

My friend, The water-pow, The  
walkers The wise, The two hermits  
On giving and receiving, even when  
War, The fox, The new, The nation  
The new pleasure, The other language, The  
pomegranate, The red, The three  
ants, The grave, The steps of the  
temple, The blood, The good god  
and the evil, The "Cave", Right and  
the mistaken, The greater sea, Crucified,  
The astronomer, The great longing  
Said a blade of grass, The eye, The two  
learned men, When the sorrow was born  
And when my joy was born, The perfect  
world, The foreman, The foreman

Where I lived  
Reading  
Sounds  
Solitude  
Visitors  
The an-fie  
The village  
The birds

典藏版

# 瓦尔登湖

文思博要·英汉对照

Walden

【美】梭罗

编译：田颖 朱春飞

追踪世界思想大师的人生之路  
记录思想史的珍贵文库  
品鉴魅力永存的经典作品  
汇集最权威的文思信息

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### Walden

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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。

亨利·戴维·梭罗(Henry David Thoreau, 1817—1862)十六岁进入哈佛大  
学，并以优异的成绩毕业。1845年，梭罗开始了他著名的经济试验，他在瓦  
尔登湖滨建造了一间小屋，开始了他长达两年的幽居生活。在瓦尔登湖畔，  
他劳动、读书、写作，与大自然为伴。这两年零两个月的生活经历与人生思  
考，都记录在了他1854年发表的《瓦尔登湖》中。

美国的19世纪是个辉煌的时代，一大批作家都深受超验主义的影响，生  
活在这一时代的梭罗也不例外。作为这个时代的代表人物，梭罗对超验主义  
更是身体力行，《瓦尔登湖》就是他这一思想的体现，它是一部蕴含了深刻  
哲理的散文。细细读过《瓦尔登湖》的人都有体会：他是在探求怎样实实在  
在的生活，怎样体验与经历有意义的生活，为自己，也为他的市民同胞，还  
有当时与后来的读者们。虽然我们的作者似乎只是来往于瓦尔登湖与康科德  
镇这一片小小的空间，历经了这看似短暂的两年又两个月，但是整本书却拓  
展到了漫漫而宏大的时空。在这片时空里，各个时代的读者都能找到一个属  
于他自己的角落，或是听到一些贯穿历代关于哲学和人生反思的回音。

梭罗，就像一只引吭高歌的雄鸡，不仅想唤醒他的邻居，而且还希望唤  
醒为物所累的芸芸众生。他独到的见解，使得原本不可企及、数不胜数的生  
活必需品，一下子简单了，清晰了。他在原著中，关于在瓦尔登湖的生活经  
济学的实验，叙述详细，举例有力，由于篇幅有限，本书这方面选用的不多，  
望读者见谅。他的用意是显而易见的，希望人们能在现代忙碌的生活中，停  
下脚步来质疑和找寻每个人真正应该生活的地方，真正应该追求的生活。梭  
罗，也像人群中智慧的猫头鹰，呼唤着人来阅读人类文明中那些已经被忘却  
的古籍与智慧，呼唤着人类想到自然中还有浩瀚而未开发的一面，阐述大自  
然赋予的文本——鸟儿的鸣叫、树木生长的响声，倾听飘至林中的钟声和工  
业的步伐——火车的声音。我们发现在这两年零两个月里，作者就好似一个  
康科德镇的访客，或者说文明社会的访客，以旁观者的身份，独自在自然与  
社会之间来来往往，不断地认识自己、不断地认识所谓的文明。他走出他原



来的世界，发现了另一个世界。他的视角与对生活的感知，启迪我们向生活迈进。他向我们揭示了他对孤独的理解：无论两条腿多么用力，都无法使两颗心灵靠得更近；并揭示了人与人交往的意义。他认为在豆田劳作的同时，也应该耕耘心田，看轻肤浅的得失；他呼吁人们走出熟悉的村子，重新看待熟悉的生活世界。

正如徐迟先生所说的那样，“这是一本寂寞的书，恬静的书，智慧的书。”读者只有带着一颗宁静的心，才能体会到闪烁在字里行间的哲理灵光，才能和梭罗一起感同身受，体会大自然给我们带来的返朴归真的精神快乐。对现代人而言，梭罗简朴的生活方式无疑有着警世的作用。今天，在我们为了物欲而整日奔波之余，我们是否能够在万籁俱寂的夜晚，点亮一盏灯，暂且远离尘嚣，让梭罗清新自然的文字来抚慰一下我们白天那颗躁动的心呢？

除了提倡简朴的生活方式之外，本书的另一个主题就是精神的复苏，这也正是梭罗所深信的超验主义的核心所在。《瓦尔登湖》以春天开始，历经了夏天、秋天和冬天，又以春天结束，这正是一个生命的轮回，终点又是起点，生命开始复苏。尤其是在“结束语”中，梭罗给读者讲了一个在英格兰流传甚广的故事来重申了他的观点：一个蛰伏了六十年的虫卵竟然孵化出了一只美丽的小虫。这真是叫人不得不惊叹生命的伟大。梭罗要强调的正是他对人类的希望：同万物一样，人类的精神终究也会复苏，从而获得更大的成就。在书的结尾处，梭罗将这种乐观的人生态度表露无遗：“对我们而言，遮住我们眼睛的光线就是黑暗。只有我们醒来的那一天，天才破晓。破晓的日子多的是。”他乐观向上的人生观在今天看来仍旧有着积极的意义。

如今《瓦尔登湖》与《圣经》诸书一同被美国国会图书馆评为“塑造读者的25本书。”无怪乎乔治·艾略特当年在《西敏寺周报》上撰文指出：《瓦尔登湖》是一本“超凡入圣”的好书。严重的污染使人们向往瓦尔登湖清新的空气和山林的澄净，就这样，梭罗的《瓦尔登湖》便被整个世界阅读和怀念了。

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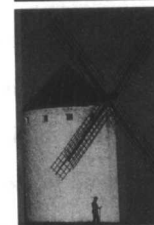
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## Economy

When I wrote the following pages, or rather the bulk of them, I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. I lived there two years and two months. At present I am a sojourner in civilized life again.

I should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life, which some would call impertinent, though they do not appear to me at all impertinent, but, considering the circumstances, very natural and pertinent. In most books, the I, or first person, is omitted; in this it will be retained; that, in respect to egotism, is the main difference. We commonly do not remember that it is, after all, always the first person that is speaking. I should not talk so much about myself if there were anybody else whom I knew as well. Unfortunately, I am confined to this theme by the narrowness of my experience.

Moreover, I, on my side, require of every writer, first or last, a simple and sincere account of his own life, and not merely what he has heard of other men's lives; some such account as he would send to his kindred from a distant land; for if he has lived sincerely, it must have been in a distant land to me.

I would fain say something, not so much concerning the Chinese and Sandwich Islanders<sup>①</sup> as you who read these pages, who are said to live in New England; something about your condition, especially your outward condition or circumstances in this world, in this town, what it is, whether it is necessary that it be as bad as it is, whether it cannot be improved as well as not. I have travelled a

---

① 夏威夷岛的旧称。

## 经济篇

当我写着下面的篇章，或者说大部分文字时，我孤身一人生活在树林中，住在亲手搭建的屋子里，住在马萨诸塞州的康科德镇的瓦尔登湖畔，方圆一英里，没有一个邻居，仅凭一双手养活自己。在那里，住了两年又两个月。目前，我又是文明生活的旅居者了。

镇上的市民百般询问我的生活方式，若非如此，我也不会硬要读者注意我自己的私事。有的人觉得这种询问太不礼貌了，但是我一点也不觉得，而且，就当时的情形而言，合情合理。许多书都不用第一人称“我”，但本书是用的。本书的特点是“我”字用得特别多。通常，我们都忘记了，发言的毕竟都是第一人称。如果我知人如知己，那么我就不会大谈我自己了。不幸的是，我阅历浅显，只好局限于这个主题。

不仅如此，我还要求每位作家不仅仅只写一些道听途说的别人的生活，还要求他迟早写出自己简单又真诚的生活，写得就好像是他从远方寄给亲人似的，因为如果一个人生活得真诚，那他就必定住在一个离我遥远的地方。

我乐意讲述的事实，其实不是关于中国人或是桑威奇群岛居民，而是关于翻阅此书，身居此镇的新英格兰居民，关于你们的境况，尤其是你们此世此地的身外之物或境况，你们过着怎样的生活啊，是否你们的生活该是如此之糟糕呀，你们的生活能否改善改善呢。我去过

good deal in Concord; and everywhere, in shops, and offices, and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways.

I see young men, my townsmen, whose misfortune it is to have inherited farms, houses, barns, cattle, and farming tools; for these are more easily acquired than got rid of. Better if they had been born in the open pasture and suckled by a wolf, that they might have seen with clearer eyes what field they were called to labor in. Who made them serfs of the soil? Why should they eat their sixty acres, when man is condemned to eat only his peck of dirt? Why should they begin digging their graves as soon as they are born?

They have got to live a man's life, pushing all these things before them, and get on as well as they can. How many a poor immortal soul have I met well-nigh crushed and smothered under its load, creeping down the road of life, pushing before it a barn seventy-five feet by forty, its Augean stables<sup>①</sup> never cleansed, and one hundred acres of land, tillage, mowing, pasture, and woodlot! The portionless, who struggle with no such unnecessary inherited encumbrances, find it labor enough to subdue and cultivate a few cubic feet of flesh.

But men labor under a mistake. The better part of the man is soon plowed into the soil for compost. By a seeming fate, commonly called necessity, they are employed, as it says in an old book, laying up treasures which moth and rust will corrupt and thieves break through and steal. It is a fool's life, as they will find when they get to the end of it, if not before.

Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them. Their fingers, from excessive toil, are too clumsy and tremble too much for that. Actually, the laboring man has not leisure for a true integrity day by day; he cannot afford to sustain the manliest relations to men; his labor would be depreciated in the market. He has no time to be anything but a machine.

---

① 希腊神话中,奥吉厄斯(Augeas)养了三千头牛,牛圈三十年没有打扫。后来赫克利斯引来了两条大河,一天之内就把它冲洗干净了。

康科德不少地方；在我看来，无论是店铺、公事房，还是田野，这里的人们，都以千万种非同寻常的方式苦行赎罪。

我看见年轻人，我的市民同胞，他们不幸继承了农田、房舍、牲畜和农具，这些家产得来容易舍弃难啊。还不如生在空旷的牧场上，由狼喂养成人，这样他们才能清清楚楚地看到，他们是在何等的土地上劳作。谁使他们沦为土地的奴隶？为什么有人能够享受六十英亩田地的供给，而更多的人却命中注定要土中啄食？为什么他们生来就该自掘坟墓呢？

他们不得不过着人的生活，推着所有的东西前进，尽量把日子过得好些。我曾经遇见许许多多可怜而又不朽的灵魂，他们不堪生活的重担，几乎都被压垮了。他们在生活的道路上，往前爬行，推动着一个长七十五英尺、宽四十英尺的大谷仓，推动着从不曾打扫过的奥吉厄斯牛圈，还推着一百英亩的土地，同时还要耕地、割草、放牧、护林！有些人没有继承产业，倒是无须为这多余的累赘苦苦挣扎，不过为了几立方英尺的血肉之躯，也得委屈地生活，艰辛地劳作。

但是，人在错觉中苦苦劳作。人的健美身躯，大半很快被犁入土中，化作肥料。如同一本古书所说的，一种似是而非的，通常称为“必然”的命运支配着人，去积累财富，但财富终究会被飞蛾和锈霉所蛀蚀，被小偷盗走。这是愚人的生活。生前不明了，但至临终，终会明白了吧。

仅仅由于无知和错觉，大部分人，即使是在这个相对自由的国土上的人们，都承载着满腹人为的忧虑，忙不完的粗活，而无暇采摘生命的果实了。过度的操劳使手指粗笨了，不停地颤抖，已采摘不了生命的果实了。真的，劳动的人，日复一日，找不到空闲使自己真正完美，又无法维系人与人之间那最勇毅的关系；他的劳动一到市场总是跌价。他只能成为机器，而没有时间成就什么大事。





Some of you, we all know, are poor, find it hard to live, are sometimes, as it were, gasping for breath. It is very evident what mean and sneaking lives many of you live, for my sight has been whetted by experience; always on the limits, trying to get into business and trying to get out of debt, a very ancient slough, called by the Latins *aes alienum*, another's brass, for some of their coins were made of brass; still living, and dying, and buried by this other's brass; always promising to pay, promising to pay, tomorrow, and dying today, insolvent.

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things.

When we consider what, to use the words of the catechism, is the chief end of man, and what are the true necessities and means of life, it appears as if men had deliberately chosen the common mode of living because they preferred it to any other. Yet they honestly think there is no choice left. But alert and healthy natures remember that the sun rose clear. It is never too late to give up our prejudices. No way of thinking or doing, however ancient, can be trusted without proof. What everybody

你们中有些人很穷，谋生艰难，有时候，甚至被生活压得喘不过气来。显然，你们许多人过得是何等低卑、鬼鬼祟祟的生活啊，因为阅历的磨石已磨砺了我的眼力；你们常常进退维谷，试着做成一笔生意来偿清债务，却身陷在一个十分古老的泥泽中，拉丁文里称为 *aes alienum*，即别人的铜钱，因为有些钱币是用铜铸就的；在别人的铜钱里，你们生存，死亡，被埋葬，你们总是信誓旦旦，答应明天还债，却直到死在今日，债务也尚未了清。

有时候我感叹，我几乎要说，我们居然会如此轻率，实行国外那罪恶昭彰的黑奴制度，许多精明而恶毒的奴隶主，奴役着南方和北方的奴隶。一个南方的监工已经够坏了，而一个北方的监工更坏，可是，你自己，一个奴役自我的监工却是最坏。竟然还谈什么人的神圣！看看公路上的车夫，白天黑夜向着市场赶路，难道他身上有什么神圣在激励着他吗？他的最高职责就是给马喂草饮水！比起货运的利润来，他的命运又算得了什么？难道他不是为乡间的绅士驾车奔忙？他何以神圣，又何以不朽？瞧他一副战战兢兢、卑躬屈膝的样子，整天都不清楚自己害怕些什么，既不神圣，也非不朽，只不过是自认定的奴隶和囚犯，一个用自身的所为谋取的名声而已。较之与我们自己的见地，公众的舆论不过是无力的暴君。一个人怎样看待自己，就决定了，或者说指明了他的归宿。

许多人默默地过着绝望的生活。所谓听天由命是根深蒂固的绝望。你从绝望的城市，走向绝望的乡村，而且还不得不以水貂和麝鼠般的勇气来安慰自己。甚至在人类所谓的游戏和娱乐中，都隐藏着一成不变、不知不觉的绝望。它们毫无娱乐可言，工作之后才有娱乐。不做绝望之事，方为智慧的特征。

当我们以教义问答法的方式，思考何为人生的宗旨，何为谋生的必需品与手段时，仿佛人类曾是审慎地选择了这共同的生活方式，因为他们偏爱它胜过其他一切生活方式。但是，他们的确认为，除此之外，别无选择。但是清醒而健康的人都知道，太阳亘古常新，消除成见，为时不晚。无论想法或做法多么古老悠久，没有确证就不可轻信。今天，人人附和或默

echoes or in silence passes by as true today may turn out to be falsehood tomorrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields.

Age is no better, hardly so well, qualified for an instructor as youth, for it has not profited so much as it has lost. One may almost doubt if the wisest man has learned anything of absolute value by living. Practically, the old have no very important advice to give the young, their own experience has been so partial, and their lives have been such miserable failures, for private reasons, as they must believe; and it may be that they have some faith left which belies that experience, and they are only less young than they were. I have lived some thirty years on this planet, and I have yet to hear the first syllable of valuable or even earnest advice from my seniors. They have told me nothing, and probably cannot tell me anything to the purpose. Here is life, an experiment to a great extent untried by me; but it does not avail me that they have tried it. If I have any experience which I think valuable, I am sure to reflect that this my Mentors said nothing about.

The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. But man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

We might try our lives by a thousand simple tests; as, for instance, that the same sun which ripens my beans illumines at once a system of earths like ours. If I had remembered this it would have prevented some mistakes. This was not the light in which I hoed them. The stars are the apexes of what wonderful triangles! What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! We should live in all the ages of the world in an hour; ay, in all the worlds of the ages. History, Poetry, Mythology! - I know of no reading of another's experience so startling and informing as this would be.

The greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well? You may say the wisest thing you can, old man - you who have lived seventy years, not without hon

认的真理，明天可能变成虚无飘渺的氤氲，但还是有人以为那是能给大地带来甘露的云儿。

老人，年纪一把，却未必能更好地教诲年轻人，实际上也未必能胜任，他们虽然收获不少，但失去更多。人们甚至怀疑，即使最聪明的人，活了一世，又懂得多少生活绝对的价值。事实上，老人也没有什么非常重要的忠告给予年轻人，他们本身的经历就已经如此差强人意，他们的生活曾经惨痛地失败过，他们必须明白大错都是自己铸成的。我已经在这个星球上生活了三十余年了，却未曾从长辈那里听到一点点有价值或者热忱的忠告。他们什么也没有告诉我，或者也无法告诉我什么中肯的事。这就是生活，一个很大程度上我还没体验过的实验。如果我获得了自己认为有价值的经验，我确信，这个经验，我的长辈们从未提起过。

在有些人看来，生命的全部境界，无论是高山之巅还是山谷之下，都有了先辈们的足迹，一切均被他们关注过了。但是，人的力量从未被衡量出来，我们不该依据他所做的来判断他所能做的，他做过的太少了。无论你至今经历过的失败是什么，“切莫伤心，我的孩子，谁会吩咐你去做你没完成的事呢？”

我们可以做一千个简单的实验，来测验我们的生活；比如说，这同样的太阳，使我的豆子成熟，又同时照耀着一个星系。若是我记住了这一点，就会少犯些错误。可是，我锄地松土时却没有这样想。星星是多么神奇的三角尖顶！宇宙各处，有多少相去甚远、彼此不同的生命在同一时刻思考着相同一个问题啊！我们应该在一小时里经历这人世间所有的时代，是的，甚至经历所有时代中所有的世界。历史、诗歌、神话！我不知道，读别人的经历，是否也会这样惊人，这样详尽。

大凡邻居们说是好的，在我的灵魂深处却是不好的。若是我忏悔，很可能是忏悔我的好品行。我中了什么魔，使我这般善良？你可能说出最具智慧的话，你是步入古稀的长者，而



or of a kind – I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels.

We are made to exaggerate the importance of what work we do; and yet how much is not done by us! or, what if we had been taken sick? How vigilant we are! determined not to live by faith if we can avoid it; all the day long on the alert, at night we unwillingly say our prayers and commit ourselves to uncertainties. So thoroughly and sincerely are we compelled to live, reverencing our life, and denying the possibility of change. Let us consider for a moment what most of the trouble and anxiety which I have referred to is about, and how much it is necessary that we be troubled, or at least careful. It would be some advantage to live a primitive and frontier life, though in the midst of an outward civilization, if only to learn what are the gross necessities of life and what methods have been taken to obtain them; or even to look over the old day-books of the merchants, to see what it was that men most commonly bought at the stores, what they stored, that is, what are the grossest groceries.

By the words, necessary of life, I mean whatever, of all that man obtains by his own exertions, has been from the first, or from long use has become, so important to human life that few, if any, whether from savageness, or poverty, or philosophy, ever attempt to do without it. To many creatures there is in this sense but one necessary of life, Food. To the bison of the prairie it is a few inches of palatable grass, with water to drink; unless he seeks the Shelter of the forest or the mountain's shadow. None of the brute creation requires more than Food and Shelter. The necessities of life for man in this climate may, accurately enough, be distributed under the several heads of Food, Shelter, Clothing, and Fuel; for not till we have secured these are we prepared to entertain the true problems of life with freedom and a prospect of success.

It appears, therefore, from the above list, that the expression, animal life, is nearly synonymous with the expression, animal heat; for while Food may be regarded as the Fuel which keeps up the fire within us – and Fuel serves only to prepare that Food or to increase the warmth of our bodies by addition from without – Shelter and Clothing also serve only to retain the heat thus generated and absorbed. The grand necessity, then, for our bodies, is to keep warm, to keep the vital heat in us. What pains we accordingly take, not only with our Food, and Clothing, and Shelter, but with our