

大学英语立体化网络化系列教材·拓展课程教材



Appreciation of Masterpiece
English Speeches

英语演讲名篇赏析

林 艳 主编



北京大学出版社
PEKING UNIVERSITY PRESS

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出版前言

英语演讲与辩论是英语语言能力和知识水平、思辨能力、组织能力、心理素质等综合能力的体现。正因如此,各类英语演讲与辩论赛,吸引了越来越多的英语爱好者。很多高校把学生在全国英语竞赛中获得名次当作学校综合实力甚至是知名度的重要指标之一。上海外国语大学梅德明教授曾谈到:“全国英语演讲比赛不仅仅是口才的比拼,更是人才的较量,同时也是人才的展示。”

《英语演讲名篇赏析》主要适用于综合性高等院校各学科的本科生。其编写的指导思想是“拓宽学生文化视野,强化学生语言能力”。该书由【政治演讲篇】、【教育演讲篇】、【礼仪演讲篇】三大板块组成,每一板块包含7篇精彩英文演讲名篇。本书以介绍英语演讲名篇为主线,从【教案设计】、【人物简介】、【名篇导读】、【英语原文】、【词汇点拨】、【文化快递】、【参考译文】七个方面将输入与输出结合起来,把阅读、写作、翻译等语言技能与词汇、语法、文化知识等融为一体,确保读者读完该书后不但可以拓宽文化视野,还能快速提高自己的语言能力。

本教材的编写宗旨为注重实用性,强调在英语语言的运用中创新思维、批判思维、反思思维等思维品质的培养,体现了新世纪对人才培养提出的新要求;同时,选材兼顾趣味性和知识性,活动设计循序渐进,内容编排由易到难,由输入到输出。其编写特色具体体现在:

一、教材教案化,主要围绕教学主题设计教案化的口语活动,所有的交际活动设计过程化,最大限度地减轻教师备课、查询资料及设计活动的负担;

二、教材编写强化文化素养教育,融中西文化于大学英语教学之中,在对英语演讲名篇的文化赏析教学中培养学生的审美情趣和文化素养;

三、从思维扩展结合语言能力的角度提高学生对英语演讲名篇的鉴赏能力,强化学生创新思维、外显能力和个性发展;

四、提高学生驾驭不同类型的演讲的实际语言运用能力和学生根据语境要求采用不同组织策略的能力,提高学生查找相关资料、进行英文写作的能力,提高学生的沟通技巧和人际交往的能力等。

这本教材是集体智慧的结晶。陶勇完成了第二章(1—7课)的编写工作;胡兰老师参与了第三章第5课的部分编写工作;应葳老师参与了第一章第4课的部分编写工作。林艳老师完成了其余章节的编写和整部教材的统稿修订工作。北京大学出版社的编辑郝妮娜和有关领导也为本书的出版付出了辛勤的劳动,我们在此表示衷心的感谢。

在本书编写过程中,我们参阅了大量国内外英语演讲相关文字材料,广泛吸收了这些资料的精华,并结合实际进行了新的尝试。特此致谢并恳切希望广大同行、专家、读者的批评和指正。

仅以此书献给热爱英语演讲的广大学子。

编者

宁波大学杏琴园

2014年8月8日

Contents

Chapter 1	Call of Freedom (政治演讲篇——自由的呼唤)	1
Lesson 1	I Have A Dream	1
Lesson 2	Changes Has Come to America	12
Lesson 3	Blood, Toil, Sweat and Tears	23
Lesson 4	Inaugural Address	29
Lesson 5	King's Speech	37
Lesson 6	Women's Rights Are Human Rights	43
Lesson 7	Americans Despise Cowards!	54
Chapter 2	Spread of Civilization (教育演讲篇——文明的传递)	63
Lesson 1	Commencement Address Delivered on Graduation in Stanford	63
Lesson 2	The Way Ahead: Innovating Together in China	74
Lesson 3	My Story and the Chinese Dream Behind It	82
Lesson 4	Feelings, Failure and Finding Happiness	95
Lesson 5	The Fringe Benefits of Failure and the Importance of Imagination	113
Lesson 6	Heal the Kids	127
Lesson 7	Address to Beijing University	148
Chapter 3	Communication of Hearts (礼仪演讲篇——心灵的交流)	164
Lesson 1	Beautiful Smile and Love	164
Lesson 2	Unconscious Plagiarism	169
Lesson 3	Cultural Programs and the 2008 Olympic Games	174
Lesson 4	Shall We Choose Death	179
Lesson 5	Every Home in Scotland Keeps His Fame Bright	186
Lesson 6	Oscar Best Actress Speech	193
Lesson 7	On not Winning the Nobel Prize	198

Call of Freedom

(政治演讲篇——自由的呼唤)

Lesson 1

I Have a Dream

Task 1 Questions and Answers

Directions: Work in pairs. Read the following speech then take turns to ask and answer the following questions.

1. When was the speech delivered? Where?
2. Who delivered the speech? Who are involved in the speech?
3. What is the theme of the speech?
4. Why is there a need for the request?
5. How can the request be achieved?

Task 2 Group List

Directions: Work in groups of four. Help each other to activate your prior knowledge about figures of Speech in English with examples. Go through the script of *I Have a Dream* and locate the main figures of speech used in it. Then make a group list and report your list to class.

References: Figures of Speech

Figures of speech (修辞) are ways of making our language figurative. When we use words in other than their ordinary or literal sense to lend force to an idea, to heighten effect, or to create suggestive imagery, we are said to be speaking or writing figuratively. Now we are going to talk about some common forms of figures of speech.

- 1) Simile(明喻): It is a figure of speech which makes a comparison between two unlike elements having at least one quality or characteristic (特性) in



- common. To make the comparison, words like **as**, **as...as**, **as if** and **like** are used to transfer the quality we associate with one to the other. For example, "As cold waters to a thirsty soul, so is good news from a far country." / "This elephant is like a snake as anybody can see."
- 2) Metaphor(暗喻): It is like a simile, also makes a comparison between two unlike elements, but unlike a simile, this comparison is implied rather than stated. For example, "The world is a stage." / "The diamond department was the heart and center of the store."
 - 3) Analogy(类比): It is also a form of comparison, but unlike simile or metaphor which usually uses comparison on one point of resemblance, analogy draws a parallel between two unlike things that have several common qualities or points of resemblance.
 - 4) Personification(拟人): It gives human form of feelings to animals, or life and personal attributes to inanimate objects, or to ideas and abstractions. For example, "The wind whistled through the trees."
 - 5) Hyperbole(夸张): It is the deliberate use of overstatement or exaggeration to achieve emphasis. For instance, "He almost died laughing."
 - 6) Understatement(含蓄陈述): It is the opposite of hyperbole, or overstatement. It achieves its effect of emphasizing a fact by deliberately understating it, impressing the listener or the reader more by what is merely implied or left unsaid than by bare statement. For instance, "It is no laughing matter."
 - 7) Euphemism(委婉): It is the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant. For instance, we refer to "die" as "pass away".
 - 8) Metonymy(转喻): It is a figure of speech that has to do with the substitution of the name of one thing for that of another. For instance, the pen (words) is mightier than the sword (forces). For instance, "Several years later, word came that Napoleon himself was coming to inspect them." "word" is the substitute for the "news, information". / Al spoke with his eyes".
 - 9) Pun(双关语): It is a play on words, or rather a play on the form and meaning of words. For instance, a cannon-ball took off his legs, so he laid down his arms. (Here "arms" has two meanings: a person's body; weapons carried by a soldier.)/Napoleon was astonished." Either you are mad, or I am," he declared. "Both, sir!" cried the Swede proudly.
 - 10) Irony(反语): It is a figure of speech that achieves emphasis by saying the opposite of what is meant, the intended meaning of the words being the opposite of their usual sense. For instance, "We are lucky, what you said makes me feel real good."
 - 11) Paradox(似非而是的隽语): It is a figure of speech consisting of a statement or proposition which on the face of it seems self-contradictory, absurd or contrary to established fact or practice, but which on further thinking and study may prove to be true, well-founded, and even to contain a succinct point. For example, "More haste, less speed."
 - 12) Oxymoron(矛盾修饰): It is a compressed paradox, formed by the conjoining of two contrasting, contradictory or incongruous terms as in bitter-sweet memories, orderly chaos and proud humility.

- 13) Antithesis(对照): It is the deliberate arrangement of contrasting words or ideas in balanced structural forms to achieve emphasis. For example, speech is silver; silence is golden.
- 14) Transferred Epithet(移就): It is a figure of speech where an epithet (an adjective or descriptive phrase) is transferred from the noun it should rightly modify to another to which it does not really apply or belong. For instance, I spent sleepless nights on my project.
- 15) Alliteration(头韵): It has to do with the sound rather than the sense of words for effect. It is a device that repeats the same sound at frequent intervals and since the sound repeated is usually the initial consonant sound, it is also called "front rhyme". For instance, the fair breeze blew, the white foam flew, the furrow followed free. How and why he had come to Princeton, New Jersey is a story of struggle, success, and sadness.
- 16) Onomatopoeia(拟声): It is a device that uses words which imitate the sounds made by an object (animate or inanimate), or which are associated with or suggestive of some action rustling of silk, the noises of insects, the creaking of a door, the voice of a loved one.

Task 3 Imitation and Play

Directions: Watch the authentic video of the speech. Then try to imitate one or two paragraphs with appropriate delivery techniques. First practice by yourself. Then work in groups of four to take turns to deliver the speech.

Task 4 Dictation

Directions: Watch the authentic video of the speech. Then fill in the missing words in their appropriate forms. You may watch the video for three times.

We have also come to this hallowed spot to remind America of the fierce _____ of now. This is no time to engage in the _____ of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and _____ valley of segregation to the _____ path of racial justice. Now is the time to open the doors of _____ to all of God's children. Now is the time to lift our nation from the _____ of racial injustice to the solid rock of _____.

Task 5 Speaking Practice

Directions: Give a speech to the class for 2-3 minutes on a topic which you are interested in. You may choose from the following:

1. My Dream
2. Dreams Enlighten Reality
3. American Dreams & Chinese Dreams



I Have a Dream

我有一个梦

Lincoln Memorial Address on August 28, 1963

By Martin Luther King



人物简介

马丁·路德·金 (Martin Luther King Jr., 1929年1月15日—1968年4月4日)，著名的美国民权运动领袖，诞生于美国东南部的佐治亚州的亚特兰大市。1948年他大学毕业，担任教会的牧师。1948年到1951年间，马丁·路德·金在美国东海岸的费城继续深造。1963年，马丁·路德·金晋见了肯尼迪总统，要求通过新的民权法，给黑人以平等的权利。1963年8月28日在林肯纪念堂前发表《我有一个梦想》的演说。1964年度诺贝尔和平奖获得者，有金牧师之称。1968年4月，马丁·路德·金前往孟菲斯市领导工人罢工被人谋杀，年仅39岁。1986年起美国政府将每年一月的第三个星期一定为马丁·路德·金全国纪念日。

名篇导读

在美国，曾经有这样一个黑人，他是一个奴隶的后代，他把毕生的精力都投入到为了黑人的平等和自由而进行的民权运动中。在他风华正茂的时候，却在“砰”的一声枪响中结束了年轻的生命。他的鲜血在地上画出了一个大大的惊叹号！后来，美国人为了纪念他，用他的生日命名了一个节日。今天，他的著名的演说《我有一个梦想》仍就被人们广泛地传诵着。他，就是美国著名的民权运动的领导人——马丁·路德·金。

《我有一个梦想》是马丁·路德·金于1963年8月28日在华盛顿林肯纪念堂发表的著

名演讲，内容主要是关于种族平等。《我有一个梦想》自问世以来就一直为世人所传诵，被视为演讲词的典范。其精彩之处不仅在于演讲者的美好理想与坚忍不拔的人格力量，更在于这篇演讲词所散发出的语言魅力。该演讲气势恢宏，文采飞扬，几乎每一句话都运用了一种或多种修辞手法而被喻为“一座修辞的富矿”，堪称字字珠玑，句句富彩。马丁·路德·金的演讲造诣十分高，通篇绝无错漏，善于运用循序渐进的排比句。他更善于运用情感而不激进，他的个人魅力和亲和力更能争取更广泛的中间团体的支持（如女权运动组织，宗教团体，自由主义者等）。《我有一个梦》被很多英语爱好者奉为经典演讲之冠，与那场浩浩荡荡的民权运动一起载入史册。

他的经典演讲还包括《攀越巅峰》和反对越战的《打破沉默》。他的演讲，不论是风格还是遣词造句，不论是语调还是情感运用，方方面面都值得学习和借鉴。

马丁·路德·金去世后，人们把他的尸体运回了他的故乡。在他的墓碑上，雕刻着这样一句话：“Free at last, free at last, thank God Almighty, I'm free at last!” 今天，美国无数的黑人和白人一样，过着自由自在的生活，享受着美国的民主和自由，追求着自己的美国梦。而他的“I have a dream”精彩的演说已经融化到了美国梦之中。

① 英文原文

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the **Emancipation Proclamation**¹. This momentous **decree**² came as a great beacon light of hope to millions of Negro slaves who had been **seared**³ in the flames of **withering**⁴ injustice. It came as a joyous daybreak to end the long night of bad **captivity**⁵.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the **manacles**⁶ of **segregation**⁷ and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in midst of a vast ocean of material prosperity. One hundred years later, the Negro is still **languished**⁸ in the corners of American society and finds himself an exile in his own land. So we've come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. 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 would be guaranteed the **inalienable**⁹ rights of life, liberty, and the pursuit

1 Emancipation Proclamation 解放宣言

2 decree 法令

3 sear 烧焦

4 withering 令人无地自容的

5 captivity 囚禁

6 manacles 手铐

7 segregation 隔离

8 languish 冷落

9 inalienable 不可分割的



of happiness. It is obvious today that America has **defaulted**¹ 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 which has come back marked "insufficient funds".

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**² of opportunity of this nation. So we have come to cash this check—a check that will give us upon demand the riches of freedom and the 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**³ drug of gradualism. 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 open the doors of opportunity to all of God's children. 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 and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an **invigorating**⁴ autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope 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**⁵ which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. 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**⁶ the Negro community must not lead us to 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 their freedom is **inextricably**⁷ bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead.

1 default 拖欠债务

2 vault 地下室; 银行的金库

3 tranquilize 使安静, 使平静, 使镇静

4 invigorating 爽快的

5 threshold 门槛

6 engulf 吞没

7 inextricably 无法解救地

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 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. I am not unmindful that some of you have come here out of great trials and **tribulations**¹. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the 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**.² 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**³ of our northern cities, knowing that somehow this situation can and will be changed.

Let us not **wallow**⁴ 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, live up to 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 slaver-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**⁵ with the heat of injustice, sweltering with the heat of oppression, will be transformed into an **oasis**⁶ of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama, with its governor, having his lips dripping with the words of **interposition**⁷ and **nullification**⁸, one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

1 tribulation 苦难

2 redemptive 赎回的, 拯救的

3 ghettos 贫民区, 少数民族聚居区

4 wallow 沉迷; 纵乐

5 sweltering 闷热的

6 oasis 绿洲

7 interposition 干涉

8 nullification 无效



I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the **jangling**¹ discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning.

My country, 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the pilgrims' pride,

From every mountainside, let freedom ring!

And if America is to be a great nation this must become true.

So let freedom ring from the **prodigious**² hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York!

Let freedom ring from the heightening **Alleghenies**³ of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that:

Let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and **molehill**⁴ of Mississippi!

From every mountainside, let freedom ring!

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and **Gentiles**⁵, **Protestants**⁶ and Catholics, will be able to join hands and sing in the words of the old Negro spiritual,

"Free at last! Free at last!

Thank God **almighty**⁷, we are free at last!"

文化速递

1. Emancipation Proclamation (解放宣言)

熟悉有关美国南北战争的历史背景知识的读者会知道此处的“a great man”指的是

1 jangling 烦扰人的

2 prodigious 巨大的

3 Alleghenies 阿勒格尼山脉

4 molehill 鼯鼠丘

5 Gentiles 非犹太人

6 Protestant 新教教徒

7 almighty 全能的

Abraham Lincoln, “the Emancipation Proclamation” 便是指林肯总统在1863年签署的《解放奴隶宣言》。演说首句的 “in whose symbolic shadow we stand today” 为一语双关, 一方面指发表演说的地点是在华盛顿林肯纪念堂, 在林肯塑像之前, 一方面是指林肯开创的民主运动影响了马丁·路德·金和他的同行者不畏强权、奋勇前行。

2. Protestants (新教徒)

新教, Protestantism, 在文艺复兴时期的宗教改革中产生的, 首倡者是马丁路德和加尔文, 它的本质是革罗马天主教廷的命, 提出了 “《圣经》的权威高于教皇” 的主张。信奉新教的人被称为新教徒。新教逐渐发展出了6大教派:

Lutheran Church, 是宗教改革后出现的新教主要宗派之一, 是对以马丁·路德的宗教思想为依据的各教会的统称。

Calvinists, 是以加尔文的宗教思想为依据的各教会的统称。

Anglican Communion, 欧洲宗教改革时期产生于英国。

Wesleyans, 是以创始人约翰·卫斯理宗教思想为依据的各教会统称, 于18世纪产生于英国。

Congregationalists, 16世纪后期产生于英国。

Baptists, 于17世纪初产生于英国和流亡于荷兰的英国人当中。

① 参考译文

一百年前, 一位伟大的美国人——我们现在正站立在他的灵魂的安息处——签署了《解放黑奴宣言》。这条重要法令的颁发, 在一直忍受着不义与暴虐的火焰烧灼的百万黑人奴隶的心中, 竖起一座光明与希望的灯塔。《宣言》似令人欢愉的黎明, 即将结束种族奴役的漫漫长夜。

但从那时至今, 已经有一百年历史了, 可黑人仍无自由可言。一百年后的今天, 黑人的生活仍旧悲惨地为隔离的桎梏和歧视的锁链所捆绑。一百年后的今天, 在浩瀚的物质财富海洋之中, 黑人仍旧在贫困的孤岛上生活。一百年后的今天, 黑人仍旧在美国社会的一隅受苦受难, 并且发现自己竟然是自己所在国土上的流放者。因此, 我们今天来到这里, 把这种不体面的身份戏剧性地表演一下。

就某种意义而言, 我们是来首都兑现期票的。当我们共和国的“建筑师”们撰写《宪法》和《独立宣言》中富丽堂皇的篇章时, 他们是在签写一张“期票”, 每个美国人都是这张期票的合法继承人。这张期票是一项允诺, 即所有的美国人都保证拥有不容剥夺的生活的权利、享受自由的权利和追求幸福的权利。但是现在, 很显然, 就有色公民而论, 美国却一直拒付这张期票。美国没有承担如期兑现这张期票的神圣义务。黑人满怀期望地得到的是一张空头期票, 这张期票被签上“资金不足”的字样。

然而我们绝不相信, 正义的银行会破产。我们绝不相信, 在美国, 储存机遇的巨大金



库竟会“资金不足”！

所以，我们来兑现这张期票来了，来兑现一张将给予我们堪称最高财富——自由和正义的保障的——期票。

我们来到这个尊为神圣的地点，其又一目的是提醒美国政府，现在是最为紧迫的时刻。现在既不是享用缓和激动情绪的奢侈品的时刻，也不是服用渐进主义麻醉剂的时刻。现在是从黑暗荒凉的深渊中崛起，向阳光普照的种族平等的道路奋进的时刻。现在是把我们的国家从种族歧视的流沙中拯救出来，重建在兄弟情谊般的坚石之上的时刻。现在是为上帝的子孙实现平等的时刻！

如果再继续无视时机的紧迫，就将导致我们国家的不幸。不实现自由与平等，黑人的完全合法的不满情绪就不会平息；令人心旷神怡的金秋就不会降临；炎炎酷暑就不会消逝。1963年不是尾声，仅是序曲。如果美国政府继续一意孤行，就会使那些幻想黑人只要发泄一下不满情绪就会满足的人猛醒。在未授予黑人以公民权之前，美国既不会安宁，也不会平静。反叛的飓风将会不断地撼动这个国家的根基，直到迎来光辉灿烂的正义的黎明。

可是我必须对站在通往正义之宫的温暖入口处的人们进一言，我们在争取合法地位的进程中，决不能轻举妄动。我们决不能为了满足对自由的渴望，就啜饮敌意和仇恨。我们必须永远在自尊和教规的最高水平上继续我们的抗争。我们必须不断地升华到用精神的力量来迎接暴力的高尚顶峰。

已经吞没了黑人共同体的新的敌对状态令人不解，但它决不应该导致我们对所有白人的不信任——因为有许多白人兄弟参加了今天这个集会。这就告诉我们，他们已经逐渐认识到他们自己的命运和自由是与我们的命运和自由休戚相关的。

我们不能独自前进，而当我们前进的时候，我们必须宣誓永远向前，义无反顾。

有些人向我们这些热衷于获得公民权的人发问：你们何时才会满足？答案是明确的：只要黑人还是警察的骇人听闻的恐怖手段和野蛮行为的牺牲品，我们是不会满足的。只要我们因旅途劳顿而疲惫不堪，想在路旁的游客旅馆里歇息，或在市内的旅馆投宿却不被允许，我们就不会满足的。只要黑人的基本活动范围还是局限于从一个较小的黑人区到一个稍大的黑人区，我们就不会满足的。只要密西西比的黑人不能参加选举，而纽约黑人的选票还无实际意义，我们就不会满足的。不会的，不会的！除非平等泻如飞瀑，除非正义涌入湍流，我们是不会满足的。我并非没有留意到，你们之中有些人是从巨大的痛苦与磨难中来到这里的。有些人来自狭小的牢房，还有些人来自那对自由的要求竟会招致迫害的风暴接二连三的打击，竟会招致警察兽行般地反复摧残的地区。而你们却一直富于创造性地、坚韧地忍耐着。那么，就怀着一定能获得拯救的信念坚持下去吧！回到密西西比去吧！回到阿拉巴马去吧！回到南卡罗来纳去吧！回到佐治亚去吧！回到路易斯安那去吧！既然知道这种境况能够而且必定改变，那么就回到我们北方城市中的陋巷和贫民窟去吧！

今天，我对大家说，我的朋友们，我们决不可以绝望的深渊中纵乐。

纵使 we 面临着今天与明天的种种艰难困苦，我仍然有个梦想，这是一个深深植根于美国之梦的梦想。

我梦想着，有那么一天，我们这个民族将会奋起反抗，并且一直坚持实现它的信条的真谛——“我们认为所有的人生来平等是不言自明的真理”。

我梦想着，有那么一天，在佐治亚的红山上，昔日奴隶的儿子将能够和昔日奴隶主的儿子坐在一起，共叙兄弟情谊。

我梦想着，有那么一天，甚至现在仍为不平等的灼热和压迫的高温所炙烤着的密西西比，也能变为自由与平等的绿洲。

我梦想着，有那么一天，我的四个孩子，能够生活在一个不是以他们的肤色，而是以他们的品性来判断他们的价值的国度里。

我今天有一个梦想。

我梦想着，有那么一天，就在邪恶的种族主义者仍然对黑人活动横加干涉的阿拉巴马州，就在其统治者拒不取消种族歧视政策的阿拉巴马州，黑人儿童将能够与白人儿童如兄弟姊妹一般携起手来。

我梦想着，有那么一天，沟壑填满，山岭削平，崎岖地带铲为平川，坎坷地段夷为平地，上帝的灵光大放光彩，芸芸众生共睹光华！

这就是我们的希望！这是我返回南方时所怀的信念！

怀着这个信念，我们就能从绝望的群山中辟出一颗希望的宝石。怀着这个信念，我们就能变我们祖国的嘈杂喧嚣为一曲优美和谐的兄弟交响乐。有了这个信念，我们就能一同工作，一同祈祷，一同斗争，一同入狱，一同维护自由，因为我们知道，我们终有一天会获得自由。

到了这一天，上帝的所有孩子都能以新的含义高唱这首歌：

我的祖国，可爱的自由之邦，我为您歌唱。

这是我祖先终老的地方，这是早期移民自豪的地方，让自由之声，响彻每一座山岗。

如果美国要成为伟大的国家，这一点必须实现。

因此，让自由之声响彻新罕布什尔州的巍峨高峰！

让自由之声响彻纽约州的崇山峻岭！

让自由之声响彻宾夕法尼亚州的阿勒格尼高峰！

让自由之声响彻科罗拉多州冰雪皑皑的洛基山！

让自由之声响彻加利福尼亚州的婀娜群峰！

不，不仅如此：

让自由之声响彻佐治亚州的石山！

让自由之声响彻田纳西州的望山！

让自由之声响彻密西西比州的一座座山峰，一个个土丘！



让自由之声响彻每一个山岗!

当我们让自由之声轰鸣,当我们让自由之声响彻每一个大村小庄,每一个州府城镇,我们就能加速这一天的到来。那时,上帝的所有孩子,黑人和白人,犹太教徒和非犹太教徒,耶稣教徒和天主教徒,将能携手同唱那首古老的黑人灵歌:“终于自由了!终于自由了!感谢全能的上帝,我们终于自由了!”

Lesson 2

Changes Has Come to America

Task 1 Questions and Answers

Directions: Work in pairs. Read the following speech then take turns to ask and answer the following questions.

1. When was the speech delivered? Where?
2. Who delivered the speech? Who are involved in the speech?
3. What is the theme of the speech?
4. Why is there a need for the request?
5. How can the request be achieved?

Task 2 Read, Comprehend and Imitation

Directions: Read the whole passage until you understand every word of it. Then watch the authentic video of the speech, try to imitate one or two paragraphs you like with appropriate delivery techniques. First practice by yourself. Then work in groups of four to take turns to deliver the speech.

Task 3 Group Discussion

Directions: Work in groups of four and discuss the following questions. You may locate some useful information from the script.

1. Who is Ann Nixon Cooper?
2. How old is she?
3. What changes has she witnessed?