

# **EINSTEIN AND THOREAU:**

## **Two Mystics Who Changed the World**

A Performance Piece by Connie Baxter Marlow

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### **INTRODUCTION**

This is a scholarly but entertaining theatrical reading done in a light-hearted manner. The dialogue you are about to hear consists entirely of direct quotations from Einstein and Thoreau, and illustrates the parallels between the thinking of these legendary men. Sources are noted.

Tonight, Connie Baxter Marlow hosts “Mystics, Alive and Well,” with guests Dr. Albert Einstein played by Andrew Cameron Bailey and Henry David Thoreau played by Richard Lyon.

### **CONNIE**

Hello. I’m Connie Baxter Marlow. Welcome to “Mystics, Alive and Well.”

I’m so happy you could join us live in the studio this evening. And welcome to all you folks out there in TV land who are tuning in to us tonight. I have two honorable and revered guests with me today, both of whom you have some familiarity with due to the inspiring lives they lived and the gifts they brought to us all: Dr. Albert Einstein and Henry David Thoreau. Good evening Dr. Einstein and Mr. Thoreau. We are delighted you are able to be here today.

### **EINSTEIN**

Good evening, Connie. Good evening Henry, and to each of you, good evening.

### **THOREAU**

Hello Connie. Methinks 'tis a most marvelous thing to be here.

### **EINSTEIN**

A most marvelous thing indeed. This beaming technology is still in its infancy, and one never knows... Why, last time, do you recall, Connie, my moustache got left behind?

### THOREAU

This "beaming technology?" Is that how we got here? I was sitting peacefully by the pond, writing in my journal, when suddenly... here I am! Remind me please. Where are we?

### CONNIE

I have invited Dr. Einstein and Mr. Thoreau to join me on "Mystics, Alive and Well" because it is my understanding that they both saw and experienced an expanded reality beyond that experienced by most of us, and this informed how they lived their lives day-to-day. They each stood up for what they believed in and stood out as exemplary people sharing their insights and modeling a way of life outside of the norm of their times.

We think of mystics as ascetics who live in caves, drink nothing but water and contemplate the beyond. We think of them as someone other than ourselves.

I would like to introduce you to the everyday mystic and to these two extraordinary, everyday mystics who changed the world by applying their expanded vision to their choices as to how they lived and responded to the issues of their times.

The underlying thesis of this show is that every human being is an embodiment of a larger force and has the capacity to connect with that force and through personal choice bring inspired action to pass in everyday life and transform the world as we know it.

As an exercise, I would like to ask you to turn to the person next to you and look in his or her eyes and say "I see a force greater than each of us when I look in your eyes. I acknowledge you as a unique aspect of that force." There. Now we are on common ground with each other and with the two men we are going to experience today: Henry David Thoreau and Dr. Albert Einstein, two mystics who changed the world.

Mystics, you ask? A pencil maker, a land-surveyor, a patent clerk, a teacher, a recluse, a physicist - what was it that drove them to excel and to go down in history as game changers – along with a few others like Jesus, Gandhi, Martin Luther King, Jr., John Lennon - notable activists who died untimely deaths because of the message they carried and the lives they lived. These people didn't remove themselves from the world, they stood up, spoke up and

shifted consciousness up a notch for eternity. They modeled their beliefs, their visions and shared their insights.

Henry – you have often been quoted as saying: “*If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.*”

The mystic hears a different drummer. He sees from a different point of view, he resonates to a different frequency. The station he is tuned to is sending messages of unity, freedom, peace, harmony, individual autonomy, service and abundance. Those are the attributes of the world he knows is real and possible regardless of the myriad of other stations and societies broadcasting the engaging and all-too-real-seeming ideas of separation, scarcity, security, and servitude.

I would like to propose that everyone has the capacity to tune into the mystic’s frequency, we can choose which station we turn the dial of our attention to. For some it will come as a revelation or epiphany, a sudden aha! moment like the switching on of a light switch. For others it will take years of practice and daily attention. Others are born with the awareness and spend their lives reconciling their inner and outer selves. Often the mystical experience comes through crisis, deep loss and the heart is broken open.

The challenge becomes, what to do with it once it comes. Ignore it? Shove it deep inside where no one can see it? Put a mask over it and pretend it isn’t there? Walk it, talk it and become it and in that way CHANGE THE WORLD?

Now Henry and Dr. Einstein, please tell us a little about how you first realized there was something greater than you at work in your lives.

#### EINSTEIN

A wonder of this kind I experienced, as a child of four or five years, when my father showed me a compass. That this needle behaved in such a determined way did not at all fit into the kind of occurrences that could find a place in the unconscious world of concepts. I can still remember, or at least I believe I can remember, that this experience made a deep and lasting impression upon me . Einstein *Autobiographical Notes*

#### THOREAU

Methinks my present experience is nothing; my past experience is all in all. I think that no

experience which I have today comes up to, or is comparable with, the true experiences of my boyhood. And not only this is true, but as far back as I can remember I have consciously referred to the experience of a previous state of existence. "For life is a forgetting," etc. Formerly, methought, nature developed as I developed, and grew up with me. My life was ecstasy. In youth, before I lost any of my senses, I can remember that I was all alive, and inhabited my body with inexpressible satisfaction; both its weariness and its refreshment were sweet to me. This earth was the most glorious musical instrument, and I was audience to its strains. To have such sweet impressions made on us, such ecstasies begotten of the breezes! I can remember how I was astonished. I said to myself — I said to others — There comes into my mind such an indescribable, infinite, all-absorbing, divine, heavenly, pleasure, a sense of elevation and expansion, and I have had nought to do with it.

I perceive that I am dealt with by superior powers. This is a pleasure, a joy, an existence which I have not procured myself. I speak as a witness on the stand, and tell what I have perceived.

The morning and the evening were sweet to me, and I led a life aloof from society of men. I wondered if a mortal had ever known what I knew. I looked in books for some recognition of a kindred experience, but, strange to say, I found none. Indeed, I was slow to discover that other men had had this experience, for it had been possible to read books and to associate with men on other grounds. The maker of me was improving me. When I detected this interference I was profoundly moved. For years I marched as to a music in comparison with which the military music of the streets is noise and discord.

I was daily intoxicated, and yet no man could call me intemperate.

With all your science can you tell how it is, and whence it is, that light comes into the soul?  
Journal. Wednesday July 16, 1851.

CONNIE

So, you both had boyhood experiences or realizations that influenced the unfolding of your lives.

EINSTEIN

And then, at the age of 12 I experienced a second wonder of a totally different nature, in a little book dealing with Euclidean plane geometry, which came into my hands at the beginning of a school year. The assertions of geometry and lucidity and certainty made an indescribable impression upon me, and I began to see everything as geometric shapes. **Albert Einstein: Rebellious Wunderkind**

[http://www.academia.edu/1590801/Albert\\_Einstein\\_Rebellious\\_Wunderkind](http://www.academia.edu/1590801/Albert_Einstein_Rebellious_Wunderkind)

CONNIE

I would like to point out to the audience a few parallels in your lives to set the stage for our discussion today.

Henry, you were an avid student, a voracious reader who studied philosophy and graduated from the nation's top school, Harvard University. You became a teacher, held a couple of mundane jobs - as a pencil maker in your father's pencil business where your research led to perfecting the Thoreau pencil, enabling it to become the best pencil in America - and you were a surveyor. You built a little house in the woods on your friend Ralph Waldo Emerson's land not far from town where you spent two years, two months and two days. You explored the wilderness in Maine and elsewhere, researched and befriended Native Americans and documented your impressions in minute detail in your journals and books. You took a stand against war and racism, disassociated yourself from your government at an early age, went to bat for fellow dissidents and spent a night in jail which resulted in a world-changing solution for how a moral man might live in an immoral world through non-violent, non-cooperation in your treatise "Civil Disobedience." Every word you uttered, every move you made, has become a model and inspiration for the generations that followed.

Dr. Einstein, you were slow to talk as a child...

EINSTEIN

(interrupts)

True! But I haven't stopped since, have I! Once I got the hang of it, you know?

CONNIE

...but you too were an avid student, a voracious reader who studied philosophy, perhaps even some of the same philosophers as Henry. It seems that Immanuel Kant and other German philosophers influenced both you and the Transcendentalists. Interestingly, your father had a factory that provided you with an opportunity to explore the workings of electricity and electromagnetism. You attended top schools and became a teacher, held a mundane job as a patent clerk, explored a different wilderness, the wilderness of the mathematical nature of the universe which you recorded in your papers and dissertations. You too took a stand against war and racism, gave up your German citizenship twice, once at an early age and again as an adult, you supported fellow dissidents and enlightened humanity with your insights into the workings of light, matter, time and energy.

You were both witness to extraordinary times in humanity's development.

Henry, during your lifetime in the 1800s, you witnessed rational reductionist science replace holistic experiential knowledge in such a way that man thought himself separate from an uncaring mechanical universe. You witnessed the abomination of slavery and a war in Mexico aimed at extending slavery, which you entirely disagreed with.

Dr. Einstein you, as a German Jew, experienced the First World War, Hitler's rise to power, the Second World War and The Holocaust, with the loss of so many of your friends and family. You saw, much to your chagrin, the invention and deployment of the atomic bomb as an indirect result of your theories, with the onset of the nuclear age, the Cold War, and the threat of the total annihilation of humanity. You brought science back from reductionism to an understanding of the warping of space/time relative to the observer, giving rise to quantum science which has revolutionized man's perception of his place in an interconnected universe.

You both seem to have been eternal optimists and you both spoke of Universal higher Laws and man's ability to interpret them and our potential to live in accordance with them, as you watched humanity around you descend into lower, baser behaviors.

It seems it was this ability to see higher truths that set you apart and has made your vision an inspiration to all that followed. Would you comment on this perception please.

### THOREAU

In the midst of this labyrinth let us live a *thread* of life. We must act with so rapid and resistless a purpose in *one* direction, that our vices will necessarily trail behind. The laws of the earth are for the feet, or inferior man; the laws of heaven are for the head, or superior man; the latter are the former sublimed and expanded, even as radii from the earth's center go on diverging into space.

Happy the man who observes the heavenly and the terrestrial law in just proportion; whose every faculty, from the soles of his feet to the crown of his head, obeys the law of its level; who neither stoops nor goes on tiptoe, but lives a balanced life, acceptable to nature and to God. Letter to H.G.O. Blake August 10, 1849

<http://www.walden.org/documents/file/Library/Writings/correspondence/LettersBlake.pdf>  
= print the remainder when get ink.

### EINSTEIN

There is a mystical drive in man to learn about his own existence. And how can he achieve this? Galileo showed the way by creating a system of thought that binds together observed facts. I believe that the dignity of man depends ... on his scrutinizing mind, his confidence in

his intellect, his figuring things out for himself, and above all his respect for the laws of creation.

There is a pre-established harmony manifested in cosmic laws and related to our minds. You and I are individuals, still we are held together by a pattern. We all have living experiences infinitely patterned.

#### THOREAU

The laws of nature are science but in an enlightened moment they are morality and modes of divine life. Journal Sept 28, 1843

#### CONNIE

You both seem to indicate that intuition or conscience is the avenue through which humanity accesses these higher laws and understandings of the nature of the Universe.

#### EINSTEIN

Man has infinite dimensions and finds God in his conscience. . . . The universe is rational, and man's highest destiny is to ponder it and co-create with its laws. There are only two limiting factors: first, that what seems impenetrable to us is as important as what is cut and dried; and, second, that our faculties are dull and can only comprehend wisdom and serene beauty in crude forms, but the heart of man through intuition leads us to greater understanding of ourselves and the universe. EP 108 1948.

My intuition made me work. Many people think that the progress of the human race is based on experiences of an empirical, critical nature, but I say that true knowledge is to be had only through a philosophy of deduction. For it is intuition that improves the world, not just following the trodden path of thought. EP p 16 1930 . Indeed, it is not intellect, but intuition which advances humanity. Intuition tells man his purpose in this life. E&P103 1948

I agree with Carl Jung that causal methods in physics are not enough to explain the laws of the universe. My concept about relativity had to do with my feeling rather than my intellect. I felt that the universe is never static; but I sense, as the Greeks did, that 'All flows.' I think with intuition. EP 104 & 70

#### THOREAU

It is not the invitation which I hear, but which I feel, that I obey. (Written April 22, 1851, in his Journal, vol. 3, p. 208. ) If one listens to the faintest but constant suggestions of his genius, which are certainly true, he sees not to what extremes, or even insanity, it may lead

him; and yet that way, as he grows more resolute and faithful, his road lies. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the result were bodily weakness, yet perhaps no one can say that the consequences were to be regretted, for these were a life in conformity to higher principles.

If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal — that is your success. All nature is your congratulation, and you have cause momentarily to bless yourself.

The greatest gains and values are farthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched. *Walden*. Higher Laws

#### CONNIE

Did this understanding leave you feeling separate and alone in the sea of humanity?

#### EINSTEIN

The greatest tragedy in my life was the discovery that in moments of decision involving conscience, scientists and religious leaders make a compromise with the state for reasons of security.

Now I am old. So known in the world, yet so lonely. Arrows of hate have been shot at me. But they have never hit me, because somehow they belong to another world, with which I have no connection whatsoever.

#### THOREAU

How alone must our life be lived. We dwell on the sea-shore and none between us and the sea. Men are my merry companions - my fellow pilgrims - who beguile the way, but leave me at the first turn in the road-for none are travelling *one* road so far as myself. The evil is not merely a stagnation of blood, but a stagnation of spirit. Of course, the mass of men, even the well-disposed but sluggish souls who are ready to abet when their conscience or sympathies are reached, cannot conceive of a man who is actuated by higher motives than they are. Accordingly they pronounce him insane, for they know that they would never act as he does as long as they are themselves.

### CONNIE

You both went through the educational systems of your country and became teachers for a while. It must have been hard for you both, having a sense of a larger reality from a young age. What are your thoughts on the formal education you experienced?

### EINSTEIN

School failed me, and I failed school. It bored me. The teachers behaved like Feldwebel -I mean, sergeants. I wanted to learn what I wanted to know, but they wanted me to learn for the exam. What I hated most was the competitive system there, and especially sports. Because of this, I wasn't worth anything, and several times they suggested I leave. This was a Catholic school in Munich. I felt that my thirst for knowledge was being strangled by my teachers; grades were their only measurement. How can a teacher understand youth with such a system? E&P 8 1930

Man is what he thinks, not what he does. The basis of true thinking is intuition: this is what makes me abhor our present day school system. They split each science into several categories; yet truth is only attained by a totality of experience. I was never attracted by specialization, I always wanted to know nature, creation itself. The mystery of life attracted me. My religion is to use my thinking faculties, as much as I can, to know what seems unknowable. Have you ever stopped to consider that reading books or gathering facts, has never led to any scientific discovery? Intuition is the prime factor in our achievements. E&P p 70 1943

### THOREAU

What does education often do? It makes a straight-cut ditch of a free, meandering brook. Though bodily I have been a member of Harvard University, heart and soul I have been far away among the scenes of my boyhood. Those hours that should have been devoted to study have been spent in scouring the woods and exploring the lakes and streams of my native village. Immured within the dark but classic walls of a Stoughton or a Hollis Hall, my spirit yearned for the sympathy of my old and almost forgotten friend, Nature.

— H.D. Thoreau, quoted in *Memorials of the Class of 1837 of Harvard University*, 38.

### CONNIE

This rebellious spirit continued into adulthood and you both rebelled against your government and stood up to be counted during the turmoils and challenges of your times. Henry, you stopped paying your poll or voter's tax to the State of Massachusetts when you were 23 as a protest and spent a night in jail four years later in 1846 can you tell us a bit

about your motivations and the resulting essay that has since become a significant inspirational tool around the world and inspired the likes of Martin Luther King, Jr., and Ghandi to acts of Civil Disobedience – peaceful non-cooperation?

### THOREAU

How does it become a man to behave toward this American government to-day? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as *my* government which is the *slave's* government also.

CivilDisobedience [7]

What shall we think of a government to which all the truly brave and just men in the land are enemies, standing between it and those whom it oppresses? A government that pretends to be Christian and crucifies a million Christs every day!

Henry David Thoreau "A Plea for Captain John Brown" (1859), in The Writings of Henry David Thoreau, vol. 4, p. 430, Houghton Mifflin (1906).

The government does not concern me much, and I shall bestow the fewest possible thoughts on it. It is not many moments that I live under a government, even in this world. If a man is thought-free, fancy-free, imagination-free, that which is *not* never for a long time appearing *to be* to him, unwise rulers or reformers cannot fatally interrupt him. CD Part 3 [15]

### CONNIE

Dr. Einstein – you gave up your German citizenship when you were sixteen to avoid mandatory military service and became stateless for 5 years. You subsequently became a Swiss Citizen for the rest of your life, with dual citizenship in Germany for a bit until you renounced it a second time and became an American citizen in 1933 when Hitler became Chancellor of the Third Reich and signed the Concordat with the Catholic Church. In your lifetime you have experienced government out of control to the extreme with the potential of total annihilation of life looming on the horizon and have some definite ideas for a solution. In 1946 you wrote a public letter to the United Nations advocating the establishment of a world government. What is your vision of a world government? Could you share this with us.

### EINSTEIN

When I was sixteen and went to school in Switzerland, I tore up my German passport and became a Swiss citizen because a German is trained to obey the State rather than his conscience. E&P 47 1930. My experience is that the moment man's mentality is bent on

national goals and marching feet, it is corrupted and ready for even the most savage acts against humanity to justify its goals. E&P 62 1943

I am interested only in living this life according to ethical laws, like 'Thou shalt not kill,' which often contradict the laws of the State. E&P 27. I have let Heuss know that because of the mass murder which the Germans inflicted upon the Jewish people, it is not possible for me to be associated in any way with any official German institution. E&P 125. 1954

There is no security and peace unless we have a supranational government. We must liberate ourselves from what we have inherited of antisocial and destructive instincts. E&P 121 1954 (found also in Einstein's Open letter to UN 1947. Einstein on Politics Rowe p 389-392)

Disarmament and security are only to be had in combination. The one guarantee of security is an undertaking by all nations to give effect to the decisions of the international authority. We stand, therefore, at the parting of the ways. Whether we find a way of peace or continue along the old road of brute force, so unworthy of our civilization, depends on ourselves. On the one side the freedom of the individual and the security of society beckon to us, on the other slavery for the individual and the annihilation of our civilization threaten us. Our fate will be according to our deserts. *The Question of Disarmament.* "The World as I See It" p 56

We must change the history of states and nations which is written with the blood of the masses who had to obey the ruling few. No nations should ever try to get its security by building arms, but by adhering to democratic principles and supporting the creation of a world government, so that at last we will have peace and a new era for the history books. E&P 100, 101 1948

But it is most important to change our thinking, to change the heart of man. We must create a cosmic man, a man ruled by his conscience. Bargaining won't do it; every one of us must have a pure mind and pure intentions. It's foolish to think that in the long run one nation can hide its research from the others. It is the highest wisdom to share scientific discoveries with all. There is no alternative to a world government and international control of the atomic bomb; otherwise we'll all be destroyed. ( E&P 133 1954) We must attempt to create a supranational government so that no secrets are necessary. E&P 107 1948

If we can only subdue man's evil spirit. We scientists won't change the hearts of other men by mechanisms, but by changing our own hearts and speaking bravely. We must be generous in sharing knowledge of the forces of nature, but only after establishing safeguards against abuse. We must realize we can't simultaneously plan for war and peace. When we are clear in

heart and mind, only then shall we find the courage to surmount this fear which haunts the world. E&P107 1948

### THOREAU

The mass of men serve the state ... not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, *posse comitatus*, etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians, lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without *intending* it, as God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and *men*, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. CD [5]

### CONNIE

Dr Einstein sees a World Government aligned with this higher conscience of humanity, something quite different from the “One World Order” we hear about today. His idea seems to be that we can change our hearts and our thinking and cooperate with each other globally for the good of all. What do you see as a solution to this, Henry?

### THOREAU

The authority of government, even such as I am willing to submit to — for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well — is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man?

There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at least which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose if a few were to live aloof from it, not

meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen. CD Part 3 Para 19

I heartily accept the motto, "That government is best which governs least," and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe, "That government is best which governs not at all," and when men are prepared for it, that will be the kind of government which they will have.

Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure. CD Intro

#### CONNIE

You were both pacifists at one time. Dr. Einstein, you went so far as to gamble your career by signing an anti-war petition at the height of World War I and Henry your thoughts expressed in "Civil Disobedience" ring of pacifism, yet ultimately you both acknowledged the need for violence in the face of unconscionable acts by your governments. Henry, you took a public and vocal stand for the radical abolitionist John Brown of Harpers Ferry fame, even though he committed some serious violent acts.

#### THOREAU

Captain Brown was a man of rare common sense and directness of speech, as of action; a transcendentalist above all, a man of ideas and principles- that was what distinguished him. Not yielding to a whim or transient impulse, but carrying out the purpose of a life. (A Plea For Captain John Brown October 30, 1859.)

So universal and widely related is any transcendent moral greatness, and so nearly identical with greatness everywhere and in every age, - as a pyramid contracts the nearer you approach its apex, - that, when I look over my commonplace-book of poetry, I find that the best of it is oftenest applicable, in part or wholly, to the case of Captain Brown. After the Death of John

Brown" (1860), in The Writings of Henry David Thoreau, vol. 4, p. 451, Houghton Mifflin (1906).

He was a superior man. He did not value his bodily life in comparison with ideal things. He did not recognize unjust human laws, but resisted them as he was bid. For once we are lifted out of the trivialness and dust of politics into the region of truth and manhood. No man in America has ever stood up so persistently and effectively for the dignity of human nature, knowing himself for a man, and the equal of any and all governments. In that sense he was the most American of us all. He needed no babbling lawyer, making false issues, to defend him. He was more than a match for all the judges that American voters, or office-holders of whatever grade, can create. He could not have been tried by a jury of his peers, because his peers did not exist. When a man stands up serenely against the condemnation and vengeance of mankind, rising above them literally by a whole body- even though he were of late the vilest murderer, who has settled that matter with himself - the spectacle is a sublime one - didn't ye know it, ye Liberators, ye Tribunes, ye Republicans? And we become criminal in comparison. "A Plea For Captain John Brown" October 30, 1859.

#### EINSTEIN

I am no longer an unconditional pacifist, but a realistic one. I'm fully aware that I made many enemies when I changed my mind about pacifism. I displease the Quakers, of course, as well as the followers of Bertrand Russell, and of Gandhi. But principles are made for men, and not men for principles. E&P 53 1943

I would be a traitor to my conscience if I allowed the world to fall into the hands of a dictatorial maniac who was bent to make Europe into one graveyard. I have experienced German boots, and woe to the country against which they march. I would be a coward if I preached pacifism while youth are taught to commit evil in the name of the state and to march to destroy me, my family and other innocent people. E&P 100 1948

In my opinion, the best method in this case, regarding the pacifist problem, is the violent one of conscientious objection, with the aid of organizations for giving moral and material support to the courageous conscientious objectors in each country. In this way we may succeed in making the problem of pacifism an acute one, a real struggle which attracts forceful natures. It is an illegal struggle, but a struggle for people's real rights against their governments in so far as the latter demand criminal acts of the citizen. *The Pacifist Problem*

"The World As I See It" p 42

#### CONNIE

So it seems you are both saying that one must act according to one's conscience no matter what – and somehow you both see a time when humanity will collectively come from a higher place and bring peace and justice. You both hold on tenaciously to that vision or belief in the face of man's inhumanity to man being played out in the extreme, especially in your experience, Dr. Einstein.

#### EINSTEIN

Of course, no one wants to listen to me, yet as sure as I'm sitting here we will be destroyed unless we create a cosmic conscience. And we have to begin to do that on an individual level, with the youth that are the politicians of tomorrow. The Kaiser had tried to take over the conscience of his soldiers, and we remember that Hitler said some years later that he would be the conscience of the German people. But no one, and certainly no state, can take over the responsibility that the individual has to his conscience. I am a lonely man with these views.  
E&P 141 1954

Something is disturbing me, and we owe this to science. Many of my colleagues don't see what is coming upon us, not just in America, but in the whole world - the mass destruction of humanity. Because men don't want to change their hearts. At the bottom of all problems stands the human animal, with his greed. Nothing is so dangerous for a nation as to try to obtain military supremacy. Yet, this is the plan, both here in America and in Russia. I've said this many times before: the alliance between industry and the military will destroy us, especially when combined with the attempt to militarize the young by ignorant politicians who have forgotten that he who lives by the sword shall die by the sword. E&P 140 1954

It is a tragedy that men will die for a nation or cause that is evil. How deaf and strong-willed they must be not to hear the voice of conscience pleading for love of one's fellow man. E&P 74 1943

I believe in the free exchange of scientific achievements. Science and art are the only effective messengers for peace. They tear down national barriers, they are far better assurances of international understanding than treaties. Students of art and science should realize that they are called upon to be citizens of the world. E&P 56 1943

Create a community which develops the highest of man's qualities based on conscience. You must warn people not to make their intellect their god. The intellect knows methods but it seldom knows values, and they come from feeling. If one doesn't play a part in the creative whole, he is not worth being called human. He has betrayed his true purpose. E&P 135 1954

Science is never finished because the human mind only uses a small portion of its capacity, and man's exploration of his world is also limited. If we look at this tree outside whose roots search beneath the pavement for water, or a flower which sends its sweet smell to the pollinating bees, or even our own selves and the inner forces that drive us to act, we can see that we all dance to a mysterious tune, and the piper who plays this melody from an inscrutable distance - whatever name we give him, Creative Force, or God - escapes all book knowledge. E&P p 14 1930

#### THOREAU

Our foes are in our midst and all about us. There is hardly a house but is divided against itself, for our foe is the all but universal woodenness of both head and heart, the want of vitality in man, which is the effect of our vice; and hence are begotten fear, superstition, bigotry, persecution, and slavery of all kinds. We are mere figureheads upon a bulk, with livers in the place of hearts. The curse is the worship of idols, which at length changes the worshipper into a stone image himself.

We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us even in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Walden. Ch 2 "Where I Lived and What I Lived For."

The light of the sun is but the shadow of love.... Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within which will dispense with a paradise without. But though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends! True, the power of love has been but meanly and sparingly applied, as yet. It has patented only such machines as the almshouse, the hospital, and the Bible Society, while its infinite wind is still blowing, and blowing down these very structures too, from time to time. Still less are we accumulating its power, and preparing to act with greater energy at a future time. Shall we not contribute our shares to this enterprise, then? "Paradise (To Be) Regained" (1843), in The Writings of Henry David Thoreau, vol. 4, pp. 304-305, Houghton Mifflin (1906). <http://www.poemhunter.com/>

[henry-david-thoreau/quotations/page-137/](http://henry-david-thoreau/quotations/page-137/)

### EINSTEIN

A new type of thinking is essential if mankind is to survive and move to higher levels. NY Times Magazine 23 June 1946 "Einstein on Politics" Rowe p 383

The cosmic man must be restored, the whole man who is made in the image and likeness of the arch-force, which you may call God. This man thinks with his heart and not with party dogma. There is an order in the universe - a cosmic order - and humans have the possibility of understanding these laws. E&P 55 1943

I'm not interested in what God looks like, but in how the world he created looks. I can read the thoughts of God from nature. The laws of creation interest me. I am part of infinity. I see everything from the viewpoint of eternity. E&P 27 1930

My eternity is now. I have only one interest: to fulfill my purpose here where I am. This purpose is not given me by my parents or my surroundings. It is induced by some unknown factors. These factors make me a part of eternity. In this sense I am a mystic ...inspired by those unknown factors which mold our inner self.

### THOREAU

To be a philosopher is not merely to have subtle thoughts, nor even to found a school, 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. *Walden*

### EINSTEIN

I don't say there's no heaven or hell, no God or devil, but these metaphysical attributes of reality have no interest for me. To me, it is heaven enough to serve mankind on earth. E&P 72 1943

### CONNIE

It has been said: "Man without mysticism is a monster." (John Neihardt, poet to Ghose. :Mystics as a Force for Change." p xviii. It seems from our discussion that you would agree with this statement. I very much appreciate you both for having agreed to appear on this show. What are your thoughts on being called a mystic?

### EINSTEIN

I am not a mystic. Trying to find out the laws of nature has nothing to do with mysticism, though in the face of creation I feel very humble. It is as if a spirit is manifest, infinitely superior to man's spirit. Through my pursuit in science I have known cosmic religious feelings. But I don't care to be called a mystic. E&P 117 1954

### **THOREAU**

I am a mystic, a transcendentalist and a natural philosopher to boot! Journal 1853.

### **CONNIE**

I'm sorry to say we are out of time. There are so many subjects that we have not had time to touch upon here today – your thoughts on science primarily, something that has played a large role in both of your lives. We shall have to come together again to explore these matters.

If you had one thing to leave our audience with today – what would it be?

### **THOREAU**

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation; let company come and let company go, let the bells ring and the children cry, determined to make a day of it. Why should we knock under and go with the stream?

If you stand right fronting and face-to-face to a fact, you will see the sun glimmer on both its surfaces, as if it were a scimitar, and feel its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. Where I lived and What I lived For. *Walden* 1971 pp97-98

To make a perfect man, the soul must be much like the body, not too un-earthly, and the body like the soul. The one must not deny and oppress the other. Journal Vol 2 April 18, 1846

You must live in the present, launch yourself on every wave, find your eternity in each moment. Fools stand on their island of opportunities and look toward another land. There is no other land. There is no other life but this. — Henry David Thoreau need source

### **EINSTEIN**

Rely on your intuition. Many ideas will occur, of course, but examine each of them critically. You have liberty of choice, but don't use it like a writer of fiction. Try, rather, to think you're

solving a crossword puzzle, and only one irreplaceable piece will fit. There are, for example, different systems of geometry to choose from, but there is only one equation which will fit your own sense experience. E&P 138 1954

Are not you in awe when you contemplate the mysteries of eternity, of life, of the marvelous structure behind reality? And this is the miracle of the human mind - to use its constructions, concepts, and formulas as tools to explain what man sees, feels and touches.

Try to comprehend a little more each day. Have holy curiosity. E&P 138 1954

CONNIE

Live in the Moment and Have Holy Curiosity !

Thank you, Dr. Albert Einstein! Thank you, Henry David Thoreau! And Thank you Audience for joining us tonight.

#### ACTORS RISE AND BOW TO THE AUDIENCE

Connie: Now Andrew and Richard will step out of character. Questions and comments are welcome.

Connie Baxter Marlow

7/2/13 The day the Declaration of Independence was signed in 1776.  
West Hampton, NY

Premiered: Thoreau Society Annual Gathering. July 15, 2013, Concord, MA  
Revised: 2/22/14. Aspen, Colorado

Connie Baxter Marlow has accepted the mandate of her ancestors: "If you see a better way to be in this world, it is your job to live it and share it." She is descended from the Baxters of Maine, the visionary philanthropists, politicians and legislators who preserved Mt. Katahdin for future generations, as well as Mayflower Pilgrims John and Priscilla Alden.

Connie, a filmmaker and author has spent the past three decades sharing her vision that humanity is about to make an evolutionary leap in consciousness to an understanding of the loving, interconnected, abundant nature of the universe. She foresees that humanity will align itself to this reality and subsequently choose to bring peace on earth in our lifetime. Albert Einstein and Henry David Thoreau had a deep resonance to this possibility.

She believes that Native American cosmology carries key pieces of knowledge that will enable humanity to make this leap. She has produced a film series [THE AMERICAN EVOLUTION: Voices of America](#), which weaves a tapestry of paradigm-shifting ideas featuring Thoreau through Richard Smith Interpreter/Impersonator, Bradley P. Dean PhD, Penobscot Indian elders, Katahdin and other important thinkers. She has presented the performance piece *Thoreau the Futurist and the Emerging Human* around the country delineating Thoreau's vision of the role of the Native American in the evolution of consciousness. [Performance: "Thoreau the Futurist" University of New England 2012](#) DVD Clips from The American Evolution DVD Series: "[Thoreau the Futurist](#)" with Bradley P. Dean, PhD. and Arnie Neptune, Penobscot Elder. Script: "[Thoreau the Futurist and the Emerging Human](#)"

Connie is co-author with Andrew Cameron Bailey, who is playing Einstein today, of the new book [THE TRUST FREQUENCY: Ten Assumptions for a New Paradigm](#) that synthesizes indigenous cosmology, Eastern and Western wisdom and quantum science and gives individuals the tools to move into the higher reality Einstein and Thoreau speak of. Their film [IN SEARCH OF THE FUTURE: What do the Wise Ones Know?](#) is a companion piece to the book.

Connie and Andrew's latest project [THE FIRST FIFTY YEARS: Freedom and Friendship at Plymouth Plantation](#) brings America's origin story into balance and honors the Mayflower Pilgrims and Native Americans for their role in the evolution of democracy and the American mind and spirit.

Link to Thoreau Society Performance with Richard Smith as Thoreau, Andrew Cameron Bailey as Einstein: <http://bit.ly/EinsteinThoreau>

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Script reviewed and approved by Thomas Blanding, Thoreau Scholar. 7/8/16, Acton, MA.

Tom's 65<sup>th</sup> birthday.

