The Autobiography of Benjamin Franklin
by Benjamin Franklin

Excerpts
(Page numbers refer to the copy of the complete autobiography included with this online lesson.)

“There was another bookish lad in the town, John Collins by name, with whom I was intimately acquainted. We sometimes disputed, and very fond we were of argument, and very desirous of confuting one another, which disputatious turn, by the way, is apt to become a very bad habit, making people often extremely disagreeable in company by the contradiction that is necessary to bring it into practice; and thence, besides souring and spoiling the conversation, is productive of disgusts and, perhaps enmities where you may have occasion for friendship.” (page 9)

“While I was intent on improving my language, I met with an English grammar (I think it was Greenwood's), at the end of which there were two little sketches of the arts of rhetoric and logic, the latter finishing with a specimen of a dispute in the Socratic method; and soon after I procur'd Xenophon's Memorable Things of Socrates, wherein there are many instances of the same method. I was charm'd with it, adopted it, dropt my abrupt contradiction and positive argumentation, and put on the humble inquirer and doubter. ..... I found this method safest for myself and very embarrassing to those against whom I used it; therefore I took a delight in it, practis'd it continually, and grew very artful and expert in drawing people, even of superior knowledge, into concessions, the consequences of which they did not foresee, entangling them in difficulties out of which they could not extricate themselves, and so obtaining victories that neither myself nor my cause always deserved. I continu'd this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence; never using, when I advanced any thing that may possibly be disputed, the words certainly, undoubtedly, or any others that give the air of positiveness to an opinion; but rather say, I conceive or apprehend a thing to be so and so; it appears to me, or I should think it so or so, for such and such reasons; or I imagine it to be so; or it is so, if I am not mistaken. This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions, and persuade men into measures that I have been from time to time engag'd in promoting; and, as the chief ends of conversation are to inform or to be informed, to please or to persuade, I wish well-meaning, sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat every one of those purposes for which speech was given to us, to wit, giving or receiving information or pleasure. For, if you would inform, a positive and dogmatical manner in advancing your sentiments may provoke contradiction and prevent a candid attention. If you wish information and improvement from the knowledge of others, and yet at the same time express yourself as firmly fix'd in your present opinions, modest, sensible men, who do not love disputation, will probably leave you undisturbed in the possession of your error. And by such a manner, you can seldom hope to recommend yourself in pleasing your hearers, or to persuade those whose concurrence you desire. Pope says, judiciously:
"Men should be taught as if you taught them not,  
And things unknown propos'd as things forgot;"

farther recommending to us

"To speak, tho' sure, with seeming diffidence."

And he might have coupled with this line that which he has coupled with another, I think, less properly,

"For want of modesty is want of sense."

If you ask, Why less properly? I must repeat the lines,

"Immodest words admit of no defense,  
For want of modesty is want of sense."

Now, is not want of sense (where a man is so unfortunate as to want it) some apology for his want of modesty? and would not the lines stand more justly thus?

"Immodest words admit but this defense,  
That want of modesty is want of sense."

This, however, I should submit to better judgments.” (pages 10-11)

“Keimer [a printer with whom Franklin worked] and I liv'd on a pretty good familiar footing, and agreed tolerably well, for he suspected nothing of my setting up. He retained a great deal of his old enthusiasms and lov'd argumentation. We therefore had many disputation. I used to work him so with my Socratic method, and had trepann'd him so often by questions apparently so distant from any point we had in hand, and yet by degrees lead to the point, and brought him into difficulties and contradictions, that at last he grew ridiculously cautious, and would hardly answer me the most common question, without asking first, "What do you intend to infer from that?"” (page 21)

“I should have mentioned before, that, in the autumn of the preceding year, I had form'd most of my ingenious acquaintance into a club of mutual improvement, which we called the JUNTO; we met on Friday evenings. The rules that I drew up required that every member, in his turn, should produce one or more queries on any point of Morals, Politics, or Natural Philosophy, to be discuss'd by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory; and, to prevent warmth, all expressions of positiveness in opinions, or direct
contradiction, were after some time made contraband, and prohibited under small pecuniary penalties.” (page 35)

The Junto continued more than forty years, “and was the best school of philosophy, morality, and politics that then existed in the province; for our queries, which were read the week preceding their discussion, put us upon reading with attention upon the several subjects, that we might speak more to the purpose; and here, too, we acquired better habits of conversation, every thing being studied in our rules which might prevent our disgusting each other.” (page 36)

“The objections and reluctances I met with in soliciting the subscriptions [for a subscription library], made me soon feel the impropriety of presenting one's self as the proposer of any useful project, that might be suppos'd to raise one's reputation in the smallest degree above that of one's neighbors, when one has need of their assistance to accomplish that project. I therefore put myself as much as I could out of sight, and stated it as a scheme of a number of friends, who had requested me to go about and propose it to such as they thought lovers of reading. In this way my affair went on more smoothly, and I ever after practis'd it on such occasions; and, from my frequent successes, can heartily recommend it. The present little sacrifice of your vanity will afterwards be amply repaid. If it remains a while uncertain to whom the merit belongs, some one more vain than yourself will be encouraged to claim it, and then even envy will be disposed to do you justice by plucking those assumed feathers, and restoring them to their right owner.” (page 46)

“in conversation [virtue] was obtain'd rather by the use of the ears than of the tongue” (page 48)

“My list of virtues contain'd at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud; that my pride show'd itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing, and rather insolent, of which he convince'd me by mentioning several instances; I determined endeavouring to cure myself, if I could, of this vice or folly among the rest, and I added Humility to my list, giving an extensive meaning to the word. [Franklin describes humility as “imitating Jesus and Socrates.”]” (page 49)

I cannot boast of much success in acquiring the reality of this virtue, but I had a good deal with regard to the appearance of it. I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbid myself, agreeably to the old laws of our Junto, the use of every word or expression in the language that import'd a fix'd opinion, such as certainly, undoubtedly, etc., and I adopted, instead of them, I conceive, I apprehend, or I imagine a thing to be so or so; or it so appears to me at present. When another asserted something that I thought an error, I deny'd myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present
case there appear'd or seem'd to me some difference, etc. I soon found the advantage of this change in my manner; the conversations I engag'd in went on more pleasantly. The modest way in which I propos'd my opinions procur'd them a reader reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevail'd with others to give up their mistakes and join with me when I happened to be in the right.

And this mode, which I at first put on with some violence to natural inclination, became at length so easy, and so habitual to me, that perhaps for these fifty years past no one has ever heard a dogmatical expression escape me. And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow-citizens when I proposed new institutions, or alterations in the old, and so much influence in public councils when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my points.”(pages 54-55)

“These embarrassments that the Quakers suffer'd from having establish'd and published it as one of their principles that no kind of war was lawful, and which, being once published, they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us, that of the Dunkers. I was acquainted with one of its founders, Michael Welfare, soon after it appear'd. He complain'd to me that they were grievously calumniated by the zealots of other persuasions, and charg'd with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagin'd it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been propos'd among them, but not agreed to, for this reason: "When we were first drawn together as a society," says he, "it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time He has been pleased to afford us farther light, and our principles have been improving, and our errors diminishing. Now we are not sure that we are arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confin'd by it, and perhaps be unwilling to receive farther improvement, and our successors still more so, as conceiving what we their elders and founders had done, to be something sacred, never to be parted from."

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, tho' in truth he is as much in the fog as any of them.” (page 69)

“In my journey to Boston this year, I met at New York with our new governor, Mr. Morris, just arriv'd there from England, with whom I had been before intimately acquainted. He brought a commission to supersede Mr. Hamilton, who, tir'd with the disputes his proprietary instructions subjected him to, had resign'd. Mr. Morris ask'd me if I thought he must expect as uncomfortable
an administration. I said, "No; you may, on the contrary, have a very comfortable one, if you will only take care not to enter into any dispute with the Assembly."
"My dear friend," says he, pleasantly, "how can you advise my avoiding disputes? You know I love disputing; it is one of my greatest pleasures; however, to show the regard I have for your counsel, I promise you I will, if possible, avoid them." He had some reason for loving to dispute, being eloquent, an acute sophister, and, therefore, generally successful in argumentative conversation. He had been brought up to it from a boy, his father, as I have heard, accustoming his children to dispute with one another for his diversion, while sitting at table after dinner; but I think the practice was not wise; for, in the course of my observation, these disputing, contradicting, and confuting people are generally unfortunate in their affairs. They get victory sometimes, but they never get good will, which would be of more use to them." (pages 78-79)