

**SPECIMEN OF IMPRESSIONS FROM THE PRESS APPROPRIATED
TO WOOD ENGRAVINGS.**

THE SUBJECTS FROM MR. WIFFEN'S TASSO.



CANTO IV. STANZA lxxv.—ARMIDA kneeling before GODFREY.



CANTO VI. STANZA cviii.—ERMINIA disguised in CLORINDA'S ARMOUR.



SPECIMENS

OF

The Types

COMMONLY USED IN

THE TEMPLE PRINTING OFFICE,

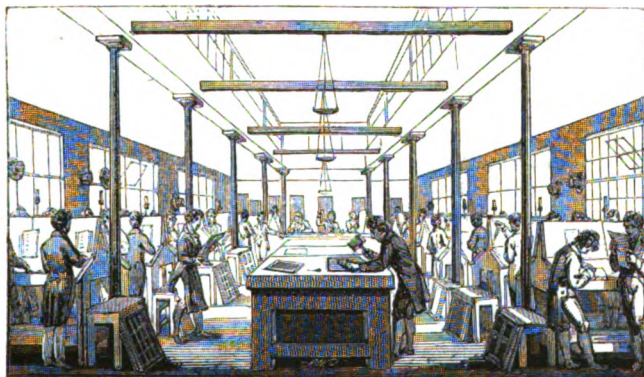
BOUVERIE STREET,

WITH THEIR NAMES, AND THE NAMES OF THE FOUNDERS.



ALSO,

Specimens of Wood Engravings.



Interior of the Principal Composing Room.

LONDON:

Printed at the Temple Printing Office,

BY J. MOYES, BOUVERIE STREET.

M.DCCC.XXVI.

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THE very liberal support with which J. MOYES has been honoured, from his commencing business in 1807 until the period when the accident occurred which destroyed his premises in Greville Street, in 1824; while it calls for his warmest acknowledgments, naturally renders him anxious to merit its continuance. In announcing, therefore, the opening of his new

PRINTING OFFICE,

IN BOUVERIE STREET, FLEET STREET,

J. M.'s first duty—a grateful and pleasant one—is to express his sincere thanks to his numerous friends for the preference which they have so long shewn him, as well as for much encouragement in prosecuting the plan which he trusts will insure their continued confidence.

In accomplishing this, many obstacles presented themselves at the outset, the chief of which was the difficulty of procuring a spacious plot of ground in a central situation,—an object by no means easily attained in a crowded metropolis. This difficulty, however, being at length surmounted, his new Printing Office has been, by great

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exertion on the part of the Builder, raised in the course of a few months.

Its contiguity to the **INNS OF COURT**—to the connecting Thoroughfare between the Cities of London and Westminster, **FLEET STREET**, — and nearness to the great mart of Publication, **PATERNOSTER ROW**, afford facilities no where surpassed.

Of the very advantageous construction of the Building, an opinion may be formed by a glance at the Elevation and Sections; to which latter, attention is particularly invited, as presenting the chief desiderata of a Printing-office,—**SECURITY FROM ACCIDENT AND DEPREDATION OF EVERY KIND**, without the obstruction of light, or the hindrance of ventilation.

In a populous City like London, many of the Arts are divided, from the impossibility of obtaining room sufficient for prosecuting their branches together. Thus that of Printing is usually practised under two divisions, **BOOK-WORK** and **JOBING**, because the executing of both would require more spacious premises than Printers generally possess. **J. M.** however is enabled to execute, conjointly with **WORKS OF THE GREATEST MAGNITUDE IN THE BOOK FORM**, the equally necessary miscellaneous matters connected with the various professions, the liberal arts, trade and commerce, domestic economy, &c. Such as—

**BILLS AND CASES IN PARLIAMENT,
APPEAL CASES,
DEEDS AND INDENTURES,
LEASES AND RELEASES,
BONDS AND AGREEMENTS,
ESTATE PARTICULARS,**

**CHARTER PARTIES,
SHIP BILLS,
BILLS OF LADING,
PRICE-CURRENTS,
CATALOGUES,
CIRCULARS, &c.**

**WOOD ENGRAVINGS, AND LETTER FOUNDERS' SPECIMENS, IN THE FINEST STYLE;
AND EVERY THING WHICH THE PRINTING PRESS IS
ADEQUATE TO PERFORM.**

For **TYPE** of the most perfect symmetry, recourse has been had chiefly to a Foundry of long established fame in the Capital, so ably conducted by Messrs. **CASLON** and

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LIVERMORE ; of whose skill and excellence in workmanship, the constant dealings of eighteen years enable J. M. to speak with confidence. He has also availed himself of the workmanship of those distinguished Letter-founders, Mr. MILLER, of Edinburgh, and Messrs. WILSON and SONS, of Glasgow ; as well as of several other Letter-founders of deserved celebrity.

Professional Gentlemen requiring WORKS SPLENDIDLY EXECUTED, may realize their objects in an Office so peculiarly supplied with various and extensive Founts : and from the same circumstance, Public Companies, Insurance Offices, Associated Bodies of every description, Bankers, and Tradesmen, will be enabled to avail themselves of similar advantages.

Of the WAREHOUSE it is satisfactory to state, that such attention has been paid to its construction, as to insure a SAFE DEPOSIT for both unwrought paper and for wrought-off work, with the requisite degree of dryness ; and that all the means which could be devised for the observance of order and cleanliness have been carried into successful and complete effect. In this part of the Building are erected THREE HYDRAULIC PRESSES ; inventions contributing much to the beauty and neatness of printing, by giving to newly finished works the desired smoothness, without the deteriorating effects produced by the use of heated iron plates. One of those Presses possesses a power equal to 400 tons.

J. M. begs to conclude this Notice with a few general remarks respecting his Establishment ; which he has modelled on an enlarged scale, in part after one or two excellent existing examples, and in part from his own observation and experience.— Having laid this foundation with care ; his next object will be to infuse that energy and diligence into all the individuals concerned under him, which make their duty and inclination reciprocally advantageous to themselves and to the Public : and by the union of physical strength in some, and of intellectual activity

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and classical attainment in others, he flatters himself that he shall give perfect satisfaction to those who do him the honour to employ him, no less by the *fidelity* and *integrity*, than by the *accuracy*, *neatness*, and *despatch* with which it will be his constant care to mark the execution of every business intrusted to him.

Temple Printing Office,

December 1825.

SUMMARY OF THE ORIGIN OF

LANGUAGE, WRITING, AND PRINTING.

LANGUAGE.

THE first language, if given by inspiration, as is generally believed, must in its principles have had all the perfection of which language is susceptible ; but from the nature of things it could not in its birth have been very copious. The words whereof language is constituted are either proper names, or the signs of ideas and relations. But it cannot be supposed that the all-wise Instructor would load the memories of men with words to denote things then unknown, or with the signs of ideas which they had not acquired. It was sufficient that a foundation was laid of such a nature as would in the progress of time support the largest superstructure, when men should, by enlarged necessities and a wider compass of invention, attain the art of raising a finer fabric by derivation and composition. This would long preserve the language radically the same, though it could not prevent the introduction of different dialects into the various countries over which mankind might spread themselves. In whatever region we may imagine the human race to have been originally placed, the increase of numbers would gradually either lead to a dispersion into various realms and nations, or extend the one nation to a vast distance on every side. In either

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case mankind would every where meet with new objects, which would occasion the invention of new names; and as the difference of climate and other natural causes would compel those who moved Eastward or Northward to adopt customs in many respects different from the modes of those who settled in the West and South, a vast number of words would in one country be fabricated, to denote conceptions, which must naturally be unintelligible to the body of the people inhabiting countries where those conceptions were not formed. Thus, even setting aside the consideration of any supernatural dispersion, would various dialects be unavoidably introduced into the original language. And after separate and independent societies were formed, these variations would become more numerous, and the several dialects would deviate yet farther and farther from the idiom and genius of the parent tongue, in proportion to the diversity of manners of the tribes by which they were spoken.

ORIGIN OF WRITING.

WRITING.

1. IN the early ages of the world, before language, in its widest range, was completely introduced, converse was perhaps held in great measure by sign and action. But as signs and actions were inadequate to a complete interchange of ideas on many subjects, the whole material creation was called in to aid the yet imperfect powers of intellect. Thus a graphic delineation of a lion, a horse, a dog, a hare, at once conveyed the idea of those creatures; while in the progress of improvement these figures served to express the qualities attributable to each—as fierceness, strength, fidelity, and fear. Every thing in animal and vegetable nature, together with the planets in the heavens, were thus pictured out, till custom and art, by abbreviation or loftier ingenuity, combined to produce a regular Alphabet. An inattention to this natural and easy progress, made the great philosophers PLATO and TULLY conclude, that the very acquisition of an Alphabet was the result of no human contrivance, but a gift of the Gods themselves.

2. Many nations have claimed the honour of this invention. The Greeks ascribed it to the Phœnicians. That the Assyrian, Chaldaic, and Hebrew languages, were, with some modifications, the same, is the general opinion of the learned: and that the alphabets of each are of antediluvian antiquity appears highly probable; for, had an invention of such vast importance been subsequently made, the author would doubtless have been commemorated in the annals of the country in which he lived. But leaving alone such considerations, which at best can be but conjectural, let it suffice us to observe, that among the European nations certainly we do not find any who pretend to the invention of letters. All of them derived the art from the Greeks or Romans, except the Turks, who

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had it from the Arabians. The Romans never claimed the discovery, but confessed their knowledge to have been received from the Greeks; the Greeks owned that they possessed it from the Phœnicians, who, as well as their colonists the Carthaginians, spoke a dialect of the Hebrew varying little from the original. The Coptic resembles the Greek in most of its characters, and is therefore referred to the same original. The Chaldean, Syriac, and latter Samaritan, are dialects of the Hebrew, without any considerable deviation or many additional words. The Ethiopic differs more from the Hebrew, but less from the Arabic. All these languages have issued from the same stock, as the similarity of their formation and the numberless words common to them all sufficiently evince. It appears, then, that all the languages in use among men, which have been conveyed in alphabetical characters, have been those of people connected mediately or immediately with the Hebrews, to whom we are also indebted for the earliest specimens of the communication of ideas by writing.

3. The materials used for writing in the early ages were of great variety:—stone, lead, brass, ivory, box, wax, the skins of animals, and the leaves of certain trees and of aquatic plants. The Tables of the Law were twice written by the finger of God on stone [1491 B. C.]—MOSES, by the divine charge, wrote the same in “a book,” to be deposited in the tabernacle of the Ark—and on passing the Jordan [1451 B. C.] the Jewish people were themselves commanded to set up great stones, to plaster them with plaster, and “write upon them all the words of this law.”* Tablets of wood are stated by CALMET to have been used by the Jews from very remote antiquity. The Book of the Law, written by MOSES, was probably on

* A proof that the Hebrew must long have been a written as well as an oral tongue, as it were useless to publish what none could read.

ORIGIN OF WRITING.

skins, it being found eight hundred years after in the form of a roll, precisely answering the description of Hebrew writings given by Isaiah, Jeremiah, and Ezra, who wrote in the 7th, 6th, and 5th centuries B. C.—So recently as 1806, Dr. BUCHANAN discovered in India a very ancient Hebrew copy of the Pentateuch written on a roll of goat-skin dyed red, measuring forty-eight feet in length, and in breadth twenty. From its then imperfect state Dr. B. conjectured that in its original and complete form its length was not less than ninety feet.—The Works of HESIOD were written upon lead; the Egyptians engraved their public documents on tablets of brass; the Laws of SOLON were inscribed on the same metal; and the Treaty between the Romans and Carthaginians, at the termination of the first Punic war, B. C. 241, was engraven on brazen tables. The Papyrus, supposed to be alluded to in Isaiah xix. 6, 7, —though erroneously stated to have been first used in the time of ALEXANDER,—palm-tree leaves, wax, ivory, and lead, were in common use till the 9th century, when a description of vegetable or cotton paper became known in the East, though familiar to the Chinese for ages previous. —Paper from linen rags was an invention of the 11th century.

SUMMARY OF THE

PRINTING.

1. IN searching for the origin of things, says the learned SIGONIUS,—very indisputably it must be confessed,—we can begin no higher than the creation of the world and the formation of man; and if we seek truth, it is no where to be met with in such obvious characters as in the illustrious records of the Hebrews. The BIBLE, then, that book of all books, brings us acquainted with a nation which in the earliest ages surpassed all others in illumination; and with regard to the proficiency of its people in the mechanic and useful arts, we have but to combine the descriptions of the Ark of the Covenant and of SOLOMON'S Temple with the early mention of graven and molten images, coins, signets, and brands for the purpose of marking—to be convinced that the arts of Carving, Engraving, Die-sinking, Casting in Metal, and even a species of PRINTING, were coëval with, and some of them perhaps antecedent to, the art of Writing.

2. If these circumstances, of which the truth of Sacred Writ warrants our undoubted belief, be, as we think they are, of a nature to induce our credit of all that is said relative to the knowledge and practice of Printing by the Chinese in the 10th century,* we cannot, we confess, see with what justice the merit of invention is ascribable to Europeans in the 15th. That the knowledge of any art peculiar to so singular a people as the Chinese should long be restricted to themselves, is matter of no wonder whatsoever; and though we join in the surprise expressed by more than one ingenious writer, that after the introduction of Wood-engraving from Asia in the 13th century, the nations of Europe should for so many ages walk upon the borders of two important inventions, Typography and

* From *stone*, producing white characters on a black ground.—Wooden blocks were a subsequent invention.

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Chalcography, without discovering either,—the fact, in our opinion, goes far to prove that the first idea of Printing in Europe had its origin from the Chinese.*

3. The importance of the event naturally begat an eagerness for notoriety : and the simultaneous attempts in various cities to prosecute or improve the original invention produced a controversy which shortly justified the remark, that Printing, which gives light to most other things, is itself involved in darkness. Such, indeed, is the fact, if our researches be limited to European history ; but, leaning to the opinions of those who give a very remote date and an Eastern origin to the invention, we think it enough to honour the names of the persons who in our hemisphere first engaged in or promoted its revival, appropriating to their proper niche in the Temple of Fame the inventors of separate types, FAUST, GUTTEMBERG, and SHOEFFER, of Mentz—our countrymen, CAXTON, as the introducer, and COPLAND, DAY, GRAFTON, and others, as the improvers of the Art in Britain.

4. So early as 1462, three years after the invention of separate metal types, FAUST, the German artist, had carried the process to such perfection, as to be able to take with him to Paris an impression of the Bible. But such was the ignorance of the times, that on vending the copies of his book, he was imprisoned on suspicion of dealing with familiar spirits, the French having no conception how so many books could be made to agree so unerringly in every letter and point. Nor did FAUST obtain his liberty till he had disclosed the whole secret of his art.

About eight years subsequently, viz. A. D. 1470, Printing was introduced into England, and practised at

* The first book of which there is any certain record was written FIFTEEN centuries BEFORE the birth of Christ—the art of Printing, having lain nearly dormant for ages, was destined to revive in Europe FIFTEEN centuries AFTER Christ:—a curious coincidence, which appears to have escaped the notice of every previous writer on the subject.

SUMMARY OF THE ORIGIN, &c.

Westminster by WILLIAM CAXTON, under the patronage of the Abbot. The City of London soon followed the example of Westminster; and in a few years presses were established at Oxford, Cambridge, St. Alban's, York, Beverly, Tavistock, Southwark, Canterbury, Ipswich, Worcester, Greenwich, and Norwich.

Hitherto the proficients in the Art had proceeded no farther than the *Gothic* alphabet, as it most resembled the manuscripts of those times; but in 1474, soon after its introduction into Rome and Italy, the Italians produced the *Roman*, and in 1476 the *Greek* type: while two Rabbins in the duchy of Milan first introduced, in 1480, the printed *Hebrew* character.

5. Such is the outline of the history of PRINTING for fifty years after its revival in Europe: in which time so rapid was its diffusion and so great its improvement, that the 16th century may be said to have commenced under auspices eminently glorious.— Knowledge and learning, which had been hitherto confined to a few, now opened their benign stores, and dispensed them liberally abroad. Now departed the gloom of ignorance, to usher in the Aurora of intellectual Day. By this happy invention—without which other discoveries would be of very circumscribed utility—past ages are made to live again: every character which adorned them is revived at will: the various regions of the Globe are made to pass before us in review, pouring upon our minds all the wisdom of intellect, the discoveries of philosophy, the experience of time.—Great, however, as those benefits are, we shall estimate but imperfectly the blessings derived from the PRESS, unless we extend our view beyond the sphere of merely human science, and contemplate it in its most important and benign aspect, as the great and rapid disseminator of that SACRED TRUTH, with which all are yet to become illuminated!

SPECIMENS

OF

THE TYPES,

WITH THEIR NAMES, AND THE NAMES OF THE FOUNDERS.

SPECIMENS, &c.

GREAT PRIMER.—WILSON and SONS, Glasgow.

BRITANNIA, insularum, quas Romana notitia complectitur, maxima, spatio ac cœlo in Orientem Germaniæ, in Occidentem Hispaniæ obtenditur: Gallis in Meridiem etiam inspicitur: Septemtrionalia ejus, nullis contrâ terris, vasto atque aperto mari pulsantur. Formam totius Britanniæ Livius veterum, Fabius Rusticus recentium, eloquentissimi auctores, oblongæ scutulæ vel bipenni adsimulavere: et est ea facies citra Caledoniam, unde et in universum fama est transgressa: sed immensum et enorme spatium procurrentium extremo jam littore terrarum, velut in

ENGLISH.—MILLER, Edinburgh.

cuneum tenuatur. Hanc oram novissimi maris tunc primùm Romana classis circumvecta, insulam esse Britanniam adfirmavit, ac simul incognitas ad id tempus insulas, quas Orcadas vocant, invenit, domuitque: dispecta est et Thule, quam hactenus nix et hiems abdebat: sed mare pigrum et grave remigantibus perhibent: ne ventis quidem perinde attolli: credo quòd rariores terræ montesque, causa ac materia tempestatum, et profunda moles continui maris tardiùs impellitur.—Ceterum, Britanniam qui mortales initio coluerint, indigenæ an advecti, ut inter Barbaros, parum compertum.

PICA.—CASLON and LIVERMORE, London.

D'OU vient, disois-je à NARBAL, que les Phéniciens se sont rendus les maîtres du commerce de toute la terre, et qu'ils s'enrichissent ainsi aux dépens de tous les autres peuples? Vous le voyez, me répondit-il; la situation de Tyr est heureuse pour le commerce. C'est notre patrie qui a la gloire d'avoir inventé la navigation: les Tyriens furent les premiers, s'il en faut croire ce

SPECIMENS.

SMALL PICA.—CASLON and LIVERMORE.

qu'on raconte de la plus obscure antiquité, qui domptèrent les flots, long-tems avant l'âge de Typhis et des Argonautes tant vantés dans la Grèce: ils furent, dis-je, les premiers qui osèrent se mettre dans un frêle vaisseau à la merci des vagues et des tempêtes, qui sondèrent les abîmes de la mer, qui observèrent les astres loin de la terre, suivant la science des Egyptiens et des Babylo niens; enfin, qui réunirent tant de peuples que la mer avoit séparés. Les Tyriens sont industrieux, patiens, laborieux, propres, sobres, et ménagers: ils ont une exacte police; ils ont parfaitement d'accord entre eux: jamais peuple n'a été plus constant, plus sincère, plus fidèle, plus sûr, plus commode à tous les étrangers.

LONG PRIMER.—CASLON and LIVERMORE.

QUAL sarà, O Amor santissimo! lingua mortal che degnamente laudar ti possa? Tu bellissimo, buonissimo, sapientissimo, dalla unione della bellezza, e bontà, e sapienza divina derivi, e in quella stai, te a quella, per quella come in circolo ritorni. Tu dolcissimo vincolo del mondo, mezzo tra le cose celesti e

BOURGEOIS.—CASLON and LIVERMORE.

le terrene, con benigno temperamento inclini le virtù superne al governo delle inferiori, e rivolgendo le menti de' mortali al suo Principio, con quello le congiungi. Tu di concordia unisci gli elementi, muovi la natura, a produrre, e ciò che nasce, alla successione della vita. Tu le cose

SPECIMENS.

BREVIER.—MILLER, Edinburgh.

separate aduni, alle imperfette dai la perfezione, alle dissimili la similitudine, alle inimiche l'amicizia, alla terra i frutti, al mar la tranquillità, al cielo il lume vitale. Tu padre sei de' veri piaceri, della grazie, della pace, della mansuetudine, e benivolenza, inimico della rustica ferità, della ignavia, in somma principio e fine d' ogni bene.

NONPAREIL.—MILLER.

Como la naturaleza humana es compuesta de cuerpo y alma, así todas nuestras cosas e inclinaciones siguen unas el cuerpo, otras el animo. La hermosura pues, las grandes riquezas, las fuerzas del cuerpo, y demas cosas de esta clase pasan brevemente; pero las esclarecidas obras del ingenio son tan inmortales como el alma. Asimismo, los bienes del cuerpo y de fortuna, como tuvieron principio, tienen su termino; y quanto nace, y se aumenta, llega con el tiempo a envejecer, y muere; el animo es incorruptible, eterno, el que gobierna al genero humano, el que lo mueve y lo abraza todo, sin estar sugeto a nadie. Por esto es mas de admirar la depravacion de aquellos, que entregados a los placeres del cuerpo, pasan su vida entre los regalos y el ocio; dexando que el ingenio, que es la mejor y mas noble porcion de nuestra naturaleza, se entorpezca con la desidia y falta de cultura; y mas haviendo, como hai, tantas y tan varias ocupaciones propias del animo, con las quales se adquiere suma honra.

PEARL.—MILLER.

There are many more shining qualities in the mind of man, but there is none so useful as *DISCRETION*; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice. The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for him in another world, lose nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him because they are remote. He considers that those pleasures and pains which lie hid in eternity, approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself to him, if he does not find it consistent with his view of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

SPECIMENS.

English Script. Easton & Livermore.

" Thus fell Russett and Sidney, two names that will, it is hoped, be for ever dear to every English heart. When their memory shall cease to be an object of respect and veneration, it requires no spirit of prophecy to foretell that English liberty will be fast approaching to its final consummation. Their deportment was such as might be expected from men who knew themselves to be suffering, not for their crimes, but for their virtues. In courage they were equal; but the fortitude of Russett, who was connected with the world by private and domestic ties, which Sidney had not, was put to the severer trial; and the story of the last days of this excellent man's life, fills the mind with such a mixture of tenderness and admiration, that I know not any scene in history that more powerfully excites our sympathy, or goes more directly to the heart. "

Fox's James the Second, p. 50.

GREAT PRIMER BLACK.—FIGGINS.

Our Father which art
 in heaben, Hallowed be
 thy Name. Thy kingdom
 come. Thy will be done in
 earth, as it is in heaben.
 Gibe us this day our daily
 bread. And forgibe us
 our trespasses, as we for-
 gibe them that trespass
 against us. And lead us
 not into temptation. But
 deliber us from evil: for
 thine is the kingdom, the
 power, and the glory, for
 eber and eber. Amen.

ENGLISH BLACK.—FIGGINS.

I Believe in God the Father Almighty,
 Maker of heaben and earth: And in Jesus
 Christ his only Son our Lord, Who

was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

PICA BLACK.—FIGGINS.

God spake all these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the

third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

SMALL PICA BLACK.—THOROWGOOD.

Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

LONG PRIMER BLACK.—FIGGINS.

Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

BREVIER BLACK.—THOROWGOOD.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

SPECIMENS.

SMALL PICA SAXON.—FRY.

And" þa reard eac adraered deor-mod hæleð Orlac of earde, ofer yða-gepealc, ofer ganoter bæð, gamol-ƿeac hæleð, ƿiſ 7 ƿorð-ſnotor. ofer ƿætera-geðring. ofer hræler-æþel. hama-beſearoð :. And" þa reard eac" ætýped uppe on ƿodeſum ſteorſa on ſtaðole. þone ſtið-ſerhðe hæleð hiſe-ſleape hatað ƿiðe cometa be naman.

BREVIER SAXON.—FRY.

Geſitan him þa Norðmen nægledon cneapnum ðreoriz ðareþa laſ. on ðinneſ meſe. ofer deor ƿæter Diſelin ſecan 7 heora land". æriſc-
mode. Spilce þa zebroðer bezen æt ſamne. cýning and æþeling. cýððe
rohton. ƿeſt-Seaxna land. ƿizeſ hƿeamie". Læton him behýndan hƿa
brýttian". ſaloriz ſaðan". and þone ſƿeartan hƿeſn. hýpned nebban.
7 þane haſean raðan". earſa æſtan hƿit æſeſ brucan. zſæðizne zud-
haſoc. 7 ƿ zƿæze deor ƿulſ on ƿealde :.

ENGLISH GREEK.—WILSON and SONS, GLASGOW.

Ὅρᾱς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ θεός, οὐδὲ ἐᾷ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδὲν μιν κνίζει; ὄρᾱς δὲ ὡς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ δένδρεα τὰ τοιαῦτ' ἀποσκήπει βέλεα; φιλέει γὰρ ὁ θεός τὰ ὑπερέχοντα πάντα κολούειν. οὕτω δὴ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιούδε' ἐπεῖαν σφι ὁ θεός φθονήσας φόβον ἐμβάλη, ἢ βροντὴν, δι' ᾧν ἐφθάρησαν ἀναξίως ἐωϋτῶν. οὐ γὰρ ἐᾷ φρονέειν ἄλλον μέγα ὁ θεός ἢ ἐωϊτόν.

PICA GREEK.—WILSON and SONS.

Μαδῶν δὲ μιν Ἀρτάβανος ὁ πάτριος, ὃς τοπρῶτον γνώμην ἀπεδέξατο ἐλευθέρως οὐ συμβουλευῶν Ξέρξῃ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα· οὗτος ᾧν ᾠνὴρ φρασθεὶς Ξέρξεα δακρύσαντα, εἶρετο τάδε· “ ὦ βασιλεῦ, ὡς πολὺ ἀλλήλων
 “ κεχωρισμένα ἐργάσαο νῦν τε καὶ ὀλίγω πρότερον· μακα-
 “ ρίσας γὰρ σεαυτὸν, δακρύεις.” ὁ δὲ εἶπε· “ Εσῆλθε
 “ γὰρ με λογισάμενον κατοικτεῖραι ὡς βραχυὸς εἴη ὁ πᾶς
 “ ἀνθρώπινος βίος, εἰ τουτέων γε ἔοντων τοσούτων, οὐδεὶς
 “ ἐς ἑκατοστὸν ἔτος περιέσται.”

SMALL PICA GREEK.—WILSON and SONS.

“ Ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος· καὶ οὐ στηλῶν μόνον ἐν
 “ τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ,
 “ ἄγραφος μνήμη παρ' ἐκάστῃ τῆς γνώμης μᾶλλον, ἢ τοῦ ἔργου
 “ ἐνδαιτᾶται· οὗς νῦν ἡμεῖς ζηλώσαντες, καὶ τὸ εὐδαιμον, τὸ
 “ ἐλεύθερον, τὸ δὲ ἐλεύθερον, τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε
 “ τοὺς πολεμικοὺς κινδύνους.”

SPECIMENS.

PICA HEBREW, WITH POINTS.—FRY.

אֲשֶׁר־יִהְיֶה אִישׁ אֶשֶׁר לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים וּבְדַרְךְ חַטָּאִים לֹא
עָמַד וּבְמוֹשֵׁב לֵצִים לֹא יֵשֵׁב: כִּי אִם בְּתוֹרַת יְהוָה הִפְצוּ
וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלֵלָה: הָיְיָה כַּעֲזֹ שְׂתוּל עַל־פְּלִגְמִים אֲשֶׁר
פָּרְיוּ וַיִּתְּנוּ בְּעֵתוֹ וְעָלְהוּ לֹא־יָבֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יִצְלַח: לֹא־כֵן
הֲרָשָׁעִים כִּי אִם־כַּמֶּזֶץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ: עַל־כֵּן לֹא־יִקְמוּ
רְשָׁעִים בְּמִשְׁפַּט וְחַטָּאִים בְּעֵדוּת צְדִיקִים: כִּי־יִדְעַע יְהוָה דְּרֹךְ
צְדִיקִים וְדֶרֶךְ רְשָׁעִים תִּאבֵּד:

PICA CHALDEE.—FRY.

התתן לסוס גבורה התלביש צוארו רעמה: התרעישנו
כארבה הוד נחרו אימרה: יחפרו בעמק וישיש בכח יצא
לקראת־נשק: ישחק לפחד ולא יחת ולא ישוב מפני־חרב:
עליו תרננה אשפרה להב חנית וכידון: ברעש ורגז יגמא־ארץ
ולא יאמין כִּי־קול שופר: בדי שפר יאמר האח ומרחוק יריח
מלחמה רעם שרים ותרועה:

SMALL PICA HEBREW.—FRY.

יהורה רעי לא אהסר: בנאות רשא ירביצני על־מי מנחת ינהלני:
נפשי ישוכב יתני במעגלי־צדק למען שמו: גם כִּי־אלך בניא
צלמורת לא־אירא רע כִּי־אתה עמדי שכמך ומשתנתך המה ינחמני:
תערך לפני שלחן נגד צררי רשנת בשמן ראשי כוסי רויה: אך טוב חסר
ירדפוני כל־ימי חיי ושכתי בבית־יהוה לאך ימים:

BREVIER HEBREW.—CASLON and LIVERMORE.

הלא־חכמה תקרא ותבנה תתן קולה: בראש־מרמס על־דרך בית מתיבות מצבה:
ליר־שערים לפי־קרת מבוא פתחים תרמה: אליכם אישים אקרא וקולי אל־בני אדם: חביני
פתאים ערמה וכסילים הבניו לב: שמשו כִּי־ננידים אדבר ומפתה שפתי מישרים: כִּי־אמת
הנהגה חכי ותעבת שפתי רשע: בצדק כל־אמרי־פי אין בהם נפתל ועקש: כלם נכחים למכין
ישרים למצאי דעת:

SPECIMENS.

ARABIC, WITH POINTS. — FRY.

لَهُمْ قَالُوا فَبِ أَنْفُسِهِمْ مَفْتِكِبٍ مِنْ افْتِكَارِ سُوءٍ أَنْ عَمَرْنَا هُوَ يَسْبِرُ
 وَمَحْزَنٍ وَوَفَاةِ الْإِنْسَانِ لَيْسَ فَنهَا شَفَا وَالْمَحْلُولِ مِنَ الْجَمْحِيمِ لَنْ
 يَعْرِفَ إِنَّا وَلِدْنَا بِذَاتِنَا وَبَعْدَ هَدَانِكُونِ كَانْنَا لَمْ نَكُنْ لِنِ النَّسْمَةِ
 حُضَانُ فَبِ حُلُوفِنَا وَالنَّطْفِ شَرَانِ فَبِ مَجَارِ قَلْبِنَا فَنَهَامُوا
 إِذَا نَمَتَعَ بِأَجْيِرَاتِ الْمَوْدُودَةِ وَنَسْتَعْمِلُ الْمَلَّ فَبِ الْبِيْتِهِ
 مَادَامَ رَمَانُ الشَّيْبِيْتِهِ وَنَتَمَلَّا مِنْ أَجْمَتِ الْغَايْفَةِ وَالطَّبُوبِ
 اللَّذِيذَتِهِ وَلَا يَفُوتُنَا نَسِيرُ الرَّهْرِ وَتَكَلُّلُ الْوَرْدِ وَالرَّهْرِ قَبْلُ
 خَبُولِهِ

COPTIC. — FRY.

ὠοτνιατϥ εἰπιρωεε εἰτε εἰπεϥϣε ϩεπ
 πσοβπυ ἡτεπιὰσεβηκ οταε εἰπεϥθρι εἰρατϥ
 ϣιϩεωιτ ἡτεπιρεϥερποβι οταε εἰπε-
 ϥρεεσι ϣιτκαθετρα ἡτεπιλοιεεοκ.

FINIS.