

星火

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丛书

# 世界文化名人 英语经典演说辞



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赵海涛 编著

中国对外经济贸易出版社

元丛书第五辑 英语经典演说辞

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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

# 目 录

Funeral Oration on the Athenians Who First Fell in the Peloponnesian War <i>Pericles</i>	
为伯罗奔尼撒战争中的烈士举行的葬礼上的演讲 伯里克利 .....	1
On Being Condemned to Death <i>Socrates</i>	
诀别前的演说 苏格拉底 .....	12
Denunciation of Verres <i>Marcus Tullius Cicero</i>	
对威勒斯的控告 马库斯·塔勒厄斯·西塞罗 .....	20
Areopagitica <i>John Milton</i>	
论出版自由 约翰·弥尔顿 .....	24
On the Faults of the Constitution <i>Benjamin Franklin</i>	
关于宪法的缺点 本杰明·富兰克林 .....	32
The Idea of a University <i>John Henry</i>	
关于大学的概念 约翰·亨利 .....	36
On Charity and Humor <i>William Makepeace Thackeray</i>	
论仁爱与幽默 威廉·麦克皮斯·萨克雷 .....	40
Voltaire <i>Victor Hugo</i>	
伏尔泰 维克多·雨果 .....	46
Speech at the Graveside of Karl Marx <i>Friederich Engels</i>	
在马克思墓前的讲话 弗里德里希·恩格斯 .....	51
The Lamps of Fiction <i>Goldwin Smith</i>	
小说艺术的明灯 戈尔德文·史密斯 .....	55
The Babies <i>Mark Twain</i>	
婴儿 马克·吐温 .....	60
The Memory of Burns <i>Ralph Emerson</i>	

忆彭斯 拉尔夫·爱默生 .....	65
In Support of the "Origin of Species" <i>Thomas Henry Huxley</i>	
支持“物种起源”学说 托马斯·亨利·赫胥黎 .....	69
Science and Art <i>Thomas Henry Huxley</i>	
科学与艺术 托马斯·亨利·赫胥黎 .....	73
English Friendship for America <i>Charles Dickens</i>	
英国人对美国的友情 查尔斯·狄更斯 .....	76
Harvard and Yale <i>Charles Eliot</i>	
哈佛与耶鲁 查尔斯·爱略特 .....	81
Salt <i>Henry Van Dyke</i>	
盐 亨利·范·戴克 .....	87
The Joys of Writing <i>Winston Churchill</i>	
写作的乐趣 温斯顿·丘吉尔 .....	92
On His Seventieth Birthday <i>George Bernard Shaw</i>	
在七十寿辰宴会上的讲话 乔治·萧伯纳 .....	98
Owning Books <i>William Lyon Phelps</i>	
论藏书 威廉·列农·菲尔普斯 .....	102
Literature and Press <i>James M. Barrie</i>	
论文学与出版 詹姆斯·M·巴利 .....	105
Peace in the Atomic Age <i>Albert Einstein</i>	
原子能时代的和平 阿尔伯特·爱因斯坦 .....	111
Prospects in the Arts and Sciences <i>J. Robert Oppenheimer</i>	
艺术与科学的前景 J. 罗伯特·欧本海姆 .....	114
Man Will Prevail <i>William Faulkner</i>	
人类必胜 威廉·福克纳 .....	122
Shall We Choose Death? <i>Bertrand Russell</i>	

我们将选择死亡吗？ 伯特兰·罗素 .....	125
Recent Thoughts on the Two Cultures <i>C. P. Snow</i>	
两种文化的新思考 C. P. 斯诺 .....	130

# Funeral Oration on the Athenians Who First Fell in the Peloponnesian War

*Pericles*

## 为伯罗尼撒战争中的烈士举行的葬礼上的演讲

伯里克利

### 【作者简介】

伯里克利(Pericles 495B. C. ? —429B. C. ), 古希腊伟大的政治家。公元前 444 年后历任首席将军, 实际统治着雅典。他在任期内, 对内倡导民主改革, 号召公民参与国家治理; 对外加强军事扩张, 使雅典的繁荣达到了顶峰。他还是文化的维护者, 在他当政期间, 涌现出苏格拉底、欧里庇得斯、索福克勒斯等文化名人。他还要求兴建了著名的帕特农神庙等公共建筑。他统治的时期被称为雅典的“伯里克利时代”或“黄金时代”。

### 【作品原文】

The greater part of those who ere<sup>①</sup> now have spoken in this place, have been accustomed to praise the man who introduced this oration into the law; considering it a right thing that it should be delivered over those who are buried after falling in battle. To me, however, it would have appeared sufficient, that when men had shown themselves brave by deeds, their honors also should be displayed by deeds—as you now see in the case of

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① ere; before.



this burial, prepared at the public expense—and not that the virtues of many should be periled<sup>①</sup> in one individual for credit to be given him according as<sup>②</sup> he expresses himself well or ill. For it is difficult to speak with propriety<sup>③</sup> on a subject on which even the impression of one's truthfulness is with difficulty established.

Now with regard to our military achievements, by which each possession was gained, whether in any case it were ourselves, or our fathers, that<sup>④</sup> repelled with spirit hostilities brought against us by barbarian or Greek; as I do not wish to enlarge on the subject before you who are well acquainted with it, I will pass them over. But by what a mode of life we attained to our power, and by what form of government and owing to what habits it became so great, I will explain these points first, and then proceed to the eulogy<sup>⑤</sup> of these men; as I consider that on the present occasion they will not be inappropriately mentioned, and that it is profitable for the whole assembly, both citizens and strangers, to listen to them.

For we enjoy a form of government which does not copy the laws of our neighbors; but we are ourselves rather a pattern to others than imitators of them. In name, from its not being administered for the benefit of the few, but of the many, it is called a democracy; but with regard to its laws, all enjoy equality, as concerns<sup>⑥</sup> their private differences; while with regard to public rank, according as each man has reputation for anything, he is preferred for public honors, not so much from consideration of

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① peril; 冒…的危险。

② according as; 取决于, 后接从句。

③ propriety; 适当, 适宜。

④ that; 修饰前句中的“military achievements。”

⑤ eulogy; (正式) 颂词。

⑥ as concerns; 关于, 至于。

party, as of merit; nor, again, on the ground of<sup>①</sup> poverty, while he is able to do the state any good service, is he prevented by the obscurity of his position. We are liberal then in our public administration; and with regard to mutual jealousy of our daily pursuits, we are not angry with our neighbor, if he does anything to please himself; nor wear on our countenance<sup>②</sup> offensive looks, which though harmless, are yet unpleasant. While, however, in private matters we live together agreeably, in public matters, under the influence of fear, we most carefully abstain from transgression<sup>③</sup>, through our obedience to those who are from time to time in office, and to the laws; especially such of them as are enacted for the benefit of the injured, and such as, though unwritten, bring acknowledged disgrace [on those who break them].

Moreover, we have provided for our spirits the most numerous recreations from labors, by celebrating games and sacrifices through the whole year, and by maintaining elegant private establishments, of which the daily gratification drives away sadness. Owing to the greatness too of our city, everything from every land is imported into it; and it is our lot<sup>④</sup> to reap with no more peculiar enjoyment the good things which are produced here, than those of the rest of the world likewise.

In the studies of war also we differ from our enemies in the following respects: We throw our city open to all, and never, by the expulsion of strangers, exclude any one from either learning or observing things, by seeing which<sup>⑤</sup> unconcealed any of our en-

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① on the ground of: 基于…的考虑,起强调作用,放在主、谓语之前。

② countenance: 支持,赞成。

③ transgression: 触犯(法律)。

④ lot: 命运,运气。

⑤ which: 指上句中的“things”; “unconcealed”修饰“which”。

emies might gain an advantage; for we trust not so much to preparations and stratagems<sup>①</sup>, as to our own valor for daring deeds. Again, as to our modes of education, *they* aim at the acquisition of manly character, by laborious training from their very youth; while *we*, though living at our ease, no less boldly advance to meet equal dangers. As a proof of this, the Lacedæmonians<sup>②</sup> never march against our country singly, but with all [their confederates] together; while we, generally speaking, have no difficulty in conquering in battle upon hostile ground those who are standing up in defense of their own. And no enemy ever yet encountered our whole united force, through our attending at the same time to our navy, and sending our troops by land on so many different services; but wherever they have engaged with any part of it, if they conquer only some of us, they boast that we were all routed by them; and if they are conquered, they say it was by all that they were beaten. And yet if with careless ease rather than with laborious practice, and with a courage which is the result not so much of laws as of natural disposition, we are willing to face danger, we have the advantage of not suffering beforehand from coming troubles, and of proving ourselves, when we are involved in them, no less bold than those who are always toiling; so that our country is worthy of admiration in these respects, and in others besides.

For we study taste with economy, and philosophy without effeminacy<sup>③</sup>; and employ wealth rather for opportunity of action than for boastfulness of talking; while poverty is nothing disgraceful for a man to confess, but not to escape it by exertion is

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① stratagem: 蒙蔽他人的计谋, 花招。

② Lacedæmonians: 拉斯第莫尼人, 居于希腊南部, 以勇猛善战著称。

③ effeminacy: 柔弱, 无男子气概。

more disgraceful. Again, the same men can attend at the same time to domestic as well as to public affairs; and others, who are engaged with business, can still form a sufficient judgment on political questions. For we are the only people that consider the man who takes no part in these things, not as unofficious, but as useless; and we ourselves judge rightly of measures, at any rate, if we do not originate them; while we do not regard words as any hindrance ① to deeds, but rather [consider it a hindrance] not to have been previously instructed by word, before undertaking in deed what we have to do. For we have this characteristics also in a remarkable degree, that we are at the same time most daring and most calculating in what we take in hand, whereas to other men it is ignorance that brings daring, while calculation brings fear.

In short, I say that both the whole city is a school for Greece, and that, in my opinion, the same individual would among us provide himself qualified for the most varied kinds of action, and with the most graceful versatility②. And that this is not mere vaunting language for the occasion, so much as actual truth, the very power of the state, which we have won by such habits, affords a proof. For it is the only country at the present time that, when brought to the test, proves superior to its fame; and the only one that neither gives to the enemy who has attacked us any cause for indignation at being worsted③ by such opponents, nor to him who is subject to us room for finding fault, as not being ruled by men who are worthy of empire. But we shall be admired both by present and future generations as having

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① hindrance:起妨碍作用的人或事物。

② versatility:有多种学问、技能。

③ worst:在竞争中打败(某人)。

exhibited our power with great proofs, and by no means without evidence; and as having no further need, either of Homer to praise us or any one else who might charm for the moment by his verses, while the truth of the facts would mar the idea formed of them; but as having compelled every sea and land to become accessible to our daring, and everywhere established<sup>①</sup> everlasting records, whether of <sup>②</sup> evil or of good. It was for such a country then that these men, nobly resolving not to have it taken from them, fell fighting; and every one of their survivors may well be willing to suffer in its behalf.

For this reason, indeed, it is <sup>③</sup> that I have enlarged on the characteristics of the state; both to prove that the struggle is not for the same object in our case as in that of men who have none of these advantages in an equal degree; and at the same time clearly to establish by proofs [the truth of] the eulogy of those men over whom I am now speaking. And now the chief points of it have been mentioned; for with regard to the things for which I have commended the city, it was the virtues of these men, such as these, that adorned her with them; and few of the Greeks are there whose fame, like these men's, would appear but the just counterpoise<sup>④</sup> of their deeds.

Again, the closing scene of these men appears to me to supply an illustration of human worth, whether as affording us the first information respecting it, or its final confirmation. For even in the case of men who have been in other respects of an inferior character, it is but fair for them to hold forth as a screen their

---

① “established, 接应前文的“as having compelled”.

② of 前省去了“everlasting records”.

③ 此句的正常语序为: “It is, indeed, for this reason that...”

④ counterpoise: 平衡、均衡。

military courage in their country's behalf; for, having wiped out their evil by their good, they did more service collectively, than harm by their individual offenses.

But of these men there was none that either was made a coward by his wealth, from preferring the continued enjoyment of it; or shrank from danger through a hope suggested by poverty, namely, that he might yet escape it, and grow rich; but conceiving that vengeance ① on their foes ② was more to be desired than these objects, and at the same time regarding this as the most glorious of hazards, they wished by risking it to be avenged on their enemies, and so to aim at procuring those advantages; committing to hope the uncertainty of success, but resolving to trust to action, with regard to what was visible to themselves; and in that action, being minded rather to resist and die, than by surrendering to escape, they fled from the shame of [a discreditable] report, while they endured the brunt of the battle with their bodies; and after the shortest crisis, when at the very height of their fortune, were taken away from their glory rather than their fear③.

Such did these men prove themselves, as became the character of their country. For you that remain, you must pray that you may have a more successful resolution, but must determine not to have one less bold against your enemies; not in word alone considering the benefit [of such a spirit], (on which one might descant to you at great length—though you know it yourselves quite as well—telling you how many advantages are contained in repelling your foes) but rather day by day beholding the power of

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① vengeance: 报复。

② foe: (文或旧用法) 敌人。

③ 整段话是一个长句。这样有利于产生更好的演说效果。

the city as it appears in fact, and growing enamored of<sup>①</sup> it, and reflecting, when you think it great that it was by being bold, and knowing their duty, and being alive to shame in action, that men acquired these things; and because, if they ever failed in their attempt at anything, they did not on that account think it right to deprive their country also of their valor, but conferred upon her a most glorious joint offering.

For while collectively they gave her their lives, individually they received that renown which never grows old, and the most distinguished tomb they could have; not so much that in which they are laid, as that in which their glory is left behind them, to be everlastingly recorded on every occasion for doing so, either by word or deed, that may from time to time present itself. For of illustrious men the whole earth is the sepulcher; and not only does the inscription upon columns in their own land point it out, but in that also which is not their own there dwells with every one an unwritten memorial of the heart, rather than of a material monument.

Vying<sup>②</sup> then with these men in your turn, and deeming happiness to consist in freedom, and freedom in valor, do not think lightly of the hazards of war. For it is not the unfortunate, [and those] who have no hope of any good, that would with most reason be unsparing of their lives; but those who, while they live, still incur the risk of a change to the opposite condition, and to whom the difference would be the greatest, should they meet with any reverse. For more grievous, to a man of high spirit at least, is the misery which accompanies cowardice, than the unfelt death which comes upon him at once, in the time of his

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① enamor of/with sth. : 喜欢某事物。

② vie with sb. (for sth) : 与某人(为某事)激烈竞争。

strength and of his hope for the common welfare.

Wherefore to the parents of the dead—as many of them as are here among you—I will not offer condolence<sup>①</sup>, so much as consolation<sup>②</sup>. For they know that they have been brought up subject to manifold misfortunes; but that happy is *their* lot who have gained the most glorious—death, as these have, —sorrow, as you have; and to whom life has been so exactly measured, that they were both happy in it, and died in [that happiness]. Difficult, indeed, I know it is to persuade you of this, with regard to those of whom you will often be reminded by the good fortune of others, in which you yourselves also once rejoiced; and sorrow is felt, not for the blessings of which one is bereft without full experience of them, but of that which one loses after becoming accustomed to it.

But you must bear up in the hope of other children, those of you whose age yet allows you to have them. For to yourselves individually those who are subsequently born will be a reason for your forgetting those who are no more; and to the state it will be beneficial in two ways, by its not being depopulated, and by the enjoyment of security; for it is not possible that those should offer any fair and just advice, who do not incur equal risk with their neighbors by having children at stake. Those of you, however, who are past that age, must consider that the longer period of your life during which you have been prosperous is so much gain, and that what remains will be a short one; and you must cheer yourselves with the fair fame of these [your lost ones]. For the love of honor is the only feeling that never grows old; and in the helplessness of age it is not the acquisition of gain, as some

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① condolence:常作复数,同情,吊唁。

② consolation:安慰、慰问。



assert, that gives greatest pleasure, but the enjoyment of honor.

For those of you, on the other hand, who are sons or brothers of the dead, great, I see, will be the struggle of competition. For every one is accustomed to praise the man who is *no more*; and scarcely, though even for an excess of worth, would you be esteemed, I do not say equal to them, but only slightly inferior. For the living are exposed to envy in their rivalry; but those who are in no one's way are honored with a good will free from all opposition. If, again, I must say anything on the subject of woman's excellence also, with reference to those of you who will now be in widowhood. I will express in all in a brief exhortation<sup>①</sup>. Great will be your glory in not falling short of the natural character that belongs to you; and great is hers, who is least talked of among the men, either for good or evil.

I have now expressed *in word*, as the law required, what I had to say befitting the occasion; and, *in deed*, those who are here interred, have already received part of their honors, while, for the remaining part, the state will bring up their sons at the public expense, from this time to their manhood; thus offering both to these and to their posterity a beneficial reward for such contests; for where the greatest prizes for virtue are given, there also the most virtuous men are found amongst the citizens. And now, having finished your lamentations for your several relatives, depart.

## 【作品点评】

公元前 430 年,雅典国家为在伯罗奔尼撒战争中阵亡的战

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① exhortation: 规劝、告诫。