


英美文学经典丛书  
English & American Classics

大学生必读



本杰明·富兰克林自传

AUTOBIOGRAPHY

Benjamin Franklin

青岛出版社

AUTOBIOGRAPHY  
富兰克林自传

Benjamin Franklin

顾 问	方 平
主 编	孔庆华
	徐晓健
注 释	方洋边
	欧阳美和
	黄 虹
审 校	吴 芳

青 岛 出 版 社

## 图书在版编目(CIP)数据

富兰克林自传/(美)富兰克林(Franklin, B.)著;方洋边、  
欧阳美和、黄虹注释. —青岛:青岛出版社, 2004. 5

ISBN 7-5436-3059-1

I. 富... II. ①富...②方... III. 英语—对照读物,  
传记—英、汉 IV. H319.4;K

中国版本图书馆 CIP 数据核字(2004)第 019081 号

- 书 名 富兰克林自传  
作 者 Benjamin Franklin  
注 释 方洋边 欧阳美和 黄虹  
出版发行 青岛出版社  
社 址 青岛市徐州路 77 号(266071)  
本社网址 <http://www.qdpub.com>  
邮购电话 (0532)5814750 5840228  
责任编辑 曹永毅 E-mail: [cyx2001@sohu.com](mailto:cyx2001@sohu.com)  
装帧设计 张小玉  
照 排 青岛海讯科技有限公司  
印 刷 青岛星球印刷有限公司  
出版日期 2004 年 5 月第 1 版 2004 年 5 月第 1 次印刷  
开 本 32 开(787mm×960mm)  
印 张 7.375  
字 数 190 千  
书 号 ISBN 7-5436-3059-1  
定 价 11.00 元  
盗版举报电话 (0532)5814926

(青岛版图书售出后发现倒装、错装、字迹模糊、缺页、散页等质量问题,请寄回承  
印公司调换。地址:胶南市珠山路 120 号 电话:0532-8183519 邮编:266400)

本书建议陈列类别:英语教育

## 序 言

一个民族由于文学的产生，语言的色彩因而更丰富，语言的表现力更生动了。在文学的民族宝库中蕴藏着民族语言的精华。在不同的人生场合，我们有所感悟、有所感慨时，往往会感激古人，把我们想倾吐而又不知该怎么说的，表达得那么贴切、精辟，如同自己的肺腑之言。例如：“同是天涯沦落人，相逢何必曾相识。”“不识庐山真面目，只缘身在此山中。”

我们甚至不曾意识到我们的日常谈吐中已融入了代代相传、都有来历的语言，而且多不胜数，像“割鸡焉用牛刀”（《论语·阳货》），“人言可畏”（《诗·郑风·将仲子》），“战战兢兢”（《诗·小雅·小旻》），“勾心斗角”（《阿房宫赋》），“三思而行”（《论语·公冶长》）等等。孔子自述“三十而立，四十而不惑，五十而知天命”（《论语·为政》）；我们借以表达人已进入某一阶段时，就说“而立之年”、“不惑之年”、“知命之年”。

英美文学中的佳句、警句，同样显示出进入日常语言的亲和力。例如：美国期刊《时代》（*Time*, 2002, 12, 23）发表专文推荐可能为奥斯卡年度最佳外语片的《对她说》（*Talk to Her*），文章标题脱胎于《第十二夜》开头第一句

“If music be the food of love, play on”,作者巧妙地把它改为“If Conversation Be the Food of Love, Talk On” (“如果谈话是爱情的食粮,谈下去吧”)。

第二次世界大战期间,英国首相邱吉尔访美,呼吁大力援助战争物资,引用了狄更斯笔下的孤儿奥列佛·退斯特,在儿童收容所中饥饿难忍,端起一只空碗,向掌勺的人发出的那一声迫切的呼吁:“Give me more!”(再添一些吧!)借助于这文学背景,在座的议员们为之动容,演讲收到了非常好的效果。

明白了一个民族的语言精华蕴藏在他们优秀的文学作品中,也就可以理解我们编写这套“英美文学经典丛书”的宗旨所在了。因为对于广大英语学习者来说,掌握了基本词汇量,攻克了语法等难点,具备了一定的阅读能力,又有志于进一步提高自己的英语修养,从而对于英语能有更深入、更亲切的认知,那么广泛阅读,尤其是有选择的精读优秀的英美文学,可说是不二法门了。

方平



## 导 读

本杰明·富兰克林 (Benjamin Franklin) 既是 18 世纪美国的实业家、科学家、社会活动家、思想家和外交家，又是 18 世纪美国伟大的文学家。他思路开阔，全面探求了 18 世纪实验方面的各种可能性，是美国启蒙运动，即理性时代的象征。

1706 年 1 月 17 日，富兰克林生于波士顿一个肥皂和蜡烛制造商家庭，是家里的第 15 个孩子，也是最后一个儿子。他 10 岁便辍学回家做工，12 岁开始在哥哥创办的印刷所当学徒。他刻苦好学，在掌握印刷技术之余，还广泛阅读了文学、历史、哲学等方面的著作。他还自学了数学和四门外语，潜心练习写作，16 岁时便以“默默的行善夫人”为笔名在哥哥主办的《新英格兰周报》上发表小品文，针砭时弊。所有这一切为他后来在多方面的卓然成就打下了坚实的基础。

1723 年，富兰克林冲破师徒契约的束缚离开波士顿来到费城，怀里揣着仅有的一元钱独闯天下。几经周折，创办了自己的企业——印刷所。由于吃苦耐劳，善于经营，注重信誉，不仅在竞争激烈的印刷界站住了脚，他还把业务扩大到邻近几个洲以及西印度群岛，成为北美印

刷出版行业中的佼佼者。富兰克林依靠自己的奋斗和才华获得成功的故事最典型地象征了美国文化中“从破衣烂衫到腰缠万贯”的美国梦的实现。

富兰克林特别注意观察自然现象，研究科学问题，取得了一系列的发现和发明。在电学上解答了“电为何物”的问题，将不同状态下的电称为“正电”和“负电”。在大气电学方面揭示了雷电现象的本质，被誉为“第二个普罗米修斯”。发明了无烟尘烟囱、富兰克林炉和电荷棒，还有避雷针、电轮、自动烤肉机、高架取书器和远近两用眼镜等。他论述科学的小册子不仅在国内而且在伦敦及巴黎的知识聚会上诵读。他先后被哈佛大学、耶鲁大学、牛津大学等著名学府授予硕士和博士学位。

富兰克林在北美殖民地的文化传播和社会福利方面卓有建树：先后组建了“共读社”、“美洲哲学学会”、“北美科学促进会”，建立了美国第一个图书馆；改革了北美殖民地的邮政制度，建起了北美殖民地统一的邮政系统；协助创办了宾夕法尼亚大学和宾夕法尼亚医院；主编了《宾夕法尼亚报》；还成立了消防队和地方民兵组织。

富兰克林是美国独立运动中最有影响的人物之一，在1754年北美各殖民地领导人出席的奥尔巴尼会议上，他提出了著名的“奥尔巴尼联盟”计划，被会议通过，成为最早将美利坚合众国的大联合思想灌输到殖民地人民头脑中的人。曾任北美殖民地常驻英国的代表达18年之久。1775年5月，他回到美洲，立即投入到革命斗争中。在独立战争时期，他任美洲大陆会议代表，并在独立宣言起草委员会中工作，协助杰弗逊起草、修改了《独立宣言》。富兰克林是唯一参加了美国建国签署的所有四个

文件：《独立宣言》、《联法条约》、《美英和约》、《美国宪法》的美国人。

富兰克林青年时代就倾向于自由主义思想，相信仁慈的上帝会允许每一个人自己去求得与自然的和谐，而不会强求人去服从上帝的意旨。他站在天赋人权这一边而不是站在神权那一边，认为一切有效的方法都是真理，因为它显示了一定的自然规律。他认为精神依附于物质。他还认为社会贫困的原因是劳动者必须养活寄生者。他痛恨种族歧视制度和奴隶制度，反对战争，主张维护黑人和印第安人的利益。

1790年4月17日，富兰克林与世长辞。在他出殡的那一天，为他送葬的人数多达两万，充分表达了美国人民对他的痛悼之情。他被誉为同总统华盛顿齐名的美国最伟大的人物。

在富兰克林一生的经历中，他的著作与他的事业相得益彰。1733年发表了极其畅销的《格言历书》(Poor Richard's Almanac)，并在此后二十多年里对此书进行了不断的修改和扩充。这本历书假托一个名叫“穷理查”的人以谈生活经验的形式写成，内含大量的富兰克林从民间收集并加以提炼而成的警句、谚语、成语和名言，如“省一文等于挣一文”、“自助者天助”、“睡得早起得早，富裕聪明身体好”、“勤奋是成功之母”等。他的作品宣扬了处于上升时期的资产阶级的伦理原则和道德观。

1771年富兰克林65岁时开始写他的《自传》的第一部分，然而由于事务繁冗直到1794年才着手写该书的第二部分。第三部分写于1788年，在去世前几个月，他才完成了第四部分(1789—1790)。《自传》是一位老人对自



己以往生活成功与失败的回顾，讲述了一个出身低微的人如何通过自我奋斗达到自己生活目标的传奇式生涯，他在书中着重阐述了人应该怎么修身养性、自立自强、实现自我。

《自传》不仅描述了一个令人钦佩的伟人的生活经历，还向我们揭示了富兰克林所代表的美国人的形象、美国人的理想和美国人的价值观。这本书讲述了一个出身贫贱，依靠自强不息而最终功成名就的人的故事。《自传》字里行间渗透着后来美国文学中反复出现的主题：美国梦的实现。富兰克林在书中以自己的亲身经历表明美国新大陆是一块充满希望的大地，人们的理想和愿望可以通过个人的奋斗得以实现。他的成长过程也是美国成长的过程。他所宣扬的“自助”精神，由19世纪超验主义作家爱默生（Ralph Waldo Emerson, 1803—1882）加以发扬，成为19世纪美国浪漫主义文学的一个重要思想。

从《自传》中可以看出，富兰克林年轻时便养成了读书的习惯，他非常善于从书中汲取有用的知识，要用自己的知识和智慧去造福人类。他努力完善自我，为自己制定了达到完美品德的13种德行计划。他提倡“自助者天助”，认为人只有通过自己的努力才能实现生活的目标，要努力、勤俭、谨慎、律己。他的《自传》本身就是自我约束和自我完善的真实写照。

《自传》开创了美国传记文学的优良传统，从此，自传成为了一种新的文学体裁。《自传》的写作手法别具一格：一位饱经风霜的老人，以拉家常的方式，把自己成功的经验和失败的教训娓娓道来。整本自传既无哗众取宠之意，又无盛气凌人之态。语言虽通俗易懂，但人们不时

会发现睿智和哲理的火花。整部《自传》文字朴素幽默，叙事清楚简洁，形象生动活泼，叙述毫无娇饰，道理通俗易懂；不仅使读者备感亲切，而且更易于接受。富兰克林把自己的写作概括为“如果一样东西能用一个词来表达，就不要用两个词……总之，文章应该流畅、清晰、简洁”。富兰克林通俗而幽默的文体对后来的美国文学产生了深刻的影响。在他的继承者中，有库柏、马克·吐温、豪威尔斯及德莱塞等伟大的现实主义作家。

富兰克林是他所生活的时期最能反映时代精神的人，《自传》生动地记录了当时的风貌和时代精神，体现了美国建国前后的理想和价值观。他的《自传》在美国文学史上留下了不朽的印记。

欧阳美和



## 录

序言 .....	(1)
导读 .....	(3)
PART ONE .....	(1)
PART TWO .....	(93)
PART THREE .....	(122)
PART FOUR .....	(217)

## PART ONE

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

Dear son:

I have ever had pleasure in obtaining any little anecdotes<sup>①</sup> of my ancestors. You may remember the inquiries I made among the remains<sup>②</sup> 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<sup>③</sup>. Having emerged from the poverty and obscurity<sup>④</sup> in which I was born and bred, to a state of affluence<sup>⑤</sup> and some degree of reputation in the world, and having gone so far through life with a considerable share of felicity<sup>⑥</sup>, the conducting<sup>⑦</sup> means I made use of, which with the blessing of God so well succeeded, my posterity<sup>⑧</sup> 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<sup>⑨</sup> 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

---

① anecdotes: 轶事 ② remains: 在世的老人 ③ inducements: 动机  
 ④ obscurity: 卑贱 ⑤ affluence: 富裕 ⑥ felicity: 幸福, 幸运, 福气  
 ⑦ conducting: 有利的 ⑧ posterity: 子孙, 后裔 ⑨ reflected on: 回顾

have in a second edition to correct some faults of the first. So I might, besides correcting the faults, change some sinister<sup>①</sup> 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<sup>②</sup> 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<sup>③</sup> 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 any one pleases. And, lastly (I may as well confess it, since my denial of it will be believed by nobody), perhaps I shall a good deal gratify<sup>④</sup> my own *vanity*. Indeed, I scarce ever heard or saw the introductory words, *Without vanity I may say*, etc., but some vain thing<sup>⑤</sup> 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<sup>⑥</sup> 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<sup>⑦</sup>, which

---

① sinister:不幸的 ② recollection:回忆 ③ inclination:癖好

④ gratify:使满足 ⑤ vain thing:自吹自擂的话 ⑥ absurd:荒谬的

⑦ providence:旨意

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<sup>①</sup>, 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<sup>②</sup>.

The notes of one of my uncles (who had the same kind of curiosity in collecting 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<sup>③</sup>, 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<sup>④</sup>, 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<sup>⑤</sup> 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<sup>⑥</sup> 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

---

① fatal reverse: 注定的背运 ② afflictions: 苦难 ③ Northamptonshire: 北安普敦郡, 英国英格兰郡名 ④ order of people: 人民阶层, 指英国十四五世纪的非贵族的小土地所有者或自由农 ⑤ smith: 打铁匠 ⑥ registers: 户籍册

old to follow business longer, when he went to live with his son John, a dyer<sup>①</sup> at Banbury, in Oxfordshire<sup>②</sup>, with whom my father served an apprenticeship. There my grandfather died and lies buried. We saw 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<sup>③</sup> 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<sup>④</sup>, 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<sup>⑤</sup>, became a considerable<sup>⑥</sup> 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<sup>⑦</sup> and patronized<sup>⑧</sup> by the then Lord Halifax. He died in 1702, January 6, old style<sup>⑨</sup>, 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 you knew of mine. "Had he died on the same day," you said, "one might have supposed a transmigration<sup>⑩</sup>."

---

① dyer: 染匠 ② Oxfordshire: 牛津郡 ③ at this distance from: 身边没有…… ④ ingenious: 聪明 ⑤ scrivener: 书记官 ⑥ considerable: 有声望的 ⑦ were taken notice of: 受到赏识 ⑧ patronized: 资助 ⑨ old style: 旧历 ⑩ transmigration: (死后灵魂的)转世, 轮回

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<sup>①</sup>. His grandson, Samuel Franklin, now lives in Boston. He left behind him two quarto<sup>②</sup> volumes, MS., of his own poetry, consisting of little occasional pieces<sup>③</sup> 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<sup>④</sup>; too much, perhaps, for his station<sup>⑤</sup>. 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<sup>⑥</sup>, as appears by the numbering, but there still remain eight volumes in folio<sup>⑦</sup>, and twenty-four in quarto and in octavo<sup>⑧</sup>. 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 above fifty years since. There are many of his notes in the margins.

---

① a great age: 高龄 ② quarto: 四开本 ③ occasional pieces: 即兴短诗 ④ much of a politician: 很好的政治家 ⑤ station: 地位 ⑥ wanting: 遗失 ⑦ folio: 对开本 ⑧ octavo: 八开纸, 八开本



This obscure family of ours was early in the Reformation<sup>①</sup>, and continued Protestants<sup>②</sup> through the reign of Queen Mary<sup>③</sup>, when they were sometimes in danger of trouble on account of their zeal against popery<sup>④</sup>. 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<sup>⑤</sup>. 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<sup>⑥</sup> 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<sup>⑦</sup> for nonconformity, holding conventicles<sup>⑧</sup> in Northamptonshire, Benjamin and Josiah adhered to them, and so continued all their lives; the rest of the family remained with the Episcopal<sup>⑨</sup> 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 pre-

---

① Reformation: 宗教改革运动 ② Protestants: 新教徒, 16 世纪脱离罗马天主教的基督教徒 ③ Queen Mary: 玛丽一世(1518—1558), 英国女王(1553—1558), 国王亨利八世长女, 西班牙国王腓力二世之妻, 强行恢复天主教, 血腥镇压新教徒, 被称为“残忍的女王”。 ④ popery: (贬) Roman Catholicism, 天主教会, 教皇制度 ⑤ joint-stool: 折凳 ⑥ apparitor: (法庭的) 官吏 ⑦ outed: 开除 ⑧ conventicles: 非国教徒的非法或秘密聚会 ⑨ Episcopal: 主教的, 主教制度的, 英国国教的