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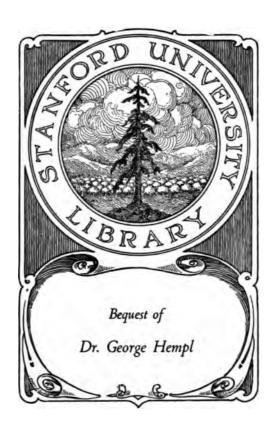


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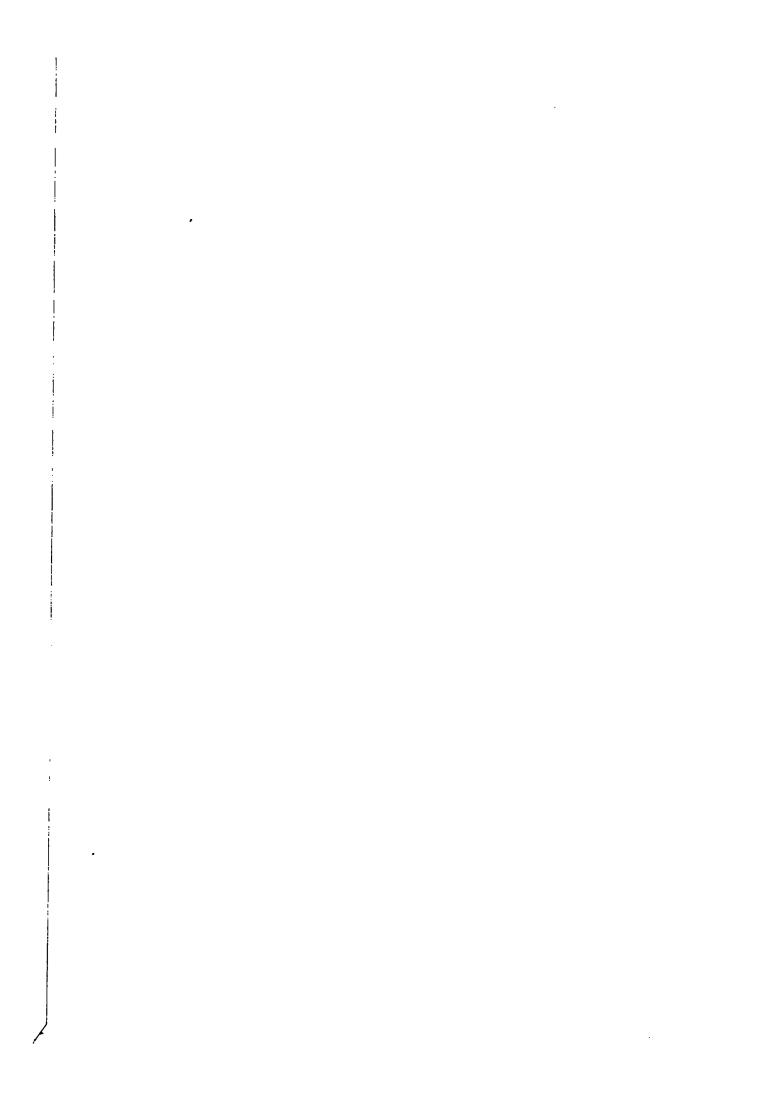
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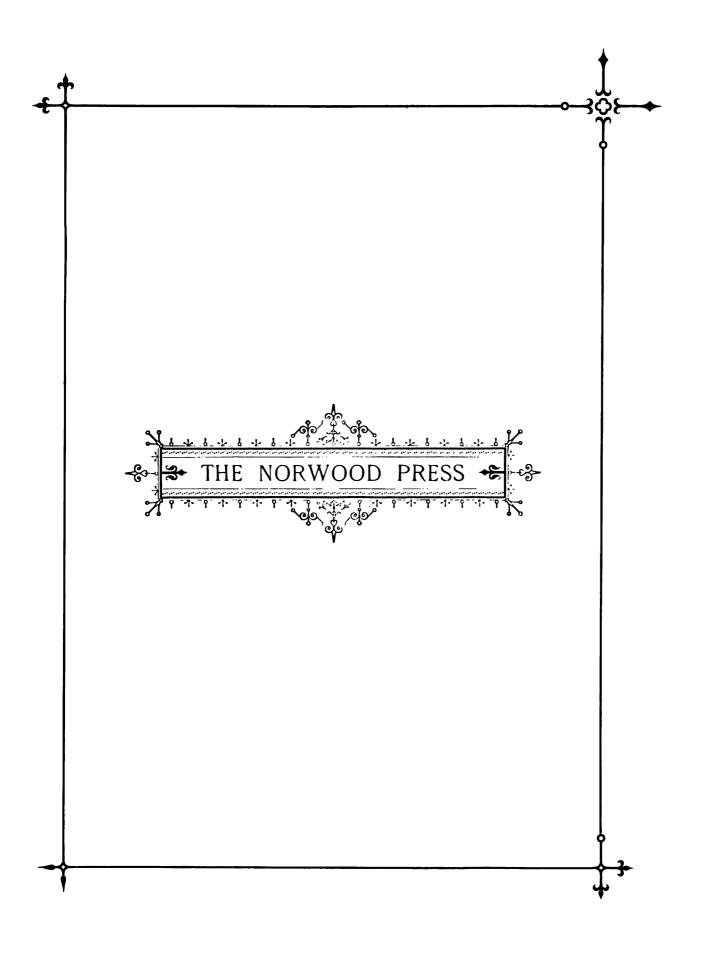
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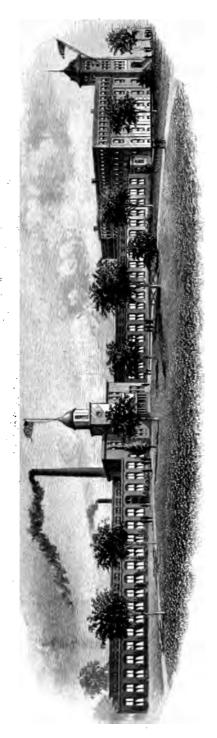


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The Norwood Press, a Great Book Manufactory at Norwood, Mass., U.S.A.



The Morwood Press

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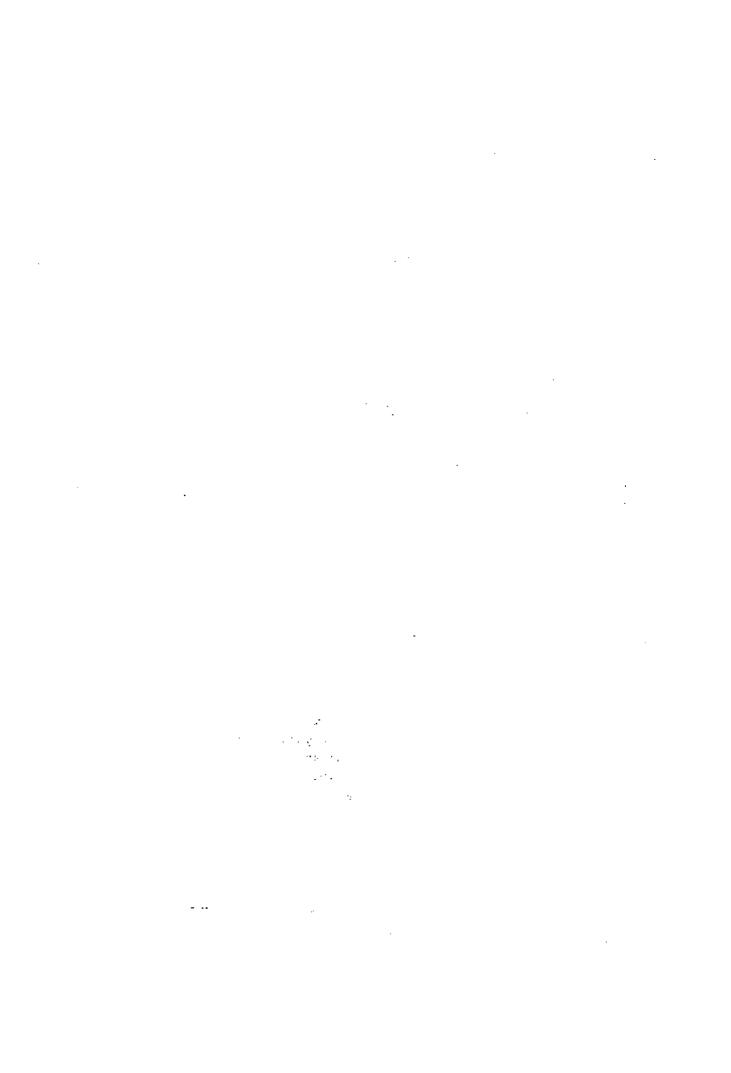
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PRINTING AND BOOKBINDING



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A SECTION OF THE PRESSROOM

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SOME NORWOOD PRESS BINDINGS

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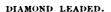
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But I suspect our American parents have become somewhat absurdly, and not very innecently, ambitious of having their boys and girls all educated to be gentlemen and ladies; which is, I take it, the same in effect as having them educated to be good for nothing; too proud or too last to live by hand-work, while they are nowise qualified to live behand-work, nor could get any to do, if they were. And so they insist on having their sidulters tooght how do seems-thing, perhaps several things, without ever solling their flagors by actually doing any thing. If they would, in all mechanes and simplicity of beart, endeavour to educate their children to be good for something, they would in infantly more likely to overtake the aim of their sinful and stupid ambition. The man who has been well and rightly educated to ears, and does earn, a fair living by true and cold service, he is a gentleman in the only sense in which it is both as sin and a shame to be called by that title. Any rosas or morany resurver, however plain anbulle, has manliness in it, and is therefore a higher style of gentility, and a sounder basis of self-respect, than any, even the

PEARL LEADED.

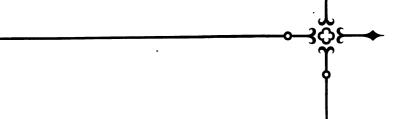
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DIAMOND SOLID.

But I suspect our American parents have become somewhat abourdly, and not very innocently, ambitious of having their beys and girls all cluested to be greateness and latter; when he, I take it, the name in offers as having the elements to be bond for enthing; too proud or too lays to type hand-over, while they are nowne qualified to his vib hand-over, nor could get any to do, if they were. And so they insist on having their children taught hew to do some thing, perhaps several things, without ever coulding their fingers by netually dong any thing. If they would, in all meetiness and simplicity of heart, endeavour to educate their children to be post for nonething, then yould be infinitely more likely to overtake the sim their smaller and stuped annot be not not be sufficient to earn, and does earn, a fair living by true and sold service, he is a gentleman in the only sense in which it is no that a single and a shame to be called by that title. A ver rours or so mere rearrice, however plain and humble, ha mailiness in it, and is therefore a higher style of genuitry, and a sounder basis of self-respect, than any, even the

PEARL SOLID.

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MODERN AGATE (NO. 5) LEADED.

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Now so long as pe

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MODERN NONPAREIL LEADED.

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DICKINSON BREVIER LEADED.

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Now so long as people proceed upon the notion that their children's main business in this world is to shine, and not to work, and that the school has it in special charge to fit them out at all points for a self-supporting and reputable career in life: just so long they will continue to expect and demand of the school that which the school cannot give; to grumble and find fault because it fails to do what they wish; and to insist

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LONG PRIMER BOURGEOIS LEADED.

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MODERN PICA SOLID.

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MODERN ENGLISH LEADED.

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GREAT PRIMER.

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E. Fleming & Co. Norwood, Mass., U.S.A.

TWO-LINE PEARL 3-LEADED.

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TWO-LINE MINION 3-LEADED.

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PEARL ITALIC.

When, in the course of Human Boents, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Barth the separate and equal station to which the Laws of Nature and Nature's God entitle them, a decent respect to the opinions of Mankind requires that they should declare the causes which impet them to

REUNION OF REVOLUTIONARY VETERANS.

AGATE ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and Nature's God entitle them, a decent respect to the opinions of Mankind requires that they SHOULD DECLARE THE CAUSES.

MODERN NONPAREIL ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which THE LAWS OF NATURE AND NATURE'S GOD.

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AND EQUAL STATION TO WHICH THE LAWS.

MODERN MINION ITALIC.

MODERN BREVIER ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the RESPECT TO THE OPINIONS.

Modern Bourgeois Italic.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the

DECLARATION OF INDEPENDENCE.

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LONG PRIMER BOURGEOIS ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of

GOVERNMENT OF NATIONS.

No. 17 Long Primer Italic.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to

IS PREPARED FOR THE WICKED.

No. 7 SMALL PICA ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal

NECESSARY FOR THE PEOPLE.

No. 13 SMALL PICA ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate

STATION AMONG MEN.

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No. 7 PICA ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the

POWERS OF THE EARTH.

No. 3 English Italic.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the

OLD COLONIAL RECORDS.

No. 4 GREAT PRIMER ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected

THE BEST BOOKS.

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OLD STYLE NONPAREIL LEADED.

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OLD STYLE NONPAREIL SOLID.

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Now so long as people proceed upon the notion that their children's main business in this world is to shine, and not to work, and that the school has it in special charge to fit them out at all points for a self-supporting and reputable career in life; just so long they

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OLD STYLE ENGLISH LEADED.

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OLD STYLE GREAT PRIMER.

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DOUBLE GREAT PRIMER.

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OLD STYLE NONPAREIL ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the

WE HOLD THESE TRUTHS TO BE SELF-EVIDENT.

OLD STYLE MINION ITALIC.

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THAT ALL MEN ARE CREATED EQUAL.

OLD STYLE BREVIER ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and of Nature's God

ENDOWED WITH CERTAIN INALIENABLE RIGHTS.

OLD STYLE BOURGEOIS ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and

THE STATUTES OF THE OLD BAY STATE.

OLD STYLE LONG PRIMER ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which

THE LAWS OF NATURE ENTITLE THEM

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SMALL PICA OLD STYLE.

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PICA OLD STYLE.

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ENGLISH OLD STYLE.

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GREAT PRIMER O. S.

When, in the course of Human Events, it becomes necessary for

2-LINE SM. PICA O.S.

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DOUBLE Great Primer Italic

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NONPAREIL CUSHING LEADED.

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PICA CUSHING LEADED.

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15 POINT CUSHING

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Norwood Press

Nonpareil Cushing Italic

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of Mankind requires that they should declare the causes which impet them to sever the bands which have 12345

PEACE ON EARTH, GOOD WILL TO MEN 67890

BREVIER CUSHING ITALIC

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LONG PRIMER CUSHING ITALIC

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume among the Powers of the Earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect 12345

A MERRY CHRISTMAS 67890

PICA CUSHING ITALIC

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Norwood Press

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8 POINT OLD STYLE NO. 5 LEADED.

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Norwood Press

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Norwood Press

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Norwood Press

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Norwood Press

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Norwood Press

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Norwood Press

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Norwood Press

But I think our American parents have some absurd ideas in regard to the education of their children, insisting on having them taught how DEFHLMRSTW 1234567890 ABCDEGHIJLMRSTW

Norwood Press

40 POINT OLD STYLE NO. 5.

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Norwood Press

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10 POINT OLD STYLE NO. 5 ITALIC.

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II POINT OLD STYLE NO. 5 ITALIC.

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Norwood Press

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14 POINT OLD STYLE NO. 5 ITALIC.

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But I suspect American parents have become somewhat absurdly, and not very innocently, ambitious of having their boys and girls all educated

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Norwood Press

But I suspect our American parents have become somewhat absurdly, and not very innocent,

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But I suspect our American parents have become, in some respects, absurdly, and

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But I suspect American parents have become

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Norwood Press

But I suspected American parents TUBAL

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48 POINT OLD STYLE NO. 5 ITALIC.

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Norwood Press

8 POINT FLZEVIR LEADED.

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But I suspect our American parents have become somewhat absurdly, and not very innocently, ambitious of having their boys and girls all educated to be gentlemen and ladies; which is, I take it, the same in effect as having them educated to be good for nothing; too proud or too lazy to live by hand-work, while they are nowise qualified to live by headwork, nor could get any to do, if they were. And so they insist on having their children taught how to do something, perhaps several things, without ever soiling their fingers by actually doing any thing. If they would, in all meekness and simplicity of heart, endeavour to educate their children to be good for something, they would be infinitely more likely to overtake the aim of their sinful and stupid ambition. The man who has been well and rightly educated to earn, and does earn, a fair living by true and solid service, he is a gentleman in the

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6 POINT ELZEVIR ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with another, and to assume 12345

ANCIENT AND HONORABLE ARTILLERY 67890

8 POINT ELZEVIR ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with 12345 CHEERFUL FACES OF LONG AGO 67890

10 POINT ELZEVIR ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which bave connected them with another, and to assume among 12345 THE BOSTON TEA PARTY 67890

12 POINT ELZEVIR ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have connected them with 12345 GRANDFATHER'S CLOCK 67890

14 POINT ELZEVIR ITALIC.

When, in the course of Human Events, it becomes necessary for one People to dissolve the Political bands which have 12345 NORWOOD PRESS 67890

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PHILADELPHIA BREVIER GREEK LEADED.

Οὐκοῦν οὐδ' ὰν εἰς ἀντείποι ὡς οὐ συμφέρει τἢ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἰναι καὶ Θηβαίους τουτουσί. Ἐστι τοίνυν ἐν τινι τοινύτω καιρῷ τὰ πράγματα νῦν, εἰ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὧστε Θηβαίους μὲν 'Ορχυμενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν

ΑΒΓΔΕΖΗΘΙΚΑΜΝΞΟΠΡΣΤΥΦΧΨΩ

NONPAREIL PORSON GREEK (PHILA.) LEADED.

Οὐκοῦν οὐδ' ἀν είς ἀντείποι ὡς οὐ συμφέρει τῆ πόλει καὶ Λακεδαιμονίους ἀσθενείς εἶναι καὶ Θηβαίους τουτουσί. Ἐστι τοίνυν ἔν τινι τοιούτφ καιρῷ τὰ πράγματα νῦν, εἰ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὥστε Θηβαίους μὲν Όρχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν ἀσθενεῖς γενέσθαι, Λακεδαιμονίους

ΑΒΓΔΕΖΗΘΙΚΑΜΝΈΟΠΡ**ΣΤΥΦΧ**ΨΩ

BREVIER PORSON GREEK LEADED.

Οὐκοῦν οὐδ' ἄν εἶς ἀντείποι ὡς οὐ συμρέρει τῆ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους τουτουσί. Εστι τοίνυν ἔν τινι τοιούτφ καιρῷ τὰ πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὅστε Θηβαίους μὲν 'Ορχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν ἀσθενεῖς γενέσθαι, Λακεδαιμονίους δέ, εἰ ποιήσονται τὴν 'Αρκαδίαν ὑφ' ἐαυτοῖς καὶ Μεγάλην πόλιν αἰρήσουσι, πάλιν ἰσχυροὺς γενήσεσθαι. Σκεπτέον τοίνυν μὴ πρότερον τούσδε γενέσθαι φοβεροὺς καὶ μεγάλους ἐάσωμεν ἡ κεῖνοι μικροὶ γενήσονται, καὶ λάθωσιν ἡμᾶς πλείονι μείζους οἱ Λακεδαιμόνιοι γενόμενοι ἡ δσφ τοὺς Θηβαίους ἐλάττους συμφέρει γενέσθαι. Οὺ γὰρ ἐκεῖνό γ' ἄν εἴποιμεν, ὡς ἀνταλλάξασθαι βουλοίμεθ'

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ

BREVIER BLACK GREEK LEADED.

Ούκοῦν οὐδ' αν εἰς ἀντείποι ὡς οὐ συμφέρει τῆ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους τουτουσί. "Εστι τοίνυν ἔν τινι τοιούτφ καιρφ τὰ πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὅστε Θηβαίους μὲν 'Ορχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν ἀσθενεῖς γενέσθαι, Λακεδαιμονίους δέ, εἰ ποιήσονται τὴν 'Αρκαδίαν ὑψ' ἀαυτοῖς καὶ Μεγάλην πόλιν αἰρήσουσι, πάλιν ἰσχυροὺς γενήσεσθαι. Σκεπτέον τοίνυν μὴ πρότερον τούσδε γενέσθαι φοβεροὺς καὶ μεγάλους ἀάσωμεν ἡ κεῖνοι μικροὶ γενήσονται, καὶ λάθωσιν ἡμᾶς πλείονι μείζους οἱ Λακεδαιμόνιοι λενόμενοι ἡ ὄσφ τοὺς Θηβαίους ἐλάττους συμφέρει γενέσθαι. Οὐ

 $\textbf{AB}\Gamma \textbf{\Delta} \textbf{EZH} \boldsymbol{\Theta} \textbf{IK} \textbf{AMN} \textbf{\Xi} \textbf{O} \textbf{IIP} \textbf{\Sigma} \textbf{TY} \boldsymbol{\Phi} \textbf{X} \boldsymbol{\Psi} \boldsymbol{\Omega}$

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Οὐκοῦν οὐδ' ἄν εἶς ἀντείποι ὡς οὐ συμφέρει τἢ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους τουτουσί. Ἔστι τοίνυν ἔν τινι τοιούτῳ καιρῷ τὰ πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὥστε Θηβαίους μὲν 'Ορχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν ἀσθενεῖς γενέσθαι, Λακεδαιμονίους δέ, εἰ ποιήσονται τὴν 'Αρκαδίαν ὑφ' ἐαυτοῖς καὶ Μεγάλην πόλιν αἰρήσουσι, πάλιν ἰσχυροὺς γενήσεσθαι. Σκεπτέον τοίνυν μὴ πρότερον τούσδε γενέσθαι φοβεροὺς καὶ μεγάλους ἐάσωμεν ἡ κεῖνοι μικροὶ γενήσονται, καὶ λάθωσιν ἡμᾶς πλείονι μείζους οἱ Λακεδαιμόνιοι γενόμενοι ἡ ὄσφ τοὺς Θηβαίους ἐλάττους συμφέρει γενέσθαι. Οὐ γὰρ ἐκεῖνό γ' ἄν εἴποιμεν, ὡς ἀνταλλάξασθαι βουλοίμεθ' ἀντιπάλους Λακεδαιμονίους ἀντὶ Θηβαίων, οὐδὲ τοῦτ' ἔσθ' ὁ σπουδάζομεν, ἀλλ' ὅπως μηδέτεροι δυνήσονται μηδὲν ἡμᾶς ἀδικεῖν· οῦτω γὰρ ἃν ἡμεῖς μετὰ πλείστης ἀδείας εἴημεν.

'Αλλὰ νὴ Δία ταῦτα μὲν οὖτω δεῖν ἔχειν φήσομεν, δεινὸν δ' εί, πρὸς οὖς παρεταττόμεθ ἐν Μαντινεία, τούτους συμμάχους αίρησόμεθα, είτα βοηθήσομεν τούτοις εναντί' εκείνους μεθ' ων τότ' ἐκινδυνεύομεν. Κάμοὶ ταῦτα δοκεῖ, προσδεῖσθαι δ' ἔτι τοῦ "τὰ δίκαια ποιείν ἐθελόντων τῶν ἐτέρων." Εἰ μὲν τοίνυν ἐθελήσουσιν εἰρήνην ἄπαντες ἄγειν, οὐ βοηθήσομεν τοῖς Μεγαλοπολίταις οὐδεν γὰρ δεήσει ωστ' οὐδ' ότιοῦν ὑπεναντίον ἡμιν έσται πρὸς τοὺς ἀντιπαραταξαμένους, σύμμαχοι δ' ἡμῖν οἳ μὲν ύπάρχουσιν, ως φασιν, οι δε προσγενήσονται νυνί. Καὶ τί αν άλλο βουλοίμεθα; Έαν δ' άδικωσι καὶ πολεμεῖν οἴωνται δεῖν, εὶ μὲν ὑπὲρ τούτου μόνον βουλευτέον, εὶ χρὴ Μεγάλην πόλιν ήμας προέσθαι Λακεδαιμονίοις ή μή, δίκαιον μέν ού, συγχωρώ δ' ἔγωγ' ἐᾶσαι καὶ μηδὲν ἐναντιωθήναι τοῖς γε τῶν αὐτῶν μετασχούσι κινδύνων εί δ απαντες επίστασθ ότι, ταύτην αν έλωσιν, ἴασ' ἐπὶ Μεσσήνην, φρασάτω τις ἐμοὶ τῶν νῦν χαλεπων τοις Μεγαλοπολίταις, τί τόθ' ήμιν συμβουλεύσει ποιείν. 'Αλλ' οὐδεὶς ἐρεῖ. Καὶ μὴν πάντες ἐπίστασθ' ὡς, παραινούντων

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Οὐκοῦν οὐδ' ἀν είς ἀντείποι ώς οὐ συμφέρει τῆ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς είναι καὶ Θηβαίους τουτουσί. Εστι τοίνυν έν τινι τοιούτφ καιρώ τά πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ύμιν λόγοις τεκμήρασθαι, ώστε Θηβαίους μέν 'Ορχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν άσθενεῖς γενέσθαι, Λακεδαιμονίους δέ, εἰ ποιήσονται την 'Αρκαδίαν υφ' έαυτοις και Μεκάλην πόλιν αίρήσουσι, πάλιν ισχυρούς γενήσεσθαι. Σκεπτέον τοίνυν μη πρότερον τούσδε γενέσθαι φοβερούς καὶ μεγάλους εάσωμεν ή κείνοι μικροί γενήσονται, καὶ λάθωσιν ήμας πλείονι μείζους οι Λακεδαιμόνιοι γενομενοι ή οσφ τους Θηβαίους ελάττους συμφέρει γενέσθαι. Οὐ γὰρ ἐκεῖνό γ' ὰν εἴποιμεν, ὡς ἀνταλλάξασθαι βουλοίμεθ' ἀντιπάλους Λακεδαιμονίους ἀντὶ Θηβαίων, οὐδὲ τοῦτ' ἔσθ' δ σπουδάζομεν, άλλ' ὅπως μηδέτεροι δυνήσονται μηδέν ήμας άδικείν ουτω γάρ αν ήμεις μετά πλείστης άδείας είημεν.

'Αλλὰ νὴ Δία ταῦτα μὲν οὕτω δεῖν ἔχειν φήσομεν, δεινὸν δ' εἰ, πρὸς οῦς παρεταττόμεθ' ἐν Μαντινεία, τούτους συμμάχους αἰρησόμεθα, εἶτα βοηθήσομεν τούτοις ἐναντί' ἐκείνοις μεθ' ὧν τότ' ἐκινδυνεύομεν. Κἀμοὶ ταῦτα δοκεῖ, προσδεῖσθαι δ' ἔτι τοῦ "τὰ δίκαια ποιεῖν ἐθελόντων τῶν ἐτέρων." Εἰ μὲν τοίνυν ἐθελήσουσιν εἰρήνην ἄπαντες ἄγειν, οὐ βοηθήσομεν τοῖς Μεγαλοπολίταις· οὐδὲν γὰρ δεήσει· ὥστ' οὐδ' ότιοῦν ὑπεναντίον ἡμῖν ἔσται πρὸς τοὺς ἀντιπαραταξαμένους, σύμμαχοι δ' ἡμῖν οῖ μὲν ὑπάρχουσιν, ὡς φασιν, οῦ δὲ προσγενήσονται νυνί. Καὶ τί ἃν ἄλλο βουλοίμεθα; 'Εὰν δ' ἀδικῶσι καὶ πολεμεῖν οἴωνται δεῖν, εἰ

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Οὐκοῦν οὐδ' ἄν εἶς ἀντείποι ὡς οὐ συμφέρει τῆ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους τουτουσί. Εστι τοίνυν έν τινι τοιούτω καιρῷ τὰ πράγματα νῦν, εἶ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμιν λόγοις τεκμήρασθαι, ὧστε Θηβαίους μεν 'Ορχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεισῶν ἀσθενεῖς γενέσθαι, Λακεδαιμονίους δέ, εἰ ποιήσονται τὴν ᾿Αρκαδίαν ὑφ᾽ ἑαυτοῖς καὶ Μεγάλην πόλιν αίρήσουσι, πάλιν ἰσχυρούς γενήσεσθαι. Σκεπτέον τοίνυν μη πρότερον τούσδε γενέσθαι φοβερούς καὶ μεγάλους ἐάσωμεν ἡ κεῖνοι μικροί γενήσονται, καὶ λάθωσιν ήμᾶς πλείονι μείζους οἱ Λακεδαιμόνιοι γενόμενοι ἡ ὄσφ τοὺς Θηβαίους ελάττους συμφέρει γενέσθαι. Οὐ γὰρ ἐκεῖνό γ' ἀν εἴποιμεν, ὡς ἀνταλλάξασθαι βουλοίμεθ' ἀντιπάλους Λακεδαιμονίους ἀντὶ Θηβαίων, οὐδὲ τοῦτ' ἔσθ' ὁ σπουδάζομεν, ἀλλ' ὅπως μηδέτεροι δυνήσονται μηδέν ήμας άδικείν οδτω γάρ αν ήμεις μετα πλείστης άδείας είημεν.

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BOURGEOIS BLACK AND PORSON GREEKS

ούτε μείον ουτ' ίσον: i.e. but more, a peculiar litotes, cf. οὐχ ἐνὸς δορός. — λελιμμένοι, eager for, desirous of (λίπτω). — τί δεί ὑπονοῆσαι ἐκ τούτων ἢ πένθη καλ συμφοράς; The strophe ends like a former one, βαρείας τοι τύχας προταρβῶ. — τί ἐκ: a hiatus similar to those noticed. — πάρα: πάρεστιν. — άλγύνει, κτλ, causes sorrow as it meets the stern eyes of housewives. For κυρεῖν see on 607. — θαλαμηπόλων: from θάλαμος in its sense of 'store-room.' — ἀκριτόφυρτος: φύρω (φυρᾶν, 48). — γᾶς δόσις, hounty of earth. πολλά τοι δόσις ἐκ Διὸς ἀμφιλαφής τε καὶ ἐξ ἀλόκων ἐπετείᾶν. — οὐτιδανοῖς ἐν ῥοθίοις: "in waves of nothingness." κῦμα δὲ πόντου τραχεῖ ῥοθίφσυγχώσειεν. Metaphorical applications of ῥόθος

PICA BLACK GREEK

Ούκοῦν οὐδ ἄν εἶς ἀντείποι ὡς οὐ συμφέρει τῆ πύλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θν-βαιους τουτουσί. Ἔστι τοίνυν ἔν τινι τοιούτφ καιρῷ τὰ πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὥστε Θη-

GREAT PRIMER GREEK CAPITALS

ΑΒΓΔΕΖΗΘΙΚΛΜ ΝΈΟΠΡΣΤ**Υ**ΦΧΨΩ

INSCRIPTION GREEK AND LATIN CHARACTERS

A A A A A A A B B C C D Δ □ E E F f G Γ G H Θ B Φ I J K A L L M A N O Ω W P Π Φ Φ Q R P S Z Z Z Z G Ω Ω Ψ I * Φ V X E Z Z Z G Ω Ω Ψ I * Φ

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LONG PRIMER INSCRIPTION GREEK.

OTATOYAYTOKPATO ΑΝΤΩΝΕΙΝΟΥ ΜΚΤΩΝ ΚΛΑΥΔΙΑΝΟΥΔΑΜΑ ΠΟΡΩΝ Α≼ΚΛΗΤΙΑΚΟΝΔΙΟ **ΓΕΝΟΥ₹ΤΕΡΓΑΜΗΝΟΝ** NEIKH≼AÑAOTT∧ON ΟΛΥΜΠΙΑΔΑΝΓ **APXIEPATEYONTO KAI AΓΩNOΘETOYNTO₹**TB ΓΙΟΥΦΙΛΙΠΠΟΥΥΟΥ BOYAH≼APXIEPEΩ≤A **₹IA**₹KAIAΓΩNOΘETOY **ΔIABIOY AAYTAPXOYNTO**₹

['Ανατεθέντα ὑπὸ τοῦ θει]οτάτου αὐτοκράτο[ρος] 'Αντωνείνου [έ]κ τῶν Κλαυδιανοῦ Δαμᾶ πόρων 'Ασκληπιακὸν Διογένους Περγαμηνὸν νεικήσαντα ὅπλον 'Ολυμπιάδα νς', ἀρχιερατεύοντος καὶ ἀγωνοθετοῦντος τὸ β' Γ. 'Ιου. Φιλίππου, ὑ(ι)οῦ βουλῆς, ἀρχιερέως 'Ασίας καὶ ἀγωνοθέτου διὰ βίου, ἀλυταρχοῦντος [Πο.] Κλ. Μελίτωνος, [ἐπιμεληθέντος Γ. 'Ιου. Χρυσέρωτος]

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MINION LIGHTFACE GERMAN.

"Als zum Exempel?" — Als zum Exempel, herr Till: So lebte babier in meiner Jugend ein alter Arithmetitus, ein bürres, grämliches Männchen, herr Beit mit Namen. Der ging immer berum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehen, das that er noch weniger; immer gudte er ganz finster in sich hinein. Bie meint Er nun wohl, herr Till, daß die Leute den hießen? — "Wie? Ginen tiefsinnigen Kopf." — Ja, es hat sich wohl! Einen Narren! Hu! dacht' ich da bei mir selbst — denn der Titel stand mir nicht an — wie der herr Beit muß man's nicht machen. Das ist nicht sein. In sich selbst hineinsehen, das taugt nicht. Sieh du ben Leuten dreist ins Gesicht! Eder mit sich selbst sprechen? Sprich du lieber mit anderen! — Nun, was dünkt Ihm, herr Till? Hatt' ich da Recht? —

"Ei, ja wohl! allerdings!" — Aber ich weiß nicht, so gang boch wohl nicht. Denn ba tief noch ein anderer herum; bas war ber Tangmeister, herr Filmt; ber gudte aller Belt int Gesicht, und plauberte mit allem, was nur ein Ohr hatte, immer die Reihe herum; und ben, her Till, wie meint Er wohl, daß die Leute ben hießen? — "Einen lustigen Ropf?" — Beinabe! Sie hießen ihn auch einen Narren. hu! bacht ich da wieder; bas ist brollig! Bie mußt bu's benn machen, um klug zu heißen? Beder gang wie herr Beit, noch gang wie herr Flint. Erst siehst bu ben Leuten hubsch breist ins Gesicht wie der eine,

BREVIER LIGHTFACE GERMAN.

"Als zum Exempet?" — Als zum Exempel, herr Till: So lebte bahier in meiner Jugend ein alter Arithmetitus, ein durres, grämliches Männschen, herr Beit mit Ramen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehen, das that er noch weniger; immer gudte er ganz sinster in sich hinein. Wie meint Er nun wohl, herr Till, daß die Leute den hießen? — "Wie? Einen tiessinnigen Kops." — Ja, es hat sich wohl! Einen Narren! hu! dacht' ich da bei mir selbst — denn der Titel stand mir nicht an — wie der herr Beit muß man's nicht machen. Das ist nicht sein. In sich selbst hineinsehen, das taugt nicht. Sieh du den Leuten dreist ins Gesicht! Oder mit sich selbst sprechen? Sprich du lieber mit anderen! — Nun, was dünkt Ihm, herr Till? Hatt' ich da Recht?—

"Ei, ja wohl! allerdings!" — Aber ich weiß nicht, so ganz boch wohl nicht. Denn da lief noch ein anderer herum; das war der Tanzmeister, herr Flint; der gudte aller Belt ins Gesicht, und plauderte mit allem, was nur ein Chr hatte, immer die Reihe herum; und den, herr Till, wie meint Er wohl, daß die Leute den hießen? — "Einen lustigen Kopf?" — Beinahe! Sie hießen ihn auch einen Narren. hui! dacht' ich da wieder; das ist drollig! Wie mußt du's denn machen, um klug zu heißen? Weder

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MINION GERMAN FETTE.

"Als zum Exempel?" — Als zum Exempel, herr Till: So lebte bahier in meiner Jugend ein alter Arithmetifus, ein dürres, grämliches Männchen, herr Beit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehn, das that er noch weniger; immer guste er ganz finster in sich hinein. Wie meint Er mun wohl, herr Till, daß die Leute den hießen? — "Wie? Einen tiessinnigen Kops." — Ja. es hat sich wohl! Einen Narren! Hui! dacht' ich da bei mir selbst — denn der Titel stand mir nicht an — wie der Kerr Beit must man's nicht machen. Das ist nicht sein. In sich selbst hineinsehen, das tangt nicht. Sieh du den Leuten dreist ins Gesicht! Oder mit sich selbst sprechen? Sprich du sieber mit anderen! — Run, was dünkt Ihm, herr Till? Hatt' ich da Recht? —

"Ei, ja wohl! allerdinge!"— Aber ich weißt nicht, so ganz doch wohl nicht. Denn da lies noch ein anderer herum, das war der Tanzmeister, Herr Flint; der guntte aller Welt ins Gesicht, und plauderte mit allem, was nur ein Ohr hatte, immer die Reihe herum; und den, Herr Till, wie meint Er wohl, daß die Leute den hießen? — "Einen luftigen Kops?"— Beinahe! Sie hießen ihn auch einen Narren. Hu! dacht' ich da wieder; das ist drollig! Wie mußt du's dem machen, um klug zu heißen? Weder ganz wie Herr Veit, noch ganz wie

BREVIER GERMAN HALBFETTE.

"Als zum Exempel?"— Als zum Exempel, herr Till: So lebte babier in meiner Jugend ein alter Arithmetitus, ein durres, grämliches Mänuchen, herr Beit mit Ramen. Der ging immer herum nud murmelte vor sich selbst; in seinem Leben sprach er mit keinem Weuschen. Und einem ins Gesicht sehen, das that er noch weniger; immer gudte er ganz suster in sich hinein. Wie meint Er nun wohl, herr Till, daß die Leute den hießen? — "Wie? Ginen tiessunigen Ropf." — Ja, es hat sich wohl! Ginen Rarren! hui! dacht' ich da bei mir selbst — denn der Titel stand mir nicht au — wie der herr Beit muß man's nicht machen. Das ist nicht fein. In sich selbst hineinsehen, das taugt nicht. Sieh du den Leuten dreist ins Gesicht! Oder mit sich selbst sprechen? Sprich du lieber mit anderen! — Run, was dünkt Ihm, herr Till? datt' ich da Recht? —

"Ei, ja wohl! allerdings!"— Aber ich weiß nicht, so ganz doch wohl nicht. Denn da lief noch ein anderer herum; das war der Tanz-meister, herr Flint; der gudte aller Welt ins (Vesicht, und plauderte mit allem, was nur ein Ohr hatte, immer die Reihe herum; und den, herr Till, wie meint Er wohl, daß die Leute den hießen?— "Einen luftigen Ropf?"— Beinahe! Sie hießen ihn anch einen Rarren.

LONG PRIMER LIGHTFACE GERMAN No. 2.

"Als zum Exempel?" — Als zum Exempel, Herr Till: So lebte bahier in meiner Jugend ein alter Arithmetifus, ein bürres, grämliches Männchen, Herr Beit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Wenschen. Und einem ins Gesicht sehen, das that er noch weniger; immer guckte er ganz sinster in sich hinein. Wie meint Er nun wohl, Herr Till, daß die Leute den hießen? — "Wie? Ginen tiefsinnigen Kopf." — Ja, es hat sich wohl! Ginen Narren! Hu! dacht' ich da bei mir selbst — denn der Titel stand mir nicht an — wie der Herr Beit muß man's nicht machen. Das ist nicht sein. In sich selbst hineinsehen, das taugt nicht. Sieh du den Leuten dreist ins Gesicht! Ober mit sich selbst sprechen? Sprich du lieder mit anderen! — Nun, was dünkt Ihm, Herr Till? Hatt' ich da Recht? —

"Ei, ja wohl! allerdings!" — Aber ich weiß nicht, so ganz boch wohl nicht. Denn da lief noch ein anderer herum; das war der Tanzmeister, Herr Flink; der guckte aller Welt ins Gesicht, und plauderte mit allem, was nur ein Ohr hatte, immer die Reihe herum; und den, Herr Till, wie meint Er wohl, daß die Leute den hießen? — "Einen lustigen Kopf?" — Beinahe! Sie hießen ihn auch einen Narren. Hu! dacht' ich da wieder; das ist drollig! Wie mußt du's denn machen, um klug zu heißen? Weder ganz wie Herr Beit, noch ganz wie Herr Klink. Erst siehst du den Leuten hübsch dreist ins Gessicht wie der eine, und dann siehst du hübsch bedächtig in dich hinein wie der andere. Erst sprichst du laut mit den Leuten wie Herr Flink, und dann insgeheim mit dir selbst wie Herr

Ein andermal befuchte ihn ein junger Kaufmann, Herr Flau, der gar sehr über sein Unglück klagte. Ei was! fing der alte Witt an, und schüttelte ihn: Er muß das Glück nur suchen, Herr Flau! Er muß danach aus sein. — "Das din ich ja lange, aber was hilft's? Immer kommt ein Streich über Beit. Sieht Er, Herr Till, so hab' ich's gemchat, und das ist das ganze Geheimnis.

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NONPAREIL SCHWABACHER.

"Alls zum Exempel?" — Alls zum Exempel, Herr Till: So lebte dahler in meiner Jugend ein alter Arithmetitus, ein dürres, gräntliches Männchen, Herr Deit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Eeden sprach er mit keinem Menschen. Und einem ins Geschlich sehn, das that er noch weniger; immer gudte er ganz sinster i sich hinein. Wie meint Er nun wohl, Herr Till, daß die Eeute den hießen? — "Wie? Einen tiessinnigen Kops." — Ja, es hat sich wohl! Einen Narren! Hu!! dacht' ich da dei mit selbst — denn der Titel sand mit nicht an — wie der Berr Veit nus man's nicht machen. Das ist nicht tein. In sich selbst hineinseben, das taugt nicht. Sieh du den Eeuten dreist ins Geschlich! Oder mit sich selbst sprecken? — Sprich du lieber mit anderen! — Nun, was dünkt Ihm, Herr Till? Hat! ich da Recht?

"Ei, ja wohl! allerdings!" — Alber ich weiß nicht, so ganz doch wohl nicht. Denn da lief noch ein anderer herum; das war der Canzmeister, herr hint? der gudte aller Welt ins Gestäch, und plauderte mit allem, was nur ein Ohr hatte, immer die Reihe herum; und den, herr Cill, wie meint Er wohl, daß die Ceute den dießen? — "Einen lustigen Kopf?" — Beinade! Sie hießen ihn auch einen Narren. Bui! dach' ich da wieder: das ist drollig! Wie mußt du's denn machen, um klug zu heißen? Weder ganz wie herr Deit, noch ganz wie herr flink. Erst sleht du den Eeuten habsch dreit ins Gestäch wie der eine, und dann siehes die habsch dedachtig in dich dinein wie der andere. Erst sprichst du laut mit den Ceuten wie herr flink, und dann insgeheim mit der selbst wie herr Deit. Sieht Er, herr Cill, so hab' ich's gemacht, und das ist das ganze Geheimnis.

BREVIER SCHWABACHER.

"Als zum Ezempel?"—Als zum Ezempel, Herr Till: So lebte dahier in meiner Jugend ein alter Arithmetikus, ein dürres, grämliches Männchen, Herr Deit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehen, das that er noch weniger; immer guckte er ganz finster in sich hinein. Wie meint Er nun wohl, Herr Till, daß die Leute den hießen?—"Wie? einen tiefsinnigen Kops."—Ja, es hat sich wohl! Einen Narren! Hu! dacht' ich da bei mir selbst — denn der Titel stand mir nicht an—wie der Herr Veit muß man's nicht machen. Das ist nicht fein. In sich selbst hineinsehen, das taugt nicht. Sieh du den Leuten dreist ins Gesicht! Oder mit sich selbst sprechen? Sprich du lieber mit anderen!—Nun, was dünkt Ihm, herr Till? Hatt' ich da Recht?—

"Ei, ja wohl! allerdings!" — Aber ich weiß nicht, so gang doch wohl nicht. Denn da lief noch ein anderer herum; das war der Canzmeister, Herr flint; der gudte aller Welt ins Gesicht, und plauderte

LONG PRIMER SCHWABACHER.

"Als zum Erempel?"—Als zum Erempel, herr Till: So lebte dahier in meiner Jugend ein alter Arithmetikus, ein dürres, grämliches Männchen, herr Deit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehen, das that er noch weniger; immer gudte er ganz sinster in sich hinein. Wie meint Er nun wohl, herr Till, daß die Leute den hießen?—"Wie? Einen tiefsinnigen Kopf."— Ja, es hat sich wohl! Einen Narren! hui! dacht' ich da bei mir selbst—denn der Titel stand mir nicht an—wie der herr Deit muß man's nicht machen. Das ist nicht sein. In sich selbst hineinssehen, das taugt nicht. Sieh du den Leuten dreist ins Gesicht! Oder mit sich selbst sprechen? Sprich du lieber

PICA SCHWABACHER.

"Alls zum Erempel?"— Alls zum Erempel, Herr Till: So lebte dahier in meiner Jugend ein alter Urithmetifus, ein dürres, grämliches Männchen, Herr Deit mit Namen. Der ging immer herum und murmelte vor sich selbst; in seinem Leben sprach er mit keinem Menschen. Und einem ins Gesicht sehen, das that er noch weniger; immer guckte er ganz sinster in sich hinein. Wie meint Er nun wohl, Herr Till, daß die Leute den hießen?— "Wie? Einen tiessinnigen Kops."— Ja, es hat sich wohl! Einen Narren! Hui! dacht' ich da bei mir selbst— denn der Titel stand mir nicht an— wie der Herr Deit muß man's

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GREEK CAPITALS, ACCENTS, AND BREATHINGS

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Τ Φ Χ Ψ Ω

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NONPAREIL HEBREW

BREVIER HEBREW

הַשִּׁאָבְת: נַיּאֹמֵּר וּ יְהֹּיָה אָלְהֵיּ אֲדְנִי אַבְּרָהָם הַקְּרַה-גָּא לְּפָּנֵי הַבְּּמֵלִים מִחְּוּץ לָצִיר אָל־בָּאַר הַנְּאֵים לְצֵּת לֶּרֶב לְעַּת גָּבְרָה הַבְּמֵלִים מִחְוּץ לָצִיר אָל־בָּאַר הַנְּאֵים לְצֵת לֶּרֶב לְעַת גָּבְרָה הַלְּבִי עִשְׁלָּה וִיִּאֹמֵר וּ יְהֹּיָה אֶלְהֵיּ אָרְנִי אַבְרָהָם הַקְרַה-גָּא לְפָּנֵי

BREVIER ANGLO-SAXON

Fæbep upe þu þe eapt on heorenum. 81 þin nama gehalgob. Tobecume bin pice. Lepup'ðe þin pilla on eopþan, ppa ppa on heorenum. Upne bæghpamlican hlar gyre ur to bæg. And ropgyr ur upe gyltan, ppa ppa pe ropgirað upum gyltenbum. And ne gelæbbe þu up on cortnunge. ac alýr ur or ýrele. 80 ölice.

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הָעֶבר צַשָּרָה נְמַלִּים מִנְמַלֵּי אָדנִיוֹ וַנֵּלֶךְ וְכָל־מְוּב אֲדנָיוֹ בּיָרָוֹ וַיָּכָּחַ וַיֵּלֶךְ אָל־אָרָם נְהַרָיִם אָל־עִיר נָחְוֹר: וַיַּבְרָךְ יי הַנְּמַלִּים מִחָוּץ לָצִיר אֶל־בָּאַר הַמָּיִם לְצֵת עֶּרֶב לְצֵח צִאת ַבּשְּׁאֲבְת: וַיֹּאֹמֶּרוּ יְהֹנָה אֱלֹהֵי אָדֹנֵי אַבְרָהָם הַקְרֵה־נָא יּי לָפָגַיָ הַגָּוֹם וַצַּשֵׁה־הֶּסֶר צָם אֲדֹנִי אַבְרָהֶם: הַנָּה אָנֹכִי נִצָּב יּי עַל־עֵין הַמֶּיִם וּבְנוֹת אַנְשֵׁי הָלִּיר וְצְאָת לִשְׁאָב מְיִם: וְהָוֶה בּי הַנְצַרָּ אֲשֶׁר אֹמַר אֵלֶיהָ הַפִּי־נָאַ כַּדַּדְּ וְאֶשְׁהֶּה וְאָמְרָה שְׁמֵּה וָנִם־נְּמֶלֶּיך אַשְׁמֶּה אֹמָה הֹבַּחְתָּ לְעַבְּדְּךְ לְיִצְחָׁכן וּבָה אֵלִע בִּי־עָשָׂית הָסֶר עִם־אֲרֹנִי: וַיְהִי־הֹוּא שֶּׂרֶםׁ בִּלֵּה 15 לְדַבֵּר וְהַנָּה רַבְּקָה יצָאת אֲשֶׁר יְלְדָה לִבְתוּאֵל בֶּן־מִלְבָּה אָשֶׁת נָחָוֹר אָתִי אַבְרָהָם וְכַדָּה עַל־שִׁכְמֶה: וְהַנְּעֲרָ מֹבַת 16 מָרָאָהֹ מְאֹד בָּתוּלָה וְאָישׁ לָא יְדָצֶה וַתַּרֶד הָעַּׁיְנָה וַהְּסֵלֵא בַדָּה וַתָּצַל: וַיָּרָץ הָצֶבֶּר לִקְרָאתָה וַיֹּאמֶר הַנְּמִיאִינִי נָאִ יּי מָצַמ־מָיִם מִבָּדְּד: וַתְּאֹמֶר שְׁתַה אֲדֹגֵי וַתְּמָבֹר וַתְּלֶרד בַּדָּה 18 על־יָרָה וַתַּשְׁבֶּןהוּ: וַתְּכָל לְהַשְּׁלְתֵוֹ וַתִּאֹמֶר גַּם לִנְמַלֶּיךְ 19 אָשְאָב עַד אִם־כִּלְוּ לִשְׁתְּת: וַהְּמַהֵר וַהְעַר כַּדָּה אָל־ 🗠 הַשְּׁאָב וַתִּלְץ עָוֹד אָל־הַבְּאָר לִשְׁאָב וַתִּשְׁאַב לְכָל־ נְּמֶלֶיו: וְהָאִישׁ מִשְׁהָאָה לֶה מְחֲרִּישׁ לְדַּעַת הְהִצְלַיִח יְהוָה בּי

- v. 14. 'ק

יהנערה ק' .16. v. והנערה

קמץ בז"ק .19.

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THE BOOK OF RUTH.

II.

ולנעמי מידע לאישה איש גבור חיל ממשפחת 2 אלימלך ושמו בעו: ותאמר רות המואביה אל-נעמי אלכה־נא השדה ואלקטה בשכלים אחר אשר אמצא־ י חן בעיניו ותאמר לה לכי בתי: ותלך ותבוא ותלקט בשדה אחרי הקצרים ויקר מקרה חלקת השדה לבעז + אשר ממשפחת אלימלך: והנה־בעז בא מבית לחם ויאמר לקוצרים יהוה עמכם ויאמרו לו יברכך יהוה: ויאמר בעז לנערו הנצב על־הקוצרים למי הנערה 6 הזאת: ויען הנער הנצב על־הקוצרים ויאמר נערה ז מואביה היא השבה עם־נעמי משדי מואב: ותאמר אלקטה־נא ואספתי בעמרים אחרי הקוצרים ותבוא ותעמוד מאז הבקר ועד־עתה זה שבתה הבית מעם: יואמר בען אל-רות הלוא שמעת בתי אל-תלכי ללקט • בשרה אחר וגם לא־תעבורי מזה וכה תדבקין עם־ נערתי: עיניך בשדה אשר־יקצרון והלכת אחריהן הלוא צויתי את־הנערים לבלתי נגעך וצמת והלכת של-הכלים ושתית מאשר ישאבון הגערים: ותפל על־10 אל-הכלים פניה ותשתחו ארצה ותאמר אליו מדוע מצאתי חן בעיניך להכירני ואנכי נכריה: ויען בעז ויאמר לה הגד

v. 1. מודע קרי

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Exercises.

Read: -

יִכְתּב: תַּכְתֵב: יַשְׁלַח: יָסב: תָּסֵב: יַנֵּשׁ:

תּוֹשֵב: יִימֵב: תִּלְם: יָבְם: יָבְן: יַמְצֵא: יִגָּל: יִנְּל:

אָטַבְּה: נַנִּישָׁה: אוֹשִׁיבָה: נִישִׁיבָה: נִשְׁיְּחָה: נְסְׁבְּה:

נְמִצִּיאָה: אָנְלָה: אָשְׁמִּרָה דְרָבֵי: תַּשֵׁב הַנְּעָרָה

נִמְצִיאָה: אָנְלָה: אָשְׁמִרָה דְרָבֵי: תַּשֵׁב הַנְּעָרָה

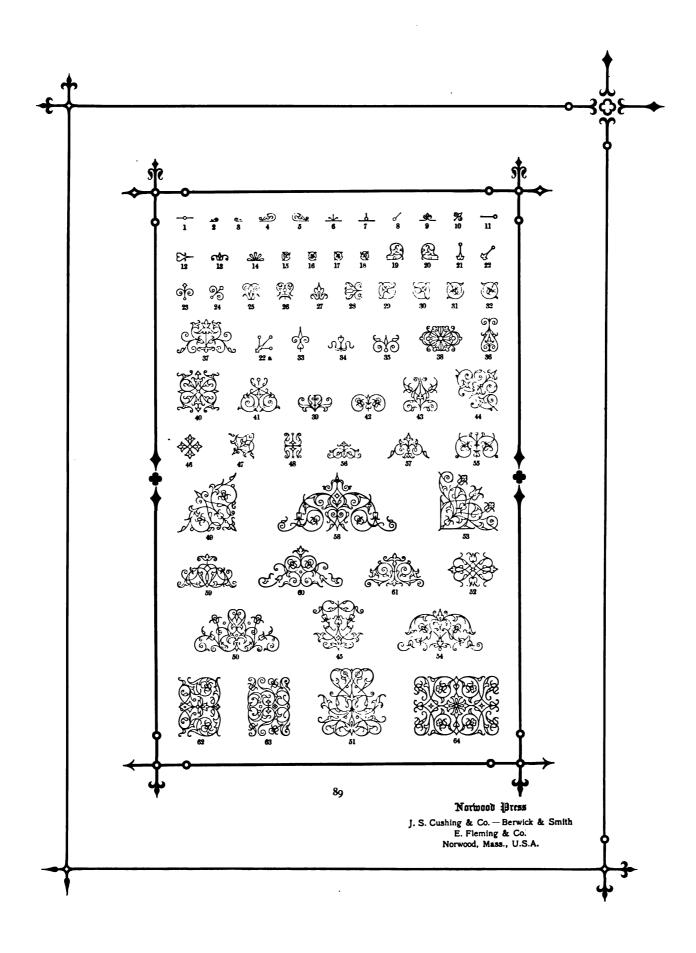
אָלְנוּ יָמִים אוֹ עָשְׁוֹר אַחַר תַּלֵּך: רַכְּי הָשֶׁב הַנְּעָרָה

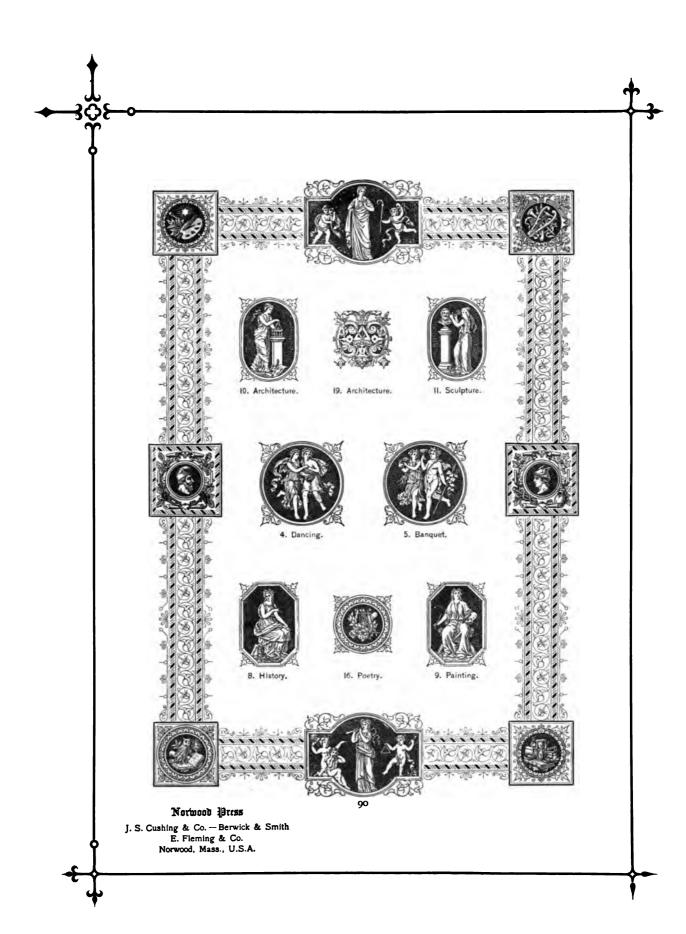
תְשֵׁב שְׁמְה: הְּהִי אָשָׁה לְבֶּן־צִּרְנְּךְ בְּאֲשֶׁר הָבֶּר לֹא

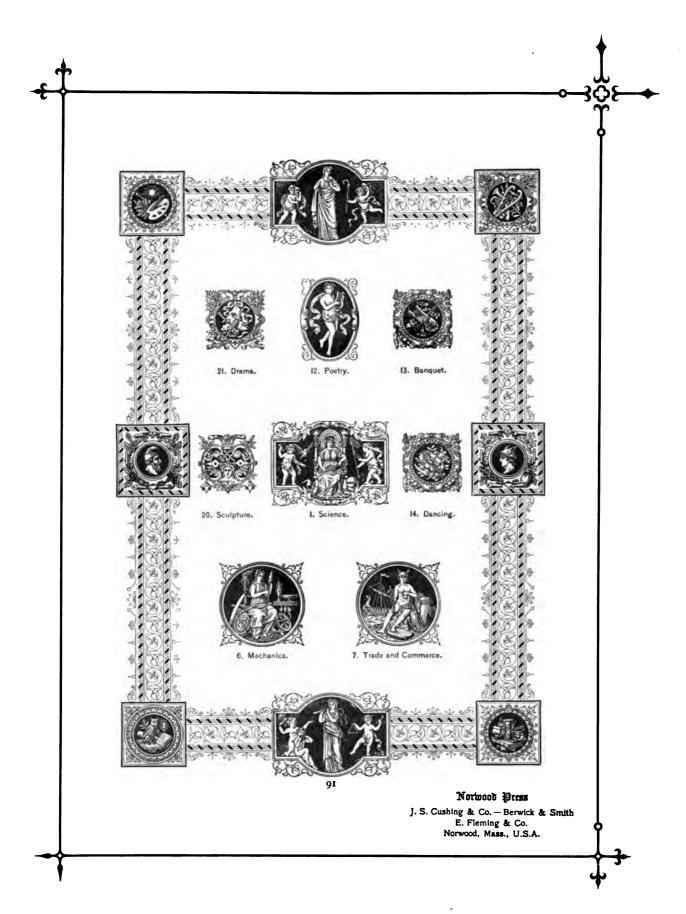
יִרנְה: יִנִיר לְנוּ אֶת־דַּרְבֵּנוּ אֲשֶׁר־הָלַכְנוּ עָלְיָה: אַלּר הָנִי יְנִיר לְנוּ אֶת־דַּרְבֵּנוּ אֲשֶׁר־הָלַכְנוּ עַלְּיָה: אַלּר הְנִי יְנִיר לְנוּ אֶת־דַּרְבֵּנוּ אֲשֶׁר־הָלַכְנוּ עַלְיָה: אַל־הַנְיִי לְאִישׁ יְהוֹה עַמְּכֶם הָטְכּר לְאִילִי יְנִיר לְנוּ אֶת־בְּרְבֵּנוּ אֲשֶׁר־הָלַכְנוּ עַמְּכָם הָטָר בְּאֲשֶׁר לְאִישׁ יְהוֹה עָמְכֶם הָטְרָה: בְּלְתוֹ לְאֶבֶרֹוֹ: יְתֵּוֹ עִּשְׁר לֹא יְדַעְנוּ: יִהוֹן

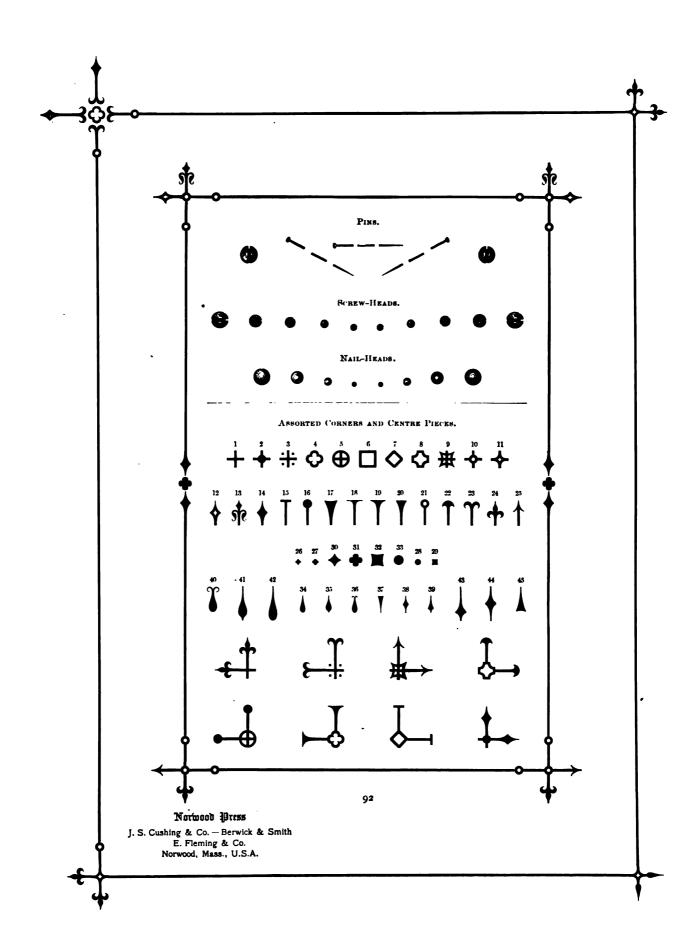
עשׁיתִם עִמְּדִי: בֹּאוּ נִשְׁהַ הָבְּאָה אֶלּהִים אֲשֶׁר לֹא יָדַעְנוּ: יִהֵּוֹ עַשְׁרָה: יְהַוֹּה בָּאָה אֶלּהִים אֲשֶׁר לֹא יָדַעְנוּ: יִהֵּוֹ עִּמְבַרָה בְּשִׁרָה: יְהַוֹּה בְּבִירִיְהוֹה וְתִּיִּבְיִרְהְיִבּי לְאִיִּנוּ: יִבְּיְבְנִי אֵבְיִר בְּיִבְּיה בְּבִּירִי אֵלְה: יִבְּיִר הְנִיה אָבִיר: בְּאָר בִּיִבְּיה בְּבִּייִר אֵלְנוּ: יִבְּיִבּיה בִּיִבְּיה בְּבִּירִי אֲשָׁר לֹא יָדִבְירָה: יִבּוֹתוֹי יִבּיוֹ הַנְנוּי בְּלְבָה אָבְרֵרי אֵלְהִים אֲשֶׁר לֹא יָדִבְינִוּ: יִבּוּן יִבְּיִר: יִבּוֹם יִיִּבְיּה בִּבְּיִים בְּבָּיִרְה בְּשְּרָה: יִבְּיִבּיי יִבְּיִים יִבְּיִי בְּיִבְּיה בִּיִים בְּעִּיִבּיה: בְּנִייִיהְיִם בְּיִבּיים בִּיִּים בְּיִבְּיִים בְּבִּיים בְּעִּים בְּבִּייִים בְּיִים בִּיִּבְים בְּבִּים בִּיִים בְּיִבְנִיי בְּיִבּים בְּיִבּים בְּבִּים בִּיִים בְּיִים בְּיִבְיים בְּבְּיים בְּיִבְּיים בְּיִבּיים בְּיִבְיים בְּבִיי בְּיִבְיי בְּיִבּים בְּיִים בְּיִבּים בְּיִים בְּיִבְיּים בְּיִבְּים בְּיִבּיי בְּיִבְיים בְּיִים בְּיִים בְּיִים בְּבְּיים בְּיִבְיוּים בְּיִם בְּיִים בְּשְׁרָה בִּיים בְּיִבְים בְּיִבְּיִים בְּבְיים בְּיִבְים בְּיִים בְּיִבְים בְּיִבְיים בְּבְּים בְּבְּיִים בְּבְּבְיי בְּיִבְים בְּיִים בְּבְּבִיי בְּבְיּבְייִים בְּיִבְיוֹים בְּיִים

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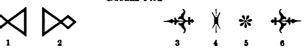


WORD ORNAMENTS

12....

GREAT PRIMER

DOUBLE PICA



Double Great Primer



DOUBLE LONG PRIMER

DOUBLE PICA

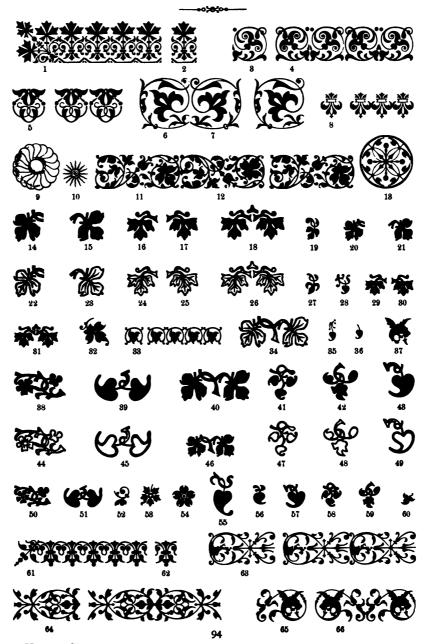


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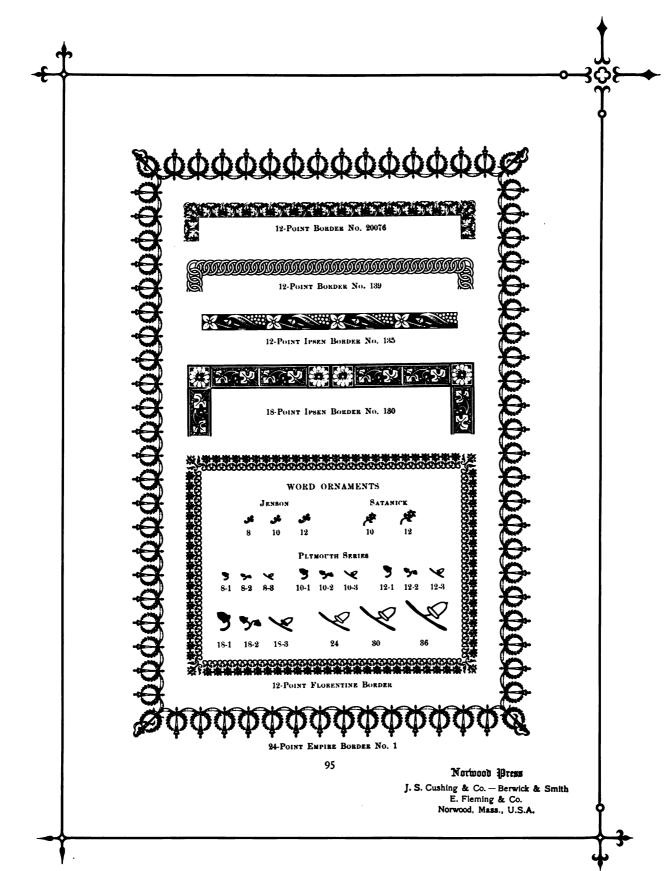


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SIGNS AND SYMBOLS

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ENGLISH AND GREAT PRIMER

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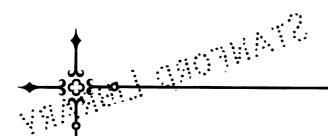
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OLD STYLE BOURGEOIS

Bourgeois Antique

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Long Primer Bourgeois

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PHILADELPHIA LONG PRIMER

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OLD STYLE LONG PRIMER

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LONG PRIMER GOTHIC ITALIC

FARMER SMALL PICA

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MODERN SMALL PICA

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Norwood Press

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MODERN GREAT PRIMER

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Nonp. Mod. Italic 1234567890

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FOUR-LINE PICA

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I HAVE FOUND IT A WORLD OF PLENTY
Making Home a Paradise 12345
But the sweet face of Lucy Gray shall never

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→ BOOKS ** PAMPHLETS NEATLY BOUND >>

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CHARGE OF THE LIGHT BRIGADE AT BALAKLAVA

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SONG OF HOPE

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Even such is Time, that takes on trust our youth, our joys, our all we have

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Breathes there a man with soul so dead who never to

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Our Sunshine Factory 12345
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In her garret window the staff she set to show that one heart

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SET ME NOT WHERE THE SUN DOTH PARCH THE GREEN
The Sixth Maine Volunteers 1234567890

And Rome, for empire far renowned, tramples on a thousand states

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1 AND SHOULD WE EVER PAY A VISIT AGAIN
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We desire the peace which comes as of right to the just man armed; not the peace granted on terms of ignominy to the craven and the weakling. ABCDEFGELIKLRISPORSTUTWXTZ abedeighijkimnopqrstavwxyx 1224567800

MEGRA

5 POINT ANTIQUE No. 5

No other citizens deserve so well of the republic as the veterans, the survivors of those who saved the Union. They did the one thing which

ABCDEFGHIJKLMNOPQRSTUVWXYZ

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6 POINT ANTIQUE No. 8

Moreover, they not only left us a united nation, but they left us also as a heritage the memory of the mighty deeds.

ABCDEFGHIJKLMNOPQRSTUVWXYZ &\$£ 1234567890
abcdefghijklmnopqrstuvwxys ÆŒæœ

6 POINT DE VINNE ITALIC

PRESIDENT'S COMPLIMENTS TO THE VETERANS The whole document is full of picturesque turns of phrase and paragraphs, all 1234567890 &\$£ÆŒæœ

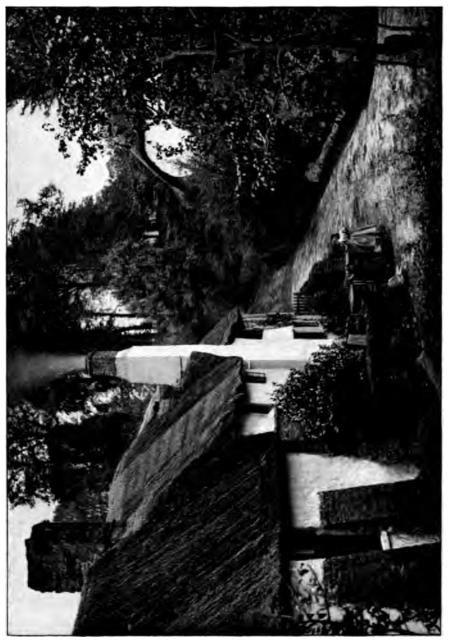
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AN ENGLISH LANE.

524 THE ROENTGEN RAYS IN MEDICINE AND SURGERY

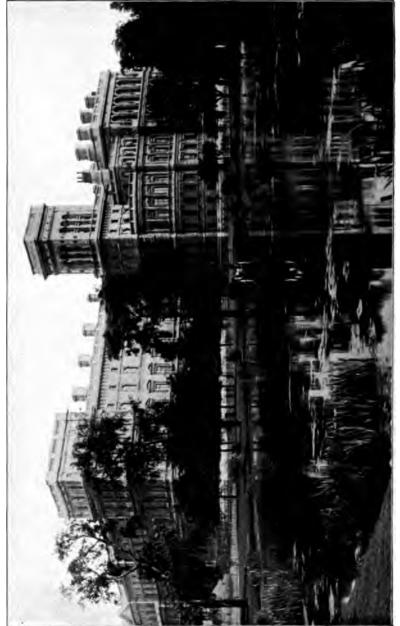




"CHERE'S Fiore now, on the bridge, leading the bullock cart."



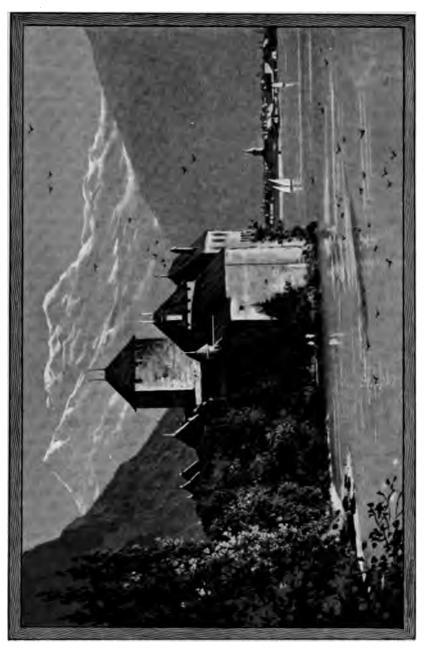
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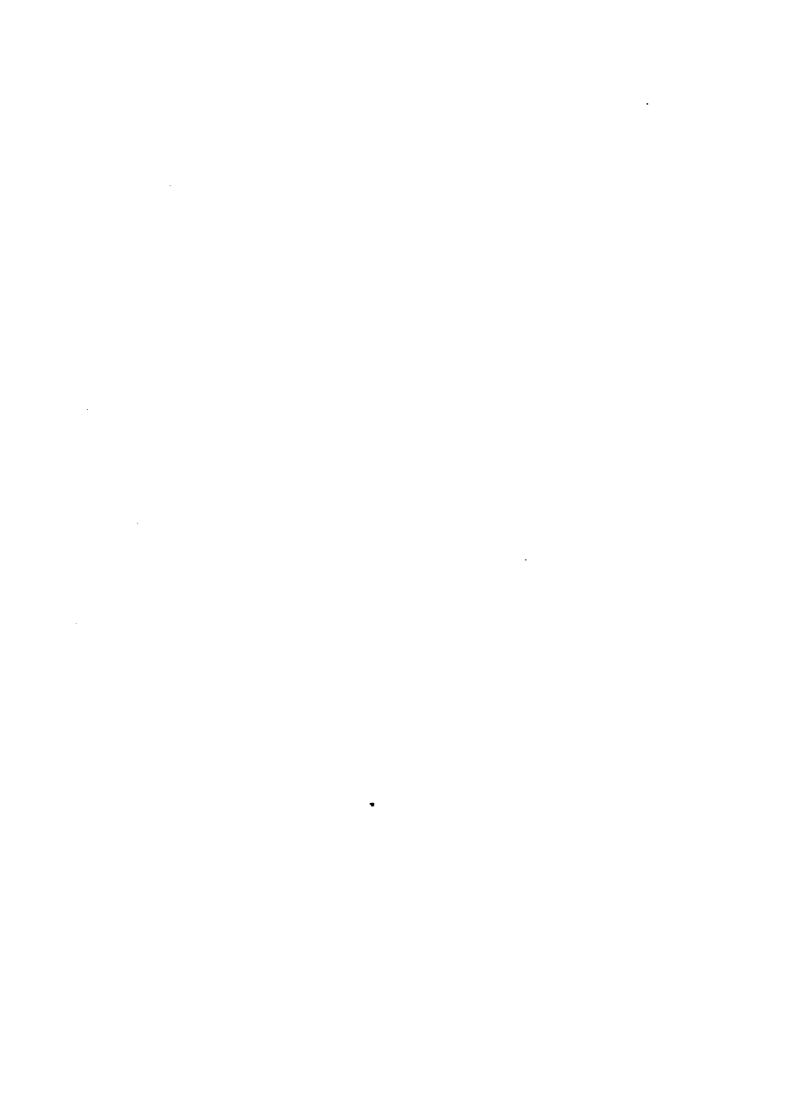
SPECTACLE BRIDGE, LISDOONVARNA.



CASTLE OF CHILLON.

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which the Indians believed one could obtain a view of Paradise. Across this area, like a railroad traversing a prairie, stretched the driveway for our carriages.

"Do tourists usually seem delighted with the park?" I asked our driver.

"Invariably," he replied. "Of course I cannot understand the words of the foreigners, but their excited exclamations show their great enthusiasm. I like the tourists," he continued, "they are so grateful for any little favor! One of them said to me the other day, 'Is the water here good to drink?' 'Not always,' I replied, 'you must be careful.' At once he pressed my hand, pulled out a flask, and said, 'I thank you!'"

While crossing the plateau we enjoyed an admirable view of

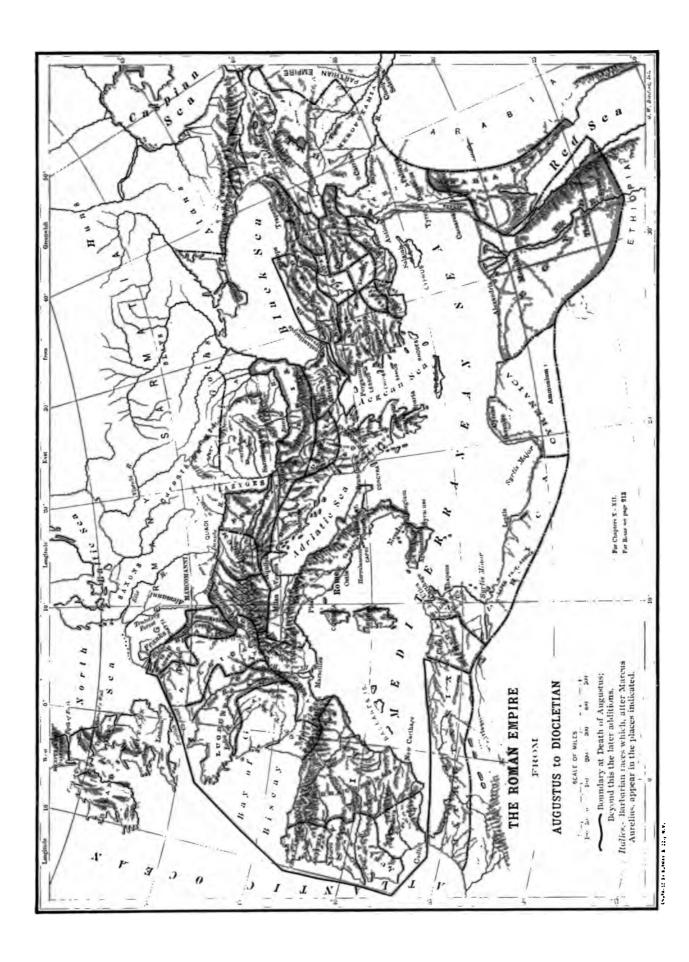


THE PLATEAU.



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