

APPRECIATION  
OF ENGLISH  
CLASSICS

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朱立华 编著

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## 内容简介

英语经典名篇乃英美文化之瑰宝，阅读和欣赏这些传世之作，既可掌握语言层面的字词句篇知识，亦可了解超语言层面的诸如社会生活、宗教文化以及风土人情等背景知识，可谓一石二鸟。

本书共分为美国经典名篇和英国经典名篇两部分，共收录名篇 20 篇，每篇包括正文、导读、语言要点和赏析四个部分，还另附了部分翻译和附加阅读。读者在欣赏优美语言的同时，还可提高文学修养。“伟大的解放者”林肯总统的《葛底斯堡演讲》，体现了“民有、民治、民享”理念；肯尼迪总统的《就职演说》，时而如小桥流水，娓娓动听，时而似晴空霹雳，雷霆万钧；马丁·路德·金的传世之作《我有一个梦想》中的排比句式振聋发聩，动人心魄；培根的《论学习》更是家喻户晓，剖析哲理头头是道，格言警句比比皆是；海伦·凯勒的《假如给我三天光明》，给读者强烈的震撼和深刻的启迪。

本书所收录的短篇小说代表了诸多流派的不同风格特点，读者可以领略到鲜明的时代特征和独特的艺术风格。欧·亨利的《麦琪的礼物》、《警察与赞美诗》带给读者的是“含泪的笑”；莎奇的《潘可坦德夫人打虎记》对上层社会的讽刺淋漓尽致、入木三分；“侦探小说的鼻祖”爱伦·坡的怪诞小说《黑猫》宣扬了神秘主义；西奥多·德莱塞的《失去的菲比》体现了自然主义；欧文的《瑞普·凡·温克尔》具有传奇色彩；霍桑的《牧师的黑面纱》具有神秘色彩；詹姆斯·乔伊斯的短篇小说《阿拉比》，体现了“意识流”创作风格；斯蒂芬·克莱恩的《新娘来到黄天镇》体现了“印象派”创作手法；杰克·伦敦的《白色寂静》体现了美国自然主义流派；幽默大师马克·吐温的《卡拉维拉县著名的跳蛙》再现了美国现实主义生活；“硬汉子”海明威的创作风格深深地打上了“迷惘的一代”作家菲兹杰拉德的烙印；“言情大师”劳伦斯的《马贩子的女儿》和女权主义作家肖邦的《一小时的故事》也是不可或缺的佳作。

本书的读者对象包括英语专业学生以及广大英语爱好者，可以为他们搭建一个阅读、欣赏英语经典名篇的平台。

# CONTENTS

## PART ONE AMERICAN CLASSICS

### ADDRESS AT GETTYSBURG

Abraham Lincoln 亚伯拉罕·林肯 / 3

### INAUGURAL ADDRESS

John F. Kennedy 约翰·F. 肯尼迪 / 6

### I HAVE A DREAM

Martin Luther King 马丁·路德·金 / 11

### RIP VAN WINKLE—A POSTHUMOUS WRITING OF DIEDRICH KNICKERBOCKER

Washington Irving 华盛顿·欧文 / 16

### THE MINISTER'S BLACK VEIL

Nathaniel Hawthorne 纳撒尼尔·霍桑 / 28

### THE BLACK CAT

Edgar Allan Poe 埃德加·爱伦·坡 / 39

### THE CELEBRATED JUMPING FROG OF CALAVERAS COUNTY

Mark Twain 马克·吐温 / 47

### THE STORY OF AN HOUR

Kate Chopin 凯特·肖邦 / 53

### THE GIFT OF THE MAGI

O. Henry 欧·亨利 / 56

### THE BRIDE COMES TO YELLOW SKY

Stephen Crane 斯蒂芬·克莱恩 / 66

### THE LOST PHOEBE

Theodore Dreiser 西奥多·德莱塞 / 75

**THE WHITE SILENCE**

Jack London 杰克·伦敦 / 87

**THREE DAYS TO SEE**

Hellen Keller 海伦·凯勒 / 95

**THE RICH BOY**

F. Scott Fitzgerald F. 斯科特·菲兹杰拉德 / 105

**THE BATTLER**

Ernest Hemingway 欧内斯特·海明威 / 132

**PART TWO BRITISH CLASSICS**

**OF STUDIES**

Francis Bacon 弗兰西斯·培根 / 143

**THE DISTRACTED PREACHER**

Thomas Hardy 托马斯·哈代 / 148

**MRS. PACKLETIDE'S TIGER**

Saki 萨奇 / 168

**ARABY**

James Joyce 詹姆斯·乔伊斯 / 175

**THE HORSE DEALER'S DAUGHTER**

D. H. Lawrence D. H. 劳伦斯 / 187

**PART ONE**

**AMERICAN CLASSICS**

**第一部分**

**美国经典名篇**



# ADDRESS AT GETTYSBURG

Abraham Lincoln

Four score and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal<sup>1</sup>. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and dedicated, can long endure.

We are met on a great battlefield of that war; we have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live<sup>2</sup>. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract.

The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work, which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth<sup>3</sup>.

## 【INSTRUCTIVE READING】

Abraham Lincoln (1809-1865) is universally regarded as one of the greatest men ever to occupy the presidency. Entrusted with guiding the nation through a civil war brought on by his own election to the White House on the antislavery Republican ticket, he was beset from the start with criticism from all sides. On the one hand, there were those who accused him of moral cowardice when he initially insisted that the purpose of engaging in a war with the South was to preserve the Union and not to eliminate slavery. On the other hand, his wartime suspension of basic civil rights gave rise to charges of despotism, and when the conflict went badly for the North, the blame inevitably fell on him. But as Union forces advanced toward victory in the field, Lincoln's eloquent articulation of the nation's ideals and ultimate call for an end to slavery gradually invested him with a saintly grandeur. Following his assassination in 1865, that grandeur became virtually unassailable.

As President, he built the Republican Party into a strong national organization. Further, he rallied most of the northern Democrats to the Union cause. On January 1, 1863, he issued the



*Emancipation Proclamation* that declared forever free those slaves within the Confederacy.

Lincoln won re-election in 1864, as Union military triumphs heralded an end to the war. In his planning for peace, the President was flexible and generous, encouraging Southerners to lay down their arms and join speedily in reunion.

On Good Friday, April 14, 1865, Lincoln was assassinated at Ford's Theatre in Washington by John Wilkes Booth.

## 【LANGUAGE POINTS】

1. conceived in liberty and dedicated to the proposition that all men are created equal: 指先辈们构想自由, 并为了“一切人生来平等”这一信念而努力奋斗。“一切人生来平等”是杰佛逊在美国《独立宣言》中写下的名言。
2. who here gave their lives that that nation might live: 为国捐躯的人们, 作定语从句, 第一个 that 是连词, 引导目的状语, 第二个 that 是指示代词, 修饰 nation。
3. that from these honored dead we take increased devotion to...shall not perish from the earth: 四个 that 引导的从句是 the great task 的同位语并列结构。

## 【LITERARY APPRECIATION】

亚伯拉罕·林肯(1809—1865)是美国伟大的民主主义政治家, 美国第 16 任总统。林肯出生于社会底层, 同情劳动人民, 反对奴隶制度, 引起南方诸州脱离联邦并引发南北战争。他率领联邦军队成功地打败了南方奴隶主, 结束了内战, 挽救了联邦。他致力于推进民主、自由、和平等, 能够顺应历史潮流, 签署了著名的《解放宣言》(*Emancipation Proclamation*), 解决了当时美国社会经济政治生活中存在的主要矛盾, 因而被后人尊称为“伟大的解放者”。

林肯于 1865 年 4 月 15 日遇刺身亡。由于林肯在美国历史上所起的进步作用, 人们称赞他为“新时代国家统治者的楷模”。

1863 年, 在宾夕法尼亚的葛底斯堡小镇, 南北双方进行了规模最大的一次战役, 北方获胜, 此役是内战的转折点。为了纪念为国捐躯的英雄, 在葛底斯堡建立了国家公墓。林肯在为公墓举行揭幕礼之际, 做了这一篇著名的演讲。

葛底斯堡演讲虽寥寥数十行, 却不失为一篇脍炙人口的传世之作。林肯所提出的政治理念“all men are created equal”, “that government of the people, by the people, for the people”, 直至今日仍为世人所传诵。演讲的语言风格动人、“煽情”, 修辞手法有排比、对照、反复等。文章连续三次重复使用“we cannot”, 这种句首重复(anaphora)修辞法, 常用于演说和诗歌, 抒发强烈的情感; 数次重复使用“that”从句, 使语言雄宏有力, 充分表达了林肯缅怀死者, 且使这个“民有、民治、民享的政府永世长存”的豪情壮志, 读来荡气回肠, 感人肺腑。

## 【TRANSLATION】

### 葛底斯堡演讲

亚伯拉罕·林肯

87年前，我们的先辈在这块大陆上创建了一个新的国家。她孕育于自由之中，奉行所有人生来平等的原则。此时此刻，我们正从事于一场伟大的内战，考验我们这个国家，或任何一个有这种主张和这种信仰的国家，究竟是否能够长久生存。在这场战争的一个伟大的战场上我们集会，目的是要把这战场的一部分奉献给那些为了国家的生存而献身的烈士，作为他们的最后安息之处。我们这一举措是合乎天理、顺应民意的。

但是，从更为广泛的意义上来说，我们无法奉献、无法圣化、无法神化这块土地。那些曾在这里战斗过的勇敢的生者与死者已经将这块土地圣化，这远不是我们微薄的力量所能增减的。全世界不会注意，也不会长久记住我们今天在这里所讲的话。但是，全世界永远不会忘记这些勇士在这里的英雄行为。对我们这些活着的人来说，倒是应该把自己奉献于勇士们以崇高的精神向前推进而未竟的事业，应该把自己奉献于摆在我们面前的伟大任务。我们要从这些可敬的死者身上汲取更多的献身精神，来完成他们为之献出全部忠诚的事业；我们要在这里下定最大的决心，不让烈士们的鲜血白流；我们要在上帝的保佑下，使国家获得自由新生；我们要使我们这个民有、民治、民享的政府永世长存。

# INAUGURAL ADDRESS

John F. Kennedy

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<sup>1</sup>. For I have sworn before you and Almighty God the same solemn oath<sup>2</sup> 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<sup>3</sup>.

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<sup>4</sup>.

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<sup>5</sup>.

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<sup>6</sup>.

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<sup>7</sup>, 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<sup>8</sup>—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.

## **【INSTRUCTIVE READING】**

The legend of John F. Kennedy the martyred president, the glittering leader cut down in his prime, has obscured the reality of his time in office. Although he served in the office for less than three years, the legacy engraved on the American memory is far out of proportion to his actual political achievements. “John F. Kennedy was more important dead than alive,” notes historian Michael Kazin. “Of no other president in the twentieth century could that blunt judgment be made.” Even though Kennedy barely won the 1960 election, defeating Vice President Richard Nixon by a tiny margin, in a poll taken after his assassination a large majority of voters claimed they had voted for him. Beyond the president himself are the many members of the Kennedy dynasty—his brothers, wife, and son—their glamour, wealth and beauty shadowed by doom. It has become a truism that the Kennedys are the US national equivalent of royalty or the princely families of Greek drama.

Kennedy’s election to the presidency in 1960 at the age of 43 is a watershed in American politics. He was the first Catholic to serve in the office, the first president born in the 20th century, the youngest at the time of his election, and the first fully to master the medium of television, both during the campaign and after. The first year of his administration was plagued by setbacks in foreign relations—the disastrous Bay of Pigs attack on Cuba by anti-Castro forces and an unsuccessful meeting with Soviet leader Nikita Khrushchev. But the Cuban Missile Crisis of 1962, where the United States faced down the Soviet Union and forced it to withdraw nuclear weapons from Cuba, marked a denouement in the Cold War. July of 1963 saw the signing of the Nuclear Test

Ban Treaty, an agreement to end testing of nuclear weapons in the atmosphere. While American involvement in Vietnam grew during the Kennedy administration, no combat forces were committed, and the debate about whether the president would have withdrawn from the conflict that escalated after his death, may never be fully resolved.

Kennedy's Inaugural Address sums up, in words that still resonate in American memory, the ideals and vitality of the young president whose promise was left tragically unfulfilled.

"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.

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 in order to assure the survival and success of liberty.

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

## 【LANGUAGE POINTS】

1. We observe today ... as well as change: 肯尼迪字斟句酌, 极力强调自己就任美国总统的重大意义: 它不仅意味着民主党对共和党的胜利(victory of party), 而且意味着自由的胜利(celebration of freedom); 他的就职象征着前一届总统(艾森豪威尔)的结束(an end), 也象征着新一届任职的开始(a beginning); 如此, 总统职位轮流坐庄(renewal), 肯尼迪替换(change)艾森豪威尔。
2. solemn oath: 美国总统就职仪式由首席大法官主持, 誓词内容是: “我庄严宣誓: 我将忠实地履行美国总统的职责, 尽我最大的努力来保护、维护和卫护美利坚合众国的宪法。”
3. the belief that the rights of man ... hand of God: 引自《独立宣言》(Declaration of Independence), 意指“我们认为这些真理不言自明: 人人生而平等, 都被赋予了一些不可剥夺的权利, 包括诸如生存、自由和追求幸福的权利”。
4. To those old allies ... split asunder: 肯尼迪在其演讲中对不同的国家, 如老盟邦、新独立国家、周边姊妹国家、贫困国家乃至敌对国家分别作出不同保证。old allies 此处指欧洲联盟, 尤其是那些与美国同文同种的英语国家, 如英国、加拿大、澳大利亚及新西兰等, 肯尼迪强调他们之间的共同文化渊源, 如古希腊、罗马文化遗产及基督教传统, 目的是加强与这些国家的亲近感。
5. To those new states ... who are rich: 肯尼迪许诺援助那些新独立的国家, 拉拢它们, 并警告和威胁它们不要投入共产主义阵营。
6. To our sister republics ... of its own house: 肯尼迪向美国以南的那些国家作出允诺, 和“门罗主义”同出一辙。美国经常介入这些国家的事务, 充当保护者, 肯尼迪妙用 sister 一词, 既表示平等友好, 又消除它们对美国的畏惧。
7. to those nations who would make themselves our adversary: 此处指以苏联为首的社会主义国家。肯尼迪将冷战对抗的责任归咎于社会主义国家, 称之为“一心要和我们作对的国

家”。

8. the command of Isaiah: 以赛亚是公元前 8 世纪以色列的预言家。《圣经·旧约》中《以赛亚书》为他所著。演讲所引语句出自第五十八章:“解脱沉重的负担……使被压迫者获得自由。”

## 【LITERARY APPRECIATION】

约翰·菲茨杰拉德·肯尼迪(1917—1963)是美国第 35 任总统,生于马萨诸塞州。父亲约瑟夫·肯尼迪是金融巨子,也是民主党坚定的后台。肯尼迪自幼受到良好的教育,曾就读于哈佛大学和斯坦福大学。肯尼迪对内重视社会救济和平民福利,对外反对共产主义,支持冷战,并力主援助非洲和新独立的国家。1960 年参加总统竞选,他提出“新边疆”的竞选口号,倡导在科学技术、经济发展、战争与和平各个领域开拓新天地,最终以微弱的优势战胜共和党候选人尼克松,当选为美国历史上最年轻的总统。他上台后并非一切如愿,任职开始就遇到了美国入侵古巴惨败的事实。1962 年,他成功地解决了古巴导弹危机。除此之外,肯尼迪政府还干涉了刚果事务,派兵越南,开始了长达 10 年之久的侵越战争。1963 年 11 月,当他乘坐敞蓬汽车驶过达拉斯市时,遇刺身亡,年仅 46 岁。

1961 年 1 月 20 日,这位美国历史上最年轻的总统,年仅 43 岁的约翰·肯尼迪在白宫的草坪上向数千名听众发表了他的就职演说,表达了冷战时期美国的政治理念。演讲中最著名的一句话“不要问你的祖国能为你做什么,而要问你为你的祖国能做什么”,至今仍然广为传诵。

首先,肯尼迪表达了美国提倡平等、自由,强调人权的政治理念。他认为“人权并非来自政府的慷慨施予,而是上帝所赐”的信念,即所有人都应该享有平等人权,符合美国一贯主张的“人人生而平等”的思想体系。之后他宣称“我们的任务就是上帝的任务”,为美国干涉别国内政,充当人权卫士提供了理论依据。

肯尼迪着重阐述了美国的外交政策。对于英、法这样的“老盟邦”,美国保证“以挚友之诚相待”,要求他们团结在美国身边;对于一些新兴的国家,美国则是许诺“绝不让一种形式的殖民统治消失后,却代之以另一种更为残酷的暴政”,以此来拉拢这些国家;对于那些难以拉拢的新兴国家,美国则是希望他们不要投入共产主义阵营,而要“坚决维护他们自身的自由”;最后他号召各联邦团结起来,管理自己国内的事情并且一致对外。其主要目的就是孤立以苏联为首的社会主义国家。

肯尼迪最后运用铿锵有力的语句阐述了美国政府的政策。例如,“永不因畏惧而谈判,也永不畏惧谈判”,“我们不敢以示弱去诱惑他们”,“谦恭并非懦弱的征象,而诚意则永需验证”,以及“不要问你的祖国能为你做什么,而要问你为你的祖国能做什么”等,寓意深刻,形象生动,极具说服力。

肯尼迪被誉为美国最具演讲才华的五位总统之一。这篇妙语连珠的演说中,警句格言比比皆是。借用华丽的辞藻,肯尼迪委婉地表达了其施政纲领和政治理念,并号召人民英勇献身、报效国家。

# I HAVE A DREAM

Martin Luther King

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago<sup>1</sup>, a great American, in whose symbolic shadow we stand today, signed the *Emancipation Proclamation*. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But 100 years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check<sup>2</sup>. When the architects of our republic wrote the magnificent words of the Constitution and the *Declaration of Independence*, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men—yes, black men as well as white men—would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check that has come back marked "insufficient funds."<sup>3</sup>

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we've come to cash this check, a check that will give us upon demand the riches of freedom and security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hoped that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation



returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds.<sup>4</sup> Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.<sup>5</sup>

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells.<sup>6</sup>

Some of you have come from areas where your quest for freedom left you battered by storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today my friends—so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice