

COELACANTH

Here begins a typeface called Coelacanth. It's an open source project inspired by the Centaur letterforms, which in turn were inspired by the types used by Nicolas Jenson in Venice around the year 1470 or so. Those types were some of the first roman types to emerge in a time when blackletter was the norm. During this time, people were very fond of Roman things, it's almost like they wanted to make a renaissance of those ideas, and so they had one! And there was much joy. So, Jenson used his new roman types for printing the great humanist classic books, and it was a commercial failure, sadly, but within a year or so every hip printer in not only Venice but further north had made copies of this new roman style. It is not known how Jenson felt about this, but I imagine that he was at least secretly flattered in some way. And then we had around five centuries of world events until Ben Whitmore decided to make this digital typeface. There is only one italic font, so it's really only usable in the regular weight 14pt design size, the other font files are quite far from complete.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z Å Ä Æ Ö & 1 2 3 4 5 6 7 8 9 0 1 a b c d e f g h i j k l m n o p q r s t u v w x y z å ä æ ö fj [({ })] 1 2 3 4 5 6 7 8 9 0 “ ‘ - . : * ; , - ’ ” — ? ! a b c d e f g h i j k l m n o p q r s t u v w x y z & ¶

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But I must explain to you how all this mistaken idea of denouncing 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 because 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 other hand, we denounce with righteous indignation and dislike men who are so beguiled and demoralized by the charms of pleasure of the moment, so blinded by desire, that they cannot foresee the pain and trouble that are bound to ensue; and equal blame belongs to those who fail in their duty through weakness of will, which is the same as saying through shrinking from toil and pain.

These cases are perfectly simple and easy to distinguish. In a free hour, when our power of choice is untrammelled and when nothing prevents our being able to do what we like best, every pleasure is to be welcomed and every pain avoided. But in certain circumstances and owing to the claims of duty or the obligations of business it will frequently occur that pleasures have to be repudiated and annoyances accepted.

The wise man therefore always holds in these matters to this principle of selection: he rejects pleasures to secure other greater pleasures, or else he endures pains to avoid worse pains.

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