

I Have a Dream

金恩博士：
我有一個夢想

馬丁·路德·金恩是美國歷史上最重要的黑人民權運動領袖，他是 1964 年諾貝爾和平獎的得主，常被稱為金恩博士或金恩牧師。

金恩博士為黑人民權奔走的結果，迫使美國國會在 1964 年 4 月通過《民權法案》，宣佈種族隔離和歧視政策為非法政策。1968 年 4 月 4 日，金恩博士在支持田納西州孟菲斯市清潔工人的罷工活動中，被種族主義分子暗殺，享年 39 歲，而他的遇害也引發了美國史上前所未見的黑人抗暴浪潮。

金恩博士的演講被喻為「充滿林肯和甘地精神的象徵，以及聖經的韻律」，而在他所有的演講中，又以《我有一個夢想》最為知名。這篇演講至今仍發揮著極大的影響力，2008 年英國《每日電訊報》評選出 20-21 世紀最重要的 25 場政治演說，這篇演講選入其中。

他在去世之後，1977 年被追頒「總統自由勳章」(Presidential Medal of Freedom)，2004 年被追頒「國會金質獎章」(Congressional Gold Medal)，這兩項榮譽並列為美國最高的平民榮譽。

2009 年，諾貝爾基金會評選出「諾貝爾獎百餘年來最受尊崇的三位獲獎者」，金恩博士名列首位，其餘兩人分別是 1921 年物理學獎得主愛因斯坦，以及 1979 年和平獎得主德蕾莎修女。



Martin Luther King, Jr. acknowledges the crowd at the Lincoln Memorial for his "I Have a Dream" speech during the March on Washington, D.C., on August 28, 1963.

Speaker 美國牧師兼黑人民權運動領袖馬丁·路德·金恩 (Martin Luther King, 1929-1968.4.4)

Time 1963 年 8 月 28 日

Place 美國華盛頓特區林肯紀念堂 (Lincoln Memorial)

▣ 原音重現 ▣ 擷選

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 score¹ years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation². This momentous decree³ came as a great beacon light of hope to millions of Negro slaves who had been seared⁴ 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 manacles⁵ of segregation⁶ 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 languished 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 note⁷ 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. →

我很高興今天能和你們站在一起，在我們國家歷史上，這是最偉大的一次爭取自由的運動，我們將寫出我們的歷史。

一百年前，一個偉大的美國人簽署了《解放黑奴宣言》，我們現在就站在這個偉人的雕像前面集會。這個劃時代的法令，是一道明亮的希望之光，照亮了數百萬的黑奴，他們一直深受著不公不義的烈火所煎熬。這是一道充滿喜悅的曙光，驅走了他們慘遭奴役的漫漫長夜。

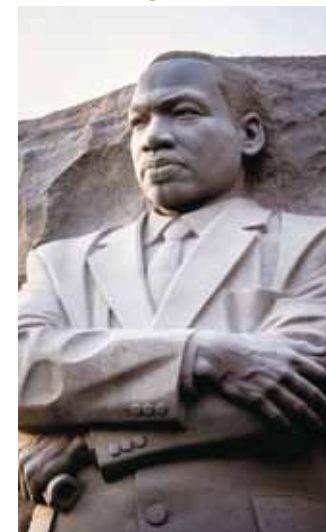
然而，一百年後，黑人並未真正自由。一百年後的今天，種族隔離的腳鐐和種族歧視的枷鎖，將黑人拘禁在悲慘的生活裡。一百年後的今天，黑人居住在一座貧窮的孤島上，島的四周是一片物質充裕的海洋。一百年後的今天，黑人仍舊受困在美國社會的角落裡，被自己的國家所驅逐。所以，我們今天來到這裡，就要把這種不公不義的情況公諸於世。

就某種意義上來說，我們今天來到我們國家的首都，就是來要求兌現承諾。我們這個共和國的締造者們，當他們在《憲法》和《獨立宣言》上寫下了偉大的宣言時，他們就如同簽署了一份每一位美國人民都有權要求兌現的承諾書。這份承諾是給予所有人的，是的，不分黑人還是白人，每一個人的「生存、自由和追求幸福」的權利，都是不可剝奪的。

很顯然地，就有色公民來說，美國並未兌現這份承諾。政府不但沒有履行神聖的義務，相反地，它向黑人開出的是一張被退回的空頭支票，上面寫著「資金不足」。

然而，我們決不相信「正義銀行」會破產。我們決不相信這個國家庫存滿滿的「機會庫房」，會資金不足。所以，我們來這裡要求兌換支票，要求兌換一張將給予我們寶貴自由和正義保障的支票。

the statue memorial for Martin Luther King Jr. in West Potomac Park, Washington D.C.



Martin Luther King (1929–1968)

- score [skɔːr] (n.) a set of twenty members
二十(單複數同形)
- Emancipation Proclamation: declaration of freedom for enslaved people in Confederacy《解放黑奴宣言》
- decree [diˈkriː] (n.) an official order 法令
- sear [sɪr] (v.) make very hot and dry 焦灼
- manacle [ˈmænəkəl] (n.) ring around prisoner's wrist
手鐐; 腳鐐
- segregation [ˌsegrɪˈɡeɪʃən] (n.) enforced separation of groups
種族隔離
- promissory note: a signed document containing a written promise to pay a stated sum
本票

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 gradualism⁸. 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 sweltering⁹ summer of the Negro's legitimate discontent will not pass until there is an invigorating¹⁰ autumn of freedom and equality. 1963 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.

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 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"¹¹." →



我們今天來到這個聖地，也是要提醒美國了解到事態的緊迫。現在不是要求冷靜或採取緩進主義的時候。此時此刻，就是要真正實現民主承諾的時刻。此時此刻，就是要走出種族隔離黑暗荒涼的山谷、迎向種族平等的日光大道的時候。此時此刻，就是將國家從種族不平等的流沙中拯救出來、移到充滿同胞愛的磐石上的時候。此時此刻，就是為所有上帝的子民實現公義的時候。

政府如果忽視這種急迫性，後果將不堪設想。自由與平等的舒爽涼秋如果不到來，黑人義憤填膺的酷暑就不會過去。1963年決不是一個終點，而是一個起點。有些人以為，黑人只是想要發洩一下，鬧一鬧就沒事了，但是政府如果依舊我行我素，那他們一定會被驚醒。只要黑人尚未取得公民權利，美國安寧祥和的日子就不會到來。只要正義的光明一天不到來，革命的浪潮就會繼續動搖這個國家的基礎。

有人問這些獻身於公民權運動的人說：「你們要爭取到什麼地步才會滿意？」只要黑人仍遭受警察粗暴不堪的對待，我們就不會滿意；只要我們在外奔波的疲憊身體，不能在公路旁的汽車旅館或是鎮上的飯店中投宿，我們就不會滿意；只要密西西比州還有一個黑人沒有投票權，或是紐約還有一個黑人認為自己的選票無濟於事，那我們就不會滿意。我們不會滿意的，我們始終都不會滿意的，除非「公平如大水滾滾，公義如江河滔滔」。

8. gradualism ['grædʒʊəlɪzəm] (n.) the policy of advancing toward a goal by gradual stages 緩進主義

9. sweltering ['sweltərɪŋ] (a.) excessively hot and humid 悶熱的

10. invigorating [ɪn'vɪɡəreɪtɪŋ] (a.) giving strength, energy, and vitality 爽人的

11. An extract from Amos 5:24. "But let judgment run down as waters, and righteousness as a mighty stream." 出自《聖經·阿摩司書》第5章第24節：「惟願公平如大水滾滾，使公義如江河滔滔。」



Let us not wallow¹² in the valley of despair, I say to you today, my friends. And 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 and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."¹³

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave 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 with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis 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 vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification"¹⁴—one day right there 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!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight;¹⁵ "and the glory of the Lord shall be revealed and all flesh shall see it together"¹⁶.

This is our hope, and 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 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. ◀

朋友們，今天我要跟你們說，我們不應該在絕望的谷底打滾。儘管現在和未來有重重的困難橫在我們眼前，但我仍然懷有一個夢想，這個夢想深植於美國夢之中。

我有一個夢想：期待有一天，這個國家會站起來實踐宣言的真諦：「這個真理是不言而喻的，那就是，人人生而平等。」

我有一個夢想：期待有一天，在喬治亞州的紅土山丘上，主人和奴隸的孩子們能夠情同手足地同坐一堂。

我有一個夢想：期待有一天，即使是深受不義與壓迫之火所煎熬的密西西比州，也能夠變成一塊自由與正義的綠洲。

我有一個夢想：期待有一天，在我的四個小孩所住的國家裡，人們是以品性而不是膚色來評斷人。

我今天有這麼一個夢想！

我有一個夢想：期待有一天，在種族歧視最嚴重的阿拉巴馬州，州長目前仍然持異議，拒絕承認聯邦法令——期待有一天，就在阿拉巴馬州裡，黑人與白人的小孩們能夠像兄弟姐妹那樣手牽手。

我今天有這麼一個夢想！

我有一個夢想：期待有一天，每一個山谷都能被填平，每一座山岳丘陵都能被剷平，崎嶇不平的地方能變成平原，曲折的彎路能變成筆直的道路，「上帝的榮耀必然顯現，凡有血氣的，必一同看見。」

這就是我們的願望，我就是帶著這個信念回到南方的。有了這個信念，我們就能夠在絕望的山中挖出希望之石。有了這個信念，我們就可以把國家內部各種不和的聲音，變成一首歌頌手足之情的美麗交響曲。有了這個信念，我們就能夠一起工作，一起祈禱，一起奮鬥，一起入獄，一起共同捍衛自由。我們知道，終有一天，我們會是自由的。

12. wallow ['wɑ:ləʊ] (v.) roll around 打滾

13. An extract from the *United States Declaration of Independence*
出自《美國獨立宣言》

14. nullification [ˌnʌlɪfɪˈkeɪʃən] (n.) refusal or failure of a U.S. state to recognize or enforce a federal law within its boundaries
州對聯邦法令的拒絕執行

15. An extract from Isaiah 40:4. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."
出自〈以賽亞書〉第40章第4節：「一切山窪都要填滿，大小山岡都要削平；高高低低的要改為平坦，崎嶇嶇嶇的必成為平原。」

16. An extract from Isaiah 40:5. "And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it."
出自〈以賽亞書〉第40章第5節：「耶和華的榮耀必然顯現；凡有血氣的必一同看見；因為這是耶和華親口說的。」

Gettysburg Address

林肯總統：
蓋茨堡宣言

1861年，美國爆發了南北戰爭（American Civil War, 1861年4月12日至1865年4月9日）。美國南北戰爭的爆發和結束，都在林肯的總統任期內，戰爭持續了四年。

在1863年六、七月期間所發生的一連串戰役，統稱為「蓋茨堡戰役」（Gettysburg Campaign），而在這一連串戰役當中，又以持續了三天的「蓋茨堡之役」（Battle of Gettysburg, 1863年7月1日至7月3日）最為關鍵。

「蓋茨堡之役」在三天內死傷超過五萬人，是美國內戰中最慘烈的一戰，但也是個轉捩點。在這場戰役中，南方的李將軍（Robert Edward Lee, 1807–1870）於7月3日美國國慶日當天敗退，四個半月之後，在同年的11月19日，林肯在賓州蓋茨堡的蓋茨堡國家公墓落成典禮上，發表了這場著名的《蓋茨堡宣言》，哀悼陣亡的將士。

《蓋茨堡宣言》是林肯最著名的演說，也是美國歷史上被引用最多的政治性演說。這篇演講雖然簡短，但在現代民主政治中，卻是最具代表性的。演講中所強調的「自由」、「平等」和「民有、民治、民享的政府」，一直是現代民主社會所追求的目標。

美國第44任總統歐巴馬在2009年的就職演說中，還模仿了林肯這篇演說的語句結構和修辭，其影響力可見一斑。

Pennsylvania State Memorial at Gettysburg

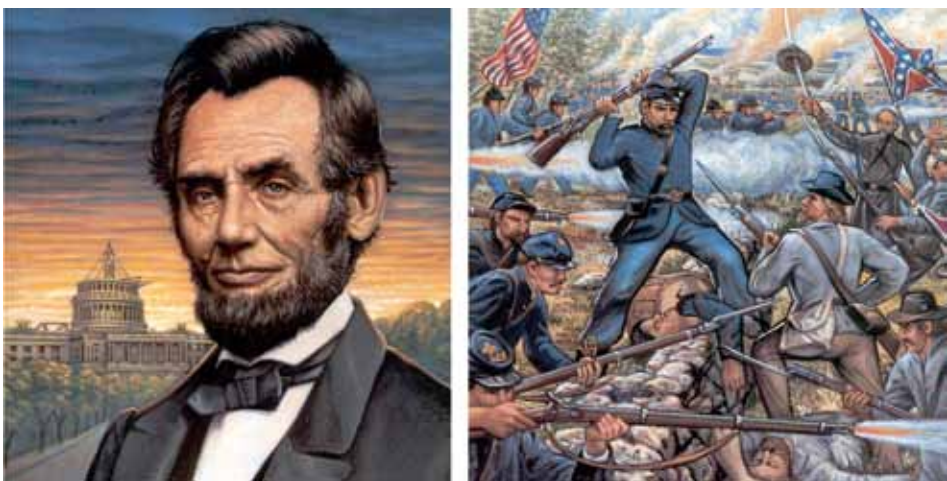


Speaker 美國第16任總統亞伯拉罕·林肯
（Abraham Lincoln, 1809–1865）

Time 1863年11月19日

Place 賓州蓋茨堡的蓋茨堡國家公墓落成典禮
（Gettysburg National Cemetery）

▣ Jeff Daniels 讀誦 ▣ 全文收錄



4

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived¹ in liberty, and dedicated to the proposition that all men are created equal².

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 battlefield 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 consecrate³—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract⁴. 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 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 from the earth. ◀

八十七年前，我們的先人在這片大陸上建立了這個新的國家。這個國家在自由中孕育，奉行人人平等而平等的原則。

現在，我們投入這場偉大的內戰，考驗著這個國家、像這樣一個在自由中孕育、奉行上述原則的國家，是否能夠長久生存下去。我們在這場戰爭的偉大戰場上聚集在一起，是為了要在這塊戰場上，為那些為國家捐軀的烈士們覓得一塊安息之地。這是我們義不容辭、應該要做的事。

然而，從更深刻的意義來說，對這塊土地，我們無法增添其神聖性。那些曾經在這一塊土地上奮鬥的勇者們，不論是生者或逝者，他們已經讓這塊土地變得神聖了，我們微薄的力量遠遠無法再增添什麼，但也無法去玷污它。我們今天在這裡所說的，微不足道，很快就會被遺忘，但人們永遠會記得那些勇者們曾經在這裡做過的奉獻。對我們這些生者來說，我們在這裡要獻身的，是去完成尚未完成的大業，那是勇者們在此奮戰、以崇高精神向前邁進的大業。

我們這些站在這裡的人，應該獻身於眼前尚未完成的事業——我們應該繼承這些光榮先烈的遺志，他們已經完全奉獻出自己，我們應該對此做出更進一步的貢獻。在這裡，我們下了最大的決心，決不讓先烈的鮮血白流。這個國家，蒙上帝之恩，即將破繭成為一個嶄新的自由國家。我們要讓這個民有、民治、民享的政府，永世長存。

1. conceive [kən'si:v] (v.) to begin or originate in a specific way 孕育
2. An extract from the *United States Declaration of Independence*
出自《美國獨立宣言》
3. consecrate ['kɑ:nsəkreɪt] (v.) to make sacred 使神聖
4. detract [dɪ'trækt] (v.) to diminish or take away 降低；減損

John Brown's Address to the Court After His Conviction

約翰·布朗判刑後的發言：
猶如自己也同樣受縛

約翰·布朗（John Brown, 1800–1859）為美國白人，他承續父親反對蓄奴的精神，最後成為一位激進的廢奴主義者。他為解放黑奴，不惜訴諸武力，他認為不透過激烈的手段，無法改變這種蓄奴的惡風。

1859年10月16日深夜，約翰·布朗帶著21名武裝夥伴潛入維吉尼亞州一座名為哈普斯渡口（Harpers Ferry）的小鎮，抓了60位當地的重要人物當人質，並佔領鎮上的軍火庫和槍枝製造廠。第三天，名將羅伯特·李（Robert E. Lee）的軍隊攻入，逮捕了約翰·布朗。約翰·布朗在這場起義中不但失去了兩個兒子，自己也遭到逮捕，並處以死刑。

同年11月2日，他被判處極刑的罪名包括叛國罪、謀殺罪和煽動叛亂罪，以下收錄的法庭上的陳述，就是他在聽完判決之後所做的聲明，隔天他的這篇言論登上了《紐約先驅報》。一個月後，在他伏法的那一天，北方人民將之視為英雄烈士，教堂的鐘聲和致哀禮炮四處響起，並且為他建立了紀念碑。他在受刑前的最後一刻，留下了最後的話：

I, John Brown, am now quite certain that the crimes of this guilty land can never be purged away but with blood.

我，約翰·布朗，我此刻甚為確定：這一塊罪惡之地上的罪行，只能用鮮血來贖滌。

約翰·布朗被視為「美國19世紀最具爭議性的人物」，林肯總統稱他為「誤入歧途的狂熱者」（misguided fanatic），但愛默生和梭羅對其持肯定、讚許的態度。歷史學家則咸認為，約翰·布朗的事件是引爆美國內戰的重要原因之一。

美國內戰時期最知名的愛國歌曲《約翰·布朗的軀體》（John Brown's Body），其被傳唱的程度不下於美國國歌《星條旗》（The Star-Spangled Banner），或是《天佑美國》（God Bless America）。《約翰·布朗的軀體》原版中的「約翰·布朗」最初雖不是指這位廢奴主義者，但當時候人人都把這首歌當成是紀念他的歌曲，並且由此而編出歌詞，唱出內戰的光榮目標。這首歌傳唱甚廣，歌詞有諸多版本，以下是其中一個常見的版本。→



Speaker 美國激進廢奴主義者約翰·布朗
（John Brown, 1800–1859）

Time 1859年11月2日

Place 美國維吉尼亞法庭（Virginia Court）

▣ 錄音 ▣ 全文收錄



John Brown's Body

John Brown's body lies a-mouldering in the grave; *
His soul's marching on!

Glory, glory, hallelujah! *
His soul's marching on!

He's gone to be a soldier in the army of the Lord! *
His soul's marching on!

John Brown's knapsack is strapped upon his back! *
His soul's marching on!

His pet lambs will meet him on the way; *
They go marching on!

They will hang Jeff Davis** to a sour apple tree! *
As they march along!

Now, three rousing cheers for the Union; *
As we are marching on!

約翰·布朗的軀體 (歌曲演唱)

約翰·布朗的軀體躺在墳墓裡腐爛，*
他的英魂正在前進著！

光榮！光榮，哈利路亞！ *
他的英魂正在前進著！

他已經是上帝軍隊裡的一個士兵，*
他的英魂正在前進著！

約翰·布朗的背包綁緊在他的背上，*
他的英魂正在前進著！

他寵愛的羔羊將在路上迎接他，*
牠們將跟著前進著！

他們將把傑夫·戴維斯吊死在酸蘋果樹上，*
他們正在前進著！

現在，響起對合眾國的歡呼聲，*
因為我們正在前進著！

* repeat three times
** Jefferson Hamilton Davis (1808-1889), 美國內戰期間擔任南方主張蓄奴的「美利堅聯盟國」的總統。

I have, may it please the court, a few words to say. In the first place, I deny everything but what I have all along admitted—the design on my part to free the slaves. I intended certainly to have made a clean thing of that matter, as I did last winter when I went into Missouri and there took slaves without the snapping of a gun on either side, moved them through the country, and finally left them in Canada. I designed to have done the same thing again on a larger scale. That was all I intended. I never did intend murder, or treason, or the destruction of property, or to excite or incite¹ slaves to rebellion, or to make insurrection².

I have another objection; and that is, it is unjust that I should suffer such a penalty.

Had I interfered in the manner which I admit, and which I admit has been fairly proved (for I admire the truthfulness and candor³ of the greater portion of the witnesses who have testified in this case)—had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends—either father, mother, brother, sister, wife, or children, or any of that class—and suffered and sacrificed what I have in this interference, it would have been all right; and every man in this court would have deemed it an act worthy of reward rather than punishment.

This court acknowledges, as I suppose, the validity of the law of God. I see a book kissed here which I suppose to be the Bible, or at least the New Testament. That teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me, further, to "remember them that are in bonds, as bound with them."⁴

I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done—as I have always freely admitted I have done—in behalf of His despised poor was not wrong, but right.

Now, if it is deemed necessary that I should forfeit⁵ my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments—I submit; so let it be done! →

我想請法庭讓我说幾句話。首先，除了我向來供認不諱的解放黑奴的計畫，我不承認所指控的一切。我確實很想像去年冬天那樣，可以痛痛快快地解決問題，當時我去密蘇里州，一槍都沒有打就把黑奴帶走，帶他們穿越美國，最後將他們留在加拿大。我計畫如法泡製，再進行一次更大規模的行動，我想做的事就只是這樣！我從來無意去殺人或是進行叛亂，也無意毀壞別人的財物，或是煽動黑奴起來反抗或進行暴動。

還有一點我也要提出異議，那就是：對我的這項判決，是有失公正的！

如果我是依我所供認的態度來行事，而我供認的態度已經得到了平反（我敬佩本案大部分作證者的真誠公正）——假設我持這種態度來行事，而且是為了有錢有勢的人，或是為了菁英分子、為了所謂的大人物，或是為了這些人的朋友、父母、兄弟姐妹、妻兒等等的——那麼，我在事件中所遭遇的、所犧牲的，就會被認為是正當的，法庭中在場的所有人，都會認為這是一件值得嘉獎的懿行，而不應該受到懲治。

我想，本法庭也認可上帝律法的正當性。我在法庭裡看到大家會親吻一本書，我猜想那一本是《聖經》，或起碼是《新約聖經》。《聖經》教導我，不論是什麼事，如果我希望人們怎麼對待我，我就要先怎麼對待別人。《聖經》還教誨我，「你們要記著受縛的人們，猶如自己也同樣受縛。」

我為此一教誨努力奮鬥。我想我還太年輕，無法了解人們是如何來崇敬上帝的。我相信，如我所行之事——我一向敢做敢當——為上帝那些受到欺負的子民做事情並沒有錯，這是正當的行為。

現在，如果認為取我的性命是必要的，以便加快讓正義走向終點，那麼，就把我的鮮血，和我孩子們的鮮血，連同這個奴隸國家裡那些遭受殘酷、惡劣、不公平對待的無數黑奴的鮮血，都混合在一起吧！我建議這樣做，就這樣執行吧！

1. incite [ɪnˈsaɪt] (v.) to provoke or stir up 煽動
2. insurrection [ɪnsəˈreɪʃən] (n.) a rebellion against the government or rulers of a country, often involving armed conflict 起義；暴動
3. candor [ˈkændər] (n.) 公正；真誠
4. An extract from Hebrews 13:3. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." 出自《聖經·希伯來書》：「你們要記著受縛的人們，猶如自己也同樣受縛。」
5. forfeit [ˈfɔːrfɪt] (v.) to lose something or have something taken away as punishment for a mistake (因犯罪等)而喪失(名譽、生命等)



John Brown Going to His Hanging
(by Horace Pippin)

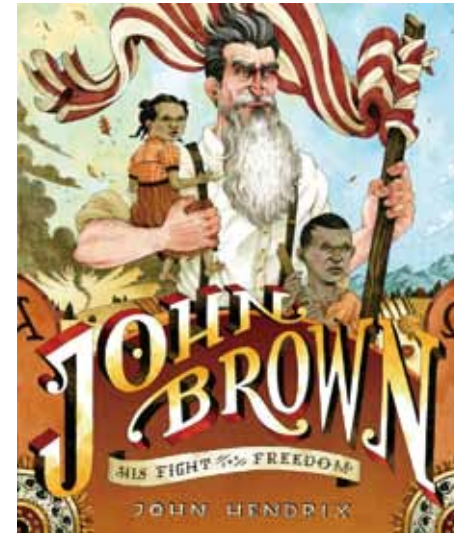
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Let me say one word further.

I feel entirely satisfied with the treatment I have received on my trial. Considering all the circumstances it has been more generous than I expected. But I feel no consciousness of guilt. I have stated that from the first what was my intention and what was not. I never had any design against the life of any person, nor any disposition to commit treason, or excite slaves to rebel, or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind.

Let me say also a word in regard to the statements made by some of those connected with me. I hear it has been stated by some of them that I have induced them to join me. But the contrary is true. I do not say this to injure them, but as regretting their weakness. There is not one of them but joined me of his own accord, and the greater part of them at their own expense. A number of them I never saw, and never had a word of conversation with till the day they came to me; and that was for the purpose I have stated.

Now I have done. ◀



John Hendrix's book "John Brown: His Fight for Freedom" has been picked as one of the best children's books of 2009. (Publisher: Abrams Books for Young Readers)

讓我再說幾句話。

法庭對我所做的判決，我欣然接受。整體的情況考慮起來，這個判決比我預想的還寬容。然而，我並不認為自己有罪。我在前面一開始已經陳述過什麼是我的意圖、什麼不是我的意圖。我從來就不曾計畫要謀取任何人的性命，或是背叛國家、煽動黑奴起來反抗，或是發動全面的起義。我不曾唆使任何人去做這些事，我反而都勸他們放棄這種想法。

那些和我有關的人，對於他們所做的陳述，我也有幾句話想講。我聽他們當中有些人陳述說是我慫恿他們加入的，然而事實正好相反。我提出這一點，並不是要傷害他們，而是為他們的軟弱感到遺憾。他們每一個人都是自願加入的，而且他們多數人都還得負擔自己的生活開銷。有一些是我素未謀面、不曾交談過的人，他們都是來到我這裡之後才和我認識的，而他們為何而來，其目的我上面已經陳述過了。

我就講到這裡。