



英汉双语

最美丽的英文

畅游英语海洋的理想风帆

Walden 瓦尔登湖

英汉对照 单词注释

梭罗 / 原著

延边人民出版社

图书在版编目(CIP)数据

21 世纪青年知识文库/刘文清编著. —延吉:延边人民出版社,2001. 11(2008. 4 重印)

ISBN 978 - 7 - 80648 - 681 - 8

I. 21… II. 刘… III. 科技 - 青年读物 IV. J. 49

中国版本图书馆 CIP 数据核字(2001)第 079939 号

责任编辑:张光朝

责任校对:王 明

版式设计:张 山

21 世纪青年知识文库

刘文清 编著

出版:延边人民出版社

(吉林省延吉市友谊路 363 号, <http://www.ybcbs.com>.)

印刷:北京旺鹏印刷有限公司

发行:延边人民出版社 印数:3000

开本:710 × 1000 毫米 1/16 印张:208 字数:2800 千字

版次:2008 年 3 月修订 2008 年 4 月第 3 次印刷

标准书号:ISBN 978 - 7 - 80648 - 681 - 8

定价:412.80 元(全 16 册)

(如发现印装质量问题,影响阅读,请与印刷厂联系调换。)

前 言

Preface

世界变的越来越小了,地球正在逐渐演变成地球村,作为统一应用的国际语言——英语,越来越重要了。如何学好英语,已经成为越来越多人关心的问题,社会上的英语资料,英语教材,英语辅导书等等层出不穷如何寻找到一套学习英语的好材料是很多人关心的问题,为了能让大家学习好英语,为了能让大家在学习英语的时候有更多的收获,这本书会给您以力量;在惶惑、痛苦和失落之际,这本书会给您以慰藉。它使您爱得博大深沉,活得充满激情。全书集语言美、意境美于一体,读起来轻松愉悦,在品味优美的文字的同时感受到最真挚、最纯洁的情感,从而思索生命和世界的意义。

生活中需要真实的感动,没有感动的生活是枯燥乏味的;人生路更需要感动,没有感动的人生是残缺遗憾的。本套小说内容包括世间的亲情、爱情、心灵、智慧、社会、人生……篇篇触及心灵,收录很多著名的小说,用中英双语诠释了生命中的感动,启迪着生命中的智慧,激励了许许多多前行的步伐。文章配用了生动丰富的文字配以精致细腻的美图,让读者充分展开想象,身临其境,颇有如饮甘泉、畅快淋漓之感。既适合闲暇时信手拈来的阅读,也是具有一定英语水平的学生学

习英文不可多得的好素材，其中包括对英语单词的解释和理解、坚持学习的毅力、对英译汉和汉译英的感悟等等。书中涵盖了丰富的英语知识，凝聚着作者始终一贯的学习和认知热情。它不但给人学习英语的动力，激发人们学习英语的积极性，而且把英语学习提高到审美的层次上，达到一种至高的人生境界。它是英语学习方法书，也是英语学习审美书。更重要的是，也许某一段文字、某一个故事，就能让人湿了眼眶，甚至改变了自己的命运。

愿读者，能英语有所成的同时，用心去体会人生的精彩。

目 录

Contents

<i>Economy</i>	4
经济篇	5
<i>Where I Lived, and What I Lived for</i>	24
我生活的地方,我为何生活	25
<i>Reading</i>	42
阅 读	43
<i>Sounds</i>	60
声	61
<i>Solitude</i>	86
寂 寞	87
<i>Visitors</i>	102
访 客	103
<i>The Village</i>	124
村 予	125
<i>The Ponds</i>	134
湖	135
<i>The Pond in Winte</i>	174
冬天的湖	175
<i>Conclusion</i>	198
结束语	199

目 录

Contents

<i>Economy</i>	4
经济篇	5
<i>Where I Lived, and What I Lived for</i>	24
我生活的地方,我为何生活	25
<i>Reading</i>	42
阅 读	43
<i>Sounds</i>	60
声	61
<i>Solitude</i>	86
寂 寞	87
<i>Visitors</i>	102
访 客	103
<i>The Village</i>	124
村 予	125
<i>The Ponds</i>	134
湖	135
<i>The Pond in Winte</i>	174
冬天的湖	175
<i>Conclusion</i>	198
结束语	199

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. Some have asked what I got to eat; if I did not feel lonesome; if I was not afraid; and the like. Others have been curious to learn what portion of my income I devoted to charitable purposes; and some, who have large families, how many poor children I *maintained*. I will therefore ask those of my readers who feel no *particular* interest in me to pardon me if I undertake to answer some of these questions in this book. 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. Perhaps these pages are more *particularly* addressed to poor students. As for the rest of my readers, they will accept such portions as apply to them. I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.

经济篇

经济篇

当我写后面那些篇页，或者后面那一大堆文字的时候，我是在独自一个人生活着，在森林中，在马萨诸塞州的康科德城，瓦尔登湖的湖岸上，在我亲手建筑的木屋里，距离任何邻居最少都要一英里，只靠着我双手劳动，养活我自己。在那里，我住了两年零两个月。目前，我又回到了文明生社会中生活了。要不是市民们曾特别仔细地打听我的生存经验，我本不会这般冒失，拿私事来读听读者注意的。有些人说我这样的生存是一种怪僻，虽然我根本不觉得怪僻，考虑到我那些境遇，我只觉得非常自然，而且合情合理呢。有些人则问我有什么吃的；我是否感到寂寞；我害怕吗，等等。另一些人还好奇得很，想知道我的哪一部分收入捐给慈善事业了，还有一些人，家大口阔，想知道我赡养了多少个贫困的孤儿。所以这本书在答复这一类的问题时，请对我并无特殊兴趣的读者给以谅解。许多书，避而不用所谓第一人称的“我”字；本书还是要用的；这本书的特点便是“我”字用得特别多。其实，无论什么书都是第一人称在发言，我们却常把这点忘掉了。如果我的知人之深，比得上我的自知之明，我就不会畅谈自我，谈那么多了。不幸我阅历浅陋，我只得局限于单个主题。但是，我对于每一个作家，都不仅仅要求他写他所听来的别人的生活，还要求他迟早能简单而诚恳地写出些自己经历过的生活，写得好像是他从远方寄给亲人似的；因为我觉得一个人若生活得诚恳，他一定是生活在一个遥远的地方了。下面的这些文字，对于清寒的学生，或许特别地适宜。至于其余的读者，我想他们是会取其所需的。因为，没有人会削足适履的；只有合乎尺寸的衣履，才能对一个人有用。

concord

['kɒŋkɔ:d]

n. 和谐，一致，和睦

Inquiry

[in'kwaiəri]

n. 打听，询问；调查，查问

impertinent

[im'pə:tinənt]

adj. 无礼的，莽撞的；不切题的，不中肯的

maintain

[mein'tein]

vt. 保持，继续；保养，维护；坚持，主张；供给，赡养

particular

[pə'tikjələ]

adj. 特定的，某一的；特殊的，特别的，特有的；(过分) 讲究的，挑剔的；详细的，详尽的
n. 详情，细目**particularly**

[pə'tikjələli]

adv. 特别，尤其

I would fain say something, not so much concerning the Chinese and Sandwich Islanders 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 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. What I have heard of Bramins sitting exposed to four fires and looking in the face of the sun; or hanging suspended, with their heads downward, over flames; or looking at the heavens over their shoulders "until it becomes impossible for them to resume their natural position, while from the twist of the neck nothing but *liquids* can pass into the stomach"; or dwelling, chained for life, at the foot of a tree; or measuring with their bodies, like caterpillars, the breadth of vast empires; or standing on one leg on the tops of pillars—even these forms of conscious penance are hardly more incredible and astonishing than the *scenes* which I daily witness. The twelve labors of Hercules were trifling in comparison with those which my neighbors have undertaken; for they were only twelve, and had an end; but I could never see that these men slew or *captured* any monster or finished any labor. They have no friend Iolas to burn with a hot iron the root of the hydra's head, but as soon as one head is crushed, two spring up.

I see young men, my townsmen, whose misfortune 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 a 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 never cleansed, and one hundred acres of land, tillage, mowing, pasture, and wood-lot! The portionless, who struggle with no such unnecessary inherited encumbrances, find it labor enough to subdue and cultivate a few cubic feet of flesh.

我乐意诉说的事物，也未必是关于中国人和桑威奇岛人，而是关于你们，这些文字的读者，生活在新英格兰的居民，关于诸君的遭遇的，特别是关于生逢此世的本地居民的身外之物或环境的，诸君生活在这个人世之间，度过了什么样的生活哪；你们生活得如此糟糕是否有这个必要呢；这种生活是否还能改善一下呢？我在康科德曾到过许多地方；无论在店铺，在公事房，在田野，到处我都看到，这里的居民都像在赎罪一样，从事着成千种的惊人的苦差事。我曾经听说过婆罗门教的教徒，坐在四面火焰之中，眼盯着太阳，或在烈火的上面倒悬着身体；或侧转了头望青天，“直到他们无法恢复原状，更因为脖子扭转了，所以除了液体，别的食品都不能流入胃囊中”；或者，终生用一条铁链，把自己锁在一株树下；或者，像毛毛虫一样，用他们的身体来丈量那帝国广袤的土地；或者，他们独脚站立在柱子顶上——然而啊，便是这种有意识的赎罪苦行，也不见得比我天天看见的景象更不可信，更使人心惊肉跳。赫拉克勒斯从事的十二个苦事跟我的邻居所从事的苦事一比较，简直不算一回事，因为他一共也只有十二个，做完就完了；可是我从没有看到过我的邻人杀死或捕获过任何野兽，也没有看到过他们做完过任何苦事。他们也没有依俄拉斯这样的赫拉克勒斯的忠仆，用一块火红的烙铁，来烙印那九头怪兽，它是被割去了一个头，还会长出两个头来的怪物。

我看见我不幸的年轻人同胞，生下地来就继承了田地、庐舍、谷仓、牛羊和农具；得到它们倒是容易，舍弃它们可就困难了。他们不如诞生在空旷的牧场上，让狼来给他们喂奶，他们倒能够看清楚了，自己是在何等的环境下辛勤劳动。谁让他们变成了土地的奴隶？为什么有人能够享受六十英亩田地的供养，而更多人却命定了，只能啄食一点尘土呢？为什么他们刚生下来，就得自掘坟墓？他们不能不过人的生活，不能不推动这一切，一个劲儿地做工，尽可能地把光景过得好些。我曾遇见过多少个可怜的、永生的灵魂啊，几乎被压死在生命的负担下面，他们无法呼吸，他们在生命道上爬动，推动他们前面的一个七十五英尺长，四十英尺宽的大谷仓，一个从未打扫过的奥吉亚斯的牛圈，还要推动上百英亩土地，锄地、芟草，还要放牧和护林！可是，另一些并没有继承产业的人，固然没有这种上代传下的、不必要的磨难，却也得为他们几立方英尺的血肉之躯，委屈地生活，拼性命地工作啦。

condition

[kən'diʃən]

n. 状况，状态，地位；健康状况，可使用的状况；条件，先决条件；环境，情况；疾病
vt. 制约，限制；使习惯于，使适应

inhabitant

[in'hæbitənt]

n. 居民，住户，（栖息在某地区的）动物

liquid

['likwid]

n. 液体

adj. 液体的，液态的；清澈的，明亮的；（声音）流畅的；易转换成现款的，流动的

scene

[si:n]

n. （戏剧的）一场，（电影、电视的）一个镜头，（小说的）一节；背景，现场；地点；景色，景象；发脾气，吵闹

capture

['kæptʃə]

vt. 俘获；夺取，占领

smother

['smʌRθə]

vt. & vi. （使）窒息，（使）透不过气

vt. 覆盖；忍住，抑制；闷住，闷熄

But men labor under a mistake. The better part of the man is soon *ploughed 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. It is said that Deucalion and Pyrrha created men by throwing stones over their heads behind them:

—Inde genus durum sumus, experiensque laborum,

Et *documenta* damus qua simus origine nati.

Or, as Raleigh *rhymes* it in his sonorous way, —

"From thence our kind hard-hearted is, enduring pain and care,

Approving that our bodies of a stony nature are."

So much for a blind obedience to a blundering *oracle*, throwing the stones over their heads behind them, and not seeing where they fell.

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. How can he remember well his *ignorance*—which his growth requires—who has so often to use his knowledge? We should feed and clothe him gratuitously sometimes, and recruit him with our cordials, before we judge of him. The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate handling. Yet we do not treat ourselves nor one another thus tenderly.

Some of you, we all know, are poor, find it hard to live, are sometimes, as it were, gasping for breath. I have no doubt that some of you who read this book are unable to pay for all the dinners which you have actually eaten, or for the coats and shoes which are fast wearing or are already worn out, and have come to this page to spend borrowed or stolen time, robbing your creditors of an hour. 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 a

人总是在一个大错底下劳动的啊。人的健美的躯体,大半很快地被犁头耕了过去,化为泥土中的养料。像一本经书里说的,一种似是而非的,通称“必然”的命运支配了人,他们所积累的财富,被飞蛾和锈霉再腐蚀掉,并且招来了的盗贼。这是一个愚蠢的生命,生前或者不明白,到临终,人们终会明白的。听说,杜卡利盎和彼尔在创造人类时,是拿石头扔到背后去。诗云:

Inde genus durum sumus, experiensque laborum,

Etdocumentadamusqu?simus originenati.

后来,罗利也吟咏了两句响亮的诗:

“从此人心坚硬,一味的任劳任怨,

证明我们的身体本是岩石。”

真是太盲目地遵守错误的神示了,就像把石头从头顶扔到背后去,也不看一看它们坠落到什么地方去。

大多数人,即使是在这个比较自由的国度中,也仅仅充满了无知和错误,满载着虚构的忧虑,忙不完的粗活,却没有心事采集生命的美丽果实。操劳过度,使他们的手指粗笨了,颤抖得又太厉害,不适用于采集了。真的,劳动的人,一天又一天,找不到空闲来使得自己真正地完整无损:他无法保持人与人间最有益的关系;他的劳动,一到市场上,总是跌价。除了作为一架机器之外,他没时间来做什么别的。他不会想起他的无知——他是全靠他的无知而活了下来——他不经常绞尽脑汁吗?在评说他们之前,我们先要免费供他吃好,穿暖,并用我们的兴奋剂使他恢复健康。我们天性中最优美的品格,好比果实表面的粉霜一样,是只能轻手轻脚,才得保全好的。然而,人与人之间就是没有能如此温柔地相处。

读者之中,这些个情况我们都知道,有人是穷困的,觉得生活不容易,有时候,甚而至于可以说连气也喘不过来。我毫不怀疑在本书的读者之中,有人不能为那吃下了肚的全部饭食和迅速磨损或已经破损的衣着付出钱来,好容易忙里偷了闲,才能读这几页文字,那还是要用从债主那里偷来的时间。你们这许多人过的是何等低卑、躲来躲去的生活啊,这很明显,因为我的眼力已经在阅历的磨刀石上磨利了;你们时常陷入进退维谷中,要想做成一笔生意来偿清债务,你们深陷在一个

plough into

用犁把...犁入土中;
积极投入工作;冲入,
冲到;对...进行投资

document

[ˈdɒkjumənt]

n. 公文, 文件, 文献

vt. 证明; 记录, 记载

rhyme

[raim]

n. 同韵词, 押韵词;
韵, 押韵

vt. & vi. (使)押韵, 押...韵

oracle

[ˈɔrəkl]

n. 神示所; 神喻; 圣贤, 哲人

tremble

[ˈtrembl]

vi. 发抖, 颤抖; 焦虑, 担忧

n. 震颤, 发抖

ignorance

[ˈɪgnərəns]

n. 无知, 愚昧

business

[ˈbiznis]

n. 交易, 生意; 营业额, 交易量; 工商企业, 商店, 行业, 事业; 职责, 关心的事, 本分, 任务; 事情, 事务, 业务

debt, of very *ancient* slough, called by the Latins as 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 to-morrow, and dying to-day, insolvent; seeking to curry favor, to get *custom*, by how many modes, only not state-prison offences; lying, flattering, voting, contracting yourselves into a nutshell of civility, or dilating into an atmosphere of thin and vaporous generosity, that you may persuade your neighbor to let you make his shoes, or his hat, or his coat, or his carriage, or import his groceries for him; making yourselves sick, that you may lay up something against a sick day, something to be tucked away in an old chest, or in a stocking behind the plastering, or, more safely, In the brick bank; no matter where, no matter how much or how little.

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. Self-emancipation even in the West Indian provinces of the fancy and imagination—what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

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

十分古怪的泥沼中，拉丁文的所谓 *aes alienum*——别人的铜币中，可有些钱币是用铜来铸的吗；就在别人的铜钱中，你们生了，死了，最后葬掉了；你们答应了明天偿清，又一个明天偿清；直到死在今天，而债务却未了结；你们求恩，乞怜，请求照顾，用了多少方法总算没有坐牢；你们撒谎，拍马，投机，把自己缩进了一个规规矩矩的硬壳里，或者吹嘘自己，摆出一副稀薄如云雾的慷慨和大度的模样，这才使你们的邻人信任你，允许你们给他们做鞋子，制帽子，或上衣，或车辆，或让你们给他们代买食品；你们在一只破箱笼里，或者在灰泥后面的一只袜子里，塞进了一把钱币，或者塞在银行的砖屋里，那里是更安全了；不管塞在哪里，塞多少，更不管那数目是如何地微小，为了谨防患病而筹钱，反而把你们自己弄得病倒了。

有时我非常奇怪，何以我们要如此的轻率，我几乎想说的是，竟然实行了那罪恶昭彰的、从外国带进黑奴来的奴役制度。有那么多苛虐而熟练剥削的奴隶主，奴役了南方和北方的奴隶。一个南方的监守人是毒辣的，而一个北方的监守人却更加坏，可是你们自己做起奴隶的监守人来是最最坏的。谈什么——人的神圣！看看大路上的赶马人，日夜向市场赶路，在他们的内心里，有什么神圣的思想在激荡着呢？他们的最高职责是给驴马饲草饮水！和运输的盈利相比较，他们的命运算得了什么？他们还不是在给一位繁忙的绅士赶驴马？他们有什么神圣可言，有什么不朽的呢？请看他们的匍伏潜行，一整天里战战兢兢，毫无什么神圣啊，也不是不朽的，他们看到自己的行业，知道自己是属于奴隶或囚徒这种名称的人。和我们的自知之明相比较，公众舆论这暴戾的君主也显得毫无用处。正是一个人怎么看待自己，决定了他自己的命运，指向了他自己的归宿。要在西印度的州省中谈论心灵与想象的自我解放，可没有一个威勃尔福司来促进呢。再请想一想，这个大陆上的妇人们，编织着梳妆用的软垫，以便临死之时用上，对她们自己的命运丝毫也不关心！仿佛磋跎时日还无损于永恒呢。

人类在过着静静的绝望的生活。所谓听天由命，正肯定绝望。然后你就从绝望的城市走到绝望的村庄，用水貂和麝鼠的勇敢来安慰人们自己。在人类的所谓游戏与消遣下面，甚至隐藏着一种凝固的、看不见的绝望。两者中都没有娱乐可言，因为工作之后才能娱乐。可是不

ancient

['eɪnʃənt]

adj. 古代的，古老的；年老的，老式的

custom

['kʌstəm]

n. 习惯，风俗，惯例；光顾，顾客；海关；关税

enslave

[ɪn'sleɪv]

vt. 使成为奴隶，奴役；使受控制，征服，制伏

divinity

[dɪ'vɪnɪti]

n. 神，上帝

adj. 宗教的，神学的

sneak

[sni:k]

vi. 潜行，偷偷溜走

vt. 偷窃

n. 鬼鬼祟祟的人

adj. 鬼鬼祟祟的，诡秘的，偷偷摸摸的

desperation

[ˌdespə'reɪʃən]

n. 绝望

conceal

[kən'si:ɪl]

vt. 隐藏，隐瞒，遮住

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 echoes or in silence passes by as true to-day may turn out to be falsehood to-morrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields. What old people say you cannot do you try and find that you can. Old deeds for old people, and new deeds for new. Old people did not know enough once, perchance, to fetch fresh fuel to keep the fire agoing; new people put a little dry wood under a pot, and are whirled round the globe with the speed of birds, in a way to kill old people, as the *phrase* is. 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 any thing, 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.

One farmer says to me, "You cannot live on vegetable food solely, for it furnishes nothing to make bones with;" and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstacle. Some things are really necessities of life in some circles, the most helpless and diseased, which in others are *luxuries* merely, and in others still are entirely unknown.

做绝望的事，才是智慧的一种表现。

当我们用教义对话的方式，思考着什么是人生的宗旨，什么是生活的真正的必需品与资料时，仿佛人们还曾审慎从事地选择了这种生活的共同方式，而不要任何别的方式似的。其实他们也知道，舍此以外，别无可以挑选的方式。但清醒健康的人都知道，太阳常新不变。抛弃我们的偏见，是永远不会来不及的。无论如何古老的思想与行为，除非有了确证，便不可以掉以轻心，轻信他人。在今天人人附和或以为不妨默认的真理，很可能在明天变成虚无缥缈的氤氲，但还会有人认为是黑暗的，可以将一阵甘霖洒落到大地上来。把老头子认为办不到的事来试办一下，你往往办成功了。老人有旧的一套，新人有新的一套。古人不知添上燃料便可使火焰不熄；新人却把干柴放在水壶底下；谚语说得好：“气死老头子”，现在的人还可以绕着地球转圈，迅疾如飞鸟呢。老年人，虽然年纪一把，未必能把年轻的一代指导得很好，还有的未必够得上资格来指导他人；因为他们虽有不少收获，却也有大的损失。我们可以这样怀疑，即使最聪明的人，活了一世，他又能懂得多少生活的绝对价值呢。实际上，老年人是不会有有什么极其重要的忠告给予年轻人的。他们的经验是很多支离破碎的回忆构成的，他们的生活已经是这样地惨痛的失败过了，他们必须知道大错都是他们自己所造成的；也许，他们还保留若干信心，这与他们的经验是不符合的，却可惜他们已经不够年轻了。我在这星球上生活了三十来年，还没一个老长辈说的有价值的字，堪称热忱的忠告给我听的。他们什么也没告诉过我，也许他们是不能告诉我什么中肯的意见了。这里就是生命，一个试验，它的极大部分我都没有体验过；老年人体验过了，但却于我无用。如果我得到了我认为有用的任何经验，我一定会这样想的，这个经验嘛，我的老师长辈们可是提都没有提起过的呢。

有一个农夫对我说：“光吃蔬菜是没法活下去的，蔬菜不能供给你骨骼所需要的营养”这样他每天虔诚地分出了他的一部分时间，来获得那种可以供给他骨骼所需的营养；他一边说话，一边跟在耕牛后面走，让这条正是用蔬菜供养了它的骨骼的耕牛拖动着他和他的木犁不顾一切障碍地前进。某些事物，在某些场合，例如在最无办法的病人中间，确是生活的必需资料，却在另一些场合，只变成了奢侈品，再换了别样的场合，又可能是闻所未闻的东西。

desperate

[ˈdespərit]

adj. 不顾一切的，拼命的；铤而走险的，孤注一掷的；极想望的，极需要的；危急的，极严重的

proof

[pru:f]

n. 证明，论证，证据，证物；校样，样张

phrase

[freiz]

n. 〈语〉短语，词组，成语；说法，简洁的语句，警句
vt. 叙述，措词

private

[ˈpraɪvɪt]

adj. 私人的，个人的；秘密的；私有的，私营的
n. 列兵，士兵

syllable

[ˈsɪləbl]

n. 音节

luxuriex

[ˈlʌksjəri]

n. 奢侈，豪华；奢侈品