

I HAVE A DREAM
MARTIN LUTHER KING
THE MARCH ON WASHINGTON
FOR JOBS AND FREEDOM
AUGUST 28, 1963

总主编 史小妹

WORLD

FAMOUS

SPEECHES

CLASSIC ESSAYS FOR MORNING READING SERIES

英语有声晨读系列

——震撼世界的名人演讲

主 编 翟 芳

西北工业大学出版社

英语有声晨读系列——

震撼世界的名人演讲

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西北工业大学出版社

【内容简介】 本书收录了英美历史上的十五次震惊世界的著名演讲。打破以往演讲书的模式,在演讲实录的基础上增加对演讲背景的介绍,对人物进行讲解,加深对英文知识的剖析,同时摘录了演讲中的经典词句。旨在展现著名政治家的激情放言,著名文学家的隽永语丝,著名宗教人士的人文关怀,著名商业精英的睿智致词。既是一本晨读的优秀素材,也是学习英语演讲技巧的示范教材。

震撼世界的名人演讲

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前言

每个人的心中也许都铭刻着一篇令其记忆深刻的演讲。在中国,广大的英语学习者所接触最早的一篇英文演讲就是金博士的《我有一个梦想》。作为一名拥有不同时代背景,不同国籍,不同种族的听众,当时许多人激动兴奋的心情却无以言状,仿佛自己也置身于那个火热的年代。到底是什么令演讲如此迷人?

演讲,被称为一门“说的艺术”。它给予人们人生的启迪,知识的丰富,智慧的碰撞,以及情感的愉悦。一个自信、有活力、成功的演讲者能够用触动人心、充满力量的语言启发教诲,发号施令,或者规劝疏导,从而唤起观众的共鸣,穿透他人的思想。

著名人士的演讲尤其如此。战时领袖通过演讲鼓舞士气,捍卫祖国;英美历届总统通过演讲赢得选举的胜利,获取实现政治抱负的机会;商界大亨通过演讲发布最新的产品趋势,引领时代发展潮流……他们得天独厚的影响力和魅力激励和感染着无数的后人,促进人们思想的进步,甚至改变着历史的进程。这些演讲已经成为语言的武器,人类共享的文化财富。

本书精选了十五篇英美历史上震撼世界的著名演讲。演讲者包括政坛领袖、商界精英、文坛巨匠、宗教名人等。他们用激昂的声音,独特的个人魅力影响了历史。回顾这些人物的演讲,仿佛重新温习了近代英美发展史。

演讲稿的内容涉及政治、经济、科技、文学、宗教、战争、灾难、人权、自由等领域。文字的风格或隽永或粗犷,或温馨或激昂,其中凝聚着睿智的思维,缜密的逻辑,丰富的哲理及超凡的智慧。为读者了解历史文化,培养演讲技巧,提升文学修养,提供了一个平台。

同时,本书编排囊括现场实录、参考译文、人物介绍、背景介绍、难点分析、经典背诵多个板块可供读者学习、理解、模仿。是一本兼具休闲性、欣赏性和实用性的书籍。

编者

2012年5月

目 录

| | | |
|---------|--|-----|
| Unit 1 | Gettysburg Address | 1 |
| Unit 2 | The Only Thing We Have to Fear Is Fear Itself | 6 |
| Unit 3 | Blood, Sweat and Tears | 18 |
| Unit 4 | Pearl Harbor Address to the Nation | 25 |
| Unit 5 | Nobel Prize Acceptance Speech | 31 |
| Unit 6 | Ask Not What Your Country Can Do for You | 37 |
| Unit 7 | I Have a Dream | 47 |
| Unit 8 | Speech at China's Welcoming Banquet | 59 |
| Unit 9 | Beautiful Smile and Love | 63 |
| Unit 10 | The Space Shuttle "Challenger" Tragedy Address | 69 |
| Unit 11 | I Am Prepared to Die for an Ideal | 75 |
| Unit 12 | Clinton's Farewell Speech | 85 |
| Unit 13 | Speech After 9/11 Terrorist Attacks | 93 |
| Unit 14 | Commencement Address at Stanford University | 99 |
| Unit 15 | Change Has Come to America | 111 |

南北战争, 又称美国内战 (American Civil War), 是美国历史上一场血腥残酷的内战, 交战双方为美利坚合众国 (简称联邦) 和美利坚联盟国 (简称邦联)。这场战争的起因为亚伯拉罕·林肯于 1861 年就任总统后, 美国南部 11 州陆续退出联邦, 另成立以杰斐逊·戴维斯为“总统”的政府, 并驱逐驻扎在南方的联邦军, 因此林肯下令攻打“叛乱”州。南北战争不仅改变了当时美国的政治经济形势, 使奴隶制度在美国南方最终被废除, 而且对日后美国的民间社会产生了巨大的影响。

1863 年 7 月发生的高底斯堡战役是南北战争中最为残酷的一点, 这是南北战争的转折点。这场战役交战双方共死了 51 000 人, 而当时美国只有几百万人口。4 个月后的林肯总统到达高底斯堡战场访问, 为这场伟大战役的阵亡将士举行落成仪式。这篇演说是在 1863 年

Unit 1

Gettysburg Address

葛底斯堡演说词

Abraham Lincoln

【美】亚伯拉罕·林肯

Government of the people, by the people, for the people, shall not perish from the earth.

Delivered at Cemetery Hill, Gettysburg, Pennsylvania on November 19, 1863.

演讲背景

南北战争, 又称美国内战(American Civil War), 是美国历史上一场大规模的內战, 交战双方为美利坚合众国(简称联邦)和美利坚联盟国(简称邦联)。这场战争的起因因为亚伯拉罕·林肯于1861年就任总统后, 美国南部11州陆续退出联邦, 另成立以杰斐逊·戴维斯为“总统”的政府, 并驱逐驻扎在南方的联邦军, 因此林肯下令攻打“叛乱”州。南北战争不但改变了当时美国的政治经济形势, 使奴隶制度在美国南方最终被废除, 而且对日后美国的民间社会产生了巨大的影响。

1863年7月发生的葛底斯堡战役是南北战争中最為残酷的一战, 这是南北战争的转折点。这场战役交战双方共死了51 000人, 而当时美国只有几百万人口。4个月后林肯总统到达葛底斯堡战场访问, 为这场伟大战役的阵亡将士墓举行落成仪式。这篇演说是在1863年

11月19日发表的,该演讲被认为是英语演讲中的最高典范,尤其重要的是,林肯在演讲中表达了一个政府存在的目的——民有、民治、民享。其演讲手稿被藏于美国国会图书馆,其演说辞被铸成金文,长存于牛津大学。至今,人们经常在许多重要场合提起或朗诵它。

人物介绍

亚伯拉罕·林肯(1809—1865),美国第16任总统。1809年2月12日,林肯出生在肯塔基州哈丁县一个清贫的农民家庭,父母是英国移民的后裔,他们以种田和打猎为生。9岁的时候,林肯的母亲就去世了。由于家境贫穷,为了维持家计,青少年时的林肯当过俄亥俄河上的摆渡工、种植园的工人、店员和木工。

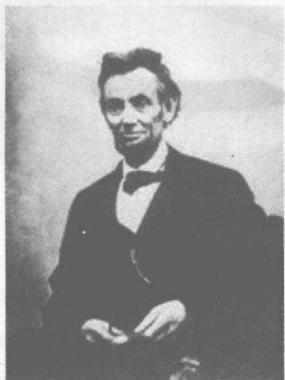
在艰苦的劳作之余,林肯始终是一个热爱读书的青年,他夜读的灯火总要闪烁到很晚。在青年时代,林肯通读了莎士比亚的全部著作,读了《美国历史》,还读了许多历史和文学书籍。他通过自学使自己成为一个博学而充满智慧的人。在一场政治集会上他第一次发表了政治演说。由于抨击黑奴制,提出一些有利于公众事业的建议,林肯在公众中有了影响,加上他具有杰出的人品,1834年他被选为州议员。

两年后,林肯通过自学成为一名律师,不久又成为州议会辉格党领袖。1847年,林肯作为辉格党的代表,参加了国会议员的竞选,获得了成功,第一次来到首都华盛顿。在此前后,关于奴隶制度的争论,已成为美国政治生活中的大事。在这场争论中,林肯逐渐成为反对蓄奴主义者。他认为奴隶制度最终应归于消灭,首先应该在首都华盛顿取消奴隶制,代表南方种植园主利益的蓄奴主义者则疯狂地反对林肯。

1860年,林肯成为共和党的总统候选人,11月,选举揭晓,以200万票当选为美国第16任总统。林肯领导美国人民维护了国家统一,废除了奴隶制,为资本主义的发展扫除了障碍,促进了美国的发展,

1865年4月14日晚10时15分,林肯在华盛顿的福特剧院遇刺,次日身亡。5月4日,林肯葬于橡树岭公墓。

亚伯拉罕·林肯是美国第16任总统,领导了美国拯救联邦和结束奴隶制度的伟大斗争。尽管他只受过一点儿初级教育,担任公职的经验也很少,但他正直、仁慈和坚强的个性,敏锐的洞察力和深厚的人道主义意识,仍然使他成了美国历史上最伟大的总统之一。



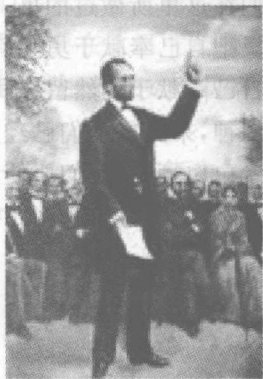
现场实录

Four score (二十) and seven years ago our fathers brought forth on this continent, a

new nation, conceived (孕育) in Liberty, and dedicated to the proposition (论点、主张) that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field 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. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate — we cannot consecrate (把……视为神圣) — we cannot hallow (把……奉为神圣) — this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract (减损). 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 (高尚的) 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 (消亡) from the earth.

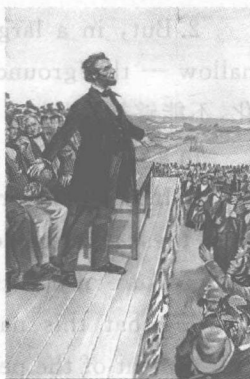


译文欣赏

87年前,我们的先辈们在这个大陆上创立了一个新国家,它孕育于自由之中,奉行一切人生来平等的原则。

现在我们正从事一场伟大的内战,以考验这个国家,或者任何一个孕育于自由和奉行上述原则的国家是否能够长久存在下去。我们在这场战争中的一个伟大战场上集会。烈士们为使这个国家能够生存下去而献出了自己的生命,我们来到这里,是要把这个战场的一部分奉献给他们作为最后安息之所。我们这样做是完全应该而且是非常恰当的。

但是,从更广泛的意义上来说,这块土地我们不能够奉献,不能够圣化,不能够神化。那些曾在这里战斗过的勇士们,活着的和去世的,已经把这块土地圣化了,这远不是我们微薄的力量所能增减的。我们今天在这里所说的话,全世界不大会注意,也不会长久地记住,但勇士



们在这里所做过的事,全世界却永远不会忘记。毋宁说,倒是我们这些还活着的人,应该在这里把自己奉献于勇士们已经如此崇高地向前推进但尚未完成的事业。倒是我们应该在这里把自己奉献于仍然留在我们面前的伟大任务——我们要从这些光荣的死者身上汲取更多的献身精神,来完成他们已经完全彻底为之献身的事业;我们要在这里下定最大的决心,不让这些死者白白牺牲;我们要使国家在上帝福佑下得到自由的新生,要使这个民有、民治、民享的政府永世长存。

点 评

《葛底斯堡演说》(Gettysburg Address)是亚伯拉罕·林肯最著名的演说,也是美国历史上为人引用最多的政治性演说。1863年11月19日,正值美国内战中葛底斯堡战役结束后4个半月,林肯在宾夕法尼亚州葛底斯堡的葛底斯堡国家公墓(Gettysburg National Cemetery)揭幕式中发表本演说,哀悼葛底斯堡之役中阵亡的将士。

林肯的演讲修辞细腻周密,以不足300字的字数,2到3分钟的时间,诉诸独立宣言所支持的一切人生而平等的原则,并重新定义这场内战,不止是为“民有、民治、民享”的政府存续而奋斗,更是“自由的新生”,将真理、公平等带给全体公民。

难点分析

1. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. 现在我们正从事一场伟大内战,以考验这个国家,或者任何一个孕育于自由和奉行上述原则的国家是否能够长久存在下去。

“testing whether that nation, or any nation so conceived and so dedicated, can long endure”状语从句其中包含“whether”引导宾语从句,句子主干为“that nation can long endure”

2. But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. 但是,从更广泛的意义上来说,这块土地我们不能够奉献,不能够圣化,不能够神化。

in a larger sense:从更广泛(更大)的意义上来说,亦可使用“in a broader sense”

3. 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. 倒

是我们应该在这里把自己奉献于仍然留在我们面前的伟大任务——我们要从这些光荣的死者身上汲取更多的献身精神，来完成他们已经完全彻底为之献身的事业；我们要在这里下定最大的决心，不让这些死者白白牺牲；我们要使国家在上帝福佑下得到自由的新生，要使这个民有、民治、民享的政府永世长存。

“the great task”由四个平行的“that”引导定语从句修饰，其中一个“that”从句中“for which... devotion”定语从句修饰“cause”；第二个“that”从句中动词“resolve”后引起宾语从句，表示“下决心做某事”。

经典背诵

1. 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.

87年前，我们的先辈们在这个大陆上创立了一个新国家，它孕育于自由之中，奉行一切人生来平等的原则。

2. It is altogether fitting and proper that we should do this.

我们这样做是完全应该而且是非常恰当的。

3. The world will little note, nor long remember what we say here, but it can never forget what they did here.

今天在这里所说的话，全世界不大会注意，也不会长久地记住，但勇士们在这里所做过的事，全世界却永远不会忘记。

Unit 2

The Only Thing We Have to Fear Is Fear Itself

我们唯一恐惧的就是恐惧本身

Franklin D. Roosevelt

【美】富兰克林·德拉诺·罗斯福

This great nation will endure as it has endured, will revive and will prosper.

Delivered at Capitol Hill, on March 4, 1933.

演讲背景

1924—1929年,资本主义世界经历了短暂的经济繁荣(被称为柯立芝繁荣,是一种虚假繁荣)。1929年,经济危机首先在美国爆发,随即席卷整个资本主义世界,形成了前所未有的、持续最久的世界经济大危机。这场危机一直持续到1933年,影响到了整个资本主义世界及各生产部门,使整个资本主义世界生产总值下降了1/3以上,贸易总额缩减了2/3,全世界失业人数高达3 000万人以上。

1932年美国总统竞选是在严重经济危机的背景下进行的。1932年11月罗斯福作为民主党总统候选人参加竞选,提出了实行“新政”和振兴经济的纲领。政敌们常用他身体的残疾来攻击他,这是罗斯福终生都不得不与之搏斗的事情,但是他总能以出色的政绩、卓越的口才与充沛的精力将其变成优势。首次参加竞选他就通过发言人告诉人们:“一个州长不一定是一个

杂技演员。我们选他并不是因为他能做前滚翻或后滚翻。他干的是脑力劳动,是想方设法为人民造福。”依靠这样的坚忍和乐观,罗斯福终于在1933年以绝对优势击败胡佛,成为美国第32届总统。

人物介绍

富兰克林·德拉诺·罗斯福(1882—1945),美国历史上最伟大的总统之一,也是美国历史上唯一连任4届总统的人,从1933年3月起,直到1945年4月去世时为止,任职长达12年。曾赢得美国民众长达7周的高支持率,创下历史纪录。

富兰克林·德拉诺·罗斯福出生于纽约,父亲詹姆斯·罗斯福是一个百万富翁,母亲萨拉·德拉诺比父亲小26岁。罗斯福曾就读于哈佛大学和哥伦比亚大学。1910年任纽约州参议员。1913年任海军部副部长。

1921年夏天罗斯福和家人去缅因州坎波贝洛岛度假。度假期间,他在冰冷的海水中游泳过后,双腿麻痹,经诊断是患脊髓灰质炎(俗称小儿麻痹症),在当时的医疗条件下,致残是不可避免的。患病之初,几乎所有的人都认为罗斯福的政治生涯结束了,然而他却表现出了更加积极向上的状态,始终以强有力形象出现在别人面前,使人们忘了他是个残疾人,从政之路也越走越顺。1928年罗斯福任纽约州长。1932年竞选总统获胜。执政后,以“新政”对付经济危机,颇有成效,故获得1936年、1940年、1944年大选连任。



第二次世界大战初,美国采取不介入政策,但对希特勒采取强硬手段,以“租借法”支持同盟国。1941年底,珍珠港事件之后,美国参战。罗斯福代表美国两次参加同盟国“三巨头”会议。罗斯福政府提出了轴心国必须无条件投降的原则并得到了实施。罗斯福提出了建立联合国的构想,也得到了实施。63岁时,他由于脑溢血去世。

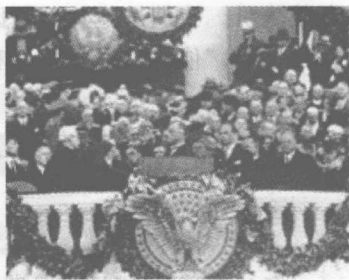
罗斯福在20世纪的经济大萧条和第二次世界大战中扮演了重要的角色,为美国经济复苏和反法西斯战争贡献了巨大力量,被学者评为是美国最伟大的三位总统之一,同华盛顿和林肯齐名。

现场实录

President Hoover, Mister Chief Justice, my friends:

This is a day of national consecration(仪式), and I am certain that on this day, my fellow Americans expect that on my induction(就职) in the Presidency I will address them

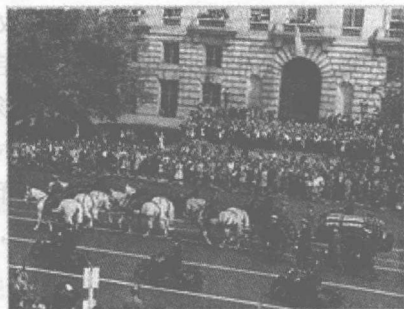
with a candor and a decision which the present situation of our people impels. This is preeminently (卓越的) the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing the conditions facing our country today. This great nation will endure as it has endured, will revive and will prosper. So first of all, let me express my firm belief that the only thing we have to fear is fear itself — nameless, unreasoning, unjustified terror, which paralyzes (使瘫痪) needed efforts to convert retreat into advance. In every dark hour of our national life, a leadership of frankness and vigor has met with that understanding and support of the people themselves, which is essential to victory. And I am convinced that you will again give that support to leadership in these critical days.



In such a spirit on my part and on yours, we face our common difficulties. They concern, thank God, only material things. Values have shrunk to fantastic levels; taxes have risen, our ability to pay has fallen; government of all kinds is faced by serious curtailment (缩减) of income; the means of exchange are frozen in the currents of trade; the withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce, and the savings of many years and thousands of families are gone.

More important, a host of unemployed citizens face the grim problem of existence, and an equal and great number toil with little return. Only a foolish optimist can deny the dark realities of the moment.

And yet, our distress comes from no failure of substance, we are stricken by no plague (瘟疫) of locusts. Compared with the perils (极大危险) which our forefathers conquered, because they believed and were not afraid, we have so much to be thankful for. Nature surrounds us with her bounty (奖赏), and human efforts have multiplied it. Plenty is at our doorstep, but a generous use of it languishes (变虚弱) in the very sight of the supply. Primarily, this is because the rulers of the exchange of mankind's goods have failed, through their own stubbornness (顽固) and their own incompetence, have admitted their failure and have abdicated (放弃). Practices of the unscrupulous (不择手段的) money changers stand indicted (控告) in the court of public opinion, rejected by the hearts and minds of men.



True, they have tried, but their efforts have been cast in the patten (木屐) of an

outworn tradition. Faced by a failure of credit, they have proposed only the lending of more money. Stripped of (剥夺) the lure of profit by which they induce our people to follow their false leadership, they have resorted to (求助于) exhortation, pleading tearfully for restored confidence. They only know the rules of a generation of self-seekers. They have no vision, and when there is no vision, the people perish (灭亡).

Yes, the money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths. A measure of that restoration lies in the extent to which we apply social value, more noble than mere monetary (货币的) profits.

Happiness lies not in the mere possession of money, it lies in the joy of achievement, in the thrill of creative efforts, the joy and moral stimulation of work no longer must be forgotten in the mad chase of evanescent (短暂的) profits. These dark days, my friends, will be worth all they cost us, if they teach us that our true destiny is not to be ministered (服务) on to, but to minister to ourselves, to our fellow men.

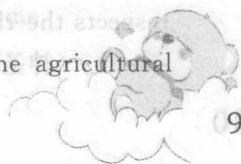
Recognition of the falsity (虚假) of material wealth as the standard of success goes hand in hand with the abandonment of a false belief that public office and high political position are to be valued only by the standards of pride of place and personal profits, and there must be an end to our conduct in banking and in business, which too often has given to a sacred trust the likeness of callous (无情的) and selfish wrong-doing. Small wonder that confidence languishes, for it thrives only on honesty, on honor, on the sacredness of our obligation, on faithful protection and on unselfish performance. Without them it cannot live.

Restoration calls, however, not for changes in ethics alone. This nation is asking for action, and action now.

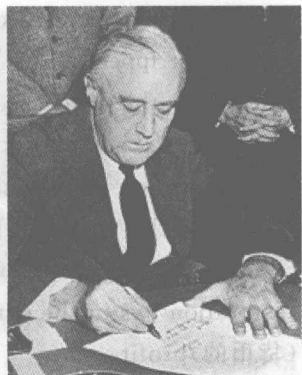
Our greatest primary task is to put people to work. This is no unsolvable problem if we take it wisely and courageously. It can be accomplished in part by direct recruiting by the government itself, treating the task as we would treat the emergency of a war, but at the same time, through this employment, accomplishing greatly needed projects to stimulate and reorganize the use of our great natural resources.

Hand in hand with that, we must frankly recognize the overbalance of population in our industrial centers and by engaging on a national scale in a redistribution in an effort to provide better use of the land for those best fitted for the land.

Yes the task can be helped by definite efforts to raise the value of the agricultural



product and with this the power to purchase the output of our cities. It can be helped by preventing realistically, the tragedy of the growing losses through fore closures (丧失抵押品赎回权) of our small homes and our farms. It can be helped by insistence that the federal, the state, and the local government act forthwith (即刻) on the demands that their costs be drastically reduce. It can be helped by the unifying of relief activities which today are often scattered, uneconomical, unequal. It can be helped by national planning for, and supervision of all forms of transportation, and of communications, and other utilities that have a definitely public character. There are many ways in which it can be helped, but it can never be helped by merely talking about it. We must act, we must act quickly.



And finally, in our progress toward a resumption (重新开始) of work, we require two safeguards against the return of the evils of the old order; there must be a strict supervision of all banking and credits and investments; there must be an end to speculation (投机) with other people's money; and there must be provisions for an adequate but sound currency.

These, my friends, are the lines of attack. I shall presently urge upon a new Congress in special session, detailed measures for their fulfillment, and I shall seek the immediate assistance of the 48 states.

Through this program of action, we address ourselves to putting our own national house in order, and making income balance outflow (外泄). Our international trade relations, though vastly important, are in point of time and necessity secondary to the establishment of a sound national economy. I favor as a practical policy the putting of first things first. I shall spare no effort to restore world trade by international economic readjustment, but the emergency at home cannot wait on that accomplishment.

The basic thought that guides these specific means of national recovery is not narrowly nationalistic. It is the insistence, as a first consideration upon the inter-dependence of the various elements in all parts of the United States of America a recognition of the old and the permanently important manifestation (表现) of the American spirit of the pioneer. It is the way to recovery, it is the immediate way, it is the strongest assurance that recovery will endure.

In the field of world policy, I would dedicate this nation to the policy of the good neighbor. The neighbor who resolutely (坚决地) respects himself, and because he does so, respects the rights of others. The neighbor who respects his obligation, and respects the sanctity (神圣) of his agreement, in and with, a world of neighbor.

If I read the temper of our people correctly, we now realize what we have never realized before, our inter-dependence on each other, that we cannot merely take, but we must give as well. That if we are to go forward, we must move as a trained and loyal army, willing to sacrifice for the good of a common discipline, because without such discipline, no progress can be made, no leadership becomes effective. We are all ready and willing to submit our lives and our property to such discipline because it makes possible a leadership which aims at the larger good. This I propose to offer, pledging that the larger purposes will bind upon us, bind upon us all, as a sacred obligation with a unity of duty, hitherto (到目前为止) evoked only in times of armed strife (斗争).

With this pledge taken, I assume unhesitatingly, the leadership of this great army of our people dedicated to a disciplined attack upon our common problems.

Action in this image, action to this end, is feasible under the form of government which we have inherited from my ancestors. Our constitution(宪法) is so simple, so practical, that it is possible always, to meet extraordinary needs, by changes in emphasis and arrangements without loss of a central form, that is why our constitutional system has proved itself the most superbly enduring political mechanism the modern world has ever seen. It has met every stress of vast expansion of territory, of foreign wars, of bitter internal strife, of world relations.

And it is to be hoped that the normal balance of executive and legislative authority will be fully equal, fully adequate to meet the unprecedented (前所未有的) task before us. But it may be that an unprecedented demand and need for undelay action may call for temporary departure from that normal balance of public procedure.

We face the arduous(艰苦的) days that lie before us in the warm courage of national unity, in the clearest consciousness of seeking all and precious moral values, with the clean satisfaction that comes from the stern (严酷的) performance of duty by old and young alike, we aim at the assurance of a rounded, a permanent national life.

We do not distrust the future of essential democracy. The people of the United States have not failed. In their need, they have registered a mandate(授权) that they want direct, vigorous action. They have asked for discipline, and direction under leadership, they have made me the present instrument of their wishes. In the spirit of the gift, I take it.

In this dedication, in this dedication of a nation, we humbly ask the blessings of God, may He protect each and every one of us, may He guide me in the days to come.



译文欣赏

胡佛总统,首席法官先生,朋友们:

今天,对我们的国家来说,是一个神圣的日子。我肯定,同胞们都期待我在就任总统时,会像我国目前形势所要求的那样,坦率而果断地向他们讲话。现在正是坦白、勇敢地说出实话,说出全部实话的最好时刻。我们不必畏首畏尾,不老老实实地面对我国今天的情况。这个伟大的国家会一如既往地坚持下去,它会复兴和繁荣起来。因此,让我首先表明我的坚定信念:我们唯一不得不害怕的就是害怕本身——一种莫名其妙、丧失理智的、毫无根据的恐惧,它把人转退为进所需的种种努力化为泡影。



凡在我国生活阴云密布的时刻,坦率而有活力的领导都得到过人民的理解和支持,从而为胜利准备了必不可少的条件。我相信,在目前危急时刻,大家会再次给予同样的支持。

我和你们都要以这种精神,来面对我们共同的困难。感谢上帝,这些困难只是物质方面的。价值难以想象地贬缩了;课税增加了;我们的支付能力下降了;各级政府面临着严重的收入短缺;交换手段在贸易过程中遭到了冻结;工业企业枯萎的落叶到处可见;农场主的产品找不到销路;千家万户多年的积蓄付之东流。

更重要的是,大批失业公民正面临严峻的生存问题,还有大批公民正以艰辛的劳动换取微薄的报酬。只有愚蠢的乐天派会否认当前这些阴暗的现实。

但是,我们的苦恼绝不是因为缺乏物资。我们没有遭到什么蝗虫的灾害。我们的先辈曾以信念和无畏一次次转危为安,比起他们经历过的险阻,我们仍大可感到欣慰。大自然仍在给予我们恩惠,人类的努力已使之倍增。富足的情景近在咫尺,但就在我们见到这种情景的时候,宽裕的生活却悄然离去。这主要是因为主宰人类物资交换的统治者失败了,他们固执己见而又无能为力,因而已经认定失败了,并撒手不管了。贪得无厌的货币兑换商的种种行径将受到舆论法庭的起诉,将受到人类心灵理智的唾弃。

是的,他们是努力过,然而他们用的是一种完全过时的方法。面对信贷的失败,他们只是提议借出更多的钱。没有了当诱饵引诱人民追随他们的错误领导的金钱,他们只得求助于讲道,含泪祈求人民重新给予他们信心。他们只知自我追求者们的处世规则。他们没有眼光,而没有眼光的人是要灭亡的。

如今,货币兑换商已从我们文明庙宇的高处落荒而逃。我们要以千古不变的真理来重建这座庙宇。衡量这重建的尺度是我们体现比金钱利益更高尚的社会价值的程度。

幸福并不在于单纯地占有金钱,而在于取得成就后的喜悦,在于创造努力时的激情。务必