

The senate and the people of Rome to 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 the
mound of trophies and the place hallowed by such mighty deeds

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QUOTIENT LIGHT, 9/11 PT



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Quotient
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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 divine idea which each of us
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

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3rd 28	ORIGINALS
164	STYLISH SET 1: TABULAR SMALL CAP FIGURES
89	ALTERNATE LOWERCASE G
Yy	ALTERNATE LOWERCASE Y
BY 99	STYLISH SET 4: LOWERCASE G & Y

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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·ALTITVDINIS
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.

QUOTIENT LIGHT, 13 PT

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QUOTIENT BOLD, 13 PT

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Quotient Light
Quotient Bold

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 LIGHT, 7 PT

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QUOTIENT BOLD, 7 PT

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