

中学生英汉对照小读物

# 西方传奇与演说

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## COLUMBUS AND THE EGG

Christopher Columbus discovered America on the 12th of October, 1492. He had spent eighteen years in planning for that wonderful first ~~trip~~ voyage which he made across the Atlantic Ocean. The thoughts and hopes of the best part of his life had been given to it. He had talked and argued with sailors and scholars and princes and kings, saying, "I know that, by sailing west across the great ocean, one may at last reach lands that have never been visited by Europeans." But he had been laughed at as a foolish dreamer, and few people had any faith in his projects.

At last, nowever, the king and queen of Spain gave him ships with which to make the trial voyage. He crossed the ocean and discovered strange lands, inhabited by a people unlike any that had been known before. He believed that these lands were a part of India.

When he returned home with the news of his discovery there was great rejoicing, and he was hailed as the hero who had given a new world to Spain. Crowds of people lined the streets through which he passed, and all were anxious to do him honor. The king and queen welcomed him to their palace and listened with pleasure to the story of his voyage. Never had so great respect been shown to any common man.

But there were some who were jealous of the discoverer,

and as ready to find fault as others were to praise. "Who is this Columbus?" they asked, "and what has he done? Is he not a pauper pilot from Italy? And could not any other seaman sail across the ocean just as he has done?"

One day Columbus was at a dinner which a Spanish gentleman had given in his honor, and several of these persons were present. They were proud, conceited fellows, and they very soon began to try to make Columbus uncomfortable.

"You have discovered strange lands beyond the sea," they said. "But what of that? We do not see why there should be so much said about it. Anybody can sail across the ocean; and anybody can coast along the islands on the other side, just as you have done. It is the simplest thing in the world."

Columbus made no answer; but after a while he took an egg from a dish and said to the company, "Who among you, gentlemen, can make this egg stand on end?"

One by one those at the table tried the experiment. When the egg had gone entirely around and none had succeeded, all said that it could not be done.

Then Columbus took the egg and struck its small end gently upon the table so as to break the shell a little. After that there was no trouble in making it stand upright.

"Gentlemen," said he, "what is easier than to do this which you said was impossible? It is the simplest thing in the world. Anybody can do it *after he has been shown how.*"



## 哥伦布和鸡蛋

1492年10月12日，克里斯托弗·哥伦布发现了美洲。他用了18年的时间来筹划那首次惊人的横渡大西洋的航行。他一生中那段黄金时期的思考和希望全都用在这件事上了。他曾经同许多海员、学者、王子和国王等讨论和争辩过，他说：“我认为，向西航行横渡大西洋，最后可以到达欧洲人从没去过的陆地。”但是人们嘲笑他，说他是愚蠢的梦想家，相信他的设想的人寥寥无几。

可是后来，西班牙国王和王后给了他船只去试航。他横渡大洋，发现了新奇的陆地，那里的居民同人们过去所知道的任何一种人都不一样。他认为，这陆地是印度的一部分。

当他带着他的新发现的消息回来时，举国欢庆，大家欢呼他，把他看成是给了西班牙一个新世界的英雄。一群群的人排队站在他经过的街道上，人人渴望向他致敬。国王和王后迎接他到皇宫来，高兴地听他讲述航行的经历。一个普通人如此受到尊敬，是从来没有过的。

但是有一些人妒忌这位发现者，别的人正在称赞的时候，他们却吹毛求疵。“这个哥伦布是谁？”他们问道，“他做了些什么事？他不就是意大利来的那个穷领航员吗？难道别的海员就不能象他那样横渡海洋吗？”

有一天，哥伦布出席一位西班牙绅士为他举行的宴会，有几个上述的那种人也在座。他们是一伙骄傲自大的人，他们很快就开始设法为难哥伦布。

“你在海对岸发现了新奇的大陆，”他们说，“那又有什么

了不起的？我们真不明白，为什么对这件事谈个没完没了。任何人都能横渡那海洋；任何人都能象你那样沿着那边的岛屿航行。这是世界上最简单的故事。”

哥伦布没有回答；过了一会儿，他从碟子里拿起一个鸡蛋，向全体客人说：“各位先生，你们谁能把这个鸡蛋直立起来？”

席上那些人挨个试了试。鸡蛋传遍一圈，没有一个人能做到。他们都说，那是办不到的。

于是哥伦布拿起鸡蛋，把较小的那头在桌上轻轻地一磕，把蛋壳磕破了一点，这样一来，就不难使它直立了。

“各位先生，”他说，“还有比这个更容易做的事吗？而你们却说不可能。这是世界上最简单的事嘛，任何人都能做到的，只是在有人告诉他怎样做之后才行。”

## Salt

Henry van Dyke

"Ye are the salt of the earth," Matthew 5:13.

This figure of speech is plain and pungent. Salt is savory, purifying, preservative. It is one of those superfluities which the great French wit defined as "things that are very necessary." From the very beginning of human history men have set a high value upon salt and sought for it in caves and by the seashore. The nation that had a good supply was counted rich. A bag of salt, among the barbarous tribes, was worth more than a man. The Jews prized it especially, because they lived in a warm climate where food was difficult to keep, and because their religion laid particular emphasis on cleanliness, and because salt was largely used in their sacrifices.

Christ chose an image which was familiar, when He said to His disciples, "Ye are the salt of the earth." This was His conception of their mission, their influence. They were to cleanse and sweeten the world in which they lived, to keep it from decay, to give a new and more wholesome flavor to human existence. Their function was not to be passive, but active. The sphere of its action was to be this present life. There is no use in saving salt for heaven. It will not be needed there. Its mission is to permeate, season, and purify things on earth.

Men of privilege without power are waste material. Men of

enlightenment without influence are the poorest kind of rubbish. Men of intellectual and moral and religious culture, who are not active forces for good in society, are not worth what it costs to produce and keep them. If they pass for Christians they are guilty of obtaining respect under false pretenses. They were meant to be the salt of the earth. And the first duty of salt is to be salty.

This is the subject on which I want to speak to you today. The saltiness of salt is the symbol of a noble, powerful, truly religious life.

You college students are men of privilege. It costs ten times as much, in labor and care and money, to bring you out where you are today, as it costs to educate the average man, and a hundred times as much as it costs to raise a boy without any education. This fact brings you face to face with a question: Are you going to be worth your salt?

You have had mental training, and plenty of instruction in various branches of learning. You ought to be full of intelligence. You have had moral discipline, and the influences of good example have been steadily brought to bear upon you. You ought to be full of principle. You have had religious advantages and abundant inducements to choose the better part. You ought to be full of faith. What are you going to do with your intelligence, your principle, your faith? It is your duty to make active use of them for the seasoning, the cleansing, the saving of the world. Don't be sponges. Be the salt of the earth.

Think, first, of the influence for good which men of intelligence may exercise in the world, if they will only put their culture to the right use. Half the troubles of mankind come from ignorance, — ignorance which is systematically organized with societies for its support and newspapers for its dissemination, — ignorance which consists less in not knowing things, than in willfully ignoring the things that are already known. There are certain physical diseases which would go out of existence in ten years if people would only remember what has been learned. There are certain political and social plagues which are propagated only in the atmosphere of shallow self-confidence and vulgar thoughtlessness. There is a yellow fever of literature specially adapted and prepared for the spread of shameless curiosity, incorrect information, and complacent idiocy among all classes of the population. Persons who fall under the influence of this pest become so triumphantly ignorant that they cannot distinguish between news and knowledge. They develop a morbid thirst for printed matter, and the more they read the less they learn. They are fit soil for the bacteria of folly and fanaticism.

Now the men of thought, of cultivation, of reason, in the community ought to be an antidote to these dangerous influences. Having been instructed in the lessons of history and science and philosophy they are bound to contribute their knowledge to the service of society. As a rule they are willing enough to do this for pay, in the professions of law and medicine and

teaching and divinity. What I plead for today is the wider, nobler, unpaid service which an educated man renders to society simply by being thoughtful and by helping other men to think.

Think, in the second place, of the duty which men of moral principle owe to society in regard to the evils which corrupt and degrade it. Of the existence of these evils we need to be reminded again and again, just because we are comparatively clean and decent and upright people. Men who live an orderly life are in great danger of doing nothing else. We wrap our virtue up in little bags of respectability and keep it in the storehouse of a safe reputation. But if it is genuine virtue it is worthy of a better purpose than that. It is fit, nay, it is designed and demanded, to be used as salt, for the purifying of human life.

## 盐

“你们是世上的盐。”《马太福音》，第五章第十三节。

这个比喻平凡而发人深省。盐食之有味，又可洁物、防腐。盐是一种奢侈品，那位伟大的法国才子称之为“头等必需品”。人类有史之初，就认为盐有很高的价值，并在山洞和海滩采集之。盛产盐的国家曾被视为富国。在原始部落里，一袋盐比一个人还要贵。犹太人尤其珍视盐，因为他们居住的地方气候炎热，食物难于保藏。此外，他们的宗教特别强调洁净，向神献祭时又需大量用盐。

基督对他的门徒说：“你们是世上的盐”时，选用了大家都熟悉的比喻。他以此说明他认为众门徒该肩负的使命和应发生的影响。他们到世上来就是要净化、美化他们所在的世界，使它免于腐败，给人人的生活以新的、更健康的气息。他们的作用不是消极的，而是积极的。他们活动的范围是今世，不必把盐省下来带到天国去。天国不需要盐。盐的使命是渗入、调和与净化尘世的事物。

.....

享有特权而无力量的人是废物。受过教育而无影响的人是一堆一文不值的垃圾。有些人在知识、道德、宗教信仰方面受过教育，但没有成为社会上行善的积极力量，这些人就枉费了为培育和供养他们的花销。如果他们也算是基督徒，他们就犯了因伪装而受尊敬的罪。他们本应成为世上的盐，而盐的首要责任是有盐味。

这就是今天我要对你们讲的题目。盐的盐味象征高尚的、

有力的、真正虔诚的宗教生活。

你们大学生是享有特权的人。把你们培养成今天这样，所花费的劳力、心血与金钱，十倍于教育一般人，百倍于抚养大一个未受教育的儿童。这事实使你们面对这样的一个问题：你们是否打算成为对得起你吃过的盐的人。

你们受过智力训练，受过各科学问的教育，应该很有知识。你们受过德育训练，不断受到良好典范的影响，应该极有原则。你们在宗教上得天独厚，不断被引导向善，应该极有信仰。你们准备用你们的知识、原则和信仰去做些什么呢？你们有责任积极地调剂、净化世界，使世人得救。不要做只取不予的海绵，要做世上的盐。

首先想想，有知识的人只要愿意将自己的文化用于正途，就可能产生善的影响。人类的烦恼一半来自无知。这种无知与社会有系统地勾结，以便得到它的支持，而为了得到扩散，又利用报刊的力量；这种无知不仅不去认识事物，而且有意无视已经认识的事物。如果人们能够记住已经学到的东西，某些危害身体的疾病在十年内就会绝迹。某些政治和社会瘟疫，只在浅薄的自信和庸俗轻率的气氛里才会传播开来。还有一类坏书特别适合于在各个阶层中散布无耻的邪念、讹误的消息和自负和愚蠢。受到这种恶劣影响的人变得愚昧无知、洋洋自得，以致分不清什么是道听途说，什么是真正的知识。他们病态地、如饥如渴地阅读印刷品，但他们读得愈多，知道得愈少。他们正是培育愚昧与狂热盲从的细菌的肥沃土壤。

社会上有思想、有教养、有理性的人们，应该成为这类危险影响的解毒剂。他们学习过历史、科学与哲学，有责任用他们的知识来服务于社会。一般说来，他们愿意有偿地为社会服



务，做律师、医生、教员或神父。但我今天要求你们受过教育的人去做的，却是更广泛、更高尚而且无报酬的服务，即多思考，并帮助别人学会思考。

.....

其次，由于邪恶腐蚀社会，有道德原则的人要想到自己对社会的责任。正因为我们是比较洁净、高尚和正直的人，我们要一再地提醒自己注意这些邪恶事物的存在。生活上正派的人最怕的是洁身自好。我们为了明哲保身，往往把美德装在一包包用尊敬包起来的小包裹里，束之高阁。但是，真正的美德应该用于更好的目的。它不仅适宜于，而且本来就是有意为了象盐那样用来净化人类的生活而存在的。