



## The Greatness of the Power, which

has been exerted in the Creation, through every Object in Nature shews it, will best appear by considering a little the GREAT Works, properly so called, of Nature; the Sun, and Planets, and the fixed Stars. The Sun and Moon, the most conspicuous <sup>[5]</sup> to us of all the celestial Bodies, are the only ones mentioned in the [sacred Text](#): But the Invention of the noblest of Instruments the Telescope, and the [Sagacity of the Astronomers of later Ages, whose Observations have improved and corrected those of the foregoing, afford us a very different Idea of the Solar System](#) from what the single Consideration of those two most conspicuous Bodies gives us. As this may probably fall into the Hands of some, who have not Leisure or Opportunities of reading Books of Astronomy, the following brief View of our System, and of the Immensity of the Creation, according to the Theory of the Moderns, may not be unacceptable.

It is proper, in the first Place, just to mention, That the real [Magnitude](#) <sup>[4]</sup>, Distances, Orbits, and other [Affections](#) of the Bodies of our System are determined by what Astronomers call the [Parallaxes](#) <sup>[5]</sup>, and by their [Elongations](#) <sup>[6]</sup> from the Sun, and their apparent magnitudes, and other [analogical](#) <sup>[7]</sup> Methods, which would take up by far too much Time to explain here; by which it is possible to determine...

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## February 1759

### Its Vigour by Adversity refines;

The Jewel must be polish'd e'er it shines.  
[Camillus, Cato](#), each heroic Name,  
Tradition knows, derives from thence its Fame  
Howe'er exalted, or how ever low;  
As equal Dignity of Mind they show  
In them ye little, mimic, Patriots view,  
What to your country, to yourselves is due;  
To brave the [Menace](#) <sup>[8]</sup>, and to scorn the Bribe,  
Than Stars, or Ribbons, more adorns your Tribe

### Plutarch observes,

that [Pericles](#), at a Time when all the Citizens were crying out against him, and blaming his Conduct, like an able Pilot, who, in a Storm regards only the Rules of his Art for saving the Ship, and overlooks the Cries, [Lamentations](#) <sup>[9]</sup>, and Prayers of all around him; that Pericles, I say [after having taken all possible Precaution for the Security of the State](#), pursued his own Scheme, without troubling himself about the Murmurs, and Insults, the injurious [Raileries](#) <sup>[10]</sup> and Accusations that were daily thrown out against him.

### On the 1st of this Month, February,

A.D. 1172, King Henry II of England surnamed Plantagenet, returned from taking Possession of Ireland.

### Self-Sufficiency exposed

The Honour which Science and [Genius](#) confer, results not merely from literary Attainments, and the Talents of the Mind, but the good Use made of them; for a Man may be adorned with the Knowledge of every Thing that is most curious and exquisite in the Sciences, and yet be a bad Man. This makes a Man learned, but does not make him good. And if a Man be only learned...

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## Christianity and the Occult

*Although we tend to think of colonial America as a deeply religious place, church attendance actually decreased throughout the colonial period. By 1760, fewer than 15 percent of adults belonged to a church. Church attendance was at its lowest point just before the Revolution.*

*But although people did not attend church, Christianity was part of the popular culture. Most people, white and black, would have been familiar with biblical stories and poems even if they might not know the finer points of Christianity.*

*Because people did not belong to any particular church, they were open to blending different traditions into a popular culture that had pagan influences, such as palm reading and astrology, as well as Christian traditions such as the baptism of children.*

*Almanacs blended the Occult and Christian traditions. You can see the pagan influences in the astrological symbols in the pages above and in the Man of Signs, below; and the Christian influence is clear from the quotations from the Bible.*

### The Man of Signs

*The Man of Signs is perhaps the most confusing image in almanacs. Before the 1800s, people had a very different understanding of the body. They believed that the weather and the alignment of the sun, moon, and stars could affect a person's health. People believed that the world was made up of four elements -- water, fire, earth, and air. The human body had four humors -- fluids -- that controlled its function, each corresponding to one of the four elements: blood (air), phlegm (water), black bile (earth), and yellow bile (fire). Each humor was in turn related to a particular temperament, so a person with more yellow bile (fire) might have a warmer body and a temper, while a person who had more phlegm (water) might be cooler in temperament. If the humors or elements became unbalanced, disease might be the result.*

*The four elements also corresponded with astrological signs. Parts of the body were also believed to be governed, or more powerful, at different parts of the year. People read these astrological signs to know how their health might change throughout the year. Transcriptions of these pages are below.*

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## 1753 Introduction

### To know where the Sign is.

First Find the Day of the Month, and against the Day you have the Sign or Place of the Moon in the 5th Column. Then finding the Sign here, it shews the Part of the Body it governs.

### Courteous Reader,

This is the twentieth Time of my Addressing thee in this Manner, and I have reason to flatter myself my Labours have not been unacceptable to the Publick. I am particularly pleas'd to understand that my Predictions of the Weather give such general satisfaction; and indeed, such Care is taken in the Calculations, on which those Predictions are founded, that I could almost venture to say there's not a single One of them, promising Snow, Rain, Hail, Heat, Frost, Fogs, Winds, or Thunder, but what comes to pass [punctually](#) <sup>[11]</sup> and [precisely](#) <sup>[12]</sup> on the Day, in some Place or other on this little [diminutive](#) <sup>[13]</sup> Globe of ours; (and when you consider the vast Distance of the Stars from whence we take our Aim [you must allow it no small Degree of Exactness to hit any Part of it](#)) say on this Globe; for tho' in other Matters I confine the Usefulness of my [Ephemeris](#) <sup>[14]</sup> to the Northern Colonies, yet in that important matter of the Weather, which is of such general Concern, I would have it more extensively useful, and therefore take in both Hemispheres, and all Latitudes from Hudson's Bay to Cape Horn.

You will find this Almanack in my former Method, [only conformable to the New stile established by the Act of Parliament, which I gave you in my last at length](#) the new Act once made for Amendment of the first Act, not affecting us in the least, being Intended only to regulate the Corporation Matters in England, before unprovided for. I have only added a Column in the Second Page of each month, containing the Days of the Old Stile opposite to their corresponding Days in the New, which may, in many Cases, be of Use; and so conclude (believing you will excuse a short preface, when it is to make Room for something better)

Thy Friend and Servant, [R. Saunders.](#)

### Hymn to the Creator, from Psalm CIV.

Awake, my Soul! With joy they God adore;  
Declare his Greatness; celebrate his Pow'r;  
Who, cloath'd with Honour, and with Glory crown'd,

Shines forth, and cheers his Universe around.  
Who with a radiant [Veil](#) <sup>[15]</sup> of heavenly Light  
Himself [conceals](#) <sup>[16]</sup> from all created Sight.  
Who rais'd the [spacious](#) <sup>[17]</sup> Firmament on high,  
And spread the azure Curtain of the Sky.  
Whose awful Throne Heav'n's stary Arch sustains,  
Whose presence not Heav'n's vast Expanse restrains  
Whose Ways unsearchable no Eye can find,  
The clouds his Chariot, and his Wings the Wind.  
Whom Hosts of mighty Angels own their Lord,  
And flaming [Seraphim](#) <sup>[18]</sup> fulfil his Word.  
Whose Pow'r of old the solid Earth did sound,  
Self-pois'd, self-center'd, and with Strength grit round;

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## Court dates and church meetings

*One of the most important events in colonial America were court dates. Because of the long distances between towns, a judge or a group of judges traveled around the county and hold trials on different days. It was easier and more efficient to move the judges to the people than to expect people to travel long distances. All of these different courts were responsible for overseeing different parts of the law.*

*Court days were important for the entire community. People might be involved in a minor incident, such as suing a neighbor for stealing a cow, or serve as a witness in a more violent crime. If they*

were't directly involved in a trial, they would probably show up because court day was a form of entertainment. Court days were an opportunity for gossip, trade, and catching up with neighbors.

Franklin has also listed the monthly meetings for Quakers and Baptists, two of the largest religious groups in Pennsylvania. The Quakers and Baptists, as well as other religious groups, held weekly church meetings, and some churches also held monthly meetings. Several congregations would meet at a given location to oversee charity for poor members and to discipline members who had committed sins. Essentially, Franklin is advertising both the secular <sup>[19]</sup> courts and the religious courts of his day. Transcription of these pages is below.

## January 1733

At Chester, the last Tuesday in May, August, November, and February.  
At Lancaster, the first Tuesday in the Months aforesaid.  
At Suffex the first, at Kent the second, and at New-Castle the third Tuesday in the same months.  
Mayors Courts in Philadelphia, are held The first Tuesday in January, April, and July, last Tuesday in October.

### Supreme Courts in New-Jersey are held

At Burlington, the 1st Tuesday in May, 2d Tuesday in August, 1st Tuesday in November and 3d in Febr(urary)  
At Perth-Amboy, the 2d Tuesday in May, 3d in Aug. the 2d Tuesday in Novemb. and the 4th in February.  
In Bergen County, April 3. In Essex, April 10.  
In Somerset, Octob. 2. In Monmouth, April 24.  
In Hunterdon, Octob. 23. In Gloucester, June 12. In Salem and Cape-May Counties, June 5.

### General Sessions and County Courts are held

In Bergen county, Jun 2. April 3. June 12. Octob. 2  
In Essex, January 9. April 10. June 19. Sept 25  
In Middlesex, jan. 16, April 17, July 17, Octob 23  
In Moonmouth, Jan 23, April 24, July 24, Octob. 2  
In Hunterdon, Feb. 6. May 15. Aug. 7. Octob. 23.  
In Burlington, Febr. 13. May 1 Aug. 14 Nov. 6.  
In Glochester, March 27. June 12. Sept 1s. Dec. 25  
In Salem, Feb. 20. June 5. Aug. 21. Nov. 27.  
In Cape May, Feb. 6. May 13, Augu 8, Octt. 23.

### Supreme Courts in New-York are held,

At the City of New-York, March 13, June 5 October 9. Nov. 27.  
At Westchester, March 27.  
At Richmond, April 10.  
At Orange, April 24.  
At Suffolk County, July 24.  
At Albany, August 21.  
At Ulster, Sept. 4.  
At Dutches, Sept. 11.  
At Kings County, Sept. 18.  
At Queens County, Sept. 25.

### Courts of Sessions & Common Pleas are held,

In the City of New-York, May 1. Aug. 7. Nov. 6. Feb. 6.  
At Albany, June 5. Octob. 2 and Jan. 16.  
At Westchester, May 27. Octob. 23.  
In Ulster, May 1. Octob. 2.  
In Richmond, March 20 Septemb. 25.  
In Kings, April 17. Octob. 16.  
In Queens, May 15. Sept. 18.  
In Orange, April 24 Octob. 30.  
In Dutches Co. May 15 and Oct. 16.

### Provincial <sup>[20]</sup> Courts in Maryland.

Two in a Year, held at Annapolis, viz <sup>[21]</sup>. The 3d Tuesday of Mar. and 3d Tuesday of Octob.

### County Courts in Maryland.

For Talbot, Baltimore and St Mary's counties, the first Tuesday in March, June, August, and November.  
At Dorchester, cecil, Ann-Arundel, and Charles Counties, the second Tuesday in the same Months.  
At Kent, Calvert, and Somerset Counties, the third Tuesday in the same Months.  
At Queen Anne's and Prince George's Counties, the fourth Tuesday in the same Months.

### Quakers General Meetings are kept.

At Philadelphia, March 18	At Wesbury, Aug. 26
At Salem, April 24	At Philadelphia, Sept. 16
At Flushing, May 27	At Jamaica 23
At West-River, June 3	At Choptank, Octob. 7
At Providence, 17	At Shresbury, 28
At Newport, 24	At Oyster Bay, 28
At Newton, 24	At Flushing, Nov. 25
At Westchester, July 22	At Westbury, Febr.25

### Baptists General Meetings are kept

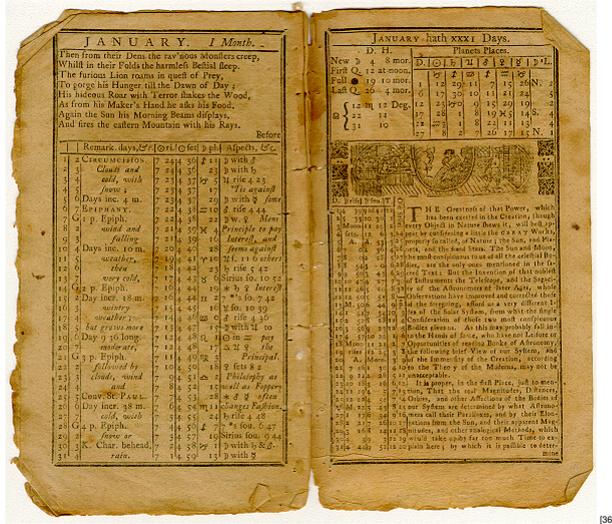
At Welch-Tract, May 13  
At Cohansie, 20  
At Piscataway, June 3  
Philadelphia, Sept. 23

### Fairs are kept

At Cohansie, April 24	At Chester Octob. 5
At N-York ditto, & Nov. 6	At Salem, 20
At Salem May 1	At Germantown 20
At Chester 5	At Bristol, 29
At Bristol, 8	At New Castle, 3
At Philadelphia, 16	At Philadelphia, 16

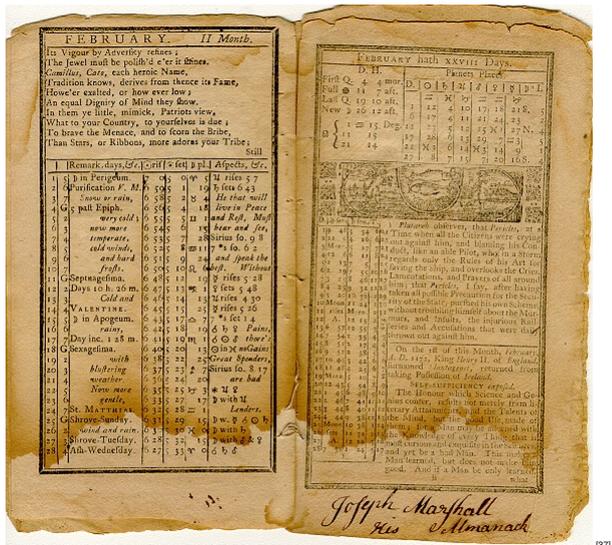
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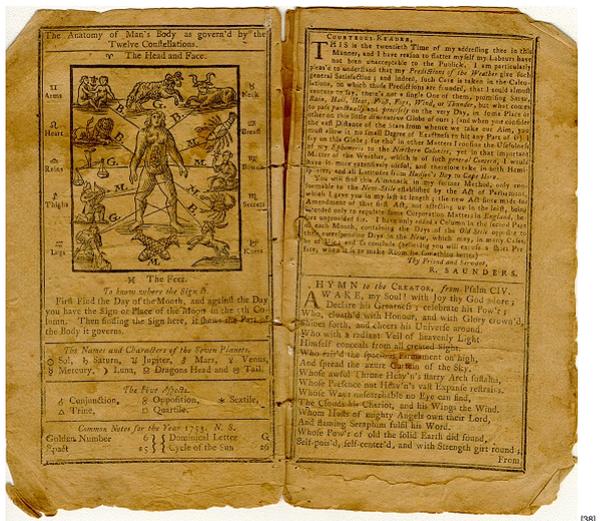
[36]

Pages of Poor Richard's Almanac, 1753.



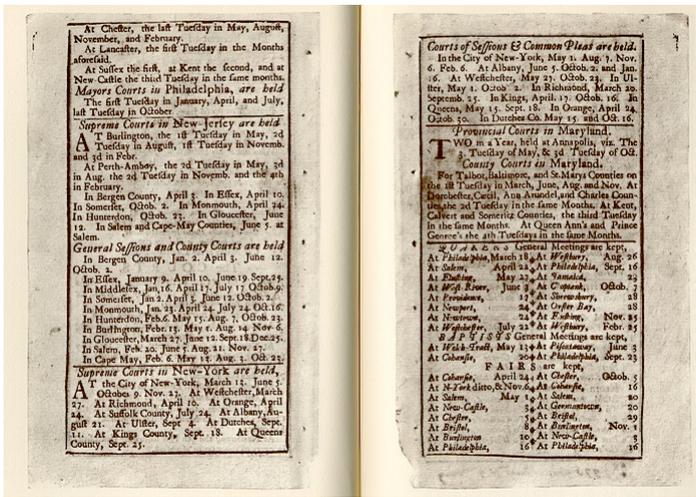
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Pages of Poor Richard's Almanac, 1753.



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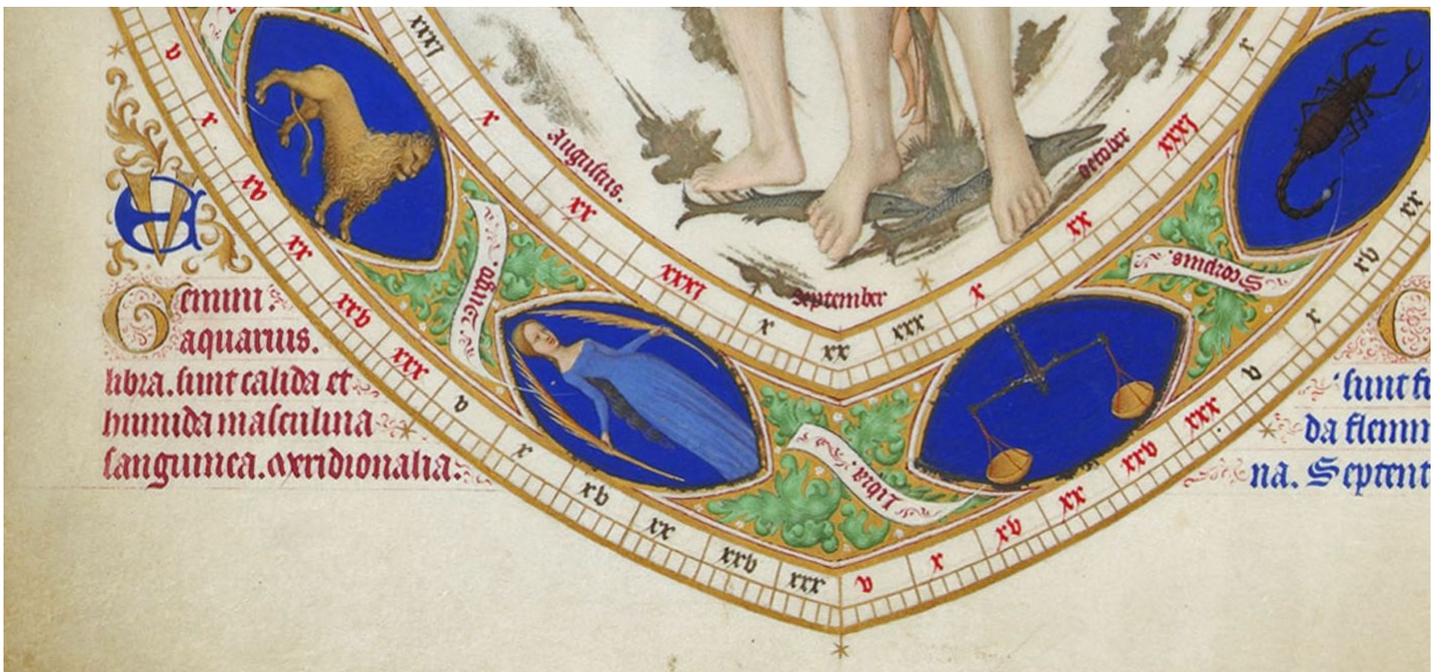
An introductory page from the 1753 Poor Richard's Almanac with the Man of Signs.



An excerpt of court and church dates. January 1733.

Artifacts:





[40]

This fifteenth-century illustration shows the believed relationship between signs of the zodiac and parts of the body.

3 January 2018

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