



Appreciation of English Speeches

英语演讲赏析

主编 董晓波



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内 容 简 介

本书精选了英美国家众多名人的演讲,涉及面广,既有政治家、军事家的演讲佳作,也有文学家、艺术家、科学家及社会活动家的演讲杰作。每篇均具有代表性和时代性,堪称英美国家演讲中最精彩、最丰富、最经典的演说,而且都曾产生过巨大的历史影响。阅读这些精彩的演说,对于广大的读者了解历史、增长见识、陶冶情操、训练思维、积累词汇、提高口语表达能力和演讲的才能,都有很大的帮助。

本书不仅适合中、高级英语水平的学生课外阅读,也可以作为高等院校翻译专业及大学英语辅修课程的教材。

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Preface

前言

演讲作为口语表达活动的一种，在中外文化史上可谓源远流长，有着深厚的文化底蕴，且始终占据着重要地位。从苏格拉底、亚里士多德时代的广场布道，到当今布什、奥巴马的电视演说；从春秋战国时期哲学思想的百家争鸣，到改革开放后文学艺术的百花齐放，演讲——作为哲学家阐释世界的窗口，政治家争取支持的利器，科学家展示严谨的途径，艺术家谱写浪漫的平台……一直以来都得到了广泛的推崇和认可，它的重要性不言而喻。

早在古希腊、古罗马时代，人们就非常重视演讲者的风度和德行。哲学的产生和迅速发展为演讲这种社会活动开辟出了一片新的天地，自此演讲活动再也没有中断。即便是中世纪的神学统治时代，演讲家也依然活跃于政治舞台、布道传教和神学学术讲坛。时至近代，西方演讲事业高度繁荣，演讲逐渐渗透到各个地区和各个行业，不仅涌现了罗斯福、马丁·路德·金、丘吉尔等这些伟大的演讲家，而且演讲学的理论研究也获得了空前的发展。

孔子曾说过：“君子欲讷于言而敏于行。”这句话说的是“君子说话要谨慎，而行动要敏捷”。然而，在经济全球化的时代背景下，当代社会竞争日趋激烈，“敏于行”固然重要，但“敏于言”更应该为人们所重视。一个人是否擅长辞令，是否具有演讲口才，在相当大的程度上决定了个人的命运和发展前途。演讲与口才，已深入到人们生活的每个角落，贯穿着人们发展的始终。一个口才卓绝、擅长演讲的人往往能够纵横捭阖，旁征博引，宏论滔滔，振聋发聩，每每令人叹为观止，感同身受。这其中必有先天因素，然而更多的是演讲者后天的历练积淀而成。滔滔不绝如若是陈词滥调，只能让人乏味，只有渊博的知识才能够让人回味无穷；侃侃而谈如若是蛮横说教，只能招人反感，只有理性的智慧才能让人茅塞顿开；左右逢源如若是油腔滑调，只能漏洞百出，只有巧妙的幽默才能让人欣然认可。因此，优秀的演讲应该是融知识、智慧、技巧为一体而浑然不觉的伟大艺术。

《英语演讲赏析》全书共分为十五个单元，精选了英美国家众多名人的演讲。为了便于教学，有些演讲略有删减。这些演讲涉及面广，既有政治家、军事家的演讲佳作，也有文学家、艺术家、科学家及社会活动家的演讲杰作。每篇均具有代表性和时代性，堪称英美国家演讲中最精彩、最丰富、最经典的演说，而且都曾产生过巨大的历史影响。在这些演讲中，有针砭时弊的政论，气宇轩昂；有严谨求实的学术论述，循循善诱；又有推陈出

新的另类思维，语惊四座；也不乏促膝谈心般的思想感受，娓娓道来。语言或铿锵有力、激情澎湃，或朴实无华、感人至深，或风趣幽默、机智明快。

本书具有知识性、科学性、实用性、新颖性和可读性。阅读这些精彩的演说，对于广大读者了解历史、增长见识、陶冶情操、训练思维、积累词汇、提高口语表达能力和演讲的才能，都有很大的帮助。为了帮助读者更好地领会演讲词的神妙与独特内蕴，了解英语国家的文化，本书对每一位演讲人均有简洁的介绍，对每一篇演讲词发表的背景和缘由也都有所说明。本书对原文中的难点、难句、专有名词均做了翔实明确的注释。绝大多数文章都配有参考译文，译文力求忠实原文，朴实无华，以利于读者自学参考。通过对照译文，读者不仅可以提高英文阅读理解能力，而且可以促进翻译能力的提高。

本书不仅适合中、高级英语水平的学生课外阅读，也可以作为高等院校翻译专业及大学英语辅修课程的教材。

本书由董晓波任主编，王凡、韦希任副主编，王心一、顾丽霞、杨莉莉、张达、徐东青参编。在整个编著过程中，我们力求完美，但由于时间、水平有限及一些不可避免的因素，定不乏偏颇和疏漏之处，恳请广大读者朋友和同行不吝指正，以臻完善。

董晓波

2013年5月

于南京东方城紫金山麓

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Unit

1

Inaugural Address

就职演说

John F. Kennedy's Inaugural Address on January 20, 1961

We observe today not a victory of party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three-quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage—and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

This much we pledge—and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United there is little we cannot do in a host of cooperative ventures. Divided



there is little we can do, for we dare not meet a powerful challenge at odds and split asunder.

To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom—and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the communists may be doing it, not because we seek their votes, but because it is right.

If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge: to convert our good words into good deeds, in a new alliance for progress, to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or subversion anywhere in the Americas.

And let every other power know that this hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support—to prevent it from becoming merely a forum for invective, to strengthen its shield of the new and the weak, and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace—before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed. But neither can two great and powerful groups of nations take comfort from our present course—both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war. So let us begin anew—remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof.

Let us never negotiate out of fear. But let us never fear to negotiate.

Let both sides explore what problems unite us instead of belaboring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms, and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce.

Let both sides unite to heed, in all corners of the earth, the command of Isaiah—to “undo the heavy burdens...[and] let the oppressed go free”.

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor—not a new balance of power, but a new world of law—where the strong are just, and the weak secure, and the peace preserved.

All this will not be finished in the first one hundred days; nor will it be finished in the first one thousand days; nor in the life of this Administration; nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, rejoicing in hope, patient in tribulation, a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it. And the glow from that fire can truly light the world.

And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country.

My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our

only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

(from *Advanced English*, 1995)

Words and Expressions

- | | | | |
|----------------|--------------|------|------------------------|
| 1. almighty | [ɔɪ'maɪti] | adj. | 全能的; 有无限权力的 |
| 2. forebear | [fɔ:bɛə] | n. | 祖先; 祖宗 |
| 3. prescribe | [prɪs'kraɪb] | vt. | 规定; 开处方 |
| 4. heir | [ɛə] | n. | 继承人; 后嗣; 子嗣 |
| 5. foe | [fəʊ] | n. | 敌人; 反对者; 危害物 |
| 6. undoing | [ʌn'du:ɪŋ] | n. | 毁灭; 取消; 毁灭的原因 |
| 7. pledge | [pledʒ] | vt. | 保证, 许诺; 用……抵押; 举杯祝……健康 |
| 8. ally | [ˈælaɪ] | n. | 同盟国; 伙伴; 同盟者; 助手 |
| 9. at odds | [ɒdz] | | 争执 (不一致) |
| 10. asunder | [ə'sʌndə] | adv. | 化为碎片地; 分离地 |
| 11. iron | [ˈaɪən] | adj. | 铁的; 残酷的; 刚强的 |
| 12. tyranny | [ˈtɪrəni] | n. | 暴政; 专横; 严酷 |
| 13. hostile | [ˈhɒstail] | adj. | 敌对的, 敌方的; 怀敌意的 |
| 14. subversion | [səb'vɜ:ʃən] | n. | 颠覆; 破坏 |
| 15. hemisphere | [ˈhemɪsfɪə] | n. | 半球 |
| 16. assembly | [ə'sembli] | n. | 装配; 集会, 集合 |
| 17. outpace | [ˌaʊt'peɪs] | vt. | 赶过; 超过……速度 |
| 18. invective | [ɪn'vektɪv] | n. | 恶言漫骂 |
| 19. shield | [ʃi:ld] | n. | 盾; 防护物; 保护者 |
| 20. writ | [rɪt] | n. | 令状; 文书; 法院命令 |
| 21. adversary | [ˈædvəsəri] | n. | 对手; 敌手 |
| 22. anew | [ə'nju:] | adv. | 重新; 再 |
| 23. unleash | [ʌn'li:ʃ] | vt. | 发动; 解开……的皮带; 解除……的束缚 |
| 24. engulf | [ɪn'gʌlf] | vt. | 吞没; 吞食, 狼吞虎咽 |
| 25. belabor | [bi'leɪbə] | vt. | 痛打; 抨击; 过度说明; 反复讨论 |

26. eradicate	[i'rædikeit]	vt.	根除, 根绝; 消灭
27. heed	[hi:d]	vi.	注意, 留心
28. oppressed	[ə'prest]	adj.	受压制的, 受压迫的
29. beachhead	['bi:tʃhed]	n.	滩头堡, 滩头阵地
30. summon	['sʌmən]	vt.	召唤; 召集; 鼓起; 振作
31. testimony	['testiməni]	n.	证词, 证言; 证据
32. embattle	[im'bætl]	vt.	布阵; 列阵; 整军备战; 严阵以待
33. twilight	['twailait]	n.	黎明, 黄昏; 薄暮; 衰退期; 朦胧状态
34. tribulation	[ˌtribjuˈleɪʃən]	n.	苦难; 磨难; 忧患
35. forge	[fɔ:dʒ]	vi.	伪造; 做锻工

Notes

- Solemn oath**: refers to the oath of the President of the United States. It is an oath or affirmation required by the United States Constitution before the President begins the execution of the office. The oath runs as follows: "I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States."
- The belief that the rights of man come not from the generosity of the state but from the hand of God**: This is for the passage in the American Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."
- Isaiah**: lived approximately 2 700 years ago and was a prophet in the 8th-century BC Kingdom of Judah. Part of his message was: "The land will be completely laid waste and totally plundered. The LORD has spoken this word." (Isaiah 24:3). Isaiah therefore warns the people of Israel to turn back to Yahweh. Isaiah was sensitive to the common people's problems and was very outspoken regarding their treatment by the aristocracy. Islam usually regards Isaiah as a Prophet.



Appreciation

约翰·菲茨杰拉德·肯尼迪[John Fitzgerald Kennedy(1917—1963)]美国第35任总统(1961—1963)。生于1917年5月29日,卒于1963年11月22日。肯尼迪毕业于哈佛大学,1956年写成《勇敢者传略》一书出版,获得普利策奖。1960年1月宣布竞选总统,以微弱多数击败共和党候选人尼克松,成为美国历史上最年轻的总统。1963年11月,在得克萨斯州达拉斯市遇刺身亡。

20世纪60年代初的国际形势与今天大不相同:第二次世界大战刚刚结束不久,以苏联为首的“华约”与以美国为首的“北约”为各自利益开始了长达半个世纪的“冷战”。势不两立的两大阵营、激烈的军备竞赛、持续的冷战局面……

在这样的背景下发表就职演说,势必要清晰明了地表明立场。然而,在肯尼迪的全篇演说中,他对人民的呼吁主要是基于强烈的情感共鸣,他并没有直截了当地对国际形势进行分析,更没有一处提到一个国家的名字或具体事例,用的只是 to friend and foe alike, to those nations who...等,他不想在演说中偏激地指责当前事务,也不喜欢重新阐述有关于冷战的陈词滥调、论述一些有可能加剧美苏紧张关系的有关共产主义威胁的问题。他希望用词可以激起和平的希望,确定一个新时代的乐观基调。在演说中,肯尼迪呼吁全国人民甚至全人类团结起来,共同反对专制、贫困、疾病和战争,他提到:“不要问你的国家能为你做些什么,而要问一下你能为你的国家做些什么。”(Ask not what your country can do for you, ask what you can do for your country.)成为了美国总统历次就职演说中最脍炙人口的语句之一。在演说的最后,他强调了他对国际主义的渴望:“最后,不管你是美国的公民还是世界的公民,请以我们要求你们的高标准,来要求我们。”(Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you.)他呼吁美国民众承担起更多的义务,做出更大的牺牲。演说成为激励型语言和呼吁公民义务的典范之作。

美国总统就职演说词独具一格,而肯尼迪的讲演更是其中一篇为人们注目的代表作,字字句句经过刻意雕琢,有许多值得品味推敲之处。肯尼迪总统的《就职演说》无论在词汇、句法、语音、修辞等手段的运用还是在独特的语篇结构模式上都算得上是一篇经典之作,具有很高的文学欣赏价值。整篇文章不仅逻辑严密,布局合理,而且切合总统这一特定身份在就职典礼这一特定的政治场合进行演说,是历届美国总统就职演说中的精品。

Exercises



I. Vocabulary Building

Fill in the blanks with the most suitable words or phrases. Change the form when necessary.

ally	asunder	heir	hostile	oppressed
prescribe	pledge	summoned	twilight	tyranny

1. The supervisor _____ the steps in which orders must be filled out.
2. Our future life is determined by our intentional actions today, just as our present life is _____ to our previous intentional behavior.
3. I firmly _____ to actively help in the movement for unification.
4. Afghanistan is a democracy a/an _____ in the war on terror.
5. The cup broke _____.
6. Furthermore, they considered it their Christian duty to resist _____.
7. Hordes of _____ neighbors were gathering outside his window.
8. We always stand to the _____ nations.
9. He _____ his subordinates hastily to his office.
10. She often sits in the garden at _____.

II. Comprehension of the Text

Decide whether the following statements are true (T) or false (F) according to the passage.

1. We should observe January 20, 1961 a victory of the republican. ()
2. The power that man holds in his mortal hands can abolish all forms of human poverty but not all forms of human life. ()
3. Those who foolishly sought power by riding the back of the tiger refer to the countries who were searching for the help of socialism. ()
4. As long as the society saves the few who are rich, it can help the many who are poor. ()
5. All the citizens of the world should bear the burden of a long twilight struggle, a struggle against tyranny, poverty, disease, and war itself. ()

III. Translate the Following Sentences into Chinese

1. We observe today not a victory of party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change.
2. Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.
3. If a free society cannot help the many who are poor, it cannot save the few who are rich.
4. And let every other power know that this hemisphere intends to remain the master of its own house.
5. Let us never negotiate out of fear. But let us never fear to negotiate.
6. Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce.
7. Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, rejoicing in hope, patient in tribulation, a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.
8. In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it.
9. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it. And the glow from that fire can truly light the world.
10. And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country. My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man.

Supplementary Reading

**Franklin Roosevelt's First Inaugural Address
on March 4, 1933**

President Hoover, Mr. Chief Justice, My Friends,

This is a day of national consecration. And I am certain that on this day my fellow Americans expect that on my induction into the Presidency I will address them with a candor and a decision which the present situation of our People impels.

This is preeminently the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing conditions in our country today. This great Nation will endure as it has endured, will revive and will prosper.

So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance. In every dark hour of our national life, a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential to victory. And I am convinced that you will again give that support to leadership in these critical days.

In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things. Values have shrunk to fantastic levels; taxes have risen; our ability to pay has fallen; government of all kinds is faced by serious curtailment of income; the means of exchange are frozen in the currents of trade; the withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce; and the savings of many years in thousands of families are gone. More important, a host of unemployed citizens face the grim problem of existence, and an equally great number toil with little return. Only a foolish optimist can deny the dark realities of the moment.

And yet our distress comes from no failure of substance. We are stricken by no plague of locusts. Compared with the perils which our forefathers conquered, because they believed and were not afraid, we have still much to be thankful for. Nature still offers her bounty and human

