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The Portfolio

A Monthly Journal,

PUBLISHED DURING THE COLLEGE YEAR BY THE LITERARY SOCIETY
IN THE INTEREST OF THE

Hamilton Ladies' College,

Her Students, Alumnae and Friends.

OCTOBER - - - 1894

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HAMILTON, OCTOBER, 1894.

NO. 1.

"Dita Sine, Siteris Mors Est."

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EDITORIAL NOTES.

The modern newspaper is a faithful reflection of modern society. There are papers to supply every want of the nineteenth century life. Each department of science and invention, has its own particular journal. The mechanic, the artisan, even the day laborer, (not to speak of the Knight of Labor) has a periodical devoted to his interests. The hurried business man has his condensed accounts of the day's happenings, while his wife has her magazines and journals of art and fashion. In accordance with this part of the age it has for some time been the custom for schools to present their claims to public notice in this form. We of the Hamilton College are following this established custom in thus laying before our friends and patrons a resume of our student and social life. We hope that this edition will be met with favor and encouragement from all the friends of the College. We know that journalism is not generally considered woman's forte, although she is

acknowledged to be an unexcelled news-gatherer and diffuser. Never the less we will aim to make our paper worthy of public notice and approval. We have not as yet invited crowned heads or college presidents to contribute to our paper—they might be induced to do so later. Meantime we give you our own efforts, feeling sure of kind critics in those interested in our welfare.

All professions are now open to women, and it only remains for us as such to show that we are capable of performing our chosen work with thoroughness and exactitude. Let us not belittle the doings of our ancestors, but rather let us strive to make the best of those larger opportunities which the broader and more generous minds of to-day have granted us. We in our College here are only preparing to ascend greater heights in the student life. In the thirty-five years of its existence it has sent out into the world four hundred graduates. Who shall say where all of these have drifted and how widely their influence has been felt? For we all have influence, either for good or evil, and certainly if we profit by the training we receive in the College, our influence cannot be other than for good.

* * *

The woman of the present day has many more educational advantages and much wider interests than she had in the past. In the fifteenth century reading was a luxury, books being so costly as to be obtainable only by the wealthy. We can imagine a dame of that century seated by a window in her high Norman tower, beguiling the weary tedium of enforced solitude by working wonderful beasts, goblins, fair lovers and wonderful pieces of tapestry, her maidens all busily engaged around her. How they must have yawned over those endless stitches, and what an event it must have been when some wandering gleeman or harper arrived with his budget of song, or when some passing pilgrim would halt for a night on his way and pay for his entertainment with stories of adventure. These were the only events that would occur to break the monotony of a very prosaic existence, save in time of war, when the lord of the manor would return from the scene of battle, either as conqueror or conquered. In the former case all the lady could do would be to work gay banners for her lord's battalions. In the case of the latter her duties would be to prepare lint and healing salves for the relief of the wounded ones. Then, she played only the part of nurse, now, she plays that of nurse and doctor. Likewise my lady is well versed in political economy, social and natural science, and many other abstruse subjects. Education has come within the reach

of all. In the olden days neither man nor woman possessed much education, and we find the old Earl of Douglass uttering thanks to St. Bothwell that only one of his sons "could pen a line." Gradually learning became fashionable for men but was not considered necessary for women, except for such as were of the most illustrious parentage. Now the old prejudices against the education of women have died out, slowly to be sure, but none the less surely.

* * *

Our new year for College works has brought to the halls many new faces. For all we have a welcome, warm and cordial. Greetings, fellow students! and may you all one day, not far distant, be seen seated in a place of honor on the platform of our dear old assembly hall, awaiting with radiant faces the bestowal of the laurels you have so justly earned.

A REVERIE.

Does my little brown willow basket, so filled with the implements of feminine industry, suggest any thought but the song of weary women, "stitch, stitch, stitch?" Yes, indeed, many—*ranging over land and sea*, Memories of many a sad, and many a happy hour in its silent companionship.

Where, I wonder, did these willows bend over rippling waters? Was it by the side of the blue Moselle, some peasant maiden chanted the songs of Beranger, as she braided the pliant osiers, or under the grayer skies of our own Connecticut did a Yankee girl give my pretty basket its shape? It is graceful enough to do credit to French taste, and substantial enough to claim a New England origin, so it brings thoughts of both hands.

Let us examine its contents. A little box of birch bark made by Indians in far Minnesota. Where and how did these wild red men get their ideas of grace? The carving on it is very like the most graceful Grecian designs. No jewels rich and rare does it contain, but needles bright and sharp, in their little paper cases marked with the lion and the unicorn. So my fancy flies from the wilds of northern Minnesota to a dingy manufacturing town of old England, and the needles, do they not suggest the pricks and scratches of life?

Here is a small straw basket, most dainty in its fashioning. It was made near a sea-side resort in Rhode Island, by the Indians who still linger near their old hunting ground. How can one fail when hearing

of Rhode Island Indians, to think of King Philip and his braves? So my little basket reminds me of my sweet young friend who gave it, of the sea, and of the Pequot war. What a variety of buttons it holds—pearl, horn bone, and silk. They speak to me of the shells of the ocean; the broad pampas of Brazil, whence come the horn and bones; of the silk workers and weavers; and again of the oft missing button that tries men's souls and woman's patience.

Here is my little needle book with Scotch plaid covers, and as I read the royal name of Stuart, the walls of Stirling Castle rise before my eyes, and I recall the wonderful story of Mary Queen of Scots. The little pin ball, with its MacGregor plaid, brings memories of Scott's tales of Highland forays, and feuds. And the pins!—Again ask the question (one of the mysteries of life), what becomes of the pins?

My scissors remind me of the whirr and din of machinery in smoky Sheffield, where they were made, and of the sharp pointed people I have known. Just now, however, they are like a great many others that I have met—very dull.

My emery—the work of a dear Yankee friend—how useful it is! I think society is for us something like an emery for needles, by contact and friction with others, harder, brighter specimens of human nature, we get the rust rubbed off, and our faculties brightened.

As I take my thimble in my hand I see the gold mines of California, the rough, hardy miners in their camps, the romance of their lives, the weary, unsuccessful search of the many for the glittering metal, and the fabulous fortunes of the few who “struck gold.” I think too, it would help us through the world, if, in addition to the emery, we had something like a thimble to push us on.

Then spools of thread, so even, so monotonous, yet so sure to knot or break at a critical moment. Are they not like the affairs of life? How many a long drawn scheme breaks in an unexpected way, or comes to grief because there is knot at the end of the thread!

Alas! I have tipped my basket over, boxes and buttons, scissors and spools of thread, emery and thimble go flying over the room, and as I go moving chairs and footstools, or on hands and knees, diving under sofas and tables, reaching for the lost treasures, my last and most vigorous thought is—Oh! “the total depravity of inanimate things.”

FAIR MAID (In responses).—As it was in the beginning, is now, and ever shall be, world without end.—Ah me!

AUTUMN GLEANINGS FROM CANADIAN POETS.

Proclaim him Royal Autumn! Poet King!
 The Laureate of the season, whose rare songs
 Are such as lyrist never hoped to fling
 On the fine ear of an admiring world.
 Autumn, the Poet, Painter and true King!
 His gorgeous Idealty speaks forth
 From the rare colors of the changing leaves;
 And the ripe blood that swells his purple veins
 Is as the glowing of a sacred fire.
 He walks with Shelley's spirit on the cliffs
 Of the Ethereal Caucasus and o'er
 The summits of the Euganean hills;
 And meets the soul of Wordsworth, in profound
 And philosophic meditation, rapt
 In some great dream of love towards
 The human race. The cheery Spring may come,
 And touch the dreaming flowers into life,
 Summer expand her leafy sea of green,
 And wake the joyful wilderness to song,
 As a fair hand strikes music from a lyre:
 But Autumn, from its daybreak to its close,
 Setting in florid beauty, like the sun,
 Robed with rare brightness and ethereal flame,
 Holds all the year's ripe fruitage in its hands,
 And dies with songs of praise upon its lips.— CHARLES SANGSTER.

The morning sky is white with mist, the earth
 White with the inspiration of the dew,
 The harvest light is on the hills anew,
 And cheer in the grave acres' fruitful girth
 Only in this high pasture is there dearth,
 Where the gray thistles crowd in ranks austere,
 As if the sod, close-cropt for many a year,
 Brought only bane and bitterness to birth.

But in the crisp air's amethystine wave
 How the harsh stalks are washed with radiance now,
 How gleams the harsh turf where the crickets lie,
 Dew-freshened in their burnished armour brave!
 Since earth could not endure nor heaven allow
 Aught of unlovely in the morn's clear eye. — CHARLES ROBERTS.

Out in the frosty, crimsoning woods,
 When the afternoons are sunny,
 In the sweet opening solitudes

Where the wild bee stores her honey,
 And the bright wood-carpenter
 Hammers at some dead old fir.

There the world forgets its woe,
 And the heart releases trouble,
 Where the drumming partridge go,
 Trailing underneath the stubble,
 While the golden afternoon
 Slopes and slants, and sinks too soon.

From the forest rich and gleaming,
 Where the old year sitteth dreaming,
 By a smoky curling brook ;
 Hour by hour new wonders learning,
 Like to one who sitteth turning
 Pages of some magic book ;
 Sounds of nuts and dead leaves falling,
 Lonely notes of crows and jays,
 Lowing herd and squirrel calling,
 Chanteth sweet of autumn days.

From the golden, undulating
 Wheat fields, where the glad pulsating
 Gleam of mowers, moves along—
 Through the day so rich and heavy,
 Billed with bees a pollened bevy
 Jargoning their lones song :
 Comes the music of far voices
 Dying, swelling here to me ;
 Thus wise all the earth rejoices
 At the year's maturity.

—W. W. CAMPBELL.

Saw ye in yonder meadows
 A band of maidens fair,
 Dancing, and slinging perfume
 Upon the shining air ?

No, we saw not those maidens,
 Their dancing days have fled,
 The frosts are in the meadows,
 The summer flowers are dead.

—BLAIR

THE MUSIC OF THE ANCIENTS.

Music, as an art, is too important a subject to be merely glanced at and turned away from without a thought. Its origin, development, and growth stand in the same relation to its present adaptability as to

the origin and development of a people to the history of their nation. To rightly estimate the present status of music we must know its origin; this carries us back to the Chinese, Japanese, the nations of Western Asia Minor, of Egypt, Greece, and Rome.

The most emotional and cherished of all the arts, it did not attain to the position of an independent art, either in the classical or pre-classical epoch. It was early associated with poetry, the drama, and the dance; though regarded as inferior to those arts, music exerted great influence on the civilization of the ancients.

In turning our attention first of all to the Chinese, we find that the origin of their music is closely allied to that of their religion. The close relationship existing between the state and music is seen in the names of the notes of their oldest musical scale, such as "emperor," "prime minister," "loyal subjects." The Chinese were the first people who possessed a system of octaves, a circle of fifths, and a normal tone. The oldest known Chinese book on music dates back to the eleventh century, B. C. Judging from numerous examples they cared less for combinations than for single sounds, and thus their music seems of an aimless, rambling character. The worst of it being still in existence is a remarkable example of the survival of the "unfittest." However, the Chinese holds to the same opinion in regard to his music as Jack Falstaff did concerning his sweet-heart: "A poor thing, but mine own." European music they consider barbaric and horrible. Their taste for uncouth rhythm may perhaps explain their predilection for instruments of percussion, this being always indicative of a low musical organization.

That Japanese music is descended from Chinese is shown by their musical instruments, although their standard has ever been far inferior to that of the Chinese. Like the Chinese, their barbarism is shown by the large number of drums, bells, and clappers employed. An old picture of a Japanese orchestra exhibits no less than six instruments of percussion ranged against a single flute, which has alone to support the melody.

Passing on to the music of the Hindoos, we find it of an entirely different nature. While the Chinese trace back the origin of their music to a mere man, the Hindoos trace back theirs even to the gods.

The extreme vagueness of their theory is seen in the immense number of their keys and divergent systems. At one time they asserted the existence of sixteen thousand keys: how fortunate for the present generation this number has been reduced to twenty three.

The deeply religious character of the ancient Egyptians materially aided the growth of music. That the music was solemn and majestic is proved by the important part it took in their religious ceremonies, and by their mythical traditions. Many of their sacred melodies are ascribed to their goddess Isis, and of forty-two "priestly books" attributed to the god Thot, there are two Books of the Singer. It is certain that the sacred songs of the ancients exercised a powerful influence over their secular music, and among a people like the Egyptians, accustomed to dwell upon the uncertainty of human life, we may reasonably conclude this influence was greater than with many others. Egyptian appreciation of musical harmony was very highly developed, and appears to have been more decidedly innate with them than with the other civilized nations of the pre-Christian era.

The nations of Western Asia Minor stand out in marked contrast to the Egyptians, both in their conceptions of the dignity of music and in the manner of performance. The Chaldeans connected music with astronomy; the Phoenicians with the passions; and the Phrygians and Lydians indulged in music of an effeminate and enervating character.

The music of the Israelites must have been more closely allied to their national civilization than that of any other nation of olden times, for if even among nations possessing a less refined and pure belief we found music united to their religion, how much more nobler and refined must have been the relation of the tonal art to the faith and general civilization of a people whose political constitution was wholly united to their religious belief. Although the Hebrews were the most musical people of the East, we have very little information concerning their musical system. The development of both poetry and music reached its climax in the time of David; and the destruction of their temple by Titus, and the dispersion of the Israelites throughout the world, almost wholly obliterated all trace of nationality from their music.

The Israelites cultivated music for the ethical value and its religious significance; the Greeks pursued art for art's sake. Music was ever regarded by them as inferior to poetry; but though in practice it held a purely subordinate position, in its ethical and esthetical character it assumed a comprehensiveness and universality denied to it in modern times. Greater attention was bestowed upon the rhythm than upon the harmony. Greek music began to degenerate toward the close of the reign of Pericles. So long as Greece continued developing a higher national life, music was proportionately elevated; but when respect for law and morality became lax, music declined.

The Romans were the immediate inheritors of Greek culture, yet the strong dissimilarity between the national and personal characteristics of the two peoples will account for the different development of the arts amongst them. The Greeks possessed an ideality, entirely lacking among the Romans, which gave to music such an elevated position in Greece. In Rome, music was at best cultivated to increase the pleasures of life. It was purely ornamental, and substituted for artistic feeling mere effect which it attained, not by intrinsic merit, but by brilliancy and display.

Thus everywhere among Chinese and Japanese, Hindoos and Egyptians, Greeks and Romans, we find that music has been the means of expression of the religious and artistic ideals of humanity; and he who can rightly interpret the music of the people will find himself in the secret of their hopes of immortality, and their unswerving aspirations for a nobler life than they have already attained.

Music—O, how faint, how weak,
 Language fades before thy spell!
 Why should feeling ever speak
 When thou canst breathe her soul so well?
 Friendship's balmy words may feign;
 Love's are even more false than they.
 O, 'tis only music's strain
 Can sweetly soothe and not betray.

F. E. H.

THE IMPORTANCE AND SOURCE OF GOOD MANNERS.

“For manners are not idle, but the fruit
 Of loyal nature and of noble mind.”

In order to grasp the full significance of the poet's meaning here it is necessary to glance at the meaning of some of the terms used.

The manners of a person consist in the general way of life as displayed by the behaviour and appearance of that person. They “are not idle” or they are not without effect, “but the fruit of loyal nature.” That is, they bear a very intimate relation to a nature loyal, or true to itself, so intimate that he regards manners as the fruit or result of such a nature. They are also “the fruit of noble mind,” that is, they are the product of intelligence.

The assertion then is that manners should be considered as of vital importance, because they are the product and indication of genuine character. In order to see to what extent this statement is true, let us weigh each part of it separately.

First, let us consider the importance of manners. "For manners are not idle." Why do people not select for their homes a location near some marshy place, that is noted for the noxious vapors which arise from its surface. Simply because they realize the importance of living in a pure atmosphere in order to develop and preserve a sound body. Now in environment constitutes the atmosphere in which character must be developed, and the welfare of the mind is as dependent upon environment as the welfare of the body is upon a pure atmosphere, for it is from our external surroundings that we draw the supplies which meet the conditions of our lives.

It has been said that "manners are stronger than law." This is because the relation which manners bear to us, is very much closer than that in which law stands to us, for law only touches us here and there, while manners are constantly about us, touching us on all sides. It is manners principally, and not law, which are of importance in developing the character of the child.

Of all minds the mind of the child is the most susceptible to receive impressions deeply and to retain them permanently. Hence a child brought up among people that have no regard for the qualities which constitute manly character, namely, truthfulness, integrity and goodness, will be, if no other influence is brought to bear upon him, like those among whom he has dwelt. And it will only be by a continual warfare with the evil which has been instilled into him, that having arrived at the age of manhood under such circumstances, he shall ever be able to become a true man. But on the other hand, if one is kind where the qualities composing manly character receive the utmost attention, that child must necessarily breathe them into his very soul so that they shall be so instilled there that future temptations shall fail to eradicate them.

The importance of good manners is also seen in the superior power and influence which the possessor of such has over the uncultivated man. Perhaps there is nothing which makes one's inferiority so much as the lack of ease in manners when in the presence of those of polished manners. The consciousness that we lack something which another possesses makes us weaker. The public speaker must possess the same excellence in manners as his opponent if he is to cope with him successfully. If he does not he is like a warrior without one of the most important implements of war contending with one fully equipped. He may possess innate power, but unless he also possesses the weapons by which he may make his power felt, he must necessarily fail, for

“Tis the eternal law,
That first in beauty shall be first in might.”

It is the manner of doing a thing which so enhances its value. That which is done for us unwillingly or in a condescending manner is rarely accepted as a favor. Those people who bestow their favors upon us in this manner, and “take a pride in saying disagreeable things to us,” may possess some good qualities, but they will be disliked. In order to succeed in this world it is necessary for us to have the good will of our fellow citizens, and if we possess good manners we shall gain this, since the world passes its judgment according to the outward conduct.

The reason of this importance of manner is to be found in the fact that they correspond with the nature of the man and of the nation. They are “the fruit of loyal nature and of noble mind.”

We come in contact with people daily and we say we know them, but to what extent are we really acquainted with them? We have simply gained a knowledge of the manners of those people, but we think we have gained an insight into their character, and so we have, because manners reveal character. Character does display itself, but the medium through which it must pass in order that it may be viewed by us, is manners. The manner of every action, even the most trifling, indicates character, and as we can see the sunlight through very small openings, so very little things illustrate a person's character.

There is a very close connection between a person and that person's work. The manner in which a person goes about his work, the way in which that work is done, indicate character. The character of the author is recognized through the pages of his book. The expression, the refinement, the morality of his book all evince character. The manner of dress also indicates character. One who is habitually careless and untidy in dress naturally impresses us with the idea that a necessary element is lacking in that character. For if one cares little or nothing about one's personal appearance that one will probably be negligent in other things, but the more carefully one dresses, the more taste is displayed in selecting suitable material in colors which harmonize and are becoming to the wearer, the greater will be the refining influence upon the mind. In either case it is character displaying itself, but probably more so in the first case than in the latter, since neatness is a necessary attribute of genuine character, and lack of taste in dress can not be.

Every true man or woman possesses a noble heart. Without this possession we cannot have noble manners, for “out of the heart are

the issues of life," and if there is no nobility of heart there cannot be good manners, but the nobler the heart the better will be the manners. Hence in the divine man manners will always be a perfect index of character. If the manners of the man or woman are the fruit of character surely the manners of the nation are indicative of the character of its people. If we learn that the manners of any particular nation are barbarous, we naturally infer that the character of its people is barbarous, while if we learn that some nation is noted for the refinement of its manners, we feel certain that its people are likewise refined. For as the character of the people of the nation is generally, so will the manners of that nation be. Manners are the product of intelligence. Every sensible person has a reason for doing everything he does, and therefore his manners are the product of his intelligence. Manners without intelligence must be wholly superficial and really worthless, while genuine manners will be determined by the degree of intelligence possessed and expressed. But in order to have good manners we must possess nobility of mind. Intelligence alone is not sufficient for people may be intelligent and yet not possess good manners. A clever villain necessarily possesses a great deal of intelligence of a certain kind, and he may suppose that he can assume good manners in order to carry out his evil designs, but he lacks the essential element to do this, since he does not possess nobility of mind. Hence he cannot display by his actions that which is wholly foreign to his nature, but will very soon reveal his true character.

Thus we see that good manners are of the highest importance, and as we cannot obtain them without loyal nature and noble mind, we should get these and then the purity of the soul will be reflected in its manners.

We should pay no attention to those who despise manners, for they also despise character, since the possessor of genuine character must recognize the fruit of character and would never think of despising it. Therefore let him who desires a noble soul, not follow them for they are "blind guides." Neither pay attention to those who insist that manners will take care of themselves, for since manners are the result of intelligence and the fruit of character, care must be given to them, for character, which is "the crown and glory of life" and the highest power which man or woman possesses, is not obtained without study, intelligent search, and purpose: and also in cultivating good manners we are strengthening and forming good character. H. E. M.

PERSONALS.

Miss Mary Palmer spent Sunday at her home in Grimsby.

Miss Sadie Wismer spent Sunday last at her home in Jordan.

Dr. Burns returned this week from the General Conference at London.

Miss Metcalfe was agreeably surprised by a visit from her mother on Thursday.

Miss Maud Andrews has returned this week to resume her studies within these sacred precincts.

Mrs. H. E. Morton, an honor graduate of Acadia University, has become a member of our faculty as teacher of Science. To her we extend a hearty welcome.

Mrs. Callender, our former elocution teacher is taking a post-graduate course at the Boston Conservatory. We wish her every success in her work there.

The Canadian girls welcome warmly another American student—Miss Insley, who has come from beyond the region of the White City to pursue a course of study with us.

We wish Miss Craig, our new elocution teacher, from the Toronto School of Oratory, every success in her chosen work. We hope her associations with us will be of the most pleasant nature.

Mr. Hart, B. A., our teacher in classics last year, has secured a situation at Stanstead College, Quebec. His success here is an indication of what will certainly result from his effort in that field of labor.

Last Friday evening Miss Hicks, our teacher of modern languages, was "at home" to the boarders. Her kind invitation was gladly accepted, and the evening passed very pleasantly. The pretty costumes of the fair maidens added a bright and sunny lustre to the scene

EXCHANGES.

Owing to the short period of time that has elapsed since vacation, very few exchanges have arrived, but we hope that in time their numbers will increase.

The John Hopkins University has not opened to women, any de-

partment excepting that of medicine. In a few exceptional cases permission has been granted to study there, and one woman has received the degree of Doctor of Philosophy.—*E.v.*

How dear to our hearts is
 Cash on subscription
 When the generous subscriber
 Presents it to view ;
 But the man who don't pay
 We refrain from description.
 For perhaps, gentle reader,
 That man might be you.—*E.r.*

Any life that is worth living for must be a struggle, a swimming not with, but against the stream.

How doth the little busy bee
 Delight to bark and bite,
 To gather honey all the day
 And eat it all the night.—*E.r.*

FUNNYGRAMS.

There is found a Ladies' College
 'Twixt the Mountain and the Bay ;
 For the spread of useful knowledge
 'Tis famed, forever and a day.

Also, for its many beauties,
 Who have to this building flocked ;
 Next (of this I'm not quite certain)
 All are here by nine o'clock.

Ranged upon a platform near us
 Sit our teachers in a row :
 Placed there for this simple reason :
 To find out what we don't know.

The devotions soon are over,
 And the bell sounds loud and clear,
 Maidens to their class-rooms haster:
 Filled with dread and awful fear.

Those remaining in the school-room
 Study now with all their might
 For at least fifteen whole minutes,
 Then they notes begin to write.

The morning session soon is over
 And the girls go hurrying out,
 Various topics they're discussing,
 Different things they talk about.

Back in what seems but short minutes,
 School and lessons nearly done.
 Talking now for a brief period
 Then comes work combined with fun.

On the floor all take their places,
 We're becoming graceful now,
 And by taking Delsarte lessons
 Learn to walk, and stand, and bow.

If you think from this description,
 That we do not learn much here,
 You are welcome to compare us
 With any other school that's near.

On a history paper was placed the question: What was Cromwell's foreign policy? BRIGHT STUDENT - -He was quiet and well behaved, and had nine children.

Is that you Jean? (Eugene).

IN BIBLICAL HISTORY CLASS.—Of what was the Feast of the Passover typical? QUICK REPLY.—It was typical of the time when Herod was killed and his blood was sprinkled on the lamp-posts.

M—thinks everything she attempts must require "a month of Sundays."

Several young ladies are learning about a tonic, (not quinine). It seems to be helpful in producing harmony.

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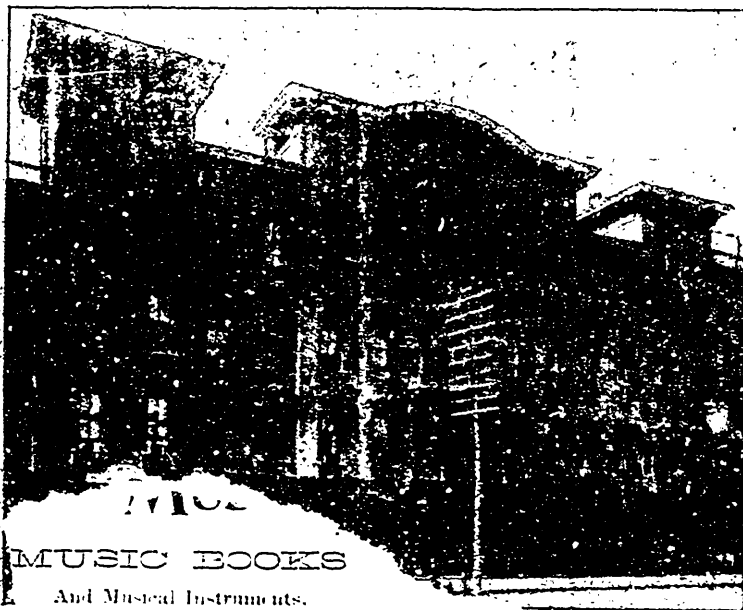
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