the Commission on Mental and Physical Disability Law.

Ryan credits many people with helping him to achieve his success. “I have certainly benefited from having a very supportive family and from being around a lot of great, encouraging, able, [and] challenging professionals,” he offers, “and that has pushed me on to a certain degree of success. At each step of my career, there have been people from whom I have learned, and that has been extremely valuable for me.”

These individuals included his teachers and professors in high school, college, and law school, as well as more experienced attorneys at different stages of his career. “I credit many different people with contributing to my success,” he adds.

Like many lawyers, Ryan works long hours. But the demands of his career provide challenges that stimulate his energy and creativity. He makes sure to take time to enjoy the cultural life of the D.C. area with his wife. Describing one recent outing, he shares that “we attended two different

Shakespeare productions in the same day—a matinee and an evening performance. In between, we enjoyed dinner at one of our favorite Spanish tapas restaurants, and we had an opportunity to walk around the District a bit.”

“I’m happy I decided to go to law school,” he concludes. “The learning process in being a lawyer was invaluable, and the approach to thinking and problem-solving has been a huge gain. I encourage others to look at it, if even just for the mental process that’s involved.” **DB**

Tom Calarco is a freelance writer and historian of the Underground Railroad. He lives in Orlando, Fla.

From the [May/June 2010 issue](#) of Diversity & The Bar®

A BRIEF HISTORY OF NEW YEAR

By Tim Lambert

Until the year Bishop Butler died, 1752, in England New Year’s Day was, legally on 25 March, which was the Feast of the Annunciation when an angel told Mary the mother of Jesus that she was pregnant and would have a son. (It was also called Lady Day). However long before the legal change, most people regarded 1 January as New Year’s Day. Samuel Pepys began his famous diary on 1 January 1660.

In Tudor England rich or well-off people gave gifts on New Year’s Day (25 March). For the rich and powerful it was important to give an expensive gift to the king or queen to gain their favor. However, it was also important for the monarch to give expensive presents back, to show their generosity. However, the custom of giving presents at New Year died out in the 19th century when it became common to give presents at Christmas.

OBSERVE AND REPORT

In the conventional school students “study” a textbook or some other medium of instruction that contains the published readings (= interpretations of experience and association of ideas) of others. These readings may be recorded observations, reports, or, perhaps, imaginative representations. The student’s project is to convince the instructor or some outside authority that the assigned material has been mastered. Such rote learning is often useful and sometimes essential; the passing of the recitation was a sad day in the history of education. “Unless the educator anticipates the child’s felt needs for formulation there is danger that when the occasion comes for using the products of experience, the child will have ears that hear not and eyes that see not.”²

Our uncommon school leaves out the textbook, the representations, and the instruction of others, and allows the students to select an object of attention and report back to the group on their reading of the object. Our list of “Modes of Observation” no doubt could be expanded, and the descriptions of the modes could be extended. We would put no restriction on the object of attention selected for observation and report but would insist only that it be something on which the student has already fixated. Likewise, the mode or modes of observation should be unrestricted if the student has sufficient mastery of the observational and reporting skills required for the project.

In the classic seminar method, students present their projects as reports on their observations. We encourage the use of various modes of observation and discourage conventional representations of what has been observed. Obviously, our manner of learning will trigger a “game over” reaction in many academic settings. We therefore

² V.T. Thayer, *The Passing of the Recitation* (1928) p.270.

urge that the institution, business, or private individual who sponsors the group be looked upon as a host who must be fed by us, its parasites.

Whether the student gains any useful skills or knowledge by these methods is up to the student. The student who is wedded to the conventional can select as the object of attention a conventional textbook and seek out conventional study aids followed by the presentation of a conventional report to the group. Such students who act in good faith will win over the group because their enthusiasm shines through the conventional forms.

What everyone involved should gain is liberation from the bonds, whatever they are, that have limited the options for character development. The development of character depends essentially on the exercise of one's will, and not only the will, but the will at a deep, integrative level of personality. The seminar is the outward form for what is a group therapy of radically free association.

General Synopsis

“You may have wondered about the carved figures around the outside of the Library building... The figure that stands above the main entrance of Gladstone's Library is St. Augustine. Augustine was one the four 'doctors' Gladstone considered major influences on his thinking, alongside Dante, Aristotle, and Joseph Butler. The statues were designed by George Walker, member of the Royal Academy of Art, who was a major public sculptor at the time.” [Gladstone’s Library, 9 December 1918] Our objective is to produce a fully annotated edition of the works of Bishop Butler, free for all online. Gladstone made a good choice of cornerstones, but we are confident that had he lived he would agree to the big three before Butler the big four after Butler: Darwin, Marx, Freud, and Nietzsche. Augustine, and through Augustine the Books of the Platonists come to the Uncommon School through the seminars of Fr. William Marceau, CSB. The whole history of moral philosophy is covered by Terry Irwin, with Gail Fine specializing in Plato, and Russ Dancy in Aristotle. Russ admired Jerry Balmuth’s exposition of Marx, and Balmuth on Wittgenstein is still available on YouTube. The major successors to Augustine were Anselm of Canterbury and Thomas Aquinas, for whom we turn first to the commentaries of Normal Kretzmann. Kretzmann set a high bar and was responsible for Balmuth never getting his doctorate.

Dante is the anchor of Christian Poetry. The list of poets with a strong interest in Butler includes S. T. Coleridge, P. Muldoon, A. Ginsberg, Geoffrey Hill, Matthew Arnold, and Edgar Lee Masters. Butler seems to hold a middle place between Pascal and James, and Charles Natoli has developed the comparison between Pascal and Nietzsche. On the political/pacifist front there seems to be a direct line from Butler to Thoreau, to Gandhi, to Martin Luther King, Jr., and some to the Uncommon School thanks to the work of Ken Morgan. Bergson was an important influence on Morgan, but a better documented source for Lik Tong, Kazantzakis, and G. B. Shaw. From James there is a direct route into Wittgenstein. Wittgenstein helped Rilke financially, and one of the American students who met with Wittgenstein during his 1949 visit to Cornell was William Gass. Gass left philosophy for literature and wrote a book on Rilke. A. Poulin, Jr., the founder of BOA Editions in Brockport, did translations from Rilke early in his career.

CALENDAR 2021

Jan APA online featuring International Institute of Field-Being

SPRING

I. Bishop Butler Month (May 18-June 16)

May 18 Joseph Butler was born on May 18, 1692, in Wantage, England

Joint Birthday of Bishop Butler and Bertrand Russell

Birthday Observance at Books ETC, Macedon

Annual Meeting of the Bishop Butler Society Ltd

June 16 Joseph Butler died June 16, 1752, in Bath, England

Joseph Butler and George Berkeley in Book of Common Prayer

SUMMER

July 4 II. Declaration of Independence and Inclusivity

Colonists' Declaration

British Crown's Reply

Women's Declaration of Sentiments

Frederick Douglass Response

United Nation's Declaration on Indigenous Peoples

FALL

Nov 18 III. World Philosophy Day 2021 (third Thursday)

By celebrating World Philosophy Day each year, on the third Thursday of November, UNESCO underlines the enduring value of philosophy for the development of human thought, for each culture and for each individual. In establishing World Philosophy Day in 2005, the General Conference highlighted the importance of this discipline, especially for young people, underlining that "philosophy is a discipline that encourages critical and independent thought and is capable of working towards a better understanding of the world and promoting tolerance and peace".

UNESCO's General Conference was convinced that "the institutionalization of Philosophy Day at UNESCO as world philosophy day would win recognition for and give strong impetus to philosophy and, in particular, to the teaching of philosophy in the world". UNESCO leads World Philosophy Day – but does not own it. It belongs to everyone, everywhere, who cares about philosophy.

Theme for World Philosophy Day 2021 in Rochester: Mulatto Solitude

Born around 1780, the **Mulatto Solitude** was a historical figure of the 1802 uprisings against the reinstatement of Lacrosse, who had been appointed Captain-General of Guadeloupe by Napoleon Bonaparte and expelled in October 1801 following a coup by the army's officers of colour. The little known of her is recorded in the book *Histoire de la Guadeloupe* (History of Guadeloupe) by Auguste Lacour (1805–1869).

Source: <https://en.unesco.org/womeninafrica/mulatto-solitude/biography>

http://www.unesco.org/.../publi.../mulatto_solitude_en_3.pdf

[suggested by Amma Culture - Education, Sciences & Arts]