

Messrs. Longman have just published a splendid gift book called *Moral Emblems*. In respect of engraved illustrations, of type, binding, and accessories, its pretensions are as superior as its literary material is solid; and what renders its merits more striking is its marked dissimilarity from the works usually published as presents at this season.

Collectors of engravings, and especially of old woodcuts, are familiar with that large class of curious books which aim at the typification of moral truths and doctrines in a series of symbolical images and devices.

In the middle of the 16th century this class of books assumed in Italy the character of a distinct kind of literature; and the tendency to multiply books of this class passed to France, Germany, Holland, Spain, and England, until their issue was incredibly large—so large as to form almost a considerable library, when they were brought together by the diligence of collectors. At this day, except in libraries unusually comprehensive, it is hardly possible to form a notion of the number of these works or of their characteristic quaintness and formal ingenuity. The symbolism of the Middle Ages was secularized for their production, and art, although it had then grown eminently realistic, was inexhaustible in the eccentricity, as well as the variety of the conceptions which it sought to turn into pictures for their embellishment.

Such works, as a class, have not only long since passed out of fashion, but the specimens of this bygone literature which occasionally turn up at book sales are now so rare as to command very high prices. There is no class of books more attractive to the true bibliopolist who cares for distinctive excellence rather than rarity; and we find such books in what we may term gentlemanly libraries deservedly preserved as tokens of an educated taste. The aphorisms and adages which the Messrs. Longman have just published, with their curious illustrations, have been taken from Jacob Cats, of Holland, and Robert Farlie, the Scot; but the letter-press has been translated and edited by Richard Pigott, and the illustrations have been freely rendered by John Leighton, F.S.A. The moral emblems of Jacob Cats are not the most characteristic of their series, but they have received the eulogy of Daniel Heinsius and of two eminent persons, who are designated as two of Holland's greatest lyrists, Hoogstraten and Zecuwes. These great, but as regards English readers absolutely unknown, authorities have naturally fixed upon Jacob Cats, a Dutchman, as the symbolist *par excellence*. But we will not be a party for a moment to the deception of our readers into the belief that he is the best of his kind. There are infinitely better things than these to be found among this class of books, and which will better reward research and reproduction hereafter. We speak, as knowing the class, without wishing to oppress the reader with our pretensions to erudition. At the same time, we are most solicitous that we should not be mistaken. This is an elegant result of modern, artistic, and typographical resources. The freedom of modern handling is added to the *recherché* qualities of archaic conception, and the result is a book which reflects credit on all concerned in its publication.

\* *Moral Emblems, with Aphorisms, Adages, and Proverbs of all Ages and Nations, from Jacob Cats and Robert Farlie, with illustrations, &c., by John Leighton, F.S.A., translated, &c., by Richard Pigott. Longmans. 1860.*









IESAIAS

IEREMIAS



OCTOGINTA  
EMBLEMATA MORALIA NOVA,

ESACRIS LITERIS PETITA, formandis ad veram pietatem accommodata, & elegantibus picturis ari incisus representata,

Ingenio

Dn. DANIELIS CRAMERI  
SS. Theologiae Doctoris  
collecta

HESEKIEL

DANIEL

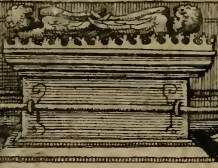


Ab ipso Auctore Epigrammatibus Latinis Germanicisq; expressa, deinde vero à M. C. R. versibus Gallicis & Ita'icis illustrata, & ad instar Philotheca Christianae adornata.

FRANCOFVRTI

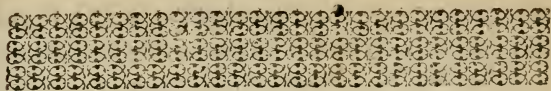
Sumptib. LVCAE JENNISII.

ANNO M. DC. XXX.










SPECTABILI, PRVDENTISSIMO,  
AC CLARISSIMO

DN. JOANNI  
Schwind:

INCLYTÆ FRANCO-  
VRTENSIVM REIPUBLICÆ  
SENATORI,

Domino & Patrono meo  
observando.

PECTABILIS, Prudentif-  
sime, ac Clarissime Patrone  
observande. Alexandrum Phi-  
lippi, qui jure Magnus appella-  
tur, victo ad Arbela atque debellato  
Dario, immensi precij & rariartificij ar-  
cam in præda regia adeptam, vnius Ho-  
meri custodiæ deputasse eam accepimus,  
cum plerique procerum Macedonum ali-  
ter sentirent. Magnum Magni Regis judi-  
cium

## DEDICATIO.

cium, qui tam præclaro hospiti, & qui inexhaustus sapientiæ Oceanus habebatur, tam nobile hospitium designator omnium optimus adjudicaverit. Ego, vti octoginta illa Emblemata Christiana in multis cum Homericæ Carmine non contulerim, ita veræ pietatis ac sanctimonix nomine, sine qua sapere desipere est, cuius profano carmini ac fictioni gentilium prætulerim. Depositurus igitur ea, velut Anathemation aliquod, in condigno ac sacro loco, Humanitatis tuæ Aram, scrinium virtutibus exornatissimum, mihi elegi, cuius ea custodiæ crederem atque patrocinio. Causæ ut multæ sunt, ita hæc potissima, quod pietatis & sacrarum rerum cura, in quibus illa occupantur, omnium testimonio mirifice afficeris.

Deinde quod in huiusmodi materiæ genere, in quibus exercendo ingenio & perspicaciæ mentis exerendæ locus est (sunt autem huiusmodi omnia hierographica) acumen tuum non semel, simulque quantum opere ijs delecteris, ostēdisti. Accedit,

## DEDICATIO.

dit, quod Ampliffimus Senatus, cuius tu membrum & ornamentum non ignobile existis, tibi præter illa, quæ vniuerso ordini vestro communia sunt, singulares quosdam honores commisit, quibus ita fungeris, vt tota Respublica administratione tam rite hætenus peracta plenarie acquiescat. Cui igitur viro tanta ac talia credita sunt, cur non mea quoque rectissimè credam? Iam de quatuor linguis, quibus Emblemata nostra loquuntur, quid dicam? quarum tu partim longinquis peregrinationibus vsus cum ipsa rerum magistra experientia ita combibisti, vt ijs non tantum tersè ac politè vtaris, sed & magnam delectationis litteratæ partem in illis colles. His cum velut locuples choragium accedat incredibilis illa tua humanitas & affabilitas, qua in illo fortunarum splendore te ad eos demittis, qui alloquio beneficijsque tuis fruisi cupiunt, magnam concepi spem, fore, ut vultu non aduerso hoc qualecunque munusculum accipias, tibi que (vir Ampliffime) persuadeas, bene-

? 3 volen-

DEDICATIO.


volentiam tuam propensionemque animi  
erga me verum vnicumque esse scopum,  
ad quem collineo, qua, vt magis magisque  
dignus iudicer, equidem quicquid est in  
me virium ac ingenij, cum studio impen-  
dam. Vale. Francofurti 1. die Martij  
Anno MDCCXXX.


*Amplitudini Dignitatig, tuæ*

*Addictissimus*

L. JENNIS.

*Dem*


  
 Dem Ehrnvesten / Hoch-  
 achtbarn vnd Wohlweisen Herrn  
 IOHANNI Schwind : Desß Rathß/  
 dieser des H. Reichs Statt Franckfurt am Mayn:  
 Meinem insonders großgünstigen  
 Herrn vnd Hochgeehrten  
 Gönnern.


 H R Nvesten Hochachtbarer  
 vnd Wolweiser; Insonders groß-  
 günstiger Herr vnd Hochgeehrter  
 Gönner. Als der grosse Alexander  
 nach eroberter Hauptschlacht bey Arbela vn-  
 ter anderer Königlichen Beute / ein vberaus  
 schön vnd köstlichen Schrein oder Kästlein  
 von Gold vnd den aller edelsten Elediodien zu  
 handen bracht / hat er allein desß Homeri Car-  
 mina würdig geachtet / verwarlich darinn zu  
 behalten. Vnd zwar hat sich gebüeren wollen/  
 einem solchen Gast / der bey allen verständigen  
 Leuthen in hohem Werth / vnd vnerschöpfster

## Dedication.

Oceanus der Weißheit gehalten würde / ein würdige vnd bequeme Herberg zu bestellen. Ob nun wol diese Achtzig Geistliche Emblemata Herrn Doctoris Crameri, sampt den beygefügtten Versen vnd Reymen mit den Carminibus Homeri in verschiedenem Respect begrieffen / Achteich doch / daß sie wegen der wahren Gottseligkeit vnd Christlichen Weißheit / so darinnen verborgen / jenem Heydnischen Gesicht keines Wegs nachzusehen: sondern viel mehr vorzuziehen seyen. Darumb dann E. E. H. V. W. ich ohne ferner Bedencken erwehlet / bey deroselben / als einem von Gott mit vielen Tugenden vnd Gaben geziertem Depositario, solche also vnd dergestalt zu hinderlegen / daß ich verhoffe / ich köñe dem Wercklein selbst / so wol als dem Inventori, höhere Ehr nicht anthun / vnd solches auß diesem Ursachen. Dann Erstlichen E. E. H. V. W. Lieb zu wahrer Frombkeit vnd Gottesforcht / auch Übung in heyliger Schrift / gnugsam bekant. Zum andern / wie Weißlich vnd Sinnreich dieselbe in dergleichen Materien / so ohne sonderbares Ingenium vnd Nachdencken nicht

ergünns

## Dedication.

ergründet werden mögen/ (warunder auch diese  
Emblemata gehören/) ihren scharpffen Ver-  
stand zu exerciren pflegen/ ( In Ansehung  
dessen E. E. H. B. W. so vornehme Aempter  
bey dieser Statt anvertrawet / denen sie bißhero  
mit sonderm Ruhm vorgestanden / vnd noch/ )  
ist ebenmessig offenbar. Drittens/ weil die bey-  
gefügte Carmina in denen vier Sprachen ver-  
fasset/ in welchen E. E. H. B. W. selbstn ge-  
übt vnd erfahren / als die solche durch verrichte-  
te ansehnliche Keyßen in Wissenschaft ge-  
bracht / vnd sich noch fast täglich mit sonderm  
Lust darinnen zu üben vñ pflegen. Letzlichen/ weiln  
E. E. H. B. W. mit Ehr vnd Gut von dem  
lieben Gott so reichlich gesegnet seyn / dabey  
doch eine solche Freundlichkeit gegen männi-  
glichen leuchten lassen / daß zu deroselben ich diese  
vnzweiffeliche Hoffnung geschöpfft / sie wer-  
den diß mein gering Præsent ihro großgünstig  
Belieben/ vnd zum besten recommendirt seyn  
lassen / auch auffer Zweifel setzen / daß E. E.  
H. B. W. großgünstiger Favor vnd geneig-  
ter Wille gegen mir / dafern ich den meritire,  
der einige Zweck sey / dahin ich für dißmal ziele/

Dedication.

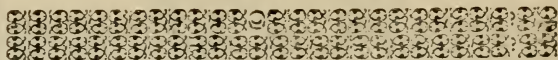
Auch ins künfftig meinen Fleiß und Gedans  
cken zu richten gänzlich geflossen seyn will.  
E. E. H. B. W. dem Gnadenschutz des All-  
mechtigen befehlend. Geben Franckfurt am  
Mayn/ 1. Martij. Anno 1630.

E. E. H. B. W.

Dienstgeflissener

L. JENNIS.





AL MOLTO MAGNIFICO

*Signore*

IL SIGNOR GIOVANNI  
Schwind:

SENATOR PRUDENTISSIMO  
*della Republica di Francofort e, mio Padrone  
osservandissimo.*



Magnifico Signore, Padrone osservandissimo. Alessandro Magno dopo che ebbe vinto e soggiogato presso alla città d'Arbela il Rè Dario, egli tra le altre cose della preda reale ottenne vna cassetta maravigliosamente bella e d' inestimabil valuta, laquale, benchè alla maggior parte de' Grandi di Macedonia e' paieva ben' altramente, non voleva che per altro adoperata fosse, senon per la custodia del poema di quel divino e gran Poeta Omero.

Giudizio veramente degno d'vn tanto

Rè

## DEDICATIONE.

Rè e Signore, ilquale, come alloggiator dignissimo seppe molto bene attribuir à sè gran personaggio, e che da tutto' l mondo era stimato vn tesoro ineshausto di prudenza, il suo degno e convenevol albergo. Adunque si come d' vn canto non penso che quest' ottanta Imprese sacre in più cose s' abbin à paragonar co' versi d' Omero, così dall' altro interamente mi persuado, maggiormente considerando la vera pietà e divozion Cristiana, senza laquale ogni sapere è pazzia, che esse possan esser anteposto à qual si voglia anche poëma e invenzion de' gentili.

Poichè dunque Magnifico Signore egli è vna certa vfanza, non meno bella che lodevole, che si cerchin de' Patroni, a' quali come protettori quelle e simil cose si dedichino, tra molt' altri degni e meritevol Soggetti m' è occorso VS. Molto Magnifica, allaquale io hò voluto consecrar que' present Emblemi, e ciò per infiniti rispetti, mà per questi particolarmente. Primieramente perchè sapeva che Lei nella vera pie-

## DEDICATIONE.

ra pietà e altri così fatti esercizi santi, principalmente nelle Imprese, singolarmente si dilettasse. Secondamente ogn' vno sà con che singolar prudenza e destrezza d'animo VS. Molto Magnifica abbia data più volte segno, quanto Ella s'intenda di grand' affari, e che diletto ne pigli delle cose dove hà luogo la forza e lo'ngegno humano, di che numero anche sono tutti Jeroglifici, liquali senza vna certa sagacità di cuore difficilmēte posson esser penetrate. A quello poi s'aggiugne, che la Signoria di questa città, dellaquale VS. Molto Magnifica è dignissimo membro e ornamento veramente singolare, Le abbia cōmesso vfizi grandi e carichi particolari, iquali Lei amministra con tal riputazione, che di questo tutta la republica ne stà molto contento. Toccando ancóra le quãttrò lingue nellequali que' nostri Emblemi sono cōposti, egli è certissimo, che VS. Molto Magnifica per la sua lunga isperienza e molte peregrinazioni, quelle non solamente benissimo intenda, mà che di più  
ogn'

## DEDICATIONE.

ogn' anche giorno in queste lodevolmente esercitandosi; maravigliosamente sene diletta. In oltre à tutto questo, considerando per fine la sua incredibil humanità e quel garbato trattare che vfa VS. Molto Magnifica verso ogn'vno, maggiormente in quel sublime grado di fortuna e honori nelquale Ella si vede posto, anch' io à quella confidandomi, da ciò n'hò voluto pigliar occasione, d' offerirle quel dono presente, supplicando a con maggior affetto che posso, di volerlo accettar d' vn tal cuore si come io lo mando, il che, come spero, VS. Molto Magnifica tanto più ne farà, quanto Ella è sicura, che per questo io altro non cerchi, che farle testimonianza della mia oservanza verso di Lei, e i grandissimi suoi meriti, non desiderando mai, così nell'occorrenza presente come in tutte quella d' avvenire, altra cosa, che la comodità, douunque la potrà servire conforme al suo merito e l' obbligo mio, e mostrarle che più in effetto che'n parole io le sia humilissimo seruitore. E con tal fine hu-

ne hu-

DEDICATIONE.

ne humilissimamente baciandole le mani,  
da Dio N.S. le prego ogni colmo di felici-  
tà. Di Francoforte al di' primo di Marzo  
1630.

*D. V. S.*

*Molto Magnifica*

*humilissimo servitor.*

L. GENNISIO.

*AV*



*AV SAGE ET PRVDENT*

SIEVR JEAN  
Schwind/

SENATEVR DE LA REPVBLI-  
que de Francfort, montres-honoré  
Seigneur & grand  
Patron.

Monfieur

**A**lexandre le Grand apres avoir  
vaincu aupres de la ville d' Ar-  
bela le Roy Darius, entre au-  
tres choses du butin royal qu' il  
cōquist, il y eust aussi vn petit coffre mer-  
veilleusement beau & d' vn pris quasi in-  
estimable, lequel, quoy qu' en cecy l' advis  
des plus Grands de Macedoine estoit  
tout contraire, il ne voulust neantmoins  
qu' il

Dedication.

qu'il seruiroit à autre chose, sinon pour garder vnicquement les oeuvres de ce grand & devin Poëte Homerus.

Jugement en verité digne d'vn tel Roy, & qui sçavoit fort bien, comment il devoit attribuër lieu convenable à un si grand personnage, lequel de tout le monde estoit tenu pour vn thresor d'inespuissable prudence. Doncques comme je ne pense que ces quatre vingts Emblemes d'vn costé soyent à comparer avec les vers d' Homerus, ainsi de l'autre je tiens fermement ( principalement au regard de la vraye pieté & devotion Chrestienne, sans laquelle tout sçavoir n'est que folie ) qu'ilz puissent encores estre preferez à chacun poëme & Invention des payens. Ores estant vne coustume aussi belle que loüable, qu'on cherche des Patrons, auxquels comme protecteurs l'on dedie telles & semblables choses, entre plusieurs autres dignes & vertueux subjects vous vous estes présenté, auquel j'ay voulu dedier ces presentes Devises, & cecy pour plusieurs  
?? confi-

## Dedication.

considerations, mais per cestes-la particulièrement. Premièrement parce que je sçay qu' en la vraye pieté & autres vertus chrestiennes principalement en matiere d' Emblemes vous avez vn singulier plaisir. Secondement chacun sçait avec quelle prudence & dexterité d' esprit vous avez fait paroistre par plusieurs fois ce que vous pouvez es affaires grandes & d' importance, comme aussi quelle joye vous prenez en choses ou la force & l'endement humain ont de la place, du nombre desquelles sont aussi toutes choses hieroglifiques, lesquelles sans vne certaine sagesse jamais ne peuvent estre comprises. A tout cecy s' adioint que la seigneurie de ceste ville, de laquelle vous estes aussi vn membre & ornement vrayement digne & singulier, vous a honoré avec des grandes & honorables charges, lesquelles vous administrez avec vne telle authorite & reputation que, toute la re-  
publicque, en recoit tout contentement.

Touchât encore les quatre langues desquel-



## Dedication.

quelles nos Emblemes sont composez, il est tres-certain, que vous moyennant vostre longue experience & peregrinations, ne les entendez pas seulement, mais que de plus en plus en icelles vous vous exerçant aussi merueilleusement delectez. Outre tout cela, considerant finalement vostre grande humanité, conjointe avec plusieurs autres belles qualitez: dont vous usez vers vn chacun, singulierement en ce hault degré d' Estat, d' honneur, & de biens, dans lequel vous vous voyez, j' ay prins aussi la hardiesse de vous offrir le present don, vous suppliant, de l' avoir pour agreable, & de l' accepter d' vn tel coeur, comme je le presente, quoy faisant (selon que j' espere) me donnerez occasion de chercher de plus en plus la commodité de vous servir en toutes partes ou il me sera possible, & vous tesmoigner que je ne desire autre chose (aussi bien par ceste occasion presente que par celles d' avenir,) sinon de vous faire cognoistre la

Dedication.

bonne volonte que j'ay d' estre & demeu-  
rer tousiours

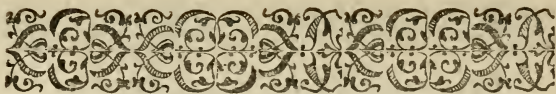
*Monsieur*

*Vostre tres-humble  
serviteur*

De Francfort le I.  
de Mars. 1630.

L. JENNIS.

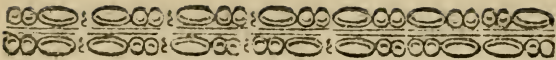
BENE.




BENEVOLO LE-  
CTORI S.



ACCEPTAS hasce & nuperri-  
mè, amice Lector, à Reverendo  
ac Clarissimo viro Domino  
DANIELE CRAMERO, SS.  
Theol. Doctore octoginta Emblemata sa-  
cra eiusdemque cum præcedentibus cen-  
tum, pro genij & ingenij auctoritate, ite-  
rum mihi cōmunicatas, nequaquam istas  
supprimendas, sed potius in gratiam & be-  
neplacitum eorum, qui hoc tam laudabili  
quàm pio se oblectant exercitio, versibus  
& Rhythmis Latinis, Germanicis, Galli-  
cis quoque ac Italicis exornatas, publici  
juris faciendas putavi. Minimè dubitans,  
quin hi mei labores & sumptus tibi sint fu-  
turi accepti.



## An den günstigen Leser.

 **D**ennach / Günstiger lieber  
Leser / mir / newlicher Zeit / abermal  
Achtzig Geistliche Emblemata  
von dem Ehrwürdigen vnd Hoch-  
gelehrten Herrn DANIELE CRAMERO,  
der H. Schrift Doctore, seynd communicirt /  
vnd zu Handen kommen: Als hab ich solche bil-  
lich nit sollen zu rück halten / sondern sie gleich-  
falls / wie die Hundert vorige / mit Lateini-  
schen / Teutschen / Franckösischen / vnd Italie-  
nischen Versen oder Reymen erkläret / vnd ge-  
zieret / allen Liebhabern dieser löblichen vnd  
Christlichen Übung zu gutem vnd gefallen /  
durch offenen Druck zu publiciren keinen Umb-  
gang haben können. Der tröstlichen Hoffnung  
vnd Zuversicht / es werde solche meine wolge-  
meynte Arbeit / Fleiß / vnd Kosten weniger nit /  
Dir lieb vnd angenehm seyn / als gern ich diß-  
fals die Müh auff mich geladen.

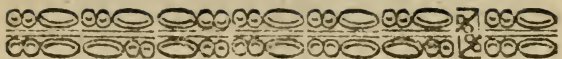
IN NOVAM EMBLE-  
MATVM SACRORVM  
EDITIONEM

ADMODVM REVERENDI ET  
*Clarissimi Viri Domini DANIELIS*  
CRAMERI SS.  
*Theol. D.*

**G**ermanus, Gallus, Romanus & Italus, omnes  
Certatim clamant: Est meus iste liber.  
Est meus iste liber, fatur Germanus, in ipso  
Quòd patrius sermo cernitur esse meus.  
Gallus ait: nostræ decus heïc ego profero linguæ,  
Propterea liber hic non nisi noster erit,  
Sic quoquè Romanus, sic Italus esse faterur,  
Patria nam quivis heïc sua verba videt?  
Lector amice, cupis Dominum novisse libelli?  
SCHVINDIVS est, urbis nobile præsidium.  
Germanus, Gallus, Romanus, & Italus idem  
Dicere iure potest: Est meus iste liber.

*Honoris ergò de properabat Francofurti*

IOAN. LVDOVICVS GANS.  
*Med. D.*



AMPLISSIMO, PRV-  
DENTISSIMO, CLARISSIMO,  
longoq̄ue rerum usu experientissimo Viro  
Dn. IOHANNI Schwind / Senatori Ur.  
bis Imperialis Francofurtensis Co-  
gnato ac Patrono suo  
suspiciendo,

**D** Adala Cramerus fingens Emblemata formis  
Miris, & sacris evigilata notis.

Calcographis speciosâ hæc exornanda relinquit  
Picturâ, Jennis gnauus, & arte cluens.

Ast ubi perfecta hæc ipsum pia cura fatigat,  
Aræ cuius sint illa litanda pie.

Protinus ecce offert menti se mentio grata  
Schvvindiadis, cuius nomen in omen abit.

Hoc nomen Celeris dederat sua Roma Metello  
Quondam, quod meruit Schvvindius ingenio.

Hoc tua promeruit pietas ac ardor in artes.  
Namq̄, pios ausus sponte iuvare soles.

Sponte iuvare soles artes, pulchra s̄q̄, Camænas,  
Hinc meritò Musa te celebrare solent.

Ipsè ego Pieridum quondam cum castra secutus  
Essem, sum testis de bonitate tua.

Auxilioq<sub>3</sub> tuo quo possem absolvere cursum  
In studiis, hinc tu præmia digna feres.  
Hinc pietas, candorq<sub>3</sub> tuus, laudatq<sub>3</sub> virtus,  
Ingenijq<sub>3</sub> acies, judicijq<sub>3</sub> fides.  
Te decorant, Schvvindi, noster quin ipse Senatus  
Inclytus è numero te jubet esse suo.  
Ardua sunt humeris tibi credita munia, quæ tu  
Exequeris felix auxiliante Deo.  
Hinc motus Jennis tibi nunc Emblemata sacra  
Dedicat & donat, suscipe mente bona.  
Codicis è sacri collecta hæc omnia libris,  
Theologi studio, qui decus ingenuis.  
Quæ decorant linguæ varia, picturaq<sub>3</sub> pulchra  
Linguæ queis te ipsum pascere sæpe soles.  
Sic magis atq<sub>3</sub> magis tibi laus tua crescet in orbe,  
Tandem virtutis præmia digna feres.

M. JOHANNES CONRADVS  
Rieß/Ecclesiæ Francofurtanæ  
in Nieder Erlenbach/Pastor.



ELENCHVS  
EMBLEMATVM.

I.	<i>Homo ab Humo.</i>	
II.	<i>Nihil apporto; nihil asporto.</i>	1. Tim. 6. v. 7.
III.	<i>A Mu'iere Ma'um.</i>	Syr. 25. v. 33.
IV.	<i>Crimine nil grauius</i>	Pfal. 38. v. 5.
V.	<i>Quem colis hunc sequere.</i>	Matt. 10. v. 38.
VI.	<i>Parendum recta monenti.</i>	Matt. 23. v. 37.
VII.	<i>Melius in imo.</i>	1. Cor. 10. v. 12.
VIII.	<i>Precum vigi antia custos.</i>	Marc. 13. v. 33.
IX.	<i>Felix pauper, felix si cadat.</i>	2. Cor. 8. v. 14.
X.	<i>Post mortem vel decus, ve! dede cus.</i>	Syr. 7. v. 40.
XI.	<i>Altiora te ne quaesieris.</i>	Sap. 9. v. 16.
XII.	<i>Semper canet tibi Gallus.</i>	Marc. 13. v. 37.
XIII.	<i>Tantum con' u equa soboni.</i>	Prov. 30. v. 8.
XIV.	<i>Rectum non ventilat aura.</i>	Ephes 4. v. 14.
XV.	<i>Non videri sed esse.</i>	2. Tim. 3. v. 5.
XVI.	<i>Quod datur accipe gratis.</i>	2. Cor. 12. v. 9.
XVII.	<i>Redit frenis natura remotis.</i>	Pfal. 2. v. 3.
XIIX.	<i>Sed tu me tangere noli.</i>	Lev. 11. v. 36.
XIX.	<i>Et pauper invidos habet.</i>	Syr. 34. v. 26.
XX.	<i>Nihil est fecisse benigne.</i>	Prov. 17. v. 13.
XXI.	<i>Tutum hac recubare sub umbra.</i>	Dan. 4. v. 8.
XXI.	<i>Non semper o eum.</i>	Syr. 11. v. 19.
XXIII.	<i>Tempora tempore tempera.</i>	Eccles. 3. 1. v.
XXIV.	<i>Iustus se damnat quo peccat die.</i>	Ezech. 3. v. 20.



## Elenchus Emblematum.

- XXV. *Felix necessitas qua ad meliora  
compellit.* Psal. 18. v. 36.
- XXVI. *Nemo magis leditur quam seipso.* Osee 13. v. 9.
- XXVII. *Habendum & ferendum.* Syr. 33. v. 25.
- XXVIII. *Largus corpori, parcus anima.* Phil. 3. v. 19.
- XXIX. *Mu ti multa optāt, pauca possunt.* Syr. 3. v. 22.
- XXX. *Caret amicis infelicitas.* Syr. 6. v. 10.
- XXXI. *Spes & patientia vincunt.* Rom. 12. v. 12.
- XXXII. *Ad honorem per laborem.* Syr. 3. v. 15.
- XXXIII. *Meliora docemur egendo.* Esa. 26. v. 16.
- XXXIV. *Vbi non timor ibi non honor.* Phil. 2. v. 12.
- XXXV. *Plus inest ma i expectando quam  
patiēdo.* 2. Cor. 7. v. 5.
- XXXVI. *Animum vegeta libertas a'it.* Psal. 124. v. 7.
- XXXVII. *Preces ad utrumq; parata.* Esa. 4. v. 6.
- XXXVIII. *Dona haud abijcienda Deorum.* Matth. 7. v. 6.
- XXXIX. *Etiam salus ex inimicis.* 2. Cor. 2. v. 16.
- XL. *Non sonet os nisi corde trahatur.* Syr. 28. v. 29.
- XLI. *Nocitura aliis caue tibi.* Eccle. 6. v. 10.
- XLII. *Ordinata charitas incipit à seipsa.* Luc. 4. v. 32.
- XLIII. *Nunquid agam; sed quod agar.* Syr. 23. v. 21.
- XLIV. *Uisu agar & cura sapientia crescit.* Eccl. 10. v. 10.
- XLV. *Ni sit in ore quod non prius in  
sensu.* Syr. 22. v. 33.
- XLVI. *Μέμνησο ἀπιεῖν.* 2. Tim. 1. v. 6.
- XLVII. *To'ero te, ut to'erate.* Syr. 9. v. 18.
- XLVIII. *Inertiani! parit boni.* 2. Tim. 1. v. 6.
- XLIX. *Itur spemq; metumq; inter.* Syr. 9. v. 20.
- L. *Fugis sed frustra.* Prov. 28. v. 10.
- LI. *Nibi! sperantes nibi! desperantes.* Iere. 10. v. 23.
- LII. *Sicut fecit facite ei.* Esa. 33. v. 1.
- LII'. *Nihil ad rem.* Syr. 22. v. 6.
- LIV. *O charitas, o raritas:* Ioh. 29. v. 15.

## Elenchus Emblematum.

LV.	<i>Lingua ma i pars pessima.</i>	Iac. 3. v. 5.
LVI.	<i>Ara mundi.</i>	1. Ioh. 2. v. 15.
LVII.	<i>Huc fuge si fugis.</i>	Malach. 4. v. 2.
LVIII.	<i>Principis obsta.</i>	Ioh. 31. v. 1.
LIX.	<i>Nec omnia nec omnibus.</i>	Syr. 33. v. 23.
LX.	<i>Major Lex amor est sibi.</i>	Matt. 7. v. 10.
LXI.	<i>Omne bonum communicatiuum.</i>	Syr. 21. v. 16.
LXII.	<i>Non tentatus qualia scit?</i>	Pfal. 94. v. 19.
LXIII.	<i>Pudorem non aurum gerat.</i>	Prov. 11. v. 22.
LXIV.	<i>Ars longa, vita brevis.</i>	Gal. 6. v. 10.
LXV.	<i>Ignavis fortuna repugnat.</i>	Prov. 6. v. 6.
LXVI.	<i>Voluptas esca ma'orum.</i>	Dan. 4. v. 11.
LXVII.	<i>Vnum agere difficile est.</i>	1. Thes. 4. v. 11.
LXVIII.	<i>Fugit irreparabile tempus.</i>	Ioh. 7. v. 6.
LXIX.	<i>Spes est in bonitate Dei.</i>	Iac. 4. v. 15.
LXX.	<i>Ira, qua tegitur, nocet.</i>	1. Ioh. 2. v. 10.
LXXI.	<i>Vite summa brevis.</i>	Pfal. 144. v. 4.
LXXII.	<i>Ma' e parta, male dilabuntur.</i>	Hagg. 1. v. 6.
LXXIII.	<i>Velle ad non posse, do endum est.</i>	Rom. 7. v. 11.
LXXIV.	<i>Mundus est immundus.</i>	1. Ioh. 5. v. 19.
LXXV.	<i>Fallunt dominũ, prosumt furibus.</i>	Luc. 12. v. 20.
LXXVI.	<i>Huic adharebo.</i>	Rom. 8. v. 28.
LXXVII.	<i>Diu viuere, diu torqueri.</i>	Rom. 7. v. 24.
LXXVIII.	<i>Si taceas, laudent.</i>	Syr. 21. v. 29.
LXXIX.	<i>Animum quoq; pragrauat una.</i>	Luc. 21. v. 34.
LXXX.	<i>Præcepit mortis iter.</i>	Ioh. 13. v. 25.

# Index Emblematum.

		pag.
A		
<b>A</b> <i>Altiora te ne quaesieris.</i>	XI.	41
<i>Animum quoq; prae-grauat una.</i>	LXXIX.	33
<i>Animum vegeta libertas alit.</i>	XXXVI.	141
<i>Ara mundi.</i>	LVI.	221
<i>Ars longa vita breuis.</i>	LXIV.	253
B		
<i>Bonum omne communicatiuum.</i>	LXI.	241
C		
<i>Caret amicis infelicitas.</i>	XXX.	105
<i>ô Charitas ô Raritas.</i>	LIV.	213
<i>Crimen nil grauius.</i>	IV.	13
D		
<i>Diu viuere diu torqueri</i>	LXXVII.	305
<i>Dona haud abiicienda deorum.</i>	XXXVIII.	149
F		
<i>Felix necessitas qua ad me'iora compellit.</i>	XXV.	85
<i>Fallunt Dominum, profunt furibus.</i>	LXXV.	297
<i>Felix pauper, felix si cadat.</i>	IX.	33
<i>Fugis, sed frustra.</i>	L.	197
<i>Fugit irreparabile tempus.</i>	LXVIII.	269
H		
<i>Habendum &amp; ferendum.</i>	XXVII.	93
<i>Honorem ad, per laborem.</i>	XXXII.	113
<i>Homo ab humo.</i>	I.	1
<i>Huic adhærebo.</i>	LXXVI.	301
<i>Huc fuge si fugis.</i>	LVII.	225
I		
<i>Ignauis fortuna repugnat.</i>	XLVIII.	109
<i>Inertia nil parit boni.</i>	XLVIII.	109
<i>Ira qua tegitur, nocet.</i>	LXX.	277
<i>Itur spemq; metumq; inter.</i>	XLIX.	193

*Iustus*

# Index Emblematum.

<i>Iustus se damnat quo peccat die.</i>	XXIV.	81
L		
<i>Largus corpori, parcus anima.</i>	XXVIII.	97
<i>Lingua mali pars pessima.</i>	Lv.	217
M		
<i>Maior Lex amor est sibi.</i>	LX.	237
<i>M. le parta ma' e dilabuntur.</i>	LXXII.	285
<i>Me iora d' cemu' egendo.</i>	XXXIII.	129
<i>Melius in imo.</i>	VII.	25
MEMNHΣO AΠIΣTEIN.	XLVI.	181
<i>Mu' icre à ma' um.</i>	III.	9
<i>Mu' ti mu' ta optant, pa' ca possunt.</i>	XXIX.	101
<i>Mundus est immunus.</i>	LXXIV.	293
N		
<i>Nec omnia, nec omnibus.</i>	LIX.	233
<i>Nemo magis laeditur nisi à seipso.</i>	XXVI.	89
<i>Nihil ad rem.</i>	LIII.	209
<i>Nihil apporto, nihil asporto.</i>	II.	5
<i>Nihil est fecisse benigne.</i>	XX.	77
<i>Ni' sperantes nihil desperantes.</i>	LI.	201
<i>Nociture aliis caue tibi.</i>	XLI.	161
<i>Non semper oleum.</i>	XXII.	73
<i>Non sit in ore quod non prius in sensu.</i>	XLV.	177
<i>Non sonet os, nisi corde trahatur.</i>	XL.	157
<i>Non tentatus qualia scit.</i>	LXII.	245
<i>Non videri sed esse.</i>	XV.	57
<i>Nunquid agam, sed quod agar.</i>	XLIII.	169
O		
<i>Ordinata charitas incipit à se ipsa.</i>	XLII.	165
P		
<i>Parendum recta monenti.</i>	VI.	21
<i>Pauper etiam inuidos habet.</i>	XIX.	73
<i>Plus inest ma' li expectando quam patiando,</i>	XXXV.	137

## Index Emblematuræ.

<i>Post mortem vel decus vel dedecus.</i>	X.	37
<i>Præcep̃s mortis iter.</i>	LXXX.	317
<i>Preces ad utrumque paratæ.</i>	XXXVII.	145
<i>Precum vigilantia custos.</i>	VIII.	29
<i>Principiis obsta.</i>	LVIII.	229
<i>Pudorem non aurum gerat.</i>	LXIII.	249

### Q

<i>Quem volis hunc sequere.</i>	V.	17
<i>Quod datur accipe gratis.</i>	XVI.	61

### R

<i>Rectum non ventilat aura.</i>	XIV.	53
<i>Redit frenis natura remotis.</i>	XVII.	65

### S

<i>Salus etiã ex inimicis.</i>	XXXIX.	153
<i>Sed tu me tangere noli.</i>	XVIII.	69
<i>Semper canet tibi Gallus.</i>	XII.	45
<i>Si taceas, audant.</i>	LXXVIII.	309
<i>Sicut fecit, facite ei.</i>	LII.	205
<i>Spes est in bonitate Dei.</i>	LXIX.	273
<i>Spes &amp; patientia vincunt.</i>	XXXI.	109

### T

<i>Tantum consule quaeso boni.</i>	XIII.	49
<i>Tempora tempore tempera.</i>	XXIII.	77
<i>Tolero te ut tolerate.</i>	XLVII.	183
<i>Tutum hac recubare sub umbra.</i>	XXI.	69

### V.

<i>Vbi non timor, ibi non honor.</i>	XXXIV.	133
<i>Velle at non posse dolendum est.</i>	LXXIII.	289
<i>Vita summa brevis.</i>	LXXI.	281
<i>Voluptas esca malorum.</i>	LXVI.	261
<i>Vsu &amp; cura sapientia crescit.</i>	XLIV.	273
<i>Vsum agere difficile est.</i>	LXVII.	265

F I N I S.

Du

EMBLEMA.

---

Du bist Erd/ vnd must zur Erden werden.

Gen. 3. v. 19.

Mensch du bist Erd gang vmb vnd vmb/

Damit thustu dich tragen:

Ein Scherb wol in die Läng vnd Krumb/

Drumb wird dich der Tod nagen.

Tu es terre, & retourneras en terre. Gen. 3. v. 19.

De terre est fait, de terre l'homme vit;

Terre le porte, en terre aussi retournera.

Dequoy la terre donc ainsi s'enorgueillit?

S'en sera bien-tost fait, la mort s'en repaistra.

Terra sei. e in terra ritornarai.

Come fragile di terra la pignatta;

Quantunche bella sia, e con arte formata:

Così l'huom'è fragil, qualunche grazia l'orna

Di terra tutto è, e in terra ritorna.

Terra.

Terra es & in terram reuerteris,  
HOMO AB HYMO.



*Es terram; es terra; & terram teris, & geris: Expers.  
Interitus non est, quod terit, & teritur.*

A

Wis

THE HISTORY OF THE  
CITY OF BOSTON

BY SAMUEL JOHNSON  
1750

1750

1750





Wir haben nichts in die Welt bracht / drum  
 offenbar ist / wir werden auch nichts heraus  
 bringen / 1. Tim. 6. v. 7.

Nackt bist du kommen in die Welt /  
 Nackt must du davon fliehen :  
 Von Welt, Gütern dir nichts heimfellt /  
 Must ganz leer davon ziehen.

Nous n'avons rien apporté au Monde: aussi est il  
 certain, nous n'en pouvons rien emporter,  
 1. Tim. 6. vers. 7.

*Tout nud ie viens au Monde, tout nud i'en sortiray,  
 Pourquoi me travailler, dont rien n'emporteray ?  
 Heureux qui bien y pense; toutesfois sans paresse,  
 Contentement d'esprit surpasse grand'richesse.*

Niente habbiamo portato nel mondo : certo  
 anch'è che niente ne toglieremmo.

*Ignudo nacqui, nudo nel mondo venni;  
 Ignudo certo, morendo, n'uscirò:  
 Perchè mi travagliare do niente portarò ?  
 Assai ricco è l'huom' signor che tu insegna.*

Nil

Nihil intulimus in hunc mundum, haud dubium,  
quia nec auferre quid possumus.

NIHIL APPORTO; NIHIL  
ASPORTO.



*Nudus vt ingredior, sic egredior quoque nudus;  
Et quia nil porto, iure reposco nihil.*

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3

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City of New York

the sum of \$1000.00  
for the purchase of  
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on the 1st day of  
January 1844

in full for the  
purchase of  
land for the  
City of New York

for the purchase of  
land for the  
City of New York

for the purchase of  
land for the  
City of New York

for the purchase of  
land for the  
City of New York

Die Sünde kompt her von einem Weibe / vnd  
 omb ihret willen müssen wir alle sterben / Sy-  
 rach 25. v. 33.

Die Geburt fängt sich mit Schmerzen an /  
 Ja mit dem Todt daneben :  
 Gleichn Anfang / Todt vnd Leben han /  
 Solch Schuld dem Weib zu geben.

Le commencement de peché est venu de la femme,  
 & par elle nous mourrons tous. Syrach. 25. v. 33.

*La femme en aide à l'homme fut donnéé,  
 Mais en mal & ruine elle luy est tournéeé;  
 Cependant de tous maux (ô haulte providence,)  
 Nous garantit aussi d'icelle la semence.*

Dalla femina viene il principio di peccato, e per  
 esso moriamo tutti.

*La donna à l'huom' in aiuto fù data;  
 Mà in rouin' e mort' essendoli tornata,  
 D'ogni calamità (ò alta providenza)  
 Lo liber' ancor di quella la Semenza.*

A Muliere initium factum est peccati, & per illam  
omnes morimur.

A MULIERE MALUM.



*Est dolor in partu, mors vita ab origine pendet:  
Mortis ita & sceleris, Fœmina, principium est.*

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT



PHOTOGRAPHED BY THE UNIVERSITY OF CHICAGO

1875



The first part of the document  
 contains a list of names  
 and their corresponding  
 addresses. The names are  
 written in a cursive hand  
 and are somewhat difficult  
 to read. The addresses are  
 also written in cursive and  
 are located to the right of  
 the names. The document  
 appears to be a list of  
 subscribers or donors for  
 a certain purpose. The  
 names are arranged in  
 alphabetical order. The  
 document is dated 1857  
 and is numbered 2.

Meine Sünde gehen vber mein Haupt / wie ei-  
ne schwere Last sind sie mir zu schwer worden /  
Psal. 38. v. 5.

Vnser eigen Fleisch / das Gesez / die Welt /  
Seind vns ein schwere Bürde:  
Darunter mir all Krafft verfällt /  
So mir nicht geholffen würde.

Mes iniquitez ont surmonté mon chef, & comme  
un pesant fardeau sont appesanties oultre ma  
force, Pse. 38. v. 5.

*Grande est la pesanteur de la divine loy.  
Grande est le faix du monde, de ma chair la foiblesse:  
Mais plus grand est la charge du peché qui me presse,  
Lequel m'estant cognu me donne maint effroy.*

Le mie iniquità hanno superato il mio capo, e  
come vn grave peso m' hanno aggravato.

*Grav' è la legge, grand' è l' infirmità  
Di mia carne: il mond' ancor mi preme:  
Mà più sento quel peso, di mia iniquità,  
Sott' il qual corvato il corp' e il cuore geme.*

Iniquitates meæ supergressæ sunt caput meum; &  
sicut onus grave, gravatæ sunt super me.

CRIMINE NIL GRAVIUS.



*Me Caro, me Mundus, me Lex, scelerumque saburra,  
Prægravat, hoc pressus pondere, anhelos miser.*

Received of \_\_\_\_\_  
 the sum of \_\_\_\_\_  
 for \_\_\_\_\_



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1882

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Wer nicht sein Creuz auff sich nimpt/vnd folget  
mir nach/der ist mein nicht werth/ Matth. 10.  
v. 38.

Der H. Erz Christ/dein Vorgänger ist/  
Numb dein Creuz folg ihm eben:  
Er lockt dich schon/ohn arge List/  
Lauff durchs Creuz zu dem Leben.

Qui ne prend la croix & me suit, n'est pas digne  
d'estre des miens, Matth. 10. v. 38.,

*Le fidele la croix ne doibt trop contrister;  
Car elle est la livrée de son souverain maistre;  
Qui (bien qu'en le pressant) en luy fera renaistre,  
Ioye, gloire & repos, qui ne pourra cesser.*

Chi non toglie la sua croce e me segue, non è degno  
d'esser di miei.

*Chi Christo seguir vuol, toglia la sua croce,  
Laqual benche sij dura al fedel nulla nuoce:  
Anzi lo conformand' al suo Maestr' e signore.  
Al fin l'introdurrà in riposo e honore.*

Qui non accipit crucem suam & sequitur me, non  
est me dignus.

QVEM COLIS HUNC SE-  
QVERE.



Et Ducis atque crucis lege stigmata pravia, CHRISTVM  
Quisquis amat, si vis vincere, tolle crucem.

B

Wie

Y 34459

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LIBRARY

1919

*[Faint, illegible text, likely bleed-through from the reverse side of the page]*

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1919



The first part of the book is devoted to a general history of the country, and to a description of its natural resources. The author then proceeds to a detailed account of the various tribes and nations which inhabit the region, and to a description of their customs and manners. The work is written in a clear and concise style, and is well adapted for the use of students and travellers alike.

The second part of the book is devoted to a description of the various tribes and nations which inhabit the region, and to a description of their customs and manners. The author then proceeds to a detailed account of the various tribes and nations which inhabit the region, and to a description of their customs and manners.

The third part of the book is devoted to a description of the various tribes and nations which inhabit the region, and to a description of their customs and manners. The author then proceeds to a detailed account of the various tribes and nations which inhabit the region, and to a description of their customs and manners.

The fourth part of the book is devoted to a description of the various tribes and nations which inhabit the region, and to a description of their customs and manners. The author then proceeds to a detailed account of the various tribes and nations which inhabit the region, and to a description of their customs and manners.

The fifth part of the book is devoted to a description of the various tribes and nations which inhabit the region, and to a description of their customs and manners. The author then proceeds to a detailed account of the various tribes and nations which inhabit the region, and to a description of their customs and manners.

Wie oft hab ich deine Kinder versambeln wöl-  
len / wie eine Henne versamblet ihre Küchlein  
vnter ihre Flügel / vnd ihr habt nicht gewolt /  
Matth. 23. v. 37.

Ein trew Blockhenn jr Küglein klein /  
Mit ihrer Stimm thut locken :  
Sie lauffen in die Irz hinein /  
Ihr Herz vnd Ohrn verstocken.

Combien de fois t'ay ie voulu assembler, comme la  
poule assemble les poulsins sous ses ailes : mais  
tu n'as point voulu. Matth, 23. v. 37.

*La poule par sa voix ses poulsins bien r'appelle,  
Et sont proye au milan, ne se soucians d' elle ; !  
Ainsi trop tard se plaint, qui bon conseil mesprise,  
Quand le desastre vient, qui l'emport' & maistrise.*

Quante volte t'hò voluto congregar come la gal-  
lina congrega gli suoi polsini sotto le sue ale, mà  
non hai voluto.

*La gallina se i suoi polsini invita :  
Mà quelli spreggiando la sua dolce voce,  
Al milvio preda sono ; Così à se stesso nuoce,  
Quel che buon consiglio spreggiando lo rifiuta.*

Quo

Quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, & noluisti.

PARENDVM RECTA MONENTI.



*Glocit & aversos reuocat Gallina, sed heu gens  
Indiga que auxiliij est, prodiga consilij est.*

GENERAL INSTRUCTIONS  
TO THE JURY

Received of the Treasurer of the  
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6

Wer sich läßt düncken er stehe/mag wol zusehen/  
daß er nicht falle/1. Cor. 10. v. 12.

Wer sich erhebt vnd düncken läßt/  
Er steh auff besten Füßen:  
Wenn ers versicht/steht er nicht fest/  
Muß bald die Erde küssen.

Celuy qui s'estime estre debout, regarde, qu'il ne  
tombe, 1. Cor. 10. v. 12.

*En terre tu mettras le pied plus assure,*  
*Que pour paroistre grand, sur des haultes eschasses:*  
*Ainsi d'humilité si les bornes tu passes,*  
*En bronchant tant soit peu, tu seras atterré.*

Chi stare si pensa, guardi che non caschi.

*In terra il pede più fermo metteraj,*  
*M'andando suopra gralle dal' alto cade ai:*  
*Cosi d'humiltà chi gli cancell' eccede,*  
*Dall' alto trabuccato facilmente si vede.*

Qui

Qui se existimat stare, videat ne cadat.

MELIVS IN IMO.



*Ne labare cave, dum stare videris: ab alto  
Lapsus ad ima gradu precipitante datur.*

B 5

Wachet

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Wachet vnd betet / denn jr wisset nicht / wenn es  
zeit ist, Marc. 13. v. 33.

Fleißig zu betten / vnd schreyen zu Gott /  
Das thut den Feind vertreiben /  
Der Han dem Löwn macht angst vnd noht /  
Für sein Gschrey nicht kan bleiben.

Veillez & priez: car vous ne scauez l'heure,  
Marc. 13. v. 33.

*Veiller il faut tousiours: l'heure est incertaine,  
Et vient subitement. Car comme par son chant,  
Le coq le Lion chasse; ainsi aussi n'est vaine,  
La voix de l'affligé, vers son Dieu s' eslevant.*

Vegghiate e orate, perchè non sapete l'hora.

*Vegghiar convien, e semper esser parato,  
In prieghi, in pietà, e buon oper' occupato:  
Et quel ch' à Iddio sempr' hà dritta la mente,  
Non sarà mai oppresso dall' hora veniente.*

Vigi-

Vigilate & orate, nescitis enim quando tempus sit.

PRECVM VIGILANTIA  
CVSTOS.



*Clamandum, orandum est, (fugiat Leo vt hostis) in omnem*

*Horam : nam nulli est nota suprema dies.*

*Ihre*

APRIL 1870

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Received of the Treasurer of the  
County of ... the sum of ...

for ...

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Ihre Uberschwang diene ewerem Mangel/  
 - vnd geschehe das gleich ist/2. Cor. 8. v. 14.

Hast du zu viel/liebr theil was mit/  
 Dem/der hie darbt auff Erden:  
 Des Uberschwangs gneust doch nicht/  
 Es muß den andern werden.

Leur abondance subviene à Vostre indigence,  
 2. Cor. 8. v. 14.

*De toutes choses qui vit en abondance,  
 De ceux qui n'ont dequoy se doibt resouvenir:  
 Car c'est de Dieu l'equitable ordonnance,  
 A fin, que l'indigent ne vienne à defaillir.*

L'abbondanza loro sottovenga alla vostra  
 indigenza.

*D'i tuoi beni al povero fai parte,  
 Che sostentato sia di tua abbondanza,  
 E dall' humanità giamai non ti diparta,  
 Lasciend' il frate perir nell' indigenza.*

Illorum

Illorum abundantia vestræ inopiæ sit supplementum, vt fiat æqualitas.

FELIX PAUPER FELIX  
SI CADAT:



*Hic habet, alter eget; sed profit copia egenti:  
Quod superest, lucrum cedit in alterius.*

C

Was

1870

ELLIE DAVEN

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1870



... of the ...

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... of the ...

Journal

Was du thust / so bedencke das Ende / so wirst du  
n immer Bbels thun / Syr. 7. v. 40.

Im Mittel steht ein Todten Hauß /  
Doch mit vngleichem Ende:  
Hie geht Böß vnd Gut eyn vnd auß /  
Zum Besten du dich wende.

Quoy que tu faces, qu'il te souviennne de la fin : & tu  
ne pecheras point, Syrach. 7. v. 40.

*Je dors, ie veille, ie mange ou que ie boive,  
Toujours me semble, qu'en mon coeur ie recoive,  
Ceste terrible voix: venez au iugement,  
Vous morts pour estre induits, en ioye ou tourment.*

Qualunche cosa che tu facci, ricordati del tuo fine,  
e mai non peccarai.

*In tutte opere in ogni tua azione,  
Pens' alla fine, e à quel iudicio horrendo,  
Nel qual compariraj, reddendovi raggione  
E delli fatti tuoi salario ricevendo.*

In omni-

In omnibus operibus tuis memorare novissima tua,  
& in æternum non peccabis. °

POST MORTEM VEL DECUS  
VEL DEDECUS.



*Non Mors, sed mortis postica sequela timenda est:  
Illa vna; hæc distat: prima vel ima petes.*

1880

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1880

THE AMERICAN ...

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Wir treffen das kaum / das auff Erden ist / wer  
wil denn erforschen das im Himmel ist / Sa-  
pient. 9. v. 16.

Einm Kinderwerck ist das Gemäß /  
Sich all zu hoch thun schwingen :  
Vnd vbr die Sonn nehm sein Gefäß /  
Vnd forschn verbotne Dinge.

A grand' peine pouvons nous comprendre ce qui  
est en terre : Qui est ce donc qui recognoistra  
les choses qui sont aux cieux ? Sap. 9. v. 16.

*He folenfant , pourquoy si hault monter,  
De vouloir recercher, les mysteres celestes ?  
C'est en vain travailler , en vain se tourmenter,  
Car cognoistre ne peux encore les terrestres.*

Non potiamo comprender le cose che sono in  
terra , chi dunque conoscerà quelle che sono  
nel cielo ?

*Pazzo e temerario è veramente quello  
Che non capace delle cose terrene ;  
Ricerca quelle che son la sù nel cielo.  
Il iudicioso in terra assai da far tiene.*

Diffi-

Difficile æstimamus quæ in terris sunt, quæ autem  
in cœlis sunt, quis investigabit?

ALTIORA TE NE QUÆ-  
SIERIS.



*Stulte puer, solemne supra, in via & intima divinum  
Rimari? ima petas, hic sat habes, quod agas.*

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1911



THE HISTORY OF THE  
 REIGN OF KING CHARLES THE FIRST

IN THE YEAR 1625  
 BY JOHN BURNET  
 BISHOP OF SALISBURY

THE HISTORY OF THE  
 REIGN OF KING CHARLES THE FIRST

IN THE YEAR 1625  
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 BISHOP OF SALISBURY

THE HISTORY OF THE  
 REIGN OF KING CHARLES THE FIRST  
 IN THE YEAR 1625  
 BY JOHN BURNET  
 BISHOP OF SALISBURY

1625

Was Ich euch sage / das sage ich euch allen!  
Wachet / Marc. 13. v. 37.

Der Scorpion leuffet herum /  
Wer wolt nun sicher schlaffen?  
Auch schreyt der Han / darumb vernimb /  
Wie du entgehst den Straffen.

Ce que ie vous di, ie le di à tous; veillez, Marc.  
13. v. 37.

*Le coq bien matineux par son chant te reveille,  
Pour avoir l'oeil au bou, entre tant d'ennemys,  
Des dangers & des laqs, qui par tout te sont mis,  
Dont bien-tost est surpris, qui trop long-temps sommeille.*

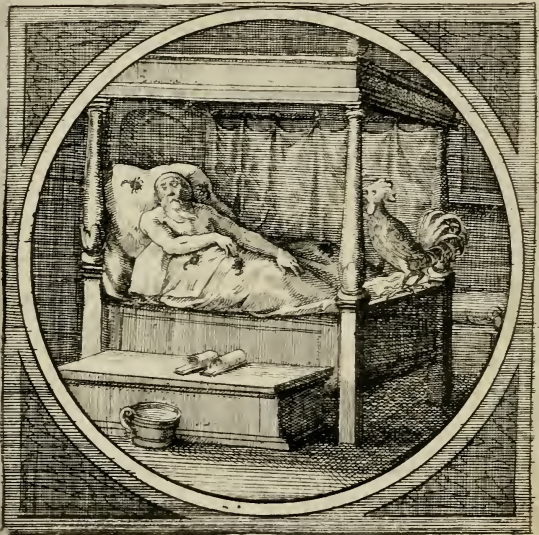
Quello che dico à Voi, dico à tutti, vegghiate.

*Vegghiar si dè, non tempo è di dormire,  
Fra tanti lacci da tutte parti tesi,  
Da quai facilmente quelli si truovan presi  
Chi di ciocca sicurtà si lasciano sopire.*

Quod

Quod autem vobis dico, omnibus dico, vigilate.

SEMPER CANET TIBI  
GALLVS.



*Surge age, nam cantat tibi Gallus: Scorpio acumen  
Cauda agitat: vigila, ne violere, tibi*

RENTAL CHART

Small text at the bottom of the page, possibly a footer or note, which is also illegible due to blurriness.

THE HISTORY OF THE UNITED STATES OF AMERICA  
FROM 1776 TO 1876  
BY CHARLES C. SMITH

THE HISTORY OF THE UNITED STATES OF AMERICA  
FROM 1776 TO 1876  
BY CHARLES C. SMITH  
PART I  
THE FOUNDING OF THE NATION  
1776-1800  
PART II  
THE EXPANSION OF THE NATION  
1800-1840  
PART III  
THE CIVIL WAR  
1840-1876

Laß mich aber mein bescheiden Theil Speiß  
dahin nehmen/Prov. 30.v.8.

Wol dem der kan zu frieden seyn/  
Vnd sich genügen lassen/  
Das thut diß Pferd/ vnd nimpt Speiß ein/  
So weit es kan was fassen.

Donne moy seulement le pain de mon ordinaire,  
Prov. 30.v.8.

*De trop grande abondance l'homme s'en orgueille,  
Aussi la pauvreté tellement l'avilit,  
Qu'il oublie son Dieu; voire tout son devoir:  
Heureux qui se contente, de ce qu'il doit avoir.*

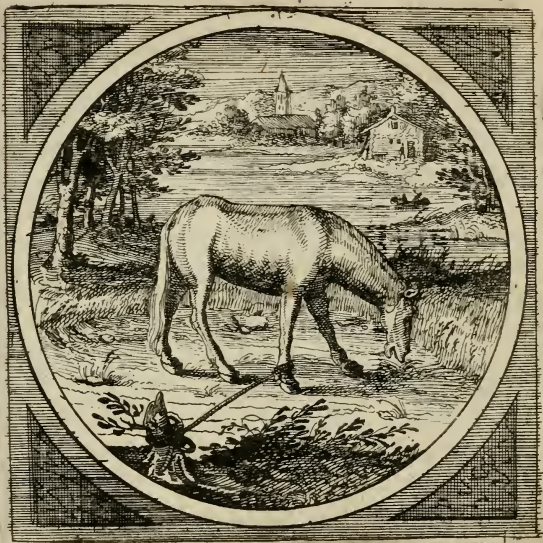
Dammi solamente il panè ordinario.

*Nell'abondanza il cuor è contumace;  
E in difetto l'istesso vien fallace,  
Fin' à scordarsi d'Iddio, e l'equità,  
Per contenerlo è mediocrità.*

Tribue

Tribue tantum victui meo necessaria.

TANTUM CONSULE QUÆ-  
SO BONI.



Ἐπίγειον ἄσχετα μακρόν τε, superflua temnere disce:  
Quod superest nil est; pars rata cuique sua est!

D

Das

THE UNIVERSITY OF MICHIGAN

TAMMUN COMBLES QUA

1880

THE UNIVERSITY OF MICHIGAN  
LIBRARY

1880

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Daf wir nicht mehr Kinder feyen / vnd vns wegen  
 vnd wiegen laffen / von allerley Wind der  
 Lehre / durch Schalckheit der Menschen /  
 Ephes. 4. v. 14.

Zu der Lehr foll Beständigkeit /  
 Das Herz halten mit Grunde :  
 Meidn Heuchley vnd Leichtfertigkeit /  
 Wie Kinder thun zur Stunde.

Afin que ne soyons plus enfans flottans, demenez  
 ca & là à tous vents de doctrine, par la fallace des  
 hommes, Ephes. 4. v. 14.

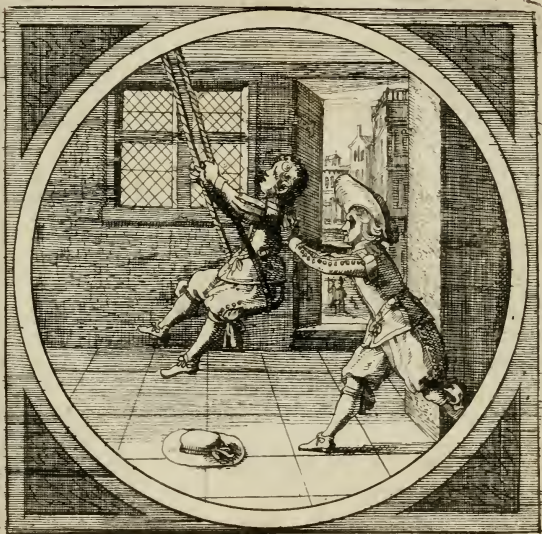
*Le coeur bien assure ne se laisse esbransler,  
 Ca & là par les vents: voire non par orages,  
 Batans de tous costez. Mais les Enfans peu sages,  
 Se laissent comm' on veult, par fraudes demener.*

Accio che non siamo come gli bambini fluttuanti,  
 menati di quà e di là da tutti venti di dottrina  
 per fallacia degli huomini.

*Il cuor fedel e saldo che si truova fondato  
 Suopr vna rocca ferma; ch' è d' Iddio la parola  
 Non è da venti di qua di la menato,  
 Mà quel ch' incerto è, in ogni lato vola.*

Vt iam non simus paruuli fluctantes, & circumferamur omni vento doctrinæ in nequitia hominum.

RECTUM NON VENTILAT AVRA.



*Error doctrina nunc hæc nunc fluctuat illæc:  
Pendula mens vento ducitur, ergo volat.*

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[The main body of the page contains extremely faint and illegible text, likely bleed-through from the reverse side of the document. The text is too light to transcribe accurately.]

The first part of the book is devoted to a description of the country and its people. It is a very interesting and useful work.

By J. W. Alden

The second part of the book is devoted to a description of the country and its people.

It is a very interesting and useful work.

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The third part of the book is devoted to a description of the country and its people.

The fourth part of the book is devoted to a description of the country and its people.

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The fifth part of the book is devoted to a description of the country and its people.

It is a very interesting and useful work.

By J. W. Alden

The sixth part of the book is devoted to a description of the country and its people.

It is a very interesting and useful work.

By J. W. Alden

The seventh part of the book is devoted to a description of the country and its people.

It is a very interesting and useful work.

By J. W. Alden

Die da haben den Schein eines Gottseliger  
Wesens / aber seine Krafft verleugnen sie,  
2. Tim. 3. v. 5.

Ob wol ein Frosch stehe auffgericht /  
Hat Fedr vnd Buch vorhanden:  
Am besten es ihm doch gebricht /  
Vnd ist kein Krafft vorhanden.

Ayans l'apparence de pieté, mais renians la force  
d'icelle, 2. Tim. 3. v. 5.

*Ce n'est assez d'avoir le beau semblant,  
De pieté, qui par de hors se monstre,  
Au coeur ell'est, & la se roidit contre  
La faulse hypocrisie, pour la mettre à neant.*

Che hanno l'apparenza di pietà, mà rineganti la  
forza di essa.

*Affai non è l'hauer bell' apparenza  
Di pietà, che ben si mostra bella,  
Mà senz' effetto: perche cert' è che quella  
Scopert' al fin sarà, con severa sentenza.*

Habentes

Habentes speciem quidem pietatis, virtutem autem  
eius abnegantes.

NON VIDERI SED ESSE.



*Dum speciem Pietatis amant, clamantque, coxantque,  
An speciem prater quid pietatis habent?*

D s Et

NON ALBERTO ELLI

... ..  
... ..



the first of the year 1700  
the year 1700

the year 1700  
the year 1700  
the year 1700

the year 1700

the year 1700  
the year 1700  
the year 1700

the year 1700

the year 1700  
the year 1700  
the year 1700

Er hat zu mir gesagt/ Laß dir an meiner Gnade  
genügen/2. Cor. 12. v. 9.

Was dem Hündlein vom Tische zufällt/  
Wenn das Kind nimpt sein Speise:  
Dasselb ein hungrig Seel behält/  
Und achts für Gottes weise.

Il me dit : ma grace te suffice, 2. Cor. 12. v. 9.

Qui de peu se contente, & n'est trop desireux  
De superfluité: tel ne fault d'estre heureux.  
Car aussi bien se peult de peu rassasier;  
Mais superfluité le peult endommager.

Mi disse : assai ti sia la grazia mia.

Felice quel che di poco contento  
Non si dà per arriccharsi tormento  
Di picciol fonte si beve senz' impaccio,  
Mà l'abondanza spesso si torn' in laccio.

Dixit

Dixit mihi, sufficiat tibi gratia mea.  
**QVOD DATUR, ACCIPE;**  
**GRATIS.**



*Sufficiunt cui parva, huic sunt magna omnia: nullo  
 Qua iure exigitur Gratia, iure sat est.*

THE HISTORY OF THE  
CITY OF BOSTON  
FROM 1630 TO 1800



THE HISTORY OF THE  
CITY OF BOSTON  
FROM 1630 TO 1800

And the said ...

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Last vns zureissen ihre Bände / vnd von vns  
werffen ihre Seile/Psalm.2.v.3.

Last vns zerreißen ihren Zwang/  
Spricht das Pferd kühn von Thaten:  
Wenn die Natur nicht leidet Trang/  
So muß alls vbl gerähten.

Rompons leurs liens, & reiectons leurs cheuestres,  
Pse.2.v.3.

*Le cheval qui le mors en sa bouche ne souffre,  
Facilement s'escarte, & iect' en precipice:  
Ainsi facilement la ieunesse s'engouffre,  
Quand sans estre tenuë, elle suit son caprice.*

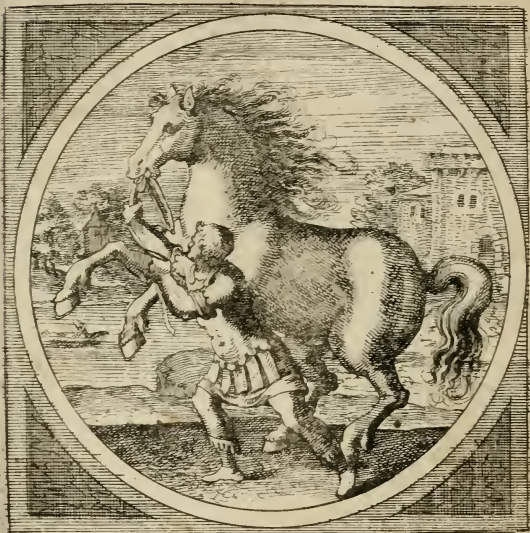
Rompiano gli ligamenti loro, e frangiamo le  
lor corde.

*L'indomito cavallo che non admett' il freno,  
N' altro gouerno si gett' in precipitio;  
Così la gioventù se gli toglì la mano  
Di buona disciplina, si perde, ò corre rischio.*

Dirumpamus vincula eorum , & proiciamus à  
nobis iugum ipsorum.

**REDIT FRENIS NATURA**

**RE MOTIS.**



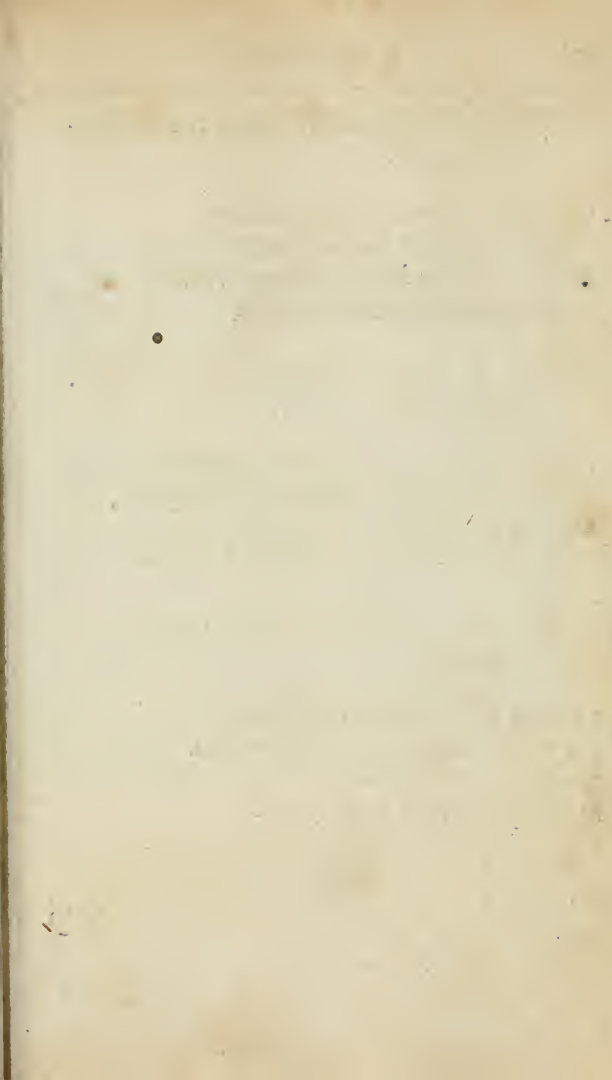
*Hic opus est frenis, si frenum excusseris, effrons,  
In vetus, & vetitum precipitatus iter.*

E

Wet







Wer ihr Naß anrühret/wirdt vnrein/ Le-  
vit. II. V. 36.

Ein Zegel scharpff/vnd Frawenbild/  
Sehr stachlicht thun verwunden :  
Drumb meid ihr Naß/vnd sey nicht wildt/  
So hast mehr guter Sunden.

Celuy qui touchera sa charognè , sera souillé,  
Levit. II. V. 36.

*La femme mauvaise, belle, & l'herisson spineux,  
Qui les veulent toucher, tousiours sont dangereux,  
Pour doncques estre seur, & le mal eviter,  
Mieux vault s'en abstenir, & iamaïs les toucher.*

Chi toccherà il suo morticinio sarà im-  
mondo.

*La donna bell'e mala è come l'erinacio  
Che punge quello che lo vuol maneggiare.  
Per esse dunche libero dal suo laccio,  
Le savio sei, mai non li approsciare.*

Qui

Qui morticinium eorum tetigerit, polluetur.

SED TU ME TANGERE

NOLI.



*Horrida sunt spinis mulier nudata & Echinus:  
Si propius tangis, tangeris, ergo cave.*





Der Arme hat nichts / denn ein wenig Brots/  
wer ihn drum bringet / der ist ein Mörder/  
Syr.34.v.26.

Der Arm hat nichts/nur was ihm gan/  
Gott/vnd auch gute Leute:  
Noch kan ihm das der Neidt nicht lan/  
Vnd nimpt ihm das zur Beute.

Le pain des indigens est la vie des pauvres, quicon-  
que le leur oste, est meurtrier, Syr.34.v.26.

*L'avare (au pauvre) qui le pain veut soustraire,  
Pire est qu'un chien, qui ronge sa besace,  
Pressé de faim. Mais ceste plus chienne race,  
Non de faim, mais d'envie est poulcée à ce faire.*

Il pane è la vita de' poveri, e chi la toglie loro ne è  
micida,

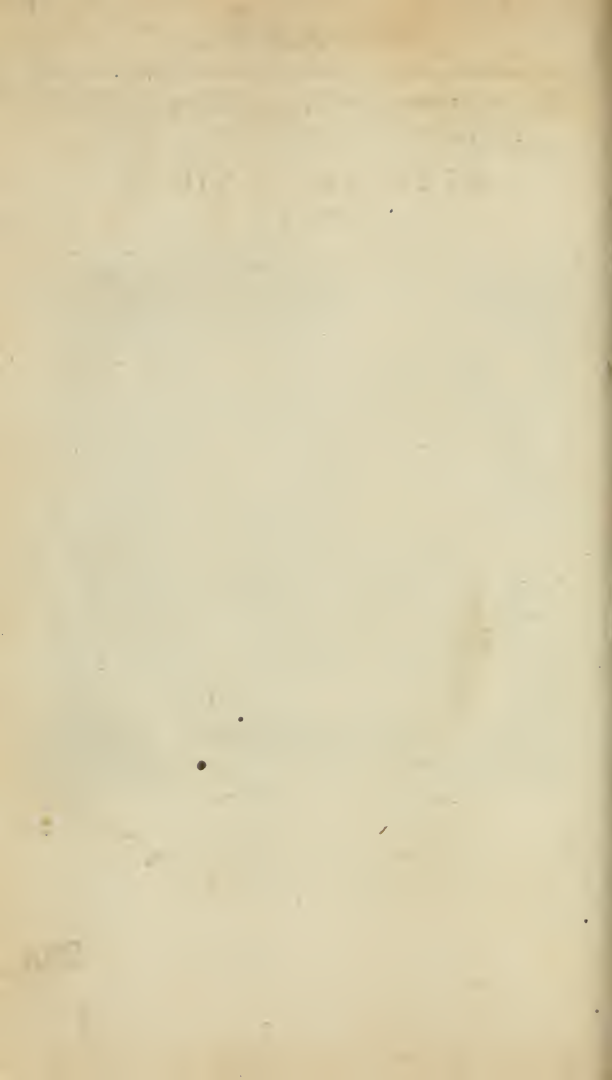
*L'avarò ch' al povero il pane toglie  
Peor è ch' il cane, che glielo ruba e mangia  
Di fame. Mà quella brutta e canina fangia  
Non di fame mà d' invidia ingorda glielo coglie,*

Panis egentium vita sanguinis est, qui de fraudat  
illum, homo sanguinis est.

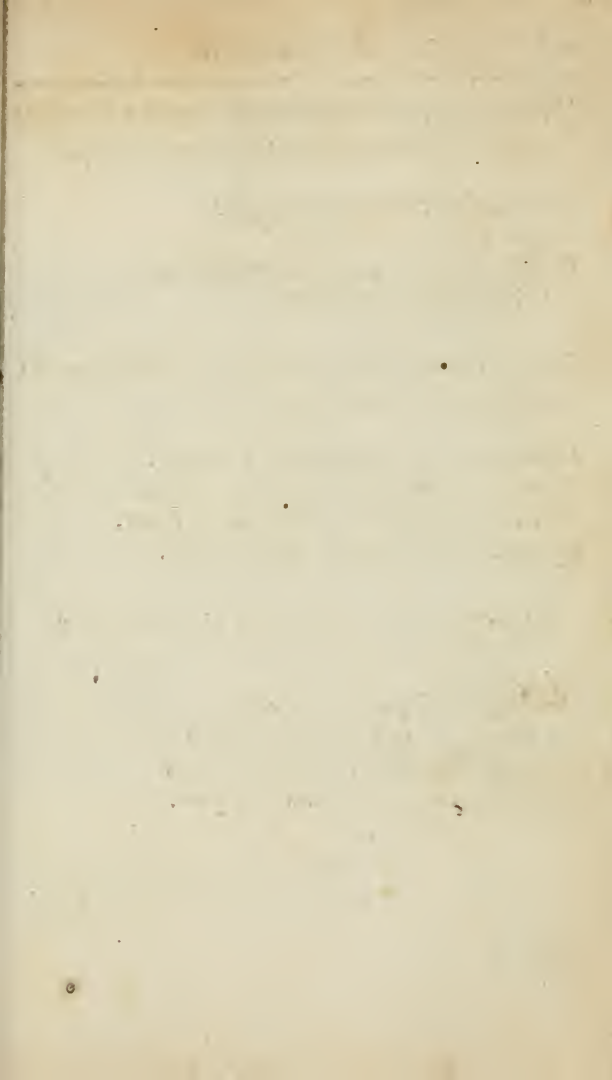
ET PAVPER INVIDOS  
H A B E T.



*Harpyjâ non est cane monstrum tristius vllum,  
Namque rapit vitam præripiendo cibum.*







Wer Guts mit Bösem vergilt / von des Hause  
wirdt Böses nicht lassen / PROV. 17. v. 13.

Das Wasser thut vns viel zu gut /  
Mit allen seinen Flüssen :  
Noch kein Danck man ihm darfür thut /  
Instat hats zu geniessen.

Celuy qui rend le mal pour le bien; le mal ne partira  
point de sa maison, PROV. 17. v. 13.

L'eau qui nettoye tout, rafraeschit & nourrit,  
N'a aultre recompense, sinon que tout' ordure,  
S'y iecte abondamment. Ainsi r'emporte iniure,  
Qui par benignité l'homme ingrat r'esjouit.

Il male mai non partirà dalla casa di colui chi  
rende male per buono.

Chi al ingrato fà qualche beneficio  
Non altro riceve: da lui che quel servizio  
Ch' à l'acqua si fà, che tutt' infrese' e netta  
Mì perla ricompensa l'ordura vi si getta.

Qui

Qui reddet mala pro bonis, non recedet malum  
de domo eius.

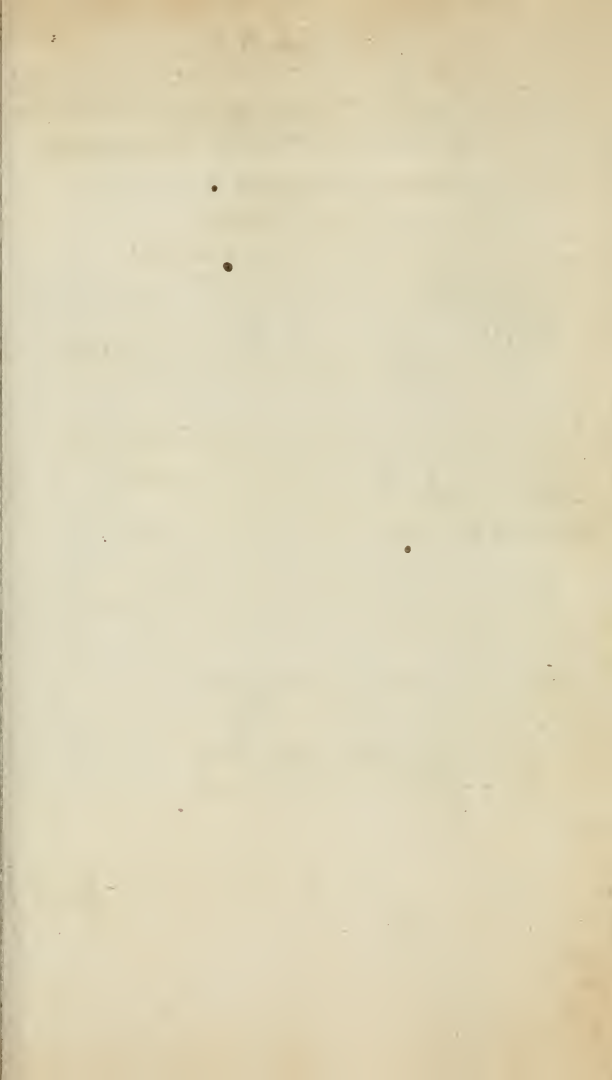
NIHIL EST FECISSE  
BENIGNE.



*Fons fluit, atque amplos sese diffundit in vsus,  
Qua redit inde in aquas gratia? spurcities.*

Sibel





Siehe/es stundt ein Baum mitten im Lande/der  
war sehr hoch/groß vnd dicke/Dan. 4.v.8.

Ein guter Baum ist Dbrigkeit/  
Vnd gibt den Thieren Schatten:  
In Glück vnd Unglück Freud vnd Leyd/  
Kan man ihr nicht entzihen.

Voi - cy un arbre grand & fort, & sa haulteur  
touchoit le ciel, Dan. 4. v. 8.

*Comme l'arbre aux oiseaux, au bestail l'ombre donne,  
Soubs laquelle & repos, & pasture elles trouvent:  
Ainsi le Magistrat de ses loix environne,  
Et nourrit les subiects, qui droict à luy accourent.*

Ecco vn arbore grande e forte, di cui l'altezza  
toccava al cielo.

*L'ombra alli animali e nidi alli vcelli  
L'arbor verde dà co' suoi rami estesi;  
Cosi il Magistrato cuopre alberga quelli  
Chi sotto l'vbedienza di esso si son resi.*

Ecce

Ecce arbor in medio terræ & altitudo eius nimia,  
magna & fortis.

TUTUM HAC RECVBARE  
SUB UMBRA.



*Pace Magistratus non est felicior umbra,  
Omnia, Dux si sis pacis amator, habes.*

F

Eim

THE HISTORY OF

THE CITY OF BOSTON  
FROM 1630 TO 1800

By JOHN W. COOPER  
Author of "The History of the City of New York"

1800





Ein böse Stunde machet / daß man aller Freude  
vergisset / Syrach. II. v. 29.

Ein böse Stunde verderbt es all /  
Was vor ist gut g wesen :  
Darumb hüt dich stäts vor Unfall /  
So kanst du baß genesen.

L' Affliction d' un' heure fait oublier les delices,  
Syr. II. v. 29.

*Vn' heure de douleur, fait bien-tost oublier,  
La ioye, bien que grande dont on s'est esgayé,  
Mais heureux est celuy, qui ia s'est preparé,  
A tous ces changemens, & s'en scait consoler.*

L'afflizzion d' vn hora fà scordar gli gaudij  
passati.

*Di l'huom' il gaudio, quantunche grande sia  
Si scorda facilmente, per vn hor di dolore:  
Ond' il prudente dé preparare il cuore,  
Che tal mutazione grave mai non li sia.*

Malitia horæ, obliuionem facit luxuriæ  
magnæ.

NON SEMPER OLEUM.



*Horâ hoc vna potest, tanta inconstantia mundi est,  
De subito vt pessum latitia omnis eat.*



Received of the Treasurer of the State of New York  
the sum of Five Hundred Dollars

for the purchase of  
land in the town of  
Canaan, County of Hamilton

in full for the purchase of  
the land of the said town of  
Canaan

Witness my hand and seal  
this 1st day of January 1850

John W. Van Hook  
Treasurer of the State

Received of the Treasurer of the State of New York  
the sum of Five Hundred Dollars

for the purchase of  
land in the town of  
Canaan, County of Hamilton

in full for the purchase of  
the land of the said town of  
Canaan

Witness my hand and seal  
this 1st day of January 1850

John W. Van Hook  
Treasurer of the State

Ein jegliches hat seine Zeit / vnd alles Fürneh-  
men vnter dem Himmel hat seine Stundel  
Eccles. 3. v. 1.

Nicht alles sich zugleich thun läßt/  
Im Winter ist Eyß gefrohren:  
Denn jedes Ding helt sein zeit fest/  
Im Sommer ist's verlohren.

Toutes choses ont leur saison, & toutes les entre-  
prises soubs le ciel ont leut temps, Eccl. 3. v. 1.

*Tout a son temps, tout vient en sa saison,  
L'hyver, l'Esté, semence & la moisson:  
Mais bien sage à bon droict, & prudent se peult dire,  
Qui du temps tempere, par temps son proufit tire.*

Tutte le cose hanno la sua stagione, e tutti gli  
disegni sotto il cielo hanno il suo tempo.

*Tutt' hà il suo tempo: tutt' hà sue ragioni  
Divers' anchora sono d'il anno le stagioni,  
Lequali in tempo gli suoi frutti danno,  
Ch' in altre gli vuol, pazzo si pena in vano.*

Omnia tempus habent, & suis spaciis transeunt  
vniversa sub cœlo.

TEMPORA TEMPORE  
TEMPERA,



*Omnia tempus habent & in athere & aquore qua sunt :  
Temperat hinc sapiens tempora temporibus.*





Received of the Treasurer of the  
Board of Education

the sum of \$100.00  
for the year ending  
June 30, 1887

for the purchase of  
books and stationery

for the purchase of  
books and stationery  
for the year ending  
June 30, 1887

for the purchase of  
books and stationery

for the purchase of  
books and stationery  
for the year ending  
June 30, 1887

Seine Gerechtigkeit / die er gethan hat / wurde  
nicht angesehen werden / Ezech. 3. v. 20.

Nicht genug ist es habn wol gethan /  
Man muß darbey verharren :  
Von gutem muß man nicht ablahn /  
Nicht Gut mit Böß verscharren.

Les iustices qu' il a faites ne seront plus en  
memoire, Ezech. 3. v. 20.

*La vache qui du pied ( le laiçt donné ) renverse,  
Bien que donnant beaucoup, n' apporte aucun profit :  
Ainsi la pieté rarement reüssit,  
Quand quelque lasche tour y vient à la traverse.*

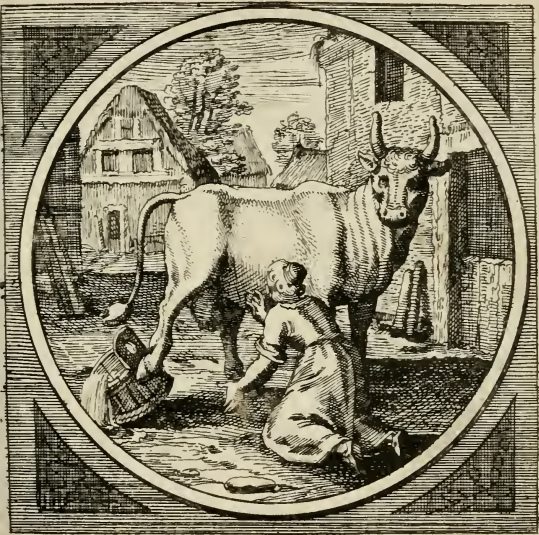
Tutte le giustizie che aurà fatto non saranno  
più ricordate.

*La fiera vacca ch' il latte dato spesso  
Col piè com' inutil al macell è condotta :  
Così la pietà si dannà da se stessa,  
Che da malignità e vici' è interrotta.*

Non

Non erunt in memoria iustitiæ eius quas fecit.

IUSTUS SE DAMNAT, QVO  
PECCAT DIE.



*Quid iuvat uberibus distendere vacca profusis,  
Si quæ profluvio sunt data, dilapidas.*

Wann

1875

THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY  
WASHINGTON, D. C.



Wann du mich demütigest / so machst du mich  
groß / Psalm. 18. v. 36.

Das Wasser läufft wol vntersich /  
Vnd kan doch sehr hoch kommen :  
Also wenn Gott demütigt mich /  
Hab ich drauß grossen Frommen.

Quand tu m'affliges tu me fais grand,  
Pse. 18. v. 36.

*Ainsi que l'eau pressée surgit en la fontaine,  
Saillant toute clere & fresche ( chose assez admirable, )  
Ainsi pressé d'ennuys, de toy Dieu amiable,  
Je suis hault eslevé, oultre la sort' humaine.*

Quando m'affligge, tu mi fai grande.

*L'aqua dal monte ben sotto terra scende  
Mà poi nel fonte nel aër saltar si vede;  
Cosi l'afflizzion l'huomo humil ben rende,  
Per salir tanto più nel cielo per la fede.*

Dum

Dum affligis me, magnum me facis.

FELIX NECESSITAS QUÆ AD ME-  
LIORA COMPELLIT.



*Pressura illa bona est, qua me ad meliora resurgere  
Efficit: officium prae sto ita pressa meum.*

G

Israel





The first part of the report  
 is devoted to a general  
 description of the  
 country and its  
 resources. The  
 second part  
 contains a  
 detailed account  
 of the  
 various  
 branches of  
 industry and  
 commerce.  
 The third part  
 is devoted to  
 a description  
 of the  
 population and  
 the state of  
 the  
 public  
 affairs.

The fourth part  
 contains a  
 description  
 of the  
 public  
 buildings and  
 the  
 state of  
 the  
 public  
 works. The  
 fifth part  
 is devoted to  
 a description  
 of the  
 public  
 institutions and  
 the  
 state of  
 the  
 public  
 education.

The sixth part  
 contains a  
 description  
 of the  
 public  
 works and  
 the  
 state of  
 the  
 public  
 works.

Israel du bringst dich in Vnglück/  
Osee 13. v. 9.

Ein Ursach seines Vnglücks wirdt/  
Der Mensch nach seinem willen:  
Wol dem/der dämpffet sein Begirdt/  
Seinen Vorwitz zu stillen.

Ta perdition vient de toy Israël,  
Osee 13. v. 9.

*Qui par sa petulance le chien vient irriter,  
Plaindre ne peult que sa propre folie:  
Ainsi l'homme souuent le mal à soy conwie,  
Lequell luy survenant, le fait tard lamenter.*

O Israel, la tua perdizione da te viene.

*Ch' il cane irrita, se da lui morso viene,  
Stesso si causa il suo dolor e malo:  
Cosi di perdizione sua e causa quello,  
Chi per malizia sua à se tira le fene.*

Perditio

Perditio tua ex te Israel.

NEMO MAGIS LÆDITUR  
NISI A SE IPSO.



*Dum lasciva nimis colludit anicla Molosso,  
Leditur, & facti vulneris ausa luit.*

1871

Wm. H. ...

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Received of the  
 Treasurer of the  
 Board of Education  
 the sum of \$100.00  
 for the year 1875

(1)

This receipt is valid  
 only when countersigned  
 by the Treasurer

Witness my hand  
 and seal this 1st day  
 of January 1875

1875

Dem Esel gehört sein Futter/ Geißel vnd  
Last/ Syrach 33. v. 25.

Wilt du dem Esel recht thun/ sein pfleg/  
Daß er sein Ampt verrichte:  
Zu rechter zeit/ gib Last/ Harn/ Schläg/  
Sonst kompt er gar zu nichte.

La pasture, la Verge, & le fardeau appartiennent  
à l'asne, Syr. 33. v. 25.

A l'Asne le fardeau, fourrage & coups on donne,  
Aultrement rien ne vault, ainsi au paresseux,  
Le pain & le labeur: duquel s'il s'en estonne,  
De luy bailler le foïet, ne sois trop scrupuleux.

All'asino si deue il pasto, la verga e  
l'onere.

A l'asno il carco, il past' e il bastone,  
Reccarsi dè, chi trar ne vuol seruizio:  
Così al seru' il pan' il lavor, con raggione  
E buone bastonate dà se non fà l'vfficio.

Cibaria & virga & onus Asino.  
 HABENDUM ET FE-  
 RENDUM.



*Sunt tria, quae de iure, pigro, debentur asello:  
 Officium ut praestet, Virga, Onus, atque Cibus.*

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1. The first part of the book is devoted to a general introduction to the subject of the history of the world.

2. The second part of the book is devoted to a detailed account of the history of the world from the beginning of the world to the present time.

3. The third part of the book is devoted to a detailed account of the history of the world from the present time to the future.

4. The fourth part of the book is devoted to a detailed account of the history of the world from the future to the end of the world.

5. The fifth part of the book is devoted to a detailed account of the history of the world from the end of the world to the beginning of the world.

6. The sixth part of the book is devoted to a detailed account of the history of the world from the beginning of the world to the end of the world.

7. The seventh part of the book is devoted to a detailed account of the history of the world from the end of the world to the beginning of the world.

Welchen der Bauch ihr Gott ist / vnd ihr Ehre  
zu Schanden wirdt / dere die irdisch gesinnet  
seyn / Phil. 3. v. 19.

Irdisch gesinnet seyn / vnd den Bauch /  
Füllen mit Sauffn vnd Fressen /  
Vnd zum Gott machen deinen Schlauch /  
Das heist Gott gar vergessen.

Le Dieu desquels est le Ventre, & leur gloire est en  
leur confusion, qui pensent des choses terrien-  
nes, Phil. 3. v. 19.

*Qui trop est desireux de se remplir la pance,  
Et n'a aultre soulcy, que d'heur & de grandeur,  
Du monde immonde: certes bien peu s'avance;  
Ains se plonge à la fin en ruine & malheur.*

l' Iddio dè quali è il ventre, e la gloria loro in con-  
fusione, chi non fanno altro che cose terrene.

*Le brutte voluptà chi sempre v' à cercando,  
E n' hà altri pensieri che di cose mundane;  
Nell' fin' confusione e pene assai truovando,  
Il cielo perde e le cose souverane.*

Quorum Deus venter est, & gloria in confusione  
 ipsorum, qui terrena sapiunt.

LARGUS CORPORI; PARCUS  
 ANIMÆ.



*Quæis gula venter, & esca Deus sunt, gurguliones  
 Sunt, & dum sapiunt terrea, desipiunt.*

**Dence**

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1910



Dencke nicht vber dein Vermögen/sondern was  
Gott dir befohlen hat/ deß nim dich stäts an/  
Syrach 3. v. 22.

Thue nur was dein Vermögen hat/  
Vnd was dir Gott erkohren:  
Sonst schaffstú nichts vnd ist dein Rath/  
Mitm Krebs vnd Est verlohren.

Ne recherche point les choses, qui sont plus haultes  
que toy : mais pense sainctement à ce qui t'est  
commandé, Syr. 3. v. 22.

*Celuy qui entreprend plus qu' il ne peult parfaire,  
Ce trouve en fin confus, & de honte & d'ennuys:  
Demeure donc chez toy, & tasche de complaire,  
Aceluy qui bening, en ta charge t'a mis.*

Non ricerca le cose che sono più alte , mà pensa  
santamente à quello che ti è commandato.

*Chi più si carica di quell' che può portare,  
Al peso grande stanco soccomberà,  
Mà chi s' occupa in quell' che può perfare  
Venendone al fine lode ne riceurà.*

Altiora

Altiora te ne quæsieris, sed quæ præcepit tibi Deus,  
illa cogita semper.

MULTI MULTA OPTANT, PAU-  
CA POSSUNT.



*Non pete quod Natura negat, sed propria agendo,  
Immatura expers ambitionis eris.*

...

...

...

...





Es sind etliche Tischfreunde / vnd halten nicht  
in der Noth / Syrach 6. v. 10.

Ein Freundt in der Noth der wol steht bey /  
Den thue ich sehr hoch schätzen :  
Aber wer für Mäuß sucht den Brey /  
Das sind gar böse Ragen.

Il y en a aussi qui sont amis de table, & ne perseve-  
rent point au temps de tribulation, Syr. 6. v. 10.

*Tel a beaucoup d'amis, mais qui ne sont de mise,  
Soubs ce loüable nom, maint maraud se desguise.  
Qui cherche son proufit, ta bourse, ta despense;  
Mais pour l'adversité tel amy ne s'avance.*

Sono anche amici di tavola e non perseverano nel  
tempo di tribulazione.

*Amici molti chi è felice truova,  
Accorron molti dov' il guadagno giova:  
Se vien l'adversità, tutti ti lascieranno,  
O pochi al men, amici ti saranno.*

Est Amicus socius mensæ, & non permanebit in  
die necessitatis.

CARET AMICIS INFELI-  
CITAS,



*Felis ô infelix & tantum ollaris Amicus,  
Qui, pro mure, sapit iura, rapitque dapes.*

1880

of the

of the

of the

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of the

Whereas the said...

That the said...

It is therefore...

Resolved that...

And it is further...

That the said...

It is the will...

That the said...

That the said...

That the said...

That the said...

That the said...

Seide frölich in Hoffnung / gedultig in  
 Trübsal / Rom. 12. v. 12.

Das macht die Hoffnung daß Ich kan /  
 Frey auff der Lauten schlagen :  
 Ob ich schon bin gethan in Bann /  
 Thue ich doch nicht verzagen.

Ioyeux en Esperance : patiens en tribulation,  
 Rom. 12. v. 12.

*Captif aux fers, mais libre en Esperance,  
 Triste & ioyeux, scachant mon innocence :  
 Des fers ie me sens tristement affligé,  
 Mais de l'Espoir me trouve grandement soulagé.*

Lieti nelle speme : patienti nella tribu-  
 lazione.

*Tant'è la forza della vera innocenza  
 Ch' anch' in aduersità l'huom' non è spaventato,  
 Anzi lieto rimane in essa, con speranza  
 D'esser al fin con gaudio e honor liberato.*

Spe gaudentes, in tribulatione patientes.

SPES ET PATIENTIA  
VINCUNT.

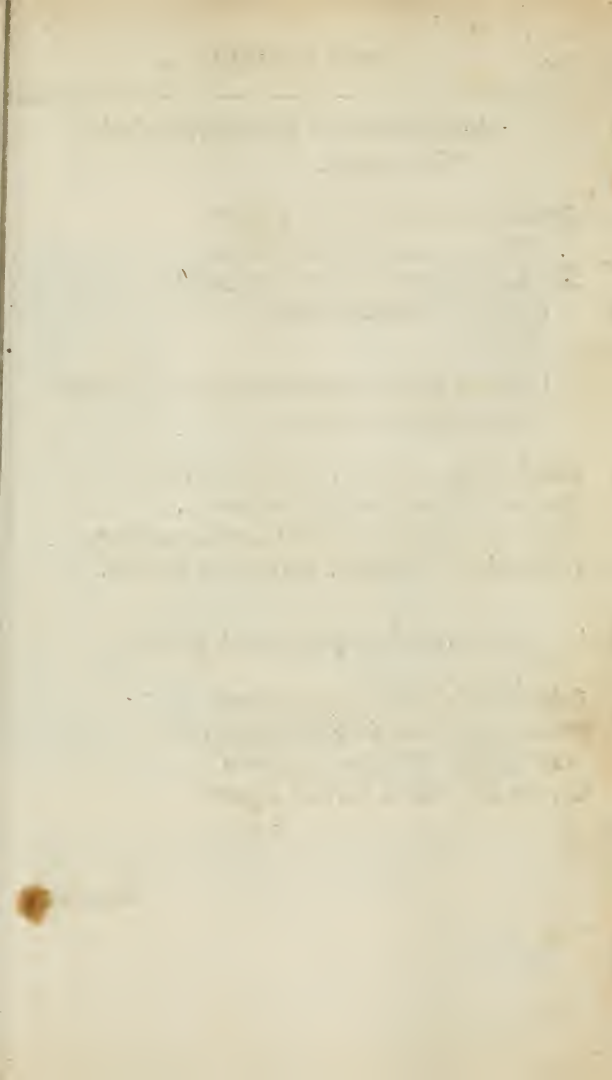


*Corpore captivus, sum liber mente, dolensque  
Gaudeo, sic firmat me anchora fida spei.*

H s Gnte







Gute Arbeit gibt herrlichen Lohn/  
Sap. 3. v. 15.

Zusammen stehn Arbeit vnd Ehr/  
Diß wirdt durch Zens erhalten:  
Damit sich nun dein Ruhm vermehr/  
So laß vor Arbeit walten.

Le fruit des bons labours, est plein de bonne  
renommée, Sap. 3. v. 15.

Rien sans labeur. Labeur l' honneur couronne:  
Qui bien a laboure, trouve sa recompense.  
Ne sois donc paresseux, ou lasche, ains par vaillance,  
Tens tousiours à l' honneur que la vertu te donne.

Di buoni lavori il frutto è glorioso.

Labore honesto sempr' è accompagnato  
D' honore, che come il vero suo premio,  
Si dà a quel, e se l' infund' in gremio  
Che con acre sudor' il volto hà bagnato.

Bonorum

Bonorum laborum gloriosus est fructus.

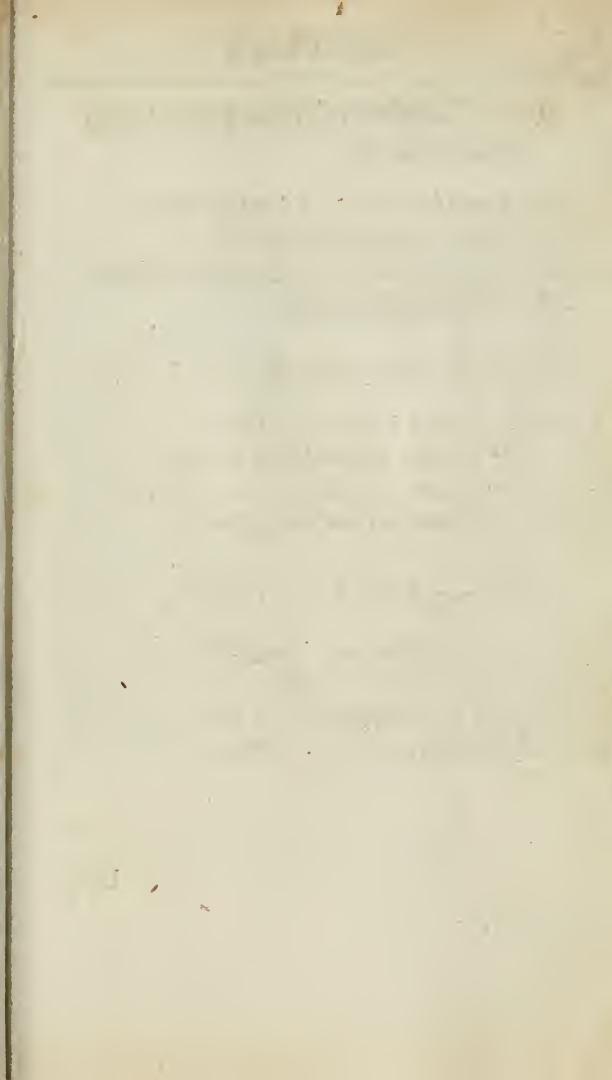
AD HONOREM, PER LA-  
B O R E M.



*Stantque, caduntque, simul labor atque Honor: ergo labora;  
Debitus atque sua sponte sequetur Honor.*

Wentz





Wenn Trübsal da ist / so sucht man dich /  
 & sai. 26. v. 16.

Durch Kunst kan man dem Hunger wehren /  
 Der Kunst braucht man in Nöthen :  
 Ab durchs Bett sucht man Gott den H. Erin /  
 All Unglück zu verhüten.

Ils t'ont cherché en angoisse, Esa. 26. v. 16.

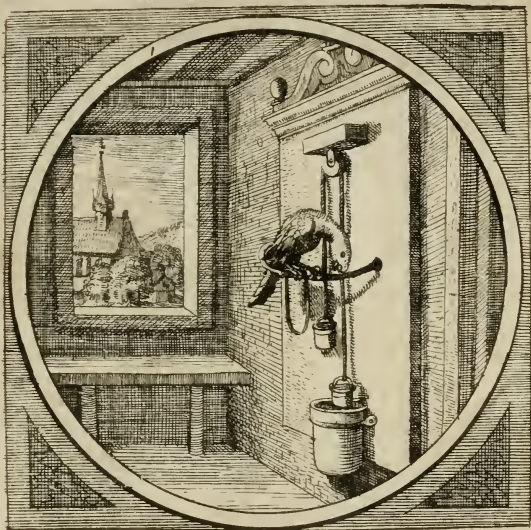
*Certes la pauvreté, la disette, & la faim,  
 Maistresse d'industrie duit au labeur la main :  
 D'elle toutes les arts ont prins commencement,  
 Richesses & honneurs en sont l'accroissement.*

Nella angoscia ti hanno ricercato.

*Ch' insegnò il parlar human' al papagallo ?  
 Al corvo ancora e altri tal' uccelli ?  
 La dura fame d'arti maestra, senza fallo  
 Che pena il ventre, e muove gli cervellj.*

In an-

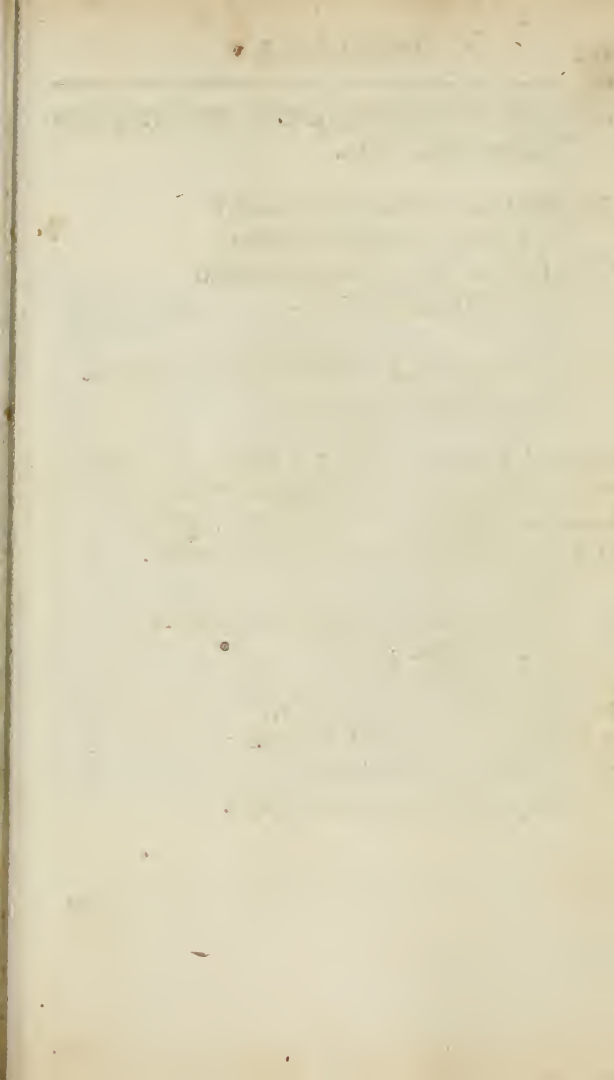
In angustia requisierunt te:  
**MELIORA DOCEMUR**  
 EGENDO.



*Pauperies quid non designat? operta recludit,  
 Imo facit superas scandere saepe domos.*







Schaffet / daß ihr selig werdet mit Furcht vnd  
Zittern/Phil. 2.v.12.

Ein Knab mit der Pappirnen Leucht/  
Der geht mit Sorg zur Schulen:  
Vnd doch der Ruht sich nicht engeucht/  
Sein Wolfarth zu erholen.

Employez vous à vostre salut avec crainte &  
tremblement. Phil.2.v.12.

*L'Esprit de l'homme leger & trop volage,  
S'il n'est bien retenu sous crainte en son bas aage:  
Iamais, ou rarement entre au temple d'honneur,  
Mais par crainte est mené à gloire & grandeur.*

Operate la vostra salute con timorè  
e tremore.

*La gioventù sciolta e senza timore,  
Si perde presto, ne al tempio d'honore  
Ascende mai. Così ne alla vita,  
Quel non pervien' ch'ogni timor' rifiuta.*

Cum

Cum metu & tremore vestram salutem  
operemini.

UBI NON TIMOR, IBI NON  
HONOR.



*Ignem charta timet virgamque scholasticus acrem:  
Namque metu res est plena, salutis iter.*





Außwendig Streit / inwendig Forcht/  
2. Cor. 7. v. 5.

Wo bleib ich nun? Hie ist der Geyr/  
Vnd wil vns gar aufffressen:  
Außwendig Streit vnd Forcht in mir/  
Hat Herz vnd Muth besessen.

Assaults par dehors & crainte par dedans,  
2. Cor. 7. v. 5.

*Comme la poule en cage du Milan combatuë,  
En crainte & en combat se trouve en mesme instant:  
Ainsi l'ame fidele de combat bien souvent,  
Par de hors, & dedans de crainte est abatuë.*

Combatti di fuora, di dentro timore.

*La galina in caggia di fuora combattuta,  
Di dentro d' i polsini time gli duri dannj,  
Cossi sempr' è la vita d' i Christiani, tutta  
Di fuora e dentro piena di combatt' e affanni.*

Foris pugnae, intus timores.

PLUS INEST MALI EXSPECTAN-  
DO QUAM PATIENDO.



*Vimine conclusas trux terret milvus aviclas,  
Hinc metus est intus, pugnaque aperta foris.*







Unser Seel ist entrunnen / wie ein Vogel dem  
Strick des Voglers / der Strick ist zurissen /  
vnd wir sind loß / Psal. 124. v. 7.

Ein Vogel frey dem Strick kompt ab /  
Unser Seel thet entrinnen :  
Weil Gott der Herr gar nicht zugab /  
Daß ihr Zorn vns kondt brinnen.

Nostr' ame est eschappée, comme L'oyseau du laqs  
de L'oyseleur, le laqs est rompu, & nous sommes  
eschappez, Pse. 124. v. 7.

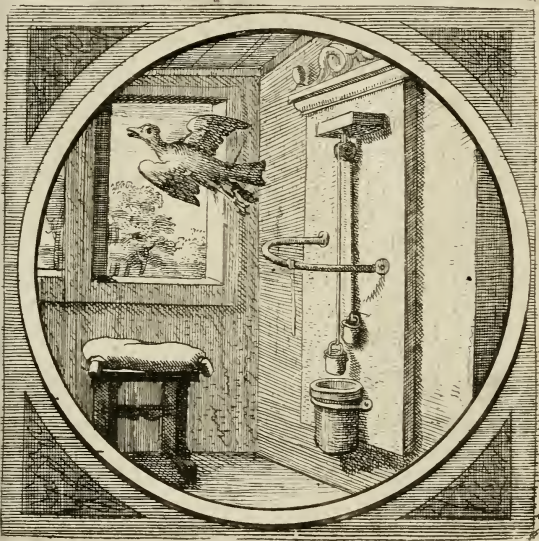
L'oiseau de la cage une fois eschappé,  
D'y retourner n'en a trop grand' envie:  
Souviens-toy ô homme, que tu es rachepté,  
De mort & de peché, pour n'y retourner mie.

Scampata è l'anima nostra, comme l'uccello  
dalla gabbia dell'uccellaio. Rotto è il laccio  
e noi siamo liberati.

Come l'uccell' da caggia liberato,  
Lieta se n'vole, ne vi ritorna mai:  
Così ti scorda mai che da mort' e peccato,  
Per Christo liberato, non vi ritornar dej.

Anima nostra sicut avis erepta est de laqueo, venantium, laqueus contritus est, & nos liberati sumus.

ANIMUM VEGETA LIBERTAS ALIT.



*Gratia quanta Dei est! furias evasimus hostis,  
Haud secus ut rupto fune volucris abit.*





Deß Tages für die Hitze/vnd eine Zuflucht vnd  
Verbergung für dem Wetter vnd Regen/  
Esa. 4. v. 6.

An einer Seit/die Sonn mich sticht/  
Zur andern ist böß Wetter/  
Gott vnd dem Gbett ich mich verpflicht/  
Die beyd sind mein Erretter.

Ombrage contre la chaleur du iour, & cachette  
contre les tourbillons, & la pluye, Esa. 4. v. 6.

*De l'un costé du Soleil la chaleur,  
M'ard, & de l'autre ie voy la grand' tempeste:  
Où donc me tourneray sinon vers toy seigneur?  
Car tu seul es celuy, qui fait ombre à ma teste.*

Ombracolo contra gli calori del giorno e sicura  
protezzione contra il turbine e la pluvia.

*Il vento da l'un lato, da l'altro il calore  
D'il sol mi batte, esposto à gran tempesta,  
Do misr' volgero le man' gl'occh' il cuore  
Se non à te Signore che mi cuopri la testa.*

In umbraculum diei ab æstu, & in securitatem & absconſionem à turbine & à pluvia.

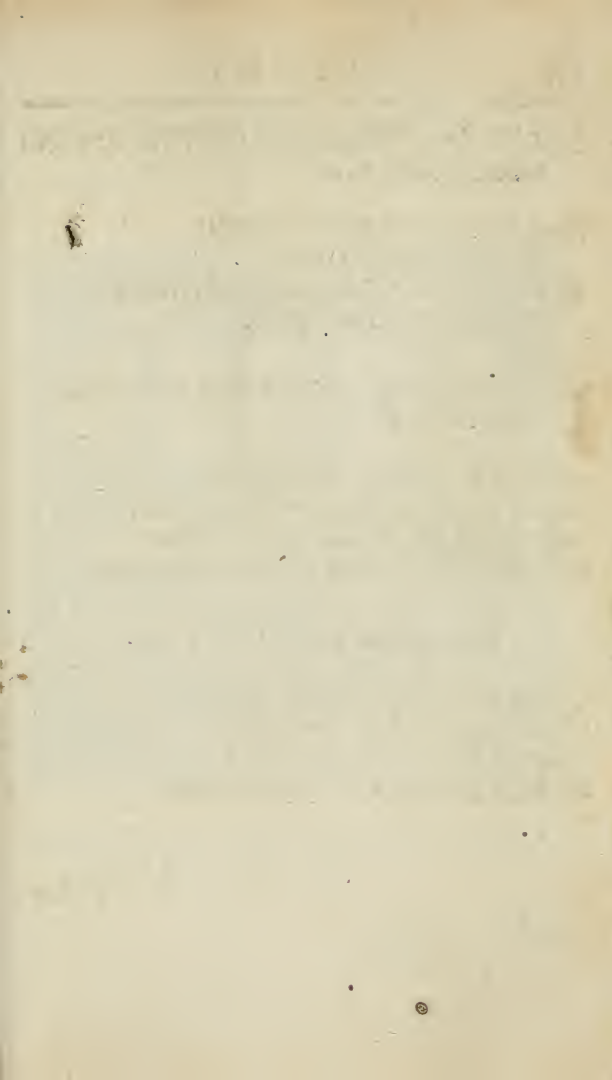
PRECES AD UTRUMQUE  
PARATÆ.



*Nox furat, aut urat Lux sole, iuvabor ab umbrâ,  
Quam dum capto, preces fundo, levorque metu.*







Ihr solt das Heyligthumb nicht den Hunden  
geben/ Matth. 7. v. 6.

Das Heyligthumb gebürt sich nicht/  
Zu werffen für die Hunde:  
Gotts Wort vnd Willen mit Ernst verricht/  
Nicht führ es nur im Munde.

Ne iectez point la chose saincte aux chiens,  
Matth. 7. v. 6.

*Aux dons de Dieu, pour les administrer,  
Prudent il te faut estre, de peur que par l'abus,  
Ne te trouves à la fin pour mal-versé confus.  
Et sçache bien qu' au chien le saint ne doibs iecter.*

Non gettate le cose sante à cani.

*D' Iddio gli doni guardati di spreggiare,  
Che con timore si devon maneggiare,  
Ben empio è quello, che come profane  
Le perle al porco getta, le cose sant' al cane.*

Nolite

Nolite sanctum dare canibus.

**DONA HAUD ABIICIENDA  
DEORUM.**



*Est canis, atque canina sapit, qui dona DEORUM,  
Abijcit, & spurco polluit ore sacrum.*

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Diesem ein Geruch des Todes zum Tode / Je-  
 nen aber ein Geruch des Lebens zum Leben /  
 2. Cor. 2. v. 16.

Ein Seit ist dürr / die ander grünt /  
 Das ist der Baum der Gnaden :  
 Wann dich die eine Schlang versünet /  
 Thut dir die ander kein Schaden.

Aux uns certes odeur de mort à mort , mais aux  
 aultres odeur de vie à vie, 2. Cor. 2. v. 16.

*Au desert le serpent les hommes accabla,  
 Mais aussi le serpent d'airain les soulagea :  
 Du Serpent vient la mort ; du Serpent vient la vie  
 Cestuy-là tu fuiras , cestui-cy te convie.*

Agli vni odore di morte à morte , à gli altri  
 odore di vita à vita.

*La serpe nel deserto gl' Israeliti vccise,  
 La serp' iur' ancor in sanità gli rimise ;  
 Da l' vn venne la morte , mà dall' altra la vita,  
 Fuggire quella dei , ma quest' à se t' invita.*

Aliis quidem odor mortis in mortem, aliis autem  
odor vitæ in vitam.

ETIAM SALUS EX INI-  
MICIS.



*Arida pars vna est, viret altera; vt anguis & arbor  
Autor sit vita, ceu fuit ante necis.*

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET





Du wägest dein Gold vnd Silber ein/warumb  
wägest du nicht auch deine Wort auff der  
Gold= Wage? Syrach 28. v. 29.

Du wägst dein Goldt vnd Silber eyn/  
Nicht laß es dabey gwenden:  
Dein Wort solln auch gewogen seyn/  
Auff daß sie dich nicht schänden.

Serre ton or & ton argent , & mets mesure à ta  
bouche, Syc. 28. v. 29.

*L'or souvent & au pois se prouve, & à la touche,  
Pour n'en estre trompé. Mais ha fol ignorant,  
Pourquoy n'esprouves tu, ce qui sort de ta bouche?  
Car ta parole vaine t'accable bien souvent.*

L'oro e l'argento tuo guarda , e metti mensura  
alla tua bocca.

*Tu pruovi l'or al peso e alla tocca,  
Per non esser fraudato; mà ignorante pazzo,  
Perche non pruovi quello che ti sale di bocca,  
E ti fai à te stesso, con tue parole laccio?*

Aurum

Aurum tuum & argentum tuum conflu, & verbis  
tuis facito stateram?

NON SONET OS, NISI COR-  
DE TRAHATUR.



*Sollicitat dubium digitis librantibus aurum:  
Cur non & lingua verba profusa librat?*



Received of the Treasurer of the State of New York

the sum of \$1000.00

for the purchase of land

for the purpose of building a school

in the town of ...

Witness my hand and seal this ... day of ...

1870

John ...

Secretary of the State

Albany, New York

...

...

...

...

...

...

...

...

...

Wer Holz spaltet/der wirdt davon verlegt  
werden/Eccles.10.v.9.

Wer Holz spaltet/der seh wol zu/  
Daß er sich nicht vbreile:  
Zu sehr eyffern das bringt Unruh/  
Besser ist Rath vnd gut Weile.

Qui fend le bois, il sera en danger par iceluy,  
Eccles.10.v.9.

*Qui fend le bois bien-souvent soy-mesme blesse,  
Des festus resultans. Ainsi aussi advient,  
A celuy qui de nuire aux aultres prend liesse,  
Que de sa mauvaistie le premier il se plaint.*

Chi taglia il legno, farà in pericolo per  
esso.

*Chi legni fende, spesso n'è vulnerato,  
Dalli fragmenti che li volano contra:  
Così chi di nuocer ad altrui hà grato,  
Più tosto che pensa il suo mal rincontra.*

Qui

Qui scindit ligna vulnerabitur ab eis:  
**NOCITURE ALIIS CAVE**  
**TIBI.**



*Ligna secans caveat, ne in sese seviat, ictu  
 Seviator: omnis enim vis sibi culpa mali est.*

1871  
No. 1000

2000

1871





Arzt hilff dir selber / Luc. 4. v. 23.

Mancher leid Schaden / vnd wil mit Trug /  
Andern zu Hülffe kommen :  
Ein Arzt aber kom̄ ihm selbst zu Rug /  
Sonst hat man sein kein Frommen.

Medicin guarì toy, toy - mesme,  
Luc. 4. v. 23.

*Pour les maux estrangers tu trouues mill' receptes,  
Et pour les tiens, ton art ne te suffit :  
Pour reformer aultruy tu as bien des preceptes,  
Mais commence par toy, à bon droict on te dit.*

Medico cura te stesso.

*Chi per riprender altrui è parato;  
Per non esser d'ognun vituperato :  
Se stess' emendi prim' e poi riguardi  
Che vers' altrui di dilettione ardi.*

Medice

Medice cura te-ipsum.

ORDINATA CHARITAS INCI-  
PIT A SEIPSA.



*Ipsè suos oculos, curans aliena Machaon  
Negligit : at Medicus sit sibi quisque prior.*

...

...

...



Wer in der Brunst steckt / der ist wie ein brennend  
 Feuer / vnd höret nicht auff / biß er sich  
 selbst verbrenne / Syrach. 23. v. 22.

Lieb ist ein Brunst im Herzen tieff /  
 Die thut das Herze braten :  
 Da mancher durch ein Feuer nachlieff /  
 Vnd kan ihm doch nicht rathen.

L'homme chaud est comme feu ardent, qui ne se  
 peult esteindre, qu'il ne soit consumé, Syr. 23.  
 vers. 22.

*Comm' ard le ieune' amant, & ne peult reposer,  
 Jusqu' avoir assouvi sa malheureuse rage :  
 Ainsi l'homme meschant, semble quil se soulage,  
 Quand il peult pour aultruy, quelque mal composer.*

L'huomo ardente è come il fuoco, che non si può  
 estinguere, se non sia consumata la materia.

*Il fuoco quanto più secchi li getti legni,  
 Tanto più n' arde, finche sia consumto  
 Il nutrimento : Cos' il perverso gli disegni  
 Mali suol perseguir che non lor manchi punt.*

Anima calida quasi ignis ardens, non extinguetur  
donec aliquid glutiat.

NVNQVID AGAM; SED  
QVOD AGAR.



*Vritur omnis amans, animusque, hoc pascitur igne.  
Inquies; unde sui est fax sibi flamma mali.*

THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY  
WASHINGTON, D. C.



FILE NO. 123



Date	Description	Amount
Jan 1	Balance	100.00
Jan 5	Received from A	25.00
Jan 10	Received from B	15.00
Jan 15	Received from C	10.00
Jan 20	Received from D	5.00
Jan 25	Received from E	3.00
Jan 30	Received from F	2.00
Feb 1	Received from G	1.00
Feb 5	Received from H	0.50
Feb 10	Received from I	0.25
Feb 15	Received from J	0.12
Feb 20	Received from K	0.06
Feb 25	Received from L	0.03
Feb 30	Received from M	0.01
Mar 1	Received from N	0.00
Mar 5	Received from O	0.00
Mar 10	Received from P	0.00
Mar 15	Received from Q	0.00
Mar 20	Received from R	0.00
Mar 25	Received from S	0.00
Mar 30	Received from T	0.00
Apr 1	Received from U	0.00
Apr 5	Received from V	0.00
Apr 10	Received from W	0.00
Apr 15	Received from X	0.00
Apr 20	Received from Y	0.00
Apr 25	Received from Z	0.00
Apr 30	Received from AA	0.00
May 1	Received from AB	0.00
May 5	Received from AC	0.00
May 10	Received from AD	0.00
May 15	Received from AE	0.00
May 20	Received from AF	0.00
May 25	Received from AG	0.00
May 30	Received from AH	0.00
Jun 1	Received from AI	0.00
Jun 5	Received from AJ	0.00
Jun 10	Received from AK	0.00
Jun 15	Received from AL	0.00
Jun 20	Received from AM	0.00
Jun 25	Received from AN	0.00
Jun 30	Received from AO	0.00
Jul 1	Received from AP	0.00
Jul 5	Received from AQ	0.00
Jul 10	Received from AR	0.00
Jul 15	Received from AS	0.00
Jul 20	Received from AT	0.00
Jul 25	Received from AU	0.00
Jul 30	Received from AV	0.00
Aug 1	Received from AW	0.00
Aug 5	Received from AX	0.00
Aug 10	Received from AY	0.00
Aug 15	Received from AZ	0.00
Aug 20	Received from BA	0.00
Aug 25	Received from BB	0.00
Aug 30	Received from BC	0.00
Sep 1	Received from BD	0.00
Sep 5	Received from BE	0.00
Sep 10	Received from BF	0.00
Sep 15	Received from BG	0.00
Sep 20	Received from BH	0.00
Sep 25	Received from BI	0.00
Sep 30	Received from BJ	0.00
Oct 1	Received from BK	0.00
Oct 5	Received from BL	0.00
Oct 10	Received from BM	0.00
Oct 15	Received from BN	0.00
Oct 20	Received from BO	0.00
Oct 25	Received from BP	0.00
Oct 30	Received from BQ	0.00
Nov 1	Received from BR	0.00
Nov 5	Received from BS	0.00
Nov 10	Received from BT	0.00
Nov 15	Received from BU	0.00
Nov 20	Received from BV	0.00
Nov 25	Received from BW	0.00
Nov 30	Received from BX	0.00
Dec 1	Received from BY	0.00
Dec 5	Received from BZ	0.00
Dec 10	Received from CA	0.00
Dec 15	Received from CB	0.00
Dec 20	Received from CC	0.00
Dec 25	Received from CD	0.00
Dec 30	Received from CE	0.00

Wenn ein Eisen stumpff wirdt / muß mans mit  
macht wider schärpffen / Also folget auch  
Weisheit dem Fleiß / Eccles. 10. v. 10,

Das Eisen stumpff wirdt scharpff gemacht /  
Wenn mans mit Fleiß thut wezen :  
Mit g. ossem Ernst nach Weisheit tracht /  
Sonst wirdt sich der Kost setzen.

Si le fer est rebouche : celuy qui en use s'efforcera  
tant plus : ainsi apres diligence suit la Sapience,  
Eccles. 10. v. 10.

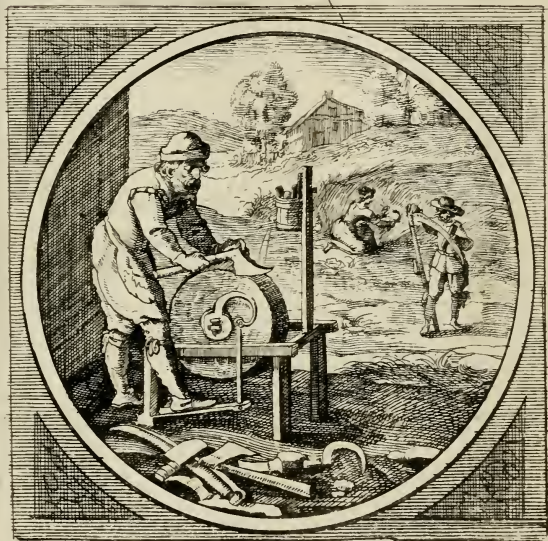
*Le fer rouillé & rebouche s'aguise,  
Frotté contre la pierre, iusqu'à prendre splendeur :  
Ainsi l'esprit de l'homme, exercé se ravise,  
Croissant de iour en iour, en sapience & honneur.*

Il ferro ottuso s'acue per forza sopra la pietra,  
cossi dopo la diligenza segue la sapienza.

*Il ferr'ottuso con la cote s'aguzza,  
Il ruginoso su la pietra fregato,  
Lucido vien. E l'ingenio essercitato,  
Quantunch' ottuso, o tardo, a perfettion si drizza.*

Si obtusum fuerit ferrum, multo labore exacuetur;  
& post industriam sequetur sapientia.

USU ET CURA SAPIENTIA  
CRESCIT.



*Cos acuit ferrum, quamvis rubigine laesum,  
Cur non ingenium lapiget artis opus?*

Q dasß





Dasß ich köndt ein Schloß an meinen Mund  
legen / vnd ein fest Sigel auff mein Maul  
drucken / dasß ich dadurch nicht zu Fall käme /  
Syrach 22.v.33.

Ein weiser Mann verschleust den Mund /  
Regiert das Herz in gleichen :  
Dasß ihn kein Unfall mög zur Stund /  
Durch Unbedacht erschleichen.

Qui est ce qui mettra une museliere à ma bouche, &  
cachetera de prudence mas levres, afin qu'elles  
ne me facent tomber, Syr. 22. v. 33.

*Le Sage de son coeur, & de sa bouche est maistre,  
Le fol sa vanité au caquet fait paroistre :  
Et tombe en maint mal'heur, du quel point n'est attainct,  
Celuy qui & son coeur & sa langue contraind.*

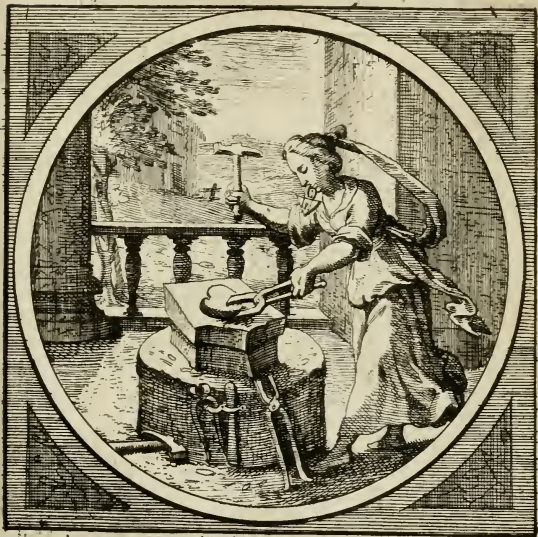
Chi metterà guardia alla mia bocca, & seglierà di  
prudenza gli labij miei accio chè io non caschi  
per essi.

*Il Sabio maestro è del cuor e della bocca,  
Il ciocco per la bocca il cuor ancor palesa;  
Onde tal volta tanto malo lo tocca,  
Ch'in van' è troppo tardi piange sua pazzera:*

Quis

Quis dabit ori meo custodiam, & super labia mea  
signaculum certum, & non cadam?

NIL SIT IN ORE, QVOD NON  
PRIUS IN SENSU.



*Est Sapiens cordis moderator & oris: in unum  
Ergo vt convenient, cor preme, claude labra.*

M

Er







Er selbst der Sathan verstellet sich in einen En-  
gel des Liechtes / 2. Cor. II. v. 14.

Der Tausendkünstler kan sich wol /  
In Englisch Liecht verstellen :  
Unterm Schaffsbalck daß man nicht sol /  
Merckn / wie er vns wil fällen.

Sathan mesme se transfigure en ange de lumiere,  
2. Cor. II. v. 14.

*Bening sois envers tous, mais à bien peu te fié,  
Car tel se monstre doux, qui de nuire a envié,  
Et fait bien beau semblant, afin qu'il te seduise :  
Voire le Diable mesme en Ange se desguise.*

Satana si transforma in angelo di luce.

*Humano sij à tutti, mà fidati à pocchi,  
Nel conversar' bisogn' aprir gli occhi :  
Chi nuocer vuol buone da le parole,  
E'l diabl' in Angel' spesso formar si suole.*

Ipse Satanas transfigurat se in Angelum  
lucis.

ΜΕΜΝΗΣΟ ΑΠΙΣΤΕΙΝ.



*Hic Satana dolus est, mentiri posse figuram;  
Angelus est anguis, serpens ovicla lupus.*

...



Halt dich von denen/so Gewalt haben zu tödten/  
 so darffst du dich nicht besorgen / daß er dich  
 tödte/must du aber vmb ihn seyn/ so vergreiff  
 dich nicht/Syrach 9.v.18.

Ehr gjährlich ist's nicht mit deins gleichn/  
 Sein Ubersfuß gespannen:  
 Mit gut'n Worten must ihn streichn/  
 Sonst weist er dir die Zannen.

Retire toy loing de l'homme qui a puissance de  
 tuer, & tu ne seras point en doute pour crainte  
 de mort, & si tu en approches; garde toy de  
 faillir, Syr. 9.v.18.

Qui à plus fort, ou plus grand ha à faire,  
 Beaucoup doit supporter, pour en venir à bout:  
 Se contenter de peu, s'il ne peult avoir tout;  
 Non beaucoup disputer, mais prudemment se taire.

Ritirati dall'huomo che può uccidere, è farai  
 essento dal timore di morte, e se tu li ap-  
 procci, guarditi di fallire.

Se con più grande che tu habbi negotio,  
 A patir molto, e sopportar ti para,  
 Di poco ti contenta, e preme so silentio  
 L'ingiurie. L'equita in tali casi è rara.

Longè

Longé abesto ab Homine potestatem habente  
occidendi, & non suspicaberis timorem mortis,  
si autem accesseris noti quid committere.

TOLERO TE, UT TOLE-  
RATE,



*Vt tecum patienter agat, patienter agendum est,  
Dispare cum socio si tibi amicitia est.*







Daß du erweckest die Gabe Gottes/die in  
dir ist/2. Tim. I. v. 6.

Die Gabn so Gott hat mitgetheilt/  
Die liegn oft in der Aschen:  
Den Geist vnd Athem Feur erhelt/  
Wenns schon ist fast verloschen.

Suscite la grace qui est en toy,  
2. Tim. I. v. 6.

*Comme le petit feu s'agrandit en soufflant,  
Combien que commencé de petite estincelle:  
Ainsi la grace en l'homme s'augmente grandement,  
Et estant exercée, tant plus croist & vient belle.*

Risvegli la grazia che è in te.

*Di piccola scentella grande fuoco s'accende,  
Se soffij dentro: così d'Iddio gli doni  
E grazie spiritali semper più grande rende,  
Chi della diligenza gli excita co sproni.*

Resuscita gratiam quæ in te est.  
**INERTIA NIL PARIT**  
**BONI.**



*Gratia sæpe latet nigris tumulata favillis,  
Spiritus ut verò spirat, anima redit.*

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The first part of the report  
 deals with the general  
 conditions of the country  
 and the progress of  
 the various branches of  
 industry and commerce.  
 It is found that the  
 country is generally  
 prosperous and that  
 the various branches of  
 industry and commerce  
 are all making  
 rapid progress.  
 The second part of the  
 report deals with the  
 financial condition of  
 the country and the  
 progress of the  
 various branches of  
 industry and commerce.  
 It is found that the  
 country is generally  
 prosperous and that  
 the various branches of  
 industry and commerce  
 are all making  
 rapid progress.

Wisse daß du vnter den Stricken wandelst / vnd  
gehest auff eitel hohen Spitzen / Syr. 9. v. 20.

Die Gefahr ist groß hie vberall /  
Du thust nicht feste sitzen :  
Leicht kan man kommen zum Unfall /  
Du gehst auff hohen Spitzen.

Scaches que tu passes au milieu des filets, & que  
tu chemines sur les Creneaux de la ville,  
Syr. 9. v. 20.

*Sans crainte ne peult estre, qui trop hault est monté,  
Aussi n'est sans mespris qui se iecte par terre :  
Mais mediocrité à nul ne peult desplaire,  
Estant accompagnée de douceur & bonté.*

Sappi che tu passi per medio di lacci, e che  
cammini sopra le pinne della città.

*Non senza timor' è chi troppo alto monta,  
Mà chi s'abassa troppo, altro non hà che honta.  
Nella mediocrità ciaschun nel suo stato  
Si mantenendo d'ogn' un sarà lodato.*

Communionem mortis scito, quoniam super  
pinnae urbium ambulas,

ITUR SPEMQUE METUMQUE  
INTER.



*Heu quam mors facilis, quam vita est plena periculis?  
Ergo time, & prunas te super ire puta.*

THE UNIVERSITY OF CHICAGO





Der Gottlose fleucht/vnd niemand jagt ihn/der  
Gerecht aber ist getrost wie ein junger Löw/  
Prov.28. v.1.

Ein Blasß voll Erbsen schreckt dich hart/  
Wie böß ist das Gewissen?  
Der Gerecht ist wie ein Löw verwahrt/  
Vnd steht auff festen Füßen.

Les meschans fuyent sans qu' on les poursuiue :  
mais les iustes sont asseurez comme le lion,  
Prov.28.v.1.

Où fuira le meschant ? car le mal qui le chasse,  
L'accompagne tousiours, & le suit en tout lieu :  
Mais le iuste asseuré de la grace de Dieu,  
Comm' un brave Lion, tous les dangers surpasse.

L'empio fugge senza esser perseguito : mà il  
giusto è sicuro come il liono.

Do quello fuggirà ch' hà rea la conscienza  
Per la mente haver di quel boia sicura  
Che porta semper seco ? mà la ver' innocenza  
Com' vn bravo leon di fuggir non hà cura.

Fugit impius nemine persequente, justus autem  
quasi Leo confidens.

FUGIS, SED FRUSTRA.



*Qui sibi causa fuga est, quò curret? quòve recurrat?  
Consciùs at qui níl est sibi, semper orat.*



... of the ...  
... of the ...  
... of the ...



... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

Des Menschen thun stehet nicht in seiner Gewalt / vnd stehet in niemands Macht / wie er wandele / oder seinen Gang richte / Jerem. 10. v. 23.

Des Menschen Will / Krafft vnd Verstandt /  
 Kan keine Sach recht führen :  
 Mit Gottes Hülff ist alls bewandt /  
 Sonst thut Hoffnung verlieren.

La voye de l'homme n'est pas en luy, & n'est pas en l'homme de cheminer & d'adresser les pas, Jerem. 10. v. 23.

*Ni art, ne force, ne prudence,  
 Beaucoup à l'homme peult proufiter,  
 Pour donc au faix ne succomber,  
 En Dieu faut mettre l'esperance.*

Non è nell'huomo la sua via, ne in sua mano il dirigger gli suoi passi.

*Da se niente può sperare,  
 N' anche deve desperare  
 L'huomo, mà rimetter tutto  
 In man d'Iddio chi dà aiutto.*

Non

Non est hominis via ejus nec viri est, vt ambulet, &  
dirigat gressus suos.

NIL SPERANTES NIHIL DE-  
SPERANTES.



*A caelo pendemus, ut ut fremat orbis & oreus  
Nec via, in arbitrio, vitæve, postea viri est.*

N S

Wch





The first of these is the  
 fact that the  
 ...  
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 ...

The second of these is the  
 fact that the  
 ...  
 ...  
 ...

The third of these is the  
 fact that the  
 ...  
 ...  
 ...

Weh dir / du Verstörer / meynst du / du werdest  
nicht verstöret werden / Esa. 33. v. 1.

Deß H. Ern. Rach waltet vberall /  
Das kanst du leicht ermessen :  
Wie man thut / geschicht ihm gleichfall /  
Denn Gott kan nichts vergessen.

Mal-heur sur toy qui fourrages : aussi tu seras  
fourragé, Esa. 33. v. 1.

*Par force qui aultruy ravage,  
En fin aussi est ravagé,  
Le mal-fait de l'homme peu sage,  
Souvent par mal-fait est vengé.*

Ve à te chi fai prede , perche sarai fatto  
preda.

*Chi altro rubba , vien rubbato,  
Chi altro fraudà vien fraudato :  
Perchè d' Iddio la giustizia  
Somette il malo à la malitia.*

Væ qui prædaris, nonne & ipse prædaberis?  
SICVT FECIT, FACITE EI.



Væ tibi, qui spolias, quoniam spoliabere; fontes  
Punit adæquatâ cum talione DEVS.





Eine Rede / so zur vnzeit geschicht / reimet sich  
 eben wie ein Seitenspiel / wenn einer trawrig  
 ist / Syrach 22. v. 6.

Nicht alles dient zur Sachen wol /  
 Was hilfft zur Trawr das singen ?  
 Dff ist das Herz des Leidens voll /  
 Vnd kan nichts vberbringen.

Un recit mal à propos, ressemble à la musique au  
 temps de dueil, Syr. 22. v. 6.

*En pleur, en dueil & en tristesse  
 La Musique n'est à propos:  
 Le coeur souvent ha telle presse,  
 Qu' à tout conseil se trouve clos.*

L' Orazion intempestiva simile è a la musica  
 in tempo di lutto.

*In lutto assai è importuna  
 La Musica, anchor che suave:  
 Coss' il parlar anchor che grave  
 Fuora di tempo n' hà grati' alcuna.*

Musica in luctu importuna narratio.

NIHIL AD REM.



*Vincit saepe dolor chordasque lyramque? quid ergo  
Hoc importuno mentem agitas strepitu?*

... ..



... ..





Ich war der Blinden Auge/ vnd der Lahmen  
Fuß/ Job. 29.v. 15.

Des Lahmen Fuß/ ein Aug der Blinden/  
Der fromme Job war eben:  
Wo solt man seines gleichen findn/  
In diesem argen Leben?

J'ay esté pour œil a l'aveugle, & pour pied au  
boiteux, Job. 29.v. 15.

*L'homme à l'homme peult aider,  
L'un sans l'autre ne peult passer:  
Bien sans raison donc est celuy,  
Qui trop haultain mesprise aultruy.*

Io era occhio al cieco e pede al claudò:

*Come di mani l'vn l'altra lava  
Acciò ch' ambe sian' nette;  
Così d'huomi l'vn l'altro giova  
Per passar d' il mund' i strette.*

Oculus fui cæco, & pes claudo.

○ CHARITAS, ○ RARITAS!



*Fratribus officium binis Misericordia binum  
Prestat, opus dignum laude poli decuplâ.*

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Die Zunge ist ein klein Glied / vnd richtet grosse  
Ding an: Sihe / ein klein Feuer / welches ei-  
nen grossen Waldt zündets an? Jacob. 3. v. 5.

Die Zung ist ein Glied klein vnd arg/  
Wirdt von der Hell vergiffet:  
Ein gangen Wald enzündt sie starck/  
Vnd viel Vnglücks sie stiftet.

La langue est un petit membre , & fait choses  
grandes : Voi-là un petit feu, combien grand  
bois allume-il ? Jacob. 3. v. 5.

*Mauvaise langue membre petit,  
Desastres grands & maux produit:  
Vn petit feu souvent allume,  
Vn grand bois, & tout le consume.*

La lingua è vn picciol membro , e iatta cose  
grande: Ecco vn picciol fuoco quanto bosco  
infiamma.

*Vn piccol membro è la lingua,  
Mà che produce mali grandi,  
E chi n' ascolta le lusinghe  
In mali cade admirandi.*

Lingua

Lingua medicum quidem membrum est, & magna exaltat: Ecce quam exiguus ignis, quam magnam sylvam incendit.

LINGVA MALI PARS PESSIMA.



*Lingua maligna furiis stygiis succensa favillis,  
Eheu quas flammis lingua maligna ciet!*

O S

Habe





THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

LECTURE 1

LECTURE 2

LECTURE 3

Habt nicht lieb die Welt / noch was in der  
Welt ist / 1. Joh. 2. v. 15.

Geldsucht / Ehrsucht / vnd Liebes Brunnst /  
Sind drey Götter auff Erden :  
Erlangt ein Welt Kind ihre Gunst /  
Er mag nicht selig werden.

N' aimez point le monde , & les choses qui sont  
au monde, 1. Iohan. 2. v. 15.

*Que trouves tu au monde immonde,  
Que ton coeur puisse contenter ?  
Bien fol est celuy qui s' y fonde,  
Veu que tout ne fait que passer.*

Non amate il mondo ni le cose che in quello  
sono.

*Van' è il mondo con tutto quello  
Che in lui pare più bello ;  
Pazzo è ch' ingannar si lascia  
Perche presto tutto passa.*

Nolite

Nolite diligere mundum, neque ea quæ in  
mundo sunt.

ARA MUNDI.



*Sunt tria; quæ trino pro Numine Mundus adorat;  
Divitiæ, ambitio, luxuriosus amor.*

THE CITY OF BOSTON

FROM 1630 TO 1800

BY JOHN W. COOPER

Published by Ticknor and Fields, No. 25 NASSAU ST. N. Y.

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Euch/ die ihr meinen Namen fürchtet/ sol auff-  
 gehen die Sonn der Gerechtigkeit / vnd Heil  
 vnter desselbigen Flügeln/ Malach. 4. v. 2.

Wer fliegen wil/der flieg zu Gott/  
 Sein Flügel Heyl ihm geben:  
 Die Sonn der Gerechtigkeit in Noth/  
 Schafft Heyl vnd sicher Leben.

Mais à vous qui craignez mon nom, s'eslevera le  
 Soleil de Iustice : & santé sera sous ses ailes,  
 Malach. 4. v. 2.

*Comme les poulains à leur mere,  
 Ont leur recours & sont couverts :  
 Ainsi de Dieu à la lumiere,  
 Courrons en nos dangers divers.*

Mà à voi chi timete il mio nome forgerà il sole  
 di giustizia, è sanità sarà sotto le sue ale.

*Com' il polsin sò l' ale corre  
 Della matr' e iui truova  
 Sicurtà: così tu accorre •  
 A Dio che gli afflitti giova.*

Orietur vobis timentibus nomen meum Sol Iustitiæ, & sanitas sub pennis ejus.

HUC FUGÈ SI FUGIS.



*En Sol Iustitia vobis orietur, ad alas  
Sacras salvifica si fugiatis avis.*







Ich hab einen Bunde gemacht mit meinen  
Augen/dasß ich nicht achte auff eine Jung-  
fraw/ Job. 31. v. 1.

Die Augen sol man zwingen fäßt/  
Dasß sie vns nicht betöhren:  
Wer dieselb vmb sich fliehen läßt/  
Den könn sie bald verführen.

J'ay faict paction avec mes yeux, quelles ne  
regardent la Vierge. Iob. 31. v. 1.

*Des yeux vient le commencement,  
De mal' heureuse convoitise,  
Qui l'homme à soy ravit souvent:  
Dont sage est qui ses yeux maistrise.*

Hò fatto patto con gli miei occhi, acciochè non  
riguardino la virgine.

*Dalli occhi il principio viene  
D'ogni prava concupiscenza:  
Chi dunche gli occhi contiene  
Di questo si lauda la prudenza:*

Pepegi fœdus cum oculis meis, vt ne cogitarem  
quidem de virgine.;

PRINCIPIIS OBSTA.



*Claude oculos & fœdus ini cum Mente procaxis,  
Ne videant vel ament falsa labella Dea.*



The first part of the book is devoted to a description of the country and its inhabitants. The author gives a detailed account of the various tribes and their customs, as well as the geographical features of the region.

In the second part, the author discusses the political organization of the tribes and the relations between them. He also touches upon the economic activities and the social structure of the communities.

The third part of the book deals with the history of the region, tracing the movements of the tribes and the events that shaped their development. The author provides a chronological account of the major incidents.

The fourth part is a detailed study of the language and literature of the tribes. The author analyzes the linguistic features and the literary forms, providing examples and interpretations.

The fifth part of the book is a summary of the findings and conclusions. The author reflects on the significance of the study and offers insights into the broader context of the region's history and culture.

The book is a valuable contribution to the study of the region's history and culture. It provides a comprehensive and detailed account of the tribes and their way of life, as well as the events that shaped their development.

Bleib du der Oberst in deinen Gütern / vnd laß  
 dir deine Ehre nicht nehmen / wenn dein Ende  
 kommen / daß du davon mußt / als dann theile  
 dein Erbe auß / Syrach 33. v. 23.

Bleib du der Obrst in deinem Gut /  
 Vnd laß dein Ehre walten :  
 Vnd anck ist groß / hab dich in Hut /  
 Vnd gedencck auch auff dich Alien.

Ne mesle point de blasme parmy ton honneur.  
 Au iour de la fin de ta vie, & au temps de ton  
 trespas, fay les partages de non bien, Syr. 33. v. 25.

*Garde des biens & en sois maistre,  
 Pour en temps t'en pouvoir aider :  
 Car aultrement tu pourrois estre,  
 Tout despouille devant coucher.*

Non fai macula al tuo honore ; anzi nel tempo  
 del fine della tua vita, diuide li tuoi beni.

*Gli tuoi beni gouerna stesso  
 E semper ne rimane maestro.  
 Perche nudo si truova spesso  
 Chi se spoglia per vestir altro.*

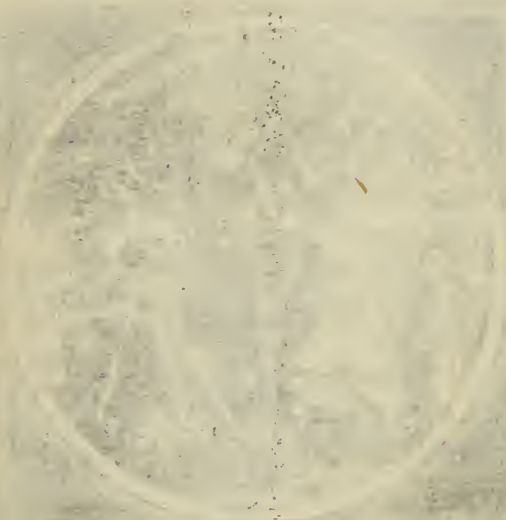
Ne dederis maculam in gloriam tuam, in die consummationis dierum vitæ tuæ, & in die exitus tui divide hæreditatem tuam.

NEC OMNIA, NEC OMNIBUS.



*Dum quatis Arboreos fructus, & dividis inter  
Hæredes, Dominus sis tuus atque tui.*

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N. Y. C.



THE HISTORY OF THE

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Welcher ist vnter euch Menschen / so ihn sein  
Sohn bittet vmb's Brot / der jm einen Stein  
biete / Oder so er ihn bittet vmb einen Fisch /  
der ihm eine Schlange biete? Matth. 7. v. 10.

Böß ist der Mensch / doch kan er nicht /  
Seinm Kind was böses reichen:  
Ehe ihm das Herz im Leit-zerbricht /  
Gott thut an vns deßgleichen.

Ya-il homme d'entre vous, auquel si son fils de-  
mande du pain qui luy donne une pierre : ou  
fil luy demande du poisson qu'il luy donne un  
Serpent? Matth 7. v. 10.

*La mere à son enfant ne donne  
Pour pain la pierre, ne pour poisson  
Vn serpent : ainsi en sa maison,  
Dieu rien ne fait qui n'ait fin bonne.*

Chi è tra voi huomo, alquale il figlio dimandando  
pane gli dia vna pietra, ò vn pesce, e gli dia  
vna biscia?

*La matre al figlio mai non dà  
Pietra per pan, serpe per pesce:  
Così da divina bontà  
Malo per suoi mai non esce.*

Quis ex vobis Homo, quem si petierit filius suus  
panem nunquid lapidem porriget ei?

MAIOR LEX AMOR EST

S I B I.



*Est Storge in nobis, motâque calescimus illâ,  
Pro pane vt lapidem non det Amica manus.*

*Fines*

Received of \_\_\_\_\_

the sum of \_\_\_\_\_

for \_\_\_\_\_

in full payment of \_\_\_\_\_



Eines weisen Mannes Lehre fleußt daher wie ein  
 Fluth / vnd wie ein lebendige Quelle / Syr  
 rach 21.v.16.

Deß weisen Manns Lehr fleußt schön daher /  
 Vnd macht herrliche Quellen :  
 Ist jemand der Weißheit begehrt /  
 Muß sich zu ihm gesellen.

La cognoissance du Sage abonde comme un  
 deluge, & son conseil comme une pure fon-  
 taine de vie, Syr. 21.v.16.

*Le sage est comme une fontaine,  
 Qui ses eaux espond richement :  
 Qui cherche doctrine non vaine,  
 A luy s'adresse promptement.*

Come vn diluvio abonda la cognizione del  
 sapiente, e il suo consiglio è come vn fonte  
 di vita.

*D' il Sabio l' instruction è com' vn fonte chiaro,  
 Che delle sue aque le terr' intorno infresca :  
 A lui accorr'e il suo consiglio hà caro  
 Chi vuol che la vita felice li riesca.*

Scientia sapientis tanquam inundatio abundabit,  
& consilium illius sicut fons vitæ permanet.

OMNE BONUM COMMUNI-  
CATIVUM.



*Fons Sapiens; unda est Sapientia, qua ore scaturit,  
Confluat huc omnis qui sitit, atque bibat.*

Q

34







Zch hatte viel Befümmernisse in meinem Herzen /  
 aber deine Tröstung ergeteten meine  
 Seele / Psalm. 94. v. 19.

In Anfechtung geplagter Mann /  
 Kan viel lernen vnd Mercken :  
 Gott wirdt ihn nicht versincken lahn /  
 Das Gebett das thut ihn stercken.

J' avoy beaucoup d'angoisses en mon coeur ; mais  
 tes consolations ont recréë mon ame ,  
 Pse. 94. v. 19.

*Qui beaucoup souffre, beaucoup apprend,  
 Car ainsi son esprit s'eguisse ;  
 Sans s'exercer, l'entendement  
 Humain, à tout mal se desguise.*

Haveva molte angoscie nel mio cuore, mà le tue  
 consolazioni hanno ricreato l'anima mia.

*Chi molto soffre, assai impara,  
 Perch' il dolore l'intelletto  
 Aguzza. Mà contr' è cosa rara  
 Senza patir esser perfetto.*

Secundum multitudinem dolorum meorum, in  
corde meo, consolationes tuæ lætificarunt  
animam meam.

NON TENTATUS, QVA-  
LIA SCIT?



*Tentari haud aliud, quàm scire & discere multa est:  
Disce pati, & disces, flante DEO, sapere.*

1777



The following is a list of the items  
 which were examined and found to be  
 in accordance with the description  
 given in the report of the  
 examining officer.

1. A quantity of ...  
 2. A quantity of ...  
 3. A quantity of ...  
 4. A quantity of ...  
 5. A quantity of ...  
 6. A quantity of ...  
 7. A quantity of ...  
 8. A quantity of ...  
 9. A quantity of ...  
 10. A quantity of ...

...

Ein schön Weib ohn Zucht / ist wie eine Saw  
mit einem gülden Harband / Prov. II. V. 22.

Schönheit ziert wol ein Weibes bild /  
Aber Zucht ist mehr zur gnüge :  
Sonst ist's ein Saw / ob sie schon mild /  
Ein gülden Halsband trüge.

Comme l'anneau d'or au groin d'une truie: ainsi  
est une belle femme d'espourveüe de sens,  
Prov. II. V. 22.

*La femme belle, mais peu honneste,  
Est comme un porc qui a en teste,  
Vn chaperon beau, & au col,  
Vn carquan d'or. Qui l'aime est fol.*

Come l'annello d'oro nel grogno del porco,  
così è la donna bella senza pudore.

*La bella donna, mà poco sabia,  
E come scropha ch' in testa habbia !  
Vna ghirlanda di fiori bella,  
Se sei accorto, guarda ti d'ella,*

Circulus aureus est in naribus suis, mulier pulchra  
& fatua.

PUDOREM NON AURUM

GERAT.



*Gratia in argento non est, nec gratia in auro,  
Si decorat turpem grande monile suam.*

Q 5

Als







Als wir nun zeit haben/so lasset vns Guts thun/  
Gal. 6. v. 10.

Die Zeit ist kurz/aber Wissenschaft/  
Thut sich weitläuffig preisen:  
Weil wir sind mit der zeit behafft/  
Sollen wir ja Guts beweisen.

Cependant que nous avons le temps, faisons  
du bien à tous, Gal. 6. v. 10.

*Le temps se passe, la vie aussi,  
Courte s' enfuit. Et par ainsi,  
Et l' un & l' aultre nous perdons,  
Si tres-bien ne le colloquons.*

Facciamo bene fra tanto ch'abbiamo il  
tempo.

*Il tempo passa, la vita breve  
Ci fugge come l' aura leve.  
Mà l' vn e l' altro perderà,  
Chi bene non l' impeggarà.*

Dum tempus habemus, operemur bonum ad omnes.

ARS LONGA, VITA BREVIS.



*Omne bonum, dum tempus adest, operemur in omnes :  
Quod tibi nil peperit faenoris, id perit.*

Gehe

THE UNIVERSITY OF CHICAGO

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Faint text at the bottom of the page, possibly a signature or date.



Geh hin zur Amenssen/du Fauler/sihe ire Weis  
se an/vnd lerne/Prov. 6. v. 6.

Zur Amenssen du fauler Tropff/  
Lauff/vnd gut Sitten lerne:  
Vnd laß die Faulheit auß dem Kopff/  
Arbeiten solt du gerne.

Va paresseux au fourmi, & advise ses voyes,  
& sois sage, Prov. 6. v. 6.

*C'est le vray loyer de paresse,  
D'estre pressé de pauvreté:  
Employer donc faut la ieunesse,  
Au labeur & integrité.*

Vadi pigro alla formica, considera le sue vie e  
sei savio.

*Il pigro altro non aspetti,  
Che povertà per ricompensa.  
Per schiffar la pur giovinetti,  
Travagliate con diligenza.*

Vade ad formicam, ô Piger, & considera vias ejus,  
& disce sapientiam.

IGNAVIS FORTUNA RE-  
PUGNAT.



*En tibi formicarum agmen sociabile, quanto  
Ferveat in studio; cur piger ergo riges?*

R

Harvet

PHYSICS DEPARTMENT  
555 EAST 58TH STREET  
CHICAGO, ILLINOIS 60637

OFFICE OF THE DEAN  
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CHICAGO, ILLINOIS 60637

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Hawet den Baum vmb/das die Thier/so vnter  
ihm ligen/weglauffen/Dan.4.v.II.

Wollust mißbraucht der Creatur/  
Nach ihm schändlichen Willen:  
Thu weg/was dient zur vngedühr/  
All Tugend zu erfüllen.

Coupez l'arbre , que les bestes qui sont dessous  
s'escartent, Dan.4.v.II.

*Pour à grand honneur parvenir,  
Garder te doibs de suivre l'ombre  
Des voluptez: qui par encombre,  
Te feront de honte rougir.*

Tagliate l'arbore che le bestie che sono sotto  
si fuggano.

*Per venir' à grand' honori,  
Le volupta vitar conuiene,  
Non per otio, mà per labori  
All' tempio d' ho nosi viene.*

Succidite

Succidite arborem, ut fugiant bestiaë, quæ subter  
eam sunt.

VOLUPTAS ESCA MA-  
LORUM.



*Luxuries vernantis abutitur arboris umbrâ:  
Intereat truncus, crimen ut intereat.*

1871

1871

1871

1871

1871

1871



Ringet darnach / daß ihr stille seid / vnd das ewe  
re schaffet / 1. Theff. 4. v. 11.

Die Bienen schwärmen offte zu weit /  
Vnd wol ihr Rumpff verlassen :  
Abt ringt darnach daß ihr still seid /  
Vnd bleibt in ewren Strassen.

Mettez peine de vivre paisiblement, & de faire  
vos propres affaires, 1. Theff. 4. v. 11.

*Souvent la diligente abeille,  
Trop loing volant sa peine perd :  
Souvent aussi qui trop travaille,  
Et son repos, & son temps perd.*

Impiegatevi à viver cheti, e che facciate gli affari  
vostri proprij.

*L'industriosa ape troppo si discostando,  
Spesso il suo carico perde nel volare;  
Così avviene che troppo travagliando  
L'huom' non può quello che cerca truovare.*

Operam detis, vt quieti sitis, & vt vestrum negotium agatis.

UNUM AGERE, DIFFICILE EST.



*Hoc agat: atque unâ Mens in statione quiescat:  
Curet Apis, si vult esse operosa, suum.*

R 5

Meine

1870

...

...



...

...





Meine Tage sind Leichter dahin geflohen/denn  
eine Weberspule/ Job. 7. v. 6.

Ein Weberspül so gschwind nicht flucht/  
In reißt ab seinen Faden:  
Wies Menschen Leben davon zeucht/  
Das lehrn wir oft mit Schaden.

Mes iours passent plus legierement, que la navette  
du tisserand & defaillent subitement, Job. 7. v. 6.

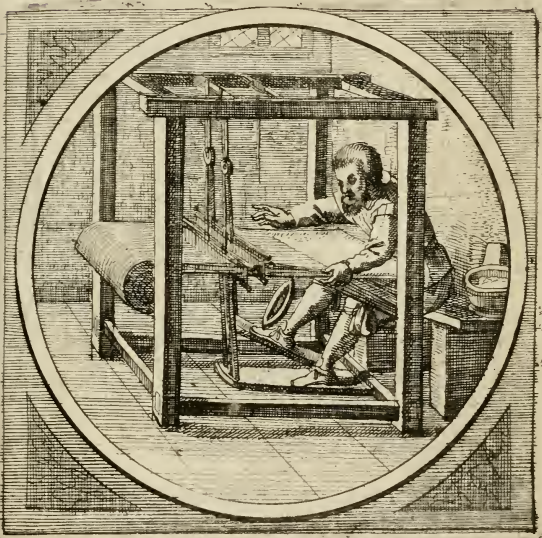
*Nos iours legerement senvolent,  
Et ne se peuvent reparer;  
Comme les eaux qui sescoulent,  
Sans iamais plus se recouvrer.*

Li giorni miei passono leggiermente, e come il  
radio del tessitore sono abrupti.

*Gli giorni nostri passon leggiermente,  
Il tempo fugge, ne si può riparare.  
Come l'acqua nel fiume scende velocèmente  
Ne mai dipoi si farà ritornare.*

Dies mei velocius transierunt, quam à texente  
tela succiditur.

FUGIT IRREPARABILÈ  
TEMPUS.



*Luditur artificis res hinc; deluditur illuc  
Spes vita, abrumpit spes inopina dies.*

1870  
The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting.

MEMBERSHIP LIST  
1870

Name	Address
John A. Smith	123 Main St.
James B. Jones	456 Elm St.
William C. Brown	789 Oak St.
Robert D. White	1011 Pine St.
Thomas E. Green	1313 Cedar St.
Charles F. Black	1615 Birch St.
Henry G. Gray	1917 Spruce St.
George H. Blue	2219 Willow St.
Edward I. Red	2521 Ash St.
Frank J. Yellow	2823 Sycamore St.
David K. Purple	3125 Magnolia St.
Joseph L. Orange	3427 Poplar St.
Samuel M. Green	3729 Hickory St.
Benjamin N. Blue	4031 Chestnut St.
Richard O. Red	4333 Walnut St.
John P. Yellow	4635 Elm St.
William Q. Purple	4937 Oak St.
Robert R. Orange	5239 Pine St.
Thomas S. Green	5541 Cedar St.
Charles T. Blue	5843 Birch St.
Edward U. Red	6145 Spruce St.
Frank V. Yellow	6447 Willow St.
David W. Purple	6749 Ash St.
Joseph X. Orange	7051 Sycamore St.
Samuel Y. Green	7353 Magnolia St.
Benjamin Z. Blue	7655 Poplar St.
Richard AA. Red	7957 Hickory St.
John AB. Yellow	8259 Chestnut St.
William AC. Purple	8561 Walnut St.
Robert AD. Orange	8863 Elm St.
Thomas AE. Green	9165 Oak St.
Charles AF. Blue	9467 Pine St.
Edward AG. Red	9769 Cedar St.
Frank AH. Yellow	10071 Birch St.
David AI. Purple	10373 Spruce St.
Joseph AJ. Orange	10675 Willow St.
Samuel AK. Green	10977 Ash St.
Benjamin AL. Blue	11279 Sycamore St.
Richard AM. Red	11581 Magnolia St.
John AN. Yellow	11883 Poplar St.
William AO. Purple	12185 Hickory St.
Robert AP. Orange	12487 Chestnut St.
Thomas AQ. Green	12789 Walnut St.
Charles AR. Blue	13091 Elm St.
Edward AS. Red	13393 Oak St.
Frank AT. Yellow	13695 Pine St.
David AU. Purple	13997 Cedar St.
Joseph AV. Orange	14299 Birch St.
Samuel AW. Green	14601 Spruce St.
Benjamin AX. Blue	14903 Willow St.
Richard AY. Red	15205 Ash St.
John AZ. Yellow	15507 Sycamore St.
William BA. Purple	15809 Magnolia St.
Robert BB. Orange	16111 Poplar St.
Thomas BC. Green	16413 Hickory St.
Charles BD. Blue	16715 Chestnut St.
Edward BE. Red	17017 Walnut St.
Frank BF. Yellow	17319 Elm St.
David BG. Purple	17621 Oak St.
Joseph BH. Orange	17923 Pine St.
Samuel BI. Green	18225 Cedar St.
Benjamin BJ. Blue	18527 Birch St.
Richard BK. Red	18829 Spruce St.
John BL. Yellow	19131 Willow St.
William BM. Purple	19433 Ash St.
Robert BN. Orange	19735 Sycamore St.
Thomas BO. Green	20037 Magnolia St.
Charles BP. Blue	20339 Poplar St.
Edward BQ. Red	20641 Hickory St.
Frank BR. Yellow	20943 Chestnut St.
David BS. Purple	21245 Walnut St.
Joseph BT. Orange	21547 Elm St.
Samuel BU. Green	21849 Oak St.
Benjamin BV. Blue	22151 Pine St.
Richard BW. Red	22453 Cedar St.
John BX. Yellow	22755 Birch St.
William BY. Purple	23057 Spruce St.
Robert BZ. Orange	23359 Willow St.
Thomas CA. Green	23661 Ash St.
Charles CB. Blue	23963 Sycamore St.
Edward CC. Red	24265 Magnolia St.
Frank CD. Yellow	24567 Poplar St.
David CE. Purple	24869 Hickory St.
Joseph CF. Orange	25171 Chestnut St.
Samuel CG. Green	25473 Walnut St.
Benjamin CH. Blue	25775 Elm St.
Richard CI. Red	26077 Oak St.
John CJ. Yellow	26379 Pine St.
William CK. Purple	26681 Cedar St.
Robert CL. Orange	26983 Birch St.
Thomas CM. Green	27285 Spruce St.
Charles CN. Blue	27587 Willow St.
Edward CO. Red	27889 Ash St.
Frank CP. Yellow	28191 Sycamore St.
David CQ. Purple	28493 Magnolia St.
Joseph CR. Orange	28795 Poplar St.
Samuel CS. Green	29097 Hickory St.
Benjamin CT. Blue	29399 Chestnut St.
Richard CU. Red	29701 Walnut St.
John CV. Yellow	30003 Elm St.
William CW. Purple	30305 Oak St.
Robert CX. Orange	30607 Pine St.
Thomas CY. Green	30909 Cedar St.
Charles CZ. Blue	31211 Birch St.
Edward DA. Red	31513 Spruce St.
Frank DB. Yellow	31815 Willow St.
David DC. Purple	32117 Ash St.
Joseph DD. Orange	32419 Sycamore St.
Samuel DE. Green	32721 Magnolia St.
Benjamin DF. Blue	33023 Poplar St.
Richard DG. Red	33325 Hickory St.
John DH. Yellow	33627 Chestnut St.
William DI. Purple	33929 Walnut St.
Robert DJ. Orange	34231 Elm St.
Thomas DK. Green	34533 Oak St.
Charles DL. Blue	34835 Pine St.
Edward DM. Red	35137 Cedar St.
Frank DN. Yellow	35439 Birch St.
David DO. Purple	35741 Spruce St.
Joseph DP. Orange	36043 Willow St.
Samuel DQ. Green	36345 Ash St.
Benjamin DR. Blue	36647 Sycamore St.
Richard DS. Red	36949 Magnolia St.
John DT. Yellow	37251 Poplar St.
William DU. Purple	37553 Hickory St.
Robert DV. Orange	37855 Chestnut St.
Thomas DW. Green	38157 Walnut St.
Charles DX. Blue	38459 Elm St.
Edward DY. Red	38761 Oak St.
Frank DZ. Yellow	39063 Pine St.
David EA. Purple	39365 Cedar St.
Joseph EB. Orange	39667 Birch St.
Samuel EC. Green	39969 Spruce St.
Benjamin ED. Blue	40271 Willow St.
Richard EE. Red	40573 Ash St.
John EF. Yellow	40875 Sycamore St.
William EG. Purple	41177 Magnolia St.
Robert EH. Orange	41479 Poplar St.
Thomas EI. Green	41781 Hickory St.
Charles EJ. Blue	42083 Chestnut St.
Edward EK. Red	42385 Walnut St.
Frank EL. Yellow	42687 Elm St.
David EM. Purple	42989 Oak St.
Joseph EN. Orange	43291 Pine St.
Samuel EO. Green	43593 Cedar St.
Benjamin EP. Blue	43895 Birch St.
Richard EQ. Red	44197 Spruce St.
John ER. Yellow	44499 Willow St.
William ES. Purple	44801 Ash St.
Robert ET. Orange	45103 Sycamore St.
Thomas EU. Green	45405 Magnolia St.
Charles EV. Blue	45707 Poplar St.
Edward EW. Red	46009 Hickory St.
Frank EX. Yellow	46311 Chestnut St.
David EY. Purple	46613 Walnut St.
Joseph EZ. Orange	46915 Elm St.
Samuel FA. Green	47217 Oak St.
Benjamin FB. Blue	47519 Pine St.
Richard FC. Red	47821 Cedar St.
John FD. Yellow	48123 Birch St.
William FE. Purple	48425 Spruce St.
Robert FF. Orange	48727 Willow St.
Thomas FG. Green	49029 Ash St.
Charles FH. Blue	49331 Sycamore St.
Edward FI. Red	49633 Magnolia St.
Frank FJ. Yellow	49935 Poplar St.
David FK. Purple	50237 Hickory St.
Joseph FL. Orange	50539 Chestnut St.
Samuel FO. Green	50841 Walnut St.
Benjamin FP. Blue	51143 Elm St.
Richard FQ. Red	51445 Oak St.
John FR. Yellow	51747 Pine St.
William FS. Purple	52049 Cedar St.
Robert FT. Orange	52351 Birch St.
Thomas FU. Green	52653 Spruce St.
Charles FV. Blue	52955 Willow St.
Edward FW. Red	53257 Ash St.
Frank FX. Yellow	53559 Sycamore St.
David FY. Purple	53861 Magnolia St.
Joseph FZ. Orange	54163 Poplar St.
Samuel GA. Green	54465 Hickory St.
Benjamin GB. Blue	54767 Chestnut St.
Richard GC. Red	55069 Walnut St.
John GD. Yellow	55371 Elm St.
William GE. Purple	55673 Oak St.
Robert GF. Orange	55975 Pine St.
Thomas GG. Green	56277 Cedar St.
Charles GH. Blue	56579 Birch St.
Edward GI. Red	56881 Spruce St.
Frank GJ. Yellow	57183 Willow St.
David GK. Purple	57485 Ash St.
Joseph GL. Orange	57787 Sycamore St.
Samuel GM. Green	58089 Magnolia St.
Benjamin GN. Blue	58391 Poplar St.
Richard GO. Red	58693 Hickory St.
John GP. Yellow	58995 Chestnut St.
William GQ. Purple	59297 Walnut St.
Robert GR. Orange	59599 Elm St.
Thomas GS. Green	59901 Oak St.
Charles GT. Blue	60203 Pine St.
Edward GU. Red	60505 Cedar St.
Frank GV. Yellow	60807 Birch St.
David GW. Purple	61109 Spruce St.
Joseph GX. Orange	61411 Willow St.
Samuel GY. Green	61713 Ash St.
Benjamin GZ. Blue	62015 Sycamore St.
Richard HA. Red	62317 Magnolia St.
John HB. Yellow	62619 Poplar St.
William HC. Purple	62921 Hickory St.
Robert HD. Orange	63223 Chestnut St.
Thomas HE. Green	63525 Walnut St.
Charles HF. Blue	63827 Elm St.
Edward HG. Red	64129 Oak St.
Frank HH. Yellow	64431 Pine St.
David HI. Purple	64733 Cedar St.
Joseph HJ. Orange	65035 Birch St.
Samuel HK. Green	65337 Spruce St.
Benjamin HL. Blue	65639 Willow St.
Richard HO. Red	65941 Ash St.
John HP. Yellow	66243 Sycamore St.
William HQ. Purple	66545 Magnolia St.
Robert HR. Orange	66847 Poplar St.
Thomas HS. Green	67149 Hickory St.
Charles HT. Blue	67451 Chestnut St.
Edward HU. Red	67753 Walnut St.
Frank HV. Yellow	68055 Elm St.
David HW. Purple	68357 Oak St.
Joseph HX. Orange	68659 Pine St.
Samuel HY. Green	68961 Cedar St.
Benjamin HZ. Blue	69263 Birch St.
Richard IA. Red	69565 Spruce St.
John IB. Yellow	69867 Willow St.
William IC. Purple	70169 Ash St.
Robert ID. Orange	70471 Sycamore St.
Thomas IE. Green	70773 Magnolia St.
Charles IF. Blue	71075 Poplar St.
Edward IG. Red	71377 Hickory St.
Frank IH. Yellow	71679 Chestnut St.
David II. Purple	71981 Walnut St.
Joseph IJ. Orange	72283 Elm St.
Samuel IK. Green	72585 Oak St.
Benjamin IL. Blue	72887 Pine St.
Richard IO. Red	73189 Cedar St.
John IP. Yellow	73491 Birch St.
William IQ. Purple	73793 Spruce St.
Robert IR. Orange	74095 Willow St.
Thomas IS. Green	74397 Ash St.
Charles IT. Blue	74699 Sycamore St.
Edward IU. Red	75001 Magnolia St.
Frank IV. Yellow	75303 Poplar St.
David IU. Purple	75605 Hickory St.
Joseph IV. Orange	75907 Chestnut St.
Samuel IW. Green	76209 Walnut St.
Benjamin IX. Blue	76511 Elm St.
Richard IY. Red	76813 Oak St.
John IX. Yellow	77115 Pine St.
William IZ. Purple	77417 Cedar St.
Robert J0. Orange	77719 Birch St.
Thomas JA. Green	78021 Spruce St.
Charles JB. Blue	78323 Willow St.
Edward JC. Red	78625 Ash St.
Frank JD. Yellow	78927 Sycamore St.
David JE. Purple	79229 Magnolia St.
Joseph JF. Orange	79531 Poplar St.
Samuel JG. Green	79833 Hickory St.
Benjamin JH. Blue	80135 Chestnut St.
Richard JJ. Red	80437 Walnut St.
John JK. Yellow	80739 Elm St.
William JL. Purple	81041 Oak St.
Robert JM. Orange	81343 Pine St.
Thomas JN. Green	81645 Cedar St.
Charles JO. Blue	81947 Birch St.
Edward JP. Red	82249 Spruce St.
Frank JQ. Yellow	82551 Willow St.
David JR. Purple	82853 Ash St.
Joseph JS. Orange	83155 Sycamore St.
Samuel JT. Green	83457 Magnolia St.
Benjamin JU. Blue	83759 Poplar St.
Richard JV. Red	84061 Hickory St.
John JW. Yellow	84363 Chestnut St.
William JX. Purple	84665 Walnut St.
Robert JW. Orange	84967 Elm St.
Thomas JY. Green	85269 Oak St.
Charles JZ. Blue	85571 Pine St.
Edward KA. Red	85873 Cedar St.
Frank KB. Yellow	86175 Birch St.
David KC. Purple	86477 Spruce St.
Joseph KD. Orange	86779 Willow St.
Samuel KE. Green	87081 Ash St.
Benjamin KF. Blue	87383 Sycamore St.
Richard KG. Red	87685 Magnolia St.
John KH. Yellow	87987 Poplar St.
William KI. Purple	88289 Hickory St.
Robert KJ. Orange	88591 Chestnut St.
Thomas KK. Green	88893 Walnut St.
Charles KL. Blue	89195 Elm St.
Edward KM. Red	89497 Oak St.
Frank KN. Yellow	89799 Pine St.
David KO. Purple	90101 Cedar St.
Joseph KP. Orange	90403 Birch St.
Samuel KQ. Green	90705 Spruce St.
Benjamin KR. Blue	91007 Willow St.
Richard KS. Red	91309 Ash St.
John KT. Yellow	91611 Sycamore St.
William KU. Purple	91913 Magnolia St.
Robert KV. Orange	92215 Poplar St.
Thomas KW. Green	92517 Hickory St.
Charles KX. Blue	92819 Chestnut St.
Edward KY. Red	93121 Walnut St.
Frank KZ. Yellow	93423 Elm St.
David LA. Purple	93725 Oak St.
Joseph LB. Orange	94027 Pine St.
Samuel LC. Green	94329 Cedar St.
Benjamin LD. Blue	94631 Birch St.
Richard LE. Red	94933 Spruce St.
John LF. Yellow	95235 Willow St.
William LG. Purple	95537 Ash St.
Robert LH. Orange	95839 Sycamore St.
Thomas LI. Green	96141 Magnolia St.
Charles LJ. Blue	96443 Poplar St.
Edward LK. Red	96745 Hickory St.
Frank LL. Yellow	97047 Chestnut St.
David LL. Purple	97349 Walnut St.
Joseph LM. Orange	97651 Elm St.
Samuel LN. Green	97953 Oak St.
Benjamin LO. Blue	98255 Pine St.
Richard LP. Red	98557 Cedar St.
John LQ. Yellow	98859 Birch St.
William LR. Purple	99161 Spruce St.
Robert LS. Orange	99463 Willow St.
Thomas LT. Green	99765 Ash St.
Charles LU. Blue	100067 Sycamore St.
Edward LV. Red	100369 Magnolia St.
Frank LW. Yellow	100671 Poplar St.
David LX. Purple	100973 Hickory St.
Joseph LY. Orange	101275 Chestnut St.
Samuel LZ. Green	101577 Walnut St.
Benjamin MA. Blue	101879 Elm St.
Richard MB. Red	102181 Oak St.
John MC. Yellow	102483 Pine St.
William MD. Purple	102785 Cedar St.
Robert ME. Orange	103087 Birch St.
Thomas MF. Green	103389 Spruce St.
Charles MG. Blue	103691 Willow St.
Edward MH. Red	103993 Ash St.
Frank MI. Yellow	104295 Sycamore St.
David MJ. Purple	104597 Magnolia St.
Joseph MK. Orange	104899 Poplar St.
Samuel ML. Green	105201 Hickory St.
Benjamin MN. Blue	105503 Chestnut St.
Richard MO. Red	105805 Walnut St.
John MP. Yellow	106107 Elm St.
William MQ. Purple	106409 Oak St.
Robert MR. Orange	106711 Pine St.
Thomas MS. Green	107013 Cedar St.
Charles MT. Blue	107315 Birch St.
Edward MU. Red	107617 Spruce St.
Frank MV. Yellow	107919 Willow St.
David MW. Purple	108221 Ash St.
Joseph MX. Orange	108523 Sycamore St.
Samuel MY. Green	108825 Magnolia St.
Benjamin MZ. Blue	109127 Poplar St.
Richard NA. Red	109429 Hickory St.
John NB. Yellow	109731 Chestnut St.
William NC. Purple	110033 Walnut St.
Robert ND. Orange	110335 Elm St.
Thomas NE. Green	110637 Oak St.
Charles NF. Blue	110939 Pine St.
Edward NG. Red	111241 Cedar St.
Frank NH. Yellow	111543 Birch St.
David NI. Purple	111845 Spruce St.
Joseph NJ. Orange	112147 Willow St.
Samuel NK. Green	112449 Ash St.
Benjamin NL. Blue	112751 Sycamore St.
Richard NN. Red	113053 Magnolia St.
John NO. Yellow	113355 Poplar St.
William NP. Purple	113657 Hickory St.
Robert NQ. Orange	113959 Chestnut St.
Thomas NR. Green	114261 Walnut St.
Charles NS. Blue	114563 Elm St.
Edward NT. Red	114865 Oak St.
Frank NU. Yellow	115167 Pine St.
David NV. Purple	115469 Cedar St.
Joseph NW. Orange	115771 Birch St.
Samuel NX. Green	116073 Spruce St.
Benjamin NY. Blue	116375 Willow St.
Richard NZ. Red	116677 Ash St.
John O0. Yellow	116979 Sycamore St.
William OA. Purple	117281 Magnolia St.
Robert OB. Orange	117583 Poplar St.
Thomas OC. Green	117885 Hickory St.
Charles OD. Blue	118187 Chestnut St.
Edward OE. Red	118489 Walnut St.
Frank OF. Yellow	118791 Elm St.
David OG. Purple	119093 Oak St.
Joseph OH. Orange	119395 Pine St.
Samuel OI. Green	119697 Cedar St.
Benjamin OJ. Blue	119999 Birch St.
Richard OK. Red	120301 Spruce St.
John OL. Yellow	120603 Willow St.
William OM. Purple	120905 Ash St.
Robert ON. Orange	121207 Sycamore St.
Thomas OO. Green	121509 Magnolia St.
Charles OP. Blue	121811 Poplar St.
Edward OQ. Red	122113 Hickory St.
Frank OR. Yellow	122415 Chestnut St.
David OS. Purple	122717 Walnut St.
Joseph OT. Orange	123019 Elm St.
Samuel OU. Green	123321 Oak St.
Benjamin OV. Blue	123623 Pine St.
Richard OW. Red	123925 Cedar St.
John OX. Yellow	124227 Birch St.
William OY. Purple	124529 Spruce St.
Robert OZ. Orange	124831 Willow St.
Thomas PA. Green	125133 Ash St.
Charles PB. Blue	125435 Sycamore St.
Edward PC. Red	125737 Magnolia St.
Frank PD. Yellow	126039 Poplar St.
David PE. Purple	126341 Hickory St.
Joseph PF. Orange	126643 Chestnut St.
Samuel PG. Green	126945 Walnut St.
Benjamin PH. Blue	127247 Elm St.
Richard PI. Red	127549 Oak St.
John PJ. Yellow	127851 Pine St.
William PK. Purple	128153 Cedar St.
Robert PL. Orange	128455 Birch St.
Thomas PM. Green	128757 Spruce St.
Charles PN. Blue	129059 Willow St.
Edward PO. Red	129361 Ash St.
Frank PP. Yellow	129663 Sycamore St.
David PQ. Purple	129965 Magnolia St.
Joseph PR. Orange	130267 Poplar St.
Samuel PS. Green	130569 Hickory St.
Benjamin PT. Blue	130871 Chestnut St.
Richard PU. Red	131173 Walnut St.
John PV. Yellow	131475 Elm St.
William PW. Purple	131777 Oak St.
Robert PX. Orange	132079 Pine St.
Thomas PY. Green	132381 Cedar St.
Charles PZ. Blue	132683 Birch St.
Edward QA. Red	132985 Spruce St.
Frank QB. Yellow	133287 Willow St.
David QC. Purple	133589 Ash St.
Joseph QD. Orange	133891 Sycamore St.
Samuel QE. Green	134193 Magnolia St.
Benjamin QF. Blue	134495 Poplar St.
Richard QG. Red	134797 Hickory St.
John QH. Yellow	135099 Chestnut St.
William QI. Purple	135401 Walnut St.
Robert QJ. Orange	135703 Elm St.
Thomas QK. Green	136005 Oak St.
Charles QL. Blue	136307 Pine St.
Edward QM. Red	136609 Cedar St.
Frank QN. Yellow	136911 Birch St.
David QO. Purple	137213 Spruce St.
Joseph QP. Orange	137515 Willow St.
Samuel QQ. Green	137817 Ash St.
Benjamin QR. Blue	138119 Sycamore St.
Richard QS. Red	138421 Magnolia St.
John QT. Yellow	138723 Poplar St.
William QU. Purple	139025 Hickory St.
Robert QV. Orange	139327 Chestnut St.
Thomas QW. Green	139629 Walnut St.
Charles QX. Blue	139931 Elm St.
Edward QY. Red	140233 Oak St.
Frank QZ. Yellow	140535 Pine St.
David RA. Purple	140837 Cedar St.
Joseph RB. Orange	141139 Birch St.
Samuel RC. Green	141441 Spruce St.
Benjamin RD. Blue	141743 Willow St.

The first part of the year was spent in the  
 study of the history of the country and  
 the progress of the war. The second part  
 was devoted to the study of the  
 constitution and the principles of  
 government. The third part was spent  
 in the study of the principles of  
 law and the history of the courts.  
 The fourth part was devoted to the  
 study of the principles of political  
 economy and the history of the  
 nation. The fifth part was spent  
 in the study of the principles of  
 international law and the history of  
 the world. The sixth part was  
 devoted to the study of the principles  
 of natural philosophy and the history  
 of the earth. The seventh part was  
 spent in the study of the principles  
 of natural history and the history of  
 the human mind. The eighth part  
 was devoted to the study of the  
 principles of moral philosophy and the  
 history of the human soul. The ninth  
 part was spent in the study of the  
 principles of logic and the history of  
 the human intellect. The tenth part  
 was devoted to the study of the  
 principles of metaphysics and the  
 history of the human spirit.

Wo der HErr wil/vnd wir leben/wollen wir diß  
vnd das thun/ Jacob. 4. v. 15.

Wir wöllen diß vnd das verrichten/  
So vns Gott gibt das Leben:  
Ohn ihn könn wir wedr rathen noch tichten/  
Er muß es allein geben.

Si le Seigneur le veult: & si nous vivons, nous  
ferons cecy, ou cela, Ia. 4. 15.

*Par maint labeur, par maint esmoy,  
Par maint danger, par maint effroy  
Nous faut passer: mais l'esperance,  
En Dieu, nous donne l'assurance.*

Se il signor vuole, e se vivemmo, faremmo  
questo e quello.

*Per monti e vallj andiamo vagando  
Per schifare povertà; sempr' accompagnati  
Di cure, e ancho di grand' pesi gravati  
Mà sol' nella bontà d' Iddio ci consolando.*

Si Dominus voluerit, & si vixerimus, faciemus  
hoc aut illud.

SPES EST IN BONITATE  
DEI.



*Spem curamque inter, nunc nunc tenditur illuc:  
Vna tamen spes est in bonitate DEI.*

S

Wer







Wer da sagt / er sey im Liecht / vnd hasset sei-  
nen Bruder / der ist noch im Finsternuß /  
I. Joh. 2. v. 10.

Wer sagt / er sey im hellen Liecht /  
Vnd seinen Brudr anneidet :  
Wie ein verblendter Falck nicht sieht /  
Die Finsternuß er leidet.

Qui dit qu'il est en lumiere, & hait son frere :  
il est en tenebres, iusques à cest' heure,  
I. Iean. 2. v. 10.

*Qui se dit estre en lumiere,  
Et toutesfois hait son frere :  
Comme le faulcon en sa chappe,  
Ia mais des tenebres n'eschappe.*

Chi dice che è nel lume, e odia il suo frate, è in  
tenebre fin' à quest' hora.

*Com' il falcone con la cappa ciegado,  
Non lascia pure d' esser crudel' e fiero :  
Cos' il perverso essend' al frat' irato,  
Ben che simili sempr' li man' altiero.*

Qui dicit, se in luce esse, & fratrem suum odit, in tenebris est vsque adhuc.

IRA, QUÆ TEGITUR,  
NOCET.



*Falco vorax in luce quidem est, at lumine captus:  
Sic odio flagrans fratris, amat tenebras.*





Ist doch der Mensch gleich wie nichts / seine Zeit  
fähret dahin wie ein Schatten / Psal. 144.  
v. 4.

Gleich wie der Schatten an der Wandt  
Hinfährt / vnd nicht bestehet /  
Also der Mensch hat kein bestandt /  
Sein Thun vnd Weiß vergehet.

L'homme est semblable à un rien : & ses jours sont  
comme l'ombre qui s'esvanouit, Pse. 144. v. 4.

*Tout bien compté, l'homme est si perissable,  
Qu'il n'est à rien, qu'à un rien comparable :  
Et ses beaux iours tant apparens qu'ils sont,  
Soudain ou tost comm' un ombre s'en vont.*

L'huomo è come niente , e gli giorni suoi come  
l'vmbra che dispare.

*Come l'vmbra che subito passa,  
Ne poi si truova ancora che cercata :  
Così è l'huom vna lieve massa  
E come l'herba da venti portata.*

Homo vanitati similis factus est, dies ejus, sicut umbra, prætereunt.

VITÆ SUMMA BREVIS.



*Vanus homo, est res vana, simulque evanida ut umbra;  
Immo etiam hâc si quid vanius? ergo nihil.*







Welcher Belt verdienet / der legets in einen lö-  
cherten Beutel / Hagg. i. v. 6.

Ein löchricht Beutel ist zur Hand /  
Samlen vngerechte Güter :  
Denn all Borrath wirdt bald zu Schand /  
Da hilfft kein Wächter noch Hüter.

Qui a receu son loyer : il l'a mis en un sac percé,  
Hagg. i. v. 6.

*Du mal acquis le tiers hoir ne ioüit,  
Ainsi gagné, ainsi s'esvanouit :  
Et qui ramasse loyer d'iniquité  
Quand moins il pense, trouve son sac percé.*

Chi riceuuto hà il suo salario, lo hà posto in vn  
facco pertuso.

*Mal' acquisito non lungamente dura,  
Mà raro assai al tertio herede viene :  
E chi di raccogliet ingiusti boni hà cura,  
Gli mett' in sacco, che non ben gli ritiene.*

Qui mercedes congregavit, misit eas in sacculum  
pertusum.

MALE PARTA, MALE DILA-  
BUNTUR.



*Influit in saccum & mox perfluit impia opum vis ;  
Quæ malè facta etenim facta manere queant ?*





So finde ich mir nun ein Gefäß / der ich wil das  
Gute thun / daß mir das Böse anhanget /  
Rom. 7. v. II.

Es ist mir leidt daß ich wol wil /  
Vnd kan es nicht vollbringen :  
Guts wolt ich thun / das ist mein ziel /  
Vnd wil mir doch nicht glingen.

Je trouve donc ceste loy estre en moy , quand ie  
vueil faire le bien , aſçavoir que le mal gist en  
moy, Rom. 7. v. 21.

*A faire bien j'ay bien la volonté,  
Mais (belas) ie trouve la force de faillante ;  
Plus prompt est mon esprit, & vers Dieu eslevé,  
Plus tardive est la chair, restive & plus pesante.*

Per la legge dunque truovo che volendo far  
bene il male mi adiace.

*Di fare bene hò ben la volontà,  
Mà di perfare, la forza gia mi manca  
L'igne e Spirto non falta di bontà  
Mà impedito è dalla carne stanca.*

Invenio igitur Legem volenti mihi facere bonum,  
quoniam mihi malum adjacet.

VELLE, AT NON POSSE, DO-  
LENDUM EST.



*Velle, & posse, mihi non lance appenditur aqua:  
Vt si proficiam, plus ego deficiam.*

T

Die







Die ganze Welt ligt im Argen/  
I. Johan. 5. v. 19.

Die Welt im Argen gar ersäufft/  
Der Bosheit ganz ergeben:  
Die Saw allzeit zum Schlam nur läufft/  
Dann Unflat ist ihr Leben.

Tout le monde gist en mauvaistie;  
I. Iean. 5. v. 19.

*Comm' un cochon en la fange s'esbat  
Ainsi le monde honni & tout immonde:  
En mal gisant, en mal aussi se plaist:  
Bien mal-heureux & ord est qui s'y fonde.*

Tutto il mondo è posto nel maligno:

*Com' il porco nel luto volutato  
Piacer vi truova: cossi il mondo  
Post' in maligno, nel male hà pigliato  
Diletto, e se ne fà di più in più immundo:*

Mundus totus in maligno positus  
**MUNDUS EST IMMUNDUS.**



*Haud secus ut Mundus: sic est & amica luto Sus,  
 Nil pejus Mundo, nil Sue sordidius.*





Du Narz/diese Nacht wirdt deine Seele von dir  
genommen werden / Luc. 12. v. 20.

Du Narz/wie thust du doch so scharn/  
Wilt alls allein erwerben:  
Deß Stündlin thätstu baß erharin/  
Dann dieß Nacht solt du sterben.

Fol, en ceste nuit ta vie te sera ostée,  
Luc. 12. v. 20.

*Pour beaucoup ramasser cependant que tu veilles,  
Et pers tout aultre soing t'amusant folement,  
A contempler ton or; voi-cy subitement  
La mort qui en son laqs sans delayer t'accueille.*

Stolto, in questa notte ti farà tolta la vita.

*Per molto congregare fra tanto che tu veghi,  
Altro non pensando ch' al tuo charo thesoro;  
La morte che non mira, n' à doni ne à preghi,  
Cruda di rapirà tutto il piacer e l'oro.*

Stulte hac nocte animam tuam repetent  
à te.

FALLUNT DOMINUM, PRO-  
SUNT FURIBUS.



*Vitæ inhies, opibus dum inhias, sic, Stulte, salutis  
Immemor; en primâ hac nocte necandus eris.*

T S

Jch







Ich bin gewiß / daß weder Todt noch Leben / weder Engel noch Fürstenthumb / noch keine andere Creatur / mag vns scheiden von der Liebe Gottes / die da ist in Christo Jesu vnserm Herrn / Rom. 8. v. 38.

Nichts kan mich scheiden Herr von dir /  
Es gilt gleich / Todt odr Leben:  
Trübsal noch Angst schadt gar nicht mir /  
Dir hab ich mich ergeben.

Je suis certain que ne mort, ne vie, ni Anges, ne principautez, ne puissances, n'aucune aultre creature, ne nous pourra separer de l'amour de Dieu, qui est en Iesus Christ nostre Seigneur, Rom. 8. v. 38.

*Ne mort, ne vie, ne present ne futur,  
Ne monde, ne haulteur, n'aucune profondeur:  
Voire ne tout le mal qui oncq m'assailira,  
De ta dilection, ne me separera.*

Certo sono che ne morte, ne vita, ne angeli ne principati, ne potenze ci separerà della diletione d'Iddio che è in Giesu Christo nostro Signore.

*Chi me separerà da tua dilezzione?  
Povertà ò miseria, ò persecuzione?  
Frema il mundo, il diablo e l'inferno,  
Mai da te separare signore me potranno.*

Certus

Certus sum, quia neque mors, neque Angeli, neque principatus, neque creatura alia poterit nos separare à charitate Dei, quæ est in C.I.D.N.

HUIC ADHÆREBO.



*Non Homo, non Satanas, non Mors, nil denique Mundi  
Abstrahet à genibus me, pie CHRISTE, tuis.*

Jch





**I**ch elender Mensch/ wer wirdt mich erlösen von  
dem Leibe dieses Todes? Rom. 7. v. 24.

Ein gar elender Mensch ich bin/  
Mehr todt/ denn ich jetzt lebe:  
Ein besser Leben ich mir gönnt/  
Ach Gott/ ich bitt/ mirs gebe.

**L**às, moy homme miserable ! qui me delivrera du  
corps de ceste mort? Rom. 7. v. 24.

*Qu' est ce de longue vie, si- non longue douleur ;  
Car elle n' est sans peine, sans travail & langueur :  
Bien-sage est donc celuy, qui non trop la desire,  
Mais à meilleur repos, au ciel tousiours aspire.*

**M**isero me ! chi mi libererà da questo corpo  
di morte.

*Che cosa è vita lunga senon lungo languore,  
Pien' in ogni parte di travagli e dolore ?  
Felice quel che non troppo l' amando  
Ne medita l' vscita, al cielo aspirando,*

Infelix ego homo, quis me liberabit de corpore  
mortis hujus?

DIU VIVERE, DIU TOR-  
QUERI.



*Vita quid hæc nisi mors? Quid corpus? putre cadaver:  
Quis mihi, eheu, dabit hæc liberé abire casâ?*





THE HISTORY OF THE



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Die Narren haben ihr Herz im Maul/  
Syrach 21. v. 29.

Die Narren ihr Herz im Maul tragen feil/  
Denn Thorheit thut sie dringen:  
Im Redn dich ja nicht vberail/  
Dein Zunge soltu zwingen.

La pensëe des fols est en leur bouche,  
Syr. 21. v. 29.

*Entre le sage & le fol n' y a grande distance,  
Cependant que tous deux s'attiennent au silence:  
Mais si tost que le fol commence à parler;  
Plus longuement ne peult sa folie cacher.*

Il cuore del gioco è nella sua bocca.

*Fra Sabio e pazzo non è gran differenza,  
S' ambiduoï rimangon senza parlare:  
Mà nel parlar come la sapienza  
Ne la pazzia si posson occultare.*

In ore fatuorum cor illorum,  
SI TACEAS, LAUDANT.



*Si taceas, laudant; Stulti est, non posse tacere:  
Mens vacua ore statim proditur: ergo tace.*

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1975



Hütet euch / daß ewere Herzen nicht beschweret  
werden mit Fressen vnd Sauffen / vnd mit  
Sorg der Nahrung / Luc. 21. v. 34.

Das Herz beschwert ein voller Bauch /  
Die Sorg auch das Gewissen /  
Wol dem / der sich hüt für dem Schlauch /  
Er wirds ewig genießen.

Prenez garde à vous mesmes , que vos cœurs ne  
soyent gravez de gourmandise & d'yvrongerie,  
ou des foulcis de ceste vie, Luc. 21. v. 34.

*Comme sobrieté le corps humain nourrit,  
Et mere de santé, le rend à tout habile:  
Ainsi l'intemperance laschement l'avilit,  
Iusqu'à le perdre tout, & le rendre inutile.*

Guardatevi che gli vostri cuori non siano aggra-  
vati di crapola e imbriachezza e delle cure di  
questa vita.

*Come sobrietà matre di sanità  
Il corp' humano sano tien e nudrisce:  
Così l'intemperanza li causa infirmità,  
E per lo ristorar l' arte non vi ri.sce.*

Attendite

Attendite vobis, ne fortè graventur corda vestra in  
Crapula, & ebrietate, & curis hujus vitæ.

ANIMUM QVOQVE PRÆ-  
GRAVAT UNA.



*Corpus onustum animum quoq; prægravat; Ergo tumultum  
Qui Stomacho facit, infert animo tumultum.*

... of the ...  
... of the ...  
... of the ...



... of the ...  
... of the ...  
... of the ...



Received of the Treasurer of the State of New York

the sum of Five Hundred Dollars

for the purchase of land

in the County of Albany

for the use of the State

of New York

in the year 1871

for the purchase of land

in the County of Albany

for the use of the State

of New York

in the year 1871

for the purchase of land

in the County of Albany

for the use of the State

of New York

in the year 1871

for the purchase of land

in the County of Albany

for the use of the State

of New York

Wilt du wider ein fliegend Blat so ernst seyn?  
 Job. 13. v. 25.

Ein Mensch in seinem Leben ist/  
 Wie ein Blat vor dem Winde:  
 Den ihm ist kein Ruh noch Frist/  
 Daß ihn der Todt nicht finde.

Briseras tu la feuille debatuë, & poursuivras tu le  
 chaulme sec. Job. 13. v. 25.

*Courte est la vie, & bien courts sont nos iours;  
 Ce n'est que d'une mer à l'autre un viste cours:  
 Et nous nous envolons, sans y penser souvent,  
 Comme la feuille seiche, se transporte du vent.*

Tu mostri la tua forza contra vn foglio portato  
 dal vento.

*Corta è la vita, e corte son le giornate  
 Di l'huomo che d'vna matr' all'altra corre;  
 E spesse volte senza mente riporre,  
 Com'vn foglio dal vento siam portatj.*

Contra folium quod vento rapitur, ostendis, potentiam tuam.

## PRÆCEPS MORTIS ITER.



*Omnis homo folium est, quod vento agitatur, & umbras  
Funereas cursu precipitante petit.*

F I N I S.

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