BAWNEKER'S
ALMANACK,  CALLED 
EPHEMERIS
FOR THE 
YEAR OF OUR LORD 1793;
CONTAINING
THE MOTIONS OF THE SUN AND MOON;
THE TRUE PLACES AND ASPECTS OF THE PLANETS;
THE RISING AND SETTING OF THE SUN;
RISING, SETTING, AND SOUTHERN OF THE MOON;
THE LUNATIONS, CONJUNCTIONS, AND ECLIPSES;
AND
THE RISING, SETTING, AND SOUTHERN OF THE PLANETS AND NOTED FIXED STARS.

PHILADELPHIA:
PRINTED AND SOLD BY JOSIAH CRITCHFIELD, NO. 37, HIGH STREET.
The following Account of Benjamin Banneker was prefixed to a long work published in Baltimore in 1795, but as this and probably containing the fewest of many facts that have not yet been found, it is thought left to reproduce it.

BENJAMIN BANNEKER, a free black of the white or light complex, his father an African, and his mother the offspring of African parents. His father, an African, was a slave, who, though his freedom, were enabled to send him to school, where he learned, when a boy, reading, writing, their duties, a few scores of lines, which he had expressed himself as a fair reputation. As a boy, he was a friend to books, and a reader, and was often heard to say: "I did not forget for so many hours of leisure would be in the most careful or often writing of genius and discovery, for such he had written his time. This kind of mental exertion formed his chief amusement, and soon gave him a facility in arithmetic that was much remarkable. He was often observed to improve himself with other men, and length of time he had been taught, to calculate for a man, and to turn the chief of the most of the duties of the taskmaster, and many other duties, as a model for the young. This work and the Tabular, and other instructions, the first of the kind of arithmetic, and a part of the calculation for an Almanack, and actually completed an entire task for the first attempt, and upon his calculation for 1795, in the art of mathematics, as well as in the liberal, and without the least education, was not the same as it is possible that I have remembered that this account is attached to his present performance, is exclusively and properly his own. I have been the more careful to investigate those facts, and to ascertain their reality, whether forming an interesting fact in the History of Man; and as you may trust them to be, I cannot have objections to your taking them for your account of Benjamin.

A copy of an American edition of the Almanack. This measure has become more necessary in our country, since the banishment of the Bible, as a school-book, from most of the schools in the United States. Unles the price of this book is paid for by the public, there is a reason to fear that in a few years it will be met with only in courts of justice or in magistrates' offices; and should the absurd mode of establishing truth by killing this faceted book fall into disuse, then probably, in the course of the next generation, be seen only as a curiosity on a shelf in Mr. Peale's museum.

IV. Let the following sentence be inscribed in letters of gold over the door of every house in the United States:

THE SON OF MAN CAME INTO THE WORLD, NOT TO DESTROY MEN'S LIVES, BUT TO SAVE THEM.

V. To inspire a veneration for human life, and an honor at the shedding of human blood, let all those laws be repealed which authorize, encourage, or sanction, or publish to afford the retributions of individuals, and to commit murder in cold blood in any case whatever. Until this reformation in our code of penal jurisprudence takes place, it will be in vain to attempt to introduce universal and perpetual peace in our country.

VI. To subdue that passion for war, which education, addicted to human depravity, have made universal, a familiarity with the instruments of destruction, as well as all those laws, should be carefully avoided. For which reason, militia laws should everywhere be repealed, and military drill and military titles should be laid aside; reviews tend to leaven the blood of a battle with the charms of order; militia laws generate idleness and vice, and thereby produce the war they are said to prevent; military drees fascinate the minds of young men, and lead them from the principles of true and virtuous professions; there were no uniforms, there would probably be no armies; lastly, military titles feed vanity, and keep up ideas in the mind which tend a taste of the folly and violence of war.
A SERIOUS MORTIFICATION TO A CREATING SOUL.

and I suffer, and I suffer, the dark conclusion is our only ressource.

The cause of a man's grief is the state of his mind, and not the state of the world, and the effect of his grief is the state of the world, and not the state of his mind.

I find that when I think of the things I have, I feel happy, and when I think of the things I have not, I feel sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

I do not want to be a god, and see the world as it is. I want to be a man, and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.

And I see that I would rather be a man, and see the world as it is, than to be a god and see the world as it should be.

And I see that the world is better when I am happy, than when I am sad.

And I see that when I am sad, I am not happy, and when I am happy, I am not sad.
APRIL, Fourth Month, hath 30 Days.

<table>
<thead>
<tr>
<th>D. H. M.</th>
<th>L.</th>
<th>New 4</th>
<th>11 26</th>
<th>3 48</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 14 21</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7 8 10 15</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6 9 12 16</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5 11 17 19</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Remarkable days, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clear and pleasant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Please to set 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Ambrose</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lest alone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SUNDAY, 1. January. 1744.

ONE of the great principles in the polities of Phocion, (a noted Athenian general and eminent orator) says Herod (in his History of the Greeks) that peace ought always to be the aim of every wise government: and with this view, he was a constant oppositor of all wars that were either imprudent or unnecessary. He was also apprehensive that the causes of that were most just and expedient; because he was sensible that every war weakened and impoverished a state, even amidst a series of the greatest victories; and that whatever the advantages might be at the commencement of it, there were always a great variety of calamities with experiencing the most treadmill vicissitudes of fortune.

SENIMENT OF PHOECION ON WAR.

THERE must doubtfull be an unhappy influence on the manners of our peple produced by the currence of slavery among us. The whole commerce between mailer
and slave is a perpetual exercise of the most bittlements passions, the most unrelenting despotic in the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent forms the child, looks on, catches the dissonances of wrath, puts on the same airs on the circle of smaller flames, gives a loose to his word of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a profligate, who can retain his manners and morals unimpaired by such circumstances. And with what execration should the slave be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into depots, and those into enemies, destroys the morals of the one part, and the amoral patrie of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labour for another: in which he must look up the faculties of his nature, contribute as far as depends on his individual endeavours to the vanishment of the human race, or eare condition on the caddie generations proceeding from him. With the morals of the people, their industry also is destroyed. For in a warm climate, no man will labour for himself who can make another labour for him. This is so true, that of the proprietors of African plantations indeed are even seen to labour. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with the wrath of heaven and the terrify for my country when I reflect that God is just, that his justice cannot sleep for ever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events it may become probable by supernal
ARE negroes savage? Britons once were so, And little knew beyond the dart and bow. Of Europe’s kings the mule with ease could tell, How at their nod, the heads of fugitives fell— Ah, poli’d Europe! should we backward trace The early days of thy superior art. How should we find thy Spartan heroes then, Like Afric’s now, profane the rights of men? Should find themselves captives ta’iga’d around, Pale, faint, trembling on the blushing ground, While flashing words are heard, and every blow With savage triumph brought a brother low. Now humanit’g around, the battle o’er, The toiler from his fashion wipes the gore, Returns it to its throst, and gently As his captive homewards: comforts, clothes, and feeds, Till lie by reason or exchange regained. The wish’d-for comfort of his native plain. But should he labour with domestick war, To his own land, at once, he bids him go. Thus Europe from her barbarous maxims fall, And shall not Afric raise her views at all? But while for slaves you plume your kingly war, On all returns you fix a thornbush bar. Is liberty a being quite unknown Beneath the fervours of the torrid zone? Well, be it so: but must the other appear With angel-hand to settiar blessings there? Oh! Liberty, the tyrant’s only deed, Proceeding, here, with flow and cautious tread: There, with more bold and rapid steps advance Thy glorious toils, as o’er the plains of France. Who would have thought, of France, live five months ago, When royal towns did twenty millions sue, That so few would spurn despotic sway— Her subjects dictate, and her king obey.

EXTRACT FROM WILKIE’S APPEAL TO ENGLAND ON BEHALF OF THE ABUSED AFRICANS.

OCTOBER, Third Month, 26th 4 Days.

AUGUST, Eighth Month, 27th 3 Days.

D. H. M.

--- | --- | --- | --- | --- | --- | --- | --- | --- | --- | ---
First 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Remarkable days, &c. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12
--- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | ---
5 | Lammas. 8 gr. elong. | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17
2 | Very warm. | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14
7 | 8th after Trinity. | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23
18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 | 4 | 5 | 6
A TABLE of the Value of Shillings and Pence, from 1 to 15, as computed at the Banks of the U.S. and N.A.

<table>
<thead>
<tr>
<th>Pence</th>
<th>Quarters</th>
<th>Dimes</th>
<th>Half Dollars</th>
<th>Dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>4</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>4</td>
<td>8</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>3</td>
<td>6</td>
<td>12</td>
<td>24</td>
<td>48</td>
</tr>
<tr>
<td>4</td>
<td>8</td>
<td>16</td>
<td>32</td>
<td>64</td>
</tr>
<tr>
<td>5</td>
<td>10</td>
<td>20</td>
<td>40</td>
<td>80</td>
</tr>
<tr>
<td>6</td>
<td>12</td>
<td>24</td>
<td>48</td>
<td>96</td>
</tr>
<tr>
<td>7</td>
<td>16</td>
<td>32</td>
<td>64</td>
<td>128</td>
</tr>
<tr>
<td>8</td>
<td>20</td>
<td>40</td>
<td>80</td>
<td>160</td>
</tr>
<tr>
<td>9</td>
<td>24</td>
<td>48</td>
<td>96</td>
<td>192</td>
</tr>
<tr>
<td>10</td>
<td>30</td>
<td>60</td>
<td>120</td>
<td>240</td>
</tr>
<tr>
<td>11</td>
<td>40</td>
<td>80</td>
<td>160</td>
<td>320</td>
</tr>
<tr>
<td>12</td>
<td>60</td>
<td>120</td>
<td>240</td>
<td>480</td>
</tr>
<tr>
<td>13</td>
<td>80</td>
<td>160</td>
<td>320</td>
<td>640</td>
</tr>
<tr>
<td>14</td>
<td>100</td>
<td>200</td>
<td>400</td>
<td>800</td>
</tr>
<tr>
<td>15</td>
<td>120</td>
<td>240</td>
<td>480</td>
<td>960</td>
</tr>
</tbody>
</table>

THE HUMILITY OF THE HUMBLE:
To quit their haughtiest boast;
Nor boast against the poor,
For all things shall be well;
For all things shall be well.

THE HUMILITY OF THE HUMBLE:
To quit their haughtiest boast;
Nor boast against the poor,
For all things shall be well;
For all things shall be well.

Eclipses for the Year 1743

The comet is no more, the era is expired.

Yet the first spark that lit the mighty flame
From some low hand—perhaps from Franklin came
The hoary sage, on policy intent
(As oft on lightning,) never forecast the event.
Oh! may the sacred ardent flame
Through bigotry Portugal and gloomy Spain
Shake the fierce councils of the dark Divan,
And bid the Russian rifle, with "I am a man!"
Nay, may the object of Afric feel
Short through their veins the patriotic zeal—
The burning sword has ravaged far and wide
Through human race; there, other means be try'd:
A just and civil commerce would unfold
Maxims to Afric worth her lands of gold
From public buildings might be seen proceed;
This trade abolisht may to freedom lead.
And thou, my country, face'rt would honour thee
To be the first to help to fix her free.
Thou fled her brithrdom and her many woes;
May'st thou no longer number with her foes,
But bid thy sons a dreadful traffic cease,
And peace, by one more fair, the arts of peace—
Long o'er the globe hare thy proud thunders hush'd,
Now raise thy views to civilize the world!

THE HAMLET: BY T. Warton.

THE birds how blest, who ne'er beguil'd,
To quit their hamlet's hawthorn wild,
Nor haunt the crowd, nor tempt the main,
For splendid care and guilty gain!
When morning's twilight-thro' the beam
Shriek'd her low thatch with fleeting gleam,
They rose abroad in all their blue,
To dip the festive in fragrant dew;
The hawk to bind, the beec to fell,
That nodding droops a gracious cheek,
Mild gloomy graces, in varbrous care,
Wild nature's sweetest notes they hear!

https://transcriber.aleph.org/view/1045/NAHAC-1743_08_025
2020.02.18.aleph.nahac_s Her4ly 46
A TABLE of the Days of the Year.

<table>
<thead>
<tr>
<th>Day</th>
<th>Dollar</th>
<th>Cent</th>
<th>Guineas</th>
<th>Groat</th>
<th>Penny</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>3</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>4</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td>6</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
</tr>
</tbody>
</table>

**Note:** This table provides the value of days in the context of currency for the specified period.
Maj. Clothier, John Lowell, judge; Christopher Gore, attorney; John Brookes, marshal.
Rhode-Island, Henry Marchant, judge; William Channing, attorney; Richard Pack, attorney; Capt. Scobell, Richard Low, judge; Pierpoint Edwards, attorney; Philip Bradley, marshal.
Arms Town, James Dunn, judge; Richard Harrison, attorney; Matthew Clark, attorney.
New-York, Nathanial Chipman, judge; Stephen Jackson, attorney; Lewis R. Morris, attorney.
North-Carolina, Robert Morris Judge; Abraham Ogden, attorney; Thomas Lovett, marshal.
Pennsylvania, Richard Peters, judge; William Ravine, attorney; Clement Biddle, marshal.
Delaware, Cuming Bedell, judge; George Read, juni. attorney; Allan Cunningham, attorn.
Maryland, William Paine, judge; Richard Potts, attorney; Nathanial Ramsey, attorney; Governor, Cynas Griffin, judge; Alexander Campbell, jun. attorney; David Moore Randolph, marshal.
Kentucky, Henry Jones, judge; William Murray, attorney; Samuel McDonald, attorney.
North-Carolina, John Sturgess, judge; William Hill, attorney; John Simers, marshal.
South-Carolina, Thomas Bee, judge; John Julian Pringle, attorney; Isaac Hoppe, marshal.
George, Nathanial Poston, judge; Matthew McCal, attorney; attorney; Robert Forsyth, marshal.

[Image]
TABLE OF WORCESTERS AND SITES OF JURISDICTION.

<table>
<thead>
<tr>
<th>City</th>
<th>County</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston</td>
<td>Suffolk</td>
<td>State Street 123</td>
</tr>
<tr>
<td>Cambridge</td>
<td>Middlesex</td>
<td>Main Street 456</td>
</tr>
<tr>
<td>Salem</td>
<td>Essex</td>
<td>Court Street 789</td>
</tr>
<tr>
<td>Lowell</td>
<td>Middlesex</td>
<td>South Street 210</td>
</tr>
<tr>
<td>Worcester</td>
<td>Worcester</td>
<td>Market Street 567</td>
</tr>
<tr>
<td>Springfield</td>
<td>Hampden</td>
<td>Central Avenue 321</td>
</tr>
</tbody>
</table>

Click the link for more information:

https://transcription.alrtnet/v3/945/NMAAH-v2014_03_31_008

8/30/18 - NAHMAH SHEE_160
America, for more than 5000 Miles, crossing an account of the lakes, islands, rivers, canals, mountains, minerals, soil, and vegetable productions of the north-west regions of that vast continent, together with a concise history of the genius, manners, and customs of the Indians.

Brydges's Tour through Sicily and Malta.

Life of Baron Frederick Trench. Containing his adventures during ten years' imprisonment by command of the late king of Prussia, also anecdotes historical, political, and personal.

Rowe's Letters, moral and entertaining.

Art of Speaking.

Scott's Lectures on Eloquence.

The Catechism of Nature; or, familiar dialogues upon the works of creation.

Thomson's Seasons.

Pomfret's Poems.

Watts's Hymns and Psalms.

Lavater's Aphorisms of Man.


Young's Night-Thoughts.

Seneca's Morals.

Lady's Pocket Library.

 Beauties of Poetry, British and American.

Briggs's New Art of Cookery.

The Lounger; a periodical paper, published at Edinburgh, in the years 1783, 1785, and 1787; 2 volumes.

Life of Colonel Gardiner.

Brown's Brief Coherence to the Holy Scriptures.

Mason on Self-knowledge.

Fordyce's Sermons to Young Women.

Fordin's Sermons to Young Men.

The Power of Religion on the Mind, in Retirement, Sickness, and at Death, exemplified in the experiences of many distinguished by their graces, learning, or virtue.

Supreme Courts in Virginia, are held at Richmond, yearly, viz.

Court of Appeals: on the 5th of March, the other the 5th of September, which hold 30 days, Sundays excluded.

Court of Common Pleas: on the 5th of March, under the 5th of October, which hold 30 days, Sundays excluded, and none longer: Additional terms of the General Court, on the 2d Tuesday in June and December.

County Courts for each month.

First Monday, and every Monday following, until the 1st of December.

Judicial Officers of the United States.

Supreme Court.

Chief Justice, John Jay, of New York.

Associate Judges, William Cushing, of Massachusetts; James Wilson, of Pennsylvania; John Blair, of Virginia; James Iredell, of North-Carolina; Thomas Johnson, of Maryland.

Attorney-General, Edmund Randolph.

District Court.

For the District of New Hampshire, David Sullivan, judge; William Libbey, attorney; Henry Dearborn, marshal.

For the District of Massachusetts, John Sullivan, judge; Samuel Sturgis, attorney; John Parker, marshal.
