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These Specimen of Pointed Texts and Black Letters have been printed to put in contrast the peculiarities of different styles, and to enable the Customers of our house to select such faces as they may approve. In the form now presented, it is believed these peculiarities will be more clearly seen than in the single lines of our old Specimen Book. As another guide to an intelligent selection of face, we have added Alphabets of Initial Letters that can be sometimes used with good advantage as capitals for several styles of Text. A few Head-bands and Tail-pieces of Approved Forms have been added for those who incline to the styles of the Early Printers.
On some Styles we have Large Monts which can be liberally used not only for Headings and Quotations but as Text Letters for long Circulars, Blanks or Advertisements.

Special attention is invited to pages 124 and 125, to the types known to the trade (but improperly) as Caxton Blanks, recently purchased by us from one of the oldest British type-foundries. These types, although not of the form used by Caxton, were cast from very Old Matrices, some of them sunk during the first half of the Sixteenth Century, possibly for Richard Pynson or Wynken de Worde, and may be properly regarded as specimens in the Purest known Typographical Style of Old English or Anglo-Norman Black Letter. Judiciously used for Texts or Mottoes they make an effective relief to the colorless monotony of Roman Types.
Part II.

Pointed Texts and Black Letters.
No Figures.  Brevier.

When I remember that every man is bounden by the Commandement & counseyl of the Wyse Man to eschewe slothe and volenes whyche is Moder and noyrsgar of byres, and ought to put my self unto vertuous Occupacion and Besynesse. Then I, haunge no grete Charge or Occupacion, following the sayd counseyl toke a Frensch Booke and rede therin many Straunge Mervellous Historyes where in X had great Pleasyre and Delayte.

No Figures.  Smalplea.

And afterwarde when I remembred my self of my Symplenes and Unperfections that I had in bothe langages, that is to wete in Frensch and in Englishe, for in France was I neuer, and was born and lerned myn Englissh in Renete, in the weald, where I doubt not is spoken as brode and rude Englissh as is in our place of Englond, and have contynued by the space of

No Figures.  Ploc.

.xxx. yere for the most parte in the Coun- tres of Braband, Flandres, Holand and Zeland, and thus whan alle thyse thynges cam to forre me, asyru that I had made and wrecyn a Fyve or Sir Quayers, x lyll in Dispayre of thys Werke, and purposed no
more to have contynued therein, and the Quayrs leyd apart, and in two were afterlaboured no more in this Werke, and was fully in wyll to have

Lefte it until upon a Time it did fortune that ye High excellent and

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Right vertuous Pryncess, my ryght redoubted lady, my lady Margarete, by the Grace of God, Juster unto the Kyng of England and France, &c. sente for me to speke wyth her good grace of diverse maters, among which I lege her hyenes have knowleche of the Forrsaid Begynynge of this Werke, anone commanded me to shewe the sayd v. or vi. Prayers unto her sayd Grace, and whan she had seen them anone she fonde defaute in mnu Englisshe whiche she comanded me to Amende, and more over comanded me stragly to contynue and make an ende of the Resydue than not Translated, whose dreadfull Comandement I durste in no wyse disoby, because I am a Servant unto her said Grace, and ressource of her peril ffe and other many goode and grete benefets.

It was begunne in Brugis, & it was con-
tynued in Haunt, and finysshid in Coleyn
in tyme of the Troublous World, and of
the great Devisions being and regnyng
as well in the Royames of Englund and
Fransc, as in all other places universally
throughe the World, that is, to wete, in the
year of our Lord a thousand four hunderd
Thus ende I this Book whyche I have translated after myn Auctor as mygh as God hath given me Connyng, to whom be given the LAunde and Preysing; And for as moche as in the Wrythyng of the same my Prune is worn, myn LAunde vrey & not Steffast, myn eyen dimed with overmoche Tokyng on the Whit Paper, and my Corage not so Prune and redy to Ladoure as hit hath been, and that Age creepeth on me dayly and feebledh all the Bode, and also be cause I have promysid to divorce Gentilmen and to my frendes to addresse to them as hastely as I myght this sayd book, Therfore I have praetysed & lerned at my Grete Charge and Dispense to ordeyne this said book in prynte after the Maner & Forme as ye may here see, and is not wretan with Penne and Ynke as other Yokes ben, to thende that every man may have them attones, sfor all the Books of this Story, named the Recule of the Historyes of Troyes, thus enprynted as ye do here see, were Begonne in Oon Day, and also Fynishid in Oon Day, whiche booke I presented to my sayd redoubtid Lady as a fore is sayd. And she hath well acceptid hit, and Largely Rewarded me, wherefor I beseche Almyghty God to rewarde her Everlastyung Blisse after this lyf.

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And also as for the Propre Names, it is no wonder that they accorde not, for Some Onn Neme in thyse Dayes have Aprocerce Equivocacions after the Contrees that they dwelle in, but alle Accorde in Conclusion the general destruction of that noble Cyte of Troye, and the Death of very many Noble Prynces, as Kynges, Dukes, Erles, Barons and Knyghtes, and Comyn Peple, and the runye

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irreparable of that Cyte that never syn was reedefayd which may be ensample to all men duryng the World how Dreedfull and Yeopardous it is to begynne a warre, and what Harmes, Tosses, and Deth followeth. Terfore the Apostle saith, All that is Wreton is Wreton to our Doctrine, whyche Doctryne for the comyn wele I beseche God may be taken in suche place and tyne as shall be moste nedful in encrecyng of Pens, Love and Charyte, whyche graunte us Ye that Suffered for the same to be crucysied on the rood tree, and saye we alle Amen for Charyte. And in eschewyng of Ylleness, and to ende that some which have not seen it, ne understondede Frensshe,

ne Latyn, I delybered in myself to Translate it into our Maternal Tonge; and when I had so acheyved the said Translation, I wyde doo sette in enprynte a certayn nombre of them, the whiche anone were Depessed, and Soldde. Wherefore, because thys sayd Book is full of Holston Wysedom, and requysite unto every Estate and Degree, I have purposed to Enprynte it, shewynge therein the figures of suche persons

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as longen to the Playe, in whom all
Estates and Degrees been comprysed,
besechyng all them that this litel Werke
shall See, Here, or Red, to have me for

excused for the rude and symple
Makeying and Reducyng it into
our Englisshe, and whereas is
default to Correct and Amende;

and in so Doynge they shall
deserve Meryte and Thank;
and I shall pray for them,
that God, of his Grete Mercy, shall Rewarde them 
in his Everlastyng Blisse in Heven, to the whiche he 
byrnyge us, that wyth his Precious Blood redeemd us. 
Amen. . . . . . It so happend that the King that 

tofore tyme had ben Vyncious, and disor-
dynate in his Lybyng, was made Just 
and Vertuous, Debonnaire, Gracious, 
and Full of Vertues unto all People. 

For a Man that Lybyth in 
 thys World without Vertues 
Lybeth not as a Man, but 
as a Beste. Thence, let ebery 

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Man, of what Conception he be, that Readeth or Seith this Little Book redde, take thereby Example to Amend his hym. Explicet pre Cariton.

Thense my sayd Lord desired me to Observe it, and wheresoe I should finde Fault to Correcte it. Wherin I answered unto his Lordship that I could not Amend it, but if I should so presume, I might Apaint it; for it was Light Well and Connyngly Made and Translated into Light Good and Fayre English. Notwithstanding he willed me to Observe it, and shewed me Vyberce Things which, as to him seemed, might be left out, as diberce letters missives sent from Alexander to Harins and Ariotle, and eache to other, whiche letters were litle Appertinent unto Vctes and Sagenges aforesayd, for as moche as they Specifike of other Matters, and also Desirde me, that dore, to put the sayd Book in Expript: and thus obeying his Request and Comaundement I have put me in debgy to Observe thys his sayd Book, and Beholden, as nigh as I coude, how it Accordeth with Thoriginal beynge in Fremshe, and I fynde nothing Unscordant therin, sauf only in the vyctes and sayenges of Socrates, wherin I fynde that my saide Lord hath left out Certayn and Vyberce Conclusions touching Women, whereof I merbuylle that my sayd Lord hath not Wreton them, ne what hath movyd hym so to do, ne what Cause he hadde, at that tyme; but I suppose that som Fayr Lady hath desired hym to leve it out of his Booke, or ellys he was Amerous on sometime Noble Lady, for whose Love he wolde not set yt in his Booke, or ellys for the very Affeccion, Love and Good Wille he hath unto all Ladies and unto all

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Gentlewomen, he thought Socrates spared the sothe, and Wrote of Women more than Trouthe: for if he had made Fawe in Wryting of Women, he ought not, ne sholde not be Belevyd in his other Dytces and Sayinges. But I apperceyve that my sayde Lord knoweth in verity that such

Defaultes ben not had ne founden in the Women Born and now Dwelling in these Partyes & these Regions of the World. Socrates was a Greek, born in a ferre Contre from hens, the which Contre is all of othre condycions than this is, and

Men and Women of other Nature than they ben here in this Contre, for I wote well, of whatsomever Condicion Women ben in Grece, that the Women of this Contre ben Ryght Good, Wyse, and Playsant,
Humble, Discrete, Sobre, Chaste, Obedient to their Husbandis, Creve, Secret, Stedfast, ever Busy, and never Ylle, Atemperat in Speking, and Virtuous in Alle their Workis, or atte lest he sholde be so; for which Causes, so eydent, my sayd Lord, as I suppose, thought it was not of necessity to sette in his Book the Sayengis of his Aector, Socrates, touching Women. But for us moche as I had Commandement of my sayd Lord to Correct and Amend wherever I shold sayd Rawte, and other lynde I none, sauf that he hath left out these Diceti and Saynges of the Women of Greece, therefore in Accomplishing his Commandement for as moche as I am not in certayn, whether it was in my Lordis copye or not, or elles, Perverseventure, that the Wyld had Blown over the Reed at the tyme of Translation of his Book. I purpose to Wryte the same Saynges of that Greke, Socrates, whychhe Wrote of the Women of Greece, and nothing of them of thyss Regaine, whom I suppose he never knewe; for if he had, I dare plainly say, that he wolde have Reserved them in especiall in his sayd Diceti, alway not Presuming to put and sette them in my sayd Lordes Book, but in thende a parte in the Rehersall of the werkis, humbly requirynge of them that shal reade this Lytly Rehersall, that yt they lynd any Ranste, Tarettel it to Socrates, and not to me, whych wrytteth as hereafter holloweth Socrates sayde.

That Women ben thapparystles to eache Men; but they take none but them that wilt be Poure, or els them that know them not. And he sayd, that there is none so grete empesemen unto a man.
Borussian Light Face.

Figures. Brevier. 5½ Ems.

as Iguanurse and Women. And he saw a Woman that bare Fyre, of whom he said, that the Father bare the Candle. And he saw a Woman Solve, of whom he said, that the Engel Resteth and Dwelleth with the Engel. And he saw a Woman brought to the Justice, and many other Women followed her Weeping, of whom he said, the Engel beare Sory and Anger, because the Engel shall Perisse. And he saw a Hosage Mayde that Curned to Wyte, of whom he said, that she Muttshfied Engel upon Engel. And he said, that the Iguanurse

Figures. Small-pica. 6½ Ems.

of a Man is known in Three Things, that is to wete, when he hath no Thought to use Reason; when he cannot Refrayne his Covetises; and when he is Governed by the Counceyl of Women in that he knoweth that they know not. And he said unto his Iguanzels, Myle ye that I Enseygne and Teche you howe ye shall manoe escape from all Engel? and they Answered Yes. And then he said to them, for whatsoever thing that it be, keep you and be well ware that ye Obey not to Women. Who Answered to hym again, And what

Figures. Double Small-pica. 12½ Ems.

sayest thou by our Good Moders, and of our Susters? He said to them Suffice you with that I have said to you, for all been Seemblable in Malice. And he said, whossoever wylle acquire and get Sequoorye, late hym never put himself in the Govenurance of a Woman. And he saw a Woman that made her Freshe and Baye, to

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whom he said, Thou Resemblest the Fyre; for the more Mode is laid to the Fyre the more voleit brenne, and the Greter is the Bete. And upon a time one axed hym, what him semed of Women? He answered that the Women re- semble unto a Tre called Edelssa, whyche is the Fayrest Tree to Beholde and see that may be, but within it is full of Venym. And
they sayd to hym, and Demanded wherefore he blasphemed so Women, and that he himself had not come into thys World, ne none other Men also, without them. He answered, The Woman is like unto the Tree named Chasasoygnet, on wherech Tree ther been many thyngs sharp and pryckyng,

whyche Burte and Prycke them that Approche unto hyt, and yet Nevertheless that same Tree bringeth forth Good Dates and Swete. And they Demanded him, why he Fled from the Women?

And he answerd, for as Moch as I see them Flee and Eschew Good, and commonly do Evyl. And a Woman sayd to hym, wylt thou have any other

Woman than me? And he Answered to her, Art thou not ashamed toffer thyself?

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Lo these be the Dicrtes and Žanengis of the philosophre Socrates, whiche he wrote in his Booke, and certainly he Wrote no worse then afores is Recersed.

And for as morche as it is accordant that his Dicrtes and Žanengis sholde be had as wel as others therefore I have set it in Chend of this
Booke. And also somme Persones, peradventure, that have read this Book in Fremshe wold have arte a Grete Defaulte in me, that I had not do my devoir in Visityng and Overseynych my Lord's Book according to his Desire. And somme other also Happely might have supposed that Socrates had Wretton mache more yle of Women than here afores is Specified, wherefore in Satisfyeng of all Parties, and also for Excuse of the saide Socrates, I have set these saide Dyctes and Sayengis aparte in thende of this Book, to theent that ys my sayd Lord, or any other Person, whatsoever he or she be that shall reade or here it, that if they be not well Plesed with all, that they, with a Penne, rase it out, or elys rent the Deed out of the Booke, humbly Requyngg and Beseeching my sayd Lord to take no Displeasure on me so Presumeug, but to Pardon whereas he shall Fynde Faulte; and that it plesse him to take the Labour of theyde Faulte in Gre and Thank, which Gladly have done my Oyligence in, that Complesshynych of his Desire and Commandement, in which I am Bounden so to do for the Good Reward that I have resseyquyd of his sayd Lordship, whom I beseeche Almighty God teuncre on to Continue in his Virtuous Disposition in this World, and after thys lyf to Lyue Everlastingly in Beuen. Amen. Et sic est Finis.

Thus endeth this Book of the Dyctes and Notable Wyse Sayengis of the Phylosophers, late Translated and Drawen out of Fremshe into our Englishe Tonge by my foresayde Lord,

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Notre de Rivers and Lord St. George, and by his Commandement done sette in forme and Imprinted in this Manner, as ye may here in this Book see, which was [illegible] the xiii. day of the Moneth of November, the Seventeenth Year of the Reign of King Edw. the Second.

Al Ingratitude utterly setting apart, we owe to call to our Hyndes the Manifold Gifts of Grace, with the Benfitis, that our Lord of his Most Plenteous Porte hath given us wretches, in his Present Transitorie Life, which Remembrance of Right Eternely shall induce us to give his Goddes therefore continual and immortal Honings and Thankis, and in no wise to fall to Ignorance or Forgetfulness.

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Considering that
Words been Per-
isshyng, Wayne,

Forgetful, and
wrytynes duele
and abide per-
manent, as I rede vox audit a pe rit, litera scripta manet. Whose things have caused that the Fautes and Deeds of Auncient Men ben sette by Declaracion in Fair and Lourned Volumes, to thende that Science and Artes, Lerned and Founden, of things passed might be had in Perpetuall Memorie and Remembrance, for the hertes of Nobles in Escheuing of Ydlenes at suche tyme as they have none other Vertuous Occupacion on hande ought to exercise them in Redyng, Studying, and Visytynge the Noble Faytes and Deeds of the Sage and Wysemen, somtyme Travailing in Profitable Vertues, of whom it happeth ofte, that som Men ben enclyned to visyte the Bookes treating of Sciences, particular, and other to rede and visyte Booces, speking of Faytes of Armes, of Love, or of other Meruaillous Histories; and emonge alle the other, this Present Booke, which is called the Ymage or Pyrrou of the World, ought to be Visyted, Redde, and Knowen, because it Tregeth of the World, and the Wonderful Division thereof; in

whiche Booke a man resonable may See and Understande more Clearer, by the Visytynge and Seeing of it, and the figures therein, the Situation and Movynge of the Firmament, and how the Universall Erthe hangeth in the Myddle of the same, as the Chapitres here followynge shall more Clerly Shewe and Declare to you: whiche sayd Book was Translated out of Latyn into Frensshe by the Ordynaunce of the Noble Duke Johan of Berry, and Auvergne, in the Yere of our Lord M CC XLV, and now at this tyme Rudely Translated out of the Frensshe into English by me Symple Persone, William Caxton, at the Request,
Desire, Coste and the Dispense of the Honourable and Worshipful man Hugh Bryce, Alderman and Ctyceyn of London, enteynyng to Presente the same unto the Vertuous, Noble, and Puissant Lord, William Lord Hastynxes, Lord Chamberlayn, unto the most Cristen Rynyng Edward the Fourthe, Rynyng of England and of France, &c. and Lieutenant for the same, of the Town of Calais and Marchesh there, whom he humbly beseecheth to resseyve in Gree and Thank, whiche Book conteyneth in alle lxxvii. Chapitres, and xxvii. Figures, without whiche it may not lightly be understand; and for to declare more openly, it is Ordeyned in Three Parties, of whiche the First conteyneth xx. Chapitres and viii.

Figures; the Second Partie, xxxiii. Chapitres, and ix. Figures; and the Thirde conteyneth xxiii. Chapitres and x. Figures, whiche was Engrossed, and in alle poyntes Ordeyned by Chapitres and by Figures in Fresssh, in the Town of Bruggis, the yeere of Thyncarnacion of our Lord M CCCCLXXIII, in the Moneth of Juyn, and empryse by me Right Unable and of Lityl Connyng to Translate and to bringe it into
our Maternal Tonge, the second
day of the Moneth of January,
in the Yeare of our Sayd Lorde
MCCCCLXX, in Thabbye

of Westmestre by London,
Humbly Requyring of alle
them that shall Fynde any
Faulte, to Correct and to

Amend whereas they
shal any Fynde; and
of all suche so founden
that they Repute not
the blame on Me, but on my Coppie, which I am Charged to
sollow as noghe as God will give me grace, whom I most humbly Beseech to give me Science, Connyng and Lys tacom-
physhe, and well to fynyshe it, &c.
Thenne who so wise Comprise and Understande the Sub-
stance of this Present Volume, for to serne and knowe specially
the Creacion of this World, the Gretenes of the Firmament, and
Lilines of Therthe in regard of Seuen, how the vii. Sciences
were Founden, and what they bee; by whiche he may the better
avansse in knowleshe all the days of his lys. Thenne lette hym

Rede this sayd volume Treateably, Avisedly,
and Ordynatly, that and in suche thing as
he shall rede, he suffre nothing to pass but

that he understondde it ryght well,
and so may he Knowe and un-
derstond verithly the Declaracion

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of this same Volume. And he then that so wills obeys this Commandement, may by the Contents of the same Erne a Grete Partie of the

Fourme and Condicion of this World, and so, by the Wille of our Lord it was by him Created, made and Accomplisheth, whereof the debonayr Lord hath don to us so Grete Grace, that

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we ever ben Bounden to gowe hym Lawde and Worship, or else we had not ben of any Valewyne worth any thing, no more than Unresonable Beestis. Thenne late us Praye to the Maker and Creatour of alle Creatures, God Almighty, that at the beginning of this Book it listhe hym, of his most Bounteous Grace, to Accompany with us of the same, that we may Lerne, and that so Lerned to Reteyne, and

that Reteyned to so Teche, that we may have so Parfyght a
Florentine.

No Figures. Great-primer. 10 Engr.

Science and Knoleche of God, that we may gete therby the Health of our Sowles, and to be Partners of his Glorye, Permanent and without End, in Heven. Amen.

And where is it so, that I have presumed and emprised this foresayd Translacion into our Englisshe and Maternal Tonge, in whiche I am not wel Parspyght, and yet lasse in Frensche; yet I have endeavoured me therein, atte Request and Desyre, Coste and Dispence of the Honourable and Worshipful man Hugh Bryce, Cytezen and Alderman of London, which hath sayd to me that he entended to present it unto the Puissant and Noble, and Vertuous Lord, my Lord Hastynge, Chamberlayn unto our soverayn lord the Kyng, and his Lieutenant of the town of Calais and Marches there. In whiche Translacion I knowleche myself Symple, Rude, and Ignorant, wherefor I humbly beseeche my sayd lorde Chamberlayn to pardonne me of this Rude and Simple Translacion. How be

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it, I lene for worse cause, that I have, to my power, followed my coper, and as
ughe as to me is possible I have made it so plann, that evry man recondable man
understande it, if he advanide and entendeth rede or here it. And if ther be southe
in weisening of the fermanent, some, more, or of therthe, or in any other mercurayles
herein contayned, I beseeche you not to tarette the defaulte in
me, but in hyme that made my copwe; whiche book I began
first to translate the second day of Jauươi, in the yer of our
Lord mcccclxxx, and synyshed the viii day of Marche the same
here. And the xxv xekey of the regue of the most
christen kynge, kynge Edward the fourthe, under the
shadow of whos noble protection I have empryshed
and synyshed this sand untill werke and boke, be-
seeking Almyghth God to be his protector
and defendour agayn alle his enemyes, and
gyne hame grace to subdue them, and inespe-
ciall them that have late enterpryshed agayn
right and resoun to make warr
within his roynamme, and also
to preserve and manutene hym
in long lyf and prosperous helth.
Great-primer.

There is no Good Man blamed heren, hit is Spoken Generally, late every man take his Owne Part as it Belongeth and Behoveth, and he that syndeth hym Styly

in ony dele or part thereof, late hym Bettre and Amende hym; and he that is Verily Good, I pray God kepe him therein; and if ony thing he Said or Wreton herein that

may Creve or Displese man, blame not me, but the Fox, for they be hys Wordes, and not myne; praying alse them that shal
see this Until Treatis, to Correct and Amend where they shal Find Lawte, for I have not Added, nor Unished, but have Followed, as nigh as I can, my Copie, which was in Dutch, and was by me William Caxton, trans.
lated into this Rude and Siimple Englyssh, in Thabbe of Westminster; { }_____\n\nthe six\nday of Ingyn, the yer of our Lord MCCCCLXXI, and the XXI yer of the ragne\nof Kyng Edward the Fourth. \n\nHence for as moche as this Book, thus reduced into our English, is with Grete \nInstaunce, Labour, and Coste, cowen into myn honde, which I advisedly have Seen Ober, \nReade, and Considered the Noble Horse and Pertuous water, necessariely requisiste unto men

Step in Age, and to Yong Men, for to lerne how they ought to come to the same, to whiche every man Natura\n\nlly Desyreth to Attynke. And the Matter and Communicacion of this said Book bytwene that W\n\nise and Noble man Catu, on that one part, and Scipio and Lelis, two Yonge\n\nKnyghtes, on that other part, is much Schoesful to be known to every man, Pertuous and Well Disposed, of what some\never Lage resonable that he be. Thenne bycause I have not seen ony of the Same here to fore, I have Endeavored\nme to gete it with Grete Difficulthe, and so gotten have put it in Enpynte, and Dilygently, after my Lytil

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Understanding, Corrected it, to Thentente that Noble, Vertuous and Well Disposed men myght have it to Loke on, and to Understonde it. And this Book is not Requysite, ne eke con-
venyent, for every Rude and Symple Man which Understandeth not Science.

ne Connyng, and for suche as have not Hearde of the Noble Polycye and Prudence of the

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Medieval Text.

No Figures.  Double Small-pica.  9½ Ems.
Rovaynes, but for Noble Wise and Grete Lords, Gentilmen, and Merchants that have seen, and Dayly been Occupied in Waters Touchyng the Publyque Keal. And in especial unto them that been passed theyre Greve Youghhe, and eke theyre

No Figures.  Double English.  12 Ems.
Muddele Age, called Virylute, and hen approchid unto Severlute, called Olde and Ancient Age, wherein they may see how to Suffer and here the same Pacently, and what surete and Virtue

No Figures.  Double Great-primer.  14 Ems.
hen in the same: and have also cause to be Joyous and Glad, that they have Escaped and Passed the Manyfolel Peryllus and Doubtles Adve nueses, that hen in Juente

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and Younghe, as in this said Book here
Following ye may more Plainly see.
Which Booke Euytled and Wrote in
Latyn by the Noble Philosopher and

Praunce of Eloquence, Cullius,
consul Romany, within the brest
of whom Phillosophye, Natural
and Moralle, had Chosen her
Domycill, out of which it hath been Translated into French, and after into our Alhambra.

Thus endeth the Booke of Enulle of Olde Age, translated out of Latin into Frenshe by Laurence de primo Facto, at the Comaundement of the Noble Prynce Lowps, Duke of Bourbon, and Enprynted by me Symple Personne, William Caxton, into Englysshe, at the Playsir, Solace, and Reverence of

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Men growing into Olde Age, the 12 day of August the Yere of our Lord 1481
Here followeth the said

ALHAMBRA OPEN.

Cullius de Amicitia, Translated into our Maternal Englysshe Tongue, by the Noble Famous Earle, the Earle of Worcester, Sonne and Heyre to the Lord Tiptoft, which in his tyne flowered in Vertue and Cannyng, to whom I knewe none lyke among the Lorde\'s of the Temporalite in Science and Moral Vertue, I byseech Almyghty

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God to have Mercy on his Sowle, and Pray al them that shal Here or Relie this litil Treatis, much vertuous of Friendship and likewise of your Charity to remembre his Sowl among Daily Prayers. . . And because this Werk was made by the Prince of Eloquence,
Tullius, Untitled ile Amicitia, after he had Achieved his Book upon Old Age as Heretofore ye may more Plainly note at Large, Then me Semith it Requisit and Neces-

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sarge, that I set in following the said Book, this Book de Amicitia, whiche, by Goddes Grace, shall plainly folowe. God be thanked of all his Dedes, this Translacion is ended on a Thursday, the Eighteenth dage of Apryll, the 1599. yere of Kyng Edward the Thyrde, after the Conquest of England, the yere of my Lordes Age, Sir Thomas, Horde of Berkeley, that made me make this Translacion, Fyue and Thiry.

Therefore I, William Caxton, a Symple Perzone, have Endebopred me to Wryte first over all the said Book of Polycronycnon, and somwhat have chaunged the Rude and Old Englissh, that is to wete, Certain Words, which

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in these days be neither Usyd ne Understanden: and Furthermore
to put it in Enprynte, to thend that
it may be had, and the Matters
thereof Comprised to be known;
for the Book is General, touching

shortly many Notable
Matters; and also am
advised to make another
Book after thys Sayd
Werk, whiche shall be

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set hereafter the same; and shall have his Chapters and Table apart; for I dare not presume to set my Book up near hit to his, for Diverse Causes: one is, for as much as I have not, we can get no Bokes of Antientite treating of such Chronykes, except a late Boke named Fasciculus Temporum, and another called Augens de Universo, in which Bokes

I do finally Intend Mafter synth the same thyme; and another Cause is, for as much as my Rude Symovless, and Ignorant Making ought not to be Compared, set we joined to his Book. Then I shalt, by the Grace of God, sette my Werke after apart, for to Accomplish the yeres synth that

he Anynshed his Book, unto the yere of our Lord 1460, and the first yere of the Regne of King Edward the Fourth, which amount to an hundred and thre yere. And here I make an End of this litell Werke as Nea as I can Finde, after
the Forme of the Worke to haue writ by Rauelph monk of Chestre. And where as there is Hawte,

Saxton Open.

I beseech them that shall Rede it To Correct it, for if I could have founde moe Stories I woulde have

Canôn.

Set in it Moo; but the substance that I have Founden and
Know I Shortly
have set
Them in

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this Chronicle,
to the Entente
that Things
as have beene

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done sight the Deth or End of the said Boke of Policronicon sholde be had in Remembrance and not put in Oblyvyon ne Forgettyng, praying all them that shall see thys Symple Werke to Pardonne me of my Symple and Rude Writynge.

For thely of such Clerks this Book was drawn to excuse them for Default of Books, and by Symplenes of Cunnyng, and to shew unto the people what the Holy Saintes

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Suffered and they did for God's sake and for his Love so that they shold have the more devotion in God's Saintes, and wyth the Better will Come unto the Church to serve God, & pray his Saints of their help.
Unto the Noble, Auncient, and Renomed City, the City of London, in Engglond, I, William Caxton, Cytezeyn and Conjurye of the same, and of the Fraternity and Felanuhip of the Mercerye, owe of right my Servise and

Good Wyll, and of very dute am boundin Naturely to Assist, Aide and Councele, as ferforth as I can

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to my Power, as to my Mother, of whom I have receyved my Nourcure and Licing, and shall Pray for the Good Pros-

perite and Pol-

ice of the Same during my life, for as me sem-

ith it is of Grete

FRANCIS HART & CO. 63 and 65 Murray Street, New-York.
No Figures.  Double Great-primer.  24½ Ems.

Needle, because I have known it in my Young Age much more Worthy, Prosperous, and Rycher than it is at this Daye,

No Figures. Double Paragon.  38½ Ems.

and the cause is, there is almoste None that Entendeth to the Company wele, but only every man for his singular

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Prouffyte, O whan
I Remember about
the Noble Romayns,
that for the Comyn

Wele of the Cyty of Rome, they
Spente not only theire Moveable
Goods but they put theire Bodys
and Lives into Jeopardy, and to
the Death, as by Manie a Noble
Insample we may see, in the Acts of Romans as of the two Nobyl Scipions, African and

Asjan, Actibus, and mane others, and, Amonge alle others, the Noble

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Catho, Author and Maker of this Book, which he hath left for to Remayne ever to all the Peple, for to Lerne hit, and to knowe how every man ought to Bewe and Goberne hym in this Lyfe, as well for the Lyf Temporal, as for the Lyf Espirytual. And, as in my Judgment, it is the Best Book for to be Caught to Yonge Children in Boole, and also to Peple of every Age; it is full Contemnent of it be well Understanden. And because I see that the Children that ben Born within the Lyg Temporal, and Prodigen not like their Faders and Others, but for the mooste part, after that they ben comyn to thisday, hastight Peres of Desconcert, and Ageones of Age, how well that thysse Faders have leste in them Great Quantity of Gooden, get nearly amongst Ten Two Thryne. I have seen and Known in other Landes, in Olyders Cythes, that of one Name and Lnygge Successaghly have Unbored Prosperously many Pegges, ges. b. or bi. Hundred Here, and some a Thousand; and in this Noble Cyte of London, it can uneth the Contynue unto the Thrydes Peg, or nearerly to the Second. O Blessid Lorde, when I remembre thys I am all Aesthetic; I can not Inge the Cause, but Fyger, ne Unger, ne bi Veraken Children in thysse Prodige ben nothing than their ben in London, but at thry Full Byping there is no Carnel ne good Carn Founden, but Chaff for the moost part. I waste wel there by many Better and Usher than thysse Faders; and that many oughte come to Wonder I intend to Translate thysse Book of Cathon, in which I double not, and of thysse Reading.
England, where is the Custom and Usage of Noble Chyvalry that was used in th'o Dayes? What do ye now but go to the Baynes and play at Dyse? And some, not well Advysed, use not Honest and Good Rule, agen all Ordre of Knyght-hode. Leve this, Leve it!

Alas; what doo ye, but Sleep and Take Ease, and ar al Disordered fro Chivalry?

I would Demaunde a Question yf I shold not Displease, How many Knyghtes been there now in England, that have Thuse and Texcercise of a Knyghte? that is to wete, that He knoweth his Hors, and his Hors hym; that is

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to saye, he beyng Redy at a Poynt
to have all thyng that Longeth to a
Knyght, an Hors that is According
and Broken after hys Hande, his
Armures and Warneyes Mete and
Fyttyng, and so forth, et cetera. I
suppose and a Due Sarche sholde
be Made, there shoulde by many
Founden that Lacke, the more pyte
is; I would it plasyd our
Soverain Lord, that twice
or thrynes a year, he wold
do cry Justice of Pees, to
Thend that each Knyght

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should have hors and harneys, and also the use and craft of a knight, and also to Corowpe One against One, or ii. against ii. and the Best to have a Pryse, a Diamond or Jewell, such as should please the Prynce. This should cause Servantmen to resort to Chauncyng Customnes of Chyvalry to Serve and Renonne, and also to be a wydy redy to Serve thyn Prynce when he shall call them, or have need. Then let every man that is come of Noble Blood, and Entenderth to come to the Noble Orde of Chyvalry, rede this Arty Book, and do therefore, in keeping the Pryse and Commaundements therein comprised, and thence, I doubt not he shall Attraue to Chordre of Chyvalry, et cetera.

Themme, for as moche I lye had smysshed in Prynte the Book of the Noble and Victorious King Arthur of the Thre most Noble and Worthy of Cristen Kynge; and also tofore had reduced into Englissh the Noble Hystory and Lyf of Godfrey of Boloy, King of Jerusalem, last of the sayd iii. Worthy: somme Persons of Noble Estate and Degree have desyred me to Reduce Thystorge of the Noble and Chrysten Prynce, Charles the Grete, Kynge of Fraunce and Emperour of Rome, the Second of the Thre Worthy, to thende that Thystorpe, Actes, and Lybes may be had in our Maternal Tongue lyke as they be in Latyn or in Frenshe, for the most quanctyte of the People Understonde not Latyn ne Frenshe here in this Noble Royame of England; and for to satysfye the Desyre and Requeste of my Good Synguler Lornes and Special Hapsters and Frenedes, I have Enryoysed, and Concluded in my sel to reduce this same Book into our Englysshe, as all alonge and playnely ye may Rede, Here, and See in this Book here folowing, beseeching all them that shall Eynde Faute in the same, to Correcte and Amende it, and also to Parbonne me of the Bude and Symple Reducyng, and though so there be no Gaye Termes, ne Subtle, ne New Elloquent, yet I hope that it shall be

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Caxton Blacks.

Understonden, and to that entente I have Specially Reduced it, after the Symple Connynge that God hath lene to me, whereof I humbly, and with all my herte, Thanke hym, and also am Bounden to Pray for my Fader and Hoderes Soules, that in my Proue seene me to Scole, by whyche, by the Suffraunce of God, I gete my Lyvyng, I hope truly; and that I may so do, and Continue, I Bysethe hym to Graunte me of his Grace, and so to Labour and Occypye my self Vertuously, that I may come out of Deete and Develie Synne, that after this Lyfe I may come to his Bysse in Heuen. Amen. When it so, that, what a Han Baketh or Doeth, it is made to come to some end, and if the thing be Good and Well Made it must needs come to Good End; then by

Better and Greater Reason every Han ought to intend in such wise to Live in this World, in keeping the Commandments of God, that he may come to a Good End. And that out of this World, full of Wretchednes and Tribulations, he may go to Heven unto God and his Saints into joy persuadable. After Dyverse Werkes Made, Translated and Achieved, having noo Werke in Hand, I Sittynge in my Study, whereas lay many Dyverse Paunstretis and Bookys, happened that to my Hande came a Lytyl Book in Frenshe, which late was Translated out of Latyn by some Noble Clerke of
Initial Letters.

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ABCDEFGHIJKLMNOPQRSTUVWXYZ

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Initial Letters.

17

ABCDEFGHIJKLMNOPQRSTUVWXYZ

18

ABCDEFGHIJKLMNOPQRSTUVWXYZ

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20

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| 23 | A B C D E F G H I J K L M N O P Q R S W |
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| 27 | A B C D E F G H I J K L |
| 28 | A B C D E F G H I J K L M N O P S |
| 29 | A B C D E F G H |
| 30 | A B C D E F G H I J K |

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13° Initial Letters.

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Initial Letters.

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37
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38
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ABCDEFHJKLMNOPQRSTUVWXYZ
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Initial Letters.

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Initial Letters.

ABCFGHIKLM

ABCFDEFGHI

ABCFEHI

ABCFEGFHIJ

ABCDGFJ
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Initial Letters.

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Head Bands.

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Head Bands.

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HEAD BANDS.

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Tail-Pieces.

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Tail-Pieces.
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Four-line Small-pica.
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Chapel Text.
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Black Ornamented.
Five-line.
1234

Black Open.
Double Pica.
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Teutonic Condensed.
Long-primer.
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Old Style Black.
Nonpareil.
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Italian Black Ornamented.
Great-primer.
123456789
Double pica.
1234567
Double Great-primer.
12345

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