

Walden; or, Life in the Woods.



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Henry D. Thoreau

YOGEBOOKS: HOLLISTER, MO 65672

YOGEBooks by Roger L. Cole, Hollister, Mo 65672

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ISBN: 978-1-61183-436-9 (EBOOK)

2017:07:30:05:10:14

www.yogebooks.com

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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.

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Walden;

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Economy.

5

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 any body 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.

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 every where, 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 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 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.

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 quâ 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 any thing 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 of debt, a very ancient slough, called by the Latins *æ 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 it is a characteristic of wisdom not to do desperate things.

11

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 every body 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 a-going; 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 any thing 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.

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. According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman prætors have decided how often you may go into your neighbor's land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. 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! Nature and human life are as various as our several constitutions. Who shall say what prospect life offers to another? Could a greater miracle take place than for us to look through each other's eyes for an instant? 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 any thing, 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 honor 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.

I think that we may safely trust a good deal more than we do. We may waive just so much care of ourselves as we honestly bestow elsewhere. Nature is as well adapted to our weakness as to our strength. The incessant anxiety and strain of some is a well nigh incurable form of disease. 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. This is the only way, we say; but there are as many ways as there can be drawn radii from one centre. All change is a miracle to contemplate; but it is a miracle which is taking place every instant. Confucius said, "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." When one man has reduced a fact of the imagination to be a fact to his understanding, I foresee that all men will at length establish their lives on that basis.

§

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. For the improvements of ages have had but little influence on the essential laws of man's existence; as our skeletons, probably, are not to be distinguished from those of our ancestors.

15

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. Man has invented, not only houses, but clothes and cooked food; and possibly from the accidental discovery of the warmth of fire, and the consequent use of it, at first a luxury, arose the present necessity to sit by it. We observe cats and dogs acquiring the same second nature. By proper Shelter and Clothing we legitimately retain our own internal heat; but with an excess of these, or of Fuel, that is, with an external heat greater than our own internal, may not cookery properly be said to begin? Darwin, the naturalist, says of the inhabitants of Tierra del Fuego, that while his own party, who were well clothed and sitting close to a fire, were far from too warm, these naked savages, who were farther off, were observed, to his great surprise, "to be streaming with perspiration at undergoing such a roasting." So, we are told, the New

Hollander goes naked with impunity, while the European shivers in his clothes. Is it impossible to combine the hardiness of these savages with the intellectualness of the civilized man? According to Liebig, man's body is a stove, and food the fuel which keeps up the internal combustion in the lungs. In cold weather we eat more, in warm less. The animal heat is the result of a slow combustion, and disease and death take place when this is too rapid; or for want of fuel, or from some defect in the draught, the fire goes out. Of course the vital heat is not to be confounded with fire; but so much for analogy. 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 beds, which are our night-clothes, robbing the nests and breasts of birds to prepare this shelter within a shelter, as the mole has its bed of grass and leaves at the end of its burrow! The poor man is wont to complain that this is a cold world; and to cold, no less physical than social, we refer directly a great part of our ills. The summer, in some climates, makes possible to man a sort of Elysian life. Fuel, except to cook his Food, is then unnecessary; the sun is his fire, and many of the fruits are sufficiently cooked by its rays; while Food generally is more various, and more easily obtained, and Clothing and Shelter are wholly or half unnecessary. At the present day, and in this country, as I find by my own experience, a few implements, a knife, an axe, a spade, a wheelbarrow, &c, and for the studious, lamplight, stationery, and access

to a few books, rank next to necessities, and can all be obtained at a trifling cost. Yet some, not wise, go to the other side of the globe, to barbarous and unhealthy regions, and devote themselves to trade for ten or twenty years, in order that they may live,—that is, keep comfortably warm,—and die in New England at last. The luxuriously rich are not simply kept comfortably warm, but unnaturally hot; as I implied before, they are cooked, of course *à la mode*.

Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hinderances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers, Chinese, Hindoo, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward. We know not much about them. It is remarkable that we know so much of them as

we do. The same is true of the more modern reformers and benefactors of their race. None can be an impartial or wise observer of human life but from the vantage ground of what we should call voluntary poverty. Of a life of luxury the fruit is luxury, whether in agriculture, or commerce, or literature, or art. There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once admirable to live. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically. The success of great scholars and thinkers is commonly a courtier-like success, not kingly, not manly. They make shift to live merely by conformity, practically as their fathers did, and are in no sense the progenitors of a nobler race of men. But why do men degenerate

ever? "What makes families run out? What is the nature of the luxury which enervates and destroys nations? Are we sure that there is none of it in our own lives? The philosopher is in advance of his age even in the outward form of his life. He is not fed, sheltered, clothed, warmed, like his contemporaries. How can a man be a philosopher and not maintain his vital heat by better methods than other men?

When a man is warmed by the several modes which I have described, what does he want next? Surely not more warmth of the same kind, as more and richer food, larger and more splendid houses, finer and more abundant clothing, more numerous incessant and hotter fires, and the like. When he has obtained those things which are necessary to life, there is another alternative than to obtain the superfluities; and that is, to adventure on life now, his vacation from humbler toil having commenced. The soil, it appears, is suited to the seed, for it has sent its radicle downward,

and it may now send its shoot upward also with confidence. Why has man rooted himself thus firmly in the earth, but that he may rise in the same proportion into the heavens above?—for the nobler plants are valued for the fruit they bear at last in the air and light, far from the ground, and are not treated like the humbler esculents, which, though they may be biennials, are cultivated only till they have perfected their root, and often cut down at top for this purpose, so that most would not know them in their flowering season.

19

I do not mean to prescribe rules to strong and valiant natures, who will mind their own affairs whether in heaven or hell, and perchance build more magnificently and spend more lavishly than the richest, without ever impoverishing themselves, not knowing how they live,—if, indeed, there are any such, as has been dreamed; nor to those who find their encouragement and inspiration in precisely the present condition of things, and

cherish it with the fondness and enthusiasm of lovers,—and, to some extent, I reckon myself in this number; I do not speak to those who are well employed, in whatever circumstances, and they know whether they are well employed or not;—but mainly to the mass of men who are discontented, and idly complaining of the hardness of their lot or of the times, when they might improve them. There are some who complain most energetically and inconsolably of any, because they are, as they say, doing their duty. I also have in my mind that seemingly wealthy, but most terribly impoverished class of all, who have accumulated dross, but know not how to use it, or get rid of it, and thus have forged their own golden or silver fetters.

§

If I should attempt to tell how I have desired to spend my life in years past, it would probably surprise those of my readers who are somewhat acquainted with its actual history; it would certainly astonish those who know

nothing about it. I will only hint at some of the enterprises which I have cherished.

In any weather, at any hour of the day or night, I have been anxious to improve the nick of time, and notch it on my stick too; to stand on the meeting of two eternities, the past and future, which is precisely the present moment; to toe that line. You will pardon some obscurities, for there are more secrets in my trade than in most men's, and yet not voluntarily kept, but inseparable from its very nature. I would gladly tell all that I know about it, and never paint "No Admittance" on my gate.

I long ago lost a hound, a bay horse, and a turtle-dove, and am still on their trail. Many are the travellers I have spoken concerning them, describing their tracks and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud, and they seemed as anxious to recover them as if they had lost them themselves.

To anticipate, not the sunrise and the dawn merely, but, if possible, Nature herself! How many mornings, summer and winter, before yet any neighbor was stirring about his business, have I been about mine! No doubt, many of my townsmen have met me returning from this enterprise, farmers starting for Boston in the twilight, or woodchoppers going to their work. It is true, I never assisted the sun materially in his rising, but, doubt not, it was of the last importance only to be present at it.

So many autumn, ay, and winter days, spent outside the town, trying to hear what was in the wind, to hear and carry it express! I well-nigh sunk all my capital in it, and lost my own breath into the bargain, running in the face of it. If it had concerned either of the political parties, depend upon it, it would have appeared in the Gazette with the earliest intelligence. At other times watching from the observatory of some cliff or tree, to telegraph any new arrival; or waiting at evening on the hill-tops for the

sky to fall, that I might catch something, though I never caught much, and that, manna-wise, would dissolve again in the sun.

For a long time I was reporter to a journal, of no very wide circulation, whose editor has never yet seen fit to print the bulk of my contributions, and, as is too common with writers, I got only my labor for my pains. However, in this case my pains were their own reward.

For many years I was self-appointed inspector of snow storms and rain storms, and did my duty faithfully; surveyor, if not of highways, then of forest paths and all across-lot routes, keeping them open, and ravines bridged and passable at all seasons, where the public heel had testified to their utility.

I have looked after the wild stock of the town, which give a faithful herdsman a good deal of trouble by leaping fences; and I have had an eye to the unfrequented nooks and corners of the farm; though I did not always know whether Jonas or Solomon worked in a particular field

to-day; that was none of my business. I have watered the red huckleberry, the sand cherry and the nettle tree, the red pine and the black ash, the white grape and the yellow violet, which might have withered else in dry seasons.

In short, I went on thus for a long time, I may say it without boasting, faithfully minding my business, till it became more and more evident that my townsmen would not after all admit me into the list of town officers, nor make my place a sinecure with a moderate allowance. My accounts, which I can swear to have kept faithfully, I have, indeed, never got audited, still less accepted, still less paid and settled. However, I have not set my heart on that.

Not long since, a strolling Indian went to sell baskets at the house of a well-known lawyer in my neighborhood. "Do you wish to buy any baskets?" he asked. "No, we do not want any," was the reply. "What!" exclaimed the Indian as he went out the gate, "do you mean to starve us?" Having seen his industrious white

neighbors so well off,—that the lawyer had only to weave arguments, and by some magic wealth and standing followed, he had said to himself; I will go into business; I will weave baskets; it is a thing which I can do. Thinking that when he had made the baskets he would have done his part, and then it would be the white man's to buy them. He had not discovered that it was necessary for him to make it worth the other's while to buy them, or at least make him think that it was so, or to make something else which it would be worth his while to buy. I too had woven a kind of basket of a delicate texture, but I had not made it worth any one's while to buy them. Yet not the less, in my case, did I think it worth my while to weave them, and instead of studying how to make it worth men's while to buy my baskets, I studied rather how to avoid the necessity of selling them. The life which men praise and regard as successful is but one kind. Why should we exaggerate any one kind at the expense of the others?

Finding that my fellow-citizens were not likely to offer me any room in the court house, or any curacy or living any where else, but I must shift for myself, I turned my face more exclusively than ever to the woods, where I was better known. I determined to go into business at once, and not wait to acquire the usual capital, using such slender means as I had already got. My purpose in going to Walden Pond was not to live cheaply nor to live dearly there, but to transact some private business with the fewest obstacles; to be hindered from accomplishing which for want of a little common sense, a little enterprise and business talent, appeared not so sad as foolish.

I have always endeavored to acquire strict business habits; they are indispensable to every man. If your trade is with the Celestial Empire, then some small counting house on the coast, in some Salem harbor, will be fixture enough. You will export such articles as the country affords, purely native products, much

ice and pine timber and a little granite, always in native bottoms. These will be good ventures. To oversee all the details yourself in person; to be at once pilot and captain, and owner and underwriter; to buy and sell and keep the accounts; to read every letter received, and write or read every letter sent; to superintend the discharge of imports night and day; to be upon many parts of the coast almost at the same time;—often the richest freight will be discharged upon a Jersey shore;—to be your own telegraph, unweariedly sweeping the horizon, speaking all passing vessels bound coastwise; to keep up a steady despatch of commodities, for the supply of such a distant and exorbitant market; to keep yourself informed of the state of the markets, prospects of war and peace every where, and anticipate the tendencies of trade and civilization,—taking advantage of the results of all exploring expeditions, using new passages and all improvements in navigation;—charts to be

studied, the position of reefs and new lights and buoys to be ascertained, and ever, and ever, the logarithmic tables to be corrected, for by the error of some calculator the vessel often splits upon a rock that should have reached a friendly pier,—there is the untold fate of La Perouse;—universal science to be kept pace with, studying the lives of all great discoverers and navigators, great adventurers and merchants, from Hanno and the Phœnicians down to our day; in fine, account of stock to be taken from time to time, to know how you stand. It is a labor to task the faculties of a man,—such problems of profit and loss, of interest, of tare and tret, and gauging of all kinds in it, as demand a universal knowledge.

I have thought that Walden Pond would be a good place for business, not solely on account of the railroad and the ice trade; it offers advantages which it may not be good policy to divulge; it is a good post and a good foundation. No Neva marshes to be filled;

though you must every where build on piles of your own driving. It is said that a flood-tide, with a westerly wind, and ice in the Neva, would sweep St. Petersburg from the face of the earth.

§

As this business was to be entered into without the usual capital, it may not be easy to conjecture where those means, that will still be indispensable to every such undertaking, were to be obtained. As for Clothing, to come at once to the practical part of the question, perhaps we are led oftener by the love of novelty, and a regard for the opinions of men, in procuring it, than by a true utility. Let him who has work to do recollect that the object of clothing is, first, to retain the vital heat, and secondly, in this state of society, to cover nakedness, and he may judge how much of any necessary or important work may be accomplished without adding to his wardrobe. Kings and queens who wear a suit but once, though

made by some tailor or dress-maker to their majesties, cannot know the comfort of wearing a suit that fits. They are no better than wooden horses to hang the clean clothes on. Every day our garments become more assimilated to ourselves, receiving the impress of the wearer's character, until we hesitate to lay them aside, without such delay and medical appliances and some such solemnity even as our bodies. No man ever stood the lower in my estimation for having a patch in his clothes; yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience. But even if the rent is not mended, perhaps the worst vice betrayed is improvidence. I sometimes try my acquaintances by such tests as this;—who could wear a patch, or two extra seams only, over the knee? Most behave as if they believed that their prospects for life would be ruined if they should do it. It would be easier for them to hobble to town with a

broken leg than with a broken pantaloons. Often if an accident happens to a gentleman's legs, they can be mended; but if a similar accident happens to the legs of his pantaloons, there is no help for it; for he considers, not what is truly respectable, but what is respected. We know but few men, a great many coats and breeches. Dress a scarecrow in your last shift, you standing shiftless by, who would not soonest salute the scarecrow? Passing a cornfield the other day, close by a hat and coat on a stake, I recognized the owner of the farm. He was only a little more weather-beaten than when I saw him last. I have heard of a dog that barked at every stranger who approached his master's premises with clothes on, but was easily quieted by a naked thief. It is an interesting question how far men would retain their relative rank if they were divested of their clothes. Could you, in such a case, tell surely of any company of civilized men, which belonged to the most respected class? When Madam Pfeiffer, in her adventurous

travels round the world, from east to west, had got so near home as Asiatic Russia, she says that she felt the necessity of wearing other than a travelling dress, when she went to meet the authorities, for she "was now in a civilized country, where——people are judged of by their clothes." Even in our democratic New England towns the accidental possession of wealth, and its manifestation in dress and equipage alone, obtain for the possessor almost universal respect. But they who yield such respect, numerous as they are, are so far heathen, and need to have a missionary sent to them. Beside, clothes introduced sewing, a kind of work which you may call endless; a woman's dress, at least, is never done.

A man who has at length found something to do will not need to get a new suit to do it in; for him the old will do, that has lain dusty in the garret for an indeterminate period. Old shoes will serve a hero longer than they have served his valet,—if a hero ever has a valet,—bare feet

are older than shoes, and he can make them do. Only they who go to soirées and legislative halls must have new coats, coats to change as often as the man changes in them. But if my jacket and trousers, my hat and shoes, are fit to worship God in, they will do; will they not? Who ever saw his old clothes,—his old coat, actually worn out, resolved into its primitive elements, so that it was not a deed of charity to bestow it on some poor boy, by him perchance to be bestowed on some poorer still, or shall we say richer, who could do with less? I say, beware of all enterprises that require new clothes, and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit? If you have any enterprise before you, try it in your old clothes. All men want, not something to *do with*, but something to *do*, or rather something to *be*. Perhaps we should never procure a new suit, however ragged or dirty the old, until we have so conducted, so enterprised or sailed in some way, that we feel

like new men in the old, and that to retain it would be like keeping new wine in old bottles. Our moulting season, like that of the fowls, must be a crisis in our lives. The loon retires to solitary ponds to spend it. Thus also the snake casts its slough, and the caterpillar its wormy coat, by an internal industry and expansion; for clothes are but our outmost cuticle and mortal coil. Otherwise we shall be found sailing under false colors, and be inevitably cashiered at last by our own opinion, as well as that of mankind.

We don garment after garment, as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis or false skin, which partakes not of our life, and may be stripped off here and there without fatal injury; our thicker garments, constantly worn, are our cellular integument, or cortex; but our shirts are our liber or true bark, which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something

equivalent to the shirt. It is desirable that a man be clad so simply that he can lay his hands on himself in the dark, and that he live in all respects so compactly and preparedly, that, if an enemy take the town, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought for five dollars, which will last as many years, thick pantaloons for two dollars, cowhide boots for a dollar and a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two and a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit, *of his own earning*, there will not be found wise men to do him reverence?

When I ask for a garment of a particular form, my tailoress tells me gravely, "They do not make them so now," not emphasizing the "They" at

all, as if she quoted an authority as impersonal as the Fates, and I find it difficult to get made what I want, simply because she cannot believe that I mean what I say, that I am so rash. When I hear this oracular sentence, I am for a moment absorbed in thought, emphasizing to myself each word separately that I may come at the meaning of it, that I may find out by what degree of consanguinity *They* are related to *me*, and what authority they may have in an affair which affects me so nearly; and, finally, I am inclined to answer her with equal mystery, and without any more emphasis of the "they,"—"It is true, they did not make them so recently, but they do now." Of what use this measuring of me if she does not measure my character, but only the breadth of my shoulders, as it were a peg to hang the coat on? We worship not the Graces, nor the Parcæ, but Fashion. She spins and weaves and cuts with full authority. The head monkey at Paris puts on a traveller's cap, and all the monkeys in America do the same. I

sometimes despair of getting any thing quite simple and honest done in this world by the help of men. They would have to be passed through a powerful press first, to squeeze their old notions out of them, so that they would not soon get upon their legs again, and then there would be some one in the company with a maggot in his head, hatched from an egg deposited there nobody knows when, for not even fire kills these things, and you would have lost your labor. Nevertheless, we will not forget that some Egyptian wheat was handed down to us by a mummy.

On the whole, I think that it cannot be maintained that dressing has in this or any country risen to the dignity of an art. At present men make shift to wear what they can get. Like shipwrecked sailors, they put on what they can find on the beach, and at a little distance, whether of space or time, laugh at each other's masquerade. Every generation laughs at the old fashions, but follows religiously the new.

We are amused at beholding the costume of Henry VIII., or Queen Elizabeth, as much as if it was that of the King and Queen of the Cannibal Islands. All costume off a man is pitiful or grotesque. It is only the serious eye peering from and the sincere life passed within it, which restrain laughter and consecrate the costume of any people. Let Harlequin be taken with a fit of the colic and his trappings will have to serve that mood too. When the soldier is hit by a cannon ball rags are as becoming as purple.

30

The childish and savage taste of men and women for new patterns keeps how many shaking and squinting through kaleidoscopes that they may discover the particular figure which this generation requires to-day. The manufacturers have learned that this taste is merely whimsical. Of two patterns which differ only by a few threads more or less of a particular color, the one will be sold readily, the other lie on the shelf, though it frequently happens that after the lapse of a season the latter becomes

the most fashionable. Comparatively, tattooing is not the hideous custom which it is called. It is not barbarous merely because the printing is skin-deep and unalterable.

I cannot believe that our factory system is the best mode by which men may get clothing. The condition of the operatives is becoming every day more like that of the English; and it cannot be wondered at, since, as far as I have heard or observed, the principal object is, not that mankind may be well and honestly clad, but, unquestionably, that the corporations may be enriched. In the long run men hit only what they aim at. Therefore, though they should fail immediately, they had better aim at something high.

§

As for a Shelter, I will not deny that this is now a necessary of life, though there are instances of men having done without it for long periods in colder countries than this. Samuel Laing says that "The Laplander in his skin dress, and in a skin

bag which he puts over his head and shoulders, will sleep night after night on the snow—in a degree of cold which would extinguish the life of one exposed to it in any woollen clothing.” He had seen them asleep thus. Yet he adds, “They are not hardier than other people.” But, probably, man did not live long on the earth without discovering the convenience which there is in a house, the domestic comforts, which phrase may have originally signified the satisfactions of the house more than of the family; though these must be extremely partial and occasional in those climates where the house is associated in our thoughts with winter or the rainy season chiefly, and two thirds of the year, except for a parasol, is unnecessary. In our climate, in the summer, it was formerly almost solely a covering at night. In the Indian gazettes a wigwam was the symbol of a day’s march, and a row of them cut or painted on the bark of a tree signified that so many times they had camped. Man was not made so large limbed

and robust but that he must seek to narrow his world, and wall in a space such as fitted him. He was at first bare and out of doors; but though this was pleasant enough in serene and warm weather, by daylight, the rainy season and the winter, to say nothing of the torrid sun, would perhaps have nipped his race in the bud if he had not made haste to clothe himself with the shelter of a house. Adam and Eve, according to the fable, wore the bower before other clothes. Man wanted a home, a place of warmth, or comfort, first of physical warmth, then the warmth of the affections.

We may imagine a time when, in the infancy of the human race, some enterprising mortal crept into a hollow in a rock for shelter. Every child begins the world again, to some extent, and loves to stay out doors, even in wet and cold. It plays house, as well as horse, having an instinct for it. Who does not remember the interest with which when young he looked at shelving rocks, or any approach to a cave? It

was the natural yearning of that portion of our most primitive ancestor which still survived in us. From the cave we have advanced to roofs of palm leaves, of bark and boughs, of linen woven and stretched, of grass and straw, of boards and shingles, of stones and tiles. At last, we know not what it is to live in the open air, and our lives are domestic in more senses than we think. From the hearth to the field is a great distance. It would be well perhaps if we were to spend more of our days and nights without any obstruction between us and the celestial bodies, if the poet did not speak so much from under a roof, or the saint dwell there so long. Birds do not sing in caves, nor do doves cherish their innocence in dovecots.

However, if one designs to construct a dwelling house, it behooves him to exercise a little Yankee shrewdness, lest after all he find himself in a workhouse, a labyrinth without a clew, a museum, an almshouse, a prison, or a splendid mausoleum instead. Consider first

how slight a shelter is absolutely necessary. I have seen Penobscot Indians, in this town, living in tents of thin cotton cloth, while the snow was nearly a foot deep around them, and I thought that they would be glad to have it deeper to keep out the wind. Formerly, when how to get my living honestly, with freedom left for my proper pursuits, was a question which vexed me even more than it does now, for unfortunately I am become somewhat callous, I used to see a large box by the railroad, six feet long by three wide, in which the laborers locked up their tools at night, and it suggested to me that every man who was hard pushed might get such a one for a dollar, and, having bored a few auger holes in it, to admit the air at least, get into it when it rained and at night, and hook down the lid, and so have freedom in his love, and in his soul be free. This did not appear the worst, nor by any means a despicable alternative. You could sit up as late as you pleased, and, whenever you got up, go abroad without any landlord or

house-lord dogging you for rent. Many a man is harassed to death to pay the rent of a larger and more luxurious box who would not have frozen to death in such a box as this. I am far from jesting. Economy is a subject which admits of being treated with levity, but it cannot so be disposed of. A comfortable house for a rude and hardy race, that lived mostly out of doors, was once made here almost entirely of such materials as Nature furnished ready to their hands. Gookin, who was superintendent of the Indians subject to the Massachusetts Colony, writing in 1674, says, "The best of their houses are covered very neatly, tight and warm, with barks of trees, slipped from their bodies at those seasons when the sap is up, and made into great flakes, with pressure of weighty timber, when they are green.... The meaner sort are covered with mats which they make of a kind of bulrush, and are also indifferently tight and warm, but not so good as the former.... Some I have seen, sixty or a hundred feet long

and thirty feet broad.... I have often lodged in their wigwams, and found them as warm as the best English houses." He adds, that they were commonly carpeted and lined within with well-wrought embroidered mats, and were furnished with various utensils. The Indians had advanced so far as to regulate the effect of the wind by a mat suspended over the hole in the roof and moved by a string. Such a lodge was in the first instance constructed in a day or two at most, and taken down and put up in a few hours; and every family owned one, or its apartment in one.

In the savage state every family owns a shelter as good as the best, and sufficient for its coarser and simpler wants; but I think that I speak within bounds when I say that, though the birds of the air have their nests, and the foxes their holes, and the savages their wigwams, in modern civilized society not more than one half the families own a shelter. In the large towns and cities, where civilization especially

prevails, the number of those who own a shelter is a very small fraction of the whole. The rest pay an annual tax for this outside garment of all, become indispensable summer and winter, which would buy a village of Indian wigwams, but now helps to keep them poor as long as they live. I do not mean to insist here on the disadvantage of hiring compared with owning, but it is evident that the savage owns his shelter because it costs so little, while the civilized man hires his commonly because he cannot afford to own it; nor can he, in the long run, any better afford to hire. But, answers one, by merely paying this tax the poor civilized man secures an abode which is a palace compared with the savage's. An annual rent of from twenty-five to a hundred dollars, these are the country rates, entitles him to the benefit of the improvements of centuries, spacious apartments, clean paint and paper, Rumford fireplace, back plastering, Venetian blinds, copper pump, spring lock, a commodious cellar, and many other things. But

how happens it that he who is said to enjoy these things is so commonly a *poor* civilized man, while the savage, who has them not, is rich as a savage? If it is asserted that civilization is a real advance in the condition of man,—and I think that it is, though only the wise improve their advantages,—it must be shown that it has produced better dwellings without making them more costly; and the cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run. An average house in this neighborhood costs perhaps eight hundred dollars, and to lay up this sum will take from ten to fifteen years of the laborer's life, even if he is not encumbered with a family;—estimating the pecuniary value of every man's labor at one dollar a day, for if some receive more, others receive less;—so that he must have spent more than half his life commonly before *his* wigwam will be earned. If we suppose him to pay a rent instead, this is but a doubtful choice of evils. Would the savage

have been wise to exchange his wigwam for a palace on these terms?

It may be guessed that I reduce almost the whole advantage of holding this superfluous property as a fund in store against the future, so far as the individual is concerned, mainly to the defraying of funeral expenses. But perhaps a man is not required to bury himself. Nevertheless this points to an important distinction between the civilized man and the savage; and, no doubt, they have designs on us for our benefit, in making the life of a civilized people an *institution*, in which the life of the individual is to a great extent absorbed, in order to preserve and perfect that of the race. But I wish to show at what a sacrifice this advantage is at present obtained, and to suggest that we may possibly so live as to secure all the advantage without suffering any of the disadvantage. What mean ye by saying that the poor ye have always with you, or that

the fathers have eaten sour grapes, and the children's teeth are set on edge?

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die."

When I consider my neighbors, the farmers of Concord, who are at least as well off as the other classes, I find that for the most part they have been toiling twenty, thirty, or forty years, that they may become the real owners of their farms, which commonly they have inherited with encumbrances, or else bought with hired money,—and we may regard one third of that toil as the cost of their houses,—but commonly they have not paid for them yet. It is true, the encumbrances sometimes outweigh the value of the farm, so that the farm itself becomes one great encumbrance, and still a man is found to inherit it, being well acquainted with it, as he says. On applying to the assessors, I am

surprised to learn that they cannot at once name a dozen in the town who own their farms free and clear. If you would know the history of these homesteads, inquire at the bank where they are mortgaged. The man who has actually paid for his farm with labor on it is so rare that every neighbor can point to him. I doubt if there are three such men in Concord. What has been said of the merchants, that a very large majority, even ninety-seven in a hundred, are sure to fail, is equally true of the farmers. With regard to the merchants, however, one of them says pertinently that a great part of their failures are not genuine pecuniary failures, but merely failures to fulfil their engagements, because it is inconvenient; that is, it is the moral character that breaks down. But this puts an infinitely worse face on the matter, and suggests, beside, that probably not even the other three succeed in saving their souls, but are perchance bankrupt in a worse sense than they who fail honestly. Bankruptcy and repudiation

are the spring-boards from which much of our civilization vaults and turns its somersets, but the savage stands on the unelastic plank of famine. Yet the Middlesex Cattle Show goes off here with *éclat* annually, as if all the joints of the agricultural machine were suent.

The farmer is endeavoring to solve the problem of a livelihood by a formula more complicated than the problem itself. To get his shoestrings he speculates in herds of cattle. With consummate skill he has set his trap with a hair springe to catch comfort and independence, and then, as he turned away, got his own leg into it. This is the reason he is poor; and for a similar reason we are all poor in respect to a thousand savage comforts, though surrounded by luxuries. As Chapman sings,—

“The false society of men—

—for earthly greatness

All heavenly comforts rarefies to air.”

And when the farmer has got his house, he may not be the richer but the poorer for it, and it be the house that has got him. As I understand it, that was a valid objection urged by Momus against the house which Minerva made, that she "had not made it movable, by which means a bad neighborhood might be avoided;" and it may still be urged, for our houses are such unwieldy property that we are often imprisoned rather than housed in them; and the bad neighborhood to be avoided is our own scurvy selves. I know one or two families, at least, in this town, who, for nearly a generation, have been wishing to sell their houses in the outskirts and move into the village, but have not been able to accomplish it, and only death will set them free.

Granted that the *majority* are able at last either to own or hire the modern house with all its improvements. While civilization has been improving our houses, it has not equally improved the men who are to inhabit them. It

has created palaces, but it was not so easy to create noblemen and kings. And *if the civilized man's pursuits are no worthier than the savage's, if he is employed the greater part of his life in obtaining gross necessities and comforts merely, why should he have a better dwelling than the former?*

But how do the poor *minority* fare? Perhaps it will be found, that just in proportion as some have been placed in outward circumstances above the savage, others have been degraded below him. The luxury of one class is counterbalanced by the indigence of another. On the one side is the palace, on the other are the almshouse and "silent poor." The myriads who built the pyramids to be the tombs of the Pharaohs were fed on garlic, and it may be were not decently buried themselves. The mason who finishes the cornice of the palace returns at night perchance to a hut not so good as a wigwam. It is a mistake to suppose that, in a country where the usual evidences of civilization

exist, the condition of a very large body of the inhabitants may not be as degraded as that of savages. I refer to the degraded poor, not now to the degraded rich. To know this I should not need to look farther than to the shanties which every where border our railroads, that last improvement in civilization; where I see in my daily walks human beings living in sties, and all winter with an open door, for the sake of light, without any visible, often imaginable, wood pile, and the forms of both old and young are permanently contracted by the long habit of shrinking from cold and misery, and the development of all their limbs and faculties is checked. It certainly is fair to look at that class by whose labor the works which distinguish this generation are accomplished. Such too, to a greater or less extent, is the condition of the operatives of every denomination in England, which is the great workhouse of the world. Or I could refer you to Ireland, which is marked as one of the white or enlightened spots on the

map. Contrast the physical condition of the Irish with that of the North American Indian, or the South Sea Islander, or any other savage race before it was degraded by contact with the civilized man. Yet I have no doubt that that people's rulers are as wise as the average of civilized rulers. Their condition only proves what squalidness may consist with civilization. I hardly need refer now to the laborers in our Southern States who produce the staple exports of this country, and are themselves a staple production of the South. But to confine myself to those who are said to be in *moderate* circumstances.

Most men appear never to have considered what a house is, and are actually though needlessly poor all their lives because they think that they must have such a one as their neighbors have. As if one were to wear any sort of coat which the tailor might cut out for him, or, gradually leaving off palmleaf hat or cap of woodchuck skin, complain of hard

times because he could not afford to buy him a crown! It is possible to invent a house still more convenient and luxurious than we have, which yet all would admit that man could not afford to pay for. Shall we always study to obtain more of these things, and not sometimes to be content with less? Shall the respectable citizen thus gravely teach, by precept and example, the necessity of the young man's providing a certain number of superfluous glow-shoes, and umbrellas, and empty guest chambers for empty guests, before he dies? Why should not our furniture be as simple as the Arab's or the Indian's? When I think of the benefactors of the race, whom we have apotheosized as messengers from heaven, bearers of divine gifts to man, I do not see in my mind any retinue at their heels, any car-load of fashionable furniture. Or what if I were to allow—would it not be a singular allowance?—that our furniture should be more complex than the Arab's, in proportion as we are morally

and intellectually his superiors! At present our houses are cluttered and defiled with it, and a good housewife would sweep out the greater part into the dust hole, and not leave her morning's work undone. Morning work! By the blushes of Aurora and the music of Memnon, what should be man's *morning work* in this world? I had three pieces of limestone on my desk, but I was terrified to find that they required to be dusted daily, when the furniture of my mind was all undusted still, and I threw them out the window in disgust. How, then, could I have a furnished house? I would rather sit in the open air, for no dust gathers on the grass, unless where man has broken ground.

41

It is the luxurious and dissipated who set the fashions which the herd so diligently follow. The traveller who stops at the best houses, so called, soon discovers this, for the publicans presume him to be a Sardanapalus, and if he resigned himself to their tender mercies he would soon be completely emasculated. I think that in the

railroad car we are inclined to spend more on luxury than on safety and convenience, and it threatens without attaining these to become no better than a modern drawing room, with its divans, and ottomans, and sunshades, and a hundred other oriental things, which we are taking west with us, invented for the ladies of the harem and the effeminate natives of the Celestial Empire, which Jonathan should be ashamed to know the names of. I would rather sit on a pumpkin and have it all to myself, than be crowded on a velvet cushion. I would rather ride on earth in an ox cart with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a *malaria* all the way.

The very simplicity and nakedness of man's life in the primitive ages imply this advantage at least, that they left him still but a sojourner in nature. When he was refreshed with food and sleep he contemplated his journey again. He dwelt, as it were, in a tent in this world, and

was either threading the valleys, or crossing the plains, or climbing the mountain tops. But lo! men have become the tools of their tools. The man who independently plucked the fruits when he was hungry is become a farmer; and he who stood under a tree for shelter, a housekeeper. We now no longer camp as for a night, but have settled down on earth and forgotten heaven. We have adopted Christianity merely as an improved method of *agri-culture*. We have built for this world a family mansion, and for the next a family tomb. The best works of art are the expression of man's struggle to free himself from this condition, but the effect of our art is merely to make this low state comfortable and that higher state to be forgotten. There is actually no place in this village for a work of *fine art*, if any had come down to us, to stand, for our lives, our houses and streets, furnish no proper pedestal for it. There is not a nail to hang a picture on, nor a shelf to receive the bust of a hero or a saint. When I consider how

our houses are built and paid for, or not paid for, and their internal economy managed and sustained, I wonder that the floor does not give way under the visitor while he is admiring the gewgaws upon the mantel-piece, and let him through into the cellar, to some solid and honest though earthy foundation. I cannot but perceive that this so called rich and refined life is a thing jumped at, and I do not get on in the enjoyment of the fine arts which adorn it, my attention being wholly occupied with the jump; for I remember that the greatest genuine leap, due to human muscles alone, on record, is that of certain wandering Arabs, who are said to have cleared twenty-five feet on level ground. Without factitious support, man is sure to come to earth again beyond that distance. The first question which I am tempted to put to the proprietor of such great impropriety is, Who bolsters you? Are you one of the ninety-seven who fail, or the three who succeed? Answer me these questions, and then perhaps I may look at

your bawbles and find them ornamental. The cart before the horse is neither beautiful nor useful. Before we can adorn our houses with beautiful objects the walls must be stripped, and our lives must be stripped, and beautiful housekeeping and beautiful living be laid for a foundation: now, a taste for the beautiful is most cultivated out of doors, where there is no house and no housekeeper.

Old Johnson, in his "Wonder-Working Providence," speaking of the first settlers of this town, with whom he was contemporary, tells us that "they burrow themselves in the earth for their first shelter under some hillside, and, casting the soil aloft upon timber, they make a smoky fire against the earth, at the highest side." They did not "provide them houses," says he, "till the earth, by the Lord's blessing, brought forth bread to feed them," and the first year's crop was so light that "they were forced to cut their bread very thin for a long season." The secretary of the Province of New Netherland, writing in

Dutch, in 1650, for the information of those who wished to take up land there, states more particularly, that "those in New Netherland, and especially in New England, who have no means to build farm houses at first according to their wishes, dig a square pit in the ground, cellar fashion, six or seven feet deep, as long and as broad as they think proper, case the earth inside with wood all round the wall, and line the wood with the bark of trees or something else to prevent the caving in of the earth; floor this cellar with plank, and wainscot it overhead for a ceiling, raise a roof of spars clear up, and cover the spars with bark or green sods, so that they can live dry and warm in these houses with their entire families for two, three, and four years, it being understood that partitions are run through those cellars which are adapted to the size of the family. The wealthy and principal men in New England, in the beginning of the colonies, commenced their first dwelling houses in this fashion for two reasons; firstly, in

order not to waste time in building, and not to want food the next season; secondly, in order not to discourage poor laboring people whom they brought over in numbers from Fatherland. In the course of three or four years, when the country became adapted to agriculture, they built themselves handsome houses, spending on them several thousands."

In this course which our ancestors took there was a show of prudence at least, as if their principle were to satisfy the more pressing wants first. But are the more pressing wants satisfied now? When I think of acquiring for myself one of our luxurious dwellings, I am deterred, for, so to speak, the country is not yet adapted to *human* culture, and we are still forced to cut our *spiritual* bread far thinner than our forefathers did their wheaten. Not that all architectural ornament is to be neglected even in the rudest periods; but let our houses first be lined with beauty, where they come in contact with our lives, like the tenement of the shellfish,

and not overlaid with it. But, alas! I have been inside one or two of them, and know what they are lined with.

Though we are not so degenerate but that we might possibly live in a cave or a wigwam or wear skins to-day, it certainly is better to accept the advantages, though so dearly bought, which the invention and industry of mankind offer. In such a neighborhood as this, boards and shingles, lime and bricks, are cheaper and more easily obtained than suitable caves, or whole logs, or bark in sufficient quantities, or even well-tempered clay or flat stones. I speak understandingly on this subject, for I have made myself acquainted with it both theoretically and practically. With a little more wit we might use these materials so as to become richer than the richest now are, and make our civilization a blessing. The civilized man is a more experienced and wiser savage. But to make haste to my own experiment.

Near the end of March, 1845, I borrowed an axe and went down to the woods by Walden Pond, nearest to where I intended to build my house, and began to cut down some tall arrowy white pines, still in their youth, for timber. It is difficult to begin without borrowing, but perhaps it is the most generous course thus to permit your fellow-men to have an interest in your enterprise. The owner of the axe, as he released his hold on it, said that it was the apple of his eye; but I returned it sharper than I received it. It was a pleasant hillside where I worked, covered with pine woods, through which I looked out on the pond, and a small open field in the woods where pines and hickories were springing up. The ice in the pond was not yet dissolved, though there were some open spaces, and it was all dark colored and saturated with water. There were some slight flurries of snow during the days that I worked there; but for the most part when I came out on to the railroad, on my way home, its yellow

sand heap stretched away gleaming in the hazy atmosphere, and the rails shone in the spring sun, and I heard the lark and pewee and other birds already come to commence another year with us. They were pleasant spring days, in which the winter of man's discontent was thawing as well as the earth, and the life that had lain torpid began to stretch itself. One day, when my axe had come off and I had cut a green hickory for a wedge, driving it with a stone, and had placed the whole to soak in a pond hole in order to swell the wood, I saw a striped snake run into the water, and he lay on the bottom, apparently without inconvenience, as long as I staid there, or more than a quarter of an hour; perhaps because he had not yet fairly come out of the torpid state. It appeared to me that for a like reason men remain in their present low and primitive condition; but if they should feel the influence of the spring of springs arousing them, they would of necessity rise to a higher and more ethereal life. I had

previously seen the snakes in frosty mornings in my path with portions of their bodies still numb and inflexible, waiting for the sun to thaw them. On the 1st of April it rained and melted the ice, and in the early part of the day, which was very foggy, I heard a stray goose groping about over the pond and cackling as if lost, or like the spirit of the fog.

So I went on for some days cutting and hewing timber, and also studs and rafters, all with my narrow axe, not having many communicable or scholar-like thoughts, singing to myself,—

Men say they know many things;
But lo! they have taken wings,—
The arts and sciences,
And a thousand appliances;
The wind that blows
Is all that any body knows.

I hewed the main timbers six inches square, most of the studs on two sides only, and the

rafters and floor timbers on one side, leaving the rest of the bark on, so that they were just as straight and much stronger than sawed ones. Each stick was carefully mortised or tenoned by its stump, for I had borrowed other tools by this time. My days in the woods were not very long ones; yet I usually carried my dinner of bread and butter, and read the newspaper in which it was wrapped, at noon, sitting amid the green pine boughs which I had cut off, and to my bread was imparted some of their fragrance, for my hands were covered with a thick coat of pitch. Before I had done I was more the friend than the foe of the pine tree, though I had cut down some of them, having become better acquainted with it. Sometimes a rambler in the wood was attracted by the sound of my axe, and we chatted pleasantly over the chips which I had made.

By the middle of April, for I made no haste in my work, but rather made the most of it, my house was framed and ready for the raising. I

had already bought the shanty of James Collins, an Irishman who worked on the Fitchburg Railroad, for boards. James Collins' shanty was considered an uncommonly fine one. When I called to see it he was not at home. I walked about the outside, at first unobserved from within, the window was so deep and high. It was of small dimensions, with a peaked cottage roof, and not much else to be seen, the dirt being raised five feet all around as if it were a compost heap. The roof was the soundest part, though a good deal warped and made brittle by the sun. Door-sill there was none, but a perennial passage for the hens under the door board. Mrs. C. came to the door and asked me to view it from the inside. The hens were driven in by my approach. It was dark, and had a dirt floor for the most part, dank, clammy, and aguish, only here a board and there a board which would not bear removal. She lighted a lamp to show me the inside of the roof and the walls, and also that the board

floor extended under the bed, warning me not to step into the cellar, a sort of dust hole two feet deep. In her own words, they were "good boards overhead, good boards all around, and a good window,"—of two whole squares originally, only the cat had passed out that way lately. There was a stove, a bed, and a place to sit, an infant in the house where it was born, a silk parasol, gilt-framed looking-glass, and a patent new coffee mill nailed to an oak sapling, all told. The bargain was soon concluded, for James had in the mean while returned. I to pay four dollars and twenty-five cents to-night, he to vacate at five to-morrow morning, selling to nobody else meanwhile: I to take possession at six. It were well, he said, to be there early, and anticipate certain indistinct but wholly unjust claims on the score of ground rent and fuel. This he assured me was the only encumbrance. At six I passed him and his family on the road. One large bundle held their all,—bed, coffee-mill, looking-glass, hens,—all but the cat, she

took to the woods and became a wild cat, and, as I learned afterward, trod in a trap set for woodchucks, and so became a dead cat at last.

I took down this dwelling the same morning, drawing the nails, and removed it to the pond side by small cartloads, spreading the boards on the grass there to bleach and warp back again in the sun. One early thrush gave me a note or two as I drove along the woodland path. I was informed treacherously by a young Patrick that neighbor Seeley, an Irishman, in the intervals of the carting, transferred the still tolerable, straight, and drivable nails, staples, and spikes to his pocket, and then stood when I came back to pass the time of day, and look freshly up, unconcerned, with spring thoughts, at the devastation; there being a dearth of work, as he said. He was there to represent spectatordom, and help make this seemingly insignificant event one with the removal of the gods of Troy.

I dug my cellar in the side of a hill sloping to the south, where a woodchuck had formerly dug his burrow, down through sumach and blackberry roots, and the lowest stain of vegetation, six feet square by seven deep, to a fine sand where potatoes would not freeze in any winter. The sides were left shelving, and not stoned; but the sun having never shone on them, the sand still keeps its place. It was but two hours' work. I took particular pleasure in this breaking of ground, for in almost all latitudes men dig into the earth for an equable temperature. Under the most splendid house in the city is still to be found the cellar where they store their roots as of old, and long after the superstructure has disappeared posterity remark its dent in the earth. The house is still but a sort of porch at the entrance of a burrow.

At length, in the beginning of May, with the help of some of my acquaintances, rather to improve so good an occasion for neighborliness than from any necessity, I set up

the frame of my house. No man was ever more honored in the character of his raisers than I. They are destined, I trust, to assist at the raising of loftier structures one day. I began to occupy my house on the 4th of July, as soon as it was boarded and roofed, for the boards were carefully feather-edged and lapped, so that it was perfectly impervious to rain; but before boarding I laid the foundation of a chimney at one end, bringing two cartloads of stones up the hill from the pond in my arms. I built the chimney after my hoeing in the fall, before a fire became necessary for warmth, doing my cooking in the mean while out of doors on the ground, early in the morning: which mode I still think is in some respects more convenient and agreeable than the usual one. When it stormed before my bread was baked, I fixed a few boards over the fire, and sat under them to watch my loaf, and passed some pleasant hours in that way. In those days, when my hands were much employed, I read but little,

but the least scraps of paper which lay on the ground, my holder, or tablecloth, afforded me as much entertainment, in fact answered the same purpose as the Iliad.

§

It would be worth the while to build still more deliberately than I did, considering, for instance, what foundation a door, a window, a cellar, a garret, have in the nature of man, and perchance never raising any superstructure until we found a better reason for it than our temporal necessities even. There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged? But alas! we do like cowbirds and cuckoos, which lay their eggs in nests which other birds have built, and cheer

no traveller with their chattering and unmusical notes. Shall we forever resign the pleasure of construction to the carpenter? What does architecture amount to in the experience of the mass of men? I never in all my walks came across a man engaged in so simple and natural an occupation as building his house. We belong to the community. It is not the tailor alone who is the ninth part of a man; it is as much the preacher, and the merchant, and the farmer. Where is this division of labor to end? and what object does it finally serve? No doubt another *may* also think for me; but it is not therefore desirable that he should do so to the exclusion of my thinking for myself.

True, there are architects so called in this country, and I have heard of one at least possessed with the idea of making architectural ornaments have a core of truth, a necessity, and hence a beauty, as if it were a revelation to him. All very well perhaps from his point of view, but only a little better than the

common dilettantism. A sentimental reformer in architecture, he began at the cornice, not at the foundation. It was only how to put a core of truth within the ornaments, that every sugar plum in fact might have an almond or caraway seed in it,—though I hold that almonds are most wholesome without the sugar,—and not how the inhabitant, the indweller, might build truly within and without, and let the ornaments take care of themselves. What reasonable man ever supposed that ornaments were something outward and in the skin merely,—that the tortoise got his spotted shell, or the shellfish its mother-o'-pearl tints, by such a contract as the inhabitants of Broadway their Trinity Church? But a man has no more to do with the style of architecture of his house than a tortoise with that of its shell: nor need the soldier be so idle as to try to paint the precise *color* of his virtue on his standard. The enemy will find it out. He may turn pale when the trial comes. This man seemed to me to lean over the

cornice, and timidly whisper his half truth to the rude occupants who really knew it better than he. What of architectural beauty I now see, I know has gradually grown from within outward, out of the necessities and character of the indweller, who is the only builder,—out of some unconscious truthfulness, and nobleness, without ever a thought for the appearance; and whatever additional beauty of this kind is destined to be produced will be preceded by a like unconscious beauty of life. The most interesting dwellings in this country, as the painter knows, are the most unpretending, humble log huts and cottages of the poor commonly; it is the life of the inhabitants whose shells they are, and not any peculiarity in their surfaces merely, which makes them *picturesque*; and equally interesting will be the citizen's suburban box, when his life shall be as simple and as agreeable to the imagination, and there is as little straining after effect in the style of his dwelling. A great proportion of architectural

ornaments are literally hollow, and a September gale would strip them off, like borrowed plumes, without injury to the substantials. They can do without *architecture* who have no olives nor wines in the cellar. "What if an equal ado were made about the ornaments of style in literature, and the architects of our bibles spent as much time about their cornices as the architects of our churches do? So are made the *belles-lettres* and the *beaux-arts* and their professors. Much it concerns a man, forsooth, how a few sticks are slanted over him or under him, and what colors are daubed upon his box. It would signify somewhat, if, in any earnest sense, *he* slanted them and daubed it; but the spirit having departed out of the tenant, it is of a piece with constructing his own coffin,—the architecture of the grave, and "carpenter," is but another name for "coffin-maker." One man says, in his despair or indifference to life, take up a handful of the earth at your feet, and paint your house that color. Is he thinking of his

last and narrow house? Toss up a copper for it as well. What an abundance of leisure he must have! Why do you take up a handful of dirt? Better paint your house your own complexion; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture! When you have got my ornaments ready I will wear them.

Before winter I built a chimney, and shingled the sides of my house, which were already impervious to rain, with imperfect and sappy shingles made of the first slice of the log, whose edges I was obliged to straighten with a plane.

I have thus a tight shingled and plastered house, ten feet wide by fifteen long, and eight-foot posts, with a garret and a closet, a large window on each side, two trap doors, one door at the end, and a brick fireplace opposite. The exact cost of my house, paying the usual price for such materials as I used, but not counting the work, all of which was done by myself, was as follows; and I give the details because very

few are able to tell exactly what their houses cost, and fewer still, if any, the separate cost of the various materials which compose them:—

Boards,	\$8 03½,	mostly shanty boards.
Refuse shingles for roof and sides,	4 00	
Laths,	1 25	
Two second-hand windows with glass,	2 43	
One thousand old brick,	4 00	
Two casks of lime,	2 40	That was high.
Hair,	0 31	More than I needed.
Mantle-tree iron,	0 15	
Nails,	3 90	
Hinges and screws,	0 14	
Latch,	0 10	
Chalk,	0 01	
Transportation,	1 40	I carried a good part on my back.
In all,	\$28 12½	

These are all the materials excepting the timber, stones and sand, which I claimed by squatter's right. I have also a small wood-shed

adjoining, made chiefly of the stuff which was left after building the house.

I intend to build me a house which will surpass any on the main street in Concord in grandeur and luxury, as soon as it pleases me as much and will cost me no more than my present one.

I thus found that the student who wishes for a shelter can obtain one for a lifetime at an expense not greater than the rent which he now pays annually. If I seem to boast more than is becoming, my excuse is that I brag for humanity rather than for myself; and my shortcomings and inconsistencies do not affect the truth of my statement. Notwithstanding much cant and hypocrisy,—chaff which I find it difficult to separate from my wheat, but for which I am as sorry as any man,—I will breathe freely and stretch myself in this respect, it is such a relief to both the moral and physical system; and I am resolved that I will not through humility become the devil's attorney.

I will endeavor to speak a good word for the truth. At Cambridge College the mere rent of a student's room, which is only a little larger than my own, is thirty dollars each year, though the corporation had the advantage of building thirty-two side by side and under one roof, and the occupant suffers the inconvenience of many and noisy neighbors, and perhaps a residence in the fourth story. I cannot but think that if we had more true wisdom in these respects, not only less education would be needed, because, forsooth, more would already have been acquired, but the pecuniary expense of getting an education would in a great measure vanish. Those conveniences which the student requires at Cambridge or elsewhere cost him or somebody else ten times as great a sacrifice of life as they would with proper management on both sides. Those things for which the most money is demanded are never the things which the student most wants. Tuition, for instance, is an important item in the term bill, while for

the far more valuable education which he gets by associating with the most cultivated of his contemporaries no charge is made. The mode of founding a college is, commonly, to get up a subscription of dollars and cents, and then following blindly the principles of a division of labor to its extreme, a principle which should never be followed but with circumspection,—to call in a contractor who makes this a subject of speculation, and he employs Irishmen or other operatives actually to lay the foundations, while the students that are to be are said to be fitting themselves for it; and for these oversights successive generations have to pay. I think that it would be *better than this*, for the students, or those who desire to be benefited by it, even to lay the foundation themselves. The student who secures his coveted leisure and retirement by systematically shirking any labor necessary to man obtains but an ignoble and unprofitable leisure, defrauding himself of the experience which alone can make leisure

fruitful. "But," says one, "you do not mean that the students should go to work with their hands instead of their heads?" I do not mean that exactly, but I mean something which he might think a good deal like that; I mean that they should not *play* life, or *study* it merely, while the community supports them at this expensive game, but earnestly *live* it from beginning to end. How could youths better learn to live than by at once trying the experiment of living? Methinks this would exercise their minds as much as mathematics. If I wished a boy to know something about the arts and sciences, for instance, I would not pursue the common course, which is merely to send him into the neighborhood of some professor, where any thing is professed and practised but the art of life;—to survey the world through a telescope or a microscope, and never with his natural eye; to study chemistry, and not learn how his bread is made, or mechanics, and not learn how it is earned; to discover new satellites to

Neptune, and not detect the motes in his eyes, or to what vagabond he is a satellite himself; or to be devoured by the monsters that swarm all around him, while contemplating the monsters in a drop of vinegar. Which would have advanced the most at the end of a month,—the boy who had made his own jackknife from the ore which he had dug and smelted, reading as much as would be necessary for this,—or the boy who had attended the lectures on metallurgy at the Institute in the mean while, and had received a Rogers' penknife from his father? Which would be most likely to cut his fingers?...To my astonishment I was informed on leaving college that I had studied navigation!—why, if I had taken one turn down the harbor I should have known more about it. Even the *poor* student studies and is taught only *political* economy, while that economy of living which is synonymous with philosophy is not even sincerely professed in our colleges. The consequence is, that while he is reading

Adam Smith, Ricardo, and Say, he runs his father in debt irretrievably.

As with our colleges, so with a hundred "modern improvements;" there is an illusion about them; there is not always a positive advance. The devil goes on exacting compound interest to the last for his early share and numerous succeeding investments in them. Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at; as railroads lead to Boston or New York. We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate. Either is in such a predicament as the man who was earnest to be introduced to a distinguished deaf woman, but when he was presented, and one end of her ear trumpet was put into his hand, had nothing to say. As if the main object were to talk fast

and not to talk sensibly. We are eager to tunnel under the Atlantic and bring the old world some weeks nearer to the new; but perchance the first news that will leak through into the broad, flapping American ear will be that the Princess Adelaide has the whooping cough. After all, the man whose horse trots a mile in a minute does not carry the most important messages; he is not an evangelist, nor does he come round eating locusts and wild honey. I doubt if Flying Childers ever carried a peck of corn to mill. 58

One says to me, "I wonder that you do not lay up money; you love to travel; you might take the cars and go to Fitchburg to-day and see the country." But I am wiser than that. I have learned that the swiftest traveller is he that goes afoot. I say to my friend, Suppose we try who will get there first. The distance is thirty miles; the fare ninety cents. That is almost a day's wages. I remember when wages were sixty cents a day for laborers on this very

road. Well, I start now on foot, and get there before night; I have travelled at that rate by the week together. You will in the mean while have earned your fare, and arrive there some time to-morrow, or possibly this evening, if you are lucky enough to get a job in season. Instead of going to Fitchburg, you will be working here the greater part of the day. And so, if the railroad reached round the world, I think that I should keep ahead of you; and as for seeing the country and getting experience of that kind, I should have to cut your acquaintance altogether.

Such is the universal law, which no man can ever outwit, and with regard to the railroad even we may say it is as broad as it is long. To make a railroad round the world available to all mankind is equivalent to grading the whole surface of the planet. Men have an indistinct notion that if they keep up this activity of joint stocks and spades long enough all will at length ride somewhere, in next to no time, and

for nothing; but though a crowd rushes to the depot, and the conductor shouts "All aboard!" when the smoke is blown away and the vapor condensed, it will be perceived that a few are riding, but the rest are run over,—and it will be called, and will be, "A melancholy accident." No doubt they can ride at last who shall have earned their fare, that is, if they survive so long, but they will probably have lost their elasticity and desire to travel by that time. This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet. He should have gone up garret at once. "What!" exclaim a million Irishmen starting up from all the shanties in the land, "is not this railroad which we have built a good thing?" Yes, I answer, comparatively good, that is, you might have done worse; but I wish, as you are brothers

of mine, that you could have spent your time better than digging in this dirt.

§

Before I finished my house, wishing to earn ten or twelve dollars by some honest and agreeable method, in order to meet my unusual expenses, I planted about two acres and a half of light and sandy soil near it chiefly with beans, but also a small part with potatoes, corn, peas, and turnips. The whole lot contains eleven acres, mostly growing up to pines and hickories, and was sold the preceding season for eight dollars and eight cents an acre. One farmer said that it was "good for nothing but to raise cheeping squirrels on." I put no manure whatever on this land, not being the owner, but merely a squatter, and not expecting to cultivate so much again, and I did not quite hoe it all once. I got out several cords of stumps in ploughing, which supplied me with fuel for a long time, and left small circles of virgin mould, easily distinguishable through the summer by

the greater luxuriance of the beans there. The dead and for the most part unmerchantable wood behind my house, and the driftwood from the pond, have supplied the remainder of my fuel. I was obliged to hire a team and a man for the ploughing, though I held the plough myself. My farm outgoes for the first season were, for implements, seed, work, &c, \$14 72½. The seed corn was given me. This never costs any thing to speak of, unless you plant more than enough. I got twelve bushels of beans, and eighteen bushels of potatoes, beside some peas and sweet corn. The yellow corn and turnips were too late to come to any thing. My whole income from the farm was

	\$23 44.
Deducting the outgoes,	14 72½
There are left,	\$8 71½,

beside produce consumed and on hand at the time this estimate was made of the value

of \$4 50,—the amount on hand much more than balancing a little grass which I did not raise. All things considered, that is, considering the importance of a man's soul and of to-day, notwithstanding the short time occupied by my experiment, nay, partly even because of its transient character, I believe that that was doing better than any farmer in Concord did that year.

The next year I did better still, for I spaded up all the land which I required, about a third of an acre, and I learned from the experience of both years, not being in the least awed by many celebrated works on husbandry, Arthur Young among the rest, that if one would live simply and eat only the crop which he raised, and raise no more than he ate, and not exchange it for an insufficient quantity of more luxurious and expensive things, he would need to cultivate only a few rods of ground, and that it would be cheaper to spade up that than to use oxen to plough it, and to select a fresh

spot from time to time than to manure the old, and he could do all his necessary farm work as it were with his left hand at odd hours in the summer; and thus he would not be tied to an ox, or horse, or cow, or pig, as at present. I desire to speak impartially on this point, and as one not interested in the success or failure of the present economical and social arrangements. I was more independent than any farmer in Concord, for I was not anchored to a house or farm, but could follow the bent of my genius, which is a very crooked one, every moment. Beside being better off than they already, if my house had been burned or my crops had failed, I should have been nearly as well off as before.

I am wont to think that men are not so much the keepers of herds as herds are the keepers of men, the former are so much the freer. Men and oxen exchange work; but if we consider necessary work only, the oxen will be seen to have greatly the advantage, their farm is so much the larger. Man does some of

his part of the exchange work in his six weeks of haying, and it is no boy's play. Certainly no nation that lived simply in all respects, that is, no nation of philosophers, would commit so great a blunder as to use the labor of animals. True, there never was and is not likely soon to be a nation of philosophers, nor am I certain it is desirable that there should be. However, I should never have broken a horse or bull and taken him to board for any work he might do for me, for fear I should become a horse-man or a herds-man merely; and if society seems to be the gainer by so doing, are we certain that what is one man's gain is not another's loss, and that the stable-boy has equal cause with his master to be satisfied? Granted that some public works would not have been constructed without this aid, and let man share the glory of such with the ox and horse; does it follow that he could not have accomplished works yet more worthy of himself in that case? When men begin to do, not merely

unnecessary or artistic, but luxurious and idle work, with their assistance, it is inevitable that a few do all the exchange work with the oxen, or, in other words, become the slaves of the strongest. Man thus not only works for the animal within him, but, for a symbol of this, he works for the animal without him. Though we have many substantial houses of brick or stone, the prosperity of the farmer is still measured by the degree to which the barn overshadows the house. This town is said to have the largest houses for oxen, cows, and horses hereabouts, and it is not behindhand in its public buildings; but there are very few halls for free worship or free speech in this county. It should not be by their architecture, but why not even by their power of abstract thought, that nations should seek to commemorate themselves? How much more admirable the Bhagvat-Geeta than all the ruins of the East! Towers and temples are the luxury of princes. A simple and independent mind does not toil at the bidding of any prince.

Genius is not a retainer to any emperor, nor is its material silver, or gold, or marble, except to a trifling extent. To what end, pray, is so much stone hammered? In Arcadia, when I was there, I did not see any hammering stone. Nations are possessed with an insane ambition to perpetuate the memory of themselves by the amount of hammered stone they leave. What if equal pains were taken to smooth and polish their manners? One piece of good sense would be more memorable than a monument as high as the moon. I love better to see stones in place. The grandeur of Thebes was a vulgar grandeur. More sensible is a rod of stone wall that bounds an honest man's field than a hundred-gated Thebes that has wandered farther from the true end of life. The religion and civilization which are barbaric and heathenish build splendid temples; but what you might call Christianity does not. Most of the stone a nation hammers goes toward its tomb only. It buries itself alive. As for the Pyramids, there is nothing to wonder

at in them so much as the fact that so many men could be found degraded enough to spend their lives constructing a tomb for some ambitious booby, whom it would have been wiser and manlier to have drowned in the Nile, and then given his body to the dogs. I might possibly invent some excuse for them and him, but I have no time for it. As for the religion and love of art of the builders, it is much the same all the world over, whether the building be an Egyptian temple or the United States Bank. It costs more than it comes to. The mainspring is vanity, assisted by the love of garlic and bread and butter. Mr. Balcom, a promising young architect, designs it on the back of his Vitruvius, with hard pencil and ruler, and the job is let out to Dobson & Sons, stonecutters. When the thirty centuries begin to look down on it, mankind begin to look up at it. As for your high towers and monuments, there was a crazy fellow once in this town who undertook to dig through to China, and he got so far that, as he

said, he heard the Chinese pots and kettles rattle; but I think that I shall not go out of my way to admire the hole which he made. Many are concerned about the monuments of the West and the East,—to know who built them. For my part, I should like to know who in those days did not build them,—who were above such trifling. But to proceed with my statistics.

By surveying, carpentry, and day-labor of various other kinds in the village in the mean while, for I have as many trades as fingers, I had earned \$13 34. The expense of food for eight months, namely, from July 4th to March 1st, the time when these estimates were made, though I lived there more than two years,—not counting potatoes, a little green corn, and some peas, which I had raised, nor considering the value of what was on hand at the last date, was

Rice,	\$1 73½		
Molasses,	1 73	Cheapest form of the saccharine.	
Rye meal,	1 04¾		
Indian meal,	0 99¾	Cheaper than rye.	
Pork,	0 22		
Flour,	0 88	Costs more than Indian meal, both money and trouble.	
Sugar,	0 80		
Lard,	0 65		
Apples,	0 25		
Dried apple,	0 22		
Sweet potatoes,	0 10		
One pumpkin,	0 6		
One watermelon,	0 2		
Salt,	0 3		

All experiments which failed.

Yes, I did eat \$8 74, all told; but I should not thus unblushingly publish my guilt, if I did not know that most of my readers were equally guilty with myself, and that their deeds would look no better in print. The next year I sometimes caught a mess of fish for my dinner, and once I went so far as to slaughter

a woodchuck which ravaged my bean-field,—effect his transmigration, as a Tartar would say,—and devour him, partly for experiment's sake; but though it afforded me a momentary enjoyment, notwithstanding a musky flavor, I saw that the longest use would not make that a good practice, however it might seem to have your woodchucks ready dressed by the village butcher.

Clothing and some incidental expenses within the same dates, though little can be inferred from this item, amounted to

s8 40³/₄

Oil and some household utensils,

2 00

So that all the pecuniary outgoes, excepting for washing and mending, which for the most part were done out of the house, and their bills have not yet been received,—and these are all and more than all the ways by which money

necessarily goes out in this part of the world,—
were

House,	\$28 12½
Farm one year,	14 72½
Food eight months,	8 74
Clothing, &c., eight months,	8 40¾
Oil, &c., eight months,	2 00
In all,	\$61 99¾

I address myself now to those of my readers
who have a living to get. And to meet this I
have for farm produce sold

66

	\$23 44
Earned by day-labor,	13 34
In all,	\$36 78,

which subtracted from the sum of the outgoes
leaves a balance of \$25 21¾ on the one side,—
this being very nearly the means with which
I started, and the measure of expenses to be
incurred,—and on the other, beside the leisure
and independence and health thus secured, a

comfortable house for me as long as I choose to occupy it.

These statistics, however accidental and therefore uninstructional they may appear, as they have a certain completeness, have a certain value also. Nothing was given me of which I have not rendered some account. It appears from the above estimate, that my food alone cost me in money about twenty-seven cents a week. It was, for nearly two years after this, rye and Indian meal without yeast, potatoes, rice, a very little salt pork, molasses, and salt, and my drink water. It was fit that I should live on rice, mainly, who loved so well the philosophy of India. To meet the objections of some inveterate cavillers, I may as well state, that if I dined out occasionally, as I always had done, and I trust shall have opportunities to do again, it was frequently to the detriment of my domestic arrangements. But the dining out, being, as I have stated, a constant element, does

not in the least affect a comparative statement like this.

I learned from my two years' experience that it would cost incredibly little trouble to obtain one's necessary food, even in this latitude; that a man may use as simple a diet as the animals, and yet retain health and strength. I have made a satisfactory dinner, satisfactory on several accounts, simply off a dish of purslane (*Portulaca oleracea*) which I gathered in my cornfield, boiled and salted. I give the Latin on account of the savoriness of the trivial name. And pray what more can a reasonable man desire, in peaceful times, in ordinary noons, than a sufficient number of ears of green sweet-corn boiled, with the addition of salt? Even the little variety which I used was a yielding to the demands of appetite, and not of health. Yet men have come to such a pass that they frequently starve, not for want of necessities, but for want of luxuries; and I know a good

woman who thinks that her son lost his life because he took to drinking water only.

The reader will perceive that I am treating the subject rather from an economic than a dietetic point of view, and he will not venture to put my abstemiousness to the test unless he has a well-stocked larder.

Bread I at first made of pure Indian meal and salt, genuine hoe-cakes, which I baked before my fire out of doors on a shingle or the end of a stick of timber sawed off in building my house; but it was wont to get smoked and to have a piny flavor. I tried flour also; but have at last found a mixture of rye and Indian meal most convenient and agreeable. In cold weather it was no little amusement to bake several small loaves of this in succession, tending and turning them as carefully as an Egyptian his hatching eggs. They were a real cereal fruit which I ripened, and they had to my senses a fragrance like that of other noble fruits, which I kept in as long as possible by wrapping them

in cloths. I made a study of the ancient and indispensable art of bread-making, consulting such authorities as offered, going back to the primitive days and first invention of the unleavened kind, when from the wildness of nuts and meats men first reached the mildness and refinement of this diet, and travelling gradually down in my studies through that accidental souring of the dough which, it is supposed, taught the leavening process, and through the various fermentations thereafter, till I came to "good, sweet, wholesome bread," the staff of life. Leaven, which some deem the soul of bread, the *spiritus* which fills its cellular tissue, which is religiously preserved like the vestal fire,—some precious bottle-full, I suppose, first brought over in the Mayflower, did the business for America, and its influence is still rising, swelling, spreading, in cerealian billows over the land,—this seed I regularly and faithfully procured from the village, till at length one morning I forgot the rules, and scalded

my yeast; by which accident I discovered that even this was not indispensable,—for my discoveries were not by the synthetic but analytic process,—and I have gladly omitted it since, though most housewives earnestly assured me that safe and wholesome bread without yeast might not be, and elderly people prophesied a speedy decay of the vital forces. Yet I find it not to be an essential ingredient, and after going without it for a year am still in the land of the living; and I am glad to escape the trivialness of carrying a bottle-full in my pocket, which would sometimes pop and discharge its contents to my discomfiture. It is simpler and more respectable to omit it. Man is an animal who more than any other can adapt himself to all climates and circumstances. Neither did I put any sal soda, or other acid or alkali, into my bread. It would seem that I made it according to the recipe which Marcus Porcius Cato gave about two centuries before Christ. "Panem depsticium sic facito. Manus mortariumque

bene lavato. Farinam in mortarium indito, aquæ paulatim addito, subigitoque pulchre. Ubi bene subegeris, defingito, coquitoque sub testu." Which I take to mean—"Make kneaded bread thus. Wash your hands and trough well. Put the meal into the trough, add water gradually, and knead it thoroughly. When you have kneaded it well, mould it, and bake it under a cover," that is, in a baking-kettle. Not a word about leaven. But I did not always use this staff of life. At one time, owing to the emptiness of my purse, I saw none of it for more than a month.

Every New Englander might easily raise all his own breadstuffs in this land of rye and Indian corn, and not depend on distant and fluctuating markets for them. Yet so far are we from simplicity and independence that, in Concord, fresh and sweet meal is rarely sold in the shops, and hominy and corn in a still coarser form are hardly used by any. For the most part the farmer gives to his cattle and hogs the grain of his own producing, and buys flour, which is

at least no more wholesome, at a greater cost, at the store. I saw that I could easily raise my bushel or two of rye and Indian corn, for the former will grow on the poorest land, and the latter does not require the best, and grind them in a hand-mill, and so do without rice and pork; and if I must have some concentrated sweet, I found by experiment that I could make a very good molasses either of pumpkins or beets, and I knew that I needed only to set out a few maples to obtain it more easily still, and while these were growing I could use various substitutes beside those which I have named. "For," as the Forefathers sang,—

"we can make liquor to sweeten our lips
Of pumpkins and parsnips and walnut-tree chips."

Finally, as for salt, that grossest of groceries, to obtain this might be a fit occasion for a visit to the seashore, or, if I did without it altogether, I should probably drink the less water. I do not

learn that the Indians ever troubled themselves to go after it.

Thus I could avoid all trade and barter, so far as my food was concerned, and having a shelter already, it would only remain to get clothing and fuel. The pantaloons which I now wear were woven in a farmer's family,—thank Heaven there is so much virtue still in man; for I think the fall from the farmer to the operative as great and memorable as that from the man to the farmer;—and in a new country fuel is an encumbrance. As for a habitat, if I were not permitted still to squat, I might purchase one acre at the same price for which the land I cultivated was sold—namely, eight dollars and eight cents. But as it was, I considered that I enhanced the value of the land by squatting on it.

There is a certain class of unbelievers who sometimes ask me such questions as, if I think that I can live on vegetable food alone; and to strike at the root of the matter at once,—for the

root is faith,—I am accustomed to answer such, that I can live on board nails. If they cannot understand that, they cannot understand much that I have to say. For my part, I am glad to hear of experiments of this kind being tried; as that a young man tried for a fortnight to live on hard, raw corn on the ear, using his teeth for all mortar. The squirrel tribe tried the same and succeeded. The human race is interested in these experiments, though a few old women who are incapacitated for them, or who own their thirds in mills, may be alarmed.

§

My furniture, part of which I made myself, and the rest cost me nothing of which I have not rendered an account, consisted of a bed, a table, a desk, three chairs, a looking-glass three inches in diameter, a pair of tongs and andirons, a kettle, a skillet, and a frying-pan, a dipper, a wash-bowl, two knives and forks, three plates, one cup, one spoon, a jug for oil, a jug for molasses, and a japanned lamp.

None is so poor that he need sit on a pumpkin. That is shiftlessness. There is a plenty of such chairs as I like best in the village garrets to be had for taking them away. Furniture! Thank God, I can sit and I can stand without the aid of a furniture warehouse. "What man but a philosopher would not be ashamed to see his furniture packed in a cart and going up country exposed to the light of heaven and the eyes of men, a beggarly account of empty boxes? That is Spaulding's furniture. I could never tell from inspecting such a load whether it belonged to a so called rich man or a poor one; the owner always seemed poverty-stricken. Indeed, the more you have of such things the poorer you are. Each load looks as if it contained the contents of a dozen shanties; and if one shanty is poor, this is a dozen times as poor. Pray, for what do we *move* ever but to get rid of our furniture, our *exuviae*; at last to go from this world to another newly furnished, and leave this to be burned? It is the same as if all these

traps were buckled to a man's belt, and he could not move over the rough country where our lines are cast without dragging them,—dragging his trap. He was a lucky fox that left his tail in the trap. The muskrat will gnaw his third leg off to be free. No wonder man has lost his elasticity. How often he is at a dead set! "Sir, if I may be so bold, what do you mean by a dead set?" If you are a seer, whenever you meet a man you will see all that he owns, ay, and much that he pretends to disown, behind him, even to his kitchen furniture and all the trumpery which he saves and will not burn, and he will appear to be harnessed to it and making what headway he can. I think that the man is at a dead set who has got through a knot hole or gateway where his sledge load of furniture cannot follow him. I cannot but feel compassion when I hear some trig, compact-looking man, seemingly free, all girded and ready, speak of his "furniture," as whether it is insured or not. "But what shall I do with my

furniture?" My gay butterfly is entangled in a spider's web then. Even those who seem for a long while not to have any, if you inquire more narrowly you will find have some stored in somebody's barn. I look upon England to-day as an old gentleman who is travelling with a great deal of baggage, trumpery which has accumulated from long housekeeping, which he has not the courage to burn; great trunk, little trunk, bandbox and bundle. Throw away the first three at least. It would surpass the powers of a well man nowadays to take up his bed and walk, and I should certainly advise a sick one to lay down his bed and run. When I have met an immigrant tottering under a bundle which contained his all—looking like an enormous wen which had grown out of the nape of his neck—I have pitied him, not because that was his all, but because he had all *that* to carry. If I have got to drag my trap, I will take care that it be a light one and do not nip me in a vital part.

But perchance it would be wisest never to put one's paw into it.

I would observe, by the way, that it costs me nothing for curtains, for I have no gazers to shut out but the sun and moon, and I am willing that they should look in. The moon will not sour milk nor taint meat of mine, nor will the sun injure my furniture or fade my carpet, and if he is sometimes too warm a friend, I find it still better economy to retreat behind some curtain which nature has provided, than to add a single item to the details of housekeeping. A lady once offered me a mat, but as I had no room to spare within the house, nor time to spare within or without to shake it, I declined it, preferring to wipe my feet on the sod before my door. It is best to avoid the beginnings of evil.

Not long since I was present at the auction of a deacon's effects, for his life had not been ineffectual:—

"The evil that men do lives after them."

As usual, a great proportion was trumpery which had begun to accumulate in his father's day. Among the rest was a dried tapeworm. And now, after lying half a century in his garret and other dust holes, these things were not burned; instead of a *bonfire*, or purifying destruction of them, there was an *auction*, or increasing of them. The neighbors eagerly collected to view them, bought them all, and carefully transported them to their garrets and dust holes, to lie there till their estates are settled, when they will start again. When a man dies he kicks the dust.

74

The customs of some savage nations might, perchance, be profitably imitated by us, for they at least go through the semblance of casting their slough annually; they have the idea of the thing, whether they have the reality or not. Would it not be well if we were to celebrate such a "busk," or "feast of first fruits," as Bartram

describes to have been the custom of the Mucclasse Indians? "When a town celebrates the busk," says he, "having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which with all the remaining grain and other old provisions they cast together into one common heap, and consume it with fire. After having taken medicine, and fasted for three days, all the fire in the town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed; all malefactors may return to their town.—"

"On the fourth morning, the high priest, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame."

They then feast on the new corn and fruits and dance and sing for three days, "and the four following days they receive visits and rejoice with their friends from neighboring towns who have in like manner purified and prepared themselves."

The Mexicans also practised a similar purification at the end of every fifty-two years, in the belief that it was time for the world to come to an end.

I have scarcely heard of a truer sacrament, that is, as the dictionary defines it, "outward and visible sign of an inward and spiritual grace," than this, and I have no doubt that they were originally inspired directly from Heaven to do thus, though they have no biblical record of the revelation.

§

For more than five years I maintained myself thus solely by the labor of my hands, and I found, that by working about six weeks in a year, I could meet all the expenses of living.

The whole of my winters, as well as most of my summers, I had free and clear for study. I have thoroughly tried school-keeping, and found that my expenses were in proportion, or rather out of proportion, to my income, for I was obliged to dress and train, not to say think and believe, accordingly, and I lost my time into the bargain. As I did not teach for the good of my fellow-men, but simply for a livelihood, this was a failure. I have tried trade; but I found that it would take ten years to get under way in that, and that then I should probably be on my way to the devil. I was actually afraid that I might by that time be doing what is called a good business. When formerly I was looking about to see what I could do for a living, some sad experience in conforming to the wishes of friends being fresh in my mind to tax my ingenuity, I thought often and seriously of picking huckleberries; that surely I could do, and its small profits might suffice,—for my greatest skill has been to want but little,—so

little capital it required, so little distraction from my wonted moods, I foolishly thought. While my acquaintances went unhesitatingly into trade or the professions, I contemplated this occupation as most like theirs; ranging the hills all summer to pick the berries which came in my way, and thereafter carelessly dispose of them; so, to keep the flocks of Admetus. I also dreamed that I might gather the wild herbs, or carry evergreens to such villagers as loved to be reminded of the woods, even to the city, by hay-cart loads. But I have since learned that trade curses every thing it handles; and though you trade in messages from heaven, the whole curse of trade attaches to the business.

As I preferred some things to others, and especially valued my freedom, as I could fare hard and yet succeed well, I did not wish to spend my time in earning rich carpets or other fine furniture, or delicate cookery, or a house in the Grecian or the Gothic style just yet. If there are any to whom it is no interruption to

acquire these things, and who know how to use them when acquired, I relinquish to them the pursuit. Some are "industrious," and appear to love labor for its own sake, or perhaps because it keeps them out of worse mischief; to such I have at present nothing to say. Those who would not know what to do with more leisure than they now enjoy, I might advise to work twice as hard as they do,—work till they pay for themselves, and get their free papers. For myself I found that the occupation of a day-laborer was the most independent of any, especially as it required only thirty or forty days in a year to support one. The laborer's day ends with the going down of the sun, and he is then free to devote himself to his chosen pursuit, independent of his labor; but his employer, who speculates from month to month, has no respite from one end of the year to the other.

77

In short, I am convinced, both by faith and experience, that to maintain one's self on this

earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial. It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do.

One young man of my acquaintance, who has inherited some acres, told me that he thought he should live as I did, *if he had the means*. I would not have any one adopt *my* mode of living on any account; for, beside that before he has fairly learned it I may have found out another for myself, I desire that there may be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue *his own* way, and not his father's or his mother's or his neighbor's instead. The youth may build or plant or sail, only let him not be hindered from doing that which he tells me he would like to do. It is by a mathematical point only that we are wise, as the sailor or the fugitive slave keeps the polestar

in his eye; but that is sufficient guidance for all our life. We may not arrive at our port within a calculable period, but we would preserve the true course.

Undoubtedly, in this case, what is true for one is truer still for a thousand, as a large house is not proportionally more expensive than a small one, since one roof may cover, one cellar underlie, and one wall separate several apartments. But for my part, I preferred the solitary dwelling. Moreover, it will commonly be cheaper to build the whole yourself than to convince another of the advantage of the common wall; and when you have done this, the common partition, to be much cheaper, must be a thin one, and that other may prove a bad neighbor, and also not keep his side in repair. The only coöperation which is commonly possible is exceedingly partial and superficial; and what little true coöperation there is, is as if it were not, being a harmony inaudible to men. If a man has faith he will

coöperate with equal faith every where; if he has not faith, he will continue to live like the rest of the world, whatever company he is joined to. To coöperate, in the highest as well as the lowest sense, means *to get our living together*. I heard it proposed lately that two young men should travel together over the world, the one without money, earning his means as he went, before the mast and behind the plough, the other carrying a bill of exchange in his pocket. It was easy to see that they could not long be companions or coöperate, since one would not *operate* at all. They would part at the first interesting crisis in their adventures. Above all, as I have implied, the man who goes alone can start to-day; but he who travels with another must wait till that other is ready, and it may be a long time before they get off.

§

But all this is very selfish, I have heard some of my townsmen say. I confess that I have hitherto indulged very little in philanthropic

enterprises. I have made some sacrifices to a sense of duty, and among others have sacrificed this pleasure also. There are those who have used all their arts to persuade me to undertake the support of some poor family in the town; and if I had nothing to do,—for the devil finds employment for the idle,—I might try my hand at some such pastime as that. However, when I have thought to indulge myself in this respect, and lay their Heaven under an obligation by maintaining certain poor persons in all respects as comfortably as I maintain myself, and have even ventured so far as to make them the offer, they have one and all unhesitatingly preferred to remain poor. While my townsmen and women are devoted in so many ways to the good of their fellows, I trust that one at least may be spared to other and less humane pursuits. You must have a genius for charity as well as for any thing else. As for Doing-good, that is one of the professions which are full. Moreover, I have tried it fairly, and, strange

as it may seem, am satisfied that it does not agree with my constitution. Probably I should not consciously and deliberately forsake my particular calling to do the good which society demands of me, to save the universe from annihilation; and I believe that a like but infinitely greater steadfastness elsewhere is all that now preserves it. But I would not stand between any man and his genius; and to him who does this work, which I decline, with his whole heart and soul and life, I would say, Persevere, even if the world call it doing evil, as it is most likely they will.

I am far from supposing that my case is a peculiar one; no doubt many of my readers would make a similar defence. At doing something,—I will not engage that my neighbors shall pronounce it good,—I do not hesitate to say that I should be a capital fellow to hire; but what that is, it is for my employer to find out. What *good* I do, in the common sense of that word, must be aside from my main path,

and for the most part wholly unintended. Men say, practically, Begin where you are and such as you are, without aiming mainly to become of more worth, and with kindness aforethought go about doing good. If I were to preach at all in this strain, I should say rather, Set about being good. As if the sun should stop when he had kindled his fires up to the splendor of a moon or a star of the sixth magnitude, and go about like a Robin Goodfellow, peeping in at every cottage window, inspiring lunatics, and tainting meats, and making darkness visible, instead of steadily increasing his genial heat and beneficence till he is of such brightness that no mortal can look him in the face, and then, and in the mean while too, going about the world in his own orbit, doing it good, or rather, as a truer philosophy has discovered, the world going about him getting good. When Phaeton, wishing to prove his heavenly birth by his beneficence, had the sun's chariot but one day, and drove out of the beaten track, he burned

several blocks of house's in the lower streets of heaven, and scorched the surface of the earth, and dried up every spring, and made the great desert of Sahara, till at length Jupiter hurled him headlong to the earth with a thunderbolt, and the sun, through grief at his death, did not shine for a year.

There is no odor so bad as that which arises from goodness tainted. It is human, it is divine, carrion. If I knew for a certainty that a man was coming to my house with the conscious design of doing me good, I should run for my life, as from that dry and parching wind of the African deserts called the simoom, which fills the mouth and nose and ears and eyes with dust till you are suffocated, for fear that I should get some of his good done to me,—some of its virus mingled with my blood. No,—in this case I would rather suffer evil the natural way. A man is not a good *man* to me because he will feed me if I should be starving, or warm me if I should be freezing, or pull me out of a ditch if I should ever fall

into one. I can find you a Newfoundland dog that will do as much. Philanthropy is not love for one's fellow-man in the broadest sense. Howard was no doubt an exceedingly kind and worthy man in his way, and has his reward; but, comparatively speaking, what are a hundred Howards to *us*, if their philanthropy do not help *us* in our best estate, when we are most worthy to be helped? I never heard of a philanthropic meeting in which it was sincerely proposed to do any good to me, or the like of me.

The Jesuits were quite balked by those Indians who, being burned at the stake, suggested new modes of torture to their tormentors. Being superior to physical suffering, it sometimes chanced that they were superior to any consolation which the missionaries could offer; and the law to do as you would be done by fell with less persuasiveness on the ears of those, who, for their part, did not care how they were done by, who loved their enemies after a new

fashion, and came very near freely forgiving them all they did.

Be sure that you give the poor the aid they most need, though it be your example which leaves them far behind. If you give money, spend yourself with it, and do not merely abandon it to them. We make curious mistakes sometimes. Often the poor man is not so cold and hungry as he is dirty and ragged and gross. It is partly his taste, and not merely his misfortune. If you give him money, he will perhaps buy more rags with it. I was wont to pity the clumsy Irish laborers who cut ice on the pond, in such mean and ragged clothes, while I shivered in my more tidy and somewhat more fashionable garments, till, one bitter cold day, one who had slipped into the water came to my house to warm him, and I saw him strip off three pairs of pants and two pairs of stockings ere he got down to the skin, though they were dirty and ragged enough, it is true, and that he could afford to refuse the *extra* garments which I offered him,

he had so many *intra* ones. This ducking was the very thing he needed. Then I began to pity myself, and I saw that it would be a greater charity to bestow on me a flannel shirt than a whole slop-shop on him. There are a thousand hacking at the branches of evil to one who is striking at the root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. It is the pious slave-breeder devoting the proceeds of every tenth slave to buy a Sunday's liberty for the rest. Some show their kindness to the poor by employing them in their kitchens. Would they not be kinder if they employed themselves there? You boast of spending a tenth part of your income in charity; may be you should spend the nine tenths so, and done with it. Society recovers only a tenth part of the property then. Is this owing to the generosity of him in whose possession it is

found, or to the remissness of the officers of justice?

Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. Nay, it is greatly overrated; and it is our selfishness which overrates it. A robust poor man, one sunny day here in Concord, praised a fellow-townsmen to me, because, as he said, he was kind to the poor; meaning himself. The kind uncles and aunts of the race are more esteemed than its true spiritual fathers and mothers. I once heard a reverend lecturer on England, a man of learning and intelligence, after enumerating her scientific, literary, and political worthies, Shakspeare, Bacon, Cromwell, Milton, Newton, and others, speak next of her Christian heroes, whom, as if his profession required it of him, he elevated to a place far above all the rest, as the greatest of the great. They were Penn, Howard, and Mrs. Fry. Every one must feel the falsehood and cant of this. The last were not England's

best men and women; only, perhaps, her best philanthropists.

I would not subtract any thing from the praise that is due to philanthropy, but merely demand justice for all who by their lives and works are a blessing to mankind. I do not value chiefly a man's uprightness and benevolence, which are, as it were, his stem and leaves. Those plants of whose greenness withered we make herb tea for the sick, serve but a humble use, and are most employed by quacks. I want the flower and fruit of a man; that some fragrance be wafted over from him to me, and some ripeness flavor our intercourse. His goodness must not be a partial and transitory act, but a constant superfluity, which costs him nothing and of which he is unconscious. This is a charity that hides a multitude of sins. The philanthropist too often surrounds mankind with the remembrance of his own cast-off griefs as an atmosphere, and calls it sympathy. "We should impart our courage,

and not our despair, our health and ease, and not our disease, and take care that this does not spread by contagion. From what southern plains comes up the voice of wailing? Under what latitudes reside the heathen to whom we would send light? Who is that intemperate and brutal man whom we would redeem? If any thing ail a man, so that he does not perform his functions, if he have a pain in his bowels even,—for that is the seat of sympathy,—he forthwith sets about reforming—the world. Being a microcosm himself, he discovers, and it is a true discovery, and he is the man to make it,—that the world has been eating green apples; to his eyes, in fact, the globe itself is a great green apple, which there is danger awful to think of that the children of men will nibble before it is ripe; and straightway his drastic philanthropy seeks out the Esquimaux and the Patagonian, and embraces the populous Indian and Chinese villages; and thus, by a few years of philanthropic activity, the powers in the

mean while using him for their own ends, no doubt, he cures himself of his dyspepsia, the globe acquires a faint blush on one or both of its cheeks, as if it were beginning to be ripe, and life loses its crudity and is once more sweet and wholesome to live. I never dreamed of any enormity greater than I have committed. I never knew, and never shall know, a worse man than myself.

I believe that what so saddens the reformer is not his sympathy with his fellows in distress, but, though he be the holiest son of God, is his private ail. Let this be righted, let the spring come to him, the morning rise over his couch, and he will forsake his generous companions without apology. My excuse for not lecturing against the use of tobacco is, that I never chewed it; that is a penalty which reformed tobacco-chewers have to pay; though there are things enough I have chewed, which I could lecture against. If you should ever be betrayed into any of these philanthropies, do not let your

left hand know what your right hand does, for it is not worth knowing. Rescue the drowning and tie your shoe-strings. Take your time, and set about some free labor.

Our manners have been corrupted by communication with the saints. Our hymn-books resound with a melodious cursing of God and enduring him forever. One would say that even the prophets and redeemers had rather consoled the fears than confirmed the hopes of man. There is nowhere recorded a simple and irrepressible satisfaction with the gift of life, any memorable praise of God. All health and success does me good, however far off and withdrawn it may appear; all disease and failure helps to make me sad and does me evil, however much sympathy it may have with me or I with it. If, then, we would indeed restore mankind by truly Indian, botanic, magnetic, or natural means, let us first be as simple and well as Nature ourselves, dispel the clouds which hang over our own brows, and take up

a little life into our pores. Do not stay to be an overseer of the poor, but endeavor to become one of the worthies of the world.

I read in the Gulistan, or Flower Garden, of Sheik Sadi of Shiraz, that "They asked a wise man, saying; Of the many celebrated trees which the Most High God has created lofty and umbrageous, they call none azad, or free, excepting the cypress, which bears no fruit; what mystery is there in this? He replied; Each has its appropriate produce, and appointed season, during the continuance of which it is fresh and blooming, and during their absence dry and withered; to neither of which states is the cypress exposed, being always flourishing; and of this nature are the azads, or religious independents.—Fix not thy heart on that which is transitory; for the Dijiah, or Tigris, will continue to flow through Bagdad after the race of caliphs is extinct: if thy hand has plenty, be liberal as the date tree; but if it affords nothing

to give away, be an azad, or free man, like the cypress."

COMPLEMENTAL Verses. THE PRETENSIONS OF POVERTY.

"Thou dost presume too much, poor needy wretch,
To claim a station in the firmament,
Because thy humble cottage, or thy tub,
Nurses some lazy or pedantic virtue
In the cheap sunshine or by shady springs,
With roots and pot-herbs; where thy right hand,
Tearing those humane passions from the mind,
Upon whose stocks fair blooming virtues flourish,
Degradeth nature, and benumbeth sense,
And, Gorgon-like, turns active men to stone.
"We not require the dull society
Of your necessitated temperance,
Or that unnatural stupidity
That knows nor joy nor sorrow; nor your forc'd
Falsely exalted passive fortitude

Above the active. This low abject brood,
That fix their seats in mediocrity,
Become your servile minds; but we advance
Such virtues only as admit excess,
Brave, bounteous acts, regal magnificence,
All-seeing prudence, magnanimity
That knows no bound, and that heroic virtue
For which antiquity hath left no name,
But patterns only, such as Hercules,
Achilles, Theseus. Back to thy loath'd cell;
And when thou seest the new enlightened sphere,
Study to know but what those worthies were."

T. CAREW.

Where I Lived, and What I Lived For.

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AT a certain season of our life we are accustomed to consider every spot as the possible site of a house. I have thus surveyed the country on every side within a dozen miles of where I live. In imagination I have bought all the farms in succession, for all were to be bought, and I knew their price. I walked over each farmer's premises, tasted his wild apples, discoursed on husbandry with him, took his farm at his price, at any price, mortgaging it to him in my mind; even put a higher price on it,—took every thing but a deed of it,—took his word for his deed, for I dearly love to talk,—cultivated it, and him too to some extent, I trust, and withdrew when I had enjoyed it

long enough, leaving him to carry it on. This experience entitled me to be regarded as a sort of real-estate broker by my friends. Wherever I sat, there I might live, and the landscape radiated from me accordingly. What is a house but a *sedes*, a seat?—better if a country seat. I discovered many a site for a house not likely to be soon improved, which some might have thought too far from the village, but to my eyes the village was too far from it. “Well, there I might live, I said; and there I did live, for an hour, a summer and a winter life; saw how I could let the years run off, buffet the winter through, and see the spring come in. The future inhabitants of this region, wherever they may place their houses, may be sure that they have been anticipated. An afternoon sufficed to lay out the land into orchard, woodlot, and pasture, and to decide what fine oaks or pines should be left to stand before the door, and whence each blasted tree could be seen to the best advantage; and then I let it lie, fallow

perchance, for a man is rich in proportion to the number of things which he can afford to let alone.

My imagination carried me so far that I even had the refusal of several farms,—the refusal was all I wanted,—but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell place, and had begun to sort my seeds, and collected materials with which to make a wheelbarrow to carry it on or off with; but before the owner gave me a deed of it, his wife—every man has such a wife—changed her mind and wished to keep it, and he offered me ten dollars to release him. Now, to speak the truth, I had but ten cents in the world, and it surpassed my arithmetic to tell, if I was that man who had ten cents, or who had a farm, or ten dollars, or all together. However, I let him keep the ten dollars and the farm too, for I had carried it far enough; or rather, to be generous, I sold him the farm for just what I gave for it, and,

as he was not a rich man, made him a present of ten dollars, and still had my ten cents, and seeds, and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape, and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes,—

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"I am monarch of all I *survey*,
My right there is none to dispute."

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

The real attractions of the Hollowell farm, to me, were; its complete retirement, being about two miles from the village, half a mile from the nearest neighbor, and separated from the highway by a broad field; its bounding on the river, which the owner said protected it by its fogs from frosts in the spring, though that was nothing to me; the gray color and ruinous state of the house and barn, and the dilapidated fences, which put such an interval between me and the last occupant; the hollow and lichen-covered apple trees, gnawed by rabbits, showing what kind of neighbors I should have; but above all, the recollection I had of it from my earliest voyages up the river, when the house was concealed behind a dense grove of red maples, through which I heard the house-dog bark. I was in haste to buy it, before the proprietor finished getting out some rocks, cutting down the hollow apple trees, and grubbing up some young birches which had sprung up in the pasture, or, in short, had

made any more of his improvements. To enjoy these advantages I was ready to carry it on; like Atlas, to take the world on my shoulders,—I never heard what compensation he received for that,—and do all those things which had no other motive or excuse but that I might pay for it and be unmolested in my possession of it; for I knew all the while that it would yield the most abundant crop of the kind I wanted if I could only afford to let it alone. But it turned out as I have said.

All that I could say, then, with respect to farming on a large scale, (I have always cultivated a garden,) was, that I had had my seeds ready. Many think that seeds improve with age. I have no doubt that time discriminates between the good and the bad; and when at last I shall plant, I shall be less likely to be disappointed. But I would say to my fellows, once for all, As long as possible live free and uncommitted. It makes but little difference whether you are committed to a farm or the county jail.

Old Cato, whose "De Re Rusticâ" is my "Cultivator," says, and the only translation I have seen makes sheer nonsense of the passage, "When you think of getting a farm, turn it thus in your mind, not to buy greedily; nor spare your pains to look at it, and do not think it enough to go round it once. The oftener you go there the more it will please you, if it is good." I think I shall not buy greedily, but go round and round it as long as I live, and be buried in it first, that it may please me the more at last.

§

The present was my next experiment of this kind, which I purpose to describe more at length; for convenience, putting the experience of two years into one. As I have said, 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.

When first I took up my abode in the woods, that is, began to spend my nights as well as days there, which, by accident, was on

Independence day, or the fourth of July, 1845, my house was not finished for winter, but was merely a defence against the rain, without plastering or chimney, the walls being of rough weather-stained boards, with wide chinks, which made it cool at night. The upright white hewn studs and freshly planed door and window casings gave it a clean and airy look, especially in the morning, when its timbers were saturated with dew, so that I fancied that by noon some sweet gum would exude from them. To my imagination it retained throughout the day more or less of this auroral character, reminding me of a certain house on a mountain which I had visited the year before. This was an airy and unplastered cabin, fit to entertain a travelling god, and where a goddess might trail her garments. The winds which passed over my dwelling were such as sweep over the ridges of mountains, bearing the broken strains, or celestial parts only, of terrestrial music. The morning wind forever blows, the poem of

creation is uninterrupted; but few are the ears that hear it. Olympus is but the outside of the earth every where.

The only house I had been the owner of before, if I except a boat, was a tent, which I used occasionally when making excursions in the summer, and this is still rolled up in my garret; but the boat, after passing from hand to hand, has gone down the stream of time. With this more substantial shelter about me, I had made some progress toward settling in the world. This frame, so slightly clad, was a sort of crystallization around me, and reacted on the builder. It was suggestive somewhat as a picture in outlines. I did not need to go out doors to take the air, for the atmosphere within had lost none of its freshness. It was not so much within doors as behind a door where I sat, even in the rainiest weather. The Harivansa says, "An abode without birds is like a meat without seasoning." Such was not my abode, for I found myself suddenly neighbor to the birds; not by having

imprisoned one, but having caged myself near them. I was not only nearer to some of those which commonly frequent the garden and the orchard, but to those wilder and more thrilling songsters of the forest which never, or rarely, serenade a villager,—the wood-thrush, the veery, the scarlet tanager, the field-sparrow, the whippoorwill, and many others.

I was seated by the shore of a small pond, about a mile and a half south of the village of Concord and somewhat higher than it, in the midst of an extensive wood between that town and Lincoln, and about two miles south of that our only field known to fame, Concord Battle Ground; but I was so low in the woods that the opposite shore, half a mile off, like the rest, covered with wood, was my most distant horizon. For the first week, whenever I looked out on the pond it impressed me like a tarn high up on the side of a mountain, its bottom far above the surface of other lakes, and, as the sun arose, I saw it throwing off its nightly

clothing of mist, and here and there, by degrees, its soft ripples or its smooth reflecting surface was revealed, while the mists, like ghosts, were stealthily withdrawing in every direction into the woods, as at the breaking up of some nocturnal conventicle. The very dew seemed to hang upon the trees later into the day than usual, as on the sides of mountains.

This small lake was of most value as a neighbor in the intervals of a gentle rain storm in August, when, both air and water being perfectly still, but the sky overcast, mid-afternoon had all the serenity of evening, and the wood-thrush sang around, and was heard from shore to shore. A lake like this is never smoother than at such a time; and the clear portion of the air above it being shallow and darkened by clouds, the water, full of light and reflections, becomes a lower heaven itself so much the more important. From a hill top near by, where the wood had been recently cut off, there was a pleasing vista southward across the pond, through a wide

indentation in the hills which form the shore there, where their opposite sides sloping toward each other suggested a stream flowing out in that direction through a wooded valley, but stream there was none. That way I looked between and over the near green hills to some distant and higher ones in the horizon, tinged with blue. Indeed, by standing on tiptoe I could catch a glimpse of some of the peaks of the still bluer and more distant mountain ranges in the north-west, those true-blue coins from heaven's own mint, and also of some portion of the village. But in other directions, even from this point, I could not see over or beyond the woods which surrounded me. It is well to have some water in your neighborhood, to give buoyancy to and float the earth. One value even of the smallest well is, that when you look into it you see that earth is not continent but insular. This is as important as that it keeps butter cool. When I looked across the pond from this peak toward the Sudbury meadows,

which in time of flood I distinguished elevated perhaps by a mirage in their seething valley, like a coin in a basin, all the earth beyond the pond appeared like a thin crust insulated and floated even by this small sheet of intervening water, and I was reminded that this on which I dwelt was but *dry land*.

Though the view from my door was still more contracted, I did not feel crowded or confined in the least. There was pasture enough for my imagination. The low shrub-oak plateau to which the opposite shore arose, stretched away toward the prairies of the West and the steppes of Tartary, affording ample room for all the roving families of men. "There are none happy in the world but beings who enjoy freely a vast horizon,"—said Damodara, when his herds required new and larger pastures.

Both place and time were changed, and I dwelt nearer to those parts of the universe and to those eras in history which had most attracted me. Where I lived was as far off as many a region

viewed nightly by astronomers. We are wont to imagine rare and delectable places in some remote and more celestial corner of the system, behind the constellation of Cassiopeia's Chair, far from noise and disturbance. I discovered that my house actually had its site in such a withdrawn, but forever new and unprofaned, part of the universe. If it were worth the while to settle in those parts near to the Pleiades or the Hyades, to Aldebaran or Altair, then I was really there, or at an equal remoteness from the life which I had left behind, dwindled and twinkling with as fine a ray to my nearest neighbor, and to be seen only in moonless nights by him. Such was that part of creation where I had squatted;—

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"There was a shepherd that did live,
And held his thoughts as high
As were the mounts whereon his flocks
Did hourly feed him by."

What should we think of the shepherd's life if his flocks always wandered to higher pastures than his thoughts?

Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. They say that characters were engraven on the bathing tub of king Tching-thang to this effect: "Renew thyself completely each day; do it again, and again, and forever again." I can understand that. Morning brings back the heroic ages. I was as much affected by the faint hum of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn, when I was sitting with door and windows open, as I could be by any trumpet that ever sang of fame. It was Homer's requiem; itself an Iliad and Odyssey in the air, singing its own wrath and wanderings.

There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigor and fertility of the world. The morning, which is the most memorable season of the day, is the awakening hour. Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night. Little is to be expected of that day, if it can be called a day, to which we are not awakened by our Genius, but by the mechanical nudgings of some servitor, are not awakened by our own newly-acquired force and aspirations from within, accompanied by the undulations of celestial music, instead of factory bells, and a fragrance filling the air—to a higher life than we fell asleep from; and thus the darkness bear its fruit, and prove itself to be good, no less than the light. That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending

and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness they would have performed something. The

millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

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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 in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his

most elevated and critical hour. If we refused, or rather used up, such paltry information as we get, the oracles would distinctly inform us how this might be done.

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me,

are in a strange uncertainty about it, whether it is of the devil or of God, and have *somewhat hastily* concluded that it is the chief end of man here to “glorify God and enjoy him forever.”

Still we live meanly, like ants; though the fable tells us that we were long ago changed into men; like pygmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and evitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom

and not make his port at all, by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. Our life is like a German Confederacy, made up of petty states, with its boundary forever fluctuating, so that even a German cannot tell you how it is bounded at any moment. The nation itself, with all its so called internal improvements, which, by the way, are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land; and the only cure for it as for them is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the *Nation* have commerce, and export ice,

and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether *they* do or not; but whether we should live like baboons or like men, is a little uncertain. If we do not get out sleepers, and forge rails, and devote days and nights to the work, but go to tinkering upon our *lives* to improve *them*, who will build railroads? And if railroads are not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irish-man, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon. And when they run over a man that is walking in his sleep, a

supernumerary sleeper in the wrong position, and wake him up, they suddenly stop the cars, and make a hue and cry about it, as if this were an exception. I am glad to know that it takes a gang of men for every five miles to keep the sleepers down and level in their beds as it is, for this is a sign that they may sometime get up again.

Why should we live with such hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they take a thousand stitches to-day to save nine to-morrow. As for *work*, we haven't any of any consequence. We have the Saint Vitus' dance, and cannot possibly keep our heads still. If I should only give a few pulls at the parish bell-rope, as for a fire, that is, without setting the bell, there is hardly a man on his farm in the outskirts of Concord, notwithstanding that press of engagements which was his excuse so many times this morning, nor a boy, nor a woman,

I might almost say, but would forsake all and follow that sound, not mainly to save property from the flames, but, if we will confess the truth, much more to see it burn, since burn it must, and we, be it known, did not set it on fire,—or to see it put out, and have a hand in it, if that is done as handsomely; yes, even if it were the parish church itself. Hardly a man takes a half hour's nap after dinner, but when he wakes he holds up his head and asks, "What's the news?" as if the rest of mankind had stood his sentinels. Some give directions to be waked every half hour, doubtless for no other purpose; and then, to pay for it, they tell what they have dreamed. After a night's sleep the news is as indispensable as the breakfast. "Pray tell me any thing new that has happened to a man anywhere on this globe,"—and he reads it over his coffee and rolls, that a man has had his eyes gouged out this morning on the Wachito River; never dreaming the while that he lives in the

dark unfathomed mammoth cave of this world, and has but the rudiment of an eye himself.

For my part, I could easily do without the post-office. I think that there are very few important communications made through it. To speak critically, I never received more than one or two letters in my life—I wrote this some years ago—that were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter,—we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad instances and applications? To a philosopher

all *news*, as it is called, is gossip, and they who edit and read it are old women over their tea. Yet not a few are greedy after this gossip. There was such a rush, as I hear, the other day at one of the offices to learn the foreign news by the last arrival, that several large squares of plate glass belonging to the establishment were broken by the pressure,—news which I seriously think a ready wit might write a twelvemonth or twelve years beforehand with sufficient accuracy. As for Spain, for instance, if you know how to throw in Don Carlos and the Infanta, and Don Pedro and Seville and Granada, from time to time in the right proportions,—they may have changed the names a little since I saw the papers,—and serve up a bull-fight when other entertainments fail, it will be true to the letter, and give us as good an idea of the exact state or ruin of things in Spain as the most succinct and lucid reports under this head in the newspapers: and as for England, almost the last significant scrap of news from that quarter was

the revolution of 1649; and if you have learned the history of her crops for an average year, you never need attend to that thing again, unless your speculations are of a merely pecuniary character. If one may judge who rarely looks into the newspapers, nothing new does ever happen in foreign parts, a French revolution not excepted.

What news! how much more important to know what that is which was never old! "Kieou-he-yu (great dignitary of the state of Wei) sent a man to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him, and questioned him in these terms: What is your master doing? The messenger answered with respect: My master desires to diminish the number of his faults, but he cannot come to the end of them. The messenger being gone, the philosopher remarked: What a worthy messenger! What a worthy messenger! "The preacher, instead of vexing the ears of drowsy farmers on their day

of rest at the end of the week,—for Sunday is the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one,—with this one other draggle-tail of a sermon, should shout with thundering voice,—“Pause! Avast! Why so seeming fast, but deadly slow?”

Shams and delusions are esteemed for soundest truths, while reality is fabulous. If men would steadily observe realities only, and not allow themselves to be deluded, life, to compare it with such things as we know, would be like a fairy tale and the Arabian Nights' Entertainments. If we respected only what is inevitable and has a right to be, music and poetry would resound along the streets. “When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence,—that petty fears and petty pleasures are but the shadow of the reality. This is always exhilarating and sublime. By closing the eyes and slumbering, and consenting to be deceived by shows,

men establish and confirm their daily life of routine and habit every where, which still is built on purely illusory foundations. Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state, imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean

life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them. Men esteem truth remote, in the outskirts of the system, behind the farthest star, before Adam and after the last man. In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment, and will never be more divine in the lapse of all the ages. And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality

that surrounds us. The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so fair and noble a design but some of his posterity at least could accomplish it.

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation; let company come and let company go, let the bells ring and the children cry,—determined to make a day of it. "Why should we knock under and go with the stream? Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner, situated in the meridian shallows. Weather this danger and you are safe, for the rest of the way is down hill. With unrelaxed nerves, with morning vigor, sail by it, looking another way, tied to the mast

like Ulysses. If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we run? We will consider what kind of music they are like. Let us settle ourselves, and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance, that alluvion which covers the globe, through Paris and London, through New York and Boston and Concord, through church and state, through poetry and philosophy and religion, till we come to a hard bottom and rocks in place, which we can call *reality*, and say, This is, and no mistake; and then begin, having a *point d'appui*, below freshet and frost and fire, a place where you might found a wall or a state, or set a lamp-post safely, or perhaps a gauge, not a Nilometer, but a Realometer, that future ages might know how deep a freshet of shams and appearances had gathered from time to time. If you stand right fronting and face to face to a fact, you will see the sun glimmer on both its surfaces, as if it

were a cimeter, and feel its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. If we are really dying, let us hear the rattle in our throats and feel cold in the extremities; if we are alive, let us go about our business.

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver; it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it. My instinct tells me that my head is an organ for burrowing, as some creatures use their snout

and fore-paws, and with it I would mine and burrow my way through these hills. I think that the richest vein is somewhere hereabouts; so by the divining rod and thin rising vapors I judge; and here I will begin to mine.

Reading.

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WITH a little more deliberation in the choice of their pursuits, all men would perhaps become essentially students and observers, for certainly their nature and destiny are interesting to all alike. In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change nor accident. The oldest Egyptian or Hindoo philosopher raised a corner of the veil from the statue of the divinity; and still the trembling robe remains raised, and I gaze upon as fresh a glory as he did, since it was I in him that was then so bold, and it is he in me that now reviews

the vision. No dust has settled on that robe; no time has elapsed since that divinity was revealed. That time which we really improve, or which is improvable, is neither past, present, nor future.

My residence was more favorable, not only to thought, but to serious reading, than a university; and though I was beyond the range of the ordinary circulating library, I had more than ever come within the influence of those books which circulate round the world, whose sentences were first written on bark, and are now merely copied from time to time on to linen paper. Says the poet Mîr Camar Uddîn Mast, "Being seated to run through the region of the spiritual world; I have had this advantage in books. To be intoxicated by a single glass of wine; I have experienced this pleasure when I have drunk the liquor of the esoteric doctrines." I kept Homer's Iliad on my table through the summer, though I looked at his page only now and then. Incessant labor with my hands, at first,

for I had my house to finish and my beans to hoe at the same time, made more study impossible. Yet I sustained myself by the prospect of such reading in future. I read one or two shallow books of travel in the intervals of my work, till that employment made me ashamed of myself, and I asked where it was then that I lived.

The student may read Homer or Æschylus in the Greek without danger of dissipation or luxuriousness, for it implies that he in some measure emulate their heroes, and consecrate morning hours to their pages. The heroic books, even if printed in the character of our mother tongue, will always be in a language dead to degenerate times; and we must laboriously seek the meaning of each word and line, conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have. The modern cheap and fertile press, with all its translations, has done little to bring us nearer to the heroic writers of antiquity. They seem as solitary, and the letter

in which they are printed as rare and curious, as ever. It is worth the expense of youthful days and costly hours, if you learn only some words of an ancient language, which are raised out of the trivialness of the street, to be perpetual suggestions and provocations. It is not in vain that the farmer remembers and repeats the few Latin words which he has heard. Men sometimes speak as if the study of the classics would at length make way for more modern and practical studies; but the adventurous student will always study classics, in whatever language they may be written and however ancient they may be. For what are the classics but the noblest recorded thoughts of man? They are the only oracles which are not decayed, and there are such answers to the most modern inquiry in them as Delphi and Dodona never gave. We might as well omit to study Nature because she is old. To read well, that is, to read true books in a true spirit, is a noble exercise, and one that will task the reader more than any exercise

which the customs of the day esteem. It requires a training such as the athletes underwent, the steady intention almost of the whole life to this object. Books must be read as deliberately and reservedly as they were written. It is not enough even to be able to speak the language of that nation by which they are written, for there is a memorable interval between the spoken and the written language, the language heard and the language read. The one is commonly transitory, a sound, a tongue, a dialect merely, almost brutish, and we learn it unconsciously, like the brutes, of our mothers. The other is the maturity and experience of that; if that is our mother tongue, this is our father tongue, a reserved and select expression, too significant to be heard by the ear, which we must be born again in order to speak. The crowds of men who merely *spoke* the Greek and Latin tongues in the middle ages were not entitled by the accident of birth to *read* the works of genius written in those languages; for these were not

written in that Greek or Latin which they knew, but in the select language of literature. They had not learned the nobler dialects of Greece and Rome, but the very materials on which they were written were waste paper to them, and they prized instead a cheap contemporary literature. But when the several nations of Europe had acquired distinct though rude written languages of their own, sufficient for the purposes of their rising literatures, then first learning revived, and scholars were enabled to discern from that remoteness the treasures of antiquity. What the Roman and Grecian multitude could not *hear*, after the lapse of ages a few scholars *read*, and a few scholars only are still reading it.

However much we may admire the orator's occasional bursts of eloquence, the noblest written words are commonly as far behind or above the fleeting spoken language as the firmament with its stars is behind the clouds. *There* are the stars, and they who can may read

them. The astronomers forever comment on and observe them. They are not exhalations like our daily colloquies and vaporous breath. What is called eloquence in the forum is commonly found to be rhetoric in the study. The orator yields to the inspiration of a transient occasion, and speaks to the mob before him, to those who can *hear* him; but the writer, whose more equable life is his occasion, and who would be distracted by the event and the crowd which inspire the orator, speaks to the intellect and heart of mankind, to all in any age who can *understand* him.

No wonder that Alexander carried the Iliad with him on his expeditions in a precious casket. A written word is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art. It is the work of art nearest to life itself. It may be translated into every language, and not only be read but actually breathed from all human lips;—not be represented on canvas or

in marble only, but be carved out of the breath of life itself. The symbol of an ancient man's thought becomes a modern man's speech. Two thousand summers have imparted to the monuments of Grecian literature, as to her marbles, only a maturer golden and autumnal tint, for they have carried their own serene and celestial atmosphere into all lands to protect them against the corrosion of time. Books are the treasured wealth of the world and the fit inheritance of generations and nations. Books, the oldest and the best, stand naturally and rightfully on the shelves of every cottage. They have no cause of their own to plead, but while they enlighten and sustain the reader his common sense will not refuse them. Their authors are a natural and irresistible aristocracy in every society, and, more than kings or emperors, exert an influence on mankind. When the illiterate and perhaps scornful trader has earned by enterprise and industry his coveted leisure and independence, and is

admitted to the circles of wealth and fashion, he turns inevitably at last to those still higher but yet inaccessible circles of intellect and genius, and is sensible only of the imperfection of his culture and the vanity and insufficiency of all his riches, and further proves his good sense by the pains which he takes to secure for his children that intellectual culture whose want he so keenly feels; and thus it is that he becomes the founder of a family.

Those who have not learned to read the ancient classics in the language in which they were written must have a very imperfect knowledge of the history of the human race; for it is remarkable that no transcript of them has ever been made into any modern tongue, unless our civilization itself may be regarded as such a transcript. Homer has never yet been printed in English, nor Æschylus, nor Virgil even,—works as refined, as solidly done, and as beautiful almost as the morning itself; for later writers, say what we will of their genius,

have rarely, if ever, equalled the elaborate beauty and finish and the lifelong and heroic literary labors of the ancients. They only talk of forgetting them who never knew them. It will be soon enough to forget them when we have the learning and the genius which will enable us to attend to and appreciate them. That age will be rich indeed when those relics which we call Classics, and the still older and more than classic but even less known Scriptures of the nations, shall have still further accumulated, when the Vaticans shall be filled with Vedas and Zendavestas and Bibles, with Homers and Dantes and Shakspeares, and all the centuries to come shall have successively deposited their trophies in the forum of the world. By such a pile we may hope to scale heaven at last.

The works of the great poets have never yet been read by mankind, for only great poets can read them. They have only been read as the multitude read the stars, at most astrologically, not astronomically. Most men have learned to

read to serve a paltry convenience, as they have learned to cipher in order to keep accounts and not be cheated in trade; but of reading as a noble intellectual exercise they know little or nothing; yet this only is reading, in a high sense, not that which lulls us as a luxury and suffers the nobler faculties to sleep the while, but what we have to stand on tip-toe to read and devote our most alert and wakeful hours to.

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I think that having learned our letters we should read the best that is in literature, and not be forever repeating our a b abs, and words of one syllable, in the fourth or fifth classes, sitting on the lowest and foremost form all our lives. Most men are satisfied if they read or hear read, and perchance have been convicted by the wisdom of one good book, the Bible, and for the rest of their lives vegetate and dissipate their faculties in what is called easy reading. There is a work in several volumes in our Circulating Library entitled Little Reading, which I thought referred to

a town of that name which I had not been to. There are those who, like cormorants and ostriches, can digest all sorts of this, even after the fullest dinner of meats and vegetables, for they suffer nothing to be wasted. If others are the machines to provide this provender, they are the machines to read it. They read the nine thousandth tale about Zebulon and Sephronia, and how they loved as none had ever loved before, and neither did the course of their true love run smooth,—at any rate, how it did run and stumble, and get up again and go on! how some poor unfortunate got up on to a steeple, who had better never have gone up as far as the belfry; and then, having needlessly got him up there, the happy novelist rings the bell for all the world to come together and hear, O dear! how he did get down again! For my part, I think that they had better metamorphose all such aspiring heroes of universal noveldom into man weathercocks, as they used to put heroes among the constellations, and let them

swing round there till they are rusty, and not come down at all to bother honest men with their pranks. The next time the novelist rings the bell I will not stir though the meeting-house burn down. "The Skip of the Tip-Toe-Hop, a Romance of the Middle Ages, by the celebrated author of 'Tittle-Tol-Tan,' to appear in monthly parts; a great rush; don't all come together." All this they read with saucer eyes, and erect and primitive curiosity, and with unwearied gizzard, whose corrugations even yet need no sharpening, just as some little four-year-old bencher his two-cent gilt-covered edition of Cinderella,—without any improvement, that I can see, in the pronunciation, or accent, or emphasis, or any more skill in extracting or inserting the moral. The result is dulness of sight, a stagnation of the vital circulations, and a general deliquium and sloughing off of all the intellectual faculties. This sort of gingerbread is baked daily and more sedulously than pure

wheat or rye-and-Indian in almost every oven, and finds a surer market.

The best books are not read even by those who are called good readers. What does our Concord culture amount to? There is in this town, with a very few exceptions, no taste for the best or for very good books even in English literature, whose words all can read and spell. Even the college-bred and so called liberally educated men here and elsewhere have really little or no acquaintance with the English classics; and as for the recorded wisdom of mankind, the ancient classics and Bibles, which are accessible to all who will know of them, there are the feeblest efforts any where made to become acquainted with them. I know a woodchopper, of middle age, who takes a French paper, not for news as he says, for he is above that, but to "keep himself in practice," he being a Canadian by birth; and when I ask him what he considers the best thing he can do in this world, he says, beside this, to keep up and

add to his English. This is about as much as the college bred generally do or aspire to do, and they take an English paper for the purpose. One who has just come from reading perhaps one of the best English books will find how many with whom he can converse about it? Or suppose he comes from reading a Greek or Latin classic in the original, whose praises are familiar even to the so called illiterate; he will find nobody at all to speak to, but must keep silence about it. Indeed, there is hardly the professor in our colleges, who, if he has mastered the difficulties of the language, has proportionally mastered the difficulties of the wit and poetry of a Greek poet, and has any sympathy to impart to the alert and heroic reader: and as for the sacred Scriptures, or Bibles of mankind, who in this town can tell me even their titles? Most men do not know that any nation but the Hebrews have had a scripture. A man, any man, will go considerably out of his way to pick up a silver dollar; but here are golden words, which the

wisest men of antiquity have uttered, and whose worth the wise of every succeeding age have assured us of;—and yet we learn to read only as far as Easy Reading, the primers and class-books, and when we leave school, the “Little Reading,” and story books, which are for boys and beginners; and our reading, our conversation and thinking, are all on a very low level, worthy only of pygmies and manikins.

I aspire to be acquainted with wiser men than this our Concord soil has produced, whose names are hardly known here. Or shall I hear the name of Plato and never read his book? As if Plato were my townsman and I never saw him,—my next neighbor and I never heard him speak or attended to the wisdom of his words. But how actually is it? His Dialogues, which contain what was immortal in him, lie on the next shelf, and yet I never read them. We are under-bred and low-lived and illiterate; and in this respect I confess I do not make any very broad distinction between the illiterateness of

my townsman who cannot read at all, and the illiterateness of him who has learned to read only what is for children and feeble intellects. We should be as good as the worthies of antiquity, but partly by first knowing how good they were. We are a race of tit-men, and soar but little higher in our intellectual flights than the columns of the daily paper.

It is not all books that are as dull as their readers. There are probably words addressed to our condition exactly, which, if we could really hear and understand, would be more salutary than the morning or the spring to our lives, and possibly put a new aspect on the face of things for us. How many a man has dated a new era in his life from the reading of a book. The book exists for us perchance which will explain our miracles and reveal new ones. The at present unutterable things we may find somewhere uttered. These same questions that disturb and puzzle and confound us have in their turn occurred to all the wise men; not

one has been omitted; and each has answered them, according to his ability, by his words and his life. Moreover, with wisdom we shall learn liberality. The solitary hired man on a farm in the outskirts of Concord, who has had his second birth and peculiar religious experience, and is driven as he believes into silent gravity and exclusiveness by his faith, may think it is not true; but Zoroaster, thousands of years ago, travelled the same road and had the same experience; but he, being wise, knew it to be universal, and treated his neighbors accordingly, and is even said to have invented and established worship among men. Let him humbly commune with Zoroaster then, and, through the liberalizing influence of all the worthies, with Jesus Christ himself, and let "our church" go by the board.

We boast that we belong to the nineteenth century and are making the most rapid strides of any nation. But consider how little this village does for its own culture. I do not wish to flatter my townsmen, nor to be flattered by them, for

that will not advance either of us. We need to be provoked,—goaded like oxen, as we are, into a trot. We have a comparatively decent system of common schools, schools for infants only; but excepting the half-starved Lyceum in the winter, and latterly the puny beginning of a library suggested by the state, no school for ourselves. We spend more on almost any article of bodily aliment or ailment than on our mental aliment. It is time that we had uncommon schools, that we did not leave off our education when we begin to be men and women. It is time that villages were universities, and their elder inhabitants the fellows of universities, with leisure—if they are indeed so well off—to pursue liberal studies the rest of their lives. Shall the world be confined to one Paris or one Oxford forever? Cannot students be boarded here and get a liberal education under the skies of Concord? Can we not hire some Abelard to lecture to us? Alas! what with foddering the cattle and tending the store,

we are kept from school too long, and our education is sadly neglected. In this country, the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. It can spend money enough on such things as farmers and traders value, but it is thought Utopian to propose spending money for things which more intelligent men know to be of far more worth. This town has spent seventeen thousand dollars on a town-house, thank fortune or politics, but probably it will not spend so much on living wit, the true meat to put into that shell, in a hundred years. The one hundred and twenty-five dollars annually subscribed for a Lyceum in the winter is better spent than any other equal sum raised in the town. If we live in the nineteenth century, why should we not enjoy the advantages which the nineteenth century offers? Why should our life be in any respect provincial? If we will read

newspapers, why not skip the gossip of Boston and take the best newspaper in the world at once?—not be sucking the pap of “neutral family” papers, or browsing “Olive-Branches” here in New England. Let the reports of all the learned societies come to us, and we will see if they know any thing. Why should we leave it to Harper & Brothers and Redding & Co. to select our reading? As the nobleman of cultivated taste surrounds himself with whatever conduces to his culture,—genius—learning—wit—books—paintings—statuary—music—philosophical instruments, and the like; so let the village do,—not stop short at a pedagogue, a parson, a sexton, a parish library, and three selectmen, because our pilgrim forefathers got through a cold winter once on a bleak rock with these. To act collectively is according to the spirit of our institutions; and I am confident that, as our circumstances are more, flourishing, our means are greater than the nobleman’s. New England can hire all the wise men in the

world to come and teach her, and board them round the while, and not be provincial at all. That is the *uncommon* school we want. Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over the darker gulf of ignorance which surrounds us.

Sounds.

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BUT while we are confined to books, though the most select and classic, and read only particular written languages, which are themselves but dialects and provincial, we are in danger of forgetting the language which all things and events speak without metaphor, which alone is copious and standard. Much is published, but little printed. The rays which stream through the shutter will be no longer remembered when the shutter is wholly removed. No method nor discipline can supersede the necessity of being forever on the alert. What is a course of history, or philosophy, or poetry, no matter how well selected, or the best society, or the most admirable routine of

life, compared with the discipline of looking always at what is to be seen? Will you be a reader, a student merely, or a seer? Read your fate, see what is before you, and walk on into futurity.

I did not read books the first summer; I hoed beans. Nay, I often did better than this. There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or hands. I love a broad margin to my life. Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a revery, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds sang around or flitted noiseless through the house, until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than any work of the

hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance. I realized what the Orientals mean by contemplation and the forsaking of works. For the most part, I minded not how the hours went. The day advanced as if to light some work of mine; it was morning, and lo, now it is evening, and nothing memorable is accomplished. Instead of singing like the birds, I silently smiled at my incessant good fortune. As the sparrow had its trill, sitting on the hickory before my door, so had I my chuckle or suppressed warble which he might hear out of my nest. My days were not days of the week, bearing the stamp of any heathen deity, nor were they minced into hours and fretted by the ticking of a clock; for I lived like the Puri Indians, of whom it is said that "for yesterday, to-day, and to-morrow they have only one word, and they express the variety of meaning by pointing backward for yesterday, forward for to-morrow, and overhead for the passing day."

This was sheer idleness to my fellow-townsmen, no doubt; but if the birds and flowers had tried me by their standard, I should not have been found wanting. A man must find his occasions in himself, it is true. The natural day is very calm, and will hardly reprove his indolence.

I had this advantage, at least, in my mode of life, over those who were obliged to look abroad for amusement, to society and the theatre, that my life itself was become my amusement and never ceased to be novel. It was a drama of many scenes and without an end. If we were always indeed getting our living, and regulating our lives according to the last and best mode we had learned, we should never be troubled with ennui. Follow your genius closely enough, and it will not fail to show you a fresh prospect every hour. Housework was a pleasant pastime. When my floor was dirty, I rose early, and, setting all my furniture out of doors on the grass, bed and bedstead making but one budget, dashed water on the floor,

and sprinkled white sand from the pond on it, and then with a broom scrubbed it clean and white; and by the time the villagers had broken their fast the morning sun had dried my house sufficiently to allow me to move in again, and my meditations were almost uninterrupted. It was pleasant to see my whole household effects out on the grass, making a little pile like a gypsy's pack, and my three-legged table, from which I did not remove the books and pen and ink, standing amid the pines and hickories. They seemed glad to get out themselves, and as if unwilling to be brought in. I was sometimes tempted to stretch an awning over them and take my seat there. It was worth the while to see the sun shine on these things, and hear the free wind blow on them; so much more interesting most familiar objects look out of doors than in the house. A bird sits on the next bough, life-everlasting grows under the table, and blackberry vines run round its legs; pine cones, chestnut burs, and strawberry leaves

are strewn about. It looked as if this was the way these forms came to be transferred to our furniture, to tables, chairs, and bedsteads,—because they once stood in their midst.

My house was on the side of a hill, immediately on the edge of the larger wood, in the midst of a young forest of pitch pines and hickories, and half a dozen rods from the pond, to which a narrow footpath led down the hill. In my front yard grew the strawberry, blackberry, and life-everlasting, Johns wort and golden-rod, shrub oaks and sand-cherry, blueberry and ground-nut. Near the end of May, the sand-cherry, (*cerasus pumila*,) adorned the sides of the path with its delicate flowers arranged in umbels cylindrically about its short stems, which last, in the fall, weighed down with good sized and handsome cherries, fell over in wreaths like rays on every side. I tasted them out of compliment to Nature, though they were scarcely palatable. The sumach, (*rhus glabra*,) grew luxuriantly about the house, pushing up

through the embankment which I had made, and growing five or six feet the first season. Its broad pinnate tropical leaf was pleasant though strange to look on. The large buds, suddenly pushing out late in the spring from dry sticks which had seemed to be dead, developed themselves as by magic into graceful green and tender boughs, an inch in diameter; and sometimes, as I sat at my window, so heedlessly did they grow and tax their weak joints, I heard a fresh and tender bough suddenly fall like a fan to the ground, when there was not a breath of air stirring, broken off by its own weight. In August, the large masses of berries, which, when in flower, had attracted many wild bees, gradually assumed their bright velvety crimson hue, and by their weight again bent down and broke the tender limbs.

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§

As I sit at my window this summer afternoon, hawks are circling about my clearing; the tantivy of wild pigeons, flying by twos and

threes athwart my view, or perching restless on the white-pine boughs behind my house, gives a voice to the air; a fishhawk dimples the glassy surface of the pond and brings up a fish; a mink steals out of the marsh before my door and seizes a frog by the shore; the sedge is bending under the weight of the reed-birds flitting hither and thither; and for the last half hour I have heard the rattle of railroad cars, now dying away and then reviving like the beat of a partridge, conveying travellers from Boston to the country. For I did not live so out of the world as that boy, who, as I hear, was put out to a farmer in the east part of the town, but ere long ran away and came home again, quite down at the heel and homesick. He had never seen such a dull and out-of-the-way place; the folks were all gone off; why, you couldn't even hear the whistle! I doubt if there is such a place in Massachusetts now:—

“In truth, our village has become a butt

For one of those fleet railroad shafts, and o'er
Our peaceful plain its soothing sound is—Concord."

The Fitchburg Railroad touches the pond about a hundred rods south of where I dwell. I usually go to the village along its causeway, and am, as it were, related to society by this link. The men on the freight trains, who go over the whole length of the road, bow to me as to an old acquaintance, they pass me so often, and apparently they take me for an employee; and so I am. I too would fain be a track-repairer somewhere in the orbit of the earth.

The whistle of the locomotive penetrates my woods summer and winter, sounding like the scream of a hawk sailing over some farmer's yard, informing me that many restless city merchants are arriving within the circle of the town, or adventurous country traders from the other side. As they come under one horizon, they shout their warning to get off the track to the other, heard sometimes through the

circles of two towns. Here come your groceries, country; your rations, countrymen! Nor is there any man so independent on his farm that he can say them nay. And here's your pay for them! screams the countryman's whistle; timber like long battering rams going twenty miles an hour against the city's walls, and chairs enough to seat all the weary and heavy laden that dwell within them. With such huge and lumbering civility the country hands a chair to the city. All the Indian huckleberry hills are stripped, all the cranberry meadows are raked into the city. Up comes the cotton, down goes the woven cloth; up comes the silk, down goes the woollen; up come the books, but down goes the wit that writes them.

When I meet the engine with its train of cars moving off with planetary motion,—or, rather, like a comet, for the beholder knows not if with that velocity and with that direction it will ever revisit this system, since its orbit does not look like a returning curve,—with its steam cloud like

a banner streaming behind in golden and silver wreaths, like many a downy cloud which I have seen, high in the heavens, unfolding its masses to the light,—as if this travelling demigod, this cloud-compeller, would ere long take the sunset sky for the livery of his train; when I hear the iron horse make the hills echo with his snort like thunder, shaking the earth with his feet, and breathing fire and smoke from his nostrils, (what kind of winged horse or fiery dragon they will put into the new Mythology I don't know,) it seems as if the earth had got a race now worthy to inhabit it. If all were as it seems, and men made the elements their servants for noble ends! If the cloud that hangs over the engine were the perspiration of heroic deeds, or as beneficent as that which floats over the farmer's fields, then the elements and Nature herself would cheerfully accompany men on their errands and be their escort.

I watch the passage of the morning cars with the same feeling that I do the rising of the sun,

which is hardly more regular. Their train of clouds stretching far behind and rising higher and higher, going to heaven while the cars are going to Boston, conceals the sun for a minute and casts my distant field into the shade, a celestial train beside which the petty train of cars which hugs the earth is but the barb of the spear. The stabler of the iron horse was up early this winter morning by the light of the stars amid the mountains, to fodder and harness his steed. Fire, too, was awakened thus early to put the vital heat in him and get him off. If the enterprise were as innocent as it is early! If the snow lies deep, they strap on his snow-shoes, and with the giant plough plough a furrow from the mountains to the seaboard, in which the cars, like a following drill-barrow, sprinkle all the restless men and floating merchandise in the country for seed. All day the fire-steed flies over the country, stopping only that his master may rest, and I am awakened by his tramp and defiant snort at midnight, when in some remote

glen in the woods he fronts the elements incased in ice and snow; and he will reach his stall only with the morning star, to start once more on his travels without rest or slumber. Or perchance, at evening, I hear him in his stable blowing off the superfluous energy of the day, that he may calm his nerves and cool his liver and brain for a few hours of iron slumber. If the enterprise were as heroic and commanding as it is protracted and unwearied!

Far through unfrequented woods on the confines of towns, where once only the hunter penetrated by day, in the darkest night dart these bright saloons without the knowledge of their inhabitants; this moment stopping at some brilliant station-house in town or city, where a social crowd is gathered, the next in the Dismal Swamp, scaring the owl and fox. The startings and arrivals of the cars are now the epochs in the village day. They go and come with such regularity and precision, and their whistle can be heard so far, that the farmers set their

clocks by them, and thus one well conducted institution regulates a whole country. Have not men improved somewhat in punctuality since the railroad was invented? Do they not talk and think faster in the depot than they did in the stage-office? There is something electrifying in the atmosphere of the former place. I have been astonished at the miracles it has wrought; that some of my neighbors, who, I should have prophesied, once for all, would never get to Boston by so prompt a conveyance, are on hand when the bell rings. To do things "railroad fashion" is now the by-word; and it is worth the while to be warned so often and so sincerely by any power to get off its track. There is no stopping to read the riot act, no firing over the heads of the mob, in this case. We have constructed a fate, an *Atropos*, that never turns aside. (Let that be the name of your engine.) Men are advertised that at a certain hour and minute these bolts will be shot toward particular points of the compass;

yet it interferes with no man's business, and the children go to school on the other track. We live the steadier for it. We are all educated thus to be sons of Tell. The air is full of invisible bolts, Every path but your own is the path of fate. Keep on your own track, then

What recommends commerce to me is its enterprise and bravery. It does not clasp its hands and pray to Jupiter. I see these men every day go about their business with more or less courage and content, doing more even than they suspect, and perchance better employed than they could have consciously devised. I am less affected by their heroism who stood up for half an hour in the front line at Buena Vista, than by the steady and cheerful valor of the men who inhabit the snow-plough for their winter quarters; who have not merely the three-o'clock in the morning courage, which Bonaparte thought was the rarest, but whose courage does not go to rest so early, who go to sleep only when the storm sleeps or the

sinews of their iron steed are frozen. On this morning of the Great Snow, perchance, which is still raging and chilling men's blood, I hear the muffled tone of their engine bell from out the fog bank of their chilled breath, which announces that the cars *are coming*, without long delay, notwithstanding the veto of a New England north-east snow storm, and I behold the ploughmen covered with snow and rime, their heads peering above the mould-board which is turning down other than daisies and the nests of field-mice, like bowlders of the Sierra Nevada, that occupy an outside place in the universe.

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Commerce is unexpectedly confident and serene, alert, adventurous, and unwearied. It is very natural in its methods withal, far more so than many fantastic enterprises and sentimental experiments, and hence its singular success. I am refreshed and expanded when the freight train rattles past me, and I smell the stores which go dispensing their odors all the way from Long

Wharf to Lake Champlain, reminding me of foreign parts, of coral reefs, and Indian oceans, and tropical climes, and the extent of the globe. I feel more like a citizen of the world at the sight of the palm-leaf which will cover so many flaxen New England heads the next summer, the Manilla hemp and cocoa-nut husks, the old junk, gunny bags, scrap iron, and rusty nails. This car-load of torn sails is more legible and interesting now than if they should be wrought into paper and printed books. Who can write so graphically the history of the storms they have weathered as these rents have done? They are proof-sheets which need no correction. Here goes lumber from the Maine woods, which did not go out to sea in the last freshet, risen four dollars on the thousand because of what did go out or was split up; pine, spruce, cedar,—first, second, third and fourth qualities, so lately all of one quality, to wave over the bear, and moose, and caribou. Next rolls Thomaston lime, a prime lot, which will get far among the hills

before it gets slacked. These rags in bales, of all hues and qualities, the lowest condition to which cotton and linen descend, the final result of dress,—of patterns which are now no longer cried up, unless it be in Milwaukie, as those splendid articles, English, French, or American prints, gingham, muslins, &c, gathered from all quarters both of fashion and poverty, going to become paper of one color or a few shades only, on which forsooth will be written tales of real life, high and low, and founded on fact! This closed car smells of salt fish, the strong New England and commercial scent, reminding me of the Grand Banks and the fisheries. Who has not seen a salt fish, thoroughly cured for this world, so that nothing can spoil it, and putting the perseverance of the saints to the blush? with which you may sweep or pave the streets, and split your kindlings, and the teamster shelter himself and his lading against sun wind and rain behind it,—and the trader, as a Concord trader once did, hang it up by his door for a

sign when he commences business, until at last his oldest customer cannot tell surely whether it be animal, vegetable, or mineral, and yet it shall be as pure as a snowflake, and if it be put into a pot and boiled, will come out an excellent dun fish for a Saturday's dinner. Next Spanish hides, with the tails still preserving their twist and the angle of elevation they had when the oxen that wore them were careering over the pampas of the Spanish main,—a type of all obstinacy, and evincing how almost hopeless and incurable are all constitutional vices. I confess, that practically speaking, when I have learned a man's real disposition, I have no hopes of changing it for the better or worse in this state of existence. As the Orientals say, "A cur's tail may be warmed, and pressed, and bound round with ligatures, and after a twelve years' labor bestowed upon it, still it will retain its natural form." The only effectual cure for such inveteracies as these tails exhibit is to make glue of them, which I believe is what is usually done with them, and then they

will stay put and stick. Here is a hogshhead of molasses or of brandy directed to John Smith, Cuttingsville, Vermont, some trader among the Green Mountains, who imports for the farmers near his clearing, and now perchance stands over his bulk-head and thinks of the last arrivals on the coast, how they may affect the price for him, telling his customers this moment, as he has told them twenty times before this morning, that he expects some by the next train of prime quality. It is advertised in the Cuttingsville Times.

"While these things go up other things come down. Warned by the whizzing sound, I look up from my book and see some tall pine, hewn on far northern hills, which has winged its way over the Green Mountains and the Connecticut, shot like an arrow through the township within ten minutes, and scarce another eye beholds it; going

"to be the mast

Of some great ammiral."

And hark! here comes the cattle-train bearing the cattle of a thousand hills, sheepecots, stables, and cow-yards in the air, drovers with their sticks, and shepherd boys in the midst of their flocks, all but the mountain pastures, whirled along like leaves blown from the mountains by the September gales. The air is filled with the bleating of calves and sheep, and the hustling of oxen, as if a pastoral valley were going by. When the old bell-weather at the head rattles his bell, the mountains do indeed skip like rams and the little hills like lambs. A car-load of drovers, too, in the midst, on a level with their droves now, their vocation gone, but still clinging to their useless sticks as their badge of office. But their dogs, where are they? It is a stampede to them; they are quite thrown out; they have lost the scent. Methinks I hear them barking behind the Peterboro' Hills, or panting up the western slope of the Green Mountains.

They will not be in at the death. Their vocation, too, is gone. Their fidelity and sagacity are below par now. They will slink back to their kennels in disgrace, or perchance run wild and strike a league with the wolf and the fox. So is your pastoral life whirled past and away. But the bell rings, and I must get off the track and let the cars go by;—

What's the railroad to me?

I never go to see

Where it ends.

It fills a few hollows,

And makes banks for the swallows,

It sets the sand a-blowing,

And the blackberries a-growing,

but I cross it like a cart-path in the woods. I will not have my eyes put out and my ears spoiled by its smoke and steam and hissing.

Now that the cars are gone by and all the restless world with them, and the fishes in the pond no longer feel their rumbling, I am more alone than ever. For the rest of the long afternoon, perhaps, my meditations are interrupted only by the faint rattle of a carriage or team along the distant highway.

Sometimes, on Sundays, I heard the bells, the Lincoln, Acton, Bedford, or Concord bell, when the wind was favorable, a faint, sweet, and, as it were, natural melody, worth importing into the wilderness. At a sufficient distance over the woods this sound acquires a certain vibratory hum, as if the pine needles in the horizon were the strings of a harp which it swept. All sound heard at the greatest possible distance produces one and the same effect, a vibration of the universal lyre, just as the intervening atmosphere makes a distant ridge of earth interesting to our eyes by the azure tint it imparts to it. There came to me in this case a melody which the air had strained, and which

had conversed with every leaf and needle of the wood, that portion of the sound which the elements had taken up and modulated and echoed from vale to vale. The echo is, to some extent, an original sound, and therein is the magic and charm of it. It is not merely a repetition of what was worth repeating in the bell, but partly the voice of the wood; the same trivial words and notes sung by a wood-nymph.

At evening, the distant lowing of some cow in the horizon beyond the woods sounded sweet and melodious, and at first I would mistake it for the voices of certain minstrels by whom I was sometimes serenaded, who might be straying over hill and dale; but soon I was not unpleasantly disappointed when it was prolonged into the cheap and natural music of the cow. I do not mean to be satirical, but to express my appreciation of those youths' singing, when I state that I perceived clearly that it was akin to the music of the cow, and they were at length one articulation of Nature.

Regularly at half past seven, in one part of the summer, after the evening train had gone by, the whippoorwills chanted their vespers for half an hour, sitting on a stump by my door, or upon the ridge pole of the house. They would begin to sing almost with as much precision as a clock, within five minutes of a particular time, referred to the setting of the sun, every evening. I had a rare opportunity to become acquainted with their habits. Sometimes I heard four or five at once in different parts of the wood, by accident one a bar behind another, and so near me that I distinguished not only the cluck after each note, but often that singular buzzing sound like a fly in a spider's web, only proportionally louder. Sometimes one would circle round and round me in the woods a few feet distant as if tethered by a string, when probably I was near its eggs. They sang at intervals throughout the night, and were again as musical as ever just before and about dawn.

When other birds are still the screech owls take up the strain, like mourning women their ancient u-lu-lu. Their dismal scream is truly Ben Jonsonian. Wise midnight hags! It is no honest and blunt tu-whit tu-who of the poets, but, without jesting, a most solemn graveyard ditty, the mutual consolations of suicide lovers remembering the pangs and the delights of supernal love in the infernal groves. Yet I love to hear their wailing, their doleful responses, trilled along the wood-side; reminding me sometimes of music and singing birds; as if it were the dark and tearful side of music, the regrets and sighs that would fain be sung. They are the spirits, the low spirits and melancholy forebodings, of fallen souls that once in human shape night-walked the earth and did the deeds of darkness, now expiating their sins with their wailing hymns or threnodies in the scenery of their transgressions. They give me a new sense of the variety and capacity of that nature which is our common dwelling. *Oh-o-o-*

o-o that I never had been bor-r-r-r-n! sighs one on this side of the pond, and circles with the restlessness of despair to some new perch on the gray oaks. Then—*that I never had been bor-r-r-r-n!* echoes another on the farther side with tremulous sincerity, and—*bor-r-r-r-n!* comes faintly from far in the Lincoln woods.

I was also serenaded by a hooting owl. Near at hand you could fancy it the most melancholy sound in Nature, as if she meant by this to stereotype and make permanent in her choir the dying moans of a human being,—some poor weak relic of mortality who has left hope behind, and howls like an animal, yet with human sobs, on entering the dark valley, made more awful by a certain gurgling melodiousness,—I find myself beginning with the letters *gl* when I try to imitate it,—expressive of a mind which has reached the gelatinous mildewy stage in the mortification of all healthy and courageous thought. It reminded me of ghouls and idiots and insane bowlings. But now one answers from

far woods in a strain made really melodious by distance,—*Hoo hoo hoo, hoorer hoo*; and indeed for the most part it suggested only pleasing associations, whether heard by day or night, summer or winter.

I rejoice that there are owls. Let them do the idiotic and maniacal hooting for men. It is a sound admirably suited to swamps and twilight woods which no day illustrates, suggesting a vast and undeveloped nature which men have not recognized. They represent the stark twilight and unsatisfied thoughts which all have. All day the sun has shone on the surface of some savage swamp, where the single spruce stands hung with usnea lichens, and small hawks circulate above, and the chickadee lisps amid the evergreens, and the partridge and rabbit skulk beneath; but now a more dismal and fitting day dawns, and a different race of creatures awakes to express the meaning of Nature there.

Late in the evening I heard the distant rumbling of wagons over bridges,—a sound heard farther than almost any other at night,—the baying of dogs, and sometimes again the lowing of some disconsolate cow in a distant barn-yard. In the mean while all the shore rang with the trump of bullfrogs, the sturdy spirits of ancient wine-bibbers and wassailers, still unrepentant, trying to sing a catch in their Stygian lake,—if the Walden nymphs will pardon the comparison, for though there are almost no weeds, there are frogs there,—who would fain keep up the hilarious rules of their old festal tables, though their voices have waxed hoarse and solemnly grave, mocking at mirth, and the wine has lost its flavor, and become only liquor to distend their paunches, and sweet intoxication never comes to drown the memory of the past, but mere saturation and waterloggedness and distention. The most aldermanic, with his chin upon a heart-leaf, which serves for a napkin to his drooling

chaps, under this northern shore quaffs a deep draught of the once scorned water, and passes round the cup with the ejaculation *tr-r-r-oonk*, *tr-r-r-oonk*, *tr-r-r-oonk*! and straightway comes over the water from some distant cove the same password repeated, where the next in seniority and girth has gulped down to his mark; and when this observance has made the circuit of the shores, then ejaculates the master of ceremonies, with satisfaction, *tr-r-r-oonk*! and each in his turn repeats the same down to the least distended, leakiest, and flabbiest paunched, that there be no mistake; and then the bowl goes round again and again, until the sun disperses the morning mist, and only the patriarch is not under the pond, but vainly bellowing *troonk* from time to time, and pausing for a reply.

I am not sure that I ever heard the sound of cock-crowing from my clearing, and I thought that it might be worth the while to keep a cockerel for his music merely, as a singing bird.

The note of this once wild Indian pheasant is certainly the most remarkable of any bird's, and if they could be naturalized without being domesticated, it would soon become the most famous sound in our woods, surpassing the clangor of the goose and the hooting of the owl; and then imagine the cackling of the hens to fill the pauses when their lords' clarions rested! No wonder that man added this bird to his tame stock,—to say nothing of the eggs and drumsticks. To walk in a winter morning in a wood where these birds abounded, their native woods, and hear the wild cockerels crow on the trees, clear and shrill for miles over the resounding earth, drowning the feebler notes of other birds,—think of it! It would put nations on the alert. Who would not be early to rise, and rise earlier and earlier every successive day of his life, till he became unspeakably healthy, wealthy, and wise? This foreign bird's note is celebrated by the poets of all countries along with the notes of their native songsters.

All climates agree with brave Chanticleer. He is more indigenous even than the natives. His health is ever good, his lungs are sound, his spirits never flag. Even the sailor on the Atlantic and Pacific is awakened by his voice; but its shrill sound never roused me from my slumbers. I kept neither dog, cat, cow, pig, nor hens, so that you would have said there was a deficiency of domestic sounds; neither the churn, nor the spinning wheel, nor even the singing of the kettle, nor the hissing of the urn, nor children crying, to comfort one. An old-fashioned man would have lost his senses or died of ennui before this. Not even rats in the wall, for they were starved out, or rather were never baited in,—only squirrels on the roof and under the floor, a whippoorwill on the ridge pole, a blue-jay screaming beneath the window, a hare or woodchuck under the house, a screech-owl or a cat-owl behind it, a flock of wild geese or a laughing loon on the pond, and a fox to bark in the night. Not even a lark or an oriole, those

mild plantation birds, ever visited my clearing. No cockerels to crow nor hens to cackle in the yard. No yard! but unfenced Nature reaching up to your very sills. A young forest growing up under your windows, and wild sumachs and blackberry vines breaking through into your cellar; sturdy pitch-pines rubbing and creaking against the shingles for want of room, their roots reaching quite under the house. Instead of a scuttle or a blind blown off in the gale,—a pine tree snapped off or torn up by the roots behind your house for fuel. Instead of no path to the front-yard gate in the Great Snow,—no gate—no front-yard,—and no path to the civilized world!

Solitude.

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THIS is a delicious evening, when the whole body is one sense, and imbibes delight through every pore. I go and come with a strange liberty in Nature, a part of herself. As I walk along the stony shore of the pond in my shirt sleeves, though it is cool as well as cloudy and windy, and I see nothing special to attract me, all the elements are unusually congenial to me. The bullfrogs trump to usher in the night, and the note of the whippoorwill is borne on the rippling wind from over the water. Sympathy with the fluttering alder and poplar leaves almost takes away my breath; yet, like the lake, my serenity is rippled but not ruffled. These small waves raised by the evening wind

are as remote from storm as the smooth reflecting surface. Though it is now dark, the wind still blows and roars in the wood, the waves still dash, and some creatures lull the rest with their notes. The repose is never complete. The wildest animals do not repose, but seek their prey now; the fox, and skunk, and rabbit, now roam the fields and woods without fear. They are Nature's watchmen,—links which connect the days of animated life.

When I return to my house I find that visitors have been there and left their cards, either a bunch of flowers, or a wreath of evergreen, or a name in pencil on a yellow walnut leaf or a chip. They who come rarely to the woods take some little piece of the forest into their hands to play with by the way, which they leave, either intentionally or accidentally. One has peeled a willow wand, woven it into a ring, and dropped it on my table. I could always tell if visitors had called in my absence, either by the bended twigs or grass, or the print of

their shoes, and generally of what sex or age or quality they were by some slight trace left, as a flower dropped, or a bunch of grass plucked and thrown away, even as far off as the railroad, half a mile distant, or by the lingering odor of a cigar or pipe. Nay, I was frequently notified of the passage of a traveller along the highway sixty rods off by the scent of his pipe.

There is commonly sufficient space about us. Our horizon is never quite at our elbows. The thick wood is not just at our door, nor the pond, but somewhat is always clearing, familiar and worn by us, appropriated and fenced in some way, and reclaimed from Nature. For what reason have I this vast range and circuit, some square miles of unfrequented forest, for my privacy, abandoned to me by men? My nearest neighbor is a mile distant, and no house is visible from any place but the hill-tops within half a mile of my own. I have my horizon bounded by woods all to myself; a distant view of the railroad where it touches the pond on

the one hand, and of the fence which skirts the woodland road on the other. But for the most part it is as solitary where I live as on the prairies. It is as much Asia or Africa as New England. I have, as it were, my own sun and moon and stars, and a little world all to myself. At night there was never a traveller passed my house, or knocked at my door, more than if I were the first or last man; unless it were in the spring, when at long intervals some came from the village to fish for pouts,—they plainly fished much more in the Walden Pond of their own natures, and baited their hooks with darkness,—but they soon retreated, usually with light baskets, and left “the world to darkness and to me,” and the black kernel of the night was never profaned by any human neighborhood. I believe that men are generally still a little afraid of the dark, though the witches are all hung, and Christianity and candles have been introduced.

Yet I experienced sometimes that the most sweet and tender, the most innocent and

encouraging society may be found in any natural object, even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. There was never yet such a storm but it was Æolian music to a healthy and innocent ear. Nothing can rightly compel a simple and brave man to a vulgar sadness. While I enjoy the friendship of the seasons I trust that nothing can make life a burden to me. The gentle rain which waters my beans and keeps me in the house to-day is not drear and melancholy, but good for me too. Though it prevents my hoeing them, it is of far more worth than my hoeing. If it should continue so long as to cause the seeds to rot in the ground and destroy the potatoes in the low lands, it would still be good for the grass on the uplands, and, being good for the grass, it would be good for me. Sometimes, when I compare myself with other men, it seems as if I were more favored by the gods than they,

beyond any deserts that I am conscious of; as if I had a warrant and surety at their hands which my fellows have not, and were especially guided and guarded. I do not flatter myself, but if it be possible they flatter me. I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was a few weeks after I came to the woods, when, for an hour, I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them

since. Every little pine needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call wild and dreary, and also that the nearest of blood to me and humanest was not a person nor a villager, that I thought no place could ever be strange to me again.—

“Mourning untimely consumes the sad;
Few are their days in the land of the living,
Beautiful daughter of Toscar.”

Some of my pleasantest hours were during the long rain storms in the spring or fall, which confined me to the house for the afternoon as well as the forenoon, soothed by their ceaseless roar and pelting; when an early twilight ushered in a long evening in which many thoughts had time to take root and unfold themselves. In those driving north-east rains which tried the village houses so, when the maids stood ready with mop and pail in front entries to keep the

deluge out, I sat behind my door in my little house, which was all entry, and thoroughly enjoyed its protection. In one heavy thunder shower the lightning struck a large pitch-pine across the pond, making a very conspicuous and perfectly regular spiral groove from top to bottom, an inch or more deep, and four or five inches wide, as you would groove a walking-stick. I passed it again the other day, and was struck with awe on looking up and beholding that mark, now more distinct than ever, where a terrific and resistless bolt came down out of the harmless sky eight years ago. Men frequently say to me, "I should think you would feel lonesome down there, and want to be nearer to folks, rainy and snowy days and nights especially." I am tempted to reply to such,—This whole earth which we inhabit is but a point in space. How far apart, think you, dwell the two most distant inhabitants of yonder star, the breadth of whose disk cannot be appreciated by our instruments? Why should I

feel lonely? is not our planet in the Milky Way? This, which you put seems to me not to be the most important question. What sort of space is that which separates a man from his fellows and makes him solitary? I have found that no exertion of the legs can bring two minds much nearer to one another. What do we want most to dwell near to? Not to many men surely, the depot, the post-office, the bar-room, the meeting-house, the school-house, the grocery, Beacon Hill, or the Five Points, where men most congregate, but to the perennial source of "our life, whence in all our experience we have found that to issue, as the willow stands near the water and sends out its roots in that direction. This will vary with different natures, but this is the place where a wise man will dig his cellar....I one evening overtook one of my townsmen, who has accumulated what is called "a handsome property,"—though I never got a *fair* view of it,—on the Walden road, driving a pair of cattle to market, who inquired of me

how I could bring my mind to give up so many of the comforts of life. I answered that I was very sure I liked it passably well; I was not joking. And so I went home to my bed, and left him to pick his way through the darkness and the mud to Brighton,—or Bright-town,—which place he would reach some time in the morning.

Any prospect of awakening or coming to life to a dead man makes indifferent all times and places. The place where that may occur is always the same, and indescribably pleasant to all our senses. For the most part we allow only outlying and transient circumstances to make our occasions. They are, in fact, the cause of our distraction. Nearest to all things is that power which fashions their being. *Next* to us the grandest laws are continually being executed. *Next* to us is not the workman whom we have hired, with whom we love so well to talk, but the workman whose work we are.

"How vast and profound is the influence of the subtile powers of Heaven and of Earth!"

"We seek to perceive them, and we do not see them; we seek to hear them, and we do not hear them; identified with the substance of things, they cannot be separated from them."

"They cause that in all the universe men purify and sanctify their hearts, and clothe themselves in their holiday garments to offer sacrifices and oblations to their ancestors. It is an ocean of subtile intelligences. They are every where, above us, on our left, on our right; they environ us on all sides."

We are the subjects of an experiment which is not a little interesting to me. Can we not do without the society of our gossips a little while under these circumstances,—have our own thoughts to cheer us? Confucius says truly, "Virtue does not remain as an abandoned orphan; it must of necessity have neighbors."

With thinking we may be beside ourselves in a sane sense. By a conscious effort of the mind we can stand aloof from actions and their consequences; and all things, good and

bad, go by us like a torrent. We are not wholly involved in Nature. I may be either the driftwood in the stream, or Indra in the sky looking down on it. I *may* be affected by a theatrical exhibition; on the other hand, I *may not* be affected by an actual event which appears to concern me much more. I only know myself as a human entity; the scene, so to speak, of thoughts and affections; and am sensible of a certain doubleness by which I can stand as remote from myself as from another. However intense my experience, I am conscious of the presence and criticism of a part of me, which, as it were, is not a part of me, but spectator, sharing no experience, but taking note of it; and that is no more I than it is you. When the play, it may be the tragedy, of life is over, the spectator goes his way. It was a kind of fiction, a work of the imagination only, so far as he was concerned. This doubleness may easily make us poor neighbors and friends sometimes.

I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will. Solitude is not measured by the miles of space that intervene between a man and his fellows. The really diligent student in one of the crowded hives of Cambridge College is as solitary as a dervish in the desert. The farmer can work alone in the field or the woods all day, hoeing or chopping, and not feel lonesome, because he is employed; but when he comes home at night he cannot sit down in a room alone, at the mercy of his thoughts, but must be where he can "see the folks," and recreate, and as he thinks remunerate himself for his day's solitude; and hence he wonders how the student can sit

alone in the house all night and most of the day without ennui and "the blues;" but he does not realize that the student, though in the house, is still at work in *his* field, and chopping in *his* woods, as the farmer in his, and in turn seeks the same recreation and society that the latter does, though it may be a more condensed form of it.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable and that we need not come to open war. We meet at the post-office, and at the sociable, and about the fireside every night; we live thick and are in each other's way, and stumble over one another, and I think that we thus lose some respect for one another. Certainly less frequency would suffice

for all important and hearty communications. Consider the girls in a factory,—never alone, hardly in their dreams. It would be better if there were but one inhabitant to a square mile, as where I live. The value of a man is not in his skin, that we should touch him.

I have heard of a man lost in the woods and dying of famine and exhaustion at the foot of a tree, whose loneliness was relieved by the grotesque visions with which, owing to bodily weakness, his diseased imagination surrounded him, and which he believed to be real. So also, owing to bodily and mental health and strength, we may be continually cheered by a like but more normal and natural society, and come to know that we are never alone.

I have a great deal of company in my house; especially in the morning, when nobody calls. Let me suggest a few comparisons, that some one may convey an idea of my situation. I am no more lonely than the loon in the pond that laughs so loud, or than Walden Pond itself.

What company has that lonely lake, I pray?
And yet it has not the blue devils, but the blue
angels in it, in the azure tint of its waters. The
sun is alone, except in thick weather, when
there sometimes appear to be two, but one is
a mock sun. God is alone,—but the devil, he
is far from being alone; he sees a great deal of
company; he is legion. I am no more lonely than
a single mullein or dandelion in a pasture, or a
bean leaf, or sorrel, or a horse-fly, or a humble-
bee. I am no more lonely than the Mill Brook, or
a weathercock, or the north star, or the south
wind, or an April shower, or a January thaw, or
the first spider in a new house.

I have occasional visits in the long winter
evenings, when the snow falls fast and the wind
howls in the wood, from an old settler and
original proprietor, who is reported to have
dug Walden Pond, and stoned it, and fringed
it with pine woods; who tells me stories of old
time and of new eternity; and between us we
manage to pass a cheerful evening with social

mirth and pleasant views of things, even without apples or cider,—a most wise and humorous friend, whom I love much, who keeps himself more secret than ever did Goffe or Whalley; and though he is thought to be dead, none can show where he is buried. An elderly dame, too, dwells in my neighborhood, invisible to most persons, in whose odorous herb garden I love to stroll sometimes, gathering simples and listening to her fables; for she has a genius of unequalled fertility, and her memory runs back farther than mythology, and she can tell me the original of every fable, and on what fact every one is founded, for the incidents occurred when she was young. A ruddy and lusty old dame, who delights in all weathers and seasons, and is likely to outlive all her children yet.

The indescribable innocence and beneficence of Nature,—of sun and wind and rain, of summer and winter,—such health, such cheer, they afford forever! and such sympathy have they ever with our race, that all Nature

would be affected, and the sun's brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should ever for a just cause grieve. Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself?

What is the pill which will keep us well, serene, contented? Not my or thy great-grandfather's, but our great-grandmother Nature's universal, vegetable, botanic medicines, by which she has kept herself young always, outlived so many old Parrs in her day, and fed her health with their decaying fatness. For my panacea, instead of one of those quack vials of a mixture dipped from Acheron and the Dead Sea, which come out of those long shallow black-schooner looking wagons which, we sometimes see made to carry bottles, let me have a draught of undiluted morning air. Morning air! If men will not drink of this at the fountain-head of the day, why, then, we must even bottle up some and

sell it in the shops, for the benefit of those who have lost their subscription ticket to morning time in this world. But remember, it will not keep quite till noon-day even in the coolest cellar, but drive out the stopples long ere that and follow westward the steps of Aurora. I am no worshipper of Hygeia, who was the daughter of that old herb-doctor Æsculapius, and who is represented on monuments holding a serpent in one hand, and in the other a cup out of which the serpent sometimes drinks; but rather of Hebe, cupbearer to Jupiter, who was the daughter of Juno and wild lettuce, and who had the power of restoring gods and men to the vigor of youth. She was probably the only thoroughly sound-conditioned, healthy, and robust young lady that ever walked the globe, and wherever she came it was spring.

Visitors.

152

I THINK that I love society as much as most, and am ready enough to fasten myself like a bloodsucker for the time to any full-blooded man that comes in my way. I am naturally no hermit, but might possibly sit out the sturdiest frequenter of the bar-room, if my business called me thither.

I had three chairs in my house; one for solitude, two for friendship, three for society. When visitors came in larger and unexpected numbers there was but the third chair for them all, but they generally economized the room by standing up. It is surprising how many great men and women a small house will contain. I have had twenty-five or thirty souls, with

their bodies, at once under my roof, and yet we often parted without being aware that we had come very near to one another. Many of our houses, both public and private, with their almost innumerable apartments, their huge halls and their cellars for the storage of wines and other munitions of peace, appear to me extravagantly large for their inhabitants. They are so vast and magnificent that the latter seem to be only vermin which infest them. I am surprised when the herald blows his summons before some Tremont or Astor or Middlesex House, to see come creeping out over the piazza for all inhabitants a ridiculous mouse, which soon again slinks into some hole in the pavement.

153

One inconvenience I sometimes experienced in so small a house, the difficulty of getting to a sufficient distance from my guest when we began to utter the big thoughts in big words. You want room for your thoughts to get into sailing trim and run a course or two

before they make their port. The bullet of your thought must have overcome its lateral and ricochet motion and fallen into its last and steady course before it reaches the ear of the hearer, else it may plough out again through the side of his head. Also, our sentences wanted room to unfold and form their columns in the interval. Individuals, like nations, must have suitable broad and natural boundaries, even a considerable neutral ground, between them. I have found it a singular luxury to talk across the pond to a companion on the opposite side. In my house we were so near that we could not begin to hear,—we could not speak low enough to be heard; as when you throw two stones into calm water so near that they break each other's undulations. If we are merely loquacious and loud talkers, then we can afford to stand very near together, cheek by jowl, and feel each other's breath; but if we speak reservedly and thoughtfully, we want to be farther apart, that all animal heat and moisture may have a chance to

evaporate. If we would enjoy the most intimate society with that in each of us which is without, or above, being spoken to, we must not only be silent, but commonly so far apart bodily that we cannot possibly hear each other's voice in any case. Referred to this standard, speech is for the convenience of those who are hard of hearing; but there are many fine things which we cannot say if we have to shout. As the conversation began to assume a loftier and grander tone, we gradually shoved our chairs farther apart till they touched the wall in opposite corners, and then commonly there was not room enough.

My "best" room, however, my withdrawing room, always ready for company, on whose carpet the sun rarely fell, was the pine wood behind my house. Thither in summer days, when distinguished guests came, I took them, and a priceless domestic swept the floor and dusted the furniture and kept the things in order.

If one guest came he sometimes partook of my frugal meal, and it was no interruption to conversation to be stirring a hasty-pudding, or watching the rising and maturing of a loaf of bread in the ashes, in the mean while. But if twenty came and sat in my house there was nothing said about dinner, though there might be bread enough for two, more than if eating were a forsaken habit; but we naturally practised abstinence; and this was never felt to be an offence against hospitality, but the most proper and considerate course. The waste and decay of physical life, which so often needs repair, seemed miraculously retarded in such a case, and the vital vigor stood its ground. I could entertain thus a thousand as well as twenty; and if any ever went away disappointed or hungry from my house when they found me at home, they may depend upon it that I sympathized with them at least. So easy is it, though many housekeepers doubt it, to establish new and better customs in the place of the old. You

need not rest your reputation on the dinners you give. For my own part, I was never so effectually deterred from frequenting a man's house, by any kind of Cerberus whatever, as by the parade one made about dining me, which I took to be a very polite and roundabout hint never to trouble him so again. I think I shall never revisit those scenes. I should be proud to have for the motto of my cabin those lines of Spenser which one of my visitors inscribed on a yellow walnut leaf for a card:—

“Arrivéd there, the little house they fill,
Ne looke for entertainment where none was;
Rest is their feast, and all things at their will:
The noblest mind the best contentment has.”

When Winslow, afterward governor of the Plymouth Colony, went with a companion on a visit of ceremony to Massassoit on foot through the woods, and arrived tired and hungry at his lodge, they were well received by the king,

but nothing was said about eating that day. When the night arrived, to quote their own words,—“He laid us on the bed with himself and his wife, they at the one end and we at the other, it being only plank, laid a foot from the ground, and a thin mat upon them. Two more of his chief men, for want of room, pressed by and upon us; so that we were worse weary of our lodging than of our journey.” At one o’clock the next day Massassoit “brought two fishes that he had shot,” about thrice as big as a bream; “these being boiled, there were at least forty looked for a share in them. The most ate of them. This meal only we had in two nights and a day; and had not one of us bought a partridge, we had taken our journey fasting.” Fearing that they would be light-headed for want of food and also sleep, owing to “the savages’ barbarous singing, (for they used to sing themselves asleep,)” and that they might get home while they had strength to travel, they departed. As for lodging, it is true they

were but poorly entertained, though what they found an inconvenience was no doubt intended for an honor; but as far as eating was concerned, I do not see how the Indians could have done better. They had nothing to eat themselves, and they were wiser than to think that apologies could supply the place of food to their guests; so they drew their belts tighter and said nothing about it. Another time when Winslow visited them, it being a season of plenty with them, there was no deficiency in this respect.

As for men, they will hardly fail one any where. I had more visitors while I lived in the woods than at any other period of my life; I mean that I had some. I met several there under more favorable circumstances than I could any where else. But fewer came to see me upon trivial business. In this respect, my company was winnowed by my mere distance from town. I had withdrawn so far within the great ocean of solitude, into which the rivers of society empty,

that for the most part, so far as my needs were concerned, only the finest sediment was deposited around me. Beside, there were wafted to me evidences of unexplored and uncultivated continents on the other side.

Who should come to my lodge this morning but a true Homeric or Paphlagonian man,—he had so suitable and poetic a name that I am sorry I cannot print it here,—a Canadian, a wood-chopper and post-maker, who can hole fifty posts in a day, who made his last supper on a woodchuck which his dog caught. He, too, has heard of Homer, and, “if it were not for books,” would “not know what to do rainy days.” though perhaps he has not read wholly through for many rainy seasons. Some priest who could pronounce the Greek itself taught him to read his verse in the testament in his native parish far away; and now I must translate to him, while he holds the book. Achilles’ reproof to Patroclus for his sad countenance—“Why are you in tears, Patroclus, like a young girl?”—

"Or have you alone heard some news from Phthia?
They say that Menœtius lives yet, son of Actor,
And Peleus lives, son of Æacus, among the Myrmidons,
Either of whom having died, should greatly grieve."

He says, "That's good." He has a great bundle of white-oak bark under his arm for a sick man, gathered this Sunday morning. "I suppose there's no harm in going after such a thing to-day," says he. To him Homer was a great writer, though what his writing was about he did not know. A more simple and natural man it would be hard to find. Vice and disease, which cast such a sombre moral hue over the world, seemed to have hardly any existence for him. He was about twenty-eight years old, and had left Canada and his father's house a dozen years before to work in the States, and earn money to buy a farm with at last, perhaps in his native country. He was cast in the coarsest mould; a stout but sluggish body, yet gracefully carried, with a thick sunburnt neck, dark bushy

hair, and dull sleepy blue eyes, which were occasionally lit up with expression. He wore a flat gray cloth cap, a dingy wool-colored greatcoat, and cowhide boots. He was a great consumer of meat, usually carrying his dinner to his work a couple of miles past my house,—for he chopped all summer,—in a tin pail; cold meats, often cold woodchucks, and coffee in a stone bottle which dangled by a string from his belt; and sometimes he offered me a drink. He came along early, crossing my bean-field, though without anxiety or haste to get to his work, such as Yankees exhibit. He wasn't a-going to hurt himself. He didn't care if he only earned his board. Frequently he would leave his dinner in the bushes, when his dog had caught a woodchuck by the way, and go back a mile and a half to dress it and leave it in the cellar of the house where he boarded, after deliberating first for half an hour whether he could not sink it in the pond safely till nightfall,—loving to dwell long upon these themes. He would say,

as he went by in the morning, "How thick the pigeons are! If working every day were not my trade, I could get all the meat I should want by hunting,—pigeons, woodchucks, rabbits, partridges,—by gosh! I could get all I should want for a week in one day."

He was a skilful chopper, and indulged in some flourishes and ornaments in his art. He cut his trees level and close to the ground, that the sprouts which came up afterward might be more vigorous and a sled might slide over the stumps; and instead of leaving a whole tree to support his corded wood, he would pare it away to a slender stake or splinter which you could break off with your hand at last.

He interested me because he was so quiet and solitary and so happy withal; a well of good humor and contentment which overflowed at his eyes. His mirth was without alloy. Sometimes I saw him at his work in the woods, felling trees, and he would greet me with a laugh of inexpressible satisfaction, and a salutation in

Canadian French, though he spoke English as well. When I approached him he would suspend his work, and with half-suppressed mirth lie along the trunk of a pine which he had felled, and, peeling off the inner bark, roll it up into a ball and chew it while he laughed and talked. Such an exuberance of animal spirits had he that he sometimes tumbled down and rolled on the ground with laughter at any thing which made him think and tickled him. Looking round upon the trees he would exclaim,—“By George! I can enjoy myself well enough here chopping; I want no better sport.” Sometimes, when at leisure, he amused himself all day in the woods with a pocket pistol, firing salutes to himself at regular intervals as he walked. In the winter he had a fire by which at noon he warmed his coffee in a kettle; and as he sat on a log to eat his dinner the chickadees would sometimes come round and alight on his arm and peck at the potato in his fingers; and he

said that he "liked to have the little *fellers* about him."

In him the animal man chiefly was developed. In physical endurance and contentment he was cousin to the pine and the rock. I asked him once if he was not sometimes tired at night, after working all day; and he answered, with a sincere and serious look, "Gorrappit, I never was tired in my life." But the intellectual and what is called spiritual man in him were slumbering as in an infant. He had been instructed only in that innocent and ineffectual way in which the Catholic priests teach the aborigines, by which the pupil is never educated to the degree of consciousness, but only to the degree of trust and reverence, and a child is not made a man, but kept a child. When Nature made him, she gave him a strong body and contentment for his portion, and propped him on every side with reverence and reliance, that he might live out his threescore years and ten a child. He was so genuine and unsophisticated that no

introduction would serve to introduce him, more than if you introduced a woodchuck to your neighbor. He had got to find him out as you did. He would not play any part. Men paid him wages for work, and so helped to feed and clothe him; but he never exchanged opinions with them. He was so simply and naturally humble—if he can be called humble who never aspires—that humility was no distinct quality in him, nor could he conceive of it. Wiser men were demigods to him. If you told him that such a one was coming, he did as if he thought that any thing so grand would expect nothing of himself, but take all the responsibility on itself, and let him be forgotten still. He never heard the sound of praise. He particularly revered the writer and the preacher. Their performances were miracles. When I told him that I wrote considerably, he thought for a long time that it was merely the handwriting which I meant, for he could write a remarkably good hand himself. I sometimes found the name of

his native parish handsomely written in the snow by the highway, with the proper French accent, and knew that he had passed. I asked him if he ever wished to write his thoughts. He said that he had read and written letters for those who could not, but he never tried to write thoughts,—no, he could not, he could not tell what to put first, it would kill him, and then there was spelling to be attended to at the same time!

I heard that a distinguished wise man and reformer asked him if he did not want the world to be changed; but he answered with a chuckle of surprise in his Canadian accent, not knowing that the question had ever been entertained before, "No, I like it well enough." It would have suggested many things to a philosopher to have dealings with him. To a stranger he appeared to know nothing of things in general; yet I sometimes saw in him a man whom I had not seen before, and I did not know whether he was as wise as Shakspeare

or as simply ignorant as a child, whether to suspect him of a fine poetic consciousness or of stupidity. A townsman told me that when he met him sauntering through the village in his small close-fitting cap, and whistling to himself, he reminded him of a prince in disguise.

His only books were an almanac and an arithmetic, in which last he was considerably expert. The former was a sort of cyclopædia to him, which he supposed to contain an abstract of human knowledge, as indeed it does to a considerable extent. I loved to sound him on the various reforms of the day, and he never failed to look at them in the most simple and practical light. He had never heard of such things before. Could he do without factories? I asked. He had worn the home-made Vermont gray, he said, and that was good. Could he dispense with tea and coffee? Did this country afford any beverage beside water? He had soaked hemlock leaves in water and drank it, and thought that was better than water in warm

weather. "When I asked him if he could do without money, he showed the convenience of money in such a way as to suggest and coincide with the most philosophical accounts of the origin of this institution, and the very derivation of the word *pecunia*. If an ox were his property, and he wished to get needles and thread at the store, he thought it would be inconvenient and impossible soon to go on mortgaging some portion of the creature each time to that amount. He could defend many institutions better than any philosopher, because, in describing them as they concerned him, he gave the true reason for their prevalence, and speculation had not suggested to him any other. At another time, hearing Plato's definition of a man,—a biped without feathers,—and that one exhibited a cock plucked and called it Plato's man, he thought it an important difference that the *knees* bent the wrong way. He would sometimes exclaim, "How I love to talk! By George, I could talk all day!" I asked

him once, when I had not seen him for many months, if he had got a new idea this summer. "Good Lord," said he, "a man that has to work as I do, if he does not forget the ideas he has had, he will do well. May be the man you hoe with is inclined to race; then, by gorry, your mind must be there; you think of weeds." He would sometimes ask me first on such occasions, if I had made any improvement. One winter day I asked him if he was always satisfied with himself, wishing to suggest a substitute within him for the priest without, and some higher motive for living. "Satisfied!" said he; "some men are satisfied with one thing, and some with another. One man, perhaps, if he has got enough, will be satisfied to sit all day with his back to the fire and his belly to the table, by George!" Yet I never, by any manoeuvring, could get him to take the spiritual view of things; the highest that he appeared to conceive of was a simple expediency, such as you might expect an animal to appreciate; and this, practically, is true of

most men. If I suggested any improvement in his mode of life, he merely answered, without expressing any regret, that it was too late. Yet he thoroughly believed in honesty and the like virtues.

There was a certain positive originality, however slight, to be detected in him, and I occasionally observed that he was thinking for himself and expressing his own opinion, a phenomenon so rare that I would any day walk ten miles to observe it, and it amounted to the re-origination of many of the institutions of society. Though he hesitated, and perhaps failed to express himself distinctly, he always had a presentable thought behind. Yet his thinking was so primitive and immersed in his animal life, that, though more promising than a merely learned man's, it rarely ripened to any thing which can be reported. He suggested that there might be men of genius in the lowest grades of life, however permanently humble and illiterate, who take their own view always,

or do not pretend to see at all; who are as bottomless even as Walden Pond was thought to be, though they may be dark and muddy.

§

Many a traveller came out of his way to see me and the inside of my house, and, as an excuse for calling, asked for a glass of water. I told them that I drank at the pond, and pointed thither, offering to lend them a dipper. Far off as I lived, I was not exempted from that annual visitation which occurs, methinks, about the first of April, when every body is on the move; and I had my share of good luck, though there were some curious specimens among my visitors. Half-witted men from the almshouse and elsewhere came to see me; but I endeavored to make them exercise all the wit they had, and make their confessions to me; in such cases making wit the theme of our conversation; and so was compensated. Indeed, I found some of them to be wiser than the so called overseers of the poor and selectmen of the town, and thought

it was time that the tables were turned. With respect to wit, I learned that there was not much difference between the half and the whole. One day, in particular, an inoffensive, simple-minded pauper, whom with others I had often seen used as fencing stuff, standing or sitting on a bushel in the fields to keep cattle and himself from straying, visited me, and expressed a wish to live as I did. He told me, with the utmost simplicity and truth, quite superior, or rather *inferior*, to any thing that is called humility, that he was "deficient in intellect." These were his words. The Lord had made him so, yet he supposed the Lord cared as much for him as for another. "I have always been so," said he, "from my childhood; I never had much mind; I was not like other children; I am weak in the head. It was the Lord's will, I suppose." And there he was to prove the truth of his words. He was a metaphysical puzzle to me. I have rarely met a fellow-man on such promising ground,—it was so simple and sincere and

so true all that he said. And, true enough, in proportion as he appeared to humble himself was he exalted. I did not know at first but it was the result of a wise policy. It seemed that from such a basis of truth and frankness as the poor weak-headed pauper had laid, our intercourse might go forward to something better than the intercourse of sages.

I had some guests from those not reckoned commonly among the town's poor, but who should be; who are among the world's poor, at any rate; guests who appeal, not to your hospitality, but to your *hospitality*; who earnestly wish to be helped, and preface their appeal with the information that they are resolved, for one thing, never to help themselves. I require of a visitor that he be not actually starving, though he may have the very best appetite in the world, however he got it. Objects of charity are not guests. Men who did not know when their visit had terminated, though I went about my business

again, answering them from greater and greater remoteness. Men of almost every degree of wit called on me in the migrating season. Some who had more wits than they knew what to do with; runaway slaves with plantation manners, who listened from time to time, like the fox in the fable, as if they heard the hounds a-baying on their track, and looked at me beseechingly, as much as to say,—

“O Christian, will you send me back?”

One real runaway slave, among the rest, whom I helped to forward toward the northstar. Men of one idea, like a hen with one chicken, and that a duckling; men of a thousand ideas, and unkempt heads, like those hens which are made to take charge of a hundred chickens, all in pursuit of one bug, a score of them lost in every morning's dew,—and become frizzled and mangy in consequence; men of ideas instead of legs, a sort of intellectual centipede that

made you crawl all over. One man proposed a book in which visitors should write their names, as at the White Mountains; but, alas! I have too good a memory to make that necessary.

I could not but notice some of the peculiarities of my visitors. Girls and boys and young women generally seemed glad to be in the woods. They looked in the pond and at the flowers, and improved their time. Men of business, even farmers, thought only of solitude and employment, and of the great distance at which I dwelt from something or other; and though they said that they loved a ramble in the woods occasionally, it was obvious that they did not. Restless committed men, whose time was all taken up in getting a living or keeping it; ministers who spoke of God as if they enjoyed a monopoly of the subject, who could not bear all kinds of opinions; doctors, lawyers, uneasy housekeepers who pried into my cupboard and bed when I was out,—how came Mrs. —— to know that my sheets were

not as clean as hers?—young men who had ceased to be young, and had concluded that it was safest to follow the beaten track of the professions,—all these generally said that it was not possible to do so much good in my position. Ay! there was the rub. The old and infirm and the timid, of whatever age or sex, thought most of sickness, and sudden accident and death; to them life seemed full of danger,—what danger is there if you don't think of any?—and they thought that a prudent man would carefully select the safest position, where Dr. B. might be on hand at a moment's warning. To them the village was literally a *com-munity*, a league for mutual defence, and you would suppose that they would not go a-huckleberrying without a medicine chest. The amount of it is, if a man is alive, there is always *danger* that he may die, though the danger must be allowed to be less in proportion as he is dead-and-alive to begin with. A man sits as many risks as he runs. Finally, there were the self-styled reformers, the

greatest bores of all, who thought that I was
forever singing,—

This is the house that I built;

This is the man that lives in the house that I built;

but they did not know that the third line was,—

These are the folks that worry the man

That lives in the house that I built.

I did not fear the hen-harriers, for I kept no
chickens; but I feared the men-harriers rather.

I had more cheering visitors than the last.
Children come a-berrying, railroad men taking
a Sunday morning walk in clean shirts, fishermen
and hunters, poets and philosophers, in short,
all honest pilgrims, who came out to the woods
for freedom's sake, and really left the village
behind, I was ready to greet with,—“Welcome,
Englishmen! welcome, Englishmen!” for I had
had communication with that race.

The Bean-Field.

168

MEANWHILE my beans, the length of whose rows, added together, was seven miles already planted, were impatient to be hoed, for the earliest had grown considerably before the latest were in the ground; indeed they were not easily to be put off. What was the meaning of this so steady and self-respecting, this small Herculean labor, I knew not. I came to love my rows, my beans, though so many more than I wanted. They attached me to the earth, and so I got strength like Antæus. But why should I raise them? Only Heaven knows. This was my curious labor all summer,—to make this portion of the earth's surface, which had yielded only cinquefoil, blackberries, johnswort, and the like,

before, sweet wild fruits and pleasant flowers, produce instead this pulse. What shall I learn of beans or beans of me? I cherish them, I hoe them, early and late I have an eye to them; and this is my day's work. It is a fine broad leaf to look on. My auxiliaries are the dews and rains which water this dry soil, and what fertility is in the soil itself, which for the most part is lean and effete. My enemies are worms, cool days, and most of all woodchucks. The last have nibbled for me a quarter of an acre clean. But what right had I to oust johnswort and the rest, and break up their ancient herb garden? Soon, however, the remaining beans will be too tough for them, and go forward to meet new foes.

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When I was four years old, as I well remember, I was brought from Boston to this my native town, through these very woods and this field, to the pond. It is one of the oldest scenes stamped on my memory. And now to-night my flute has waked the echoes over that very water. The pines still stand here older than I; or,

if some have fallen, I have cooked my supper with their stumps, and a new growth is rising all around, preparing another aspect for new infant eyes. Almost the same johnswort springs from the same perennial root in this pasture, and even I have at length helped to clothe that fabulous landscape of my infant dreams, and one of the results of my presence and influence is seen in these bean leaves, corn blades, and potato vines.

I planted about two acres and a half of upland; and as it was only about fifteen years since the land was cleared, and I myself had got out two or three cords of stumps, I did not give it any manure; but in the course of the summer it appeared by the arrow-heads which I turned up in hoeing, that an extinct nation had anciently dwelt here and planted corn and beans ere white men came to clear the land, and so, to some extent, had exhausted the soil for this very crop.

Before yet any woodchuck or squirrel had run across the road, or the sun had got above the shrub-oaks, while all the dew was on, though the farmers warned me against it,—I would advise you to do all your work if possible while the dew is on,—I began to level the ranks of haughty weeds in my bean-field and throw dust upon their heads. Early in the morning I worked barefooted, dabbling like a plastic artist in the dewy and crumbling sand, but later in the day the sun blistered my feet. There the sun lighted me to hoe beans, pacing slowly backward and forward over that yellow gravelly upland, between the long green rows, fifteen rods, the one end terminating in a shrub oak copse where I could rest in the shade, the other in a blackberry field where the green berries deepened their tints by the time I had made another bout. Removing the weeds, putting fresh soil about the bean stems, and encouraging this weed which I had sown, making the yellow soil express its

summer thought in bean leaves and blossoms rather than in wormwood and piper and millet grass, making the earth say beans instead of grass,—this was my daily work. As I had little aid from horses or cattle, or hired men or boys, or improved implements of husbandry, I was much slower, and became much more intimate with my beans than usual. But labor of the hands, even when pursued to the verge of drudgery, is perhaps never the worst form of idleness. It has a constant and imperishable moral, and to the scholar it yields a classic result. A very *agricola laboriosus* was I to travellers bound westward through Lincoln and Wayland to nobody knows where; they sitting at their ease in gigs, with elbows on knees, and reins loosely hanging in festoons; I the home-staying, laborious native of the soil. But soon my homestead was out of their sight and thought. It was the only open and cultivated field for a great distance on either side of the road; so they made the most of it; and sometimes the man in the field

heard more of travellers' gossip and comment than was meant for his ear: "Beans so late! peas so late!"—for I continued to plant when others had begun to hoe,—the ministerial husbandman had not suspected it. "Corn, my boy, for fodder; corn for fodder." "Does he *live* there?" asks the black bonnet of the gray coat; and the hard-featured farmer reins up his grateful dobbin to inquire what you are doing where he sees no manure in the furrow, and recommends a little chip dirt, or any little waste stuff, or it may be ashes or plaster. But here were two acres and a half of furrows, and only a hoe for cart and two hands to draw it,—there being an aversion to other carts and horses,—and chip dirt far away. Fellow-travellers as they rattled by compared it aloud with the fields which they had passed, so that I came to know how I stood in the agricultural world. This was one field not in Mr. Coleman's report. And, by the way, who estimates the value of the crop which Nature yields in the still

wilder fields unimproved by man? The crop of *English* hay is carefully weighed, the moisture calculated, the silicates and the potash; but in all dells and pond holes in the woods and pastures and swamps grows a rich and various crop only unreaped by man. Mine was, as it were, the connecting link between wild and cultivated fields; as some states are civilized, and others half-civilized, and others savage or barbarous, so my field was, though not in a bad sense, a half-cultivated field. They were beans cheerfully returning to their wild and primitive state that I cultivated, and my hoe played the *Rans des Vaches* for them.

Near at hand, upon the topmost spray of a birch, sings the brown-thrasher—or red mavis, as some love to call him—all the morning, glad of your society, that would find out another farmer's field if yours were not here. While you are planting the seed, he cries,—“Drop it, drop it,—cover it up, cover it up,—pull it up, pull it up, pull it up.” But this was not corn, and

so it was safe from such enemies as he. You may wonder what his rigmarole, his amateur Paganini performances on one string or on twenty, have to do with your planting, and yet prefer it to leached ashes or plaster. It was a cheap sort of top dressing in which I had entire faith.

As I drew a still fresher soil about the rows with my hoe, I disturbed the ashes of unchronicled nations who in primeval years lived under these heavens, and their small implements of war and hunting were brought to the light of this modern day. They lay mingled with other natural stones, some of which bore the marks of having been burned by Indian fires, and some by the sun, and also bits of pottery and glass brought hither by the recent cultivators of the soil. When my hoe tinkled against the stones, that music echoed to the woods and the sky, and was an accompaniment to my labor which yielded an instant and immeasurable crop. It was no longer beans that I hoed, nor I that hoed

beans; and I remembered with as much pity as pride, if I remembered at all, my acquaintances who had gone to the city to attend the oratorios. The night-hawk circled overhead in the sunny afternoons—for I sometimes made a day of it—like a mote in the eye, or in heaven's eye, falling from time to time with a swoop and a sound as if the heavens were rent, torn at last to very rags and tatters, and yet a seamless cope remained; small imps that fill the air and lay their eggs on the ground on bare sand or rocks on the tops of hills, where few have found them; graceful and slender like ripples caught up from the pond, as leaves are raised by the wind to float in the heavens; such kindredship is in Nature. The hawk is aerial brother of the wave which he sails over and surveys, those his perfect air-inflated wings answering to the elemental unfledged pinions of the sea. Or sometimes I watched a pair of hen-hawks circling high in the sky, alternately soaring and descending, approaching and leaving one another, as if they

were the imbodiment of my own thoughts. Or I was attracted by the passage of wild pigeons from this wood to that, with a slight quivering winnowing sound and carrier haste; or from under a rotten stump my hoe turned up a sluggish portentous and outlandish spotted salamander, a trace of Egypt and the Nile, yet our contemporary. When I paused to lean on my hoe, these sounds and sights I heard and saw any where in the row, a part of the inexhaustible entertainment which the country offers.

On gala days the town fires its great guns, which echo like popguns to these woods, and some waifs of martial music occasionally penetrate thus far. To me, away there in my bean-field at the other end of the town, the big guns sounded as if a puff ball had burst; and when there was a military turnout of which I was ignorant, I have sometimes had a vague sense all the day of some sort of itching and disease in the horizon, as if some eruption would break

out there soon, either scarlatina or canker-rash, until at length some more favorable puff of wind, making haste over the fields and up the Wayland road, brought me information of the "trainers." It seemed by the distant hum as if somebody's bees had swarmed, and that the neighbors, according to Virgil's advice, by a faint *tintinnabulum* upon the most sonorous of their domestic utensils, were endeavoring to call them down into the hive again. And when the sound died quite away, and the hum had ceased, and the most favorable breezes told no tale, I knew that they had got the last drone of them all safely into the Middlesex hive, and that now their minds were bent on the honey with which it was smeared.

I felt proud to know that the liberties of Massachusetts and of our fatherland were in such safe keeping; and as I turned to my hoeing again I was filled with an inexpressible confidence, and pursued my labor cheerfully with a calm trust in the future.

When there were several bands of musicians, it sounded as if all the village was a vast bellows, and all the buildings expanded and collapsed alternately with a din. But sometimes it was a really noble and inspiring strain that reached these woods, and the trumpet that sings of fame, and I felt as if I could spit a Mexican with a good relish,—for why should we always stand for trifles?—and looked round for a woodchuck or a skunk to exercise my chivalry upon. These martial strains seemed as far away as Palestine, and reminded me of a march of crusaders in the horizon, with a slight tantivy and tremulous motion of the elm-tree tops which overhang the village. This was one of the *great* days; though the sky had from my clearing only the same everlastingly great look that it wears daily, and I saw no difference in it.

It was a singular experience that long acquaintance which I cultivated with beans, what with planting, and hoeing, and harvesting, and threshing, and picking over, and selling

them,—the last was the hardest of all,—I might add eating, for I did taste. I was determined to know beans. When they were growing, I used to hoe from five o'clock in the morning till noon, and commonly spent the rest of the day about other affairs. Consider the intimate and curious acquaintance one makes with various kinds of weeds,—it will bear some iteration in the account, for there was no little iteration in the labor,—disturbing their delicate organizations so ruthlessly, and making such invidious distinctions with his hoe, levelling whole ranks of one species, and sedulously cultivating another. That's Roman wormwood,—that's pigweed,—that's sorrel,—that's piper-grass,—have at him, chop him up, turn his roots upward to the sun, don't let him have a fibre in the shade, if you do he'll turn himself t'other side up and be as green as a leek in two days. A long war, not with cranes, but with weeds, those Trojans who had sun and rain and dews on their side. Daily the beans saw me come to their rescue armed

with a hoe, and thin the ranks of their enemies, filling up the trenches with weedy dead. Many a lusty crest-waving Hector, that towered a whole foot above his crowding comrades, fell before my weapon and rolled in the dust.

Those summer days which some of my contemporaries devoted to the fine arts in Boston or Rome, and others to contemplation in India, and others to trade in London or New York, I thus, with the other farmers of New England, devoted to husbandry. Not that I wanted beans to eat, for I am by nature a Pythagorean, so far as beans are concerned, whether they mean porridge or voting, and exchanged them for rice; but, perchance, as some must work in fields if only for the sake of tropes and expression, to serve a parable-maker one day. It was on the whole a rare amusement, which, continued too long, might have become a dissipation. Though I gave them no manure, and did not hoe them all once, I hoed them unusually well as far as I went,

and was paid for it in the end, "there being in truth," as Evelyn says, "no compost or lætation whatsoever comparable to this continual motion, repastination, and turning of the mould with the spade." "The earth," he adds elsewhere, "especially if fresh, has a certain magnetism in it, by which it attracts the salt, power, or virtue (call it either) which gives it life, and is the logic of all the labor and stir we keep about it, to sustain us; all dungings and other sordid temperings being but the vicars succedaneous to this improvement." Moreover, this being one of those "worn-out and exhausted lay fields which enjoy their sabbath," had perchance, as Sir Kenelm Digby thinks likely, attracted "vital spirits" from the air. I harvested twelve bushels of beans.

But to be more particular, for it is complained that Mr. Coleman has reported chiefly the expensive experiments of gentlemen farmers, my outgoes were,—

For a hoe,	\$ 0 54
Ploughing, harrowing, and furrowing,	7 50, Too much.
Beans for seed,	3 12½
Potatoes "	1 33
Peas "	0 40
Turnip seed,	0 06
White line for crow fence,	0 02
Horse cultivator and boy three hours,	1 00
Horse and cart to get crop,	0 75
In all,	\$14 72½

My income was, (patrem familias vendacem,
non emacem esse oportet,) from

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Nine bushels and twelve quarts of beans sold,	\$16 94
Five " large potatoes,	2 50
Nine " small,	2 25
Grass,	1 00
Stalks,	0 75
In all,	\$23 44
Leaving a pecuniary profit, as I have elsewhere said, of	\$8 71½.

This is the result of my experience in raising beans. Plant the common small white bush bean about the first of June, in rows three feet by eighteen inches apart, being careful to select fresh round and unmixed seed. First look out for worms, and supply vacancies by planting anew. Then look out for woodchucks, if it is an exposed place, for they will nibble off the earliest tender leaves almost clean as they go; and again, when the young tendrils make their appearance, they have notice of it, and will shear them off with both buds and young pods, sitting erect like a squirrel. But above all harvest as early as possible, if you would escape frosts and have a fair and salable crop; you may save much loss by this means.

This further experience also I gained. I said to myself, I will not plant beans and corn with so much industry another summer, but such seeds, if the seed is not lost, as sincerity, truth, simplicity, faith, innocence, and the like, and see if they will not grow in this soil, even with

less toil and manurance, and sustain me, for surely it has not been exhausted for these crops. Alas! I said this to myself; but now another summer is gone, and another, and another, and I am obliged to say to you, Reader, that the seeds which I planted, if indeed they were the seeds of those virtues, were wormeaten or had lost their vitality, and so did not come up. Commonly men will only be brave as their fathers were brave, or timid. This generation is very sure to plant corn and beans each new year precisely as the Indians did centuries ago and taught the first settlers to do, as if there were a fate in it. I saw an old man the other day, to my astonishment, making the holes with a hoe for the seventieth time at least, and not for himself to lie down in! But why should not the New Englander try new adventures, and not lay so much stress on his grain, his potato and grass crop, and his orchards,—raise other crops than these? Why concern ourselves so much about our beans for seed, and not be concerned at

all about a new generation of men? We should really be fed and cheered if when we met a man we were sure to see that some of the qualities which I have named, which we all prize more than those other productions, but which are for the most part broadcast and floating in the air, had taken root and grown in him. Here comes such a subtle and ineffable quality, for instance, as truth or justice, though the slightest amount or new variety of it, along the road. Our ambassadors should be instructed to send home such seeds as these, and Congress help to distribute them over all the land. We should never stand upon ceremony with sincerity. We should never cheat and insult and banish one another by our meanness, if there were present the kernel of worth and friendliness. We should not meet thus in haste. Most men I do not meet at all, for they seem not to have time; they are busy about their beans. We would not deal with a man thus plodding ever, leaning on a hoe or a spade as a staff between his work, not

as a mushroom, but partially risen out of the earth, something more than erect, like swallows alighted and walking on the ground:—

“And as he spake, his wings would now and then
Spread, as he meant to fly, then close again,”

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so that we should suspect that we might be conversing with an angel. Bread may not always nourish us; but it always does us good, it even takes stiffness out of our joints, and makes us supple and buoyant, when we knew not what ailed us, to recognize any generosity in man or Nature, to share any unmixed and heroic joy.

Ancient poetry and mythology suggest, at least, that husbandry was once a sacred art; but it is pursued with irreverent haste and heedlessness by us, our object being to have large farms and large crops merely. We have no festival, nor procession, nor ceremony, not excepting our Cattle-shows and so called Thanksgivings, by which the farmer expresses

a sense of the sacredness of his calling, or is reminded of its sacred origin. It is the premium and the feast which tempt him. He sacrifices not to Ceres and the Terrestrial Jove, but to the infernal Plutus rather. By avarice and selfishness, and a grovelling habit, from which none of us is free, of regarding the soil as property, or the means of acquiring property chiefly, the landscape is deformed, husbandry is degraded with us, and the farmer leads the meanest of lives. He knows Nature but as a robber, Cato says that the profits of agriculture are particularly pious or just, (*maximeque pius qæstus*,) and according to Varro the old Romans "called the same earth Mother and Ceres, and thought that they who cultivated it led a pious and useful life, and that they alone were left of the race of King Saturn."

We are wont to forget that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike, and the former make

but a small part of the glorious picture which he beholds in his daily course. In his view the earth is all equally cultivated like a garden. Therefore we should receive the benefit of his light and heat with a corresponding trust and magnanimity. What though I value the seed of these beans, and harvest that in the fall of the year? This broad field which I have looked at so long looks not to me as the principal cultivator, but away from me to influences more genial to it, which water and make it green. These beans have results which are not harvested by me. Do they not grow for woodchucks partly? The ear of wheat, (in Latin *spica*, obsoletely *specā*, from *spe*, hope,) should not be the only hope of the husbandman; its kernel or grain (*granum*, from *gerendo*, bearing,) is not all that it bears. How, then, can our harvest fail? Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds? It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will

cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labor with every day, relinquishing all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also.

The Village.

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AFTER hoeing, or perhaps reading and writing, in the forenoon, I usually bathed again in the pond, swimming across one of its coves for a stint, and washed the dust of labor from my person, or smoothed out the last wrinkle which study had made, and for the afternoon was absolutely free. Every day or two I strolled to the village to hear some of the gossip which is incessantly going on there, circulating either from mouth to mouth, or from newspaper to newspaper, and which, taken in homœopathic doses, was really as refreshing in its way as the rustle of leaves and the peeping of frogs. As I walked in the woods to see the birds and squirrels, so I walked in the village

to see the men and boys; instead of the wind among the pines I heard the carts rattle. In one direction from my house there was a colony of muskrats in the river meadows; under the grove of elms and buttonwoods in the other horizon was a village of busy men, as curious to me as if they had been prairie dogs, each sitting at the mouth of its burrow, or running over to a neighbor's to gossip. I went there frequently to observe their habits. The village appeared to me a great news room; and on one side, to support it, as once at Redding & Company's on State Street, they kept nuts and raisins, or salt and meal and other groceries. Some have such a vast appetite for the former commodity, that is, the news, and such sound digestive organs, that they can sit forever in public avenues without stirring, and let it simmer and whisper through them like the Etesian winds, or as if inhaling ether, it only producing numbness and insensibility to pain,—otherwise it would often be painful to hear,—without affecting

the consciousness. I hardly ever failed, when I rambled through the village, to see a row of such worthies, either sitting on a ladder sunning themselves, with their bodies inclined forward and their eyes glancing along the line this way and that, from time to time, with a voluptuous expression, or else leaning against a barn with their hands in their pockets, like caryatides, as if to prop it up. They, being commonly out of doors, heard whatever was in the wind. These are the coarsest mills, in which all gossip is first rudely digested or cracked up before it is emptied into finer and more delicate hoppers within doors. I observed that the vitals of the village were the grocery, the bar-room, the post-office, and the bank; and, as a necessary part of the machinery, they kept a bell, a big gun, and a fire-engine, at convenient places; and the houses were so arranged as to make the most of mankind, in lanes and fronting one another, so that every traveller had to run the gantlet, and every man, woman, and child

might get a lick at him. Of course, those who were stationed nearest to the head of the line, where they could most see and be seen, and have the first blow at him, paid the highest prices for their places; and the few straggling inhabitants in the outskirts, where long gaps in the line began to occur, and the traveller could get over walls or turn aside into cow paths, and so escape, paid a very slight ground or window tax. Signs were hung out on all sides to allure him; some to catch him by the appetite, as the tavern and victualling cellar; some by the fancy, as the dry goods store and the jeweller's; and others by the hair or the feet or the skirts, as the barber, the shoemaker, or the tailor. Besides, there was a still more terrible standing invitation to call at every one of these houses, and company expected about these times. For the most part I escaped wonderfully from these dangers, either by proceeding at once boldly and without deliberation to the goal, as is recommended to those who run the gantlet,

or by keeping my thoughts on high things, like Orpheus, who, "loudly singing the praises of the gods to his lyre, drowned the voices of the Sirens, and kept out of danger." Sometimes I bolted suddenly, and nobody could tell my whereabouts, for I did not stand much about gracefulness, and never hesitated at a gap in a fence. I was even accustomed to make an irruption into some houses, where I was well entertained, and after learning the kernels and very last sieve-ful of news, what had subsided, the prospects of war and peace, and whether the world was likely to hold together much longer, I was let out through the rear avenues, and so escaped to the woods again.

It was very pleasant, when I staid late in town, to launch myself into the night, especially if it was dark and tempestuous, and set sail from some bright village parlor or lecture room, with a bag of rye or Indian meal upon my shoulder, for my snug harbor in the woods, having made all tight without and withdrawn under hatches

with a merry crew of thoughts, leaving only my outer man at the helm, or even tying up the helm when it was plain sailing. I had many a genial thought by the cabin fire "as I sailed." I was never cast away nor distressed in any weather, though I encountered some severe storms. It is darker in the woods, even in common nights, than most suppose. I frequently had to look up at the opening between the trees above the path in order to learn my route, and, where there was no cart-path, to feel with my feet the faint track which I had worn, or steer by the known relation of particular trees which I felt with my hands, passing between two pines for instance, not more than eighteen inches apart, in the midst of the woods, invariably in the darkest night. Sometimes, after coming home thus late in a dark and muggy night, when my feet felt the path which my eyes could not see, dreaming and absent-minded all the way, until I was aroused by having to raise my hand to lift the latch, I have not been able to recall a single

step of my walk, and I have thought that perhaps my body would find its way home if its master should forsake it, as the hand finds its way to the mouth without assistance. Several times, when a visitor chanced to stay into evening, and it proved a dark night, I was obliged to conduct him to the cart-path in the rear of the house, and then point out to him the direction he was to pursue, and in keeping which he was to be guided rather by his feet than his eyes. One very dark night I directed thus on their way two young men who had been fishing in the pond. They lived about a mile off through the woods, and were quite used to the route. A day or two after one of them told me that they wandered about the greater part of the night, close by their own premises, and did not get home till toward morning, by which time, as there had been several heavy showers in the mean while, and the leaves were very wet, they were drenched to their skins. I have heard of many going astray even in the village streets,

when the darkness was so thick that you could cut it with a knife, as the saying is. Some who live in the outskirts, having come to town a-shopping in their wagons, have been obliged to put up for the night; and gentlemen and ladies making a call have gone half a mile out of their way, feeling the sidewalk only with their feet, and not knowing when they turned. It is a surprising and memorable, as well as valuable experience, to be lost in the woods any time. Often in a snow storm, even by day, one will come out upon a well-known road and yet find it impossible to tell which way leads to the village. Though he knows that he has travelled it a thousand times, he cannot recognize a feature in it, but it is as strange to him as if it were a road in Siberia. By night, of course, the perplexity is infinitely greater. In our most trivial walks, we are constantly, though unconsciously, steering like pilots by certain well-known beacons and headlands, and if we go beyond our usual course we still carry in our minds the

bearing of some neighboring cape; and not till we are completely lost, or turned round,—for a man needs only to be turned round once with his eyes shut in this world to be lost,—do we appreciate the vastness and strangeness of Nature. Every man has to learn the points of compass again as often as he awakes, whether from sleep or any abstraction. Not till we are lost, in other words, not till we have lost the world, do we begin to find ourselves, and realize where we are and the infinite extent of our relations.

One afternoon, near the end of the first summer, when I went to the village to get a shoe from the cobbler's, I was seized and put into jail, because, as I have elsewhere related, I did not pay a tax to, or recognize the authority of, the state which buys and sells men, women, and children, like cattle at the door of its senate-house. I had gone down to the woods for other purposes. But, wherever a man goes, men will pursue and paw him with their dirty

institutions, and, if they can, constrain him to belong to their desperate odd-fellow society. It is true, I might have resisted forcibly with more or less effect, might have run "amok" against society; but I preferred that society should run "amok" against me, it being the desperate party. However, I was released the next day, obtained my mended shoe, and returned to the woods in season to get my dinner of huckleberries on Fair-Haven Hill. I was never molested by any person but those who represented the state. I had no lock nor bolt but for the desk which held my papers, not even a nail to put over my latch or windows. I never fastened my door night or day, though I was to be absent several days; not even when the next fall I spent a fortnight in the woods of Maine. And yet my house was more respected than if it had been surrounded by a file of soldiers. The tired rambler could rest and warm himself by my fire, the literary amuse himself with the few books on my table, or the curious, by opening my

closet door, see what was left of my dinner, and what prospect I had of a supper. Yet, though many people of every class came this way to the pond, I suffered no serious inconvenience from these sources, and I never missed anything but one small book, a volume of Homer, which perhaps was improperly gilded, and this I trust a soldier of our camp has found by this time. I am convinced, that if all men were to live as simply as I then did, thieving and robbery would be unknown. These take place only in communities where some have got more than is sufficient while others have not enough. The Pope's Homers would soon get properly distributed.—

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"Nec bella fuerunt,
Faginus astabat dum scyphus ante dapes."
"Nor wars did men molest,
When only beechen bowls were in request."

"You who govern public affairs, what need have you to employ punishments? Love virtue, and the people will be virtuous. The virtues of a superior man are like the wind; the virtues of a common man are like the grass; the grass, when the wind passes over it, bends."

The Ponds.

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SOMETIMES, having had a surfeit of human society and gossip, and worn out all my village friends, I rambled still farther westward than I habitually dwell, into yet more unfrequented parts of the town, "to fresh woods and pastures new," or, while the sun was setting, made my supper of huckleberries and blueberries on Fair Haven Hill, and laid up a store for several days. The fruits do not yield their true flavor to the purchaser of them, nor to him who raises them for the market. There is but one way to obtain it, yet few take that way. If you would know the flavor of huckleberries, ask the cow-boy or the partridge. It is a vulgar error to suppose that you have tasted

huckleberries who never plucked them. A huckleberry never reaches Boston; they have not been known there since they grew on her three hills. The ambrosial and essential part of the fruit is lost with the bloom which is rubbed off in the market cart, and they become mere provender. As long as Eternal Justice reigns, not one innocent huckleberry can be transported thither from the country's hills.

Occasionally, after my hoeing was done for the day, I joined some impatient companion who had been fishing on the pond since morning, as silent and motionless as a duck or a floating leaf, and, after practising various kinds of philosophy, had concluded commonly, by the time I arrived, that he belonged to the ancient sect of Coenobites. There was one older man, an excellent fisher and skilled in all kinds of woodcraft, who was pleased to look upon my house as a building erected for the convenience of fishermen; and I was equally pleased when he sat in my doorway to arrange

his lines. Once in a while we sat together on the pond, he at one end of the boat, and I at the other; but not many words passed between us, for he had grown deaf in his later years, but he occasionally hummed a psalm, which harmonized well enough with my philosophy. Our intercourse was thus altogether one of unbroken harmony, far more pleasing to remember than if it had been carried on by speech. When, as was commonly the case, I had none to commune with, I used to raise the echoes by striking with a paddle on the side of my boat, filling the surrounding woods with circling and dilating sound, stirring them up as the keeper of a menagerie his wild beasts, until I elicited a growl from every wooded vale and hill-side.

In warm evenings I frequently sat in the boat playing the flute, and saw the perch, which I seemed to have charmed, hovering around me, and the moon travelling over the ribbed bottom, which was strewn with the wrecks of

the forest. Formerly I had come to this pond adventurously, from time to time, in dark summer nights, with a companion, and making a fire close to the water's edge, which we thought attracted the fishes, we caught pouts with a bunch of worms strung on a thread; and when we had done, far in the night, threw the burning brands high into the air like skyrockets, which, coming down into the pond, were quenched with a loud hissing, and we were suddenly groping in total darkness. Through this, whistling a tune, we took our way to the haunts of men again. But now I had made my home by the shore.

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Sometimes, after staying in a village parlor till the family had all retired, I have returned to the woods, and, partly with a view to the next day's dinner, spent the hours of midnight fishing from a boat by moonlight, serenaded by owls and foxes, and hearing, from time to time, the creaking note of some unknown bird close at hand. These experiences were very memorable

and valuable to me,—anchored in forty feet of water, and twenty or thirty rods from the shore, surrounded sometimes by thousands of small perch and shiners, dimpling the surface with their tails in the moonlight, and communicating by a long flaxen line with mysterious nocturnal fishes which had their dwelling forty feet below, or sometimes dragging sixty feet of line about the pond as I drifted in the gentle night breeze, now and then feeling a slight vibration along it, indicative of some life prowling about its extremity, of dull uncertain blundering purpose there, and slow to make up its mind. At length you slowly raise, pulling hand over hand, some horned pout squeaking and squirming to the upper air. It was very queer, especially in dark nights, when your thoughts had wandered to vast and cosmogonical themes in other spheres, to feel this faint jerk, which came to interrupt your dreams and link you to Nature again. It seemed as if I might next cast my line upward into the air, as well as downward into this

element which was scarcely more dense. Thus I caught two fishes as it were with one hook.

§

The scenery of Walden is on a humble scale, and, though very beautiful, does not approach to grandeur, nor can it much concern one who has not long frequented it or lived by its shore; yet this pond is so remarkable for its depth and purity as to merit a particular description. It is a clear and deep green well, half a mile long and a mile and three quarters in circumference, and contains about sixty-one and a half acres; a perennial spring in the midst of pine and oak woods, without any visible inlet or outlet except by the clouds and evaporation. The surrounding hills rise abruptly from the water to the height of forty to eighty feet, though on the south-east and east they attain to about one hundred and one hundred and fifty feet respectively, within a quarter and a third of a mile. They are exclusively woodland. All our Concord waters have two colors at least,

one when viewed at a distance, and another, more proper, close at hand. The first depends more on the light, and follows the sky. In clear weather, in summer, they appear blue at a little distance, especially if agitated, and at a great distance all appear alike. In stormy weather they are sometimes of a dark slate color. The sea, however, is said to be blue one day and green another without any perceptible change in the atmosphere. I have seen our river, when, the landscape being covered with snow, both water and ice were almost as green as grass. Some consider blue "to be the color of pure water, whether liquid or solid." But, looking directly down into our waters from a boat, they are seen to be of very different colors. Walden is blue at one time and green at another, even from the same point of view. Lying between the earth and the heavens, it partakes of the color of both. Viewed from a hill-top it reflects the color of the sky, but near at hand it is of a yellowish tint next the shore where you can see

the sand, then a light green, which gradually deepens to a uniform dark green in the body of the pond. In some lights, viewed even from a hill-top, it is of a vivid green next the shore. Some have referred this to the reflection of the verdure; but it is equally green there against the railroad sand-bank, and in the spring, before the leaves are expanded, and it may be simply the result of the prevailing blue mixed with the yellow of the sand. Such is the color of its iris. This is that portion, also, where in the spring, the ice being warmed by the heat of the sun reflected from the bottom, and also transmitted through the earth, melts first and forms a narrow canal about the still frozen middle. Like the rest of our waters, when much agitated, in clear weather, so that the surface of the waves may reflect the sky at the right angle, or because there is more light mixed with it, it appears at a little distance of a darker blue than the sky itself; and at such a time, being on its surface, and looking with divided vision, so as to

see the reflection, I have discerned a matchless and indescribable light blue, such as watered or changeable silks and sword blades suggest, more cerulean than the sky itself, alternating with the original dark green on the opposite sides of the waves, which last appeared but muddy in comparison. It is a vitreous greenish blue, as I remember it, like those patches of the winter sky seen through cloud vistas in the west before sundown. Yet a single glass of its water held up to the light is as colorless as an equal quantity of air. It is well known that a large plate of glass will have a green tint, owing, as the makers say, to its "body," but a small piece of the same will be colorless. How large a body of Walden water would be required to reflect a green tint I have never proved. The water of our river is black or a very dark brown to one looking directly down on it, and, like that of most ponds, imparts to the body of one bathing in it a yellowish tinge; but this water is of such crystalline purity that the body of the bather

appears of an alabaster whiteness, still more unnatural, which, as the limbs are magnified and distorted withal, produces a monstrous effect, making fit studies for a Michael Angelo.

The water is so transparent that the bottom can easily be discerned at the depth of twenty-five or thirty feet. Paddling over it, you may see many feet beneath the surface the schools of perch and shiners, perhaps only an inch long, yet the former easily distinguished by their transverse bars, and you think that they must be ascetic fish that find a subsistence there. Once, in the winter, many years ago, when I had been cutting holes through the ice in order to catch pickerel, as I stepped ashore I tossed my axe back on to the ice, but, as if some evil genius had directed it, it slid four or five rods directly into one of the holes, where the water was twenty-five feet deep. Out of curiosity, I lay down on the ice and looked through the hole, until I saw the axe a little on one side, standing on its head, with its helve erect and

gently swaying to and fro with the pulse of the pond; and there it might have stood erect and swaying till in the course of time the handle rotted off, if I had not disturbed it. Making another hole directly over it with an ice chisel which I had, and cutting down the longest birch which I could find in the neighborhood with my knife, I made a slip-noose, which I attached to its end, and, letting it down carefully, passed it over the knob of the handle, and drew it by a line along the birch, and so pulled the axe out again.

The shore is composed of a belt of smooth rounded white stones like paving stones, excepting one or two short sand beaches, and is so steep that in many places a single leap will carry you into water over your head; and were it not for its remarkable transparency, that would be the last to be seen of its bottom till it rose on the opposite side. Some think it is bottomless. It is nowhere muddy, and a casual observer would say that there were no weeds

at all in it; and of noticeable plants, except in the little meadows recently overflowed, which do not properly belong to it, a closer scrutiny does not detect a flag nor a bulrush, nor even a lily, yellow or white, but only a few small heart-leaves and potamogetons, and perhaps a water-target or two; all which however a bather might not perceive; and these plants are clean and bright like the element they grow in. The stones extend a rod or two into the water, and then the bottom is pure sand, except in the deepest parts, where there is usually a little sediment, probably from the decay of the leaves which have been wafted on to it so many successive falls, and a bright green weed is brought up on anchors even in midwinter.

We have one other pond just like this, White Pond in Nine Acre Corner, about two and a half miles westerly; but, though I am acquainted with most of the ponds within a dozen miles of this centre, I do not know a third of this pure and well-like character. Successive

nations perchance have drank at, admired, and fathomed it, and passed away, and still its water is green and pellucid as ever. Not an intermitting spring! Perhaps on that spring morning when Adam and Eve were driven out of Eden Walden Pond was already in existence, and even then breaking up in a gentle spring rain accompanied with mist and a southerly wind, and covered with myriads of ducks and geese, which had not heard of the fall, when still such pure lakes sufficed them. Even then it had commenced to rise and fall, and had clarified its waters and colored them of the hue they now wear, and obtained a patent of heaven to be the only Walden Pond in the world and distiller of celestial dews. Who knows in how many unremembered nations' literatures this has been the Castalian Fountain? or what nymphs presided over it in the Golden Age? It is a gem of the first water which Concord wears in her coronet.

Yet perchance the first who came to this well have left some trace of their footsteps. I have been surprised to detect encircling the pond, even where a thick wood has just been cut down on the shore, a narrow shelf-like path in the steep hill-side, alternately rising and falling, approaching and receding from the water's edge, as old probably as the race of man here, worn by the feet of aboriginal hunters, and still from time to time unwittingly trodden by the present occupants of the land. This is particularly distinct to one standing on the middle of the pond in winter, just after a light snow has fallen, appearing as a clear undulating white line, unobscured by weeds and twigs, and very obvious a quarter of a mile off in many places where in summer it is hardly distinguishable close at hand. The snow reprints it, as it were, in clear white type alto-relievo. The ornamented grounds of villas which will one day be built here may still preserve some trace of this.

The pond rises and falls, but whether regularly or not, and within what period, nobody knows, though, as usual, many pretend to know. It is commonly higher in the winter and lower in the summer, though not corresponding to the general wet and dryness. I can remember when it was a foot or two lower, and also when it was at least five feet higher, than when I lived by it. There is a narrow sand-bar running into it, with very deep water on one side, on which I helped boil a kettle of chowder, some six rods from the main shore, about the year 1824, which it has not been possible to do for twenty-five years; and on the other hand, my friends used to listen with incredulity when I told them, that a few years later I was accustomed to fish from a boat in a secluded cove in the woods, fifteen rods from the only shore they knew, which place was long since converted into a meadow. But the pond has risen steadily for two years, and now, in the summer of '52, is just five feet higher than when I lived there, or as high as it was thirty years ago,

and fishing goes on again in the meadow. This makes a difference of level, at the outside, of six or seven feet; and yet the water shed by the surrounding hills is insignificant in amount, and this overflow must be referred to causes which affect the deep springs. This same summer the pond has begun to fall again. It is remarkable that this fluctuation, whether periodical or not, appears thus to require many years for its accomplishment. I have observed one rise and a part of two falls, and I expect that a dozen or fifteen years hence the water will again be as low as I have ever known it. Flints' Pond, a mile eastward, allowing for the disturbance occasioned by its inlets and outlets, and the smaller intermediate ponds also, sympathize with Walden, and recently attained their greatest height at the same time with the latter. The same is true, as far as my observation goes, of White Pond.

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This rise and fall of Walden at long intervals serves this use at least; the water standing at

this great height for a year or more, though it makes it difficult to walk round it, kills the shrubs and trees which have sprung up about its edge since the last rise, pitch-pines, birches, alders, aspens, and others, and, falling again, leaves an unobstructed shore; for, unlike many ponds and all waters which are subject to a daily tide, its shore is cleanest when the water is lowest. On the side of the pond next my house, a row of pitch pines fifteen feet high has been killed and tipped over as if by a lever, and thus a stop put to their encroachments; and their size indicates how many years have elapsed since the last rise to this height. By this fluctuation the pond asserts its title to a shore, and thus the *shore* is *shorn*, and the trees cannot hold it by right of possession. These are the lips of the lake on which no beard grows. It licks its chaps from time to time. When the water is at its height, the alders, willows, and maples send forth a mass of fibrous red roots several feet long from all sides of their stems in the water,

and to the height of three or four feet from the ground, in the effort to maintain themselves; and I have known the high-blueberry bushes about the shore, which commonly produce no fruit, bear an abundant crop under these circumstances.

Some have been puzzled to tell how the shore became so regularly paved. My townsmen have all heard the tradition, the oldest people tell me that they heard it in their youth, that anciently the Indians were holding a pow-wow upon a hill here, which rose as high into the heavens as the pond now sinks deep into the earth, and they used much profanity, as the story goes, though this vice is one of which the Indians were never guilty, and while they were thus engaged the hill shook and suddenly sank, and only one old squaw, named Walden, escaped, and from her the pond was named. It has been conjectured that when the hill shook these stones rolled down its side and became the present shore. It is very certain, at any rate,

that once there was no pond here, and now there is one; and this Indian fable does not in any respect conflict with the account of that ancient settler whom I have mentioned, who remembers so well when he first came here with his divining rod, saw a thin vapor rising from the sward, and the hazel pointed steadily downward, and he concluded to dig a well here. As for the stones, many still think that they are hardly to be accounted for by the action of the waves on these hills; but I observe that the surrounding hills are remarkably full of the same kind of stones, so that they have been obliged to pile them up in walls on both sides of the railroad cut nearest the pond; and, moreover, there are most stones where the shore is most abrupt; so that, unfortunately, it is no longer a mystery to me. I detect the paver. If the name was not derived from that of some English locality,—Saffron Walden, for instance,—one might suppose that it was called, originally, *Walled-in Pond*.

The pond was my well ready dug. For four months in the year its water is as cold as it is pure at all times; and I think that it is then as good as any, if not the best, in the town. In the winter, all water which is exposed to the air is colder than springs and wells which are protected from it. The temperature of the pond water which had stood in the room where I sat from five o'clock in the afternoon till noon the next day, the sixth of March, 1846, the thermometer having been up to 65° or 70° some of the time, owing partly to the sun on the roof, was 42° , or one degree colder than the water of one of the coldest wells in the village just drawn. The temperature of the Boiling Spring the same day was 45° , or the warmest of any water tried, though it is the coldest that I know of in summer, when, beside, shallow and stagnant surface water is not mingled with it. Moreover, in summer, Walden never becomes so warm as most water which is exposed to the sun, on account of its depth. In the warmest weather I usually placed a pailful

in my cellar, where it became cool in the night, and remained so during the day; though I also resorted to a spring in the neighborhood. It was as good when a week old as the day it was dipped, and had no taste of the pump. Whoever camps for a week in summer by the shore of a pond, needs only bury a pail of water a few feet deep in the shade of his camp to be independent on the luxury of ice.

There have been caught in Walden, pickerel, one weighing seven pounds, to say nothing of another which carried off a reel with great velocity, which the fisherman safely set down at eight pounds because he did not see him, perch and pouts, some of each weighing over two pounds, shiners, chivins or roach, (*Leuciscus pulchellus*,) a very few breams, and a couple of eels, one weighing four pounds,—I am thus particular because the weight of a fish is commonly its only title to fame, and these are the only eels I have heard of here;—also, I have a faint recollection of a little fish some five

inches long, with silvery sides and a greenish back, somewhat dace-like in its character, which I mention here chiefly to link my facts to fable. Nevertheless, this pond is not very fertile in fish. Its pickerel, though not abundant, are its chief boast. I have seen at one time lying on the ice pickerel of at least three different kinds; a long and shallow one, steel-colored, most like those caught in the river; a bright golden kind, with greenish reflections and remarkably deep, which is the most common here; and another, golden-colored, and shaped like the last, but peppered on the sides with small dark brown or black spots, intermixed with a few faint blood-red ones, very much like a trout. The specific name *reticulatus* would not apply to this; it should be *guttatus* rather. These are all very firm fish, and weigh more than their size promises. The shiners, pouts, and perch also, and indeed all the fishes which inhabit this pond, are much cleaner, handsomer, and firmer fleshed than those in the river and most

other ponds, as the water is purer, and they can easily be distinguished from them. Probably many ichthyologists would make new varieties of some of them. There are also a clean race of frogs and tortoises, and a few muskrats in it; muskrats and minks leave their traces about it, and occasionally a travelling mud-turtle visits it. Sometimes, when I pushed off my boat in the morning, I disturbed a great mud-turtle which had secreted himself under the boat in the night. Ducks and geese frequent it in the spring and fall, the white-bellied swallows (*Hirundo bicolor*) skim over it, and the peetweets (*Totanus macularius*) "teter" along its stony shores all summer. I have sometimes disturbed a fishhawk sitting on a white-pine over the water; but I doubt if it is ever profaned by the wing of a gull, like Fair Haven. At most, it tolerates one annual loon. These are all the animals of consequence which frequent it now.

You may see from a boat, in calm weather, near the sandy eastern shore, where the water

is eight or ten feet deep, and also in some other parts of the pond, some circular heaps half a dozen feet in diameter by a foot in height, consisting of small stones less than a hen's egg in size, where all around is bare sand. At first you wonder if the Indians could have formed them on the ice for any purpose, and so, when the ice melted, they sank to the bottom; but they are too regular and some of them plainly too fresh for that. They are similar to those found in rivers; but as there are no suckers nor lampreys here, I know not by what fish they could be made. Perhaps they are the nests of the chivin. These lend a pleasing mystery to the bottom.

The shore is irregular enough not to be monotonous. I have in my mind's eye the western indented with deep bays, the bolder northern, and the beautifully scalloped southern shore, where successive capes overlap each other and suggest unexplored coves between. The forest has never so good a setting, nor is so distinctly

beautiful, as when seen from the middle of a small lake amid hills which rise from the water's edge; for the water in which it is reflected not only makes the best foreground in such a case, but, with its winding shore, the most natural and agreeable boundary to it. There is no rawness nor imperfection in its edge there, as where the axe has cleared a part, or a cultivated field abuts on it. The trees have ample room to expand on the water side, and each sends forth its most vigorous branch in that direction. There Nature has woven a natural selvage, and the eye rises by just gradations from the low shrubs of the shore to the highest trees. There are few traces of man's hand to be seen. The water laves the shore as it did a thousand years ago.

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A lake is the landscape's most beautiful and expressive feature. It is earth's eye; looking into which the beholder measures the depth of his own nature. The fluviatile trees next the shore are the slender eyelashes which fringe it,

and the wooded hills and cliffs around are its overhanging brows.

Standing on the smooth sandy beach at the east end of the pond, in a calm September afternoon, when a slight haze makes the opposite shore line indistinct, I have seen whence came the expression, "the glassy surface of a lake." When you invert your head, it looks like a thread of finest gossamer stretched across the valley, and gleaming against the distant pine woods, separating one stratum of the atmosphere from another. You would think that you could walk dry under it to the opposite hills, and that the swallows which skim over might perch on it. Indeed, they sometimes dive below the line, as it were by mistake, and are undeceived. As you look over the pond westward you are obliged to employ both your hands to defend your eyes against the reflected as well as the true sun, for they are equally bright; and if, between the two, you survey its surface critically, it is literally as

smooth as glass, except where the skater insects, at equal intervals scattered over its whole extent, by their motions in the sun produce the finest imaginable sparkle on it, or, perchance, a duck plumes itself, or, as I have said, a swallow skims so low as to touch it. It may be that in the distance a fish describes an arc of three or four feet in the air, and there is one bright flash where it emerges, and another where it strikes the water; sometimes the whole silvery arc is revealed; or here and there, perhaps, is a thistle-down floating on its surface, which the fishes dart at and so dimple it again. It is like molten glass cooled but not congealed, and the few motes in it are pure and beautiful like the imperfections in glass. You may often detect a yet smoother and darker water, separated from the rest as if by an invisible cobweb, boom of the water nymphs, resting on it. From a hill-top you can see a fish leap in almost any part; for not a pickerel or shiner picks an insect from this smooth surface but it manifestly disturbs the

equilibrium of the whole lake. It is wonderful with what elaborateness this simple fact is advertised,—this piscine murder will out,—and from my distant perch I distinguish the circling undulations when they are half a dozen rods in diameter. You can even detect a water-bug (*Gyrinus*) ceaselessly progressing over the smooth surface a quarter of a mile off; for they furrow the water slightly, making a conspicuous ripple bounded by two diverging lines, but the skaters glide over it without rippling it perceptibly. When the surface is considerably agitated there are no skaters nor water-bugs on it, but apparently, in calm days, they leave their havens and adventurously glide forth from the shore by short impulses till they completely cover it. It is a soothing employment, on one of those fine days in the fall when all the warmth of the sun is fully appreciated, to sit on a stump on such a height as this, overlooking the pond, and study the dimpling circles which are incessantly inscribed on its otherwise invisible surface amid

the reflected skies and trees. Over this great expanse there is no disturbance but it is thus at once gently smoothed away and assuaged, as, when a vase of water is jarred, the trembling circles seek the shore and all is smooth again. Not a fish can leap or an insect fall on the pond but it is thus reported in circling dimples, in lines of beauty, as it were the constant welling up of its fountain, the gentle pulsing of its life, the heaving of its breast. The thrills of joy and thrills of pain are undistinguishable. How peaceful the phenomena of the lake! Again the works of man shine as in the spring. Ay, every leaf and twig and stone and cobweb sparkles now at mid-afternoon as when covered with dew in a spring morning. Every motion of an oar or an insect produces a flash of light; and if an oar falls, how sweet the echo!

In such a day, in September or October, Walden is a perfect forest mirror, set round with stones as precious to my eye as if fewer or rarer. Nothing so fair, so pure, and at the

same time so large, as a lake, perchance, lies on the surface of the earth. Sky water. It needs no fence. Nations come and go without defiling it. It is a mirror which no stone can crack, whose quicksilver will never wear off, whose gilding Nature continually repairs; no storms, no dust, can dim its surface ever fresh;—a mirror in which all impurity presented to it sinks, swept and dusted by the sun's hazy brush,—this the light dust-cloth,—which retains no breath that is breathed on it, but sends its own to float as clouds high above its surface, and be reflected in its bosom still.

A field of water betrays the spirit that is in the air. It is continually receiving new life and motion from above. It is intermediate in its nature between land and sky. On land only the grass and trees wave, but the water itself is rippled by the wind. I see where the breeze dashes across it by the streaks or flakes of light. It is remarkable that we can look down on its surface. We shall, perhaps, look down thus on

the surface of air at length, and mark where a still subtler spirit sweeps over it.

The skaters and water-bugs finally disappear in the latter part of October, when the severe frosts have come; and then and in November, usually, in a calm day, there is absolutely nothing to ripple the surface. One November afternoon, in the calm at the end of a rain storm of several days' duration, when the sky was still completely overcast and the air was full of mist, I observed that the pond was remarkably smooth, so that it was difficult to distinguish its surface; though it no longer reflected the bright tints of October, but the sombre November colors of the surrounding hills. Though I passed over it as gently as possible, the slight undulations produced by my boat extended almost as far as I could see, and gave a ribbed appearance to the reflections. But, as I was looking over the surface, I saw here and there at a distance a faint glimmer, as if some skater insects which had escaped the frosts might

be collected there, or, perchance, the surface, being so smooth, betrayed where a spring welled up from the bottom. Paddling gently to one of these places, I was surprised to find myself surrounded by myriads of small perch, about five inches long, of a rich bronze color in the green water, sporting there and constantly rising to the surface and dimpling it, sometimes leaving bubbles on it. In such transparent and seemingly bottomless water, reflecting the clouds, I seemed to be floating through the air as in a balloon, and their swimming impressed me as a kind of flight or hovering, as if they, were a compact flock of birds passing just beneath my level on the right or left, their fins, like sails, set all around them. There were many such schools in the pond, apparently improving the short season before winter would draw an icy shutter over their broad skylight, sometimes giving to the surface an appearance as if a slight breeze struck it, or a few rain-drops fell there. When I approached carelessly and alarmed

them, they made a sudden splash and rippling with their tails, as if one had struck the water with a brushy bough, and instantly took refuge in the depths. At length the wind rose, the mist increased, and the waves began to run, and the perch leaped much higher than before, half out of water, a hundred black points, three inches long, at once above the surface. Even as late as the fifth of December, one year, I saw some dimples on the surface, and thinking it was going to rain hard immediately, the air being full of mist, I made haste to take my place at the oars and row homeward; already the rain seemed rapidly increasing, though I felt none on my cheek, and I anticipated a thorough soaking. But suddenly the dimples ceased, for they were produced by the perch, which the noise of my oars had scared into the depths, and I saw their schools dimly disappearing; so I spent a dry afternoon after all.

An old man who used to frequent this pond nearly sixty years ago, when it was dark with

surrounding forests, tells me that in those days he sometimes saw it all alive with ducks and other water fowl, and that there were many eagles about it. He came here a-fishing, and used an old log canoe which he found on the shore. It was made of two white-pine logs dug out and pinned together, and was cut off square at the ends. It was very clumsy, but lasted a great many years before it became water-logged and perhaps sank to the bottom. He did not know whose it was; it belonged to the pond. He used to make a cable for his anchor of strips of hickory bark tied together. An old man, a potter, who lived by the pond before the Revolution, told him once that there was an iron chest at the bottom, and that he had seen it. Sometimes it would come floating up to the shore; but when you went toward it, it would go back into deep water and disappear. I was pleased to hear of the old log canoe, which took the place of an Indian one of the same material but more graceful construction,

which perchance had first been a tree on the bank, and then, as it were, fell into the water, to float there for a generation, the most proper vessel for the lake. I remember that when I first looked into these depths there were many large trunks to be seen indistinctly lying on the bottom, which had either been blown over formerly, or left on the ice at the last cutting, when wood was cheaper; but now they have mostly disappeared.

When I first paddled a boat on Walden, it was completely surrounded by thick and lofty pine and oak woods, and in some of its coves grape vines had run over the trees next the water and formed bowers under which a boat could pass. The hills which form its shores are so steep, and the woods on them were then so high, that, as you looked down from the west end, it had the appearance of an amphitheatre for some kind of sylvan spectacle. I have spent many an hour, when I was younger, floating over its surface as the zephyr willed, having paddled my boat to

the middle, and lying on my back across the seats, in a summer forenoon, dreaming awake, until I was aroused by the boat touching the sand, and I arose to see what shore my fates had impelled me to; days when idleness was the most attractive and productive industry. Many a forenoon have I stolen away, preferring to spend thus the most valued part of the day; for I was rich, if not in money, in sunny hours and summer days, and spent them lavishly; nor do I regret that I did not waste more of them in the workshop or the teacher's desk. But since I left those shores the woodchoppers have still further laid them waste, and now for many a year there will be no more rambling through the aisles of the wood, with occasional vistas through which you see the water. My Muse may be excused if she is silent henceforth. How can you expect the birds to sing when their groves are cut down?

Now the trunks of trees on the bottom, and the old log canoe, and the dark surrounding

woods, are gone, and the villagers, who scarcely know where it lies, instead of going to the pond to bathe or drink, are thinking to bring its water, which should be as sacred as the Ganges at least, to the village in a pipe, to wash their dishes with!—to earn their Walden by the turning of a cock or drawing of a plug! That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddied the Boiling Spring with his foot, and he it is that has browsed off all the woods on Walden shore; that Trojan horse, with a thousand men in his belly, introduced by mercenary Greeks! Where is the country's champion, the Moore of Moore Hall, to meet him at the Deep Cut and thrust an avenging lance between the ribs of the bloated pest?

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Nevertheless, of all the characters I have known, perhaps Walden wears best, and best preserves its purity, Many men have been likened to it, but few deserve that honor. Though the woodchoppers have laid bare first

this shore and then that, and the Irish have built their sties by it, and the railroad has infringed on its border, and the ice-men have skimmed it once, it is itself unchanged, the same water which my youthful eyes fell on; all the change is in me. It has not acquired one permanent wrinkle after all its ripples. It is perennially young, and I may stand and see a swallow dip apparently to pick an insect from its surface as of yore. It struck me again to-night, as if I had not seen it almost daily for more than twenty years,—Why, here is Walden, the same woodland lake that I discovered so many years ago; where a forest was cut down last winter another is springing up by its shore as lustily as ever; the same thought is welling up to its surface that was then; it is the same liquid joy and happiness to itself and its Maker, ay, and it *may* be to me. It is the work of a brave man surely, in whom there was no guile! He rounded this water with his hand, deepened and clarified it in his thought, and in his will bequeathed it to Concord. I see by

its face that it is visited by the same reflection;
and I can almost say, Walden, is it you?

It is no dream of mine,
To ornament a line;
I cannot come nearer to God and Heaven
Than I live to Walden even.
I am its stony shore,
And the breeze that passes o'er;
In the hollow of my hand
Are its water and its sand,
And its deepest resort
Lies high in my thought.

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The cars never pause to look at it; yet I fancy that the engineers and firemen and brakemen, and those passengers who have a season ticket and see it often, are better men for the sight. The engineer does not forget at night, or his nature does not, that he has beheld this vision of serenity and purity once at least during the day. Though seen but once, it helps to wash

out State-street and the engine's soot. One proposes that it be called "God's Drop."

I have said that Walden has no visible inlet nor outlet, but it is on the one hand distantly and indirectly related to Flints' Pond, which is more elevated, by a chain of small ponds coming from that quarter, and on the other directly and manifestly to Concord River, which is lower, by a similar chain of ponds through which in some other geological period it may have flowed, and by a little digging, which God forbid, it can be made to flow thither again. If by living thus reserved and austere, like a hermit in the woods, so long, it has acquired such wonderful purity, who would not regret that the comparatively impure waters of Flints' Pond should be mingled with it, or itself should ever go to waste its sweetness in the ocean wave?

§

Flints', or Sandy Pond, in Lincoln, our greatest lake and inland sea, lies about a mile east of

"Walden. It is much larger, being said to contain one hundred and ninety-seven acres, and is more fertile in fish; but it is comparatively shallow, and not remarkably pure. A walk through the woods thither was often my recreation. It was worth the while, if only to feel the wind blow on your cheek freely, and see the waves run, and remember the life of mariners. I went a-chestnutting there in the fall, on windy days, when the nuts were dropping into the water and were washed to my feet; and one day, as I crept along its sedgy shore, the fresh spray blowing in my face, I came upon the mouldering wreck of a boat, the sides gone, and hardly more than the impression of its flat bottom left amid the rushes; yet its model was sharply defined, as if it were a large decayed pad, with its veins. It was as impressive a wreck as one could imagine on the sea-shore, and had as good a moral. It is by this time mere vegetable mould and undistinguishable pond shore, through which rushes and flags have

pushed up. I used to admire the ripple marks on the sandy bottom, at the north end of this pond, made firm and hard to the feet of the wader by the pressure of the water, and the rushes which grew in Indian file, in waving lines, corresponding to these marks, rank behind rank, as if the waves had planted them. There also I have found, in considerable quantities, curious balls, composed apparently of fine grass or roots, of pipewort perhaps, from half an inch to four inches in diameter, and perfectly spherical. These wash back and forth in shallow water on a sandy bottom, and are sometimes cast on the shore. They are either solid grass, or have a little sand in the middle. At first you would say that they were formed by the action of the waves, like a pebble; yet the smallest are made of equally coarse materials, half an inch long, and they are produced only at one season of the year. Moreover, the waves, I suspect, do not so much construct as wear down a material which has already acquired consistency. They

preserve their form when dry for an indefinite period.

Flints' Pond! Such is the poverty of our nomenclature. What right had the unclean and stupid farmer, whose farm abutted on this sky water, whose shores he has ruthlessly laid bare, to give his name to it? Some skin-flint, who loved better the reflecting surface of a dollar, or a bright cent, in which he could see his own brazen face; who regarded even the wild ducks which settled in it as trespassers; his fingers grown into crooked and horny talons from the long habit of grasping harpy-like;—so it is not named for me. I go not there to see him nor to hear of him; who never saw it, who never bathed in it, who never loved it, who never protected it, who never spoke a good word for it, nor thanked God that he had made it. Rather let it be named from the fishes that swim in it, the wild fowl or quadrupeds which frequent it, the wild flowers which grow by its shores, or some wild man or child the thread

of whose history is interwoven with its own; not from him who could show no title to it but the deed which a like-minded neighbor or legislature gave him,—him who thought only of its money value; whose presence perchance cursed all the shore; who exhausted the land around it, and would fain have exhausted the waters within it; who regretted only that it was not English hay or cranberry meadow,—there was nothing to redeem it, forsooth, in his eyes,—and would have drained and sold it for the mud at its bottom. It did not turn his mill, and it was no *privilege* to him to behold it. I respect not his labors, his farm where every thing has its price; who would carry the landscape, who would carry his God, to market, if he could get any thing for him; who goes to market *for* his god as it is; on whose farm nothing grows free, whose fields bear no crops, whose meadows no flowers, whose trees no fruits, but dollars; who loves not the beauty of his fruits, whose fruits are not ripe for him till they are turned to

dollars. Give me the poverty that enjoys true wealth. Farmers are respectable and interesting to me in proportion as they are poor,—poor farmers. A model farm! where the house stands like a fungus in a muck-heap, chambers for men, horses, oxen, and swine, cleansed and uncleansed, all contiguous to one another! Stocked with men! A great grease-spot, redolent of manures and buttermilk! Under a high state of cultivation, being manured with the hearts and brains of men! As if you were to raise your potatoes in the church-yard! Such is a model farm.

No, no; if the fairest features of the landscape are to be named after men, let them be the noblest and worthiest men alone. Let our lakes receive as true names at least as the Icarian Sea, where “still the shore” a “brave attempt resounds.”

§

Goose Pond, of small extent, is on my way to Flints'; Fair-Haven, an expansion of Concord

River, said to contain some seventy acres, is a mile south-west; and White Pond, of about forty acres, is a mile and a half beyond Fair-Haven. This is my lake country. These, with Concord River, are my water privileges; and night and day, year in year out, they grind such grist as I carry to them.

Since the woodcutters, and the railroad, and I myself have profaned Walden, perhaps the most attractive, if not the most beautiful, of all our lakes, the gem of the woods, is White Pond;—a poor name from its commonness, whether derived from the remarkable purity of its waters or the color of its sands. In these as in other respects, however, it is a lesser twin of Walden. They are so much alike that you would say they must be connected under ground. It has the same stony shore, and its waters are of the same hue. As at Walden, in sultry dog-day weather, looking down through the woods on some of its bays which are not so deep but that the reflection from the bottom tinges them, its

waters are of a misty bluish-green or glaucous color. Many years since I used to go there to collect the sand by cart-loads, to make sand-paper with, and I have continued to visit it ever since. One who frequents it proposes to call it Virid Lake. Perhaps it might be called Yellow-Pine Lake, from the following circumstance. About fifteen years ago you could see the top of a pitch-pine, of the kind called yellow-pine hereabouts, though it is not a distinct species, projecting above the surface in deep water, many rods from the shore. It was even supposed by some that the pond had sunk, and this was one of the primitive forest that formerly stood there. I find that even so long ago as 1792, in a "Topographical Description of the Town of Concord," by one of its citizens, in the Collections of the Massachusetts Historical Society, the author, after speaking of Walden and White Ponds, adds: "In the middle of the latter may be seen, when the water is very low, a tree which appears as if it grew in the place

where it now stands, although the roots are fifty feet below the surface of the water; the top of this tree is broken off, and at that place measures fourteen inches in diameter." In the spring of '49 I talked with the man who lives nearest the pond in Sudbury, who told me that it was he who got out this tree ten or fifteen years before. As near as he could remember, it stood twelve or fifteen rods from the shore, where the water was thirty or forty feet deep. It was in the winter, and he had been getting out ice in the forenoon, and had resolved that in the afternoon, with the aid of his neighbors, he would take out the old yellow-pine. He sawed a channel in the ice toward the shore, and hauled it over and along and out on to the ice with oxen; but, before he had gone far in his work, he was surprised to find that it was wrong end upward, with the stumps of the branches pointing down, and the small end firmly fastened in the sandy bottom. It was about a foot in diameter at the big end, and

he had expected to get a good saw-log, but it was so rotten as to be fit only for fuel, if for that. He had some of it in his shed then. There were marks of an axe and of woodpeckers on the but. He thought that it might have been a dead tree on the shore, but was finally blown over into the pond, and after the top had become waterlogged, while the but-end was still dry and light, had drifted out and sunk wrong end up. His father, eighty years old, could not remember when it was not there. Several pretty large logs may still be seen lying on the bottom, where, owing to the undulation of the surface, they look like huge water snakes in motion.

This pond has rarely been profaned by a boat, for there is little in it to tempt a fisherman. Instead of the white lily, which requires mud, or the common sweet flag, the blue flag (*Iris versicolor*) grows thinly in the pure water, rising from the stony bottom all around the shore, where it is visited by humming birds in June, and the color both of its bluish blades and its

flowers, and especially their reflections, are in singular harmony with the glaucous water.

White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant

beauty of Nature? She flourishes most alone,
far from the towns where they reside. Talk of
heaven! ye disgrace earth.

Baker Farm.

217

SOMETIMES I rambled to pine groves, standing like temples, or like fleets at sea, full-rigged, with wavy boughs, and rippling with light, so soft and green and shady that the Druids would have forsaken their oaks to worship in them; or to the cedar wood beyond Flints' Pond, where the trees, covered with hoary blue berries, spiring higher and higher, are fit to stand before Valhalla, and the creeping juniper covers the ground with wreaths full of fruit; or to swamps where the usnea lichen hangs in festoons from the white-spruce trees, and toad-stools, round tables of the swamp gods, cover the ground, and more beautiful fungi adorn the stumps, like butterflies or shells, vegetable winkles;

where the swamp-pink and dogwood grow, the red alder-berry glows like eyes of imps, the waxwork grooves and crushes the hardest woods in its folds, and the wild-holly berries make the beholder forget his home with their beauty, and he is dazzled and tempted by nameless other wild forbidden fruits, too fair for mortal taste. Instead of calling on some scholar, I paid many a visit to particular trees, of kinds which are rare in this neighborhood, standing far away in the middle of some pasture, or in the depths of a wood or swamp, or on a hill-top; such as the black-birch, of which we have some handsome specimens two feet in diameter; its cousin the yellow-birch, with its loose golden vest, perfumed like the first; the beech, which has so neat a bole and beautifully lichen-painted, perfect in all its details, of which, excepting scattered specimens, I know but one small grove of sizable trees left in the township, supposed by some to have been planted by the pigeons that were once baited with beech

nuts near by; it is worth the while to see the silver grain sparkle when you split this wood; the bass; the hornbeam; the *celtis occidentalis*, or false elm, of which we have but one well-grown; some taller mast of a pine, a shingle tree, or a more perfect hemlock than usual, standing like a pagoda in the midst of the woods; and many others I could mention. These were the shrines I visited both summer and winter.

Once it chanced that I stood in the very abutment of a rainbow's arch, which filled the lower stratum of the atmosphere, tinging the grass and leaves around, and dazzling me as if I looked through colored crystal. It was a lake of rainbow light, in which, for a short while, I lived like a dolphin. If it had lasted longer it might have tinged my employments and life. As I walked on the railroad causeway, I used to wonder at the halo of light around my shadow, and would fain fancy myself one of the elect. One who visited me declared that the shadows of some Irishmen before him had no halo

about them, that it was only natives that were so distinguished. Benvenuto Cellini tells us in his memoirs, that, after a certain terrible dream or vision which he had during his confinement in the castle of St. Angelo, a resplendent light appeared over the shadow of his head at morning and evening, whether he was in Italy or France, and it was particularly conspicuous when the grass was moist with dew. This was probably the same phenomenon to which I have referred, which is especially observed in the morning, but also at other times, and even by moonlight. Though a constant one, it is not commonly noticed, and, in the case of an excitable imagination like Cellini's, it would be basis enough for superstition. Beside, he tells us that he showed it to very few. But are they not indeed distinguished who are conscious that they are regarded at all?

§

I set out one afternoon to go a-fishing to Fair-Haven, through the woods, to eke out my

scanty fare of vegetables. My way led through Pleasant Meadow, an adjunct of the Baker Farm, that retreat of which a poet has since sung, beginning,—

“Thy entry is a pleasant field,
Which some mossy fruit trees yield
Partly to a ruddy brook,
By gliding musquash undertook,
And mercurial trout,
Darting about.”

I thought of living there before I went to Walden. I “hooked” the apples, leaped the brook, and scared the musquash and the trout. It was one of those afternoons which seem indefinitely long before one, in which many events may happen, a large portion of our natural life, though it was already half spent when I started. By the way there came up a shower, which compelled me to stand half an hour under a pine, piling boughs over my head, and wearing my handkerchief

for a shed; and when at length I had made one cast over the pickerel-weed, standing up to my middle in water, I found myself suddenly in the shadow of a cloud, and the thunder began to rumble with such emphasis that I could do no more than listen to it. The gods must be proud, thought I, with such forked flashes to rout a poor unarmed fisherman. So I made haste for shelter to the nearest hut, which stood half a mile from any road, but so much the nearer to the pond, and had long been uninhabited:—

“And here a poet builded,
In the completed years,
For behold a trivial cabin
That to destruction steers.”

So the Muse fables. But therein, as I found, dwelt now John Field, an Irishman, and his wife, and several children, from the broad-faced boy who assisted his father at his work, and now came running by his side from the bog

to escape the rain, to the wrinkled, sibyl-like, cone-headed infant that sat upon its father's knee as in the palaces of nobles, and looked out from its home in the midst of wet and hunger inquisitively upon the stranger, with the privilege of infancy, not knowing but it was the last of a noble line, and the hope and cynosure of the world, instead of John Field's poor starveling brat. There we sat together under that part of the roof which leaked the least, while it showered and thundered without. I had sat there many times of old before the ship was built that floated this family to America. An honest, hard-working, but shiftless man plainly was John Field; and his wife, she too was brave to cook so many successive dinners in the recesses of that lofty stove; with round greasy face and bare breast, still thinking to improve her condition one day; with the never absent mop in one hand, and yet no effects of it visible any where. The chickens, which had also taken shelter here from the rain, stalked

about the room like members of the family, too humanized methought to roast well. They stood and looked in my eye or pecked at my shoe significantly. Meanwhile my host told me his story, how hard he worked "bogging" for a neighboring farmer, turning up a meadow with a spade or bog hoe at the rate of ten dollars an acre and the use of the land with manure for one year, and his little broad-faced son worked cheerfully at his father's side the while, not knowing how poor a bargain the latter had made. I tried to help him with my experience, telling him that he was one of my nearest neighbors, and that I too, who came a-fishing here, and looked like a loafer, was getting my living like himself; that I lived in a tight, light, and clean house, which hardly cost more than the annual rent of such a ruin as his commonly amounts to; and how, if he chose, he might in a month or two build himself a palace of his own; that I did not use tea, nor coffee, nor butter, nor milk, nor fresh meat, and so did not have

to work to get them; again, as I did not work hard, I did not have to eat hard, and it cost me but a trifle for my food; but as he began with tea, and coffee, and butter, and milk, and beef, he had to work hard to pay for them, and when he had worked hard he had to eat hard again to repair the waste of his system,—and so it was as broad as it was long, indeed it was broader than it was long, for he was discontented and wasted his life into the bargain; and yet he had rated it as a gain in coming to America, that here you could get tea, and coffee, and meat every day. But the only true America is that country where you are at liberty to pursue such a mode of life as may enable you to do without these, and where the state does not endeavor to compel you to sustain the slavery and war and other superfluous expenses which directly or indirectly result from the use of such things. For I purposely talked to him as if he were a philosopher, or desired to be one. I should be glad if all the meadows on the earth were left

in a wild state, if that were the consequence of men's beginning to redeem themselves. A man will not need to study history to find out what is best for his own culture. But alas! the culture of an Irishman is an enterprise to be undertaken with a sort of moral bog hoe. I told him, that as he worked so hard at bogging, he required thick boots and stout clothing, which yet were soon soiled and worn out, but I wore light shoes and thin clothing, which cost not half so much, though he might think that I was dressed like a gentleman, (which, however, was not the case,) and in an hour or two, without labor, but as a recreation, I could, if I wished, catch as many fish as I should want for two days, or earn enough money to support me a week. If he and his family would live simply, they might all go a-huckleberrying in the summer for their amusement. John heaved a sigh at this, and his wife stared with arms a-kimbo, and both appeared to be wondering if they had capital enough to begin such a course

with, or arithmetic enough to carry it through. It was sailing by dead reckoning to them, and they saw not clearly how to make their port so; therefore I suppose they still take life bravely, after their fashion, face to face, giving it tooth and nail, not having skill to split its massive columns with any fine entering wedge, and rout it in detail;—thinking to deal with it roughly, as one should handle a thistle. But they fight at an overwhelming disadvantage,—living, John Field, alas! without arithmetic, and failing so.

"Do you ever fish?" I asked. "O yes, I catch a mess now and then when I am lying by; good perch I catch." "What's your bait?" "I catch shiners with fish-worms, and bait the perch with them." "You'd better go now, John," said his wife with glistening and hopeful face; but John demurred.

The shower was now over, and a rainbow above the eastern woods promised a fair evening; so I took my departure. When I had got without I asked for a dish, hoping to get

a sight of the well bottom, to complete my survey of the premises; but there, alas! are shallows and quicksands, and rope broken withal, and bucket irrecoverable. Meanwhile the right culinary vessel was selected, water was seemingly distilled, and after consultation and long delay passed out to the thirsty one,—not yet suffered to cool, not yet to settle. Such gruel sustains life here, I thought; so, shutting my eyes, and excluding the motes by a skilfully directed under-current, I drank to genuine hospitality the heartiest draught I could. I am not squeamish in such cases when manners are concerned.

As I was leaving the Irishman's roof after the rain, bending my steps again to the pond, my haste to catch pickerel, wading in retired meadows, in sloughs and bog-holes, in forlorn and savage places, appeared for an instant trivial to me who had been sent to school and college; but as I ran down the hill toward the reddening west, with the rainbow over my

shoulder, and some faint tinkling sounds borne to my ear through the cleansed air, from I know not what quarter, my Good Genius seemed to say,—Go fish and hunt far and wide day by day,—farther and wider,—and rest thee by many brooks and hearth-sides without misgiving. Remember thy Creator in the days of thy youth. Rise free from care before the dawn, and seek adventures. Let the noon find thee by other lakes, and the night overtake thee every where at home. There are no larger fields than these, no worthier games than may here be played. Grow wild according to thy nature, like these sedges and brakes, which will never become English hay. Let the thunder rumble; what if it threaten ruin to farmers crops? that is not its errand to thee. Take shelter under the cloud, while they flee to carts and sheds. Let not to get a living be thy trade, but thy sport. Enjoy the land, but own it not. Through want of enterprise and faith men are where they are,

buying and selling, and spending their lives
like serfs.

O Baker Farm!

"Landscape where the richest element
Is a little sunshine innocent." * *

"No one runs to revel
On thy rail-fenced lea." * *

"Debate with no man hast thou,
With questions art never perplexed,
As tame at the first sight as now,
In thy plain russet gabardine dressed." * *

"Come ye who love,
And ye who hate,
Children of the Holy Dove,
And Guy Faux of the state,
And hang conspiracies
From the tough rafters of the trees!"

Men come tamely home at night only from the next field or street, where their household echoes haunt, and their life pines because it breathes its own breath over again; their shadows morning and evening reach farther than their daily steps. We should come home from far, from adventures, and perils, and discoveries every day, with new experience and character.

Before I had reached the pond some fresh impulse had brought out John Field, with altered mind, letting go "bogging" ere this sunset. But he, poor man, disturbed only a couple of fins while I was catching a fair string, and he said it was his luck; but when we changed seats in the boat luck changed seats too. Poor John Field!—I trust he does not read this, unless he will improve by it,—thinking to live by some derivative old country mode in this primitive new country,—to catch perch with shiners. It is good bait sometimes, I allow. With his horizon all his own, yet he a poor man, born to be poor,

with his inherited Irish poverty or poor life, his Adam's grandmother and boggy ways, not to rise in this world, he nor his posterity, till their wading webbed bog-trotting feet get *talaria* to their heels.

Higher Laws.

226

As I came home through the woods with my string of fish, trailing my pole, it being now quite dark, I caught a glimpse of a woodchuck stealing across my path, and felt a strange thrill of savage delight, and was strongly tempted to seize and devour him raw; not that I was hungry then, except for that wildness which he represented. Once or twice, however, while I lived at the pond, I found myself ranging the woods, like a half-starved hound, with a strange abandonment, seeking some kind of venison which I might devour, and no morsel could have been too savage for me. The wildest scenes had become unaccountably familiar. I found in myself, and still find, an instinct toward

a higher, or, as it is named, spiritual life, as do most men, and another toward a primitive rank and savage one, and I reverence them both. I love the wild not less than the good. The wildness and adventure that are in fishing still recommended it to me. I like sometimes to take rank hold on life and spend my day more as the animals do. Perhaps I have owed to this employment and to hunting, when quite young, my closest acquaintance with Nature. They early introduce us to and detain us in scenery with which otherwise, at that age, we should have little acquaintance. Fishermen, hunters, woodchoppers, and others, spending their lives in the fields and woods, in a peculiar sense a part of Nature themselves, are often in a more favorable mood for observing her, in the intervals of their pursuits, than philosophers or poets even, who approach her with expectation. She is not afraid to exhibit herself to them. The traveller on the prairie is naturally a hunter, on the head waters of the

Missouri and Columbia a trapper, and at the Falls of St. Mary a fisherman. He who is only a traveller learns things at second-hand and by the halves, and is poor authority. We are most interested when science reports what those men already know practically or instinctively, for that alone is a true *humanity*, or account of human experience.

They mistake who assert that the Yankee has few amusements, because he has not so many public holidays, and men and boys do not play so many games as they do in England, for here the more primitive but solitary amusements of hunting fishing and the like have not yet given place to the former. Almost every New England boy among my contemporaries shouldered a fowling piece between the ages of ten and fourteen; and his hunting and fishing grounds were not limited like the preserves of an English nobleman, but were more boundless even than those of a savage. No wonder, then, that he did not oftener stay to play on the common.

But already a change is taking place, owing, not to an increased humanity, but to an increased scarcity of game, for perhaps the hunter is the greatest friend of the animals hunted, not excepting the Humane Society.

Moreover, when at the pond, I wished sometimes to add fish to my fare for variety. I have actually fished from the same kind of necessity that the first fishers did. Whatever humanity I might conjure up against it was all factitious, and concerned my philosophy more than my feelings. I speak of fishing only now, for I had long felt differently about fowling, and sold my gun before I went to the woods. Not that I am less humane than others, but I did not perceive that my feelings were much affected. I did not pity the fishes nor the worms. This was habit. As for fowling, during the last years that I carried a gun my excuse was that I was studying ornithology, and sought only new or rare birds. But I confess that I am now inclined to think that there is a finer way of studying ornithology

than this. It requires so much closer attention to the habits of the birds, that, if for that reason only, I have been willing to omit the gun. Yet notwithstanding the objection on the score of humanity, I am compelled to doubt if equally valuable sports are ever substituted for these; and when some of my friends have asked me anxiously about their boys, whether they should let them hunt, I have answered, yes,—remembering that it was one of the best parts of my education,—*make* them hunters, though sportsmen only at first, if possible, mighty hunters at last, so that they shall not find game large enough for them in this or any vegetable wilderness,—hunters as well as fishers of men. Thus far I am of the opinion of Chaucer's nun, who

“yave not of the text a pulled hen
That saith that hunters ben not holy men.”

There is a period in the history of the individual, as of the race, when the hunters are the "best men," as the Algonquins called them. We cannot but pity the boy who has never fired a gun; he is no more humane, while his education has been sadly neglected. This was my answer with respect to those youths who were bent on this pursuit, trusting that they would soon outgrow it. No humane being, past the thoughtless age of boyhood, will wantonly murder any creature, which holds its life by the same tenure that he does. The hare in its extremity cries like a child. I warn you, mothers, that my sympathies do not always make the usual *phil-anthropic* distinctions.

Such is oftenest the young man's introduction to the forest, and the most original part of himself. He goes thither at first as a hunter and fisher, until at last, if he has the seeds of a better life in him, he distinguishes his proper objects, as a poet or naturalist it may be, and leaves the gun and fish-pole behind. The mass of men are

still and always young in this respect. In some countries a hunting parson is no uncommon sight. Such a one might make a good shepherd's dog, but is far from being the Good Shepherd. I have been surprised to consider that the only obvious employment, except wood-chopping, ice-cutting, or the like business, which ever to my knowledge detained at Walden Pond for a whole half day any of my fellow-citizens, whether fathers or children of the town, with just one exception, was fishing. Commonly they did not think that they were lucky, or well paid for their time, unless they got a long string of fish, though they had the opportunity of seeing the pond all the while. They might go there a thousand times before the sediment of fishing would sink to the bottom and leave their purpose pure; but no doubt such a clarifying process would be going on all the while. The governor and his council faintly remember the pond, for they went a-fishing there when they were boys; but now they are too old and

dignified to go a-fishing, and so they know it no more forever. Yet even they expect to go to heaven at last. If the legislature regards it, it is chiefly to regulate the number of hooks to be used there; but they know nothing about the hook of hooks with which to angle for the pond itself, impaling the legislature for a bait. Thus, even in civilized communities, the embryo man passes through the hunter stage of development.

I have found repeatedly, of late years, that I cannot fish without falling a little in self-respect. I have tried it again and again. I have skill at it, and, like many of my fellows, a certain instinct for it, which revives from time to time, but always when I have done I feel that it would have been better if I had not fished. I think that I do not mistake. It is a faint intimation, yet so are the first streaks of morning. There is unquestionably this instinct in me which belongs to the lower orders of creation; yet with every year I am less a fisherman, though

without more humanity or even wisdom; at present I am no fisherman at all. But I see that if I were to live in a wilderness I should again be tempted to become a fisher and hunter in earnest. Beside, there is something essentially unclean about this diet and all flesh, and I began to see where housework commences, and whence the endeavor, which costs so much, to wear a tidy and respectable appearance each day, to keep the house sweet and free from all ill odors and sights. Having been my own butcher and scullion and cook, as well as the gentleman for whom the dishes were served up, I can speak from an unusually complete experience. The practical objection to animal food in my case was its uncleanness; and, besides, when I had caught and cleaned and cooked and eaten my fish, they seemed not to have fed me essentially. It was insignificant and unnecessary, and cost more than it came to. A little bread or a few potatoes would have done as well, with less trouble and filth. Like many

of my contemporaries, I had rarely for many years used animal food, or tea, or coffee, &c.; not so much because of any ill effects which I had traced to them, as because they were not agreeable to my imagination. The repugnance to animal food is not the effect of experience, but is an instinct. It appeared more beautiful to live low and fare hard in many respects; and though I never did so, I went far enough to please my imagination. I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food, and from much food of any kind. It is a significant fact, stated by entomologists, I find it in Kirby and Spence, that "some insects in their perfect state, though furnished with organs of feeding, make no use of them;" and they lay it down as "a general rule, that almost all insects in this state eat much less than in that of larvæ. The voracious caterpillar when transformed into a butterfly," .. "and the gluttonous maggot

when become a fly," content themselves with a drop or two of honey or some other sweet liquid. The abdomen under the wings of the butterfly still represents the larva. This is the tid-bit which tempts his insectivorous fate. The gross feeder is a man in the larva state; and there are whole nations in that condition, nations without fancy or imagination, whose vast abdomens betray them.

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It is hard to provide and cook so simple and clean a diet as will not offend the imagination; but this, I think, is to be fed when we feed the body; they should both sit down at the same table. Yet perhaps this may be done. The fruits eaten temperately need not make us ashamed of our appetites, nor interrupt the worthiest pursuits. But put an extra condiment into your dish, and it will poison you. It is not worth the while to live by rich cookery. Most men would feel shame if caught preparing with their own hands precisely such a dinner, whether of animal or vegetable food, as is

every day prepared for them by others. Yet till this is otherwise we are not civilized, and, if gentlemen and ladies, are not true men and women. This certainly suggests what change is to be made. It may be vain to ask why the imagination will not be reconciled to flesh and fat. I am satisfied that it is not. Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way,—as any one who will go to snaring rabbits, or slaughtering lambs, may learn,—and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized.

If one listens to the faintest but constant suggestions of his genius, which are certainly true, he sees not to what extremes, or even insanity, it may lead him; and yet that way, as he grows more resolute and faithful, his road lies. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the result were bodily weakness, yet perhaps no one can say that the consequences were to be regretted, for these were a life in conformity to higher principles. If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal,—that is your success. All nature is your congratulation, and you have cause momentarily to bless yourself. The greatest gains and values are farthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest

reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little stardust caught, a segment of the rainbow which I have clutched.

Yet, for my part, I was never unusually squeamish; I could sometimes eat a fried rat with a good relish, if it were necessary. I am glad to have drunk water so long, for the same reason that I prefer the natural sky to an opium-eater's heaven. I would fain keep sober always; and there are infinite degrees of drunkenness. I believe that water is the only drink for a wise man; wine is not so noble a liquor; and think of dashing the hopes of a morning with a cup of warm coffee, or of an evening with a dish of tea! Ah, how low I fall when I am tempted by them! Even music may be intoxicating. Such apparently slight causes destroyed Greece and Rome, and will destroy England and America.

Of all ebriosity, who does not prefer to be intoxicated by the air he breathes? I have found it to be the most serious objection to coarse labors long continued, that they compelled me to eat and drink coarsely also. But to tell the truth, I find myself at present somewhat less particular in these respects. I carry less religion to the table, ask no blessing; not because I am wiser than I was, but, I am obliged to confess, because, however much it is to be regretted, with years I have grown more coarse and indifferent. Perhaps these questions are entertained only in youth, as most believe of poetry. My practice is "nowhere," my opinion is here. Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved refers when it says, that "he who has true faith in the Omnipresent Supreme Being may eat all that exists," that is, is not bound to inquire what is his food, or who prepares it; and even in their case it is to be observed, as a Hindoo commentator has remarked, that

the Vedant limits this privilege to "the time of distress."

Who has not sometimes derived an inexpressible satisfaction from his food in which appetite had no share? I have been thrilled to think that I owed a mental perception to the commonly gross sense of taste, that I have been inspired through the palate, that some berries which I had eaten on a hill-side had fed my genius. "The soul not being mistress of herself," says Thseng-tseu, "one looks, and one does not see; one listens, and one does not hear; one eats, and one does not know the savor of food." He who distinguishes the true savor of his food can never be a glutton; he who does not cannot be otherwise. A puritan may go to his brown-bread crust with as gross an appetite as ever an alderman to his turtle. Not that food which entereth into the mouth defileth a man, but the appetite with which it is eaten. It is neither the quality nor the quantity, but the devotion to sensual saviors; when that which is eaten is

not a viand to sustain our animal, or inspire our spiritual life, but food for the worms that possess us. If the hunter has a taste for mud-turtles, muskrats, and other such savage tid-bits, the fine lady indulges a taste for jelly made of a calf's foot, or for sardines from over the sea, and they are even. He goes to the mill-pond, she to her preserve-pot. The wonder is how they, how you and I, can live this slimy beastly life, eating and drinking.

Our whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world it is the insisting on this which thrills us. The harp is the travelling patterer for the Universe's Insurance Company, recommending its laws, and our little goodness is all the assessment that we pay. Though the youth at last grows indifferent, the laws of the universe are not indifferent, but are forever on the side of the most sensitive. Listen to every

zephyr for some reproof, for it is surely there, and he is unfortunate who does not hear it. We cannot touch a string or move a stop but the charming moral transfixes us. Many an irksome noise, go a long way off, is heard as music, a proud sweet satire on the meanness of our lives.

We are conscious of an animal in us, which awakens in proportion as our higher nature slumbers. It is reptile and sensual, and perhaps cannot be wholly expelled; like the worms which, even in life and health, occupy our bodies. Possibly we may withdraw from it, but never change its nature. I fear that it may enjoy a certain health of its own; that we may be well, yet not pure. The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says

Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who

is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.—

“How happy’s he who hath due place assigned
To his beasts and disaforested his mind!

* * * * *

Can use his horse, goat, wolf, and ev’ry beast,
And is not ass himself to all the rest!
Else man not only is the herd of swine,
But he’s those devils too which did incline
Them to a headlong rage, and made them worse.”

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually.

They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you

deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.

I hesitate to say these things, but it is not because of the subject,—I care not how obscene my *words* are,—but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

John Farmer sat at his door one September evening, after a hard day's work, his mind still running on his labor more or less. Having bathed he sat down to recreate his intellectual man. It was a rather cool evening, and some of his neighbors were apprehending a frost. He had not attended to the train of his thoughts long when he heard some one playing on a flute, and that sound harmonized with his mood. Still he thought of his work; but the burden of his thought was, that though this kept running in his head, and he found himself planning and contriving it against his will, yet it concerned him very little. It was no more than the scurf of

his skin, which was constantly shuffled off. But the notes of the flute came home to his ears out of a different sphere from that he worked in, and suggested work for certain faculties which slumbered in him. They gently did away with the street, and the village, and the state in which he lived. A voice said to him,—Why do you stay here and live this mean moiling life, when a glorious existence is possible for you? Those same stars twinkle over other fields than these.—But how to come out of this condition and actually migrate thither? All that he could think of was to practise some new austerity, to let his mind descend into his body and redeem it, and treat himself with ever increasing respect.

Brute Neighbors.

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