



# 20世纪 著名演讲 文录

英汉对照

上

Famous  
Speeches of  
the Twentieth-  
Century

裴妮 选编

中国对外翻译出版公司



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THEODORE ROOSEVELT

Chicago, 10 April 1899

## The doctrine of the strenuous life

*Theodore Roosevelt (1856 – 1919), 26th president of the United States (1901 – 1909) and writer, explorer and soldier.*

I wish to preach not the doctrine of ignoble ease but the doctrine of the strenuous life; the life of toil and effort; of labour and strife; to preach that highest form of success which comes not to the man who desires mere easy peace but to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid ultimate triumph.

A life of ignoble ease, a life of that peace which springs merely from lack either of desire or of power to strive after

great things, is as little worthy of a nation as of an individual...

We do not admire the man of timid peace. We admire the man who embodies victorious effort; the man who never wrongs his neighbour; who is prompt to help a friend; but who has those virile qualities necessary to win in the stern strife of actual life. It is hard to fail; but it is worse never to have tried to succeed. In this life we get nothing save by effort. Freedom from effort in the present, merely means that there has been stored up effort in the past. A man can be freed from the necessity of work only by the fact that he or his fathers before him have worked to good purpose. If the freedom thus purchased is used aright, and the man still does actual work, though of a different kind, whether as a writer or a General, whether in the field of politics or in the field of exploration and adventure, he shows he deserves his good fortune. But if he treats this period of freedom from the need of actual labour as a period not of preparation but of mere enjoyment, he shows that he is simply a cumberer on the earth's surface; and he surely unfits himself to hold his own with his fellows if the need to do so should again arise. A mere life of ease is not in the end a satisfactory life, and above all it is a life which ultimately unfits those who follow it for serious work in the world.

As it is with the individual so it is with the nation. It is a base untruth to say that happy is the nation that has no history. Thrice happy is the nation that has a glorious history.

Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much because they live in the grey twilight that knows neither victory nor defeat. If in 1861 the men who loved the Union had believed that peace was the end of all things and war and strife a worst of all things, and had acted up to their belief, we would have saved hundreds of thousands of lives, we would have saved hundreds of millions of dollars. Moreover, besides saving all the blood and treasure we then lavished, we would have prevented the heart-break of many women, the dissolution of many homes; and we would have spared the country those months of gloom and shame when it seemed as if our armies marched only to defeat. We could have avoided all this suffering, simply by shrinking from strife. And if we had thus avoided it we would have shown that we were weaklings and that we were unfit to stand among the great nations of the earth. Thank God for the iron in the blood of our fathers, the men who upheld the wisdom of Lincoln and bore sword or rifle in the armies of Grant! Let us, the children of the men who proved themselves equal to the mighty days – let us, the children of the men who carried the great Civil War to a triumphant conclusion, praise the God of our fathers that the ignoble counsels of peace were rejected, that the suffering and loss, the blackness of sorrow and despair, were unflinchingly faced, and the years of strife endured; for in the end the slave was freed, the Union

restored, and the mighty American Republic placed once more as a helmeted queen among nations. . .

The timid man, the lazy man, the man who distrusts his country, the overcivilized man, who has lost the great fighting, masterful virtues, the ignorant man and the man of dull mind, whose soul is incapable of feeling the mighty lift that thrills 'stern men with empires in their brains' – all these, of course, shrink from seeing the nation undertake its new duties; shrink from seeing us build a navy and army adequate to our needs; shrink from seeing us do our share of the world's work by bringing order out of chaos in the great, fair tropic islands from which the valour of our soldiers and sailors has driven the Spanish flag. These are the men who fear the strenuous life, who fear the only national life which is really worth leading. They believe in that cloistered life which saps the hardy virtues in a nation, as it saps them in the individual; or else they are wedded to that base spirit of gain and greed which recognizes in commercialism the be-all and end-all of national life, instead of realizing that, though an indispensable element, it is after all but one of the many elements that go to make up true national greatness. No country can long endure if its foundations are not laid deep in the material prosperity which comes from thrift, from business energy and enterprise, from hard, unsparing effort in the fields of industrial activity; but neither was any nation ever yet truly great if it relied upon material prosperity alone.

I preach to you, then, my countrymen, that our country calls not for the life of ease, but for the life of strenuous endeavour. The twentieth century looms before us big with the fate of many nations. If we stand idly by, if we seek merely swollen, slothful ease, and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by and will win for themselves the domination of the world. Let us therefore boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods. Above all, let us shrink from no strife, moral or physical, within or without the nation, provided we are certain that the strife is justified; for it is only through strife, through hard and dangerous endeavour, that we shall ultimately win the goal of true national greatness.



西奥多·罗斯福

1899年4月10日于芝加哥

## 勤奋生活论

西奥多·罗斯福（1856—1919年），美国第二十六任总统（1901—1909年），作家，探险者和军事家。

我不打算宣讲安逸论，我要宣讲勤奋生活论，也就是操劳、勤勉、努力和奋斗的一生。我要说，安逸平淡者的一生算不上圆满，只有不畏艰险劳苦终获辉煌胜利的人的一生才算得上成功。

贪图安逸的一生，由于不想或不能成就大事业而平淡无奇的一生，对个人、对民族来说都同样不值。

一生苟且怕事的人我们不佩服。我们佩服的是经奋斗而成功的人，从来不会对不起邻人、及时向朋友伸援手的人，尤其佩服有阳刚之气经得起实际生活锻炼的人。失败的滋味固然不好受，从来不愿做成功的尝试却更糟。生活当中不努力就不会有成就。现在无需努力只表示过去已经累积了努力成果。人只有在自己或