

本杰明·富兰克林 自传

THE AUTOBIOGRAPHY OF
BENJAMIN FRANKLIN

中英对照全译本

[美] 本杰明·富兰克林 著

Benjamin Franklin

盛世教育西方名著翻译委员会 译

世界图书出版公司

本杰明·富兰克林 自传

THE AUTOBIOGRAPHY
OF BENJAMIN FRANKLIN

美国文学卷

中英对照全译本

[美] 本杰明·富兰克林 著

Benjamin Franklin

盛世教育西方名著翻译委员会 译

盛世教育西方名著翻译委员会

主 任：黎小波 高民芳 杜 毅

本册委员：孙 怡 杜娇玲 郝佳庆

黄碧鑫 黄 坤 许丽丽

张 雪

世界图书出版公司

上海·西安·北京·广州

图书在版编目 (CIP) 数据

本杰明·富兰克林自传：中英对照全译本/（美）富兰克林
（Franklin, B.）著；盛世教育西方名著翻译委员会译. —上海：
上海世界图书出版公司，2011.4

ISBN 978-7-5100-3147-2

I. ①本… II. ①富… ②盛… III. ①英语—汉语—对照读物
②富兰克林, B. (1706~1790) —自传 IV. ①H319.4: K

中国版本图书馆 CIP 数据核字(2011)第 010956 号

本杰明·富兰克林自传

[美] 本杰明·富兰克林 著
盛世教育西方名著翻译委员会 译

上海世界图书出版公司 出版发行

上海市广中路 88 号

邮政编码 200083

北京兴鹏印刷有限公司印刷

如发现印刷质量问题，请与印刷厂联系

（质检科电话：010-84897777）

各地新华书店经销

开本：880×1230 1/32 印张：9.5 字数：330 000

2011 年 4 月第 1 版 2011 年 4 月第 1 次印刷

ISBN 978-7-5100-3147-2 / H · 1097

定价：16.80 元

<http://www.wpcsh.com.cn>

<http://www.wpcsh.com>

前言

通过阅读文学名著学语言，是掌握英语的绝佳方法。既可接触原汁原味的英语，又能享受文学之美，一举两得，何乐不为？

对于喜欢阅读名著的读者，这是一个最好的时代，因为有成千上万的书可以选择；这又是一个不好的时代，因为在浩繁的卷帙中，很难找到适合自己的好书。

然而，你手中的这套丛书，值得你来信赖。

这套精选的中英对照名著全译丛书，未改编改写、未删节削减，且配有权威注释、部分书中还添加了精美插图。

要学语言、读好书，当读名著原文。如习武者切磋交流，同高手过招方能渐明其间奥妙，若一味在低端徘徊，终难登堂入室。积年流传的名著，就是书中“高手”。然而这个“高手”，却有真假之分。初读书时，常遇到一些挂了名著名家之名改写改编的版本，虽有助于了解基本情节，然而所得只是皮毛，你何曾真的就读过了那名著呢？一边是窖藏了50年的女儿红，一边是贴了女儿红标签的薄酒，那滋味，怎能一样？“朝闻道，夕死可矣。”人生短如朝露，当努力追求真正的美。

本套丛书的英文版本，是根据外文原版书精心挑选而来；对应的中文译文以直译为主，以方便中英文对照学习，译文经反复推敲，对忠实理解原著极有助益；在涉及到重要文化习俗之处，添加了精当的注释，以解疑惑。

读过本套丛书的原文全译，相信你会得书之真意、语言之精髓。

送君“开卷有益”之书，愿成文采斐然之人。



PART ONE	1
第一部分：正传	1
1. Ancestry and Early Youth in Boston	2
一. 家族历史和波士顿的少年时代	2
2. Beginning Life as a Printer	18
二. 初出茅庐的印刷工	18
3. Arrival in Philadelphia.....	35
三. 独闯费城	35
4. First Visit to Boston.....	47
四. 首次造访波士顿	47
5. Early Friends in Philadelphia.....	60
五. 费城最初的友谊	60
6. First to London	67
六. 第一次去伦敦	67
7. Beginning Business in Philadelphia	87
七. 费城的生意发端	87
8. Business Success and First Public Service	112



八. 生意成功和首次涉足政界	112
PART TWO	122
第二部分: 正传续篇	122
9. Plan for Attaining Moral Perfection	132
九. 完美品德的探索	132
PART THREE	152
第三部分: 续传	152
10. Poor Richard's Almanac and Other Activities	158
十. 《穷理查年鉴》和其他活动	158
11. Interest in Public Affairs	172
十一 热衷公共事业	172
12. Defense of the Province	184
十二. 州的防务工作	184
13. Public Services and Duties (1749—1754)	199
十三. 社会事务与职责 (1749—1754)	199
14. Albany Plan of Union	221
十四. 成立联邦的阿尔巴尼计划	221
15. Quarrels with the Proprietary Governors	225
十五. 与总督的口水战	225
16. Braddock's Expedition	231
十六. 布拉多克的远征	231
17. Franklin's Defense of the Frontier	251

十七. 富兰克林的边境防务	251
18. Scientific Experiment	265
十八. 科学实验	265
19. Agent of Pennsylvania in London	272
十九. 作为宾夕法尼亚的代理人去伦敦	272
PART FOUR	290
第四部分：补编	290



PART ONE

第一部分：正传

I. Ancestry and Early Youth in Boston

一. 家族历史和波士顿的少年时代

Twyford, at the Bishop of St. Asaph's, 1771.

DEAR son:

I have ever had pleasure in obtaining any little anecdotes of my ancestors. You may remember the inquiries I made among the remains of my relations when you were with me in England, and the journey I undertook for that purpose. Imagining it may be equally agreeable to you to know the circumstances of my life, many of which you are yet unacquainted with, and expecting the enjoyment of a week's uninterrupted leisure in my present country retirement, I sit down to write them for you. To which I have besides some other inducements. Having emerged from the poverty and obscurity in which I was born and bred, to a state of affluence and some degree of reputation in the world, and having gone so far through life with a considerable share of felicity, the conducing means I made use of, which

1771 年写于都怀福德村圣阿萨夫教堂
主教家中

我的孩子：

我一向喜欢收集和祖辈有关的一切趣闻逸事。或许你还记得我和你一起住在英国的时候我曾经因为这个原因四处探访，寻遍了家族中的长辈。现在我正在乡间休假，会有整整一周的时间不被打扰，我想对于我这一生的经历，其中有很多你都从未听过，或许你也非常感兴趣，于是我决定坐下来为你写下这些。除此之外，我还有其他的用意。我出身于一个贫寒的家庭中，幼年时过着穷苦卑贱的生活，后来我的生活变得十分优渥，还在世界上享有一些声誉。迄今为止我的人生是一帆风顺的，没遇到什么挫折，感谢上帝的恩泽，我在为人处世上取得了巨大的成就，也许我的子孙也想了解这些处世之道，也许他们会遇到一些同样的情况，这样他们便可以有所参考。

with the blessing of God so well succeeded, my posterity may like to know, as they may find some of them suitable to their own situations, and therefore fit to be imitated.

That felicity, when I reflected on it, has induced me sometimes to say, that were it offered to my choice, I should have no objection to a repetition of the same life from its beginning, only asking the advantages authors have in a second edition to correct some faults of the first. So I might, besides correcting the faults, change some sinister accidents and events of it for others more favorable. But though this were denied, I should still accept the offer. Since such a repetition is not to be expected, the next thing most like living one's life over again seems to be a recollection of that life, and to make that recollection as durable as possible by putting it down in writing.

Hereby, too, I shall indulge the inclination so natural in old men, to be talking of themselves and their own past actions; and I shall indulge it without being tiresome to others, who, through respect to age, might conceive themselves obliged to give me a hearing, since this may be read or not as anyone pleases. And, lastly (I may as well confess it, since my denial of it will be

每当我回想起一生中的幸事时, 我不禁有这样的感慨: 要是有人向我建议将一生重新来过的话, 我倒十分愿意这样做, 我唯一的要求就是像作家那样, 在再版时能有机会将初版的某些缺陷改正。如果可能的话, 除了改正前面的错误之外, 我还要改变某些不幸的遭遇使它们变得更加顺利。不过就算这些不幸无法避免, 我仍然愿意将我的人生重新来过。然而这种重演显然是不可能的, 而最接近重演的似乎只有回忆。为了能将回忆保存得尽可能久远, 就需要将它们一一记录下来。

所以我将沿袭老人们固有的习惯来谈谈现在的自己和自己曾经的作为。我这样做, 听者不会感到厌烦, 是因为他们对老人的尊敬, 或是觉得必须听我说话, 但是一旦我将这些写下来, 看或不看就随他们各自的意愿了。最后 (我还是自己先承认好了, 因为即便我否认这点, 别人也不会相信), 通过自传的方式, 或许还能最大限度地满足我的

believed by nobody), perhaps I shall a good deal gratify my own *vanity*. Indeed, I scarce ever heard or saw the introductory words, *Without vanity I may say*, etc., but some vain thing immediately followed. Most people dislike vanity in others, whatever share they have of it themselves; but I give it fair quarter wherever I meet with it, being persuaded that it is often productive of good to the possessor, and to others that are within his sphere of action; and therefore, in many cases, it would not be altogether absurd if a man were to thank God for his vanity among the other comforts of life.

And now I speak of thanking God, I desire with all humility to acknowledge that I owe the mentioned happiness of my past life to His kind providence, which lead me to the means I used and gave them success. My belief of this induces me to *hope*, though I must not *presume*, that the same goodness will still be exercised toward me, in continuing that happiness, or enabling me to bear a fatal reverse, which I may experience as others have done; the complexion of my future fortune being known to Him only in whose power it is to bless to us even our afflictions.

The notes one of my uncles (who had the same kind of curiosity in collecting

虚荣心。坦白地讲，我常常听到或在书上读到一些人刚刚说完“我可以毫不自夸地说……”之类的开场白后，紧接着就净是一些自吹自擂的话。不管一些人的虚荣心有多强，虚夸总是不为大多数人所接受的。但是无论在什么地方，我总是能宽容地对待这种虚荣心。因为我认为这种心理无论对自己还是周围人都有益处。因此，很多情况下，如果有人将虚荣心当成对生命的慰藉而感谢上帝的话，也不是有悖常理的。

现在既然我提到了感谢上帝，我十分乐意谦恭地承认，我前面提到的一生中经历的幸福承蒙于上帝的仁慈和恩泽，上帝指引我领悟到处世之道，并且让这些方法取得成功。这样的信仰让我期盼着，尽管我不能臆断，未来上帝仍会像以前一样地保佑我，不论是继续带给我幸福，还是让我经历命中注定的磨难——和所有人一样，我也可能遇到这样的不幸，因为只有上帝知道我未来的命运，也只有上帝能够通过苦难来保佑我们。

我有一位伯父（他很喜欢收集家族中的奇闻逸事）曾经给了我—

family anecdotes) once put into my hands, furnished me with several particulars relating to our ancestors. From these notes I learned that the family had lived in the same village, Ecton, in Northamptonshire, for three hundred years, and how much longer he knew not (perhaps from the time when the name of Franklin, that before was the name of an order of people, was assumed by them as a surname when others took surnames all over the kingdom), on a freehold of about thirty acres, aided by the smith's business, which had continued in the family till his time, the eldest son being always bred to that business, a custom which he and my father followed as to their eldest sons. When I searched the registers at Ecton, I found an account of their births, marriages, and burials, from the year 1555 only, there being no registers kept in that parish at any time preceding. By that register, I perceived that I was the youngest son of the youngest son for five generations back. My grandfather Thomas, who was born in 1598, lived at Ecton till he grew too old to follow business longer, when he went to live with his son John, a dyer at Banbury, in Oxfordshire, with whom my father served an apprenticeship. There my grandfather died and lies buried. We saw

些笔记，里面讲了一些关于我们先辈的事情。通过这些笔记我了解到我们家族在诺桑普顿郡的爱克顿教区至少已经住了 300 年，在这之前还住了多少年他就不清楚了（或许可以追溯到他们用“富兰克林”作为姓氏的时候。“富兰克林”过去是一个人民阶层的姓氏，当时在英国，人们都开始使用姓氏）。祖先们拥有 30 英亩的自由田，将打铁作为副业。并且这一行一直在家族中流传直到我伯父那代人为止。家里的长子通常都是打铁的，我伯父和我父亲也不例外，全都遵循这个传统让他们的长子做铁匠。我查阅了爱克顿教区的户籍册，找到的只有 1555 年以后的出生和婚丧记录，在那之前的户籍册已经找不到了，从户籍册里我发现我是五代人里小儿子的小儿子。我祖父托马斯生于 1598 年，他一直住在爱克顿，直到年老无法继续工作才搬到他的儿子约翰家。他的儿子是一名染匠，住在牛津郡班布雷村，我父亲学徒时就是跟着他。后来我的祖父在那里去世并安葬在那里。1758 年，我们见到了他的墓碑。他的长子托马斯住在爱克顿，后来他将房产和田产一并留给他的养女。他女儿和她的丈夫，一个叫费雪的威灵堡人，又将房产变卖给一个叫伊斯德的人，现在他是那个庄园的主人。我祖父有 4 个儿子，名字分别是托马斯、约翰、本杰明

his gravestone in 1758. His eldest son Thomas lived in the house at Ecton, and left it with the land to his only child, a daughter, who, with her husband, one Richard Fisher, of Wellingborough, sold it to Mr. Isted, now lord of the manor there. My grandfather had four sons that grew up, viz.: Thomas, John, Benjamin, and Josiah. I will give you what account I can of them at this distance from my papers, and if these are not lost in my absence, you will among them find many more particulars.

Thomas was bred a smith under his father, but being ingenious, and encouraged in learning (as all my brothers were) by an Esquire Palmer, then the principal gentleman in that parish, he qualified himself for the business of scrivener, became a considerable man in the county, was a chief mover of all public-spirited undertakings for the county or town of Northampton, and his own village, of which many instances were related of him, and much taken notice of and patronized by the then Lord Halifax. He died in 1702, January 6, old style, just four years to a day before I was born. The account we received of his life and character from some old people at Ecton, I remember, struck you as something extraordinary, from its similarity to what

和约瑟。我手上没有关于他们的材料，不过我会将知道的写下来。如果这些记录在我离开之后仍然保存完整的话，你可以从里面找到更详细的资料。

托马斯和他的父亲学习打铁，但是他天生聪颖，当地教区的大绅士伯麦老爷便鼓励他读书上进（伯麦老爷也同样鼓励他的几个弟弟），他得到了书记官的职位，成了当地颇有声望的人，也是当地，包括他所在的村子，诺桑普顿的城镇甚至他所在的州，所有公共事业的主要推动者，我们曾听到过很多关于他的事迹。在爱克顿教区，当时的哈利法克斯勋爵十分赏识他，常常给予他奖励。他于旧历 1702 年 1 月 6 日去世，刚好距我出生整 4 年。我还记得当我们听到爱克顿教区的老人们讲述他的生平和性格的时候，你觉得我的经历和性格和他很像，感到十分诧异，你说：“要是他在您出生的那天去世的话，大家或许会认为是灵魂转世呢！”

you knew of mine. "Had he died on the same day," you said, "one might have supposed a transmigration."

John was bred a dyer, I believe, of woolens. Benjamin was bred a silk dyer, serving an apprenticeship at London. He was an ingenious man. I remember him well, for, when I was a boy, he came over to my father in Boston, and lived in the house with us some years. He lived to a great age. His grandson, Samuel Franklin, now lives in Boston. He left behind him two quarto volumes. MS., of his own poetry, consisting of little occasional pieces addressed to his friends and relations, of which the following, sent to me, is a specimen. He had formed a shorthand of his own, which he taught me, but, never practicing it, I have now forgot it. I was named after this uncle, there being a particular affection between him and my father. He was very pious, a great attender of sermons of the best preachers, which he took down in his shorthand, and had with him many volumes of them. He was also much of a politician; too much, perhaps, for his station. There fell lately into my hands in London a collection he had made of all the principal pamphlets relating to public affairs, from 1641 to 1717; many of the volumes are wanting, as appears by the numbering, but there

约翰成了染呢绒的染匠。本杰明是染丝绸的，在伦敦学徒工作。他头脑聪明。我很清楚这一点，因为在我还很小的时候，他坐船来到波士顿，我们一起在我父亲那里住了好几年。他很长寿，他的孙子撒木耳·富兰克林现在仍然住在波士顿。他去世后遗留下 2 本 4 开本大小的诗稿，里面是一些写给亲友的即兴短诗。其中一首是写给我的。他自创了一套速记方法，并且传授给我，但是我不曾练习过，所以现在全都忘记了。我的名字是随这位伯父命名的，因为我的父亲和他感情十分深厚。他信仰宗教，常常去听著名的传教士的传教，并通过速记法将他们的教义记录下来，他保存了很多这样的笔记。他还是一个优秀的政治家，或许对于他所在的地位来说，他关心政治有些过了头。我最近在伦敦找到了一些他收集的 1641 到 1717 年间重要的政论册子，从册子上的编号来看，很多都已经找不到了，不过还是留下了 8 本对开本，24 本 4 开本和 8 开本。一个旧书商人得到这些书，我有时候会从他那里买书，所以他认识我并将这些册子送到我这儿。看来这些书是我伯父在去美洲之前留下的，已经过了五十多年。书页的边上还有

still remain eight volumes in folio, and twenty-four in quarto and in octavo. A dealer in old books met with them, and knowing me by my sometimes buying of him, he brought them to me. It seems my uncle must have left them here when he went to America, which was about fifty years since. There are many of his notes in the margins.

This obscure family of ours was early in the Reformation, and continued Protestants through the reign of Queen Mary, when they were sometimes in danger of trouble on account of their zeal against popery. They had got an English Bible, and to conceal and secure it, it was fastened open with tapes under and within the cover of a joint-stool. When my great-great-grandfather read it to his family, he turned up the joint-stool upon his knees, turning over the leaves then under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming, who was an officer of the spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed under it as before. This anecdote I had from my uncle Benjamin. The family continued all of the Church of England till about the end of Charles the Second's reign, when some of the ministers that had been outed for nonconformity,

他做的许多批注。

我们这个卑微的家族从很早开始就加入了宗教改革运动，在玛丽女王统治时期，祖先们始终坚信新教，由于他们当时极力反对教皇，时常面临受到迫害的危险。他们有一本英语版的《圣经》。天主教的《圣经》是拉丁语版的，因为他们信奉的是新教，所以《圣经》也是英文版的。为了将这本《圣经》妥善保管，他们把它打开用胶带贴在一个折叠板凳的凳面下面。当我的祖先为全家朗诵经文时，便将折凳翻过来放在膝盖上，一页页地翻胶带下面的书。他的孩子守在门口，如果他看到教会法庭的官吏朝这边走过来，便给他们报信。这时他将板凳重新翻过来，让凳腿着地，《圣经》就和原来一样被安全地藏起来了。这是本杰明伯父告诉我的，家族始终信奉着国教直到查理二世最后统治时期。不过那个时候，一些牧师因为信奉异教教义被开除了教籍，后来他们在诺桑普顿举行会议，本杰明和约瑟也随同他们改信异教，

holding conventicles in Northamptonshire, Benjamin and Josiah adhered to them, and so continued all their lives: the rest of the family remained with the Episcopal Church.

Josiah, my father, married young, and carried his wife with three children into New England, about 1682. The conventicles having been forbidden by law, and frequently disturbed, induced some considerable men of his acquaintance to remove to that country, and he was prevailed with to accompany them thither, where they expected to enjoy their mode of religion with freedom. By the same wife he had four children more; born there, and by a second wife ten more, in all seventeen; of which I remember thirteen sitting at one time at his table, who all grew up to be men and women, and married; I was the youngest son, and the youngest child but two, and was born in Boston, New England. My mother, the second wife, was Abiah Folger, daughter of Peter Folger, one of the first settlers of New England, of whom honorable mention is made by Cotton Mather, in his church history of that country entitled *Magnalia Christi Americana*, as “a godly, learned Englishman,” if I remember the words rightly. I have heard that he wrote sundry small occasional pieces, but only one of

并信守一生，而家族中的其他成员则仍然继续信奉着国教。

我父亲约瑟成家很早，大约在1682年带着妻子和3个孩子搬到新英格兰来。在当时，异教的宗教集会法律所禁止的，并且常常被破坏，所以我父亲一些有声望的好友想搬到新大陆去定居，我父亲答应他们一起动身去美洲。他们希望能够在大陆自由地信仰宗教，在新英格兰他的妻子又生了4个孩子，后来他的继室又为他生了10个，他一共有17个孩子。我还记得有一次13个孩子围坐在餐桌旁，他们都已长大成人，有各自的家庭。我是最小的儿子，在我下面只有2个妹妹。我出生在新英格兰的波士顿。我的母亲是继室，名叫阿拜亚·福求。我的外祖父彼得·福求是最初到新英格兰的移民之一。要是我没记错的话，可顿·马太曾经在他的美洲教会史中对我的外祖父大加赞赏，称他是“一个虔诚且有学问的英国人”。我还听说他过去写过各种即兴短诗，但是只有一篇印刷出版，很多年前我曾经读过。这首诗作于1675年，采用了流行于当时民间的诗歌体裁，整首诗写给那时当权的地方政府。它倡导宗教信仰自由，支持一直以来遭受迫害的浸礼会、

them was printed, which I saw now many years since. It was written in 1675, in the homespun verse of that time and people, and addressed to those then concerned in the government there. It was in favor of liberty of conscience, and in behalf of the Baptists, Quakers, and other sectaries that had been under persecution, ascribing the Indian wars, and other distresses that had befallen the country, to that persecution, as so many judgments of God to punish so heinous an offense, and exhorting a repeal of those uncharitable laws. The whole appeared to me as written with a good deal of decent plainness and manly freedom. The six concluding lines I remember, though I have forgotten the two first of the stanza; but the purport of them was, that his censures proceeded from goodwill, and therefore he would be known to be the author.

*Because to be a libeller (says he)
I hate it with my heart;
From Sherburne town, where now I dwell
My name I do put here;
Without offense your real friend,
It is Peter Folger.*

My elder brothers were all put apprentices to different trades. I was put to the grammar school at eight years of

教友会以及其他教派，它认为殖民地与印第安人之间的战争和其他灾难全部是迫害教徒所招致的后果，是上帝在对他们所犯下的重大罪行进行审判和惩罚。他劝诫政府当局废除那些残暴的法律。我认为整首诗用词简朴平易，风格大气。我还记得最后 6 行诗句，不过起初的两行我已经记不清了，大意是说他的言辞完全出于善意，因此他使用了自己的真名：

因为我从心坎里厌恶，
做一个匿名诽谤之徒；
我的住址是在修彭城，我的姓名也定要
写出；
毫无恶意，你真正的朋友，
彼得·福求。

我的哥哥们都拜师学习各种技艺，从事不同的行业。我的父亲打算让我走上教会的道路，于是在我 8