

美丽英文系列丛书

阳光的韵律

THE RHYTHM OF SUNSHINE

本书撷取伟人演讲名篇中的精彩片段，有较强的思想性、可读性，所选均是读者所关注、感兴趣的人物，提高读者对于演讲的美学鉴赏能力，获取相关的演讲知识。

励志美文 英汉对照

余平姣◎编著



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First Inaugural Address of George Washington

APRIL 30, 1789

Fellow—Citizens of the Senate and of the House of Representatives:

Among the **vicissitudes** incident to life no event could have filled me with greater anxieties than that of which the notification was transmitted by your order, and received on the 14th day of the present month. On the one hand, I was summoned by my Country, whose voice I can never hear but with veneration and love, from a retreat which I had chosen with the fondest **predilection**, and, in my flattering hopes, with an immutable decision, as the **asylum** of my **declining** years—a retreat which was rendered every day more necessary as well as more dear to me by the addition of habit to inclination and of frequent interruptions in my health to the gradual waste committed on it by time. On the other hand, the magnitude and difficulty of the trust to of the voice of my country called me, being sufficient to awaken in the wisest and most experienced of her citizens a distrustful scrutiny into her **qualifications**, could not but overwhelm with despondence one who (inheriting inferior endowments from nature and unpracticed in the duties of civil administration) ought to be **peculiarly** conscious of his own deficiencies. In this conflict of emotions all I dare aver is that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected.

All I dare hope is that if, in executing this task, I have been too much swayed by a grateful remembrance of former instances, or by an affectionate sensibility to this **transcendent** proof of the confidence of my fellow-citizens, and have thence too little consulted my incapacity as well as disinclination for the weighty and untried cares before me, my error will be palliated by the motives which mislead me, and its consequences be judged by my country with some share of the partiality in which they originated.

Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their united government the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted can not be compared with the means by which most governments have been established without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seem to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence.

By the article establishing the executive department it is made the duty of the President "to recommend to your consideration such measures as he shall judge necessary and expedient." The circumstances under which I now meet you will acquit me from entering into that subject further than to refer to the great **constitutional** charter under which you are assembled, and which, in defining your powers, designates the objects to which your attention is to be given. It will be more consistent with those circumstances, and far more congenial with the feelings which actuate me, to substitute, in place of a recommendation of particular measures, the tribute that is due to the talents, the rectitude, and the patriotism which adorn the characters selected to devise and adopt them. In these honorable qualifications I behold the surest pledges that as on one side no local prejudices or attachments, no separate views nor party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on another, that the foundation of our national policy will be laid in the pure and immutable principles of private morality, and the preeminence of free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world. I dwell on this prospect with every satisfaction which an ardent love for my country can inspire, since there is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment entrusted to the hands of the American people.

Besides the ordinary objects submitted to your care, it will remain with your judgment to decide how far an exercise of the occasional power delegated by the fifth article of the Constitution is rendered expedient at the present juncture by the

nature of objections which have been urged against the system, or by the degree of inquietude which has given birth to them. Instead of undertaking particular recommendations on this subject, in which I could be guided by no lights derived from official opportunities, I shall again give way to my entire confidence in your discernment and pursuit of the public good; for I assure myself that whilst you carefully avoid every alteration which might endanger the **benefits** of an united and effective government, or which ought to await the future lessons of experience, a reverence for the characteristic rights of freemen and a regard for the public harmony will sufficiently influence your deliberations on the question how far the former can be impregably fortified or the latter be safely and advantageously promoted.

To the foregoing observations I have one to add, which will be most properly addressed to the House of Representatives. It concerns myself, and will therefore be as brief as possible. When I was first honored with a call into the service of my country, then on the eve of an arduous struggle for its liberties, the light in which I contemplated my duty required that I should renounce every pecuniary compensation. From this resolution I have in no instance departed; and being still under the impressions which produced it, I must decline as inapplicable to myself any share in the personal emoluments which may be indispensably included in a permanent provision for the executive department, and must accordingly pray that the pecuniary estimates for the station in which I am placed may during my continuance in it be limited to such actual expenditures as the public good may be thought to require.

Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous

in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.

热词空间

vicissitudes n. 兴衰; 枯荣; 变迁

predilection n. 嗜好, 偏爱

asylum n. 庇护, 政治避难; 精神病院

declining a. 倾斜的, 衰退中的

qualification n. 资格(证明), 合格证书; 限制条件

peculiarly ad. 特有地; 古怪地

transcendent a. 卓越的, 超常的

n. 卓越的人,

超绝物

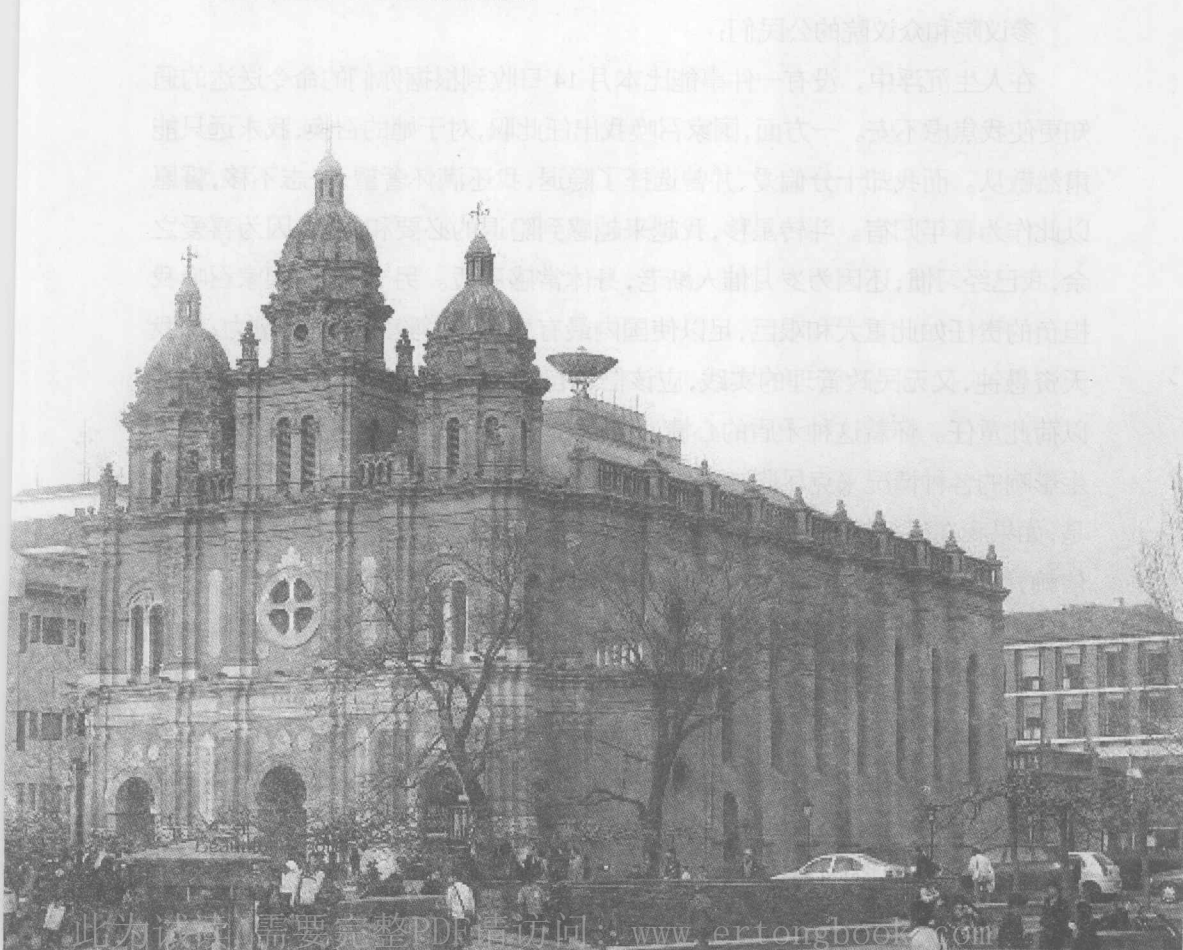
constitutional a. 法治的;

体质的

benefit n. 利益

vt. 有益于

vi. 受益



华盛顿首任就讲 职演

1789年4月30日

参议院和众议院的公民们：

在人生沉浮中，没有一件事能比本月14日收到根据你们的命令送达的通知更使我焦虑不安。一方面，国家召唤我出任此职，对于她的召唤，我永远只能肃然敬从。而我却十分偏爱、并曾选择了隐退，我还满怀奢望，矢志不移，暂愿以此作为暮年归宿。斗转星移，我越来越感到隐退的必要和亲切，因为喜爱之余，我已经习惯，还因为岁月催人渐老，身体常感不适。另一方面，国家召唤我担负的责任如此重大和艰巨，足以使国内最有才智和经验的人度德量力；而我天资愚钝，又无民政管理的实践，应该倍觉自己能力之不足，因此必然感到难以荷此重任。怀着这种矛盾的心情，我唯一敢断言的是，通过正确理解可能产生影响的各种情况来克尽职守，乃是我忠贞不渝的努力目标。我唯一敢祈望的是，如果我在执行这项任务时因陶醉于往事，或因由衷感到公民们对我高度的信赖，因而过分受到了影响，以致在处理从未经历过的大事时，忽视了自己的无能和消极，我的错误将会由于使我误入歧途的各种动机而减轻，而大家在评判错误的后果时，也会适当包涵产生这些动机的偏见。

既然这就是我在遵奉公众召唤就任现职时的感想，那么，在此宣誓就职之际，如不热忱地祈求全能的上帝就极其失当。因为上帝统治着宇宙，主宰着各

国政府,它的神助能弥补人类的任何不足。愿上帝赐福,保佑一个为美国人民的自由和幸福而组成的政府,保佑它为这些基本目的而作出奉献,保佑政府的各项行政措施在我负责之下都能成功地发挥作用。我相信,在向公众利益和私人利益的伟大缔造者献上这份崇敬时,这些话也同样表达了各位和广大公民的心意。没有人能比美国人更坚定不移地承认和崇拜掌管人间事务的上帝。他们在迈向独立国家的进程中,似乎每走一步都有某种天佑的迹象;他们在刚刚完成的联邦政府体制的重大改革中,如果不是因虔诚的感恩而得到某种回报,如果不是谦卑地期待着过去有所预示的赐福的到来,那么,通过众多截然不同的集团的平静思考和自愿赞同来完成改革,这种方式是难以同大多数政府在组建过程中所采用的方式相比的。在目前转折关头,我产生这些想法确实是深有所感而不能自己。我相信大家会和我怀有同感,即除了仰仗上帝的力量,一个新生的自由政府别无他法能一开始就事事如意。

根据设立行政部门的条款,总统有责任“将他认为必要而妥善的措施提请国会审议”。但在目前与各位见面的这个场合,恕我不进一步讨论这个问题,而只要提一下伟大的宪法,它使各位今天聚集一堂,它规定了各位的权限,指出了各位应该注意的目标。在这样的场合,更恰当、也更能反映我内心激情的做法是不提出具体措施,而是称颂将要规划和采纳这些措施的当选者的才能、正直和爱国心。我从这些高贵品格中看到了最可靠的保证:其一,任何地方偏见或地方感情,任何意见分歧或党派敌视,都不能使我们偏离全局观点和公平观点,即必须维护这个由不同地区和利益所组成的大联合;其二,我国的政策将会以纯正不移的个人道德原则为基础,而自由政府将会以赢得民心 and 全世界尊敬的一切特点而显示其优越性。我对国家的一片热爱之心激励着我满怀喜悦地展望这幅远景,因为根据自然界的法理和发展趋势,在美德与幸福之间,责任与利益之间,恪守诚实宽厚的政策与获得社会繁荣幸福的硕果之间,有着密不可分的统一;因为我们应该同样相信,上帝亲自规定了永恒的秩序和权利法则,它绝不可能对无视这些法则的国家慈颜含笑;因为人们理所当然地、满怀深情地、也许是最后一次地把维护神圣的自由之火和共和制政府的命运,系

于美国人所遵命进行的实验上。

除了提请各位注意的一般事务外,在当前时刻,根据激烈反对共和制的各种意见的性质,或根据引起这些意见的不安程度,在必要时行使宪法第五条授予的权利究竟有多大益处,将留待你们来加以判断和决定。在这个问题上,我无法从过去担任过的职务中找到借鉴,因此我不提具体建议,而是再一次完全信任各位对公众利益的辨别和追求;因为我相信,各位只要谨慎避免作出任何可能危及团结而有效的政府的利益的修订,或避免作出应该等待未来经验教训的修订,那么,各位对自由人特有权利的尊重和对社会和谐的关注,就足以影响大家慎重考虑应在何种程度上坚定不移地加强前者,并有利无弊地促进后者。除上述意见外,我还要补充一点,而且向众议院提出最为恰当。这条意见涉及到本人,因此宜尽量讲得简短一些。我第一次荣幸地奉召为国效劳时,正值我国为自由而艰苦奋斗之际,我对我的职责的看法要求我必须放弃任何俸禄。我从未违背过这一决定。如今,促使我作出这一决定的想法仍然支配着我,因此,我必须拒绝享用任何个人报酬,并认为这对我来说是不适宜的,而不可避免的是,行政部门享有俸金有可能被列入永久性规定。同时,我必须恳求各位,在估算我就任的这个职位所需要的费用时,可以根据我的任期以公共利益所需的实际费用为限。

我已将有感于这一聚会场合的想法奉告各位,现在我就要向大家告辞;但在此以前,我要再一次以谦卑的心情祈求仁慈的上帝给予帮助。因为承蒙上帝的恩赐,美国人有了深思熟虑的机会,以及为确保联邦的安全和促进幸福,用前所未有的一致意见来决定政府体制的意向;既然如此,上帝将同样明显地保佑我们能扩大眼界,稳健地进行协商,并采取明智的措施,而这些都是本届政府取得成功所必不可少的依靠。

Scottish Humour

John Watson 1896—1897

Ladies and gentlemen:

I shall have the pleasure of **speaking** to you about certain traits of character of the people of my nation. One of the first traits I shall illustrate is their humour. We are, I hope, a Christian people, but I am certain that our Christianity has been tested a good many times by that often repeated proverb of Sidney Smith's, that it takes a surgical operation to get a joke into a Scotchman's head.

A recent writer, whom I cannot identify, and whose name I do not want to know, denies that there is anything in our humour that is light intouch, delicate and graceful. He asserts instead that there is much that is austere and awkward, tiresome, and unpleasant. Now each nation take sits own humour in its own way, some joyously, some seriously, but none more conscientiously than the Scotch.

When an Englishman sees a joke in the distance, he immediately **capitulates** and laughs right out. He takes it home for the enjoyment of the family, and perhaps the neighbours hear it through the doors. Then for days afterwards the man who captured it shares it with his fellow passengers in conveyances, possibly impressing it forcibly upon them. In the Scotch mind, when a jest presents itself, the question arises: "Is it a jest at all?" and it is given a careful and analytical examination, and if, after twenty-four hours, it continues to appear to be a jest, it is accepted and done much honour.

Even then it may not cause a laugh. As some grief is too deep for tears, so some humour is appreciated without **demonstration**, and, again, as all soils are not productive of the same fruit, so each country has its own particular humour. Understand the humour of a nation and you have understood its character and its **traditions**, and even had some sort of an insight into its grief.

If you want the most beautiful flower of humour, wit, you must go to France for it. There is no wit so subtle, so finished, so complete as the French wit, especially the wit of the Parisian. There you will find what might be termed the aristocracy of wit.

What I mean by wit is this: Two men were riding together one day through Paris. One was exceedingly bright and clever, while the other was correspondingly dull. As is usually the case, the latter monopolized the conversation. The talk of the dullard had become almost unendurable, when his companion saw a man on the street far ahead yawning. "Look," he exclaimed, "we are over-heard! "

That story divides the sheep from the goats. I was telling it once to a Scotch lady, who remarked: "How could they have been over heard at that distance? " "Madam," I replied, "that never occurred to me before."

The Scotch have no wit. Life to them has been too intense and too bitter a struggle for the production of humour of the French kind. Neither have they drollery, which is the result of standing the intellect upon its head, so that it sees things bottom upwards. This is the **possession** of the Irish; not the North Irish, who are only Scotch people who went over to Ireland to be born; but the South Irishman, the **Milesian**, who sees things upside down habitually. It is because of drollery that these lovable, kind-hearted people are so irresistible.

An Irishman was once sent to deliver a live hare, which escaped and started to run for its liberty. The Irish made no attempt at pursuit. He simply shook his sides with laughter, while he exclaimed: "Ye may run, ye may run and kapeon running, but small good it'll do yez. Ye haven't got the address! "

We Scotch have not the most democratic form of humour, which is called "fun." Fun seems to be the possession of the English race. Fun is John Bull's idea of

humour, and there is no intellectual judgment in fun. Everybody understands it because it is practical. More than that, it unites all classes and sweetens even political life. To study the elemental form of English humour, you must look to the schoolboy. It begins with the practical joke, and unless there is something of his nature about it, it is never humour to an Englishman. In an English household, fun is going all the time. The entire house resounds with it. The father comes home and the whole family contribute to the amusement; puns, humorous uses of words, little things that are **meaningless** nonsense, if you like, fly round, and every one enjoys them thoroughly for just what they are. The Scotch are devoid of this trait, and the Americans seem to be, too.

If I had the power to give humour to the nations, I would not give them drollery, for that is impractical; I would not give them wit, for that is aristocratic, and many minds cannot grasp it; but I would be contented to deal out fun, which has no intellectual element, no subtlety, belongs to old and young, educated and uneducated alike, and is the natural form of the humour of the Englishman.

Let me tell you why the English man speaks only one language. He believes with the strongest conviction that his own tongue is the one that all people ought to speak and will come in time to speak, so what is the use of learning any other? He believes, too, that he is appointed by **Providence** to be a governor of all the rest of the human race. From our Scottish standpoint we can never see an Englishman without thinking that there is oozing from every pore of his body the conviction that he belongs to a governing race. It has not been his desire that large portions of the world should be under his care, but as they have been thrust upon him in the proceedings of a wise Providence, he must discharge his duty. This theory hasn't endeared him to others of his kind, but that isn't a matter that concerns him. He doesn't learn any other language because he knows that he could speak it only so imperfectly that other people would laugh at him, and it would never do that a person of his importance in the scheme of the universe should be made the object of ridicule.

An Englishman and a German were once speaking of this subject, and the latter