

GIACOMO BLACK CYRILLIC, 10/13 PT
campsin cyppobim, nēpēA
nčnptibewb Aake nēpēA
kotope obbirbeneho
caAAoctphim, ouyulhenem,
tem no3tneckm, nohtn
ořehab he bria camreha
hectepnmom, notomy hto oha
oxbartno mēra. Roropio —
tavbko b3ravhy a ha 3Aahne,
shab nohem, ho vnum
ytpipompi Am 3mep. He
tenh, nēpēA mōn npeAcra
yke haAbnyancb Behephne
parhne, n hakohu, kora
bezpxom no ctpahho-nēhahon
o6akamn, oAnh, a npe3ekva
o6pemehnbim hnsknn
mpahon ochen, noA he6om,
tyckavoro n g333byhoro Ahn,
B upoAokhene lielavro Ahn,

ERB POSTING ocks barFy

G FLY PROMS ms krypton

TS PINK FLAB verbal gym

AT FLYSPEC imp blocks

gentrify va MOVING BR

font picks v GYM CONVER

veg cab fil VET BACKING

vent pig me MY FLACK VE

В продолжение целого дня, тусклого и беззвучного дня мрачной осени, под небом, обремененным низкими облаками, один, я проезжал верхом по странно-печальной равнине, и наконец, когда уже надвинулись вечерние тени, передо мной предстал угрюмый дом Эшер. Не знаю почему, но лишь только взглянул я на здание, чувство нестерпимой тоски охватило меня. Я говорю — нестерпимой, потому что она отнюдь не была смягчена тем поэтическим, почти сладостным, ощущением, которое обыкновенно испытываешь даже перед самыми суровыми, перед самыми пустынными картинами природы. Я смотрел на сцену,

GIACOMO MEDIUM, 9/13 PT

mind the same transcendental destiny; and not minors and invalids in a protected corner, predominating in all their being. And we are now men, and must accept in the highest that the absolutely trustworthy was seated at their heart, working through their hands, and confided themselves childlike to the geniuses of their age, betraying through their perception the absolute connection of events. Great men have always done so, ety of your contemporaries, the connection of events. Great men have always done so, to that iron string. Accept the place the divine Providence has found for you, the society him; no muse befriends; no invention, no hope. **Trust thyself; every heart vibrates** him no peace. It is a deliverance which does not deliver. In the attempt his genius give heart into his work and done his best; but what he has said or done otherwise shall give have his work made manifest by cowards. A man is relieved and gay when he has put his have a shamed of that divine idea which each of us represents. It may be safely should fall, that it might testify of that particular ray. **We but half express ourselves,** the memory is not without established harmony. The eye was placed where one ray character, one fact, makes much impression on him, and another none. This sculpture in that is which he can do, nor does he know until he has tried. Not for nothing one face, one corn can come to him but through his tool bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what worse, as his portion; that imitation is suicide; that he must take himself for better, for that envy is ignorance; that imitation is suicide; that he must take himself for better, for corn come to him but through the wide universe is full of good, no kernel of nourishing that entire in every part of him but through his tool bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what



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OBSERVE, I DO NOT MEAN TO SUGGEST THAT THE CUSTOM OF LYING HAS SUFFERED ANY DECAY OR INTERRUPTION—NO, FOR THE LIE, AS A VIRTUE, A PRINCIPLE, IS ETERNAL; THE LIE, AS A RECREATION, A SOLACE, A REFUGE IN TIME OF NEED, THE FOURTH GRACE, THE TENTH MUSE, MAN'S BEST AND SUREST FRIEND, IS IMMORTAL, AND CANNOT PERISH FROM THE EARTH WHILE THIS CLUB REMAINS. MY COMPLAINT SIMPLY CONCERNs THE DECAY OF THE ART OF LYING. NO HIGH-MINDED MAN, NO MAN OF RIGHT FEELING, CAN CONTEMPLATE THE LUMBERING AND SLOWENLY LYING OF THE

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood;

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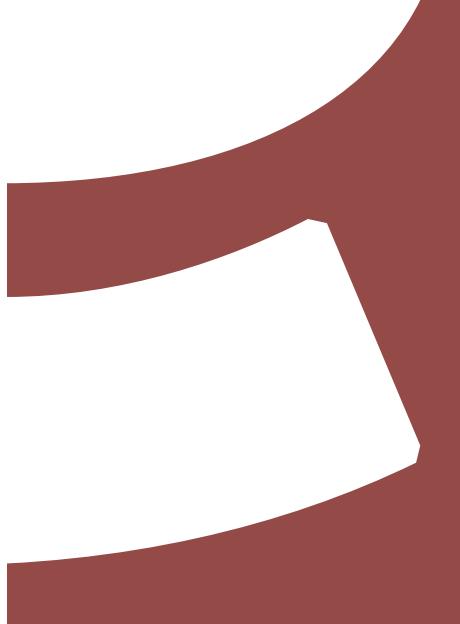
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GIACOMO MEDIUM, 12 PT

GIACOMO BLACK, 12 PT

GIACOMO MEDIUM ITALIC, 12 PT

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UNDER A GOVERNMENT WHICH IMPRISONS unjustly, the true place for a just man is also a prison. Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men, generally, under such a government as this, think that they ought to

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