

Benjamin Franklin

The Autobiography
of Benjamin Franklin

(美) 本杰明·富兰克林著

我的奋斗

本杰明·富兰克林成长自传



陕西师范大学出版社

美国精神励志读本
中英文完全对照版

Benjamin Franklin

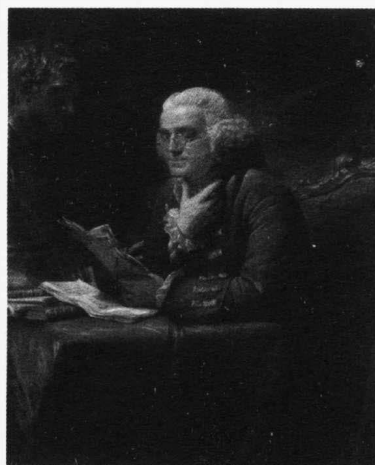
The Autobiography
of Benjamin Franklin

(美) 本杰明·富兰克林著

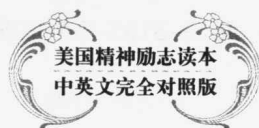
万绍红 译

我的奋斗

本杰明·富兰克林成长自传



陕西师范大学出版社



图书在版编目(CIP)数据

我的奋斗:本杰明·富兰克林成长自传/(美)富兰克林(Franklin, B.)著;万绍红译.—西安:陕西师范大学出版社,2005.12

ISBN 7-5613-3103-7

I.我… II.①本…②富… III.富兰克林,B.(1706~1790)—自传
IV.K837.127-4

中国版本图书馆CIP数据核字(2005)第139836号

图书代号:SK5N1192

责任编辑:周宏

封面设计:红十月·郑琪

版式设计:祝志霞

插图:李俊

出版发行:陕西师范大学出版社

(西安市陕西师大120信箱)

邮 编:710062

印 刷:北京普瑞德印刷厂

开 本:640×1000 1/16

印 张:20.25

字 数:262千字

版 次:2006年3月第1版 2006年3月第1次印刷

书 号:ISBN 7-5613-3103-7/I·376

定 价:29.80元

注:如有印、装质量问题,请与印刷厂联系

Introduction to the 1909 Edition

by Charles W. Eliot, L.L.D.

BENJAMIN FRANKLIN was born in Milk Street, Boston, on January 6, 1706. His father, Josiah Franklin, was a tallow chandler who married twice, and of his seventeen children Benjamin was the youngest son. His schooling ended at ten, and at twelve he was bound apprentice to his brother James, a printer, who published the New England Courant. To this journal he became a contributor, and later was for a time its nominal editor. But the brothers quarreled, and Benjamin ran away, going first to New York, and thence to Philadelphia, where he arrived in October, 1723. He soon obtained work as a printer, but after a few months he was induced by Governor Keith to go to London, where, finding Keith's promises empty, he again worked as a compositor till he was brought back to Philadelphia by a merchant named Denman, who gave him a position in his business.

On Denman's death he returned to his former trade, and set

1909 年版本简介

查尔斯·W·埃利奥特 (法学博士)

本杰明·富兰克林 1706 年 1 月 6 号出生于波士顿密尔克大街。他的父亲是约瑟亚·富兰克林。约瑟亚·富兰克林是一个制蜡烛的匠人，结过两次婚，在他的 17 个孩子当中，本杰明·富兰克林是最小的一个。本杰明·富兰克林的学校教育经历在他 10 岁的时候就结束了，他 12 岁的时候就被迫跟他的哥哥詹姆斯做学徒。詹姆斯是个印刷工人，后来出版了《新英格兰报》。就是在这张报纸上，本杰明·富兰克林成了一名撰稿人，后来还做了一段时间名义上的编辑。但在两兄弟吵架以后，本杰明·富兰克林就离家出走了。富兰克林第一次去了纽约，然后到了费城，时间是 1723 年的 10 月。不久，他就在那里找到了份印刷工

up a printing house of his own from which he published The Pennsylvania Gazette, to which he contributed many essays, and which he made a medium for agitating a variety of local reforms. In 1732 he began to issue his famous Poor Richard's Almanac for the enrichment of which he borrowed or composed those pithy utterances of worldly wisdom which are the basis of a large part of his popular reputation. In 1758, the year in which he ceases writing for the Almanac, he printed in it Father Abraham's Sermon, now regarded as the most famous piece of literature produced in Colonial America.

Meantime Franklin was concerning himself more and more with public affairs. He set forth a scheme for an Academy, which was taken up later and finally developed into the University of Pennsylvania; and he founded an "American Philosophical Society" for the purpose of enabling scientific men to communicate their discoveries to one another. He himself had already begun his electrical researches, which, with other scientific inquiries, he called on in the intervals of money-making and politics to the end of his life. In 1748 he sold his business in order to get leisure for study, having now acquired comparative wealth; and in a few years he had made

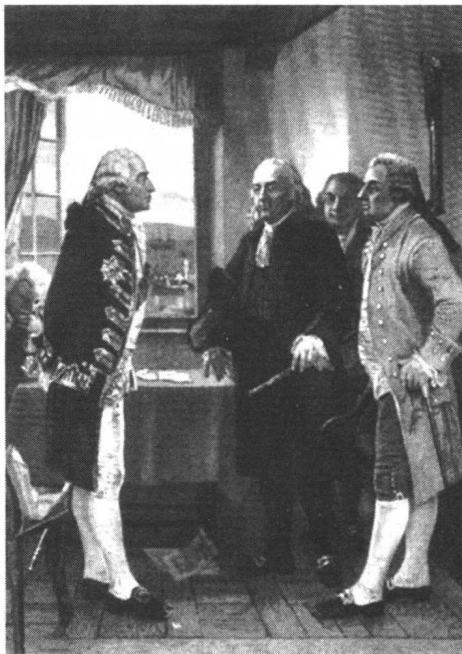
的工作,但几个月以后他被州长基思诱惑去了伦敦。在伦敦,富兰克林发现基思的允诺都是空头支票,他就只好留在伦敦当排字工人,直到他被一个叫做德纳姆的商人带回费城,德纳姆还让富兰克林在他的铺子里工作。

德纳姆去世以后,富兰克林做回了他的老本行,自己开了一家印刷所,出版了《宾西法尼亚报》,在那份报纸上,他撰写了些小文章,这触发了当地的许多改革。1732年他开始发表著名的《穷理查德历书》,他在书中所使用的语言精练而又富有智慧,这奠定了他以后盛名卓著一生的基础。1758年,他停止了《穷理查德历书》的写作,他印刷了亚伯拉罕·林肯的演讲稿。现在那篇演讲稿被视为美国殖民地时期最杰出的一篇文学作品。

同一时期,富兰克林开始更多的接触公共事物,他开始了建立学院的计划,后来他建立的那个学院成为了著名的宾西法尼亚大学。再后来,他还创立了美洲哲学学会,以使不同学科的研究人员能够相互交流与对话。他自己则开始了对电的研究以及其他的科学研究,在科

discoveries that gave him a reputation with the learned throughout Europe. In politics he proved very able both as an administrator and as a controversialist; but his record as an office-holder is stained by the use he made of his position to advance his relatives.

His most notable service in home politics was his reform of the postal system; but his fame as a statesman rests chiefly on his services in connection with the relations of the Colonies with Great Britain, and later with France. In 1757 he was sent to England to protest against the influence of the Penns in the government of the colony, and for five years he remained there, striving to enlighten the people and the ministry of England as to Colonial conditions. On his return to America he played an honorable part in the Paxton affair, through which he lost his seat in



本杰明·富兰克林率领的三人议会代表团与理查·豪为首的英国代表团进行谈判

学研究的间隙他则不断地赚钱和从事政治事务、参加公共生活。1748年,他卖掉了自己的生意以便有时间学习,因为他已经有了不菲的财富了。几年以后,他就有了不少发明,这让他在整个欧洲都名声大振。在政治上,他既是一个能干的行政管理人员又是一个厉害的雄辩家。但是他的政治生涯因为他利用职权为亲朋谋利而受到了损害。

他在家乡的政治生活中最著名的是对邮政系统的改革,但是他作为一个政治家的名声主要在于他建立的北美殖民地和英国的关系上,后来是殖民地和法国的关系。1757年,他被派往英国,抗议殖民地的佩恩派。随后的五年里,他一直呆在英国,为人民启蒙,和英国政府抗争,改善殖民地的地位。在他返回北美以后,他获得了帕克斯顿事

the Assembly; but in 1764 he was again despatched to England as agent for the colony, this time to petition the King to resume the government from the hands of the proprietors.

In London he actively opposed the proposed Stamp Act, but lost the credit for this and much of his popularity through his securing for a friend the office of stamp agent in America. Even his effective work in helping to obtain the repeal of the act left him still a suspect; but he continued his efforts to present the case for the Colonies as the troubles thickened toward the crisis of the Revolution. In 1767 he crossed to France, where he was received with honor; but before his return home in 1775 he lost his position as postmaster through his share in divulging to Massachusetts the famous letter of Hutchinson and Oliver. On his arrival in Philadelphia he was chosen a member of the Continental Congress and in 1777 he was despatched to France as commissioner for the United States. Here he remained till 1785, the favorite of French society; and with such success did he conduct the affairs of his country that when he finally returned he received a place only second to that of Washington as the champion of American independence. He died on April 17, 1790.

务的荣誉职衔,但失去了在议会的职位。但是,1764年他再次作为殖民地的代表被派往英国,这次是请求英国国王重新继续现任殖民地政府的任期。

在伦敦,他积极反对邮政法案的提案,但是由于他维护一个朋友在北美邮政的职位而失去了人们的信任,大大损害了他的名声。尽管由于他的有效工作最终导致了这个邮政法案提案的流产,但人们对他还是持怀疑的态度。他继续努力工作,英国政府加强对北美殖民地的镇压,激发了殖民地人民更强烈的反抗斗争,富兰克林的立场转到革命方面。1767年,他到达法国,受到很高的礼遇。但是在他回国之前的1775年,他丢掉了他在邮政局的职位,由于他向马萨诸塞州泄了密,也就是著名的哈钦森热与奥利弗信件。他返回费城以后被选为大陆会议成员,1777年作为北美代表被派驻法国,在那里,他一直待到1785年,成为法国最喜欢的人。由于他的杰出成就,当他最后返回国内的时候,他被授予一所宫殿,仅次于美国独立战争的元勋华盛顿。富兰克林1790年4月17日与世长辞。

The first five chapters of the Autobiography were composed in England in 1771, continued in 1784-5, and again in 1788, at which date he brought it down to 1757. After a most extraordinary series of adventures, the original form of the manuscript was finally printed by Mr. John Bigelow, and is here reproduced in recognition of its value as a picture of one of the most notable personalities of Colonial times, and of its acknowledged rank as one of the great autobiographies.



在英法达成联盟的协议后，法王路易十六夫妇接见本杰明·富兰克林，富兰克林本人成为法国最喜欢的人

自传的前 5 章 1771 年开始写于英国，1784 年，1785，1788 年继续，事件一直写到 1757 年。经过一系列冒险性事件以后，自传的原始稿由约翰·比格楼先生印刷出版，而后为了纪念殖民地时期最著名人物而再版，它被公认为最伟大的自传之一。

Part 1

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 some of 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 conducting means I made use of,

第一章

(1771 年, 写于都怀伏特镇, 圣阿萨夫主教家)

亲爱的孩子:

我一直对收集祖上的各种奇闻轶事相当感兴趣, 乐此不疲。我就曾经为了这个目的而四出旅行, 你可能还记得, 当我们在英国的时候, 我就经常向我们家族中的老人们询问、调查有关这个方面的情况。我觉得, 同样, 你们中的一些人可能也很想知道我的生活情况 (就好比 I 渴望知道我的先人的生活一样), 因为这其中的很多事情你们是不清楚的。正好, 我现在有一个星期的休假时间, 预计在这一个星期的乡村假期里是没有什么东西会来打扰我的。因而, 我可以坐下来把我

我的奋斗

The Autobiography of Benjamin Franklin

which 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 any one pleases. And, lastly (I may as well confess it, since my denial of it will be believed by

的生活情况原原本本的告诉你。其实,写这些东西,我还有另外一个目的。我出身贫贱,后来才在这个世界上获得了财富和荣誉,为世人所称道。上帝保佑,我至今一帆风顺,万事如意。我的处世之道如此成功,我的后世子孙也许想知道它们,并且找到些和他们的境况相适应的立身之术,然后模仿它们。

当我回望、审视这种幸福的时候,我有时候禁不住会想,如果上帝再给我一次机会的话,我回毫不犹豫地重新度过我的此生,一切从头开始。我只要求像作家那样,在修订版本的时候可以改正初版的某些错误,把某些不幸的事情变得稍微顺利些。但是,要是我的这些要求都不被接受的话,我仍然愿意接受上帝的恩赐,按照我原来的样子重新活过一次。事实上既然这种重来是不可能的,那么最接近这种重演的好像只有回忆了。为了让这种回忆尽可能地保持久远,就只好把它用笔记下来了。

在这里我将顺着老年人常有的偏好,来谈谈他们自己,谈谈他们过去的所作所为。我这样做,将不会使那些尊敬老人的人感到厌烦,他

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," &c., 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 curios-

们往往处于尊敬老人的考虑而被迫听我们唠叨。而将之写下来，他们可以看也可以不看。最后，我还是自己承认吧，就算我死不承认也没有人会相信，那就是，写这个自传可以极大地满足我的虚荣心。实际上，我经常听到或在书上看到，在人们说完“我可以豪不夸张地说”之类的开场白之后，紧接着的就是一堆自吹自擂的话，而丝毫不觉得脸红。绝大多数人厌恶别人的虚荣，但却不管自己有多么虚荣。但是，无论我什么地方碰到虚荣我都会给它一个正确的位子。因为我觉得，这样做，对虚荣的人来说是有好处的，对其周围受其影响的人来说也不无益处。因此，在很多情况下，一个人在感谢给他带来种种生活便利和舒适之外，然后感谢上帝恩赐于他的虚荣心也是很正常的。

现在，我真的要说感谢上帝，我由衷地感激它在以往的日子里给予的幸福，正是它指引我前进，并取得了成功。虽然这些并不一定在我的预测范围之内，但是深信它们会使我实现渴望，同样的苍天之善仍旧指引着我，使我持续拥有这样的幸福，或者是能够使我容忍他人都会经历的那些致命的困苦。我未来要面临的幸福、甚至是痛苦，全

我的奋斗

The Autobiography of Benjamin Franklin

ity 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, 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

能的上帝全都知晓,并且都在它的掌握之中。

我一位伯父的手记曾经落在我的手上,他也有收集家族奇闻轶事的癖好。这部手记使我了解到我们祖上的一些详细情况。从这部手记可以看出,我们家族在洛斯安普敦教区的埃克敦村至少住了不下于300年之久。究竟在这之前有多少年,我这个伯父自己也不知道了。(也许可以从他们采用“富兰克林”这个词作为他们的姓开始。“富兰克林”在这之前,是一个平民阶层的名称。当时英国各地都在使用姓氏。)当时,他们拥有30亩的自由地,附带着以打铁为副业。一直到我伯父这一代为此,打铁的副业都没有断过。家里的老大总是被培养来接替这个打铁的生意。作为一个惯例,伯父和我父亲在他们长子的职业安排上也服从这样一个规矩。当我在埃克敦查阅相关记录时,我发现了我们祖先从1555年开始的出生、婚姻、丧葬情况。在这之前,就没有任何记录了,因为那个时候教区还没有开始建立记录制度。通过那份记录我得知我是前五代人中最年幼儿子的儿子。

我的祖父托马斯,他生于1598年,他一直住在埃克敦村,直到他

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 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 extraordi-

老的不能再做生意为此。然后他就和他儿子约翰——一个染工一起住在牛津郡班伯里。那个时候，我父亲就在给约翰当学徒。我祖父一直生活在那里直到死亡并安葬在那里。1758 那一年，我们见到了他的墓碑。他的长子托马斯仍然住在埃克敦，他死后将房屋和土地都留给了他惟一的女儿。他的女儿和女婿（威灵堡一个叫费希尔的人）又把它们卖给了现在的主人伊斯特德先生。我祖父有 4 个儿子，他们是托马斯，约翰，本杰明，约塞亚。我手边没有资料，我将把我记得的尽量给你写下来。如果资料在我离开期间没有丢失的话，你就会在其中发现更多的细节。

托马斯在他父亲的培养下学打铁，但是由于他天性聪慧，当地教区的大绅士帕尔默先生就不断鼓励他去学习。后来他成为了一名合格的书记员。成为地方上相当有影响的人物。他是他自己村庄，也是洛斯安普敦镇以及该郡所有公益事业的推动者。他得到了人们的注意也得到了哈利法克斯勋爵的奖赏。托马斯于阴历 1702 年 1 月 6 号去世，4 年后那天是我出生的日子。我曾记得爱克顿的老人们向我

nary, from its similarity to what 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.

To my Namesake upon a Report of his Inclination to Martial Affairs, July 7th, 1710

Believe me, Ben, war is a dangerous trade.

The sword has marred as well as made;

By it do many fall, not many rise—

Makes many poor, few rich, and fewer wise;

Fills towns with ruin, fields with blood, beside

们讲述他的生平和他的性格的时候,你被强烈地震动了。因为你觉得那些东西很像你知道的我。你说,“如果他死在您出生的那一天,人们可能会认为你是他转世投胎呢!”

约翰被培养成了一名洗染工,我觉得是染羊毛的。本杰明被培养成为了染丝绸的,他是在伦敦学的手艺。他是一个很机灵的人。我记得很清楚,当我童年的时候,他来到波士顿我父亲住的地方和我们一起住了些年头。我一直活到很大的年纪。他的孙子塞缪尔·富兰克林现在住在波士顿。他死后留下了两卷四开大的书本,里面是他自己写的一些诗,包括他写给他朋友和亲戚的一些即兴短诗。下面是他给我的一首诗就是一个样本。

致和我同名的人(基于一份好战的报告)1710年7月7号

本,相信我,战争是一个危险的交易,

剑锻造好以后也就意味着毁坏。

它让许多人失败而不是成功;

它让许多人贫穷,少数人富裕,更少数人变的富有智慧;

*Tis sloth's maintainer and the shield of Pride.
Fair cities, rich today in plenty flow,
War fills with want tomorrow, and with woe.
Ruined states, vice, broken limbs, and scars
Are the effects of desolating wars.*

He had formed a short-hand of his own, which he taught me, but, never practising 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 short-hand, 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 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

它让村镇衰败,田野血迹斑斑;
它鼓励懒惰,保护傲慢。
美丽的城市,现在河水泛滥,
明天就会被战争的稀缺和悲伤填充,
还有破败的国家,罪恶,残肢,伤疤,
这些都是战争造成的荒凉。

他还创造了自己的速记法,并且把它教给了我。不过,由于我从来没有练习过,所以我就忘记了。我的名字是跟着他起的,因为我父亲和他有种特别的感情。他非常虔诚,只要有好的布道者来布道他都会去,并且用他自己的速记法把内容记下来,最终,他记了好几卷笔记。他还经常参加政治活动,当然,就其身份来说,他过分地关心政治了,他参加的政治活动太多了。我在伦敦的时候,他有份收藏品落在了我的手里,里面全是从1641年到1771年所有和公共事务有关的重要的小册子。从编号来看,很多小册子遗失了,但还是有8册对开本的和20册四开本的、八开本的。一位认识我的旧书商人碰到这些

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 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

书就买了下来送给我。好像大概在 50 年前,我叔叔来美国的时候把它们忘在了那里。在书边上还有很多他记的笔记。

我们这个卑微的家族很早就参加了宗教改革运动(开始信奉新教)。在整个玛丽女王统治时期,我们家族成员都是新教徒,也正因为他们狂热地反对天主教会而处于巨大的麻烦之中。他们有一本英文的圣经。为了保护它,他们就把它藏起来。他们把书打开,下面缠上带子,绑在折凳的后面。当我曾祖父给家人念圣经的时候,他就把折凳打开放在自己的膝头上,在带子下面一页一页地翻读。每当这个时候,祖父都会叫一个小孩在门口望风,要是他看到宗教裁判所的使者来的话就可以知会大家,这样曾祖父就把折凳反过来放好,那本圣经就又像原来那样藏好了。这件奇闻轶事是我从本杰明叔叔那里听来的。我们全家族都是英国国教教徒,一直到查理二世王朝覆灭的时候。那时候,一些不信奉国教的而被驱逐的人在洛斯安普敦秘密集会,本杰明叔叔和乔赛亚都终生追随着他们,家里的其他人则继续留在国教里面。

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 re-



本杰明·富兰克林埃克敦故居

我的父亲乔赛亚很早就结婚了。大概在1682年的时候他带着他的妻子和3个孩子来到了新英格兰。那个时候，非国教徒的集会法律所禁止的，并常常受到骚

扰。这就促使我父亲认识的一些有思想的人想到新大陆去。父亲也被劝说和他们一道去那里。他们希望在那里能够有宗教自由。在那里，他的妻子又给他生了4个孩子，他的第二个妻子又给他生了10个孩子，共17个子女。我还记得有一次我们13个人围坐在有一张桌子旁边的情形。现在，我们都长大成人结婚了。我是其中最小的一个儿子，我出生在波士顿，我在所有的孩子中排行倒数第二。

我的母亲是我父亲的第二个妻子，她的名字叫阿拜雅·福尔杰，她是彼得·福尔杰的女儿，他是最早到新英格兰定居的移民之一。如