

43 His Second Inaugural Address

Abraham Lincoln

Fellow Countrymen:

At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than at the first. Then a statement somewhat in detail of the course to be pursued seemed very fitting and proper; now, at the expiration of four years, during which public declarations have constantly been called forth concerning every point and place of the great contest which still absorbs attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself. It is, I trust, reasonably satisfactory and encouraging to all. With a high hope for the future, no prediction in that regard is ventured. On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it. All sought to avoid it. While the Inaugural Address was being delivered from this place, devoted altogether to saving the Union without war, the insurgent agents were in the city seeking to destroy it without war — seeking to dissolve the Union and divide the effects by negotiating. Both parties deprecated war,

四十三 第二次就職演說

阿伯拉罕·林肯

同胞們：在第二次宣誓就職總統的時候，我不必像第一次那樣作長篇大論的演講。第一次就職典禮上，較為詳盡地敘述我們要採取的方針和道路，看來比較恰當。現在，在我的四年任期結束之時，有關這場至今仍為舉國矚目的大門爭⁽¹⁾的每個方面，時時有公開的宣告，因此沒有新的內容向各位奉告了。我們的一切都依靠武裝力量，有關這方面的進展大家知道得和我一樣清楚。我相信，大家對此頗感滿意和鼓舞。我們對未來抱着很大希望，在軍事方面就無庸多作預測。四年前我初次就職之際，大家的思慮都集中在即將爆發的內戰之上。大家對內戰都懷有恐懼，均想設法避免這場內戰的發生。當時我在這個講壇上發表的就職演說，全部內容就是為了不戰而拯救聯邦。與此同時，城裏的叛逆分子却企圖不用戰爭而摧毀聯邦，企圖通過談判來瓦解聯邦，瓜分國家所有。雙方都反對戰爭，但其中一方⁽²⁾却寧願戰爭也不

本篇演說發表於1865年3月4日。

(1)指1861~1865年的內戰。

(2)指北方。南方先發動戰爭，攻佔了政府軍守衛的薩姆特。

but one of them would make war rather than let it perish, and war came. One eighth of the whole population were colored slaves, not distributed generally over the Union, but located in the Southern part. These slaves contributed a peculiar and powerful interest. All knew the interest would somehow cause war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union by war, while the government claimed no right to do more than restrict the territorial enlargement of it. Neither party expected the magnitude or duration which it has already attained; neither anticipated that the cause of the conflict might cease even before the conflict itself could cease. Each looked for an easier triumph and a result less fundamental and astonishing. Both read the same Bible and pray to the same God. Each invokes His aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayer of both should not be answered; that of neither has been answered fully, for the Almighty has His own purposes. "Woe unto the world because of offenses, for it must needs be that offense come; but woe unto that man by whom the offense cometh." If we shall suppose American slavery one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, He now wills

(1) 最初林肯採取妥協政策，承認南方的奴隸制，只是限制令其不擴展到北方。

(2) 戰爭的起因是奴隸制。1863年1月1日，林肯發表了《解放宣言》。本篇演說發表時，內戰還未

願聯邦毀滅，於是內戰爆發了。我國黑奴佔人口八分之一，他們不是普遍分佈於全國各地，而是集中在南部。這些黑奴，構成一種特殊而重要的利益。盡人皆知，這種利益遲早會成為戰爭的起因。叛逆分子不惜發動戰爭分裂聯邦，以達到增強、擴展這種利益、使之永存的目的，政府却除去要求將奴隸制限於原來區域，不使擴大之外，不要求其他任何權利⁽¹⁾，雙方都不會預料到戰爭會有這樣大的規模；持續這麼久，也不會預料到引起衝突的原因在衝突停止前會消失⁽²⁾。雙方都尋求輕而易舉的勝利，不求徹底或驚人的結果。雙方信奉同一宗教，敬拜同一上帝，都祈求上帝幫助戰勝對方。說來奇怪，竟有人敢於要求公正的上帝幫助自己去榨取別人的血汗；但讓我們不要去品評他人吧，以免受到別人的評論⁽³⁾。雙方的祈求都不應得到滿足，也沒有任何一方得到完全的滿足，因為全能的上帝自有主張。“禍哉斯世，以其陷人故也，夫陷人於罪，事所必有，但陷人者禍矣。”⁽⁴⁾如果我們把美國的奴隸制當成是上帝要降給我們的災禍，它必定要降臨，但是這災禍已經到了上帝指定期限，祂現在要免去這場災禍了，

結束。

(3) 《聖經》新約全書馬太福音第七章第一節。

(4) 《聖經》新約全書馬太福音第十八章第七節。

to remove, and that He gives to both North and South this terrible war, as was due to those by whom the offense came, shall we discern that there is any departure from those divine attributes which believers in the living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away; yet if it be God's will that it continue until the wealth piled by bondsmen by two hundred and fifty years' unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to build up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphans; to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.

於是他把這場可怕的戰爭降給南北雙方，懲罰那些帶來災禍的人。那麼，難道不能將那些篤信耶穌基督並將美德歸於基督的人跟其他人區別分開嗎？我們滿懷希望，熱誠祈禱，願這場懲罰我們的戰爭早日過去；但假若天意要這場戰爭延續下去，直至二百五十年來利用奴隸無償勞動辛苦積聚下來的財富銷毀淨盡，直至奴隸在皮鞭下流淌的鮮血用刀劍下的鮮血來償還，如同三千年前古語所說的那樣，我們仍然要稱頌上帝的判決是公允合理的。

我們對任何人不懷惡意，對所有人都抱有善心，對上帝使我們認識的正義無限堅定，讓我們努力完成我們正在進行的任務，癒合國家的戰爭傷痕，關懷戰死的烈士及其遺屬，盡一切力量為我國及全世界爭取並維護正義持久的和平。