

1: Age Quotes, Sayings about Aging, Quotations about Youth

secret enemies of true republicanism, most important developments regarding the inner life of man and the spirit world, in order to abolish revolutions and wars and to establish.

And nothing but the high respect I have for the Society, which have honored me with the appointment could have induced me to have accepted of it. The subject, on which, I am to address you, is capacious, than the utmost powers of the human mind can embrace. Every sphere, in the immense regions of space, feels the benign influence of the institution. I must, therefore, call on your fraternal indulgence to pass over in silence, the many great imperfections which you will discover in this performance, and accept my zeal, for better abilities. The time, which I could appropriate to it, from the more imperious demands of my profession, has been short and interrupted, and which, I ardently hope, will also, plead with you, as an apology for my deficiencies. Then beginning this Oration, it was my intention to have given an historical dissertation on the origin and progress of Masonry, until the present period. And to have pointed out the effects produced on Society, by the extensive promulgation of the principles of the order; but I have since determined to reserve it for a future occasion. I shall, therefore, briefly mention some leading points of its history, and dwell, more fully, on the moral principles of the institution, as they affect the general condition of mankind. Masonry is the most perfect and sublime institution, ever formed, for promoting the happiness of individuals, or for increasing the general good of the community. Its fundamental principles are those grand bulwarks of Society, universal benevolence and brotherly love. It holds out, in its precepts, those captivating pictures of virtue, which stimulate the brotherhood to deeds of greatness; and offers to its professors, dignity and respect. It expands the ideas, enlarges the benevolent feelings of the heart, and renders man the friend of his species. It teaches us those great and awful truths, on which futurity is founded, and points to those happy means, by which we may obtain the rewards of virtue. It discourages defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts, not to deceive him who relieth upon us; to be above the meanness of dissimulation; to let the words of our mouths express the thoughts of our hearts; and whatsoever we promise, religiously to perform. He meets with friendship and protection from his enemy, and, instead of receiving the fatal weapon in his bosom, his heart is gladdened by hearing the endearing appellation of Brother. Such being the principles and the advantages of Masonry, it ceases to be a matter of surprise, that in every country, the art has been professed, and encouraged, by the most enlightened and virtuous of their inhabitants. The rulers of mighty Empires and the chieftains of great nations have, oftentimes, joined our fraternal Society, and immortalized their names by practicing the virtuous principles of the order. The manner, in which the mysteries of the Craft are revealed to us, none but Masons can ever know. The ceremonies used, on those occasions, are calculated to impress, upon the mind of the candidate, religious awe, and a high veneration for the cause of virtue. Notwithstanding the depravity of mankind, and the many vicious characters who have, unfortunately, been received into the Society, yet the mysteries of the Order have never been disclosed to the world. The origin of Masonry may be dated from the creation of the world. The symmetry and harmony displayed by the divine Architect in the formation of the planetary system gave rise to many of our mysteries. Through all this his realms the kindling Ether runs. And the mass starts into a million suns; Earth, round each sun, with quick explosions, burst, And second planets issue from the first. Bend as they journey with projectile force, In bright ellipses their reluctant course; Orbs wheel in orbs, round centers, centers roll, And form, self-balanced, one revolving whole; Onward they move amid their bright abode, Space without bounds, the bosom of their God! After the deluge, the worship of the Most high was obscured by clouds of imagery, and defiled by idolatry. Mankind were conscious of some great and incomprehensible cause of the uniformity and wonderful progression of the works of Nature and bewildered, in conjecture, they represented the great unknown cause by such objects as appeared to produce the most powerful effects on the face of the world, from whence the Sun and Moon became the symbols of the deity. As the manners of the people became more depraved, their knowledge of truth was lost in their apostasy, and their ignorance and superstition increased with their debasement, they, at length, forgot the

emblematically allusion, and adored the Symbols instead of the Divinity. The splendid parade on a Masonic festival, the gorgeous apparel to attract attention and make the vulgar stare, are, I am afraid, objects of more real concern to many, than the exercise of those acts of benevolence which are strongly inculcated by the order. In many of the ancient nations of the East, their religious rites were enveloped by the priest in allegories, emblems, hieroglyphics and mystic devices, which none could understand, but those of their own order. From these ancient examples, the mysteries of the Craft have been wisely concealed from the vulgar and under cover of various, well adapted symbols is conveyed to the enlightened Mason an uniformed and well connected system of morality. I am of opinion that the ancient society of Free and Accepted Masons was never a body of architects, that is, they were not originally embodied for the purposes of building, but were associated for moral and religious purposes. It must be evident to every Mason, particularly to those brethren who have received the Sublime Degrees, that the situation of the Lodge and its several parts are copied after the Tabernacle and Temple, and represent the Universe as the Temple in which the Deity is every where present. Our manner of teaching the principles of our mystic profession, is derived from the Druids, who worshipped one supreme God, immense and infinite, our maxims of morality from Pythagoras, who taught the duties we owe to God as our creator, and to man as our fellow creature, many of our emblems are originally from Egypt, the science of Abrax, and the characters of those emanations of the Deity, which have adopted are derived from Basilides. The word Mason is derived from the Greek, and, literally means a member of a religious sect, or one who is professedly devoted to the worship of the Deity. The reason of the term Free being prefixed is probably derived from the Crusades, in which, every man engaged in the expedition must have been born free and under no vassalage or subjection. The term Accepted is derived from the indulgences granted by the Pope, to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land. It is well known that immense numbers of Free-Masons were engaged in the Holy wars, and that their gallant and enterprising conduct gained them the esteem of the leaders of the army, who solicited initiation into the mysteries of their order. This subject is well understood by those brethren who have received the 20th degree. That Free Masons were considered as a set of architects most probably took its rise from this circumstance when Moses ordained the erection of the Sanctuary, and afterwards when Solomon was about to build a Temple at Jerusalem, for the worship of the only true and living God, they chose from among the people those, whose wisdom and zeal for the true faith, attached them to the worship of the Most High, and committed to them the erection of those works of piety. It was on those great occasions that our predecessors appeared to the world as architects. To cultivate peace and good will towards men, to improve the general condition of mankind, and to worship the only true and living God in fervency and truth, are among the indispensable obligations of Free Masons. A firm belief and acknowledgement of the Supreme Being, the Grand Architect and Ruler of nature, forms the first essential of a Mason; who ought cheerfully to submit to HIS divine commands, and to rely on his Almighty protection, whose wisdom cannot mistake his happiness, whose goodness cannot contradict it. As humanity ever springs from true religion, every religious sect, which acknowledge the Supreme Being, is equally respected by the order. Religious disputes are banished from our societies, as tending to sap the foundations of friendship, and to undermine the basis of the best institutions. The great book of nature is revealed to our eyes and the universal religion of her God is what we profess as Free Masons. Descending from the skies To wretched man, the goddess in her left, Holds out this world, and in her right, the next: The sole voucher, man is man: Here is firm footing; here is solid rock; This can support us; all is sea besides; Sinks under us; bestorms, and then devours. To pay due obedience to the laws, and to respect the government of the country in which we live, is a debt of gratitude we owe for the protection of our lives, our liberty and our property. The faithful discharge of the duties, which we owe to each other and to the great family of mankind in general, will enhance the brethren in the eyes of the world and support the reputation and utility of the Craft against the caviling of ignorant or malicious men. It is not sufficient that we know these obligations, but it is our indispensable duty, both as gentlemen and as Masons to practice them. The behavior of a Mason is of considerable importance, both in private societies and in his intercourse with mankind generally, not merely as it affects his own character, but as it oftentimes brings on the Order unfavorable reflections. From these considerations my brethren, I hope you will indulge me with a few

minutes attention, while I point out to you those failings which sink us in the estimation of the world, and render us less acceptable to the society of our friends. The first thing in all societies is to render ourselves agreeable to those, with whom we associate. As urbanity of manners is indicative of a polished mind, so is a rough harsh demeanor the natural attendant on ignorance and brutality. The greatest mark of incivility is to pay no attention to what is agreeable or unpleasant to the feelings of those whom we converse with. To give unbounded sway to our own humors without reflecting how much it may interfere with the ease and social rights of others, is a breach of good breeding, of which none would be guilty but those who place no value on their own character, or on that of the company they are in. Treat no person with contempt it is repugnant to good manners, and militates against the principles of our institution. Pity the weakness of human nature and cover the failings of a brother with the mantle of fraternal love. Turn no one into ridicule, through under the specious pretext of innocent amusement, and decorated with the flashes of a mistaken wit. The subject of your raillery will feel the keen wound, you will embitter those hours with pain, which he had dedicated to festive gaiety, and social recreation and you will make an enemy where you before had a good friend. Although the rest of the company may smile at your efforts to please them, yet it will not be the smile of satisfaction they will feel an irksome restraint in your presence, least they should inadvertently give you some trifling cause to turn them into ridicule, in the next company you go into. In this manner you will lose your friends, your acquaintances will shun you, and you will feel yourself alone in the midst of society. To conceal from the world the failings of our friend, is charitable, to speak of his virtues, noble, but to flatter him to his face, to revile him behind his back, and point him out as an object of ridicule, befits, only the character of an assassin. The sweetest consolation and pleasure we receive from society, is the enjoyment of friendship, it smoothes the rugged paths of life, and dissipates corroding care from our brow. When our bodies are writhing with pain, and our minds tortured with anguish, friendship, sacred friendship, pours into the wounds the sweet balm of sympathy, alleviates pain and makes sorrow smile. Friendship extends through every branch of the great family of mankind, its influences is as unbounded as the horizon, it unites man of different religions and countries, and of opposite political sentiments, in the firm bound of fraternal affection. The wandering Arab, the civilized Chinese, and the native American, the rigid observers of the Mosaic Law, the followers of Mahomet and the professors of Christianity, are all cemented by the mystic union. How valuable is an institution founded on sentiments like these, how infinitely pleasing must it be to him, who is seated on a throne of everlasting mercy! To that God who is no respecter of persons? Be not elated with the pride of birth, as merit alone can give value to distinction. Intrinsic worth lifts a man above the genealogy of ancestors, and the pageantry of sounding titles. Rational Equality, as it is the most natural state, so is it the most pleasing and desirable. Love the whole human species, but particularly those, who are united to you by the Mystic Union. If afflicted by misfortune, comfort their souls and soothe them to tranquillity. And if they are exposed to danger, give them your assistance. It is this sympathy with the pleasures and pains, with the happiness and misfortunes of our fellow men, which distinguishes us from other animals and is the source of all our virtues. This amiable virtue, glorious as the beams of morning, in whose beauty thousands rejoice, is the vital principle of our Society. It should form the basis of all of our dealings with each other, and be as a square to regulate our actions with all mankind. The wants of a brother, particularly, interest us, but merit and virtue in distress, whenever they meet us, will always claim the pointed attention of every true Mason. Our own circumstances are to be the criterion of our beneficence. The rich bestow with liberal hands the gifts of fortune, the poor their consolation, advice and protection. This is, oftentimes, a source of relief, they frequently stand in want of a friend to make known their distress, and to interest, in their favor, those, whose benevolent hearts rejoice in the opportunity of relieving the wants of a fellow creature. Honest industrious men, borne down in the world by the pressure of misfortune, not attributable to any misconduct on their part, but, by the acts of an overruling providence, engulfed in ruin, the lonely and disconsolate Widow, the sad relict of a faithful friend, an affectionate husband, whose cheerful labors had yielded her the comforts of life, now thrown for protection and support on the bosom of benevolence. The Orphan in tender years, cast naked helpless on the world and the Aged whose spirits were exhausted in the toils of youth, whose sinews, now embraced by time, are unable to procure a scanty pittance for his subsistence. He whose bosom is locked up against compassion is a

Barbarian, his manners are brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest. What kind of man is he, who full of opulence, and in whose hand abundance overflows, can look on virtue in distress, and merit in misery, without pity. Who can behold without tears, the desolate and forlorn estate of the Widow, who in early life, brought up in the bosom of a tender mother, without knowing care, and without tasting of necessity, was not befitted for adversity, whose soul is pure as innocence, and full of honor, whose mind had been brighten by erudition, under an indulgent father, whose youth, untutored in the schools of sorrow, had been flattered with the prospect of days of prosperity and plenty. One, who at length, by the cruel adversity of winds and seas, with her dying husband is wrecked in total destruction and beggary, driven by ill fortune, from peace and plenty, and from the bed of ease, changes her lot to the damp dunghill for relief of her weariness and pains, grown meager with necessity, and sick with woe, at her bosom hanging her famished infant, draining off the dregs of parental life, for sustenance, bestowed from maternal love, yielding existence to support the babe? Hard-hearted covetousness and proud titles, can ye behold the mite which should sustain such virtue? Can high life lift its supercilious brow above such scenes in human life? Above miseries sustained by a fellow creature? Can the man absorbed in pleasure roll his chariot wheels past the scene of sorrow without compassion, and without pity paint misery upon the features of an expiring saint! If angels weep in heaven, they weep for such. If they can know contempt, they feel it for the wealthy, who bestow not of their superfluities, and snatch not from their vices what would gladden souls sunk in the woes of the worldly adversity. What must he be, who knows such a man, and by his craft or avarice extorts unjust demands, and brings him into beggary? What must he be, who sees such a man deprived by fire or water of all his substance, the habitation of is infants lost, and nothing left but nakedness no relief?

2: Monthly bulletin. [Vol. 3, no. 1]

Abu Mashar - Book of Revolutions of the World • *Years (latina) ARHAT - Chronology of the Astrology of the Middle East and the West by Period - Robert Hand (, Second Edition) Blend Med.*

It is natural to believe in great men. If the companions of our childhood should turn out to be heroes, and their condition regal, it would not surprise us. All mythology opens with demigods, and the circumstance is high and poetic; that is, their genius is paramount. In the legends of the Gautama, the first men ate the earth, and found it deliciously sweet. Nature seems to exist for the excellent. The world is upheld by the veracity of good men: They who lived with them found life glad and nutritious. Life is sweet and tolerable only in our belief in such society; and actually, or ideally, we manage to live with superiors. We call our children and our lands by their names. Their names are wrought into the verbs of language, their works and effigies are in our houses, and every circumstance of the day recalls an anecdote of them; The search after the great men is the dream of youth, and the most serious occupation of manhood. We travel into foreign parts to find his works, - if possible, to get a glimpse of him. But we are put off with fortune instead. You say, the English are practical; the Germans are hospitable; in Valencia, the climate is delicious; and in the hills of the Sacramento, there is gold for the gathering. Yes, but I do not travel to find comfortable, rich, and hospitable people, or clear sky, or ingots that cost too much. But if there were any magnet that would point to the countries and houses where are the persons who are intrinsically rich and powerful, I would sell all, and buy it, and put myself on the road to-day. The race goes with us on their credit. The knowledge that in the city is a man who invented the railroad, raises the credit of all the citizens. But enormous populations, if they be beggars, are disgusting, like moving cheese, like hills of ants, or of fleas, - the more, the worse. Our religion is the love and cherishing of these patrons. The gods of fable are the shining moments of great men. We run all our vessels into one mould. Our colossal theologies of Judaism, Christism, Buddhism, Mahometism, are the necessary and structural action of the human mind. The student of history is like a man going into a warehouse to buy cloths or carpets. He fancies he has a new article. If he go to the factory, he shall find that his new stuff still repeats the scrolls and rosettes which are found on the interior walls of the pyramids of Thebes. Our theism is the purification of the human mind. Man can paint, or make, or think nothing but man. He believes that the great material elements had their origin from his thought. And our philosophy finds one essence collected or distributed. If now we proceed to inquire into the kinds of service we derive from others, let us be warned of the danger of modern studies, and begin low enough. We must not contend against love, or deny the substantial existence of other people. I know not what would happen to us. We have social strengths. Our affection towards others creates a sort of vantage or purchase which nothing will supply. I can do that by another which I cannot do alone. I can say to you what I cannot first say to myself. Other men are lenses through which we read our own minds. Each man seeks those of different quality from his own, and such as are good of their kind; that is, he seeks other men, and the otherest. The stronger the nature, the more it is reactive. Let us have the quality pure. A little genius let us leave alone. A main difference betwixt men is, whether they attend their own affair or not. Man is that noble endogenous plant which grows, like the palm, from within outward. His own affair, though impossible to others, he can open with celerity and in sport. It is easy to sugar to be sweet, and to nitre to be salt. We take a great deal of pains to waylay and entrap that which of itself will fall into our hands. I count him a great man who inhabits a higher sphere of thought, into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error. His service to us is of like sort. It costs a beautiful person no exertion to paint her image on our eyes; yet how splendid is that benefit! And every one can do his best thing easiest. But he must be related to us, and our life receive from him some promise of explanation. I cannot tell what I would know; but I have observed there are persons who, in their character and actions, answer questions which I have not skill to put. One man answers some question which none of his contemporaries put, and is isolated. The past and passing religions and philosophies answer some other question. Certain men affect us as rich possibilities, but helpless to themselves and to their times, - the sport,

perhaps, of some instinct that rules in the air; - they do not speak to our want. But the great are near; we know them at sight. They satisfy expectation, and fall into place. What is good is effective, generative; makes for itself room, food, and allies. A sound apple produces seed, - a hybrid does not. Is a man in his place, he is constructive, fertile, magnetic, inundating armies with his purpose, which is thus executed. The river makes its own shores, and each legitimate idea makes its own channels and welcome, - harvests for food, institutions for expression, weapons to fight with, and disciples to explain it. The true artist has the planet for his pedestal; the adventurer, after years of strife, has nothing broader than his own shoes. Our common discourse respects two kinds of use or service from superior men. Direct giving is agreeable to the early belief of men; direct giving of material or metaphysical aid, as of health, eternal youth, fine senses, arts of healing, magical power, and prophecy. The boy believes there is a teacher who can sell him wisdom. Churches believe in imputed merit. But, in strictness, we are not much cognizant of direct serving. Man is endogenous, and education is his unfolding. The aid we have from others is mechanical, compared with the discoveries of nature in us. What is thus learned is delightful in the doing, and the effect remains. Right ethics are central, and go from the soul outward. Gift is contrary to the law of the universe. Serving others is serving us. I must absolve me to myself. Men have a pictorial or representative quality, and serve us in the intellect. Behmen and Swedenborg saw that things were representative. Men are also representative; first, of things, and secondly, of ideas. As plants convert the minerals into food for animals, so each man converts some raw material in nature to human use. The inventors of fire, electricity, magnetism, iron, lead, glass, linen, silk, cotton; the makers of tools; the inventor of decimal notation; the geometer; the engineer; the musician, - severally make an easy way for all, through unknown and impossible confusions. Each man is, by secret liking, connected with some district of nature, whose agent and interpreter he is, as Linnæus, of plants; Huber, of bees; Fries, of lichens Van Mons, of pears; Dalton, of atomic forms; Euclid, of lines; Newton, of fluxions. A man is a centre for nature, running out threads of relation through everything, fluid and solid, material and elemental. The earth rolls; every clod and stone comes to the meridian: It waits long, but its turn comes. Each plant has its parasite, and each created thing its lover and poet. Justice has already been done to steam, to iron, to wood, to coal, to loadstone, to iodine, to corn, and cotton: The mass of creatures and of qualities are still hid and expectant. It would seem as if each waited, like the enchanted princess in fairy tales, for a destined human deliverer. Each must be disenchanting, and walk forth to the day in human shape. In the history of discovery, the ripe and latent truth seems to have fashioned a brain for itself. A magnet must be made man, in some Gilbert, or Swedenborg, or Oersted, before the general mind can come to entertain its powers. If we limit ourselves to the first advantages; - a sober grace adheres to the mineral and botanic kingdoms, which, in the highest moments, comes up as the charm of nature, - the glitter of the spar, the sureness of affinity, the veracity of angles. Light and darkness, heat and cold, hunger and food, sweet and sour, solid, liquid, and gas, circle us round in a wreath of pleasures, and, by their agreeable quarrel, beguile the day of life. The eye repeats every day the first eulogy on things, - "I saw that they were good. We are entitled, also, to higher advantages. Something is wanting to science, until it has been humanized. The table of logarithms is one thing, and its vital play in botany, music, optics, and architecture, another. But this comes later. We speak now only of our acquaintance with them in their own sphere, and the way in which they seem to fascinate and draw to them some genius who occupies himself with one thing, all his life long. The possibility of interpretation lies in the identity of the observer with the observed.

3: University of California: In Memoriam,

History's Locomotives - Revolutions and the Making of the Modern World, Martin E Malia, Terence Emmons Creating Competitive Advantage, Jaynie Smith, William Flanagan.

A Literatura da descoberta e defesa da natureza tem nos EUA uma conjuntra influente de autores que influenciaram o mundo europeu. Huxley, John Muir e William H. The relationship is mutual and necessary". Seis anos depois juntou-se o texto de Paul Ehrlich: Man and Nature in America de Arthur A. Wilderness and the American Mind de R. Nash In the House of Stone ou Light: The Greening of America de Charles A. Columbian Exchange de A. Hernsl, Green Culture, , pp. Worster "World without borders: Sand County Almanac foi reeditado em Deste modo por iniciativa de R. Por outro lado F. De acordo com J. Donald Hughes "Environmental history, as a subject, is the study of how humans have related, to the natural world through time. As a method, it is the application of ecological principles to history" Para Donald Worster "its principal peal 5. E o significativo estudo de R. Nash, "American Environmental History. A new teaching frontier", Pacific Historical Review, , Wallace, No turning back Tenha-se em conta os estudos de C. Brimblecombe, The big smoke. A history of air pollution in London since medieval time, London, Nash American Environmentalism, N. Merchant, Major problems in American Enviromental History, , 2. Beinart precisa que a "Environmental history deals with the various dialogues over time between people and the rest of nature, focusing on recipocal impacts" Depois do celebrado estudo de E. Raymond Bradley e Philip D. Jones , F. Chambers , Richard H. Grove , H. Lamb , e T. De acordo com Johan Evans "Environmental Archaeology is the study of the past environment of man" Por outro lado E. Reitz²² destaca que "Environmental Archaeology is an eclectic field that encompasses the earth sciences, zoology and botany". The ends of the earth, , p. Environmental and History, , p. Gonzalez Molina, Historia y Ecologia, , p. Generelle Morphologie der organis men, Berlim, Vide Bibliografia Geral Case Studies in Environmental Archeology, , p. Reitz et alia "Issues in Environmental Archaeology", in E. Coates " The Nature of Environmental History. Nature, History, and Narrative. Donald, "Storici e storia ambientale. Theories in Environmental History. Essays in Environemtal History, Pittsburgh, , pp. Tradition, Deconstruction, Hermeneutics, Austin: University of Texas Press, Readings in Conservation History, N. Gonzalez Molins, Historia y Ecologia, Madrid, , pp. Reitz, Case Studies in Envrionmental Archeology, , pp. The Ends of the Earth: Perspectives on Modern Environmental History. Note-se que a primeira resenha dos diversos aspectos do quadro natural surge com Theophrastus A. Teve seguidores em G. Thoreau e Leopold Aldo The Birds of America 4 vols. Em surgiu Audubon Society, que passou a publicar no ano seguinte uma revista: De Historia Plantorum, publicado em Latim em Ac.: Historia Natural A. Cato De Re Rustica A. Varro De Re Rustica c. De re rustica e De Arboribus Plinio o velho que publica Historia Naturalis em 37 livros c. De Re Rustica em 12 livros e De Arboribus c. De Re Rustica, 12 livros Encyclopaedia of Bartholomaeus De la Natural Hystoria de las Indias Otto Brunfeld publica Herbarium Vivae Icones Leonhard Fuchs publica De Historia Stirpium Konrad von Gesner publica Historia Animalium em 5 vols Garcia Da Orta Tractado de las Drogas y Medicinas de las Indias Orientales. Historia Natural y Moral de las Indias. A Treatise of the Laws of Forest. Adam Zaluziansky von Zaluzian The Herballor Generall Histoire of plantes. Historie of Four- Footed Beastes Chart of the Botanical Theater. Histoire Universelle des Plantes. Memoire on Forests Origin of forms and Qualities A segunda parte foi publicada em Mathematical Principles of Natural Philosophy John Ray publica o seu tratado de Teologia Natural: Essay Towards a Natural History of the Earth Philip Miller , considerado o principe dos jardins: The Gardeners Dictionary John Arbuthnot: Em 44 vols, publicada entre e Apresenta uma lista de 5. Tableau of the Natural History of Animals. Essai sur la Geographie des Plantes Handbook of Natural History. Le Langaje des Fleurs David H Thoreau inicia o seu Daily Journal George Perkins Marsh publica Man and Nature.

4: Prose works of Ralph Waldo Emerson. In two volumes.

When the mid-day sun is enshrouded in darkness, and the earth is plunged into the depth and gloom of the night, the science of Astronomy has prepared him for the event, and the revolutions of the planetary system explain the appearance.

Periodical 1 visioni, 8 a. Scientific Division Bureau of Science , 8 a. Law Division Supreme Court , 8 aI. The privileges of the periodical and reference roots are free to all. Books of the Filipiniana -and Public Documents divisions may be consulted free in the library. If card be lost, a duplicate card will be issued for 10 centavos. Card must be presented when books are borrowed or returned. Only cardholders may have access to the shelves. Properly accredited teachers may retain books except fiction for four weeks, with privilege of renewal for two weeks. Provincial readers may retain books for four weeks with privilege of renewal for two weeks. New fiction will be issued for only seven days, without privilege of renewal, and will not be sent to the provinces, until ninety days after having been placed on the shelves. No exchange of books may be made oftener than once every twenty-four hours. Renewal may be made by mail or telephone, provided that the borrower give author and title of book and date when due. On request from the library, any book must be returned immediately. A fine will be charged on damaged books. Full satisfaction must be rendered for lost books-. Stamps will not be accepted as payment. Failure to comply with this rule will forfeit the privileges of the library. Realizing the importance of the library as conservator of whatever pertains to the history of the Philippine Islands, and recognizing the educative value of historical pictures, Doña Trinidad de Ayala, Viuda de Zobel, on July 31, presented to the Filipiniana Division of the library four magnificent canvases. These pictures, each of which is about 5 feet square, are exact and well-executed copies of the originals which exist in Spanish museums, and were made well-nigh seventy-five years ago. The pictures are all portraits, and represent Columbus, Cortes, Magellan, and Elcano. It is peculiarly fitting that these pictures should be placed in the Filipiniana Division of the Philippine Library, for each of the four men has had a not slight bearing on Philippine history. Because of the discovery of America, Pope Alexander VI promulgated his famous bulls of , by virtue of which Spain was given the necessary papal rights to colonize and evangelize in lands discovered or to be discovered. The Philippines were discovered in , and Spain exercised this right, notwithstanding Portuguese protests. Cortes fitted out the expedition of his young kinsman Saavedra in order to locate the Loaisa expedition which had been dispatched to eastern lands in , which, although it accomplished nothing lasting, reached and cruised among the Philippines. In , the great Portuguese, Magellan, discovered the Philippine Islands after the most wonderful voyage in all the history of navigation and discovery; and in , the Spaniard, Elcano, succeeded in taking the sole surviving ship Victoria back to Spain. The gift shows the great public spirit of the donor who said in giving the pictures that they "really belong to the public and not to private persons, because of their great importance and interest. The Biblioteca de Catalunya is located at Barcelona, and owns 31, volumes and manuscripts. The bulletin is a distinct addition to the library world, and gives evidence of a library that partakes of the characteristic energy of the Catalan people. The bulletin contains a summary of the formation of the library, the statutes governing it, instruction to readers, a list of the MSS. The bulletin is entirely in the Catalan language. The circulation statistics of the Circulating Division for June were 3,, and for July 7, The increase was due to the removal of the small fee charged prior to July 1. There is a tendency in the young men and women who have taken advantage of this opportunity to read too much late fiction. Such reading will, of course, result in a more fluent use of English, but it is hoped that the Filipino youth will be led more and more to the reading of history and other social sciences. Experiments upon the transmission of rinderpest. Manila, Bureau of Printing, A typical case of rinderpest in carabao. By William Hutchins Boynton. Bureau of Civil Service: May 9, June Customs administrative circulars, July 1, July Philippine Journal of Science. Department of Public Instruction: Memoria decimotercia del Secretario de Instruccion Publica. Correspondiente a los seis meses fue terminaron el 31 de Diciembre de Annual report of the governor Zamboanga, Mindanao Herald Pub. Bulletin of the Philippine Library. Third Philippine Legislature, Second session: Coast and Geodetic Survey: Bulletin for February, Public library, public school

and the social center movement. J62 Perry, Luther Halsey: Wider use of the school plant. American Journal of Sociology: Bureau of Education, Report, Social and Civic center movement in rural schools. Social and recreation centers. School-house, as the civic and social center of the community. RAm35 Bleyer, Willard Grosvenor: Newspaper writing and editing. Houghton [c] [xii] p. The American public library. RB Bulletin of bibliography. Bibliography of library economy. The case for woman suffrage; a bibliography; with an introd. Newspaper reporting and correspondence; a manual for reporters, correspondents, and students of newspaper writing. The writing of news; a handbook with chapters on newspaper correspondence and copy reading. Creative evolution; authorized trans. The citizen; a study of the individual and the government, N. The myths of Mexico and Peru. The challenge of the city. Forward mission study courses. Sex and character; authorized tr. British interests and activities in Texas, Modet n tariff history; Germany, United States, France. Russell Sage foundation Manual of navigation laws; an historical summary of the maritime nations. Classroom management, its principles and technique. Municipal engineering and sanitation. Panama canal; what it is and what it means. The fraud of feminism. The training of the human plant. Federal incorporation; two debates; the constructive and rebuttal speeches of the representatives of the University of Chicago vs. University of Michigan and the University of Chicago vs. The framework of home rule. Selected articles on ship subsidy. Minneapolis, Minn , Wilson, Human nature and the social order. The Norwegian fjords; painted and described by A. Government ownership of railways. Labor and the railroads. Panama and what it means. A vindication of the rights of woman; with an introd. RG94 Hecker, Eugene Arthur: The stock exchange; a short study of investment and speculation. The second annual inter-collegiate debate, of the State University of Iowa; resolved:

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The men who start! revolutions seldom hibe the privilege of j guiding them to their destination. The ' French philosophers who originated the ; Revolution of 17'J.j, and the republicans of the Girondist school, who merely sought i refoini-?. were swept away tn thousand- by l the radical Jacobins, who went ahead of j them, and the guillotine.

If you are looking for quotes about specific ages "that is, years or decades of life" scroll down to the bottom third of the page "Specific Years of Age" which covers everything from early childhood to late life, with an emphasis on middle-age years. The "this many years old" quotes can be great for making birthday cards match the specific number of candles on the cake. Those who call it so have found all stages of life unwelcome, thanks to their mishandling of life, not to a particular age. The soul should have its own cycles and revolutions, presenting in turn every portion of its existence to the vivifying influence of the great source of light. I read my years in my mirror, others read them on my brow. We grow old by deserting our ideals. Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. White Wrinkles should merely indicate where the smiles have been. Hearts grow cold with care, and the life He gives, too often seems buried, because of the load of earthly thought above it; and then we appear to ourselves to live to this world, whilst the things of this world crowd upon us But where the will is stedfast, and sin withstood, the true life springs forth again as the earthly tabernacle decays. Old age is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for Heaven. In the years that lay before us, Half seen through the distant haze, The winters grew drearily longer And briefer the summer days. Hunter, "How to Keep Young," Health Magazine, October On the other hand, as the years increase, things look smaller, one and all; and Life, which had so firm and stable a base in the days of our youth, now seems nothing but a rapid flight of moments, every one of them illusory Bailey Saunders, Youth is a wonderful thing. What a crime to waste it on children. It is a privilege denied to many. It is sad to go to pieces like this, but we all have to do it. It occurs when you are too young to take up golf and too old to rush to the net. In the latitude of forty, human beings become human for the first time, and realise the impotence of being earnest. They make up for the time lost in being young by being young, although no longer young. They are neither young nor old, callow nor sallow, foolish nor mulish, puerile nor senile, half-baked nor fully cooked. They pause in their flight, and for a moment call a strike against the tyrant Time. Middle-age is neither muddle-age nor fuddle-age"it is the age of reason defying "reason"; the age when man sees himself as mothers see him; thin on top and plump beneath, slightly gone in wind and teeth, caring naught for looks or "lacks," out to show that "tacks is tacks. Priestly I still have a full deck; I just shuffle slower now. Father Time keeps pitching the years at us. We swing and miss at a few. We hit a few out of the park. We try not to take any called strikes. The best is yet to be. You do not say it now, perhaps; but by and by, when the hair grows gray and the eyes grow dim and the young despair comes to curse the old age, you will say: How old are you"thirty, fifty, eighty? What is that in immortality? It is the only pleasure I have left. I was so happy as a child. I think that what happens early on in life is that at a certain age one stands still and stagnates. There is, as there always was, just you. While one finds company in himself and his pursuits, he cannot be old, whatever his years may number. Bronson Alcott, "Fellowship," Tablets, Who does not wish to be beautiful, and clever, and rich, and to have back, in old age, the time spent trying to be any of them. But I render thanks to him who watches and guides us at dawning and at evening, from childhood to decrepitude. Clark First you forget names, then you forget faces, then you forget to pull your zipper up, then you forget to pull your zipper down. Youth and spring are all about; It is I that have grown old. Wagner "Maxine" A person is always startled when he hears himself seriously called an old man for the first time. Old Time, who changes all below, To wean men gently for the grave. The trick is keeping it from creeping down into your body. I never will believe that our youngest days are our happiest Childhood is only the beautiful and happy time in contemplation and retrospect: Witness colic and whooping-cough and dread of ghosts, to say nothing of hell and Satan, and an offended Deity in the sky, who was angry when I wanted too much plum-cake. Then the sorrows of older persons, which children see but cannot understand, are worse than all. All this to prove that we are happier than when we were seven years

old, and that we shall be happier when we are forty than we are now, which I call a comfortable doctrine, and one worth trying to believe! My chest has fallen into my drawers. God forbid we should not call it beautiful. Froude We try to achieve beauty by covering up all traces of age and end up looking like we tried to achieve youth by covering up all traces of beauty. When a man expects to be arrested, every knock at the door is an alarm. Fischer " One of the best parts of growing older? Adams Where did the time go? Yesterday, I was a girl, and today, I suddenly find myself in the autumn of my years with the cold winds of winter breathing down my neck. I would like to find again the current of life, forget my age, but it is impossible: I can see the shores only through a veil of mist. What I still have in common with other men are the seasons, the transition from one to the other, to which I have always so keenly responded. It is the familiar current that I must find again by opening the books I have loved, and thus, in regard to them, pursue a meditation that is peaceful and down to earth. Recollections of My Spiritual Life, Age is just a number.

6: Full text of "Together"

The soul should have its own cycles and revolutions, presenting in turn every portion of its existence to the vivifying influence of the great source of light. ~Henry James Slack (), The Ministry of the Beautiful, "Conversation IV: Spring-time on the Western Coast," [Lyulph speaking "tíμá-#á-#ÁjÂ·g].

Um Ulisses, homem do passado, portanto morto, vale mais que um Ulisses desaparecido. A noite foi salva. Pode-se acompanhar Hannah Arendt neste atalho, que nos leva de Homero a Hegel pela via da catharsis? Eles ouvem seu aedo, como habitual: Ora, como reage ele? Muda-se, com efeito, de registro: De fato, para a Musa ver, saber e dizer caminham paralelamente. Mas Ulisses, ele, chora [32]. Que ele chore, seja, mas por que como uma mulher? Como uma mortalha que, recobrando o rosto dos mortos, deles faz justamente mortos. Chorar-se-ia a menos [39]. O encontro com a historicidade ou a historialidade. Ainda, talvez, ela se situa entre dois regimes da palavra: Mas, o viajante imprudente que se deixasse capturar pelo seu doce canto, preveniu Circe, perde tudo: Em lugar e vez do kleos, encontra apenas o esquecimento. Por este caminho, bem balizado, podemos alargar o passo. A economia do kleos produzia o passado, imediatamente, quase sem o saber. O historiador, ele, diminuiu as garantias do aedo. Por que este por no passado seu presente? Arendt, H, La crise de la culture, trad. Dictionnaire des savoirs grecs, Flammarion, Paris. Pode-se-ia igualmente evocar o Extremo-Oriente e os primeiros Anais chineses:

7: www.enganchecubano.com: Sitemap

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Information on this publication may be obtained by contacting the Academic Senate Office on any of the University of California campuses. With this volume of In Memoriam, the Academic Senate of the University of California pays tribute to our recently deceased colleagues. Their scholarship and dedication have contributed immeasurably to the renown and reputation we, as a University, now enjoy. He received his A. Not long after beginning his teaching career in the late s, he was called to serve in World War II. He retired as full professor in Henry was especially well known for his openness and warmth to his students; he was always available to them and was unfailingly courteous. And they were regularly invited to his home. All who knew him were also impressed by his physical vigor: Henry was well traveled and active professionally, writing numerous reviews in professional journals, addressing professional bodies, and regularly giving talks to groups on the Santa Barbara community. A Biography of Franz von Papen Baily, Radiological Physics and Engineering: Baily died on October 7, He was a pioneer in medical physics, an individual who helped define the profession and who was equally adept in nuclear medicine, radiation oncology, and diagnostic imaging. Along the way, he made many important research contributions to all three areas. Baily obtained his Ph. Air Force Strategic Air Command, and served in this position for several years. In he joined Roswell Park Memorial Institute, where he held the position of principal cancer research scientist in physics and chief physicist in the Department of Radiation Therapy. Happily, Norman agreed to participate on a part-time basis, though he had a full time position at the Hughes organization, including administrative responsibilities. His ideas about the nature and depth of physics preparation for a career in medical physics had an important impact on the development of the graduate program. For example, he insisted that all graduate students in medical physics have a solid grounding in quantum mechanics. He was equally demanding about the quality of the experimental work performed by graduate students. Despite all the pressures of his various obligations, he found the time to supervise the doctoral thesis work of three candidates: All three have developed notable and distinguished careers in medical physics. Baily remained in Los Angeles until when he joined the Department of Radiology at Emory University to become the director of the Division of Radiological Sciences. In , however, he returned to the West Coast to assume the position of professor of radiology and chief of the Division of Radiological Physics and Engineering in the new medical school developing at the University of California, San Diego. He remained in this position until his death, becoming emeritus in Norman Baily was a highly creative person with a real gift for identifying important research problems and finding practical solutions to them. His research was prolific and did not dim with the passing years. In the course of his career he made seminal contributions to a number of areas that may stand as landmarks in the field. This is particularly true of the work that he did on the medical utilization of semiconductor detectors for dosimetry and his work on the theoretical and experimental development of microdosimetry. Along the way, moreover, he also made pioneering contributions to the fields of digital radiography, tomosynthesis, and radiation acoustics. He was generous of his time and talent, perhaps to a fault. A list of his committee memberships fills three full pages, and he worked intensively in each. He was also an associate editor of Medical Physics from its inception until his death; but most of all he was a devoted supporter of the Southern California Chapter of the AAPM. The monetary award recognizes a graduate student in the Southern California area for publishing an outstanding medical physics paper. Since my research ideas required for realization more expertise in electronics and physics than I had mastered, I often turned to him for help and advice. Unassuming, he was not an empire builder, and his originality and the extent of his contributions to medical physics were not appreciated by most of his colleagues or the residents. It is an unfortunate aspect of scientific competition that resources and acclaim do not necessarily accrue to the most meritorious people or ideas. His standards, however, always remained high, and he will be remembered for his selflessness and integrity. In the last weeks of his life it was obvious that his illness was exerting a heavy physical toll. His wife, Rose, was a staunch supporter in all of his activities, and it was largely through her support and

encouragement that he was able to carry on his final days with a sense of fulfillment. In addition to his wife, he is survived by a son, Philip, a daughter, Barbara, and five grandchildren. Friedman Moses Greenfield Elliott C. Davis Professor James B. Boyd died October 7, , at the City of Hope Medical Center in Duarte following an unsuccessful bone marrow transplant. Jim, the eldest of the four, was born in Denver, Colorado, on June 25, . He achieved the rank of 1st lieutenant in the U. Following his marriage to Susie, Jim entered graduate school at California Institute of Technology, subsequently earning his Ph. His work with Mitchell initiated his interest in DNA metabolism in *Drosophila melanogaster*, an interest that was to become central to his research career. There he continued his studies of polytene chromosomes and, under the influence of Melvin M. Green, began to adopt a more genetic approach to studying DNA metabolism, with emphasis on the enzymatic repair of environmentally-induced damage to DNA. The choice of *Drosophila* for studies of DNA repair proved to be technically challenging and progress did not come easily or quickly. He was just beginning to reap major fruits from the labor of past years when myelodysplasia tragically cut short his life. Just months before he became ill, Jim received a major grant from the National Heart, Lung and Blood Institute to characterize this *Drosophila* gene and to investigate the possibility that it might be used to isolate a related human gene. During his years at Davis, Jim returned twice to the Germany he had come to love as a postdoc in Germany: Setlow; it was at this time that he made his commitment to DNA repair. Those who knew Jim will remember his influence in directing the growth of the Genetics Department and the efforts he made in welcoming its new members. He was a distinguished teacher and scholar whose productive academic career spanned four decades. A word all too rarely heard in recent years describes him perfectly: He was a true American original with deep New England roots. His ancestors formed a part of the first generation of the Puritan settlement in Massachusetts, and he was heir to a family tradition of service in the ministry and education. His father, Carleton Brown, was an American pioneer and a distinguished scholar in the study of Middle English literature. Truesdell Brown studied English and medieval history as an undergraduate at Haverford and Harvard, and only turned to the study of ancient history in graduate school at Harvard under the guidance of W. Ferguson, one of the founders of the study of Hellenistic history in the United States. Brown continued his studies in Austria at the University of Innsbruck in the early s and received his Ph. Westermann on the Greek historian, Onesicritus. Although in many ways an intensely private person, Professor Brown was passionate about Greek history, as his students--both those who took his popular lecture courses and those who enrolled in his graduate seminars--well knew. To them he was unfailingly gracious and supportive, generous with his time and always willing to share the accumulated knowledge of a lifetime of scholarship. Retirement did not diminish his enthusiasm for scholarship and teaching. Professor Brown had little interest in the public side of academic life, rarely attending professional meetings and giving relatively few papers or talks during his long career. However, he was one of a small group of scholars who kept the study of Hellenistic history alive in the United States in the two decades following World War II. The corpus of his published work--four books and thirty-five articles--is of consistently high quality and is characterized by an approach to the study of his favorite subject, Greek historiography, that was, by the standards of his time, unconventional. In his articles, in his classic monographs, *Onesicritus: The result was a vivid series of literary portraits of major and minor Greek historians which have served almost two generations of scholars and students as standard treatments of their subjects. At the end of his life he was planning a similar study of the historian, Xenophon. From his arrival at UCLA in until the time of his retirement in , he directed or co-directed nine Ph. He was also one of the founding editors of the periodical California Studies in Classical Antiquity, which under its current title, Classical Antiquity, continues to be one of the more distinguished American journals in the field of classical studies. In recognition of his many achievements, his colleagues and students honored him with a Festschrift in . All who knew this good and gentle man will miss the charm and humor of his conversation. His influence, however, lives on in the teaching and scholarship of his own students and in a new generation composed of their students. Bruvold died of colon cancer on April 18, , the University of California, the School of Public Health, and the community lost a distinguished scholar, a dedicated teacher, and a principled and honorable man. Bill was born in Summit, New Jersey, on May 9, . Much of his early youth was spent in New England, where his father was a Methodist minister. He received a*

B. He continued his education there, receiving an M. During this same period, Dr. Andie Knutson was building a unique training program in the School of Public Health at Berkeley, which applied psychological and behavioral science techniques to the study of health beliefs and practices. It was this distinct application of the behavioral sciences to the health field that attracted Bill to Berkeley in , as one of the first four postdoctoral fellows under Knutson. Bill began his career at Berkeley working with masters and doctoral students on a variety of case projects, all seeking to understand the importance of human behavior on health. Indeed, for over 30 years, Bill was influential in forging the shape and disciplinary focus of the program, and he spoke out often and courageously for the program, for his students, and for the School in general, even when his point of view was unpopular among his colleagues. The vast majority of his published work over 93 articles focused on identifying the factors that determine the acceptability of water for potable uses. These studies dealt with changes in perceptions of water quality as a function of the differing chemical constituents and their concentration. The development of novel sociometric techniques was an integral part of his work and led to several methodological contributions. Today his work is widely quoted in the drinking water standards put forth by the U. A series of studies of public attitudes toward the use of reclaimed wastewater led to the finding--now widely accepted--of strong public support for the use of reclaimed water for nonpotable purposes. Bill was virtually the only social scientist to tackle this problem and his work has been frequently cited. A third research theme had its roots in the California drought of and the factors that determine the levels of water use in households. Here he is best known for using meta-analytic methods to evaluate school-based alcohol- and tobacco-use prevention programs.

8: MARGINALIA 75 | Norbert Spehner - www.enganchecubano.com

Henry Adams was born on February 12, , in Fall River, Massachusetts and died on July 5, He received his A.B. from Lehigh University in , his A.M. from the University of Southern California in , and a Ph.D. from Stanford in

9: HISTÓRIA LICENCIATURA: As Primeiras Figuras do Historiador na Grécia: historicidade e história

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