



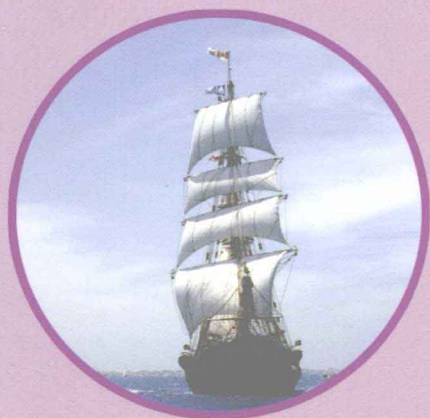
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Inspirational Speeches

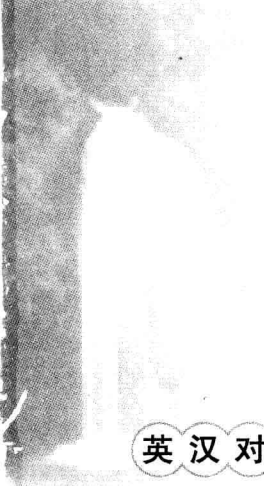
最 令 人 感 动 的

励志演说

徐元玲 编译



中国出版集团
中国对外翻译出版公司



英 汉 对 照

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前 言

本书所收的20篇英文经典演讲辞实例，汇集了社会各界多位精英人士的精彩演讲。演讲者既有代表大众传媒的影视界当红导演，又有知名政治家、革命家、思想家、作家、教育家、医学院士、商界精英，甚至还包括多位美国前总统。这些演讲内容非常广泛，主题涉及和平、平等、团结、勇敢、理想、革命等等，既有谆谆教诲，又有战斗檄文。

本书所选的名家们在各种场合下进行演讲时都体现出了高超的演讲方法和技巧，既通俗又严谨，有的幽默风趣，有的慷慨激昂。演讲者在发表自己的观点时，语言充满了魅力，有很强的感召力和号召力。相信我们收录这些演讲，并将其翻译、注释之后，一定能够帮助广大英语读者博采众家之长，提高英语演讲口才，收获更多的英语和汉语语言财富，起到抛砖引玉的作用。

更重要的是，也许我们每个人在成长的过程中都会感受到，在漫长的人生中，有风雨也有彩虹，道路有的平坦，也有的坎坷崎岖，理想中的一帆风顺在现实中有时却是惊涛骇浪。本书所选的这些演讲，可以激励读者向上的斗志，培养读者在成长道路上追求个人的理想、国家的理想和全人类的理想，关注社会，充实自我，抓住机遇，沉着应对，团结勇敢，笑对挫折……

希望这些经典演讲，能够帮助读者在英语学习的道路上得到更多的收获。

中国对外翻译出版公司

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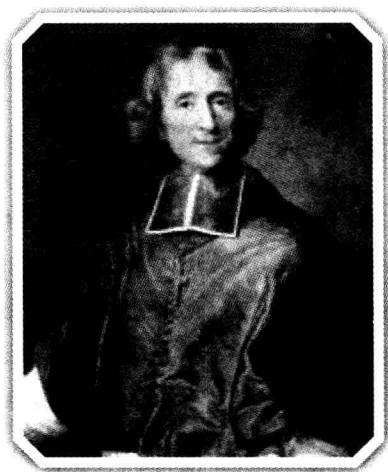
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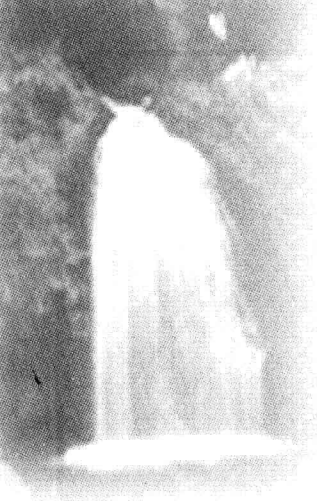
弗朗索瓦·费奈隆

Francois Fénelon
(1651-1715)



弗朗索瓦·费奈隆，法国著名天主教神学家，诗人，作家，曾任主教。1689年，他被路易十四委任为其孙的教师。1693年，当选为法兰西学院院士。他的代表作为1699年出版的《忒勒马科斯历险记》(The Adventures of Telemachus)，书中隐隐表达出对路易十四内外政策的不满，提出改革的要求，主张极端温和的君主政体，具有鲜明的民主倾向。他还以宣扬寂静主义著称，不同意靠人为的努力来达到完美。他们主张把自己交给上帝，甚至做到不关心自己得不得救的地步。寂静主义在1687年受到教宗依诺森十一世的谴责。

本演说中他对朴素作了定义，提出什么是真正的朴素。



1. True and False Simplicity

Francois Fénelon

最
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Simplicity is an **uprightness**¹ of soul that has no reference to self. It is different from **sincerity**², and it is a still higher virtue. We, we many people who are sincere, without being simple; they only wish to pass for what they are, and they are unwilling to appear what they are not; they are always thinking of themselves, measuring their words, and recalling their thoughts, and reviewing their actions, from the fear that they have done too much or too little. These persons are sincere, but they are not simple; they are not at ease with others, and others are not at ease with them; they are not free, **ingenuous**³, natural; we prefer people who are less correct, less perfect, and who are less **artificial**⁴. This is the decision of man, and it is the judgment of God, who would not have us so occupied with ourselves, and thus, as it were, always arranging our features in a mirror.

To be wholly occupied with others, never to look within, is the state of blindness of those who are entirely **engrossed**⁵ by what is present and addressed to their sense. This is the very



- 1 uprightness
[ˈʌpˈraɪtnɪs] *n.* 正直
- 2 sincerity
[sɪnˈserəti] *n.* 真诚, 诚挚
- 3 ingenuous
[ɪnˈdʒenjuəs] *a.* 坦白的, 天真的
- 4 artificial [ˌɑːtɪˈfɪʃəl]
a. 人造的, 虚伪的
- 5 engross [ɪnˈɡrəʊs]
v. 占去, 使全神贯注

一、论真正的朴素与虚假的朴素

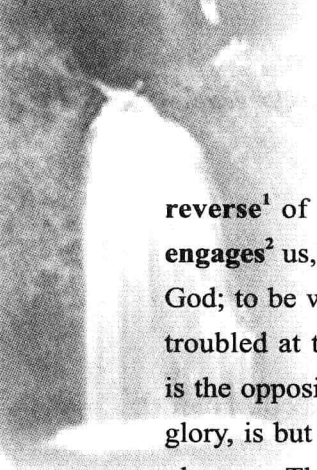
弗朗索瓦·费奈隆

.....

朴素是灵魂中一种正直无私的品质；它不同于真诚，是一种高于真诚的美德。我们很多人真诚，但绝不朴素；他们只愿被看到自己本来面目，不愿以其它面目出现；他们始终在考虑自身，说话时仔细斟酌着字句，反思所想，审视所为，害怕自己做得太多或太少。这些人很真诚，但是他们不朴素；他们很难与人轻松相处，别人也不能和他们自在相处；他们不随意、不坦率、不自然；我们更喜欢有点小错、不太完美、不很做作的人。人类的意见如此，上帝也这样评判。上帝并不愿让我们整日醉心于自我，就像整日对着镜子整理容颜那样。

全神贯注于他人，从不审视自我，是另一种盲目。他们把全部精力都投入到眼前的事物以及感觉到的事务；这与朴素恰恰相反：不管是为我们人类自己劳作还是为上帝效劳，他们总是专注于自己和那些吸引自己的一切；矜





reverse¹ of simplicity: to be absorbed in self and in whatever **engages**² us, whether we are laboring for our fellow beings or for God; to be wise in our own eyes reserved, and full of ourselves, troubled at the least thing that disturbs our self-**complacency**³, is the opposite extreme. This is false wisdom, which, with all its glory, is but little less absurd than that folly, which pursues only pleasure. The one is **intoxicated**⁴ with all it sees around it; the other with all that it imagines it has within; but it is **delirium**⁵ in both. To be absorbed in the contemplation of our own minds is really worse than to be engrossed by outward things, because it appears like wisdom and yet is not. We do not think of curing it. We pride ourselves upon it. We approve of it. It gives us an unnatural strength. It is a sort of **frenzy**⁶ we are not conscious of it, we are dying, and we think ourselves in health.

Simplicity consists in a just medium, in which we are neither too much excited, nor too composed. The soul is not carried away by outward things, so that it cannot make all necessary reflections, neither does it make those continual references to self that a **jealous**⁷ sense of its own excellence multiplies to infinity. That freedom of the soul, which looks straight onward in its path, losing no time to reason upon its steps, to study them, or to **contemplate**⁸ those that it has already taken, is true simplicity.



- 1 reverse [ri'veəs] *n.*
相反, 背面
- 2 engage [in'geɪdʒ]
v. 使忙碌
- 3 complacency
[kəm'pleɪsənsi] *n.*
自满
- 4 intoxicate
[in'tɒksikeɪt] *v.* 使
...陶醉
- 5 delirium [di'liriəm]
n. 精神错乱, 热狂
- 6 frenzy ['frenzi] *n.*
狂暴, 狂怒
- 7 jealous ['dʒeləs]
a. 妒忌的
- 8 contemplate
['kɒntempleɪt] *v.*
注视, 沉思

持的眼中透着智慧, 心里装满自己, 稍有不如意就心气不平; 这是另一种极端。这不是真正的智慧; 尽管光环笼罩, 其实与一味追求享乐的愚蠢行为同样荒谬。一种想法沉醉于周围所见到的事物欣喜不已, 而另一种想法则沉醉于幻想之中不能自拔; 但这两种都是虚幻的想法; 而热衷于自己沉思要比热衷于外界事物更糟糕, 因为这看起来像明智的举动, 其实却不然。我们并未考虑该改正它; 相反, 我们以此为荣并对此深感满意。它会带给我们一种背离社会规范的力量, 这是一种疯狂——我们并没有意识到它, 我们已经奄奄一息, 却还以为自己身体健康。

朴素存在于适度的中庸之中。朴素的人既不会过度兴奋, 也不会过度沉着。灵魂不会受外界事物影响失去控制, 而无法做必要的反省; 也不会时刻以自我为中心, 从而导致对自己的优点不容置疑的情绪无限地增加。灵魂的自由是直视前方, 不会浪费时间停下来仔细思考自己的步伐、去研究自己的道路, 也不会再去回顾已经走过的道路——是真正的朴素。

.....





Simplicity is an uprightness of soul that has no reference to self. It is different from sincerity, and it is a still higher virtue.

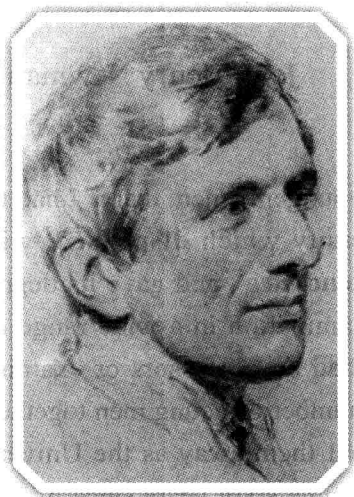
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Simplicity consists in a just medium, in which we are neither too much excited, nor too composed. The soul is not carried away by outward things, so that it cannot make all necessary reflections, neither does it make those continual references to self that a jealous sense of its own excellence multiplies to infinity.

朴素存在于适度的中庸之中。朴素的人既不会过度兴奋，也不会过度沉着。灵魂不会受外界事物影响失去控制，而无法做必要的反省；也不会时刻以自我为中心，从而导致对自己的优点不容置疑的情绪无限地增加。

约翰·亨利·纽曼

John Henry Newman
(1801–1890)



约翰·亨利·纽曼是19世纪著名教育家、文学家和语言学家，自由教育的倡导者。1852年，身为新办于1851年的都柏林天主教大学校长，他在都柏林为宣传这所大学作了一系列演讲。这些演讲后经修改，再加上他在其他场合所作的有关大学教育的演讲，合成《大学的理想》（*The Idea of a University*）一书。该书是西方高等教育史上较早系统、综合、全面地论述大学教育的基本理论问题的名著。

本文即节选自原著中的一篇演讲的精彩章节，他批驳了所谓的大学教育，提出了自己的自由教育理念。



2. The Idea of a University (I)

John Henry Newman

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I **protest**¹ to you, gentlemen, that if I had to choose between a so-called university which **dispensed**² with residence and **tutorial**³ **superintendence**⁴, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better **discipline**⁵ of the **intellect**⁶

I do not say which is morally the better, for it is plain that compulsory study must be a good and idleness an intolerable **mischief**⁷ but if I must determine which of the two courses was the more successful in training, molding, enlarging the mind, which sent out men the more fitted for their **secular**⁸ duties, which produced better public men, men of the world, men whose names would **descend**⁹ to **posterity**¹⁰, I have no hesitation in giving the preference to that university which did nothing, over that which **exacted**¹¹ of its members an **acquaintance**¹² with every science under the sun...



二、大学的理想（一）

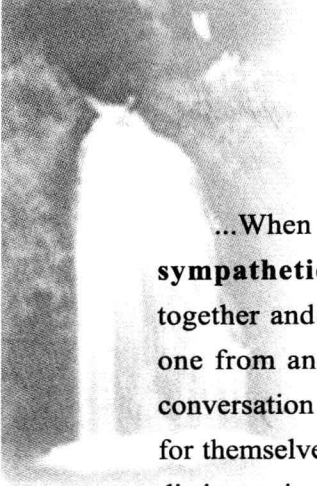
约翰·亨利·纽曼



- 1 protest [prə'test]
n. 声明, 断言
- 2 dispense [dis'pens]
n. 配, 分配
- 3 tutorial [tju:'tɔ:riəl]
n. 个别指导的
- 4 superintendence
[sju:pərin'tendəns]
n. 管理, 监督
- 5 discipline ['disiplin]
n. 训练
- 6 intellect ['intilekt]
n. 知识分子
- 7 mischief ['mistʃɪf]
n. 伤害, 灾祸
- 8 secular ['sekjulə]
n. 世俗的, 现世的
- 9 descend [di'send]
n. 传
- 10 posterity [pɒs'teriti]
n. 后代
- 11 exact [ig'zækt] n.
强求, 要求
- 12 acquaintance
[ə'kweintəns] n.
相识, 了解

.....

先生们, 如果要我必须在两种大学中做出选择——一种是所谓的大学, 提供住宿和导师指导, 为每名通过一场包括关于各方面广泛知识的考试的学生授予学位; 另一种学校根本就没有教授和考试, 只把一群年轻人聚在一起共同生活三四年, 然后把他们送走——据说牛津大学这样做已经60年了——如果问我说这两种方法中哪种对训练知识分子更好——我并不是从道义上讲哪种训练方法更好, 因为很明显, 强制性的学习是件好事, 而懒惰是无法容忍的毒害——那么, 我要向你们声明: 如果指的是两种课程哪种更能成功地训练、塑造和拓宽一个人的思维, 哪种更能培养出适合担当世俗责任的人员, 产生好的公职人员、善于处事的人以及流芳百世的人, 如果让我决定, 那么我会毫不犹豫地选择那种看起来无所作为的大学, 胜过那种要求学生精通世上所有科学的大学.....



...When a multitude of young persons, keen, openhearted, **sympathetic**¹, and observant, as young persons are, come together and freely mix with each other, they are sure to learn one from another, even if there be no one to teach them; the conversation of all is a series of lectures to each, and they gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting, day by day. An infant has to learn the meaning of the information which its senses convey to it, and this seems to be its employment. It fancies all that the eye presents to it to be close to it, till it actually learns the contrary, and thus by practice does it ascertain the relations and uses of those first elements of knowledge which are necessary for its animal existence. A parallel teaching is necessary for our social being, and it is secured by a large school or a college, and this effect may be fairly called in its own department an enlargement of mind...Here then is a real teaching whatever be its standards and principles, true or false; and it at least tends towards cultivation of the intellect; it at least recognizes that knowledge is something more than a sort of passive reception of **scraps**² and details; it is a something, and it does a something, which never will **issue**³ from the most strenuous efforts of a set of teachers, with no mutual sympathies and no intercommunion, of a set of examiners with no opinions which they dare profess, and with no common principles, who are teaching or questioning a set of youths who do not know them, and do not know each other, on a large number of subjects, different in kind, and connected by no wide **philosophy**⁴, three times a week, or three times a year

