

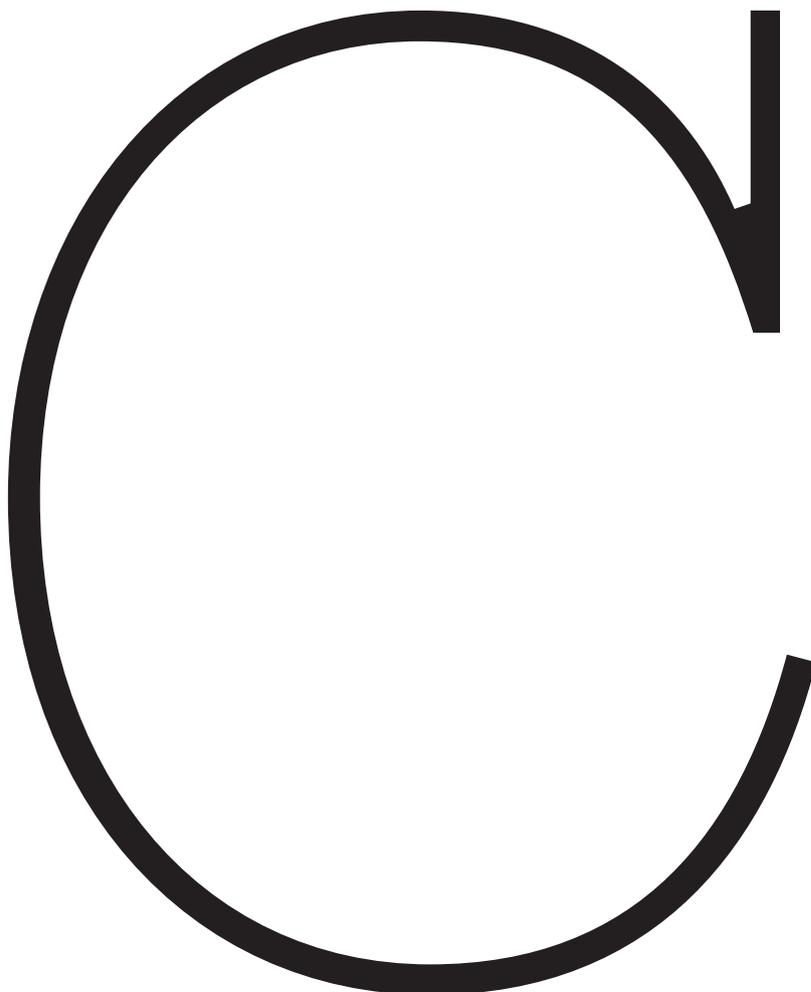
Cardone, developed between 2016 and 2021 is a singular interpretation of early so-called Scottish modern faces, later called Scotch Roman. Specifically created for editorial design, this serif typeface seeks an ideal balance between elegance and robustness: its ample curves contrast with the brutality of its lines and the verticality of its axis.

The five weights of *Cardone* ranging from Thin to Bold each with its own italic have been designed separately so as to emphasize the uniqueness of their design. Without sacrificing the elegance of Scottish modern faces, each style is pushed to the point of extreme simplicity and efficiency, both in their structure and in every formal detail.

Functional and legible, the typeface has been designed mainly for use with running text. Nevertheless the constant thickness of Thin or, inversely, the stark contrast of Bold allows *Cardone* to stand out when used in titles.

To extend its efficiency to multiple uses, the *Cardone* type family is also available in a *Micro* version (Regular and Italic) intended for settings in smaller than eight points. The design displays forms that are radical, mechanical and straightforward.

For more unconventional applications, *Cardone Micro* has also been designed to be spectacular when used in large sizes.

A large, bold, black letter 'C' is centered on the page. The letter is thick and has a slightly irregular, hand-drawn quality, consistent with the 'Cardone' typeface. It is a simple, open 'C' shape.

240 PTS

Cardone

120 PTS

Cardone C

56 PTS

Cardone *Cardone* C

32 PTS

Cardone *Cardone* Cardone *Cardo*

24 PTS

Cardone *Cardone* Cardone Micro *Cardone*

16 PTS

Cardone Micro Cardone *Cardone* Cardone *Cardone* Cardone *Cardon*

INTRODUCTION

OWNERSHIP AND LICENCE

A typeface is created by a designer whose art is to transform an original typographic artwork into a computer file or files. As a consequence a typeface is – as a work – protected by laws pertaining to intellectual property rights and – as software – can not be copied and/or installed without first acquiring a nominative licence.

In no way, shape or form may a typeface be transmitted to a third party or modified. The desired modifications in the context of the development of a visual identity, can only be effected by the designer himself and only after acquisition of a written authorisation from 205TF.

The user of a 205TF typeface must first acquire of a licence that is adapted to his needs (desktop, web, application/epub, TV/film/videos web).

A licence is nominative (a physical person or business) and is non-transferable. The licensee can not transmit the typeface files to other people or organisations, including but not limited to partners and/or subcontractors who must acquire a separate and distinct licence or licences. The full text of the licence and terms of use can be downloaded here: any person or entity found in breach of one or more terms of the licence may be prosecuted.

THE OPENTYPE FORMAT

The OpenType format is compatible with both Macintosh and Windows platforms. Based on Unicode encoding it can contain up to 65,000 signs* including a number of writing systems (Latin, Greek, Cyrillic, Hebrew, etc.) and numerous signs that allow users to create accurate and sleek typographic compositions

(small capitals, aligned and oldstyle numerals, proportionals and tabulars, ligatures, alternative letters, etc.). The OpenType format is supported by a wide range of software. The dynamic functions are accessed differently depending on the software used.

*A Postscript or TrueType typeface can contain no more than 256 signs.

SUPPORTED LANGUAGES

Abenaki	Folkspraak	Low Saxon	Sicilian
Afaan Oromo	French	Luxembourgish	Silesian
Afar	Frisian	Maasai	Slovak
Afrikaans	Friulian	Makhuwa	Slovenian
Albanian	Gagauz	Malay	Slovio
Alsatian	Galician	Maltese	Somali
Amis	Ganda	Manx	Sorbian Lower
Anuta	Genoese	Maori	Sorbian Upper
Aragonese	German	Marquesan	Sotho Northern
Aranese	Gikuyu	Meglenoromanian	Sotho Southern
Aromanian	Gooniyandi	Meriam Mir	Spanish
Arrernte	Greenlandic	Mirandese	Sranan
Arvanitic	Greenlandic Old	Mohawk	Sundanese
Asturian	Orthography	Moldovan	Swahili
Atayal	Guadeloupean	Montagnais	Swazi
Aymara	Gwichin	Montenegrin	Swedish
Azerbaijani	Haitian Creole	Murrinhpatha	Tagalog
Bashkir	Han	Nagamese Creole	Tahitian
Basque	Hawaiian	Ndebele	Tetum
Belarusian	Hiligaynon	Neapolitan	Tok Pisin
Bemba	Hopi	Ngiyambaa	Tokelauan
Bikol	Hotcak	Niuean	Tongan
Bislama	Hungarian	Noongar	Tshiluba
Bosnian	Icelandic	Norwegian	Tsonga
Breton	Ido	Novial	Tswana
Bulgarian	Ilocano	Occidental	Tumbuka
Romanization	Indonesian	Occitan	Turkish
Cape Verdean	Interglossa	Oshiwambo	Turkmen
Catalan	Interlingua	Ossetian	Tuvaluan
Cebuano	Irish	Palauan	Tzotzil
Chamorro	Istroromanian	Papiamento	Ukrainian
Chavacano	Italian	Piedmontese	Uzbek
Chichewa	Jamaican	Polish	Venetian
Chickasaw	Javanese	Portuguese	Vepsian
Chinese Pinyin	Jerriais	Potawatomi	Volapuk
Cimbrian	Kaingang	Qeqchi	Voro
Cofan	Kala Lagaw Ya	Quechua	Wallisian
Corsican	Kapampangan	Rarotongan	Walloon
Creek	Kaqchikel	Romanian	Waraywaray
Crimean Tatar	Karakalpak	Romansh	Warlpiri
Croatian	Karelian	Rotokas	Wayuu
Czech	Kashubian	Sami Inari	Welsh
Danish	Kikongo	Sami Lule	Wikmungkan
Dawan	Kinyarwanda	Sami Northern	Wiradjuri
Delaware	Kiribati	Sami Southern	Wolof
Dholuo	Kirundi	Samoan	Xavante
Drehu	Klingon	Sango	Xhosa
Dutch	Kurdish	Saramaccan	Yapese
English	Ladin	Sardinian	Yindjibarndi
Esperanto	Latin	Scottish Gaelic	Zapotec
Estonian	Latino Sine	Serbian	Zulu
Faroese	Latvian	Seri	Zuni
Fijian	Lithuanian	Seychellois	
Filipino	Lojban	Shawnee	
Finnish	Lombard	Shona	

ELEMENTARY PRINCIPLES OF USE

To buy ore By buying a typeface you support typeface designers who can dedicate the time necessary for the development of new typefaces (and you are of course enthusiastic at the idea of discovering and using them!)

Copy? By copying and illegally using typefaces, you jeopardise designers and kill their art. In the long term the result will be that you will only have Arial available to use in your compositions (and it would be well deserved!)

Test! 205TF makes test typefaces available. Before downloading them from www.205.tf you must first register. These test versions are not complete and can only be used in models/mock ups. Their use in a commercial context is strictly prohibited.

RESPONSIBILITY

205TF and the typeface designers represented by 205TF pay particular attention to the quality of the typographic design and the technical development of typefaces.

Each typeface has been tested on Macintosh and Windows, the most popular browsers (for webfonts) and on Adobe applications (InDesign, Illustrator, Photoshop) and Office (Word, Excel, Power point).

205TF can not guarantee their correct functioning when used with other operating system or software. 205TF can not be considered responsible for an eventual "crash" following the installation of a typeface obtained through the www.205.tf website.

STYLES

THIN

Cardone Thin

THIN ITALIC

Cardone Thin Italic

LIGHT

Cardone Light

LIGHT ITALIC

Cardone Light Italic

REGULAR

Cardone Regular

ITALIC

Cardone Italic

BOOK

Cardone Book

BOOK ITALIC

Cardone Book Italic

BOLD

Cardone Bold

BOLD ITALIC

Cardone Bold Italic

STYLES

REGULAR

Cardone Micro Regular

ITALIC

Cardone Micro Italic

OPENTYPE FEATURES

- | | |
|---|---|
| <ul style="list-style-type: none"> 1. Automatically spaced capitals. 2. Punctuation is optically repositionning 3, 4. Specific small capitals whereas optically reduced capitals. 5. Specific glyphs in several languages. 6, 7, 8, 9. Specific superior and inferior glyphs. 10, 11. Proportional figures. | <ul style="list-style-type: none"> 12, 13. Tabular figures, practical when the user needs alignment in columns. 14. Slashed zero to distinguish with letter 0. 15. Standard ligatures automatically correct collision between two characters. 16. Smart ligatures. 17. Specific contextual glyphs. |
|---|---|

	FEATURE OFF	FEATURE ON
1. FULL CAPS	Lacassagne	LACASSAGNE
2. CASE SENSITIVE FORMS	(Hôtel-Dieu)	(HÔTEL-DIEU)
3. SMALL CAPS	×	×
4. CAPS TO SMALL CAPS	×	×
5. LOCALIZED FORMS		
ROMANIAN	Chişinău Galaţi	Chişinău Galaţi
CATALAN	Paral·lel	Parallel
FRENCH	Il dit : « Vous fîtes »	Il dit : « Vous fîtes »
6. ORDINALS	No Nos no nos 1er 2nd	N ^o N ^{os} n ^o n ^{os} 1 ^{er} 2 nd
7. FRACTIONS	1/4 1/2 3/4	¼ ½ ¾
8. SUPERIORS	Cie Dr Mgr Mmes	C ^{ie} D ^r M ^{gr} M ^{mes}
9. INFERIORS	H ₂ O Fe ₃ O ₄	H ₂ O Fe ₃ O ₄
10. PROPORTIONAL LINING FIGURES	0123456789	0123456789
11. PROPORTIONAL OLD STYLE FIG.	0123456789	0̅1̅2̅3̅4̅5̅6̅7̅8̅9̅
12. TABULAR LINING FIGURES	0123456789	0123456789
13. TABULAR OLD STYLE FIG.	0123456789	0̅1̅2̅3̅4̅5̅6̅7̅8̅9̅
14. SLASHED ZERO	0o0o	0̅0̅0̅
15. LIGATURES	Afficher	Afficher
16. DISCRETIONARY LIGATURES	acte, espace, style	acte, espace, style
17. CONTEXTUAL ALTERNATES	08x32mm 10X65mm	08×32mm 10×65mm

OPENTYPE FEATURES

The stylistic set function allows to access to specific signs which replace glyphs in the standard set.
A typeface can contain 20 stylistic sets.

	FEATURE OFF	FEATURE ON
ARROWS (SS01)	--W --E --S --N --NW --NE --SE --SW --NS --WE	← → ↓ ↑ ↖ ↗ ↘ ↙ ↕ ↔
ALT. & (SS02)	&	&
ALT. N° (SS03)	n ^o n ^{os}	N ^o N ^{os}
ALT. J (SS04)	IJJĴ	IJJĴ
ALT. Q (SS05)	Q	Q

CHARACTER MAP (MICRO ITALIC)

ALT. f (SS08)*f ff ffi ffl fj fk fi fl tf fb ffb ffh ffj ffk fft fh ft*

ALT. v w y (SS09)*v w w̃ w̄ w̅ y ẏ ÿ ỷ*

OPENTYPE FEATURES

- | | |
|--|---|
| <ul style="list-style-type: none"> 1. Automatically spaced capitals. 2. Punctuation is optically repositioning 3, 4. Specific small capitals whereas optically reduced capitals. 5. Specific glyphs in several languages. 6, 7, 8, 9. Specific superior and inferior glyphs. 10, 11. Proportional figures. | <ul style="list-style-type: none"> 12, 13. Tabular figures, practical when the user needs alignment in columns. 14. Slashed zero to distinguish with letter 0. 15. Standard ligatures automatically correct collision between two characters. 16. Smart ligatures. 17. Specific contextual glyphs. |
|--|---|

	FEATURE OFF	FEATURE ON
1. FULL CAPS	Lacassagne	LACASSAGNE
2. CASE SENSITIVE FORMS	(Hôtel-Dieu)	(HÔTEL-DIEU)
3. SMALL CAPS	×	×
4. CAPS TO SMALL CAPS	×	×
5. LOCALIZED FORMS		
ROMANIAN	Chişinău Galaţi	Chişinău Galaţi
CATALAN	Paral·lel	Parallel
FRENCH	Il dit: « Vous fîtes »	Il dit : « Vous fîtes »
6. ORDINALS	No Nos no nos 1er 2nd	N ^o N ^{os} n ^o n ^{os} 1 ^{er} 2 nd
7. FRACTIONS	1/4 1/2 3/4	¼ ½ ¾
8. SUPERIORS	Cie Dr Mgr Mmes	C ^{ie} D ^r M ^{gr} M ^{mes}
9. INFERIORS	H ₂ O Fe ₃ O ₄	H ₂ O Fe ₃ O ₄
10. PROPORTIONAL LINING FIGURES	0123456789	0123456789
11. PROPORTIONAL OLD STYLE FIG.	×	×
12. TABULAR LINING FIGURES	0123456789	0123456789
13. TABULAR OLD STYLE FIG.	×	×
14. SLASHED ZERO	00	00
15. LIGATURES	Afficher	Afficher
16. DISCRETIONARY LIGATURES	×	×
17. CONTEXTUAL ALTERNATES	08x32mm 10X65mm	08×32mm 10×65mm

OPENTYPE FEATURES (MICRO REGULAR)

The stylistic set function allows to access to specific signs which replace glyphs in the standard set.
A typeface can contain 20 stylistic sets.

	FEATURE OFF	FEATURE ON
ARROWS (SS01)	--W --E --S --N --NW --NE --SE --SW --NS --WE	← → ↓ ↑ ↖ ↗ ↘ ↙ ↕ ↔
ALT. & (SS02)	&	&
ALT. N° (SS03)	n ^o n ^{os}	N ^o N ^{os}
ALT. J (SS04)	IJJĴ	IJJĴ
ALT. Q (SS05)	Q	Q
ALT. R (SS06)	RŔŘŖ	RŔŘŖ
SINGLE STOREY G (SS07)	gǧǧǧǧǧ	gǧǧǧǧǧ

OPENTYPE FEATURES (MICRO ITALIC)

The stylistic set function allows to access to specific signs which replace glyphs in the standard set.
A typeface can contain 20 stylistic sets.

	FEATURE OFF	FEATURE ON
ARROWS (SS01)	-- <i>W</i> -- <i>E</i> -- <i>S</i> -- <i>N</i> -- <i>NW</i> -- <i>NE</i> -- <i>SE</i> -- <i>SW</i> -- <i>NS</i> -- <i>WE</i>	← → ↓ ↑ ↖ ↗ ↘ ↙ ↕ ↔
ALT. & (SS02)	&	&
ALT. N° (SS03)	<i>n^o n^{os}</i>	<i>N^o N^{os}</i>
ALT. J (SS04)	<i>IJJĴ</i>	<i>IJJĴ</i>
ALT. Q (SS05)	<i>Q</i>	<i>Q</i>
ALT. R (SS06)	<i>RŘŘŔ</i>	<i>RŘŘŔ</i>
SINGLE STOREY g (SS07)	<i>gǧǧǧǧǧ</i>	<i>gǧǧǧǧǧ</i>
ALT. f (SS08)	<i>f ff ffi ffl fj fk fi fl tf fbffb ffh ffj ffk fft fh ft</i>	<i>f ff ffi ffl fj fk fi fl tf fbffb ffh ffj ffk fft fh ft</i>
ALT. v w y (SS09)	<i>v w w̃ w̄ w̅ y ỹ ȳ y̅</i>	<i>v w w̃ w̄ w̅ y ỹ ȳ y̅</i>

THIN

56 PTS

You promised,
dear Lumen,
to describe to me

32 PTS

You promised, dear Lumen,
to describe to me that supremest
of moments which immediately
succeeds death, and to relate

24 PTS

You promised, dear Lumen, to describe to me
that supremest of moments which immediately
succeeds death, and to relate to me how,
by a natural law, singular though it may seem,
you lived again your past life, and penetrated

16 PTS

You promised, dear Lumen, to describe to me that supremest of
moments which immediately succeeds death, and to relate to me how,
by a natural law, singular though it may seem, you lived again your past
life, and penetrated a hitherto-unrevealed mystery. LUMEN. Yes, my old
friend, I will now keep my word; and I trust that, thanks to the life-long
communion of our souls, you will be able to understand the
phenomenon you deem so strange. [Life and death.] There are many
conceptions which a mortal mind finds difficult to grasp. Death, which
has delivered me from the weak and easily-tired senses of the body, has

THIN

12 PTS

You promised, dear Lumen, to describe to me that supremest of moments which immediately succeeds death, and to relate to me how, by a natural law, singular though it may seem, you lived again your past life, and penetrated a hitherto-unrevealed mystery. LUMEN. Yes, my old friend, I will now keep my word; and I trust that, thanks to the life-long communion of our souls, you will be able to understand the phenomenon you deem so strange. [Life and death.] There are many conceptions which a mortal mind finds difficult to grasp. Death, which has delivered me from the weak and easily-tired senses of the body, has not yet touched you with its liberating hand; you still belong to the living world, and in spite of your isolation in this retreat of yours amid the royal towers of the Faubourg St. Jaques, you still belong to the life of Earth, and are occupied with its petty distinctions. You must not, therefore, be surprised if, whilst I am explaining to you this mystery, I beg of you to isolate yourself still further from outer things, and to give me the most fixed attention of which your mind is capable. QUÆRENS. My one desire is to listen to your

10 PTS

You promised, dear Lumen, to describe to me that supremest of moments which immediately succeeds death, and to relate to me how, by a natural law, singular though it may seem, you lived again your past life, and penetrated a hitherto-unrevealed mystery. LUMEN. Yes, my old friend, I will now keep my word; and I trust that, thanks to the life-long communion of our souls, you will be able to understand the phenomenon you deem so strange. [Life and death.] There are many conceptions which a mortal mind finds difficult to grasp. Death, which has delivered me from the weak and easily-tired senses of the body, has not yet touched you with its liberating hand; you still belong to the living world, and in spite of your isolation in this retreat of yours amid

the royal towers of the Faubourg St. Jaques, you still belong to the life of Earth, and are occupied with its petty distinctions. You must not, therefore, be surprised if, whilst I am explaining to you this mystery, I beg of you to isolate yourself still further from outer things, and to give me the most fixed attention of which your mind is capable. QUÆRENS. My one desire is to listen to your revelations; speak, therefore, without fear and to the point, and deign to acquaint me with those impressions, as yet to me unknown, which are experienced upon the cessation of life. LUMEN. From what point do you wish me to begin my recital? QUÆRENS. If you can recall it, I shall be pleased if you will begin at the moment when my trembling hands

8 PTS

You promised, dear Lumen, to describe to me that supremest of moments which immediately succeeds death, and to relate to me how, by a natural law, singular though it may seem, you lived again your past life, and penetrated a hitherto-unrevealed mystery. LUMEN. Yes, my old friend, I will now keep my word; and I trust that, thanks to the life-long communion of our souls, you will be able to understand the phenomenon you deem so strange. [Life and death.] There are many conceptions which a mortal mind finds difficult to grasp. Death, which has delivered me from the weak and easily-tired senses of the body, has not yet touched you with its liberating hand; you still belong to the living world, and in spite of your isolation in this retreat of yours amid the royal towers of the Faubourg St. Jaques, you still belong to the life of Earth, and are occupied with its petty distinctions. You must not, therefore, be surprised if, whilst I am explaining to you this mystery, I beg of you to isolate yourself still further from outer things, and to give me the most fixed attention of which your mind is capable.

QUÆRENS. My one desire is to listen to your revelations; speak, therefore, without fear and to the point, and deign to acquaint me with those impressions, as yet to me unknown, which are experienced upon the cessation of life. LUMEN. From what point do you wish me to begin my recital? QUÆRENS. If you can recall it, I shall be pleased if you will begin at the moment when my trembling hands closed your eyes. [Death.] LUMEN. The separation of the thinking principle from the nervous system leaves no remembrance. It is as though the impressions made upon the brain which constitute memory were entirely effaced, to be renewed afterwards in another form. The first sensation of identity felt after death resembles that which is felt during life on awakening in the morning, when still confused with the visions of the night, the mind, wavering between the past and the future, endeavours to recover itself, and at the same time to retain the vanishing dreams, the pictures and events of which are still passing before it. At times when thus absorbed in the recollection of a delightful dream, the eyelids close, and in a half slumber the visions reappear. It is thus that our thinking faculty is divided at death, between a reality that it does not yet comprehend and a dream which has completely disappeared. The most conflicting impressions mingle in and confuse the mind, and if, overwhelmed by perishable feelings, a regret comes into the mind for the world that has been left behind, a sense of indefinable sadness weighs upon and darkens the imagination and hinders clearness of vision. QUÆRENS. Did you feel these sensations immediately after death? [No such thing as death.] [Not death, but change.] LUMEN. After death? There is no such thing as death. What you call death—the separation of the body from the soul—is not, strictly speaking, effected in a material form like the chemical separation of a combination of elements such as one sees in the world of matter. One is no more conscious of this final separation, which seems to you so cruel, than the new-born babe is aware of his birth. We are born into the heavenly life as unconsciously as we were born into the earthly; only the soul,

6 PTS

You promised, dear Lumen, to describe to me that supremest of moments which immediately succeeds death, and to relate to me how, by a natural law, singular though it may seem, you lived again your past life, and penetrated a hitherto-unrevealed mystery. LUMEN. Yes, my old friend, I will now keep my word; and I trust that, thanks to the life-long communion of our souls, you will be able to understand the phenomenon you deem so strange. [Life and death.] There are many conceptions which a mortal mind finds difficult to grasp. Death, which has delivered me from the weak and easily-tired senses of the body, has not yet touched you with its liberating hand; you still belong to the living world, and in spite of your isolation in this retreat of yours amid the royal towers of the Faubourg St. Jaques, you still belong to the life of Earth, and are occupied with its petty distinctions. You must not, therefore, be surprised if, whilst I am explaining to you this mystery, I beg of you to isolate yourself still further from outer things, and to give me the most fixed attention of which your mind is capable. QUÆRENS. My one desire is to listen to your revelations; speak, therefore, without fear and to the point, and deign to acquaint me with those impressions, as yet to me unknown, which are experienced upon the cessation of life. LUMEN. From what point do you wish me to begin my recital? QUÆRENS. If you can recall it, I shall be pleased if you will begin at the moment when my trembling hands closed your eyes. [Death.] LUMEN. The separation of the thinking principle from the nervous system leaves no remembrance. It is as though the impressions

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56 PTS

*I shall not imitate
Socrates by giving
a metaphysical*

32 PTS

*I shall not imitate Socrates by giving
a metaphysical answer to this question,
nor shall I, with the theologians, reply
in a dogmatic way; but I will give you*

24 PTS

*I shall not imitate Socrates by giving a metaphysical
answer to this question, nor shall I, with the
theologians, reply in a dogmatic way; but I will give
you instead a scientific answer, for you, like myself,
accept only as of real value the results of positive*

16 PTS

*I shall not imitate Socrates by giving a metaphysical answer to this question,
nor shall I, with the theologians, reply in a dogmatic way; but I will give you
instead a scientific answer, for you, like myself, accept only as of real value the
results of positive knowledge. [Renewal of the body.] [Atoms and molecules.]
We find in the human being three principles, different, and yet in complete
union: 1. The body; 2. The vital energy; 3. The soul. I name them thus in order
that I may follow the a posteriori method. The body is an association of
molecules which are themselves formed of groups of atoms. The atoms are
inert, passive, immutable, and indestructible. They enter into the organism*

THIN ITALIC

12 PTS

I shall not imitate Socrates by giving a metaphysical answer to this question, nor shall I, with the theologians, reply in a dogmatic way; but I will give you instead a scientific answer, for you, like myself, accept only as of real value the results of positive knowledge. [Renewal of the body.] [Atoms and molecules.] We find in the human being three principles, different, and yet in complete union: 1. The body; 2. The vital energy; 3. The soul. I name them thus in order that I may follow the a posteriori method. The body is an association of molecules which are themselves formed of groups of atoms. The atoms are inert, passive, immutable, and indestructible. They enter into the organism by means of respiration and alimentation; they renew the tissues incessantly, and are continually replaced by others, and when cast out from the body go to form other bodies. In a few months the human body is entirely renewed, and neither in the blood, nor in the flesh, nor in the brain, nor in the bones, does an atom remain of those which constituted the body a few months before. The atoms travel without ceasing from body to body, chiefly by the grand medium of the atmosphere. The molecule of iron is the same whether it be incorporated in the

10 PTS

I shall not imitate Socrates by giving a metaphysical answer to this question, nor shall I, with the theologians, reply in a dogmatic way; but I will give you instead a scientific answer, for you, like myself, accept only as of real value the results of positive knowledge. [Renewal of the body.] [Atoms and molecules.] We find in the human being three principles, different, and yet in complete union: 1. The body; 2. The vital energy; 3. The soul. I name them thus in order that I may follow the a posteriori method. The body is an association of molecules which are themselves formed of groups of atoms. The atoms are inert, passive, immutable, and indestructible. They enter into the organism by means of respiration and alimentation; they renew the tissues incessantly, and are continually replaced by others, and when cast out from the

body go to form other bodies. In a few months the human body is entirely renewed, and neither in the blood, nor in the flesh, nor in the brain, nor in the bones, does an atom remain of those which constituted the body a few months before. The atoms travel without ceasing from body to body, chiefly by the grand medium of the atmosphere. The molecule of iron is the same whether it be incorporated in the blood which throbs in the temples of an illustrious man, or form part of a fragment of rusty iron; the molecule of oxygen is the same in the blush raised by a loving glance, or when in union with hydrogen it forms the flame of one of the thousand jets of gas that illuminate Paris by night, or when it falls from the clouds in the shape of a drop of water. The bodies of the living are formed of the ashes of the dead, and if all the dead were to be

8 PTS

I shall not imitate Socrates by giving a metaphysical answer to this question, nor shall I, with the theologians, reply in a dogmatic way; but I will give you instead a scientific answer, for you, like myself, accept only as of real value the results of positive knowledge. [Renewal of the body.] [Atoms and molecules.] We find in the human being three principles, different, and yet in complete union: 1. The body; 2. The vital energy; 3. The soul. I name them thus in order that I may follow the a posteriori method. The body is an association of molecules which are themselves formed of groups of atoms. The atoms are inert, passive, immutable, and indestructible. They enter into the organism by means of respiration and alimentation; they renew the tissues incessantly, and are continually replaced by others, and when cast out from the body go to form other bodies. In a few months the human body is entirely renewed, and neither in the blood, nor in the flesh, nor in the brain, nor in the bones, does an atom remain of those which constituted the body a few months before. The atoms travel without ceasing from body to body, chiefly by the grand medium of the atmosphere. The molecule of iron is the same whether it be incorporated

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6 PTS

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LIGHT

56 PTS

The soul can be attached to the body only

32 PTS

The soul can be attached to the body only by means of the vital force. When life is extinct the soul naturally separates

24 PTS

The soul can be attached to the body only by means of the vital force. When life is extinct the soul naturally separates from the organism and ceases to have any immediate connection with time and space.

16 PTS

The soul can be attached to the body only by means of the vital force. When life is extinct the soul naturally separates from the organism and ceases to have any immediate connection with time and space. After death the soul remains in that part of the universe where the Earth happens to be at the moment of its separation from the body. You know that the Earth is a planet in the heavens like Venus and Jupiter. The Earth continues to run in its orbit at the rate of 12,700 kilometres an hour, so that the soul an hour after death is at that distance from its body because of its immobility

LIGHT

12 PTS

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10 PTS

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8 PTS

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LIGHT ITALIC

56 PTS

*Years, days,
and hours are
constituted*

32 PTS

*Years, days, and hours are
constituted by the movements of the
Earth. In space, outside these
movements time does not exist;*

24 PTS

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however, that the event I am now going to*

16 PTS

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I am now going to describe to you occurred on the very day of my death,
for, as you will see presently, my body was not yet buried when this
vision appeared to my soul. [Sight of the soul in the heavens.] As I was
born in 1793, I was then, in 1864, in my seventy-second year, so I was
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ardent as in the prime of my life. I had no body, and yet I was not*

LIGHT ITALIC

12 PTS

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10 PTS

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8 PTS

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6 PTS

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REGULAR

56 PTS

Then you are able
to see the Earth,
and to distinguish

32 PTS

Then you are able to see
the Earth, and to distinguish
from above even the towns
and villages of our lower world?

24 PTS

Then you are able to see the Earth, and
to distinguish from above even the towns
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on a star world.] LUMEN. Let me proceed
with my description. I found myself then

16 PTS

Then you are able to see the Earth, and to distinguish from
above even the towns and villages of our lower world? [Lumen
on a star world.] LUMEN. Let me proceed with my description.
I found myself then upon the ring-shaped world, the size of
which I told you is great enough to make two hundred worlds
like yours. The mountain on which I stood was covered with
trees woven into arboreal palaces. These fairy-like chateaux
seemed to me either to grow naturally, or else to be produced by
a skilful arrangement of branches and of tall flowering plants.

12 PTS

Then you are able to see the Earth, and to distinguish from above even the towns and villages of our lower world? [Lumen on a star world.] LUMEN. Let me proceed with my description. I found myself then upon the ring-shaped world, the size of which I told you is great enough to make two hundred worlds like yours. The mountain on which I stood was covered with trees woven into arboreal palaces. These fairy-like chateaux seemed to me either to grow naturally, or else to be produced by a skilful arrangement of branches and of tall flowering plants. The town, where I entered it, was thickly peopled, and on the summit of the mountain I noticed a group of old men, twenty or thirty in number, who were looking with the most fixed and anxious attention at a beautiful star in the southern constellation of the Altar on the confines of the Milky Way. They did not observe my arrival amongst them, so absorbed were they in observing and examining this star, or perhaps one of the worlds belonging

10 PTS

Then you are able to see the Earth, and to distinguish from above even the towns and villages of our lower world? [Lumen on a star world.] LUMEN. Let me proceed with my description. I found myself then upon the ring-shaped world, the size of which I told you is great enough to make two hundred worlds like yours. The mountain on which I stood was covered with trees woven into arboreal palaces. These fairy-like chateaux seemed to me either to grow naturally, or else to be produced by a skilful arrangement of branches and of tall flowering plants. The town, where I entered it, was thickly peopled, and on the summit of the mountain I noticed a group of old

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8 PTS

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6 PTS

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ITALIC

56 PTS

*It was my
favourite quarter,
and for forty years*

32 PTS

*It was my favourite quarter,
and for forty years I had scarcely
left it for more than a few
months. Judge, therefore, of my*

24 PTS

*It was my favourite quarter, and for forty
years I had scarcely left it for more than a
few months. Judge, therefore, of my surprise
when I came to look more closely at it to find
that the magnificent avenue of chestnuts*

16 PTS

*It was my favourite quarter, and for forty years I had scarcely left
it for more than a few months. Judge, therefore, of my surprise
when I came to look more closely at it to find that the magnificent
avenue of chestnuts between the Luxembourg and the Observatory
was nowhere to be seen, that in its place were the gardens of
convents. My indignation as an artist was aroused against these
municipal misdeeds, but it was quickly suspended by still stranger
feelings. I beheld a monastery in the midst of our beautiful orchard.
The Boulevard St. Michel did not exist, nor did the Rue de Medici;*

ITALIC

12 PTS

It was my favourite quarter, and for forty years I had scarcely left it for more than a few months. Judge, therefore, of my surprise when I came to look more closely at it to find that the magnificent avenue of chestnuts between the Luxembourg and the Observatory was nowhere to be seen, that in its place were the gardens of convents. My indignation as an artist was aroused against these municipal misdeeds, but it was quickly suspended by still stranger feelings. I beheld a monastery in the midst of our beautiful orchard. The Boulevard St. Michel did not exist, nor did the Rue de Medici; instead I saw a confused mass of little streets, and I seemed to recognise the former Rue de l'Est and the Place St. Michel, where an ancient fountain used to supply water to the people of the faubourg, and I made out a number of narrow lanes which existed long ago. The cupolas and the two side wings of the Observatory had disappeared. By degrees, as I continued my observations, I discovered that Paris was indeed much changed. The Arc de Triomphe de l'Étoile, and all

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6 PTS

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56 PTS

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32 PTS

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24 PTS

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16 PTS

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stars, are twelve or fifteen in number. Outside that limit the perceptions become confused. They have therefore a vague but distinct knowledge of the state of humanity in the planets of our Sun, and of the relative elevation in the intellectual and moral order of their inhabitants. Moreover, when a great disturbance takes place, either in the physical or the moral realm, they feel a sort of inner agitation, like that of a musical chord which vibrates in unison with another chord at a distance. For a year (a year of this world is equal to ten of our years) they had felt themselves drawn by special attraction towards the terrestrial planet, and had observed with unusual interest and anxiety the march of events in that world. They had beheld the end of a reign and the dawn of glorious liberty, the conquest of the rights of man and the assertion of the great principles of human dignity. Then they had seen the cause sacred to liberty placed in peril by those who should have been the first to defend it, and brute force substituted for reason and justice. I saw that he was describing the great Revolution of 1789, and the fall of the old political world before the new régime. Very mournfully they had followed the events of the Reign of Terror and the tyranny of that bloody time. They trembled for the future of the Earth, and felt doubtful of the progress of a humanity which, when emancipated, so soon lost the treasure it had just acquired. I took care not

56 PTS

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32 PTS

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I was intensely interested at being thus a witness of this vanished epoch. But you may imagine how much greater was my surprise, and how much more I was astonished, that I beheld in 1864 events actually present before me which had taken place at the end of the last century. QUÆRENS. In truth, it seems to me that this feeling of its impossibility ought to have awakened doubt in you. Visions are essentially illusory. We cannot admit their reality even though we see them. LUMEN. Yes, my friend, it was as you say, impossible! Now can you understand my experience in seeing with

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BOLD

56 PTS

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32 PTS

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24 PTS

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16 PTS

From thence our Sun looks like a simple star, and appears in perspective to be in the constellation of the Altar, just opposite that of Auriga, as seen from the Earth. Then I tried to remember what was the parallax of this star. I recalled that a friend of mine, a Russian astronomer, had made a calculation, which had been confirmed, of this parallax. It was proved to be $0,046$.—When I had thus solved the mystery my heart beat with joy. Every geometrician knows that parallax indicates mathematically the distance in units of

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6 PTS

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56 PTS

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Nothing is more simple, nothing more indubitable. When we examine the surface of a star with a telescope we see, not the actual surface as it was at the time of our observation, but such as it was when the light was emitted from that surface. QUÆRENS. This being so, if a star, the light of which takes ten years to reach us, were to be annihilated to-day, we should continue to see it for ten years, since its last ray would not reach us before ten years had elapsed. [We see the past, not the present, aspect of the stars.] LUMEN. It is precisely so. In

BOLD ITALIC

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in crossing the distance which separates us from them, and show us those stars not as they are now, but such as they were at the moment in which those rays set out to transmit the aspect of the stars to us. Thus we behold a wondrous transformation of the past into the present. In the star we observe we see the past, which has already disappeared, while to the observer it is the present, the actual. Strictly speaking, the past of the star is positively the present of the observer. As the aspect of the worlds change from year to year, almost from day to day, one can imagine these aspects emerging into space and advancing into the infinite, and thus

8 PTS

Nothing is more simple, nothing more indubitable. When we examine the surface of a star with a telescope we see, not the actual surface as it was at the time of our observation, but such as it was when the light was emitted from that surface. QUÆRENS. This being so, if a star, the light of which takes ten years to reach us, were to be annihilated to-day, we should continue to see it for ten years, since its last ray would not reach us before ten years had elapsed. [We see the past, not the present, aspect of the stars.] LUMEN. It is precisely so. In short, the rays of light that proceed from the stars do not reach us instantaneously, but occupy a certain time in crossing the distance which separates us from them, and show us those stars not as they are now, but such as they were at the moment in which those rays set out to transmit the aspect of the stars to us. Thus we behold a wondrous transformation of the past into the present. In the star we

observe we see the past, which has already disappeared, while to the observer it is the present, the actual. Strictly speaking, the past of the star is positively the present of the observer. As the aspect of the worlds change from year to year, almost from day to day, one can imagine these aspects emerging into space and advancing into the infinite, and thus revealing their phases in the sight of far-distant spectators. Each aspect or appearance is followed by another, and so on in endless sequence. Thus a series of undulations bears from afar the past history of the worlds which the observer sees in its various phases as they successively reach him. The events which we see in the stars at present are already past, and that which is actually happening there we cannot as yet see. Realise to yourself, my friend, this presentation of an actual fact, for it is of importance to you to comprehend the precession of the waves of light and to understand the essential nature of this undoubted truth. The appearance of things, borne to us by light, shows us those things not as they are at present, but as they were in that period of the past which preceded the interval of time needed for the light to traverse the distance which separates us from those events. We do not see any of the stars such as they are, but such as they were when the luminous rays that reach us left them. [The planet Earth as seen from afar.] It is not the actual condition of the heavens that is visible, but their past history. Moreover, there are distant stars which have been extinct for ten thousand years, but which we can see still, because the rays of light from them had set out before they were extinguished. Some of the double stars, the nature and movements of which we seek with care and toil, ceased to exist long before astronomers began to make observations. If the visible heavens were to be annihilated to-day we

6 PTS

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REGULAR

56 PTS

Seen from the planet Venus the Earth appears as

32 PTS

Seen from the planet Venus the Earth appears as bright as Jupiter appears to us. From the planet Mars the Earth is

24 PTS

Seen from the planet Venus the Earth appears as bright as Jupiter appears to us. From the planet Mars the Earth is the morning and the evening star, presenting phases like those of Venus

16 PTS

Seen from the planet Venus the Earth appears as bright as Jupiter appears to us. From the planet Mars the Earth is the morning and the evening star, presenting phases like those of Venus to us. Thus, although our Earth is not luminous herself, she shines afar like the Moon and the planets, by the light that she receives from the Sun, and reflects into space. Now the events taking place on Neptune, if seen from the Earth, would have a delay of four hours; in like manner the view of life on the Earth could only reach Neptune in the same time;

REGULAR

12 PTS

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10 PTS

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strange to me, I now understand perfectly how, since the light was nearly seventy-two years in traversing the abyss which separates the Earth from Capella, you beheld not the Earth as it was in October 1864, the date of your death, but as it appeared in January 1793. And I comprehend quite as clearly that what you saw was neither a phenomenon of memory, nor a supernatural experience, but an actual, positive, and incontestable fact, and that in very truth what had long passed away on the Earth was only then present to an observer at that distance. But permit me to ask you an incidental question. In coming from the Earth to Capella did you

8 PTS

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6 PTS

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ITALIC

56 PTS

*My mother came
over to me, and
sharply reprovving*

32 PTS

*My mother came over to me,
and sharply reprovving the other
boys, took me up in her arms,
and then led me by the hand*

24 PTS

*My mother came over to me, and sharply
reprovving the other boys, took me up in her
arms, and then led me by the hand into the
house, which was close to the Rue d'Ulm.
There I saw that, after passing through the*

16 PTS

*My mother came over to me, and sharply reprovving the other
boys, took me up in her arms, and then led me by the hand into
the house, which was close to the Rue d'Ulm. There I saw that,
after passing through the house, we reappeared in the garden in
the midst of a numerous company. QUÆRENS. Master, pardon
me a criticism. I confess to you that it appears to me impossible
that you could see yourself; you could not be two persons; and
since you were seventy-two years old, your infancy was passed,
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ITALIC

12 PTS

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8 PTS

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6 PTS

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