

EINSTEIN AND THOREAU: Science and the Cosmic Order

**A Performance Piece
by Connie Baxter Marlow**

Premiere: Thoreau Society Annual Gathering
“Thoreau’s Creative Genius: Connecting the Arts, Sciences and Higher Law”
Concord, Massachusetts
July 9, 2014

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 Smith.

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 again tonight, 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 this evening.

THOREAU

Thank you for honoring me again with this interview on your show with Dr. Einstein. Methinks 'tis a most marvelous thing to be here. And Dr. Einstein it is a pleasure to see you again.

EINSTEIN

Good evening, Connie. Good evening Henry, and to each of you, good evening. I'm pleased to return to Sunrise Ranch.

CONNIE

On our previous show we explored how your lifelong mystical experiences informed your lives and how this expanded experience of reality led you to become game-changers of your times, for all time.

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

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 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.

The last time we were together we discussed your views on government, education, war and racism as well as the role of intuition, universal law and higher conscience in solving the dilemmas we face in those arenas. We learned that your ability to see and experience an expanded reality set you apart from the majority and resulted in a certain loneliness for each of you and engendered a rebellious spirit.

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.

Journal March 13 1841

EINSTEIN

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.

E&P p.128 & p. 131 1954

Regarding education. 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.

E&P p.8 1930

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.

H.D. Thoreau, quoted in *Memorials of the Class of 1837 of Harvard University*, [38](#).

As far as government goes - 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.

Civil Disobedience 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 Concordant 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

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. 1930

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&P121 1954 (found also in Einstein's Open letter to UN 1947. *Einstein on Politics* Rowe p 389-392)

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 ... There is an order in the universe - a cosmic order - and humans have the possibility of understanding these laws.

E&P 55 1943

CONNIE

Given the fact that you both have what I call "an expanded understanding and relationship with the universe" – from the infinitesimally small to the infinitely large, and embrace both the visible and the invisible, I would like to explore your views and experiences with science, something that you, Dr. Einstein, revolutionized with your life-long commitment to seeking order in the Universe, long after Henry had left the scene! It seems that through each of your lives and work we witness an upward spiral of humanity's understanding of the nature of the universe, which is the goal of both religion and science. You brought science back from the reductionism of Newton and Descartes to an understanding of the warping of space/time relative to the observer, giving rise to quantum science, which today is bringing in a radically new paradigm with humanity's unfolding realization of the power of his mind in an conscious, interconnected universe. Something the indigenous peoples of the world have known and experienced for millennia. Both you, Henry and the indigenous people see that it is through nature that humanity can come to, as you say "read the mind of God or Creator" and discover the working of Universal laws, the understanding of which might allow humanity to realize its highest potential and walk in balance with all of Creation.

EINSTEIN

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, and not whether God is made in the image of man, with a long white beard, and has a son. I am part of infinity. I see everything in *specie aeternitates*, [from the perspective of

eternity]

E&P 27 1930

THOREAU

My profession is to be always on the alert to find God in nature-to know his lurking places. To attend all the oratorios - the operas in nature.

Journal September 7, 1851

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.

Letter to H.G.O. Blake August 10, 1849

<http://www.walden.org/documents/file/Library/Thoreau/writings/correspondence/LettersBlake.pdf>

CONNIE

Henry, you have been called a "poet-naturalist" because you integrated your mystical connection with nature and your scientific explorations in your writings that many believe inspired today's science of ecology and the environmental movement, neither of which, it seems, actually resonate at the depths of insight that you experienced.

THOREAU

Wisdom does not inspect, but behold. We must look a long time before we can see. The true man of science will know nature better by his finer organization; he will smell, taste, see, hear, feel, better than other men. His will be a deeper and finer experience. We do not learn by inference and deduction, and the application of mathematics to philosophy, but by direct intercourse and sympathy. It is with science as with ethics, we cannot know truth by contrivance and method. ... The most scientific will still be the healthiest and friendliest man, and possess a more perfect Indian wisdom.

Natural History of Massachusetts 1842.

EINSTEIN

There is no true science which does not emanate from the mysterious. Every thinking person must be filled with wonder and awe just by looking up at the stars.

E&P 108 1948

THOREAU

The laws of nature are science but in an enlightened moment they are morality and modes of divine life.

Journal Sept 28, 1843

EINSTEIN

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

CONNIE

So Dr. Einstein, you might disagree with Henry, as it seems you are saying that there is a reality beyond experience that somehow our reason will someday discover and interpret through mathematics, what Henry is perhaps calling "contrivance and method."

EINSTEIN

It is up to each of us to also acquire knowledge independently of experience. If you think in pure thoughts, then you can comprehend reality. Experience may help, but you are endowed with enough reason to extend physical reality without experience. Behind this visible solar system are many invisible ones, but you don't have to go there in order to know this.

E&P p 137 1954

One must not think in terms of truth when one sees an object, for truth is a concept that exists only in thought, and is expressed in sentences because sentences deal with concepts. You must first make contact with reality, then form an intelligent picture of it by building a theory around it. First you observe, then you give

substance to what you observe by means of mathematics. In this sense, what is real becomes true.

E&P 137 1954

CONNIE

Indeed. It seems that both of you are speaking of what you seem to call the “real scientists” as directly and experientially connected to the cosmic order, with the higher purpose of interpreting the universal laws. You both see the connection between science and the divine because you had mystical experiences yourself and seemed to see that science is an avenue for the logical conceptual mind to access the non-conceptual, ineffable arena that the religions have been attempting to articulate through the ages. You see the higher purpose of science, as well as the importance of religion.

EINSTEIN

I maintain that cosmic religious feeling is the strongest and noblest incitement to scientific research.

The World as I See It. P 28. (Article in NYT Mag. 11/9/30)

Religion and science go together. Science without religion is lame, and religion without science is blind. They are interdependent and have a common goal -the search for truth. Hence it is absurd for religion to proscribe Galileo or Darwin or other scientists. And it is equally absurd when scientists say there is no God. The real scientist has faith, which does not mean that he must subscribe to a creed. Without religion there is no charity. The soul given to each of us is moved by the same living spirit that moves the universe.

E&P p 94 1948

CONNIE

Henry, your theories and methods brought in the importance of relationship between the observer and the observed, one of the central principles of quantum science. You were a century and a half ahead of your time!

THOREAU

I think that the man of science makes this mistake, and the mass of mankind along with him: that you should coolly give your chief attention to the phenomenon which excites you as something independent of you, and not as it is related to you. The important fact is its effect on me. He thinks that I have no business to see

anything else but just what he defines the rainbow to be. I find it is not [rainbows] themselves with which the men of science deal that concern me; the point of interest is somewhere *between* me and them (i.e. the [rainbows])
Journal November 5, 1857

CONNIE

Dr. Einstein you decry the specialization and objectivization of science that has separated the scientist from his internal connection to the cosmos, which it seems you feel communicates with us through our intuition, our conscience.

EINSTEIN

Every serious scientific worker is painfully conscious of this involuntary relegation to an ever-narrowing sphere of knowledge, which is threatening to deprive the investigator of his broad horizon and degrade him to the level of a mechanic. We have all suffered under this evil, without making any effort to mitigate it.
"The World as I See It." P 15

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

Knowledge does not come to us in details, but in flashes of light from heaven.
Walking

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.

Walden thoreau.eserver.org/walden11.html

CONNIE

How long did you work on your famous formula $E=MC^2$, the formula that radically changed humanity's concept of space/time and our relationship to it as well as energy and matter? What was the driving force that kept you going?

EINSTEIN

For nine years. But it wasn't only one formula. A thousand were written and destroyed; often I wanted to give up. At last, however, after endless labor and innumerable sleepless nights, I found it"

E&P Need page

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. Intuition makes us look at unrelated facts and then think about them until they can all be brought under one law. To look for related facts means holding only what one has instead of searching for new facts. Intuition is the father of new knowledge, while empiricism is nothing but an accumulation of old knowledge. Intuition, not intellect, is the 'open sesame' of yourself.

EP p 16 1930

One never goes wrong following his feeling. I don't mean emotions, I mean feeling, for feeling and intuition are one.

E&P 95 1948

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

EINSTEIN

We all, more or less in the same way, say that a rose is red, smells like perfume, and feels like velvet. In other words, there is an objective reality which is conceived by the senses, and behind this objective reality are natural laws which are the privilege of the scientist to discover. Nature doesn't know chance, it operates on mathematical principles. As I have said so many times, God doesn't play dice with the world.

E&P p 59 1943

My goal was to unify physics. For over twenty years I tried to build the electrodynamic and quantum theories into my relativity theory, but I haven't

succeeded. You must believe that the world was created as a unified whole which is comprehensible to man. Of course, it's going to take an infinitely long time to investigate this unified creation. But to me that is the highest and most sacred duty - unifying physics. Simplicity is the criterion of the universe.

EP 139,140 1954

CONNIE

Well, Dr. Einstein. You'll be fascinated to know that there's some breakthrough science unfolding as we speak, which is using the innate genius of mathematics to give us a revelatory picture of the laws that govern the universe and explains through cosmometry – the geometry of the cosmos - humanity's pivotal place in all of Creation!

NOTE: Referring to the work of Nassim Haramein. www.ResonanceProject.us and Marshall Lefferts www.Cosmometry.net

EINSTEIN

I am a link in the scientific chain; my students will carry on where I leave off.
E&P p. 13 1930

CONNIE

Henry, you too see/sense the unified wholeness of the cosmic order and the scientist's place in interpreting it, but decry specialization and the systems of objective analysis that have separated us from our inner connectedness to it.

THOREAU

I deal with truths that recommend themselves to me, please me, not those merely which some system has voted to accept.

Journal 11, 403; August 19, 1851

Science is inhuman. Things seen with a microscope begin to be insignificant. So described, they are as monstrous as if they should be magnified a thousand diameters. Suppose I should see and describe men and houses and trees and birds as if they were a thousand times larger than they are! With our prying instruments we disturb the balance and harmony of nature. ...

Thoreau's Journal: 01-May-1859

"The secretary of the Association for the Advancement of Science requests me,

as he probably has thousands of others, by a printed circular letter from Washington the other day, to fill the blank against certain questions, among which the most important one was what branch of science I was specially interested in. I felt that it would be to make myself the laughing stock of the scientific community to describe or attempt to describe to them that branch of science which specially interests me, inasmuch as they do not believe in a science which deals with the higher law.

So I was obliged to speak to their condition and describe to them that poor part of me which alone they can understand. The fact is I am a mystic, a transcendentalist, and a natural philosopher to boot . . . How absurd that, though I probably stand as near to nature as any of them, and am by constitution as good an observer as most, yet a true account of my relation to nature should excite their ridicule only! If it had been the secretary of an association of which Plato or Aristotle was president, I should not have hesitated to describe my studies at once and particularly."

~~(Journal V, 4-5; March 5, 1853)~~

The skeleton, which at first sight produces only a shudder in all mortals, becomes at last, not only a pure, but a suggestive and pleasing object to science. The more we know of it, the less we associate it with any goblin of our imagination. The longer we keep it, the less likely it is that any such will come to claim it. We discover that the only spirit which haunts it is a Universal Intelligence which has created it in harmony with all nature. Science never saw a ghost, nor does it look for any, but it sees everywhere the traces, and is itself the agent, of a Universal Intelligence.

Journal Dec. 2, 1853.

CONNIE

So, you both speak of science's relationship to this Universal Intelligence or what religion calls God, a connection that seems to have been long-lost in the 20th and 21st centuries as scientism forces all aspects of humanity's endeavors and perceptions into the box of the reductionist scientific paradigm – discounting anything that cannot be proven by the scientific method.

EINSTEIN

But the [true] scientist is possessed by the sense of universal causation. The future, to him, is every whit as necessary and determined as the past. There is nothing

divine about morality, it is a purely human affair. His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work, in so far as he succeeds in keeping himself from the shackles of selfish desire. It is beyond question closely akin to that which has possessed the religious geniuses of all ages.

The World as I See it Online: Print: p 29

THOREAU

We fancy that this din of religion, literature, and philosophy, which is heard in pulpits, lyceums, and parlors, vibrates through the universe, and is as catholic a sound as the creaking of the earth's axle; but if a man sleep soundly, he will forget it all between sunset and dawn. It is the three-inch swing of a pendulum in a cupboard, which the great pulse of nature vibrates by and through each instant. When we lift our eyelids and open our ears, it disappears with smoke and rattle like the cars on a railroad. When I detect a beauty in any of the recesses of nature, I am reminded, by the serene and retired spirit in which it requires to be contemplated, of the inexpressible privacy of a life,--how silent and unambitious it is. The beauty there is in mosses must be considered from the holiest, quietest nook. **What an admirable training is science for the more active warfare of life.** Indeed, the unchallenged bravery, which these studies imply, is far more impressive than the trumpeted valor of the warrior.

Natural History of Massachusetts

CONNIE

We are out of time! I'm wondering if each of you would like to leave a parting thought with our audience tonight. Something they might carry with them as they return to their lives.

EINSTEIN

If we want to improve the world we cannot do it with scientific knowledge but with ideals. Confucius, Buddha, Jesus and Gandhi have done more for humanity than science has done. We must begin with the heart of man – with his conscience – and the values of conscience can only be manifested by selfless service to mankind.

E&P p 92 1948

...The ancients knew something- which we seem to have forgotten. All means prove but a blunt instrument, if they have not behind them a living spirit. But if the longing for the achievement of the goal is powerfully alive within us, then shall we not lack the strength to find the means for reaching the goal and for translating it

into deeds.

This article appears in Einstein's Ideas and Opinions, pp.41 - 49. An address at Princeton Theological Seminary, May 19, 1939. It was published in Out of My Later Years, New York: Philosophical Library, 1950. <http://www.sacred-texts.com/aor/einstein/einsci.htm>

THOREAU

I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up.
from the title page of *Walden* and Ch 2 "Where I Lived, & What I Lived for"

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.
Walden. Ch 2 "Where I Lived and What I Lived For."

CONNIE

Wake up and open our hearts! Serve mankind with conscious endeavor from our higher conscience!

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

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“Henry David Thoreau and the Moral Agency of Knowing” Alfred Tauber. University of California Press. Berkeley, CA . 2003.

“Thoreau: A Book of Quotations” Dover Publications, Mineola, NY. 2000

The Files of Thomas Blanding, Thoreau Scholar. Acton, MA

Thoreau’s Journals and other writings from various sources including the internet.

“Civil Disobedience” Henry David Thoreau

“A Plea for Captain John Brown” Henry David Thoreau

“Walden” Henry David Thoreau

“Slavery in Massachusetts” Henry David Thoreau

General:

“Mystics as a Force for Change” Sisirkumar Ghose. Foreword by Aldous Huxley. A Quest Book. The Theosophical Publishing House, Wheaton, IL. 1981

Script reviewed and approved by Thomas Blanding, Thoreau Scholar. 7/8/14, Acton, MA. Tom’s 66th birthday.

Press Release

Theatrical Reading: “Thoreau and Einstein: Science and the Cosmic Order”
By Connie Baxter Marlow

Connie Baxter Marlow, host of the talk show “Mystics, Alive and Well” will interview Henry David Thoreau and Dr. Albert Einstein for the second time with a theatrical reading: “Thoreau and Einstein: Science and the Cosmic Order.” She will

explore the two legendary men's views on man's understanding of the nature of reality. Last July Marlow brought Mr. Thoreau and Dr. Einstein together for the first time in history at the Thoreau Annual Gathering to discuss how mystical experiences had informed their lives and led them to be societal change agents of their times in her show "Thoreau and Einstein: Two Mystics Who Changed the World." This is a scholarly piece consisting entirely of original quotations. Thoreau is played by Thoreau interpreter/impersonator Richard Smith. Einstein is played by actor/filmmaker/author Andrew Cameron Bailey.

Marlow has been bringing the mystical aspects of Thoreau to light since 2004 when she produced a film series "THE AMERICAN EVOLUTION: Voices of America" featuring Thoreau, Native American elders, a Muslim Imam and others. Her first theatrical production "Thoreau the Futurist and the Emerging Human" featuring Thoreau and his Indian guide and hero Joseph Polis premiered at the Thoreau Society Annual Gathering in 2011.

Connie Baxter Marlow Bio

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.

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 [THE FIRST FIFTY YEARS Project](#) 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 of “Einstein and Thoreau: Two Mystics Who Changed the World” 2013, Concord, MA. with Richard Smith as Thoreau, Andrew Cameron Bailey as Einstein: <http://bit.ly/EinsteinThoreau>

www.TheTrustFrequency.net

www.TheAmericanEvolution.com

www.TheBaxterProject.org

www.First50Years.us

www.InSearchoftheFutureMovie.com