

...the wisest men... The two kingdoms
 On giving and taking The seven selves
 War The law The wise king Ambition
 The new pleasure The noble language The
 pomegranate The two eagles The three
 days The grave-digger on the steps of the
 temple The blessed city The good god
 and the evil god "Follow" Night and
 the woodman Toes The grocer and the
 poet The astronomer The grave-digger
 Said a blade of grass The eye The ten
 learned men When my country was born
 And when...

Essay I I Spirit
 Essay III Love
 Essay IV Frie
 Essay V A
 Essay VI Gi
 ...
 ...
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• 典藏版 •

爱默生随笔选

文思博要 · 英汉对照



Selected Essays of Emerson

【美】爱默生

编译：黄立波

追踪世界思想大师的人生之路

记录思想史的珍贵文库

品赏魅力永存的经典作品

汇集最权威的文思信惠

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悠着读书

—— 编者的话

当我们离“粗茶半盏、藏书满架”的境界越来越远，当“采菊东篱下，悠然见南山”的自得永远定格成历史画面，当文化快餐、影视快餐成为生活的主流，你是不是也向往着那山高水远、风清云淡、从容品书的写意日子？

我们选编这套英汉对照丛书的初衷也正在于此。卢梭的《忏悔录》、培根的《论人生》、蒙田的《蒙田随笔》、梭罗的《瓦尔登湖》、纪伯伦的《沙与沫》、帕斯卡尔的《思想录》、华盛顿·欧文的《见闻札记》、乔治·吉辛的《四季随笔》、房龙的《人类的故事》、爱默生的《爱默生随笔选》这十种哲理散文，或浓墨重彩，或轻描淡写，无不饱含理性的思考，堪称世界名著中的经典之作，其中闪烁的智慧与美的光芒，足以跨越时空，打动一代又一代读者的心灵。

身处这个讲求速度和效率的世界，利益的驱动让人们无法忍受时间的考验，语言的学习人人都想找到速成的捷径。而在自然界的法则中，耐心潜伏的慢鱼可以吃掉莽撞的快鱼，一年长成的树木决不能做房屋的主梁，因此，积累变成永恒的主题。除少数天赋异禀的人外，我们并不相信某一种方法可以让人迅速地脱胎换骨。而读这些书，你可以悠着读，慢慢地读，细细地品，静静地想，体味中文与英文异曲同工的精致与流畅。悠着读的那种随心所欲，那种自然惬意，那种从容不迫，让你可以更深地思，更好地想。

我们愿这套书能给你的思绪插上翅膀，让它自由地翱翔，我们愿为你推
开一扇门，打开一扇窗，让你看到另外一个世界的景象。

在众多的美国文学思想家中，拉尔夫·华尔多·爱默生（Ralph Waldo Emerson, 1803—1882）独树一帜。他是美国文学史和思想史上公认的思想家、文学家、演说家和诗人。在英国浪漫主义思想、新柏拉图主义，以及印度教哲学等流派的影响下，他成为了美国19世纪超验主义思想的灵魂人物。超验主义带有神秘色彩的思想激发了人们对个体存在及其能力的乐观意识。这一思想不仅成了美国文艺复兴的基石，而且对当时以及未来美国的哲学、宗教、文学、教育、社会和文化都产生了深远的影响。

1803年5月25日，爱默生出生在马萨诸塞州的波士顿。祖辈当中，有7位都做过牧师。他的父亲威廉·爱默生便是波士顿第一教堂的牧师。1821年，18岁的爱默生从哈佛大学毕业后，进入一所学校任教。4年后，他进入了哈佛神学院。1829年，他成为波士顿第二教堂的牧师。同年，他娶了艾伦·塔克为妻，17个月之后，其妻去世。1832年，由于对教会行圣餐礼的做法表示怀疑，他辞去了牧师职务，并于这一年圣诞节，离开美国寻访欧洲。在这期间，他结识了许多英国文学界的名人，如兰多、柯勒律治、卡莱尔和华兹华斯等，并从此与卡莱尔建立了终生的友谊。将近一年后，他返回美国。从1834年起，他开始在波士顿广泛发表演说。1836年，他的《自然》一书匿名问世，但很快便被公认为是他的作品，这部作品被誉为美国“超验主义的宣言书”。书中阐述了他超验主义哲学思想的基本内容：自力更生、自知之明和崇尚自然。次年，他在哈佛大学发表了题为“美国学者”的演说，号召美国人要实现思想上的独立，摆脱欧洲传统思想的束缚。1838年，他再次在哈佛大学对剑桥神学院的毕业生们发表了“神学院演说”的演讲，强烈抨击教会传统，倡导自立精神和通过直觉所获得的精神阅历。1840年，他同玛格丽特·福勒共同主办了期刊《日晷》，探讨超验主义思想。1841年，爱默生的《随笔集》第一卷出版，其中包括“论自立”等十二篇随笔。1844年，《随笔集》第二卷问世，其中包括“诗人”等八篇随笔。这些作品思想深刻，见解独到，展现了超验主义世界中，理想人类生活的方



面面。1846年，他的第一卷《诗集》出版。1847至1848年，爱默生再度探访英国，并发表了一系列演讲，其中一些后来被收进其作品《代表人物》当中。其中包括对柏拉图、斯维登堡、蒙田和莎士比亚等人的看法。他的《英国特征》一书，记录了这期间英国给他留下的印象。《生活的准则》是他首部问世便立即备受公众欢迎的作品。1867年，爱默生的第二部诗集出版，从此以后，他开始疏于写作。1882年4月27日，爱默生在康科德与世长辞，享年80岁。

“每个人在求知过程中，都会经历这样一个时期，坚信这样一个道理：嫉妒是无知的表现，模仿无异于自杀；……除了本人，谁也不知道自己能做些什么，而且，不经过尝试，甚至他本人也弄不清自己有什么本事。”这是爱默生对自立精神生动形象的表述。自强自立是爱默生思想的精髓之一，这一思想直到今天，依然体现在美国社会文化生活的方方面面当中，是美国文化中个体主义观念的组成元素之一。同时，他崇尚自然，崇尚简单：“从常识角度看，自然是指人类未曾改变的事物本质，诸如空间、空气、河流树叶之类。”他认为，“自然是思维的化身”，只有人的心灵能与自然和谐统一，人才能获得愉悦。爱默生的这些思想，深深影响了同时期的浪漫主义作家以及后世的文学家。

爱默生的语言深奥、雄辩而富有诗意，其中蕴含的睿智令人折服。他的作品就是一部人生的思想手册，在它的指导下，我们的灵魂就永远不会迷失。爱默生被誉为“美国的精神先知”，他属于美国，也属于世界上所有思考的灵魂；属于过去，同时也属于今天。

这本文集当中的内容主要选自爱默生《随笔集》第一、二卷，以及《生活的准则》和《英国特征》几部作品。希望借此能将爱默生的思想介绍给读者，并给我们的生活带来启示。

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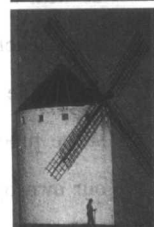
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Essay I Self-reliance

I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an admonition in such lines, let the subject be what it may. The sentiment they instill is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men, – that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, – and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what men but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another

一、论自立

就在几天前，我读了一位杰出画家写的几篇诗作，作品新颖独到而不流于俗套。这样的诗作，无论主题怎样，总是能给人以教诲。作品中融入的情感要比其中蕴含的思想更有价值。相信自己的思想，相信自己心灵深处真实的东西同样适用于大家——这即是天赋。你心中潜藏的信念一经说出，便会成为普遍的道理；因为内心最深处的东西，会在适当的时候，转变成最外在的东西——世界末日的号角会将我们带回到思维的初始刹那。每个人都熟悉那些心灵之声，我们完全可以将摩西、柏拉图，以及弥尔顿最大的优点归结为他们对书本和传统的蔑视，他们不是人云亦云，而是言己心声。人应当学会去发现，去关注自己心灵深处划过的智慧微光；而不是诗人、圣贤天空中的绚丽虹彩。然而，人常常在不经意间忽略了自己的思想，仅仅就因为那些思想是自己的。在天才们的每一部作品中，我们总会发现一些我们曾摒弃的想法：再次相会，它们显得疏远而又威严。那些伟大的艺术作品对我们的教益仅此而已。它们让我们认识到：众口一词，与我们意见相左时，要以愉悦的心态坚持我们自发的观念，毫不动摇。否则，明天就会有新面孔，高明而又有见地地准确说出我们长久以来的所思所感，而自己的见解却要从他人那里获取，定会使我们羞愧难当。

每个人在求知的过程中，都会经历这样一个时期，坚信这样一个道理：嫉妒是无知的表现，模仿无异于自杀；人必须能屈能伸，这才是命运；尽管广阔的宇宙不乏善举，但不通过辛勤劳作，不去在自己的土地上耕耘，香喷喷的玉米粒决不会自动送上门来。自然界中，蕴藏在一个人身上的力量是全新的，除了本人，谁也不知道自己能做些什么，而且，不经过尝试，甚至他本人也弄不清自己有什么本事。一张面孔、一个人物、一件事实会在他的脑海里留下深刻印象，而在别人那里却什么也不会留下。雕刻在记忆中的东西定是蕴含着预先设定

er none. This sculpture in the memory is not without pre-established harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust your self; every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

What pretty oracles nature yields us on this text, in the face and behavior of children, babes, and even brutes! That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody; all conform to it, so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! In the next room his voice is sufficiently clear and emphatic. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.

The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. A boy is in the parlour what the

的和谐。置于亮光下的眼睛才有可能察觉那缕光线。我们只是不能充分地表达自己的思想，而且常常对自己提出的圣理哲言羞于开口。其实，我们自己的观点完全合理，完全切实中肯，我们应当一字不差地直抒胸臆，不过，上帝可不愿意让懦夫来表述自己的意旨。一个人若能竭尽所能，全心投入，就能获得宽慰和愉悦，否则，他将永无宁日，无法从拯救中获得拯救。最终，他的天才会弃他而去，他会失去灵感的眷顾，失去创造力，失去希望。

相信自我：因为每一颗心灵都能与真理产生共鸣。那就接受神圣的造物主为你安排的位置，接受这个时代下的社会，接受世事的因果相连吧。伟大的人物向来如此，他们一反根植于心中的绝对盲从，开诚布公地向同时代的天才吐露自己孩童般的天真，依靠自己的双手全力去充当领头者。我们同属凡人，应当以高尚的思想境界来接受这同样玄奥的命运；而不应是躲在安全角落里的小孩或病夫，不应是革命到来之际望风而逃的懦夫。我们要做领袖，要做救世主，要做仁爱之士，遵循上帝的意旨，在混沌与黑暗中勇往直前。

关于这些，大自然给予我们的美好启示就体现在儿童、婴儿甚至畜生身上！我们用算术可以计算出违背自己意旨的力量和手段，而那种分裂而又叛逆的心理，那种对情感的怀疑在他们身上却决无半点痕迹。他们的心智是完整的，他们眼神尚未被驯服，我们直视他们，反而自己多了些仓皇失措。幼儿不屈从于任何人：所有人都得顺着他，所以一个婴儿常能让四五个大人陪着他咿咿呀呀，围着他转。于是上帝也赋予青少年和成年人淘气和魅力，使他们宽厚仁慈、受人仰慕，他们的要求不会被搁置一旁，而条件是必须自立。不要因为年轻人不会跟你我交谈就以为他们弱不禁风。听！隔壁房间里的他，声音清晰而洪亮。看来他懂得如何去与同龄人交流。忸怩也好，冒失也好，他总归懂得什么时候不再需要我们这些长者。

小孩子们从不为吃饭问题发愁，贵族老爷们不屑于以言行去劝慰别人，他们所表现出的若无其事才是人性当中健康的心态。客厅里的孩子就像剧院里楼下正厅后座的那位观众，他

pit is in the playhouse; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumber himself never about consequences, about interests; he gives an independent, genuine verdict. You must court him; he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with éclat, he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again into his neutrality! Who can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable. He would utter opinions on all passing affairs, which being seen to be not private, but necessary, would sink like darts into the ear of men, and put them in fear.

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested, — “But these impulses may be from below, not from above.” I replied, “They do not seem to me to be such; but if I am the Devil’s child, I will live then from the Devil.” No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if every thing were titular and ephemeral but he. I am ashamed to think how easily

无拘无束，无需操心，从自己的角落去观赏眼前形形色色的人物和事件，以孩子般迅速而简洁的方式，根据表演者的优点长处为他们做出审定和评判：好的、差的、有趣的、无聊的、能言善辩的以及招人讨厌的。他从不考虑后果，不计得失，所以他能做出独立而真实的裁定。你得去讨好他，他才不会来讨好你呢。但是成年人早已被自己的意识紧紧地禁锢起来了。一旦有什么出色的言行举动，他便会成为千人万人关注的对象，有人表示同情，有人表示憎恶，而此时此刻大家的情感必定会左右他的表现。根本没有那忘川之水来改变这种局面。啊，他还能重返过去那种不偏不倚的状态中吗？能够摆脱这种种承诺的人，或者即便曾受此约束，还能再次回归真挚自然、不偏不倚、不加威逼利诱的单纯境界的人，一定会博得敬畏。他会发表对各种时事的看法，这些看法决非一己之见，而是客观必要，他的话语尖锐刺耳，令人闻之生畏。

这些是我们遁世独处时听到的声音，可是一旦我们回归尘世，这些声音便日渐微弱、悄无声息了。社会中充斥着针对每一个成员阳刚之气的阴谋诡计。它就像是一家股份公司，当中的每一个成员为了确保每个股东都有饭吃，都必须答应交出自由和劳作。这当中最需要具备的美德就是顺从。而自立却是顺从所深恶痛绝的东西。因此说社会钟爱的不是现实和创新者，而是虚名和陋俗。

要做真正的好汉就决不能做循规蹈矩的顺从者。想得到流芳百世的荣耀就不能止步于表面的善举，而一定要深入探究，看它是否确实如此。再神圣的东西说到底也比不上你刚正不阿的头脑。将自己解脱出来，回归自我，你定会赢得世人的认可。我记得自己很小的时候，有一位良友总是用那些陈旧的教会学说来纠缠我，我曾这样不假思索地应对他的一个问题：要是我能完全依靠自我来生存，那些神圣的传统习俗又与我何干呢？对此我的朋友说——“可这些生命的原动力或许是来自于魔鬼，而非上帝。”我回答道：“在我看来未必如此；不过，倘若我是魔鬼之子，就让我靠魔鬼来生活好了。”在我眼中，除了我本性的法则外没有什么法则是神圣的。所谓好与坏不过是外在的虚名而已，并且会随时相互转化；符合我意志的才是唯一正确的，违背我意志的就是绝对错误的。面对所有的反对我依然能坚持自我，仿佛除了自己世间的一切都是徒有虚名、昙花一现而已。一想到我们那么轻而易举地便为虚名薄利所左右，屈从于空洞的社会和僵死的制度，就让人羞愧难当。善于谈吐的体面人比起真

we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, "Go love your infant; love your wood-chopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. your love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it, - else it is none. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, WHIM. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did today, of my obligation to put all poor men in good situations. Are they my poor? I tell you, your foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies; - though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

Virtues are, in the popular estimate, rather the exception than the rule. There is the man and his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world, - as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for

理来更能左右和摆布我们。我们应当昂首挺胸、充满活力地做人，千方百计地直言不讳。假使恶毒和虚荣披上了慈善的外衣，还会不会从我们眼前通过呢？假如一位愤怒而又执拗的人承担了此项恢弘的废奴事业，并且带着来自巴巴多斯的最新消息来找我，我又有何理由不对他说，“去心疼你的孩子吧，去心疼为你伐木头的人；要和善谦让，要有风度；决没有必要借对远在千里之外的黑人表现出无限仁爱，来掩盖自己冷酷无情的野心。施爱于远方无异于记恨于家人。”这样的致词当然会显得粗俗无理，然而真理要比个人的情感更可贵。你的善举必须要有界限——否则就算不得什么善举。我的天才向我发出召唤，这时，我便会和父母、妻子、兄弟避而不见，并且在门楣上写上“想人非非”。我还是盼着结果能比想人非非要好些，可是我们不可能去花整天的时间对此做出解释。为什么我会追求个人独处，为什么会排斥与他人相伴，别指望我会对这些加以说明。其次，也不要像眼下的那些善人那样，要求我来改变所有穷人的处境。难道那些穷人属于我吗？听我说，你们这些愚蠢的慈善家，我吝惜自己的每一块钱，每一毛钱，每一分钱，不会将钱交给那些与我不相干的人，也不会交给我与他们不相干的人。可是有一类人，出于种种精神上的共鸣，我愿为他们不惜一切代价，必要时甚至赴汤蹈火；但是我不会去捐助那些名目繁多而又时髦的慈善事业和那些愚人学校的教育，不会毫无目的地去建造那些宗教会所，不去施舍那些酒鬼，也不会去参与那些数以千万计的救济团体——当然，我不得不心怀愧疚地承认有时我也曾被迫或主动地拿出钱来，但那样的捐助算不得什么善举，以后，我会拿出男子汉的勇气来加以拒绝。

通常认为，美德实属例外之举，而非规范之行，人与美德相辅相成。人之善举，譬如，见义勇为、乐善好施，与未能参加日常游行表演而缴纳罚金作为抵偿没什么两样。他们辛勤劳作就等于为自己在世间的存在忏悔或赎罪——正如无法自理的病人和精神病患者需要支付高额的住院费一样。他们的美德实为苦行赎罪。我不想赎罪，只想生活。我是为生活而生活，绝不是为了某种辉煌。我更为期许的是一种低调的生活，因为这样才平淡而真实，我不愿去追求光彩与动荡。我期许生活健康而甜美，不必去忍受饥饿与病痛。我寻求一个人作为人存在的首要依据，不愿抛开这一点而单独讨论他的行为。我清楚地知道，自己是否拥有这

myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society, vote with a great party either for the government or against it, spread your table like base housekeepers, - under all these screens I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your work, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four; so that every word they say chagrins us, and we know not where to begin to set them right. Meantime nature is not slow to equip us in the