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There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil 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 that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without preëstablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope. **Trust thyself:** every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark. What pretty oracles nature yields us on this text, in the

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QUOTIENT EXTRA THIN, 9/11 PT



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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 COMPLAINT SIMPLY CONCERNS THE DECAY OF THE ART OF LYING. NO HIGH-MINDED MAN, NO MAN OF RIGHT FEELING, CAN CONTEMPLATE THE LUMBERING AND SLOVENLY LYING OF THE PRESENT DAY WITHOUT GRIEVING TO SEE A NOBLE ART SO PROSTITUTED. IN THIS VETERAN PRESENCE I NATURALLY ENTER UPON

SENATVS·POPVLVSQVE·ROMANVS
The senate and the people of Rome to the Emperor Caesar Trajan, IMP·CAESARI·DIVI·NERVAE·F·NERVAE Augustus Germanicus Dacicus, son of deified Nerva, supreme TRAIANO·AVG·GERM·DACICO·PONTIF pontif, emperor and consul for the sixth time in the 17th year of MAXIMO·TRIB·POT·XVII·IMP·VI·COS·VI·P·P his tribunal power, father of his country, to show the height of the ADDECLARANDVM·QVANTAE·ALTI·TV·DINIS mound of trophies and the place hallowed by such mighty deeds MONS·ET·LOCVS·TANTIS·OPERIBVS·SIT·EGESTVS

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love. Give and it shall be given you. He that watereth shall be watered himself. What will you have? quoth God; pay for it and take it. Nothing

QUOTIENT EXTRA THIN, 13 PT

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love. Give and it shall be given you. He that watereth shall be watered himself.

QUOTIENT BLACK, 13 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 wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to put out its faults, and do better than it would have them? Why does it always crucify Christ and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?

QUOTIENT EXTRA THIN, 7 PT

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QUOTIENT BLACK, 7 PT

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The senate and the people of Rome to the Emperor Caesar Trajan, Augustus the Emperor Caesar Trajan, Augustus Germanicus Dacicus, son of deified Nerva, supreme pontif, emperor and consul for the sixth time in the 17th year of his tribunal power, father of his country, to show the height of of his country, to show the height of the mound of trophies and the place the mound of trophies and the place hallowed by such mighty deeds hallowed by such mighty deeds