

The 50 Most
Impressive Speeches in the World

世界上最伟大的 50次演讲

(美) 马丁·路德·金等著 曲英姿译

英汉双语
典藏版

改变人类历史的伟大声音
世界上最震撼人心的文字

世界上最美丽的英文



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本书收录了世界上对人类生活、社会进程以及历史发展影响最大的50位名人的演讲。这些演讲的语言凝练,极富创造色彩。演讲的艺术性和鼓动性在本书中得以彰显,如“不,不,我们决不会满意,直至公正似潮澎湃,正义如泉喷涌。”简洁而又精准、丰富,朴实而又风趣、感人,他们的语言深深地打动了听众的心。这就是演讲的魅力所在!

图书在版编目(CIP)数据

世界上最伟大的50次演讲:英汉对照 / (美)金(King, M.L.)等著;曲英姿译. —北京:机械工业出版社,2009.5
(世界上最美丽的英文)
ISBN 978-7-111-27252-6

I. 世… II. ①金… ②曲… III. ①英语-汉语-对照读物②演讲-世界-选集 IV. H319.4:I

中国版本图书馆CIP数据核字(2009)第082134号

机械工业出版社(北京市百万庄大街22号 邮政编码100037)

策划编辑:余红 责任编辑:余红 安婧 版式设计:北京创智语言中心

三河市宏达印刷有限公司印刷

2009年8月第1版·第1次印刷

169mm×239mm·14.75印张·232千字

0001—6000册

标准书号:ISBN 978-7-111-27252-6

定价:26.80元

凡购本书,如有缺页、倒页、脱页,由本社发行部调换

销售服务热线:(010)68326294

购书热线:(010)88379639 88379641 88379643

编辑热线:(010)88379293 88379355

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前 言

PREFACE

世界上最优美的散文是哪一篇?世界上最感人的书信是谁写的?世界上最美丽的风景在哪里?一个个问题牵动我们的思绪,勾起我们的遐思。我们的心底泛起层层波澜,我们幻想着陶醉于自然美景中的惬意,我们心灵深处的清泉为它而流淌——“世界上最美丽的英文”。

我们无法一睹原作者的尊容,可是他们笔尖下的情诗依旧散发着馨香,他们讲台上的演讲仍然萦绕在我们耳畔,他们亲切的话语在信纸上娓娓道来,他们楚楚生情的语言滋养着我们的灵魂,他们展示给我们的梦幻旖旎的风景令我们身心舒畅。

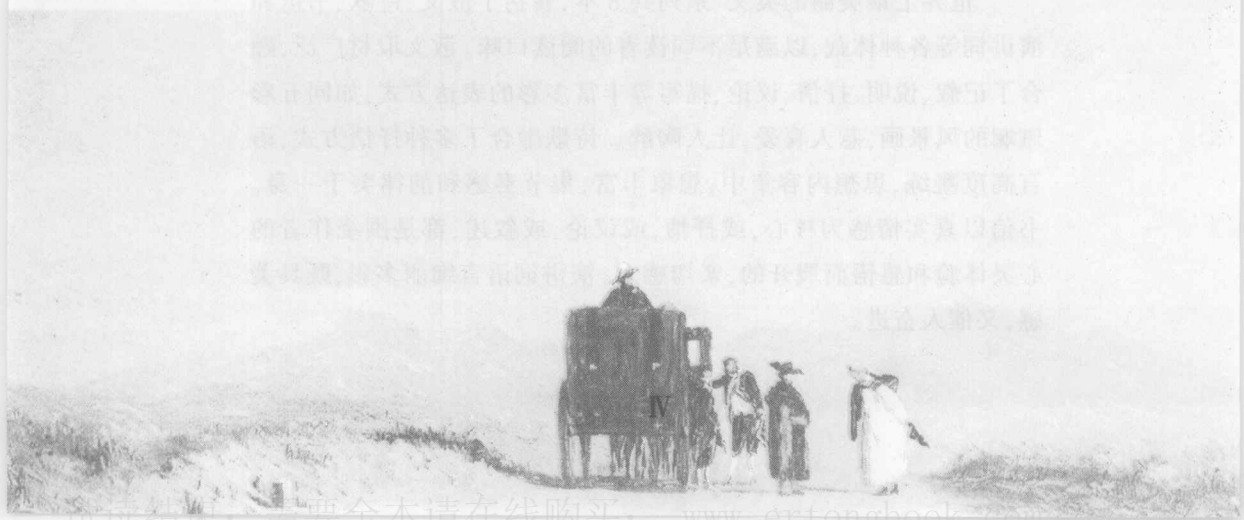
“世界上最美丽的英文”系列共8本,囊括了散文、诗歌、书信和演讲词等各种体裁,以满足不同读者的阅读口味。散文取材广泛,融合了记叙、说明、抒情、议论、描写等丰富多彩的表达方式,如同五彩斑斓的风景画,惹人喜爱,让人陶醉。诗歌融合了多种抒情方式,语言高度凝练,思想内容集中,想象丰富,集节奏感和韵律美于一身。书信以真实情感为核心,或抒情,或议论,或叙述,都是围绕作者的心灵体验和感悟而展开的,亲切感人。演讲词语言绚丽多彩,既具美感,又催人奋进。

“世界上最美丽的英文”系列中各分册的文章皆选自外国名篇，并配有中文译文。英文原汁原味，中文凝聚着中国的文化韵味。二者思想境界相同而语言风格各具风采。不同的民族和地域都有自己独特的文化渊源、文化底蕴、文化精髓以及文学传统。西方文学是世界文学的一部分，也是世界文坛上一颗耀眼的明珠，与东方文学遥相媲美。

和东方文化的重精神性相比，西方文化更重物质性。因此，无论是议论、抒情，还是描写，西方文学都更加贴近现实的物质世界，语言直白却又不失诙谐幽默，艺术表现形式直接而又不乏韵味。

无论是古代的，还是现代的，无论是名人的大作，还是普通人的小感触，它们都要么歌颂伟大的爱情，要么描写自然景观，要么催人奋进，要么赞颂生命，或悲凉，或激昂，或扣人心弦，或发人深思；它们都向我们展示了一种美——容貌的美、心灵的美、爱情的美、精神的美、生命的美、自然的美……大自然把美赐予我们，文学把这种美表现出来，唯有敞开心扉，才能让这种美流入我们的心田，滋润我们的生命。纵然年华易逝，但只要有美，生命的魅力就会像陈年佳酿一样，历久弥香。

考虑到广大读者的理解和欣赏需要，我们还为部分分册适当增加了作者简介、作品赏析、背景以及单词解析等，以便帮助读者更好地阅读和学习，做到学有所获。



前 言



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Part 1

The Grand Dream



第一卷

伟大的梦想



I Have a Dream

(August 28, 1963, Lincoln Memorial)

Martin Luther King, Jr.

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, 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 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 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 languishing 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. 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 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 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 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 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. And 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. And 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. 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 self-hood 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".

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. And some of you have come from areas where your quest—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. 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, 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."