ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the masterbuilder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

12pt +5 units/SB

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

12pt +10 units/SB

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR. POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

8pt +5 units/SB

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR. POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

8pt +10 units/SB

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR. POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

16pt ExtraLight (Master)

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

16pt Regular (Master)

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

16pt ExtraBold (Master)

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain,

12pt

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who

10pt

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

8pt

ON THE ENDS OF GOOD AND EVIL BY THE ROMAN ORATOR, POLITICIAN, AND PHILOSOPHER MARCUS TULLIUS CICERO. But I must explain to you how all this mistaken idea of denouncing of a pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

National Park

Alle Menschen werden frei und gleich in Würde und Rechten geboren. Sie sind mit Vernunft und Gewissen ausgestattet und sollten im Geiste der Brüderlichkeit gegeneinander handeln weggelegd. German Všetci ľudia sa rodia slobodní a rovní v dôstojnosti a právach. Sú obdarení rozumom a svedomím a mali by konať voči sebe v duchu bratstva. Slovak "Když si to shrneme, tak výsledkem ročního boje s covidem je, že místo jedný roušky máme nosit dvě." Czchec Alle mennesker er født frie og likeverdige og verdige. De er utstyrt med fornuft og samvittighet og bør handle mot hverandre i en brorskapsånd. Norway Tots els éssers humans neixen lliures i iguals en dignitat i drets. Estan dotats de raó i consciència i han d'actuar els uns amb els altres amb esperit de germanor. Catalan Wszyscy ludzie rodzą się wolni i równi pod względem godności i praw. Są obdarzeni rozumem i sumieniem i powinni postępować wobec siebie w duchu braterstwa. Polish Pe lângă o biografie scrisă cu erudiție, prețuire și dragoste, cartea aduce cea mai profundă abordare a parcursului în credință al omului Eminescu. Revizuită în câteva rânduri, cartea nu trebuie să lipsească din biblioteca

12pt

National Park

Alle Menschen werden frei und gleich in Würde und Rechten geboren. Sie sind mit Vernunft und Gewissen ausgestattet und sollten im Geiste der Brüderlichkeit gegeneinander handeln weggelegd. German Všetci ľudia sa rodia slobodní a rovní v dôstojnosti a právach. Sú obdarení rozumom a svedomím a mali by konať voči sebe v duchu bratstva. Slovak "Když si to shrneme, tak výsledkem ročního boje s covidem je, že místo jedný roušky máme nosit dvě." Czchec Alle mennesker er født frie og likeverdige og verdige. De er utstyrt med fornuft og samvittighet og bør handle mot hverandre i en brorskapsånd. Norway Tots els éssers humans neixen lliures i iguals en dignitat i drets. Estan dotats de raó i consciència i han d'actuar els uns amb els altres amb esperit de germanor. Catalan Wszyscy ludzie rodzą się wolni i równi pod względem godności i praw. Są obdarzeni rozumem i sumieniem i powinni postępować wobec siebie w duchu braterstwa. Polish Pe lângă o biografie scrisă cu erudiție, prețuire și dragoste, cartea aduce cea mai profundă abordare a parcursului în credință al omului Eminescu. Revizuită în câteva rânduri, cartea nu trebuie să lipsească din biblioteca niciunui iubitor de cultură. Romanian avion award ¡tomato fear! ovoide tamesis ¿vamos? ócreo ťź "Another tye" «Another Type» Colectia Zoe Dumitrescu-Busulenga 1234567890% email@mywebsite.com

16pt ExtraLight (Master)

La velocidad del transporte, las comunicaciones y el conocimiento no ha parado de incrementarse exponencialmente en este cambio de siglo. En El futuro va más rápido de lo que crees, Peter Diamandis y Steven Kotler ponen un ejemplo rotundo de ello. En 1997, la computadora Deep Blue de IBM derrotó al ajedrez al campeón del mundo, Gary Kaspárov; exactamente veinte años más tarde, la AlphaGo de Google ganó al campeón de go Lee Sedol. La complejidad del ajedrez es de 10 elevado a 40; la del go, de 10 elevado a 360. Una diferencia de 320 en solamente dos décadas. ¿Qué hacer? "El desequilibrio cada vez más extremo entre la velocidad del mundo y la de nuestros cerebros, entre la complejidad de la realidad y nuestra capacidad de pensarla y entenderla, está dilatando la brecha digital y está cambiando el sentido de lo que entendemos por desigualdad". Entre 2015 y 2030 vamos

16pt Regular (Master)

La velocidad del transporte, las comunicaciones y el conocimiento no ha parado de incrementarse exponencialmente en este cambio de siglo. En El futuro va más rápido de lo que crees, Peter Diamandis y Steven Kotler ponen un ejemplo rotundo de ello. En 1997, la computadora Deep Blue de IBM derrotó al ajedrez al campeón del mundo, Gary Kaspárov; exactamente veinte años más tarde, la AlphaGo de Google ganó al campeón de go Lee Sedol. La complejidad del ajedrez es de 10 elevado a 40; la del go, de 10 elevado a 360. Una diferencia de 320 en solamente dos décadas. ¿Qué hacer? "El deseguilibrio cada vez más extremo entre la velocidad del mundo y la de nuestros cerebros, entre la complejidad de la realidad y nuestra capacidad de pensarla y entenderla, está dilatando la brecha digital y está cambiando el sentido de lo que entendemos por desigualdad". Entre 2015 y 2030 vamos

16pt ExtraBold (Master)

La velocidad del transporte, las comunicaciones y el conocimiento no ha parado de incrementarse exponencialmente en este cambio de siglo. En El futuro va más rápido de lo que crees, Peter Diamandis y Steven Kotler ponen un ejemplo rotundo de ello. En 1997, la computadora Deep Blue de IBM derrotó al ajedrez al campeón del mundo, Gary Kaspárov; exactamente veinte años más tarde, la AlphaGo de Google ganó al campeón de go Lee Sedol. La complejidad del ajedrez es de 10 elevado a 40; la del go, de 10 elevado a 360. Una diferencia de 320 en solamente dos décadas. ¿Qué hacer? "El desequilibrio cada vez más extremo entre la velocidad del mundo y la de nuestros cerebros, entre la complejidad de la realidad y nuestra capacidad de pensarla y entenderla, está dilatando la brecha digital y está cambiando el sentido de lo que entendemos por desigualdad". Entre 2015 y **2030** vamos

HH HOHO OO HHRHOHORO HHCHOHOCO1FH()H()F()() 1|H()H()F() HHGHOHOGOHHHHOHOHOOHHIHOHOIOOHHJHOHOJ HHLHOHOI OO HHMHOHOMOHHNHOHONOO HH()H()H()()HHPHOHOPOOHH()H()H()()()()()HHRHOHOROO HHSHOHOSOO HHTHOHOTOC

24pt

HHUHOHOUOO HHVHOHOVOOHHWHOHOWOOHHXHOHOXOOHHYH()H()Y()()HH7H()H()7()() nn nonon nnanonoaooaan nnbnonoboobbn nncnonocooccn nndnonodooddn nnenonoeooeen nnfnonofooffn nngnonogooggn nnhnonohoohhn nninonoiooiin nnjnonojoojin nnknonokookkn nnInonoloolIn nnmnonomoommn nnnnononoonnn

24pt

nnononoooooon nnpnonopooppn nnqnonoqooqqn nnrnonoroorrn nnsnonosoossn nntnonotoottn nnunonouoouun nnvnonovoovvn nnynonoyooyyn nnznonozoozzn

aaabacadaeafagahaiajakalamanaoapaqarasatauavawaxayaza babbbcbdbebfbgbhbibjbkblbmbnbobpbqbrbsbtbubvbwbxbybzb cacbcccdcecfcgchcicjckclcmcncocpcqcrcsctcucvcwcxcyczc dadbdcdddedfdgdhdidjdkdldmdndodpdqdrdsdtdudvdwdxdydzd eaebecedeeefegeheiejekelemeneoepegereseteuevewexeyeze fafbfcfdfefffgfhfifjfkflfmfnfofpfqfrfsftfufvfwfxfyfzf gagbgcgdgegfggghgigjgkglgmgngogpgqgrgsgtgugvgwgxgygzg hahbhchdhehfhghhhihjhkhlhmhnhohphqhrhshthuhvhwhxhyhzh iaibicidieifigihiiijikiliminioipiqirisitiuiviwixiyizi jajbjcjdjejfjgjhjijjjkjljmjnjojpjqjrjsjtjujvjwjxjyjzj kakbkckdkekfkgkhkikjkkklkmknkokpkqkrksktkukvkwkxkykzk lalblcldlelflglhliljlklllmlnlolplqlrlsltlulvlwlxlylzl mambmcmdmemfmgmhmimjmkmlmmmnmompmqmrmsmtmumvmwmxmymzm nanbncndnenfngnhninjnknlnmnnnonpngnrnsntnunvnwnxnynzn oaobocodoeofogohoiojokolomonooopoqorosotouovowoxoyozo papbpcpdpepfpgphpipjpkplpmpnpopppqprpsptpupvpwpxpypzp qaqbqcqdqeqfqgqhqiqjqkqlqmqnqoqpqqqrqsqtquqvqwqxqyqzq rarbrcrdrerfrgrhrirjrkrlrmrnrorprqrrrsrtrurvrwrxryrzr sasbscsdsesfsgshsisjskslsmsnsospsqsrssstsusvswsxsyszs tatbtctdtetftgthtitjtktltmtntotptqtrtstttutvtwtxtytzt uaubucudueufuguhuiujukulumunuoupuqurusutuuuvuwuxuyuzu vavbvcvdvevfvgvhvivjvkvlvmvnvovpvqvrvsvtvuvvvwvxvyvzv wawbwcwdwewfwgwhwiwjwkwlwmwnwowpwgwrwswtwuwvwwwxwywzw

xaxbxcxdxexfxgxhxixjxkxlxmxnxoxpxqxrxsxtxuxvxwxxxyxzx yaybycydyeyfygyhyiyjykylymynyoypyqyrysytyuyvywyxyyyzy zazbzczdzezfzgzhzizjzkzlzmznzozpzqzrzsztzuzvzwzxzyzzz

aaabacadaeafagahaiajakalamanaoapaqarasat auavawaxayaza

babbbcbdbebfbgbhbibjbkblbmbnbobpbqbrbs btbubvbwbxbybzb

cacbcccdcecfcgchcicjckclcmcncocpcqcrcsctc ucvcwcxcyczc

dadbdcdddedfdgdhdidjdkdldmdndodpdqdrds dtdudvdwdxdydzd

eaebecedeefegeheiejekelemeneoepeqereset euevewexeyeze

fafbfcfdfefffgfhfifjfkflfmfnfofpfqfrfsftfufvfwfxfyf

Zf

gagbgcgdgegfggghgigjgkglgmgngogpgqgrgs gtgugvgwgxgygzg hahbhchdhehfhghhhihjhkhlhmhnhohphqhrhsh thuhvhwhxhyhzh iaibicidieifigihiiijikiliminioipigirisitiuiviwixiyizi jajbjejdjejfjgjhjijjjkjljmjnjojpjgjrjsjtjujvjwjxjyjzj kakbkckdkekfkgkhkikjkkklkmknkokpkgkrksktk ukvkwkxkykzk lalblcldlelflglhliljlklllmlnlolplqlrlsltlulvlwlxlylzl mambmcmdmemfmgmhmimjmkmlmmmnmo

mpmqmrmsmtmumvmwmxmymzm nanbncndnenfngnhninjnknlnmnnnonpngnrns ntnunvnwnxnynzn oaobocodoeofogohoiojokolomonooopoqoroso touovowoxoyozo papbpcpdpepfpgphpipjpkplpmpnpopppgprps ptpupvpwpxpypzp qaqbqcqdqeqfqgqhqiqjqkqlqmqnqoqpqqqqs qtquqvqwqxqyqzq rarbrcrdrerfrgrhrirjrkrlrmrnrorprgrrrsrtrurvrwrx ryrzr

sasbscsdsesfsgshsisjskslsmsnsospsqsrssstsu svswsxsyszs

tatbtctdtetftgthtitjtktltmtntotptqtrtstttutvtwtx tytzt

uaubucudueufuguhuiujukulumunuoupuqurus utuuuvuwuxuyuzu

vavbvcvdvevfvgvhvivjvkvlvmvnvovpvqvrvsvtv uvvvwvxvyvzv

wawbwcwdwewfwgwhwiwjwkwlwmwnwowpwq wrwswtwuwvwwwxwywzw

xaxbxcxdxexfxgxhxixjxkxlxmxnxoxpxqxrxsxtxux

vxwxxxyxzx
yaybycydyeyfygyhyiyjykylymynyoypyqyrysytyu
yvywyxyyyzy
zazbzczdzezfzgzhzizjzkzlzmznzozpzqzrzsztzuz
vzwzxzyzzz

AAABACADAFAFAGAHAIAJAKAI AMANAOAPAQARASATAUAVAWAXAYAZA BABBBCBDBEBFBGBHBIBJBKBLBMBNBOBPBQBRBSBTBUBVBWBXBYBZB CACBCCCDCECFCGCHCICJCKCLCMCNCOCPCQCRCSCTCUCVCWCXCYCZC DADBDCDDDFDFDGDHDIDJDKDLDMDNDODPDQDRDSDTDUDVDWDXDYDZD FAFBECEDEFFEGEHEIFJEKEI EMENEOFPEGERESETEUEVEWEXEYEZE FAFBECEDEFFEGEHEIFJEKELEMENFOFPFQFRESETEUFVEWEXFYEZE GAGBGCGDGFGFGGGHGIGJGKGI GMGNGOGPGQGRGSGTGUGVGWGXGYGZG HAHBHCHDHEHEHGHHHIHJHKHI HMHNHOHPHQHRHSHTHUHVHWHXHYH7H JAIBICIDIFIFIGIHIIJIKII IMINIOIPIQIRISITIUIVIWIXIYI7I JAJBJCJDJEJEJGJHJIJJJKJI JMJNJOJPJQJRJSJTJUJVJWJXJYJZJ KAKBKCKDKFKFKGKHKIKJKKKI KMKNKOKPKQKRKSKTKUKVKWKXKYK7K LALBI CLDI FLELGI HLILJI KLLI MLNI OLPI QLRI SLTI ULVI WLXI YL7L MAMBMCMDMEMFMGMHMIMJMKMLMMMNMOMPMQMRMSMTMUMVMWMXMYMZM NANBNCNDNENENGNHNINJNKNI NMNNNONPNQNRNSNTNUNVNWNXNYNZN OAOBOCODOEOFOGOHOIOJOKOLOMONOOOPOQOROSOTOUOVOWOXOYOZO PAPBPCPDPFPFPGPHPIPJPKPI PMPNPOPPPQPRPSPTPUPVPWPXPYP7P QAQBQCQDQEQFQGQHQIQJQKQLQMQNQOQPQQQRQSQTQUQVQWQXQYQ7Q RARBRCRDRERERGRHRIRJRKRI RMRNRORPRORRRSRTRURVRWRXRYR7R SASBSCSDSESESGSHSISJSKSI SMSNSOSPSQSRSSSTSUSVSWSXSYS7S TATBTCTDTFTFTGTHTITJTKTI TMTNTOTPTQTRTSTTTUTVTWTXTYT7T UAUBUCUDUEUFUGUHUIUJUKULUMUNUOUPUQURUSUTUUUVUWUXUYUZU VAVBVCVDVFVFVGVHVIVJVKVI VMVNVOVPVQVRVSVTVUVVVWVXVYV7V WAWBWCWDWFWFWGWHWIWJWKWI WMWNWOWPWQWRWSWTWUWVWWWXWYW7W XAXBXCXDXEXFXGXHXIXJXKXLXMXNXOXPXQXRXSXTXUXVXWXXXYXZX YAYBYCYDYEYFYGYHYIYJYKYLYMYNYOYPYQYRYSYTYUYVYWYXYYYZY 7A7B7C7D7F7F7G7H7I7J7K7L7M7N7O7P7Q7R7S7T7U7V7W7X7Y777

AAABACADAEAFAGAHAIAJAKALAMANAOAPAQ ARASATAUAVAWAXAYAZA BABBBCBDBEBFBGBHBIBJBKBLBMBNBOBPBQ BRBSBTBUBVBWBXBYB7B CACBCCCDCECFCGCHCICJCKCLCMCNCOCPC QCRCSCTCUCVCWCXCYCZC DADBDCDDDEDFDGDHDIDJDKDLDMDNDODPD QDRDSDTDUDVDWDXDYD7D EAEBECEDEEFEGEHEIEJEKELEMENEOEPEQE RESETEUEVEWEXEYEZE FAFBECEDFEFFEGFHFIFJFKFLFMFNFOFPFQFRF

AAAB string

36pt

SFTFUFVFWFXFYF7F GAGBGCGDGEGFGGGHGIGJGKGLGMGNGOGPG QGRGSGTGUGVGWGXGYG7G HAHBHCHDHFHFHGHHHIHJHKHI HMHNHOHP HQHRHSHTHUHVHWHXHYHZH IAIBICIDIEIFIGIHIIJIKILIMINIOIPIQIRISITIUIVIWIXI Y171 JAJBJCJDJEJFJGJHJIJJJKJLJMJNJOJPJQJRJ SJTJUJVJWJXJYJ7J KAKBKCKDKEKFKGKHKIKJKKKLKMKNKOKPKQ KRKSKTKUKVKWKXKYK7K

LALBLCLDLELFLGLHLILJLKLLLMLNLOLPLQLRL SLTLULVLWLXLYLZL MAMBMCMDMFMFMGMHMIMJMKMLMMMN MOMPMQMRMSMTMUMVMWMXMYM7M NANBNCNDNFNFNGNHNINJNKNI NMNNNONP NONRNSNTNUNVNWNXNYNZN OAOBOCODOEOFOGOHOIOJOKOLOMONOOO POQOROSOTOUOVOWOXOY070 PAPBPCPDPFPFPGPHPIPJPKPI PMPNPOPPPQP RPSPTPUPVPWPXPYP7P QAQBQCQDQEQFQGQHQIQJQKQLQMQNQOQP

QQQRQSQTQUQVQWQXQYQZQ RARBRCRDRERFRGRHRIRJRKRLRMRNRORPR QRRRSRTRURVRWRXRYRZR SASBSCSDSESFSGSHSISJSKSLSMSNSOSPSQ SRSSSTSUSVSWSXSYS7S TATBTCTDTETFTGTHTITJTKTLTMTNTOTPTQTR TSTTTUTVTWTXTYT7T UAUBUCUDUFUFUGUHUIUJUKUI UMUNUOUP UQURUSUTUUUVUWUXUYU7U VAVBVCVDVEVFVGVHVIVJVKVLVMVNVOVPVQV RVSVTVUVVVWVXVYV7V

WAWBWCWDWFWFWGWHWIWJWKWI WMW NWOWPWQWRWSWTWUWVWWWXWYWZW XAXBXCXDXFXFXGXHXIXJXKXI XMXNXOXPXQX RXSXTXUXVXWXXXYX7X YAYBYCYDYFYFYGYHYIYJYKYLYMYNYOYPYQY RYSYTYUYVYWYXYYY7Y ZAZBZCZDZEZFZG7H7I7J7K7I 7M7N7O7P7Q7 R7S7T7U7V7W7X7Y777

Aardvark Ablution Acrimonious Adventures Aeolian Africa Agamemnon Ahoy Aileron Ajax Akimbo Altruism America Anecdote Aorta Aptitude Aquarium Arcade Aspartame Attrition Aurelius Avuncular Awning Axminster Ayers Azure Banishment Benighted Bhagavad Biblical Bjorn Blancmange Bolton Brusque Burnish Bwana Byzantium Cabbala Cetacean Charlemagne Cicero Clamorous Cnidarian Conifer Crustacean Ctenoid Culled Cynosure Czarina Dalmatian Delphi Dhurrie Dinner Djinn Document Drill Dunleary Dvorak Dwindle Dynamo Eames Ebullient Echo Edify Eels Eftsoons Egress Ehrlich Eindhoven Eject Ekistics Elzevir Eminence Ennoble Eocene Ephemeral Equator Erstwhile Estienne Etiquette Eucalyptus Everyman Ewen Exeter Eyelet Ezekiel Fanfare Ferocious Ffestiniog Finicky Fjord Flanders Forestry Frills Furniture Fylfot Garrulous Generous Ghastly Gimlet Glorious Gnomon Golfer Grizzled Gumption Gwendolyn Gymkhana Harrow Heifer Hindemith Horace Hsi Hubris Hybrid lambic Ibarra Ichthyology Identity levgeny Ifrit Ignite Ihre Ikon Iliad Imminent Innovation Iolanthe Ipanema Irascible Island Italic Ivory Iwis Ixtapa Iyar Izzard Janacek Jenson Jitter Joinery Jr. Jungian Kaiser Kenilworth Khaki Kindred Klondike Knowledge Kohlrabi Kraken Kudzu Kvetch Kwacha Kyrie Labrador Lent Lhasa Liniment Llama Longboat Luddite Lyceum Mandarin Mbandaka Mcintyre Mdina Mendacious Mfg. Mg Millinery Mlle. Mme. Mnemonic Moribund Mr. Ms. Mtn. Munitions Myra Narragansett Nefarious Nguyen Nile Nkoso Nnenna Nonsense Nr. Nunnery Nyack Oarsman Oblate Ocular Odessa Oedipus Often Ogre Ohms Oilers Okra Olfactory Ominous Onerous Oogamous Opine Ornate Ossified Othello Oubliette Ovens Owlish Oxen Oyster Ozymandias Parisian Pb Pd. Penrose Pfennig Pg. Pharmacy Pirouette Pleistocene Pneumatic Porridge Pp. Principle Psaltery Ptarmigan Pundit Pyrrhic Qaid Qed Qibris Qom Quill Ransom Rb. Rd. Renfield Rheumatic Ringlet Rm. Ronsard Rp. Rte. Runcible Rwanda Rye Salacious Sbeitla Scherzo Serpentine Sforza Shackles Sinful Sjoerd Skull Slalom Smelting Snipe Sorbonne Spartan Squire

Sri Stultified Summoner Svelte Swarthy Sykes Szentendre Tarragon Tblisi Tcherny Tennyson Thaumaturge Tincture Tlaloc Toreador Treacherous Tsunami Turkey Twine Tyrolean Tzara Ubiquitous Ucello Udder Ufology Ugric Uhlan Uitlander Ukulele Ulster Umber Unguent Uomo Uplift Ursine Usurious Utrecht Uvula Uxorious Uzbek Vanished Vd. Venomous Vindicate Voracious Vrillier Vs. Vt. Vulnerable Vying Washington Wendell Wharf Window Wm. Worth Wrung Wt. Wunderman Wyes Xanthan Xenon Xiao Xmas Xray Xuxa Xylem Yarrow Ybarra Ycair Yds. Yellowstone Yggdrasil Yin Ylang Yours Ypsilanti Yquem Yrs. Ys. Ytterbium Yunnan Yvonne Zanzibar Zero Zhora Zinfandel Zone Zuni Zwieback Zygote

Ich rufe: also komm; danke Somit: haben wir; hinauf: das Er will? Ich soll! Er kann hinauf! herauf? Su/f_f? Ka/f_f! ¿Spanisch? ¡Natürlich! was?! wie!? was!! wie?? Wer kann, kann. Wer, der. Sauf, rauf. Su/f_f, Ka/f_f. Sag, sag. luv. law. my. luv, law, my, (DAT) (fünf) (young) (/fl u/f_f) (lall) (pas cinq) (gaz) (§) (jagen) (Jedermann) [greif] [jung] [JUT] [hohl] reif" ruf' seif" auf* ho/f_f" T. S. Eliot L. W. Dupont V. K. Smith P. A. Meier

24pt

A. Y. Jones F. R. Miller X. ä. Schulze sic (!) ..., nun (?) ... da hinauf ...; dahin ...: hinauf ...! hin ...? Toll", leg". nun (...) und ([...] sein <><>,""," «habe recht» «die» »Wir« »Tim« »Viel« »Ybbs« «Wir» «Tim» «Viel» «Ybbs» »OUT« »MIV« »JAW« »AY« «OUT» «MIV» «JAW» «AY» >OUT<>MIV<>JAW<>AY< <OUT> <MIV> <JAW> <AY> ,ja',Ja',,ja",,Ja",ga',,ga" "Tag" "Vau" "Wal" "Yep" ,Tag',Vau',Wal',Yep'

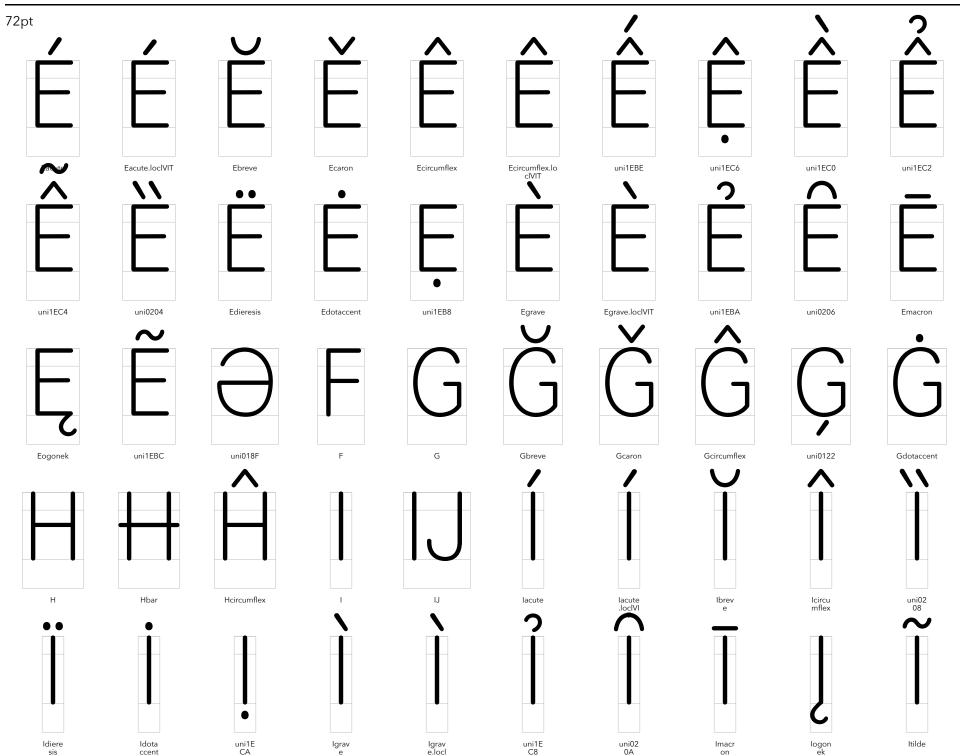
"Bus" "Van" "Jon" "Ione" "Al" 'Bus" 'Van" 'Jon" 'lone" 'Al" »- bei -« »- und -«>- bei -« >— und —< «- bei -» «- und --» (- bei --) \leftarrow und \rightarrow »sie«. »das«, »an«; »ich«: «sie». «das», «an»; «ich»: »sie.« »das,« »an!« »ich?« «sie.» «das,» «an!» «ich?» >sie<. >da<, >an<; >ich<: <sie>. <das>, <an>; <ich>: >sie.<>das,<>an!<>ich?< <sie.> <das,> <an!> <ich?> Mir!, das?, Ich!: Sie?: Mir!; das?; (»sie«) (>sie<) nun -, hier -.60 nun -: hier -;

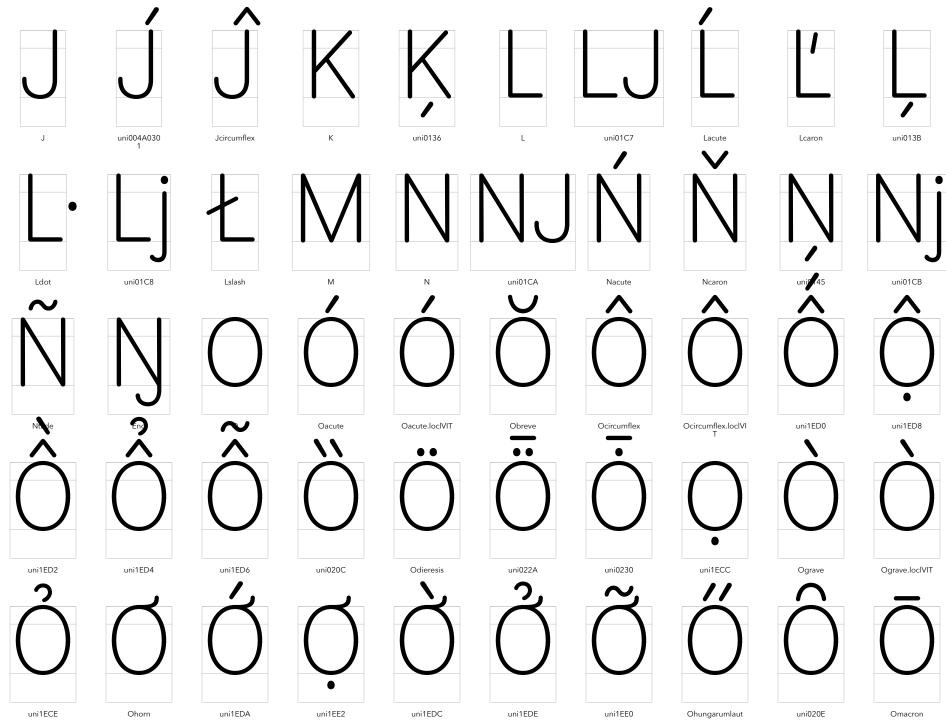
24pt

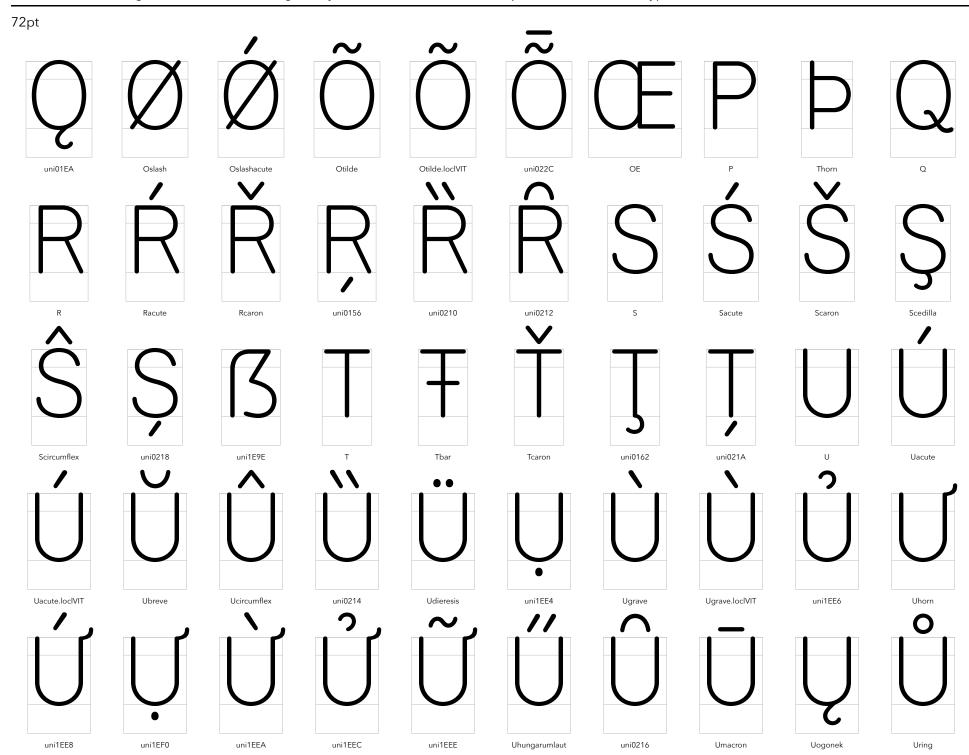
Eil-Tat-Van-Wal-Alkauf 48-67 und 25-37 von if-then well—sure USA//Kanada SWF//Abend Gauß//Ohm 41//56 den//die auf//fall den//im den//ärger da//leider auf//aber I//I etwa 50% haben 37° im £50 und ¥20 sind \$30 und €60 den §235 sowie #35 4mal Seite 3f und 12/f_f. Der §45a in den 20ern A! A? A. A: A; a! a? a. a: a; B! B? B. B: B; b! b? b. b: b; C! C? C. C: C; c! c? c. c: c; D! D? D. D: D; d! d? d. d: d; E! E? E. E: E; e! e? e. e: e; F! F? F. F: F; f! f? f. f: f;

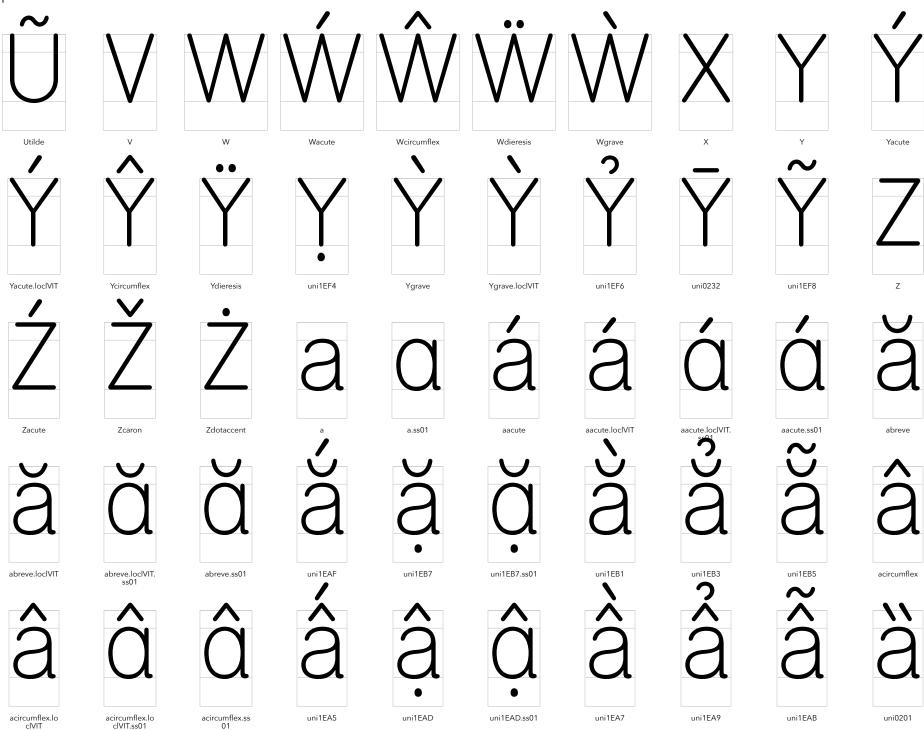
G! G? G. G: G; g! g? g. g: g; H! H? H. H: H; h! h? h. h: h; M! M? M. M: M; m! m? m. m: m; N! N? N. N: N; n! n? n. n: n; l! l? l. l: l; i! i? i. i: i; L! L? L.L : L; I! I? I. I: I; J! J? J. J: J; j! j? j. j: j; K! K? K. K: K; k! k? k. k: k; X! X? X. X: X; x! x? x. x: x; V! V? V. V: V; v! v? v. v: v; W! W? W. W: W; w! w? w. w: w; O! O? O. O: O; o! o? o. o: o; Q! Q? Q. Q: Q; q! q? q. q: q; P! P? P. P: P; p! p? p. p: p; R! R? R. R: R; r! r? r. r: r; T! T? T. T: T; t! t? t. t: t; S! S? S. S: S; s! s? s. s: s; U! U? U. U: U; u! u? u. u: u;

72pt Abreve Acircumflex.locl VIT uni1EAC uni1EB0 uni1EB2 uni1EB4 Acircumflex uni1EA4 uni1EA6 uni1EA8 uni1EA0 Agrave.loclVIT uni1EA2 uni1EAA Adieresis uni0202 Agrave Amacron Aring Aringacute Atilde Atilde.loclVIT ΑE AEacute Cacute Ccaron Ccedilla Ccircumflex Cdotaccent D uni01C4 Eth uni01C5 Ε Dcaron Dcroat

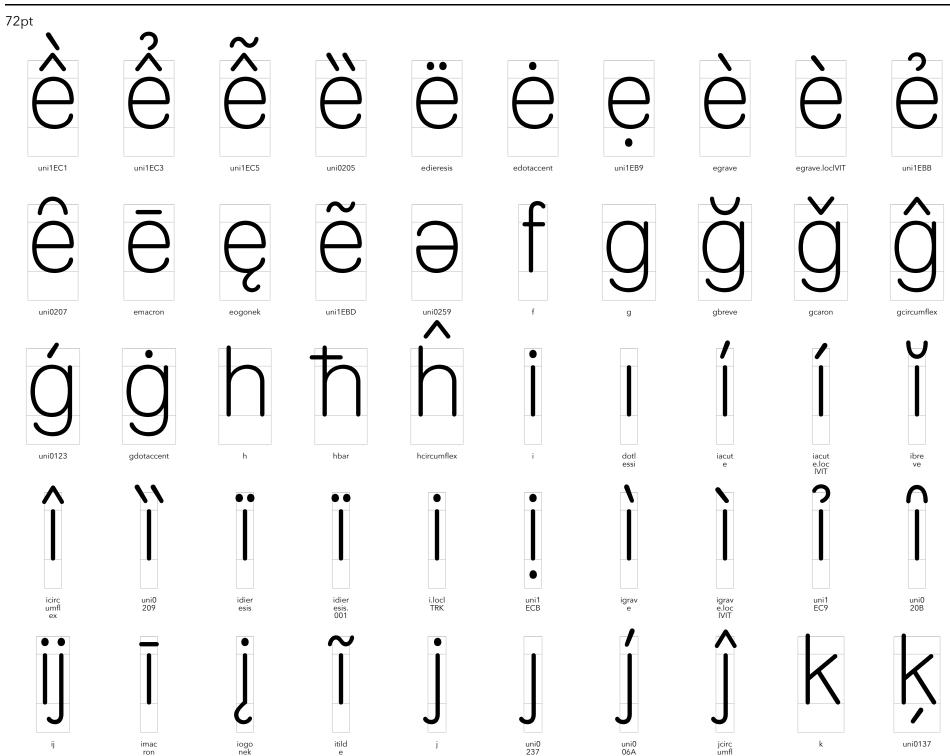












uni1EE1

ohungarumlau t uni020F

72pt kgreenlandi uni01C9 uni01CC oacute.loclVIT nacute ncaron oacute obreve ocircumflex.lo clVIT ocircumflex uni1ED1 uni1ED9 uni1ED3 uni1ED5 uni1ED7 uni020D odieresis uni022B uni0231 uni1ECD ograve.loclVIT uni1ECF ohorn uni1EDB uni1EE3 uni1EDD uni1EDF ograve

uni01EB

omacron

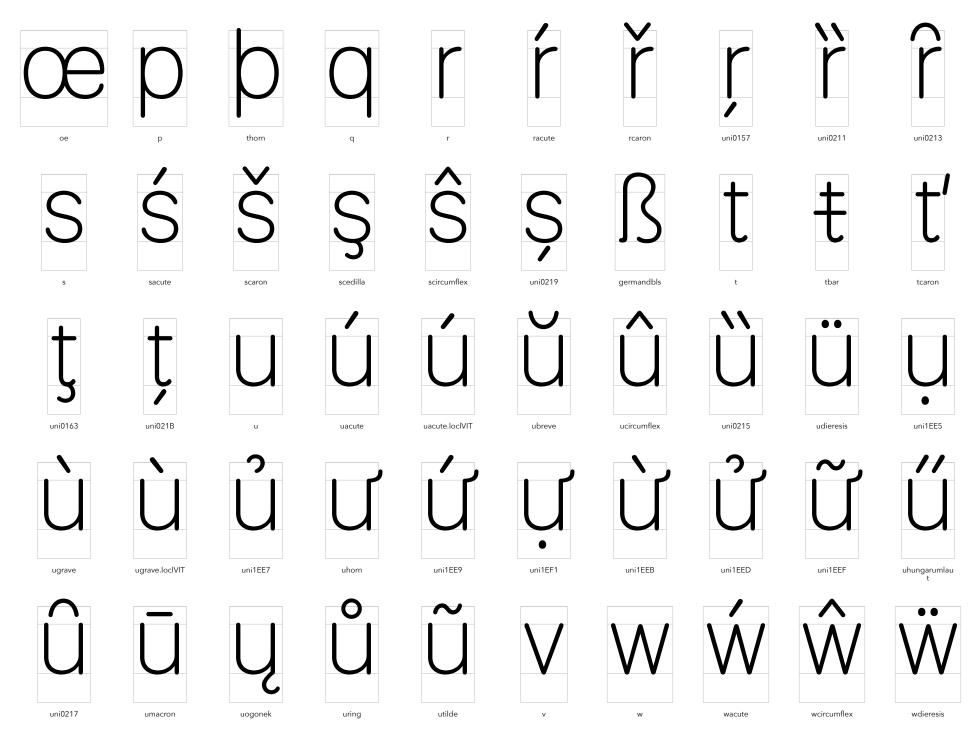
oslash

oslashacute

otilde

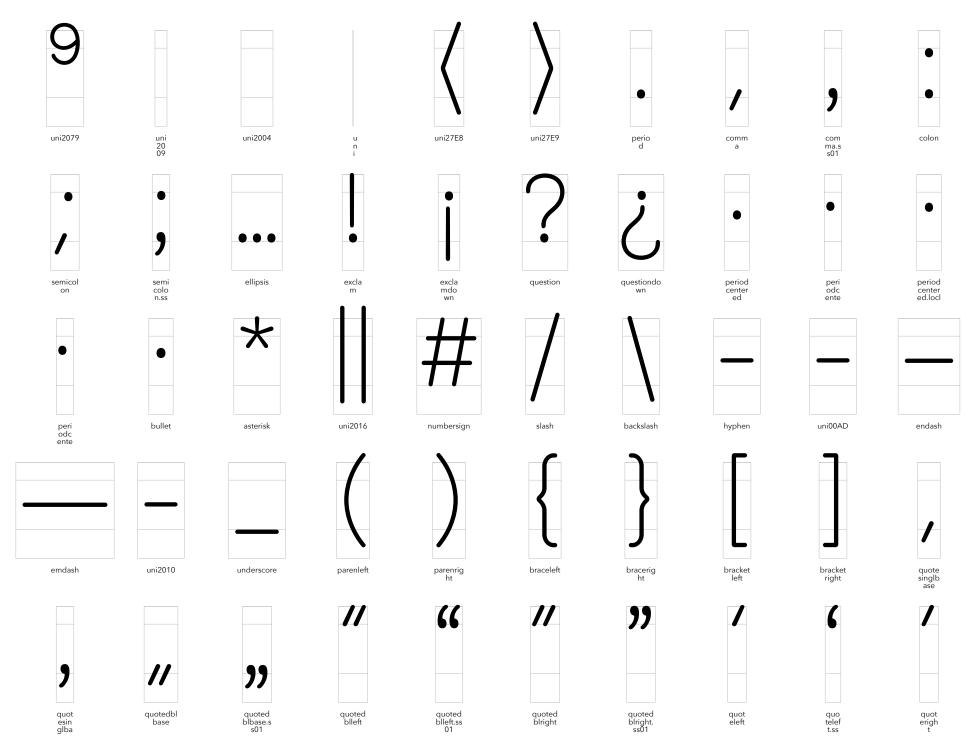
otilde.locIVIT

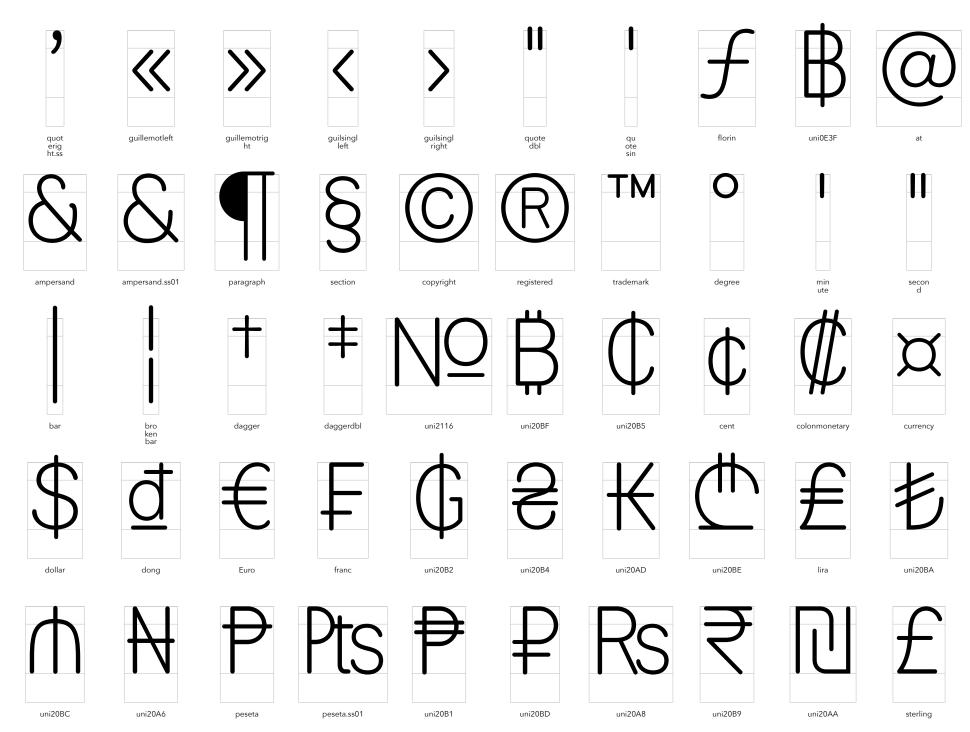
uni022D

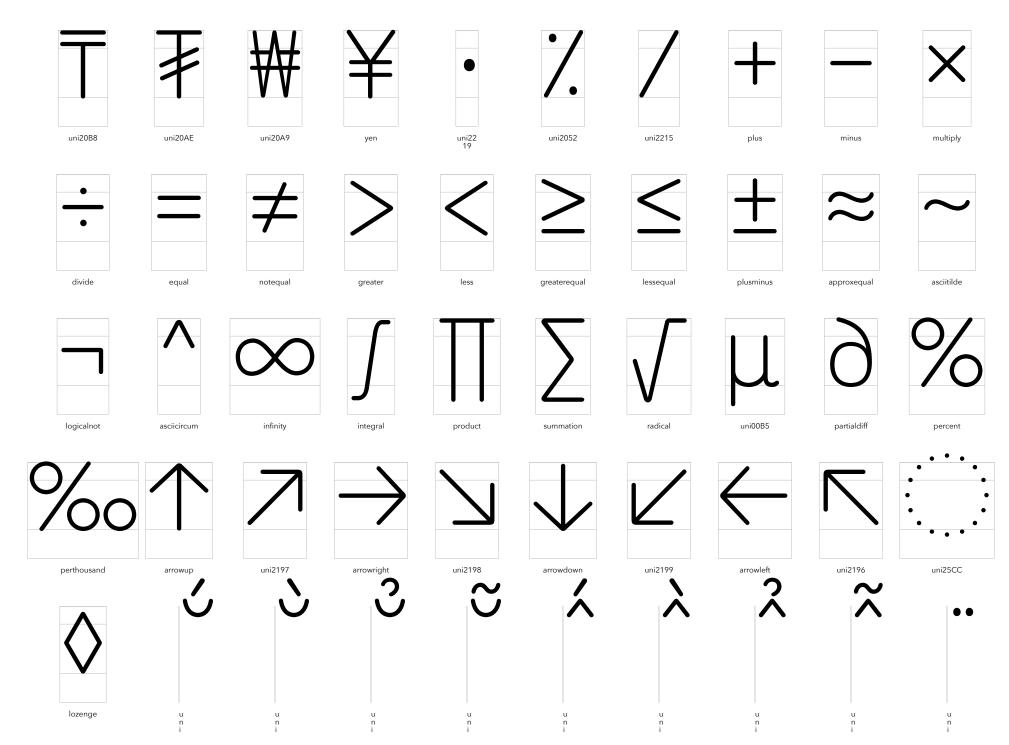




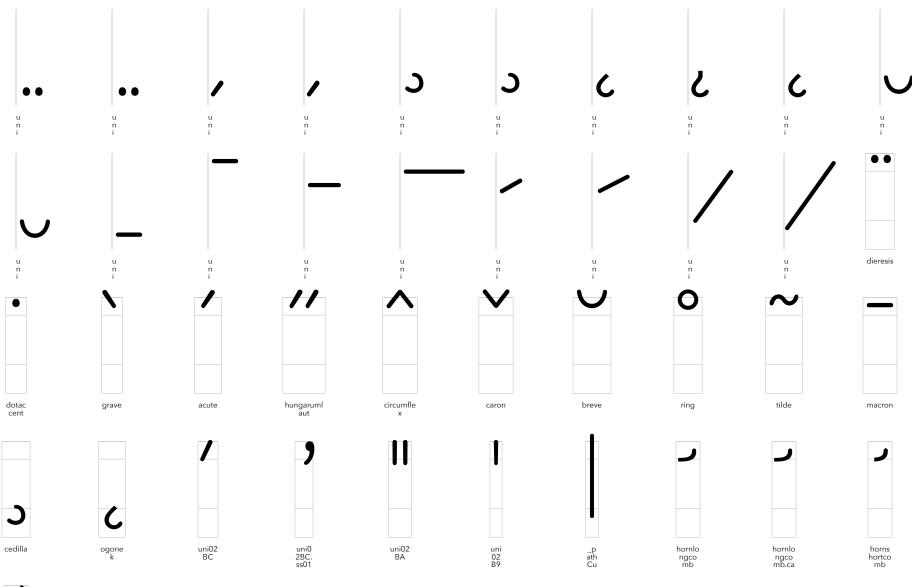








••	• •	•						1	/
u n i	u n	u n i	u n i	g r a	9 r a	g r a	g r a	g r a	a c u
a c u	a c u	a c u	a c u	u n i	u n i	u n i	o	on i	· · · · · · · · · · · · · · · · · · ·
	u n i	u n i	u n i	u n i	u n i			u n i	
† †			u n i	u n i	u n i	h o o	h 0 0	u n i	u n i
u n i	d o t	d o t							





horns hortco mb.ca 36pt ExtraLight (Master)

The quick brown fox jumps over the lazy dog. abcdefghijklmnopqrstuvwxyz ABCDEFGHIJKLM NOPQRSTUVWXYZ 0123456789

36pt Regular (Master)

The quick brown fox jumps over the lazy dog. abcdefghijklmnopqrstuvwxyz ABCDEFGHIJKLM NOPQRSTUVWXYZ 0123456789

36pt ExtraBold (Master)

The quick brown fox jumps over the lazy dog.
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLM NOPQRSTUVWXYZ

36pt ExtraBold (Master)

0123456789