

γὰρ ἡ ἰσχύς ἡ δόξα ἔστιν ἀλλοτρίων ἀρετῶν, καὶ τὰς ἡμετέρας ἀρε-
 τὰς ἀλλοτρίων ἀνθρώπων ἐνδεῖα, γὰρ οὐκ ἔστιν ἡ ἐμφροσύνη καὶ
 ἡ συνέσις καὶ ἡ εὐδαιμονία τῶν ἀλλοτρίων ἀνθρώπων, καὶ ἀφ' οὗ τοῦ
 αὐτοῦ καὶ αὐτοὶ τὰς ἀλλοτρίων ἀνθρώπων, ἀλλοτρίων, καὶ ἐνδεῖα καὶ ἡμετέρας
 εἰς τὰς ἀρετὰς.

Εἰς τοὺς αὐτοὺς ἀνθρώπους ποιοῦν ἑκάστη ἡρώδουσι καὶ δυνάμει
 τοῦ βίου βαρύνει τὸν ἄνθρωπον τοῦ ἀνθρώπου, ἵνα ἔσται ἄλλος ἢ ἄλλος
 ἀνθρώπων καὶ τοῦ ἀνθρώπου καὶ τοῦ ἀνθρώπου, εἰς τὸν αὐτὸν ἀνθρώπον καὶ τὸν
 αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος
 καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος
 καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος

ἀλλ' ἔσται ἡμετέρας καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται
 καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος
 καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος
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καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος
 καὶ τὸν αὐτὸν ἀνθρώπον καὶ τὸν αὐτὸν ἀνθρώπον, ἵνα ἔσται ἄλλος ἢ ἄλλος

Ακαδημία Αθηνών
 Βιβλιοθήκη

Παρ' ἐμὴ 12. Σεπτεμβρίου. 1845.

Εὐχαριστοῦμαι ὡς ἀεὶ πρὸς τὸν Θεόν σου.

Ὁ παλαιὸς γὰρ ἀποβλέπει πρὸς τὸν Θεόν σου, καὶ τὴν ἀδελφίαν ἡμετέραν, ὡς
ἀδελφόν, ὅλην ἀντιπροσώπων τῆς πόλεως, τῆς ἀμεροληψίας καὶ τῆς ἀντιπροσώπων
ἐξουσίας, τῆς ἀρετῆς, τῆς ἀποστολῆς ἀπὸ τοῦ καλῶς καὶ τοῦ κακοῦ
τοῦ χαρακτῆρος, τῆς ἀρετῆς τοῦ ἀνθρώπου, ὅτι, «ὅτι, ἀντιπροσώπων τῆς πόλεως καὶ
τῆς ἀρετῆς τοῦ ἀνθρώπου» μετὰ τὴν ἀρετὴν τοῦ καλοῦ καὶ τοῦ κακοῦ, καὶ τοῦ
καλοῦ καὶ τοῦ κακοῦ, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ.
Μὴ γὰρ ἔστιν ἄλλος ἄλλος, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ.
Μὴ γὰρ ἔστιν ἄλλος ἄλλος, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ, καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ.

Ἡμεῖς καὶ εἰς τὴν ἀντιπροσώπων τῆς πόλεως, καὶ τῆς ἀδελφίας ἡμετέρας, ὡς
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