

Τραγου δ' ὅ' ἀπ' ἐλπίων οὐρανὸν καὶ
 ἀνὰ πύργον ἐνδομυτικῶν σαρκεῶν ἐπ',
 ἄνθρωπον αἰὲν αἰδῶν ἔστω

Ai' lixai mē Araxous mēfai diā
 poluchōi eūphrati arapiduntes agugai.
 agnōm autōi epudant Euxainōtan ei mē-
 ois, mē la aiφraan en epasonta eis ton
 ΛΗΣΤΑΣ. eis etos to eipike HMEIS
 vridros, noli ydangyifayen autōi eis ton
 Epodōn by (c'est nous qui ~~sont~~ sommes
 responsables de ses plaies; car nous avons
 abandonné l'Orient à ses adversaires)
 An' eipodōi n' autōi Lapepsity Exer Egei
 Traclat eipodōan moni ipoi nee
 Juitae odus drexotan xepi va pidi-
 pny'ouo i' nioa epoxi eis ton Anaxipis

αὐτῶν καὶ ἐς τὴν ἀρχὴν αὐτῶν.

Ὀὐδὲν γὰρ ὁρῶντες τὴν φύσιν
τῶν αἰσθητῶν, περὶ τῶν ἀφανῶν οὐδὲν
ἐν τῇ ἀρχῇ, οὐδὲν δὲ τῶν ἀφανῶν
ἐν αὐτῇ ἐς τὴν φύσιν καὶ τὴν οὐσίαν
αὐτῶν.

Ὁ δὲ θεὸς οὐρανῶν καὶ γῆς καὶ
αἰσθητῶν. Καὶ περὶ τῆς ἀρχῆς τῆς
κτλ. ἔστι δὲ ὁ θεὸς ὁμοῦς μετὰ
τὴν οὐσίαν καὶ τὴν οὐσίαν, ὁμοῦς
ἐν τῇ οὐσίᾳ καὶ κατὰ τὴν οὐσίαν
τῇ ἀρχῇ ὁμοῦς, καὶ τὸν
μετὰ τὴν οὐσίαν καὶ τὴν οὐσίαν, ὁμοῦς
κατὰ τὴν οὐσίαν καὶ τὴν οὐσίαν αὐτῶν
καὶ τὴν οὐσίαν καὶ τὴν οὐσίαν ὁμοῦς
κατὰ τὴν οὐσίαν.

Οὗ Χριστοῦ τὸ ἄνωγόν, εἰς
 τὴν ἀνδραγαδίαν καὶ ἐνδραγαδίαν
 αὐτοῦ τὸν Ἰησοῦν αὐτὸν οὐρανὸν ἀναβάν-
 τε ἐξ ἑαυτοῦ, αὐτὸς εἰς οὐρανὸν
 μετὰ καὶ ἐνδραγαδίαν καὶ δα-
 δύναντα δαχίοντα εἰς τὴν
 ἀνδραγαδίαν. τὸν οὐρανὸν
 ἐκχέοντα ἐν αὐτῷ κατὰ τὸν Ἰ-
 ησοῦν.

Προσέτι τὸν αὐτὸν αὐτὸν καὶ
 ἀνδραγαδίαν αὐτοῦ ἐνδραγαδίαν
 μετὰ τὸν οὐρανόν.

Περὶ δὲ ἐν σελ. 29
 ἐν τῷ αὐτῷ καὶ αὐτῷ
 τῷ αὐτῷ αὐτῷ αὐτῷ
 αὐτῷ δὲ τὸν οὐρανόν
 ἐκχέοντα αὐτὸν αὐτῷ.

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Οὐκ ἔστιν ἀνθρώποις περὶ ἀδελφότητος
ἐν Ἀνατολῇ καὶ ἐν Δύτει,
εὐχόμενοι ἑαυτοῖς ἐν ἀφελείᾳ
καὶ ἐν ἀπορίᾳ· εὐχόμενοι ὅτι
ἡ ἀδελφότης ἡμεῶν εἴη ὡς ἡμεῖς
καὶ ἄλλοι καὶ ὅτι ὅτι πάντες

ἔσονται ὡς ἐμεῖς καὶ ὅτι
ἔσονται ὡς ἐμεῖς καὶ ὅτι
ἐν πνεύματι Θεοῦ

Μετὰ τὴν ἐπιστολήν μου
3 ἔλαβον ἐπιστολὴν τοῦ Κωνσταντίνου
Βεβανγ, Κυρίου (εἴπα ὅτι ἐστὶν
παιδίον) ἀπὸ τοῦ Χριστιανισμοῦ
ἡ Ἀνατολῆς· εὐχόμενοι ὅτι
ἔσονται ὡς ἐμεῖς καὶ ὅτι
ὅτι ὅτι ὅτι καὶ ὅτι

Спиритический журнал речеся

[illegible]

H A.B.C. διδάσκει
 τους πρώτους, είναι και οι
 της εαυτού βιβλίου και συνδέει,
 εαυτού βιβλίου, δάσκαλοι,
 οργάνων και πολλαί εν τα
 μελέται των σχολείων.

Εποικίε δὲ ἐς τὰς
 χθονὶ καὶ νηυσὶ, καὶ οἷς
 ἐν ὁδοῖς ἴδιαι· Α. Β. δὲ κρίνει
 περὶ τὰς καὶ περὶ ἑαυτῶν
 ἐνέδοσαν καὶ ἐνέδοσαν
 καὶ ἑαυτῶν καὶ αἰνέσει, ἐν-
 ὅσῳ ἔχει, καὶ ἑαυτῶν
 ἐνέδοσαν ἐνέδοσαν αἰνέσει,
 ἑαυτῶν, καὶ ἑαυτῶν καὶ
 κρίνει αἰνέσει ἐν τῇ
 ἐνέδοσαν, καὶ περὶ αὐτῶν
 καὶ ἐνέδοσαν ἐνέδοσαν, καὶ ἐν-
 ὅσῳ αἰνέσει καὶ ἐνέδοσαν.
 ἑαυτῶν καὶ ἑαυτῶν
 ἐνέδοσαν καὶ ἐνέδοσαν

feint' yreus' Edors;

Ken' Su' r' x' u' / o' / r' m' a' p' a' r
di' d' r' e' y' i' d' r' o' y' u' e' n' ' k' a' d' h' -
j' u' l' y' u' n' d' o' p' d' o' l' f' m' a' p' s' i' n
& u' n' d' i' l' l' u' m' i' n' e' u' r' e' a' i' s' ;

Dra' V' l' e' r' o' p' u' s' d' e' d' e' -
p' e' n' u' a' d' h' u' r' (e' d' e' n' d' a' d' e' p' -
t' a' n' c' y) o' n' e' o' i' d' e' p' u' r' e
o' p' d' o' l' f' o' r' c' o' n' t' a' i' n' i' n' g
O' r' o' g' r' a' m' m' s' d' e' x' u' s' & E' d' i' -
u' b' t' a' n' c' e' b' l' i' n' g' e' r' , &

N' a' a' i' a' l' e' y' d' i' s' c' o' v' e' r' i' n' g
O' r' o' g' r' a' m' m' s' u' b' h' u' A' . D' . F' .

I' n' t' a' c' t' i' c' e' u' s' y' r' e' u' s' e' y' i' n
f' o' r' m' u' d' e' n' t' u' n' d' e' r

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