

# OMMEGAAND

11 STYLES • A TEXT TYPEFACE • 2002-07



A modern text typeface  
with inspiration from the  
Dutch tradition



AN EXCLUSIVE PRODUCTION FROM  
MAC RHINO FONTS FOR VEER INC



THE SOURCE OF INSPIRATION; A DUTCH POSTER FROM 1925



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Variety through symmetry  
*Round the Island*

HOLLAND SEEN FROM ABOVE

Opens 8th October

*Light Refreshments in the Buffet Car*

S ◻ T ◻ O ◻ P

First Supplement to the  
1952 Catalogue of Films and Filmstrips

→ SALMON FISHING ←

*1st February to 31st August*

Reproduced, by permission, from Mr. D. W. Smith's notebook

*Orlando's Orchestra*

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*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 À Â Á Ě Ě Ê È Ì Î Í Ø Ö Ò Ó*

*Ü Ù Ú Û Œ œ Ç Ł Ń Š Ÿ Ý Ž Đ Þ*

*( [ { 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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{FULL CHARACTER SET OF OMEGAAND ITALIC}

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AaBbCcDdEeFfGgHhIiJjKkLl  
MmNnOoPpQqRrSsTtUuVv  
WwXxYyZz ([{1234567890}])  
«<\$¢ƒ€£¥¡!¿?&fiß@>»

{PARTIAL CHARACTER SET OF OMEGAAND BOLD}

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*AaBbCcDdEeFfGgHhIiJjKkLl*  
*MmNnOoPpQqRrSsTtUuVv*  
*WwXxYyZz ([{1234567890}])*  
*«<\$¢ƒ€£¥¡!¿?&fiß@>»*

{PARTIAL CHARACTER SET OF OMEGAAND BOLD ITALIC}

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AA BB CC DD EE FF GG HH II JJ KK LL  
MM NN OO PP QQ RR SS TT UU VV  
WwXxYyZz ([{1234567890}])  
«<\$¢ƒ€£¥¡!¿?&FIFLSS@>»

{PARTIAL CHARACTER SET OF OMEGAAND SMALL CAPS}

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1 2 3 4 5 6 7 8 9 0 & A M N Th U  
ct lb ff lh fi ffi fj lk fl ffl ft f sp st tt

{ALTERNATIVE SET FOR OMEGAAND REGULAR}

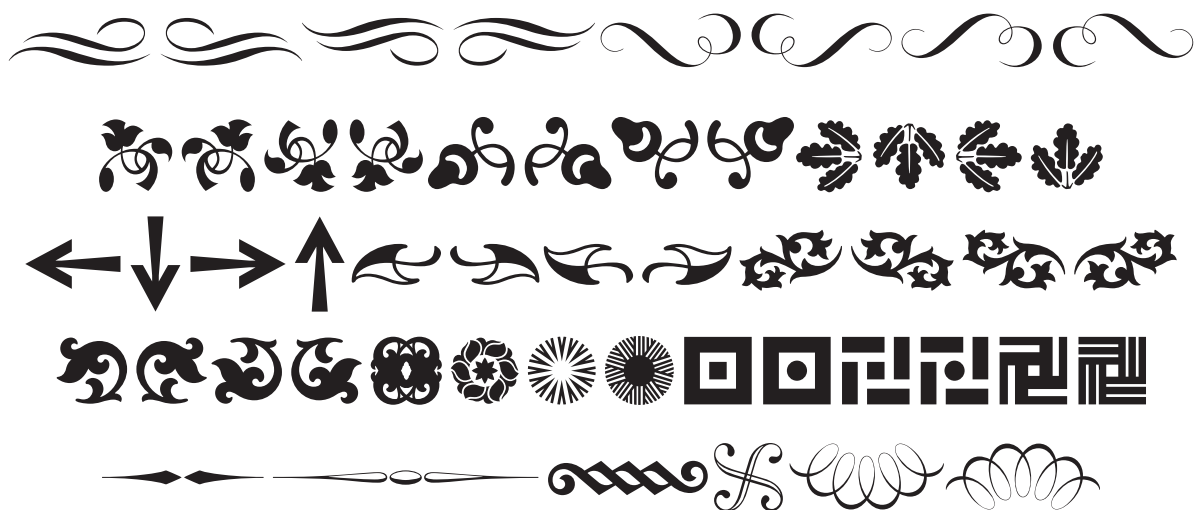
KEY CHART FOR ALL ALTERNATIVE SETS INCLUDING ITALIC, BOLD AND BOLD ITALIC;  
Th = T | ct = c | lb = b | ff = f | lh = h | fi = fi | ffi = i | fj = j | lk = k | fl = fl | ffl = l | sp = p | st = s | ft = t | tt = u | f = ß  
A, M, N, U, NUMERALS AND AMPERSAND USE THEIR NORMAL KEY POSITITONS

FI FL SS 1 2 3 4 5 6 7 8 9 0

Nº & \$ £ ¥ f ? ! ¿ i

{ALTERNATIVE SET FOR OMEGAAND SMALL CAPS}

KEY CHART: FI = fi | FL = fl | SS = ß | NUMERALS AND OTHER SIGNS USE THEIR NORMAL KEY POSITITONS



{OMEGAAND ORNAMENTS}

KEYS: A-Z ARE USED – INCLUDING BOTH UPPER AND LOWER CASES

{TEXT SETTING: 8/12 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind.*

{TEXT SETTING: 8/10 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind.

8

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890

8

{TEXT SETTING: 10/12 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats.

{TEXT SETTING: 10/14 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir?*

10

ABCDEFGHIJKLMNOPQRSTUVWXYZ 12345 abcdefghijklmnopqrstuvwxyz 67890  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
ABCDEFGHIJKLMNOPQRSTUVWXYZ 12345 abcdefghijklmnopqrstuvwxyz 67890

10

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{TEXT SETTING: 11/13 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.

11

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ABCDEFGHIJKLMNOPQRSTUVWXYZ  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890

11

{TEXT SETTING: 11/15 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he?*

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{TEXT SETTING: 12/16 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests?*

{TEXT SETTING: 12/14 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion.

12

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890

12

{TEXT SETTING: 14/16 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he?

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
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14

ABCDEFGHIJKLMNOPQRSTUVWXYZ

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
12345 abcdefghijklmnopqrstuvwxyz 67890

14

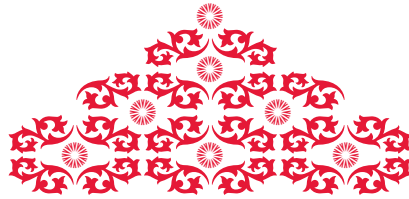
{TEXT SETTING: 14/18 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him?*

THE COPY USED FOR PAGES 8–10 IS ORIGINALLY FROM »WALDEN – OR LIFE IN THE WOODS« BY HENRY DAVID THOREAU (1854).



{EXAMPLES OF USE WITH OMEGAAND ORNAMENTS}



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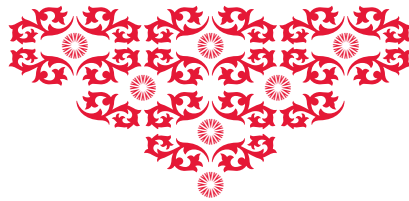
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