

星火 **5元** 丛书

诺贝尔奖获得者 英语经典演说辞



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赵军武 编著

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丛书致读者

从蒙昧时代到文明社会,人类一直怀有一种根深蒂固的热望,那就是实现与他人的交流与沟通。尤其是在今天这样一个信息化时代,人与人之间的交流和沟通就变得更为迫切和重要了。然而,不管人们交流沟通的手段多么先进,但更真切、更生动、更直接、更便捷的方式之一还是演讲。

记得西方的一位哲人曾经说过:尽管我不同意你的观点,但我愿意用生命维护你讲话的权利——每个人都希望能够自由地表达自己的意见,阐明自己的观点,而且这种权利必须受到他人的尊重!由此,演讲,成为我们生活中须臾而不可离的一种生存手段。

而真正好的演讲,不只是一种思想的载体,一种交流沟通的手段,更重要的是它表现出了演讲者的道德品格、知识修养、气度风范,因此,从这套丛书中,你应该不仅仅是学习英语语言艺术,更重要的是你学到了英语语言之外的东西——怎样更好地传达你的思想,展示你的人格的独特魅力,与历史上直至今天几乎所有杰出的人物交流对话。——在得到这套丛书的同时,这种交流和沟通便开始了。

真诚地希望,你会有许多意想不到的收获!

范希春

2000年6月18日

于中国社会科学院研究生院

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Peace, Nonviolence and Brotherhood

Martin Luther King

和平,非暴力与兄弟情谊

马丁·路德·金

【作者简介】

马丁·路德·金(Martin Luther King 1929~1968),美国非暴力民权运动领袖。因“他是西方世界中告诉我们可以不用暴力而进行斗争的第一人,他是在其斗争过程中将兄弟之爱的信息变成现实的第一人,而且他把这种信息带给了所有的人,所有的国家和种族”,1964年获诺贝尔和平奖。

【作品原文】

Today I come to Oslo as a trustee^①, inspired and with renewed dedication to humanity. I accept this prize on behalf of all men who love peace and brotherhood. I say I come as a trustee, for in the depths of my heart I am aware that this prize is much more than an honor to me personally.

Every time I take a flight, I am always mindful of the many people who make a successful journey possible—the known pilots and the unknown ground crew. You honor the dedicated pilots of our struggle who have sat at the controls as the freedom movement soared into orbit. You

① trustee; 受托人。

honor, once again, Chief Lutuli of South Africa, whose struggles with and for his people, are still met with the most brutal^① expression of man's inhumanity to man. You honor the ground crew without whose labor and sacrifice the jet flights to freedom could never have left the earth. Most of these people will never make the headlines and their names will not appear in *who's who*. Yet when years have rolled past and when the blazing light of truth is focused on this marvelous age in which we live—men and women will know and children will be taught that we have a finer land, a better people, a more noble civilization—because these humble children of god were willing to suffer for righteousness' sake^②.

I think Alfred Nobel would know what I mean when I say that I accept this award in the spirit of a curator of some precious heirloom which he holds in trust for its true owners—all those to whom beauty is truth and truth beauty—and in whose eyes the beauty of genuine brotherhood and peace is more precious than diamonds or silver or gold.

I accept the Nobel Prize for Peace at a moment when 22 million Negroes of the United States of America are engaged in a creative battle to end the long night of racial injustice. I accept this award on behalf of a civil rights movement which is moving with determination and a majestic scorn for risk and danger to establish a reign of freedom and a rule of justice. I am mindful that only yesterday in Birmingham, Alabama, our children, crying out for brotherhood, were answered with fire hoses, snarling dogs and even death. I am mindful that only yesterday in Philadelphia, Mississippi, young people seeking to secure the right to vote were brutalized and murdered. And only yesterday more than forty houses of worship in the state of Mississippi alone were bombed or

① brutal: 残忍的,野蛮的。

② sake: 目的,缘故。

burned because they offered a sanctuary to those who would not accept segregation^①. I am mindful that debilitating and grinding poverty afflicts my people and chains them to the lowest rung of the economic ladder.

Therefore, I must ask why this prize is awarded to a movement which is beleaguered^② and committed to unrelenting struggle; to a movement which has not won the very peace and brotherhood which is the essence of the Nobel Prize.

After contemplation, I conclude that this award which I receive on behalf of that movement is a profound recognition that nonviolence is the answer to the crucial political and moral question of our time—the need for man to overcome oppression and violence without resorting to violence and oppression. Civilization and violence are antithetical concepts. Negroes of the United States, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later all the peoples of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy^③ into a creative psalm of brotherhood. If this is to be achieved man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.

The word that symbolizes the spirit and the outward form of our encounter is nonviolence, and it is doubtless that factor which made it seem appropriate to award a peace prize to one identified with struggle. Broadly speaking, nonviolence in the civil rights struggle has meant not relying on arms and weapons of struggle. It has meant non-cooperation with customs and laws which are institutional aspects of a regime of dis-

① segregation: 种族歧视; 隔离。

② beleaguer: 包围, 围攻。

③ elegy: 悲歌, 挽歌。

crimination and enslavement...

Nonviolence has also meant that my people in the agonizing struggles of recent years have taken suffering upon themselves instead of inflicting it on others.

In a real sense nonviolence seeks to redeem^① the spiritual and moral lag [that I spoke of earlier] as the chief dilemma of modern man. It seeks to secure moral ends through moral means. Nonviolence is a powerful and just weapon. Indeed, it is a weapon unique in history, which cuts without wounding and ennobles the man who wields it.

I accept this award today with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept despair as the final response to the ambiguities of history. I refuse to accept the idea that the 'isness' of man's present nature makes him morally incapable of reaching up for the eternal 'oughtness' that forever confronts him. I refuse to accept the idea that man is mere flotsam and jetsam in the river of life unable to influence the unfolding events which surround him.

So we must fix our vision not merely on the negative expulsion of war, but upon the positive affirmation of peace. We must see that peace represents a sweet music, a cosmic melody^② that is far superior to the discords of war. Somehow we must transform the dynamics of the world power struggle from the negative nuclear arms race which no one can win to a positive contest to harness man's creative genius for the purpose of making peace and prosperity a reality for all of the nations of the world. In short, we must shift the arms race into a 'peace race'. If we have the will and determination to mount such a peace offensive, we will unlock hitherto tightly sealed doors of hope and transform our imminent

① redeem: 赎回。

② melody: 美的音乐。

cosmic elegy into a psalm of creative fulfillment.

All that I have said boils down to the point of affirming that mankind's survival is dependent upon man's ability to solve the problems of racial injustice, poverty, and war; the solution of these problems is in turn dependent upon man's squaring his moral progress with his scientific progress, and learning the practical art of living in harmony.

【作品点评】

作者以博爱的情怀呼吁文明、正义、和平,反对暴力、人际疏远与种族歧视,揭示了诺贝尔和平奖的精髓。

The World as I See It

Albert Einstein

我的世界观

阿尔伯特·爱因斯坦

【作者简介】

阿尔伯特·爱因斯坦(Albert Einstein 1879~1955),德国著名物理学家,1921年因在物理学方面的杰出贡献,特别是发现光电效应定律获诺贝尔物理学奖。他提出的狭义相对论和广义相对论有力地推动了物理学的发展。

【作品原文】

How strange is the lot of us mortals! Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he senses it. But without deeper reflection one knows from daily life that one exists for other people—first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy. A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and

am often oppressively aware that I am engrossing^① an undue amount of the labor of my fellow-men. I regard class distinctions as unjustified and, in the last resort, based on force. I also believe that a simple and unassuming life is good for everybody, physically and mentally.

I do not at all believe in human freedom in the philosophical sense. Everybody acts not only under external compulsion but also in accordance with inner necessity. Schopenhauer's saying, "A man can do what he wants, but not want what he wants," has been a very real inspiration to me since my youth; it has been a continual consolation in the face of life's hardships, my own and others', and an unfailing well-spring of tolerance. This realization mercifully mitigates the easily paralyzing sense of responsibility and prevents us from taking ourselves and other people all too seriously; it is conducive to a view of life which, in particular, gives humor its due.

To inquire after the meaning or object of one's own existence or that of all creatures has always seemed to me absurd from an objective point of view. And yet everybody has certain ideals which determine the direction of his endeavors and his judgments. In this sense I have never looked upon ease and happiness as ends in themselves—this ethical basis I call the ideal of a pigsty. The ideals which have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavors, life would have seemed to me empty. The trite^② objects of human efforts—possessions, outward success, luxury—have always seemed to me contemptible.

① engross: 吸引。

② trite: 平凡的。

My passionate sense of social justice and social responsibility has always contrasted oddly with my pronounced lack of need for direct contact with other human beings and human communities. I am truly a "lone traveler" and have never belonged to my country, my home, my friends, or even my immediate family, with my whole heart; in the face of all these ties, I have never lost a sense of distance and a need for solitude—feelings which increase with the years. One becomes sharply aware, but without regret, of the limits of mutual understanding and consonance with other people. No doubt, such a person loses some of his innocence and unconcern; on the other hand, he is largely independent of the opinions, habits, and judgments of his fellows and avoids the temptation to build his inner equilibrium^① upon such insecure foundations.

My political ideal is democracy. Let every man be respected as an individual and no man idolized. It is an irony of fate that I myself have been the recipient of excessive admiration and reverence from my fellow-beings, through no fault, and no merit, of my own. The cause of this may well be the desire, unattainable for many, to understand the few ideas to which I have with my feeble powers attained through ceaseless struggle. I am quite aware that it is necessary for the achievement of the objective of an organization that one man should do the thinking and directing and generally bear the responsibility. But the led must not be coerced, they must be able to choose their leader. An autocratic system of coercion, in my opinion, soon degenerates. For force always attracts men of low morality, and I believe it to be an invariable rule that tyrants of genius are succeeded by scoundrels. For this reason I have always been passionately opposed to systems such as we see in Italy and Russia

① equilibrium; 平衡, 均衡。

today. The thing that has brought discredit upon the form of democracy as it exists in Europe today is not to be laid to the door of the democratic principle as such, but to the lack of stability of governments and to the impersonal character of the electoral system. I believe that in this respect the United States of America have found the right way. They have a President who is elected for a sufficiently long period and has sufficient powers really to exercise his responsibility. What I value, on the other hand, in the German political system is the more extensive provision that it makes for the individual in case of illness or need. The really valuable thing in the pageant of human life seems to me not the political state, but the creative, sentient individual, the personality; it alone creates the noble and the sublime, while the herd as such remains dull in thought and dull in feeling.

This topic brings me to that worst outcrop of herd life. the military system, which I abhor. That a man can take pleasure in marching in fours to the strains of a band is enough to make me despise him. He has only been given his big brain by mistake; unprotected spinal marrow^① was all he needed. This plaguespot of civilization ought to be abolished with all possible speed. Heroism on command, senseless violence, and all the loathsome nonsense that goes by the name of patriotism—how passionately I hate them! How vile and despicable seems war to me! I would rather be hacked in pieces than take part in such an abominable business. My opinion of the human race is high enough that I believe this bogey would have disappeared long ago. had the sound sense of the peoples not been systematically corrupted by commercial and political interests acting through the schools and the Press.

The most beautiful experience we can have is the mysterious. It is

① marrow: 骨髓; 精华。

the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. It was the experience of mystery—even if mixed with fear—that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds—it is this knowledge and this emotion that constitute true religiosity; in this sense, and in this alone, I am a deeply religious man. I cannot conceive of a God who rewards and punishes his creatures, or has a will of the kind that we experience in ourselves. Neither can I nor would I want to conceive of an individual that survives his physical death; let feeble^① souls, from fear or absurd egoism, cherish such thoughts. I am satisfied with the mystery of the eternity of life and with the awareness and a glimpse of the marvelous structure of the existing world. together with the devoted striving to comprehend a portion, be it ever so tiny, of the Reason that manifests itself in nature.

【作品点评】

爱因斯坦以简洁的语言表达了他对人生的理解和对社会正义、社会责任的追求。

① feeble: 衰弱的, 脆弱的。

A Long Journey

Pablo Neruda

漫长的旅途

巴伯罗·聂鲁达

【作者简介】

巴伯罗·聂鲁达(Pablo Neruda 1904 ~ 1973), 智利著名诗人, 1971年, “由于他的诗作具有自然力般的作用, 复苏了一个大陆的命运和梦想”获诺贝尔文学奖。

【作品原文】

Speech is going to be a long journey, a trip that I have taken through regions that are distant and antipodean^①, but not for that reason any less similar to the landscape and the solitude in Scandinavia. I refer to the way in which my country stretches down to the extreme South. So remote are we Chileans that our boundaries almost touch the South Pole, recalling the geography of Sweden, whose head reaches the snowy northern region of this planet.

Down there on those vast expanses in my native country, where I was taken by events which have already fallen into oblivion^②, one has to cross, and I was compelled to cross, the Andes to find the frontier of

① antipodean: 在地球的另一边。

② oblivion: 遗忘; 湮没。

my country with Argentina. Great forests make these inaccessible areas like a tunnel through which our journey was secret and forbidden, with only the faintest signs to show us the way. There were no tracks and no paths, and I and my four companions, riding on horseback, pressed forward on our tortuous way, avoiding the obstacles set by huge trees, impassable rivers, immense cliffs and desolate expanses of snow, blindly seeking the quarter in which my own liberty lay. Those who were with me knew how to make their way forward between the dense leaves of the forest, but to feel safer they marked their route by slashing with their machetes here and there in the bark of the great trees, leaving tracks which they would follow back when they had left me alone with my destiny.

Each of us made his way forward filled with this limitless solitude, with the green and white silence of trees and huge trailing plants and layers of soil laid down over centuries, among half-fallen tree trunks which suddenly appeared as fresh obstacles to bar our progress. We were in a dazzling and secret world of nature which at the same time was a growing menace of cold, snow and persecution^①. Everything became one: the solitude, the danger, the silence, and the urgency of my mission.

Sometimes we followed a very faint trail, perhaps left by smugglers or ordinary criminals in flight, and we did not know whether many of them had perished surprised by the icy hands of winter, by the fearful snowstorms which suddenly rage in the Andes and engulf^② the traveller, burying him under a whiteness seven storeys high.

On either side of the trail I could observe in the wild desolation something which betrayed human activity. There were piled up branches

① persecution: 迫害, 残害。

② engulf: 吞噬。