

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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LONDON, ONTARIO, SATURDAY, OCTOBER 31, 1903

1306

The Catholic Record.

LONDON, SATURDAY, OCT. 31, 1903.

A DEPLORABLE EVIL.

A short time ago a millionaire declared that

"Forty years ago I was ready to retire with an income sufficient for all my needs, but I found that I was practically alone. Those who had prospered in the same measure as myself were not content. They wanted more wealth and more power. Even the wealthiest are engaged in commercial enterprises and often in speculation. I do not know a single wealthy American who is seeking rest with honor from business and devoting the autumn of his life to uncommercial occupation of worthy character simply as a healthful occupation."

The gentleman speaks whereof he knows, and, allowing for exceptions, his estimate of the situation may be assumed to be not exaggerated. That there is feverish anxiety to heap up riches; that the thirst for gold, even in those who have an abundant store of it, remains unslaked; and that trusts and syndicates have little scruple as to the methods for increasing dividends are facts which are not called into question. These facts indeed inspire many an indignant oration and make many a lover of his kind sore at heart, but they remain nevertheless, and will remain, until as Carlyle phrased it, Truth clad in hell fire has blotted them out, or, as we hope, Christian principles have made them but a memory.

But at present there is scarcely a sign of better days in the horizon. The Trust is never satisfied. It throttles both consumer and competitor. Its power is many-sided and it exerts an influence in quarters that to all seeming are altogether removed from its sphere. It stretches its tentacles into legislatures and hypnotizes them into either condoning or conniving at its efforts to get rich quick.

It is discouraging that men who speak of liberty, and, as it oftentimes happens, look with disdain upon those of other ages, are either the hirelings or slaves, or dependents in one way and another upon coal or oil, or steel kings. We may dilate on the iniquities of feudalism, but we question if they who were at the mercy of every robber baron were more enthralled than this generation. And, to our mind, the robber baron is more entitled to respect than the robber millionaire. He—the former—razed hamlet and plundered peasant, and then said no more about it, or mayhap journeyed to Jerusalem with harness on his back to seek pardon for his misdeeds. The robber millionaire, however, goes on his way of spoliation to the music of pious platitudes and may teach Sunday school and erect universities for the sheltering of freak educators. That this spoliation is by no means imaginary may be seen from the words of the Chief Justice of North Carolina:—

"The earnings of the United States Steel Company, the Standard Oil Company and two or three other trusts last year, as reported by themselves, were eleven-twentieths of the total increase of wealth in the whole country, and there are two hundred smaller trusts to satisfy before the consumers and producers, the great body of the people can share in the annual increase of wealth. Every man is entitled to the advantages given him by his superior diligence and ability, but every one knows that Carnegie's \$200,000,000, Rockefeller's \$400,000,000, Morgan's \$100,000,000 have not been obtained in that way, but by methods which have stripped countless thousands of their fair share in the vast annual increase of wealth."

And yet these men hold high place in the community and can, whenever they choose, make law-makers understand that they must be reckoned with. There are statutes, we believe, against the Trust, but we have never heard of any determined effort to enforce them, and they who weep over the sad plight of the Russian peasant and are prodigal in expressions of sympathy to the downtrodden of other climes are themselves oppressed as were ever the victims of tyrants. True, last year there was an ominous growl that made the coal barons slacken their hold a little, but concessions due to coercion and not to principle promise no permanent relief. We know also that the Trust which may silence discontent by an increase of wage can easily guard against being any the poorer for it by levying a higher price for its product on the consumer.

Fearlessness on the part of those in authority will do much to abate this evil. The lawless capitalist as well as the lawless laborer must be made to respect the law. And we believe that with public officials unafraid to demand that respect from all, however placed or wealthy, much of the socialistic talk

which is inspired by abuses or by the compromising attitude of those in power would fall flat. We can do our share in our own humble way, to use the words of Leo XIII., to making the beneficent action of the Church universally felt. The need of this is great, for all the conceptions of honesty, justice, authority, liberty, social rights and social duties have been overthrown. The Church must seek to recall the nations by the principles of moral faith; point out the true causes of existing evils; imbue the different classes of society with a feeling of equity and charity and instill in all an ardor for peace.

COUNTERACTION.

We can do this every day of our lives. The freebooting tactics of some captains of Industry may disgust us, but do we not adopt something like them although on a minor scale. For instance, do we not hear sometimes of Catholic matrons overworking their servants? Yet they talk glibly of charity and sympathy. Do we nobese around about us the deference that is paid to the man who has a bank account? "Money is character," we are told, and before that we lay our tribute of admiration. But the dollar, however acquired, has a fascination for many of us, and so we doff our hat to its possessor and talk of him in our prints and at our firesides. Our boys build airy castles of the time when they too will have money, and we never let them forget that the dollar and position should enlist their every energy.

But what a better foundation would be laid for useful lives if the home that were confined largely to that which develops and strengthens the soul. To talk little of financiers and much of God and His saints will make him realize the truth and beauty of his faith, and, moreover, will give him a store of strength for stormy days. When a boy learns in his own home that his most important business is to save his soul he is on a fair way of being happier even in this world than he who hears nothing but worldly talk and who has been impressed with the idea that forging ahead should be the principal aim of human endeavor. The parents who allow the world to warp the souls of their children are recreant to their most solemn duty. And many a boy goes forth to his work, to become in time one of the army of the cynical and unsympathetic and indifferent who will pay any toll for things material.

HOME INFLUENCE.

We are not overstating the case when we say that the apathy of many in this community is due to their home-training. We have of course our statistics and speeches anent them, but our hard-working pastors who are conversant with facts, know the number of nominal Catholics. These people have a faint idea of the doctrines of the Church: they may attend a mission when the pastor gives them a special invitation to do so; they rarely deign to take any notice of the interests of the Church, etc. Various causes may be held to be responsible for this, but chief among them is the home. Homes pervaded by a Christian spirit will give us men and women who seek first the kingdom of God. Homes, however, that give entrance to unworthy books and vile pictures, elegantly framed doubtless, dubbed artistic by the critics, and in which boys and girls are taught to value wealth and social position above all things, also give us those who are pitted by their brethren and despised by Protestants.

COLLAPSE OF PROSELYTISM.

The latest news from Rome details the almost general collapse of the proselyting centres, and notably the statement that Mrs. Morgan's farm at Para is now untenanted, writes the Rome correspondent of The Irish Ecclesiastical Record. It is too clear Protestantism was not made for the Italian. The Bible, however widely open, the plain unadorned pulpit, the solemn parson, the cheerless conventicle are but poor substitutes for the beautiful ceremonial and gorgeous decoration and outline of the Italian churches. It is noteworthy that most of the boys, and still more generally the girls, who have been brought up at the institutions, return of their own accord, when free, to the Catholic Church. The proselyters, therefore, have not all profit; but it is undoubtedly that, if left unmolested to prosecute their traffic, many should eventually be lost to the faith.

There is a whole chapter of sound advice in the admonition: "Don't dodge difficulties; meet them, greet them, beat them."

FOR CHRIST'S SAKE.

A CATHOLIC SOCIAL CRUSADE.

Father Cuthbert, O. S. F. C.—London, Eng., Catholic Truth Society.

II.—CONTINUED.

Amongst the poor such cases as these are but seldom found. The poor are not sold for social influence; but they sometimes do bargain themselves away for food and shelter; a more excusable fault, but one to be deplored. In other ways, however, the poor learn but too easily from the laxity of the rich and educated; as someone has remarked, the vices of the rich filter through to the poor. To save both rich and poor, then, the Church has in these days need to assert vehemently the sacrificial character of marriage, as she has ever done. This, indeed, has ever been one of her brightest glories, that she has unceasingly upheld the sanctity of marriage. But do Catholics themselves always enter into the married state with that sense of responsibility which should be expected from them? Are our Catholic young men and maidens taught to regard marriage as the fitting crown of a pure life? "That is the only way to safeguard the sacrament against desecration, and to invest it with the proper dignity of a sacramental state. Are our Catholic youths, again, made to realize that the duties of husband and wife go beyond the avoidance of legal infidelity, and imply a constant devotion and reverence towards each other higher than they may show towards any other man or woman? It is for Catholics to set the example; and an example so manifest and far beyond reproach that not only will they be able to induce their non-Catholic fellow-citizens to recognize the sanctity of the marriage vow, and the indissolubility of the marriage tie. Marriage is indissoluble because it is a sacrament; and a sacrament is a holy thing, to be approached with holy thoughts and reverenced with holy deeds.

THE GREATER LIBERTY OF WOMAN DEMANDS MORE CAREFUL PREPARATION FOR MARRIAGE.

One fact there is in the present social system which renders it still more imperative that both our young men and young women be convinced of high responsibilities of marriage; that fact is the increasing social independence of women. The woman who has some definite occupation in life, and who is able to earn her own livelihood, will less readily accept the man who seeks her hand unless he be worthy of her, and shows her that respect and reverence which Christian man should give to Christian woman. True, this very independence, unless met on the part of men with a virtue that commands respect, is not without its dangers. But her new-born independence makes woman in greater measure the arbiter of her own destiny, and that in the long run must conduce to a higher ideal of marriage. The fact of this independence, however, imposes upon parents a still more onerous duty of educating their children to take none of the noblest virtues of that state to which the vast majority of them are called. From their childhood they need, no more than ever heretofore, to be taught to restrain their natural selfishness, to act with forethought, to assume responsibility when they claim a right or privilege. They must be trained to use their independence with discretion and honesty. They must be deeply convinced that there is a God to whom they owe allegiance in every step they take along the path of life. This educated, our young women will make the better wives, because they are able to accept more freely their husbands; and our young men will be better husbands in the presence of a free and noble womanhood.

The future lies with the children of to-day; but the children's fate is in great measure in the hands of the parents. If the marriage of the future is to be of Christian and sacramental character, the parents of to-day, by word and example, must help their children to realize fully what Christian and sacramental marriage is. OUR STANDARD—"BROTHERHOOD, TEMPERANCE, AND PURITY!"

Here, then, we have the three evils which to-day shake the foundation of society—social selfishness, intemperance in drink, and the desecration of the marriage vow. Against these evils we Catholics should band ourselves together, and raise the Christian standard of "Brotherhood, Temperance, and Purity!"—to oppose to the vices of the world the principles of the Gospel as they are especially needed at this time.

In particular we appeal to those who call themselves by the name of the seraphic Saint—Franciscans. These have the most urgent duty to set before their fellowmen the example of high Christian virtues. St. Francis ever identified the virtue of Jesus Christ with the moral welfare of the human race. He who had Christ in his heart, as he bore Christ's stigmata in his body, bore also in his mind and heart the great human world, with its joys and sorrows, its sunshine and storms. He loved the world as Christ loved the world. To St. Francis the Incarnation was the central fact of human history; and the soft light of the Incarnation lay over all the earth. Only when the world's life was perfected would Christ's glory be complete; only when He had gained His kingdom would the joy of Christ be fulfilled. To the sweet Saint of Assisi the cause of humanity was the cause of Christ, as the cause of Christ was the cause of humanity. To complete the work of the Incarnation, by bringing the world's life into harmony with the teaching of the Gospel, was the Saint's most fervent wish. Hence he would spend days and nights in tearful prayer, begging for mercy on a sinful world.

And when his prayer was said, he would arise and go forth to preach from town to town the doctrine of the love of Christ and the Christian brotherhood, hoping to draw men away from their selfishness and greed and utter worldliness. And the result of his preaching was that thousands were drawn to the love of Christ and the love of their fellowmen, and that wonderful reformation was worked in medieval society, which brought back to men's minds the Scriptural record of the primitive Church. Thus he left an example, and all who would be reckoned his true disciples must do as he did, as far as their weaker power will permit; they must bring home to the world the Gospel of Jesus Christ, and show the world of today wherein it fails to live according to the Gospel.

There are others, too, who, like Franciscan tertiary, are bound by a special profession of the Gospel—members of other Third Orders of the Associations. Let them all step forward and prove by their eager readiness in the cause of Jesus Christ their claim to be reckoned among the more favored of His disciples. Everyone, the Gospel tells us, will be proved by his works. Not those who cry "Lord, Lord!"—even a thousand times a day—will be found among the chosen flock, but those who do the will of our Father in heaven. And the will of our Father in heaven is that all men be saved, that the Church be enlarged not merely in name but in reality, and that we each do our share to bring about the world's salvation.

NON-CATHOLIC MISSIONS.

(Special to the Catholic Record.)

Washington, D. C., Oct. 24, 1903. The Apostolic Mission House at the Catholic University in Washington has opened its second year with an increased number of students.

Pending the completion of the new building the priests who are following the lectures given by Father Elliott are living in Keane Hall. The new mission house will be finished by Jan. 1st, but the blessing of it will not take place till after Easter when the Archbishops are assembled for their annual meeting. It looms up most majestically on the University grounds, and both in style of architecture and in appearance it is very notable among the group of buildings that surround the University. There are now eighteen students attending the lectures; four are from the South and two are Benedictines.

The arrangement that is made with the Bishops in the South is to accept their students without any expense to the diocese and to provide a salary for them for five years while engaged in mission-work. The Northern diocese that are represented among the students are Dubuque, Peoria and the dioceses where the Apostolate bands are already existing.

In Pittsburg, through the practical management of Bishop Canavin, the Diocesan Mission Band has been put on a permanent basis. Rev. Edward Griffin, who has been pastor at New Brighton, Pa., for some years, has been made the head of the Diocesan Missionaries, and associated with him are three English-speaking priests, a Slav and an Italian.

The beautiful churechat Mount Washington on the South Side has been assigned to the mission band and every opportunity is given to them to do efficient diocesan work. The establishment of the Pittsburg band is another link in the chain of Apostolate Mission Bands that will before many years stretch across the country.

It is now just ten years since the non-Catholic Mission work began in its organized form and the result in awakening religious activity and in dissipating ignorance, in stopping the leakage and in building up the church are most remarkable. The Paulists in their missions during the past year received under instruction 1,252 converts.

A NOBLEMAN-MONK.

A romantic tale of a Bavarian count renouncing his title to become a monk was revealed by the killing, by an express train, of Adolph, Count of Holnstein, at Beatty's Station, near Latrobe, Pa., on Oct. 8. He was known as Adolph Holnstein, and those who know him well did not know of his rank until the facts were learned at St. Vincent's Monastery. Holnstein had been mail carrier for the monastery, getting the mail at Beatty's Station, and in the evening of Oct. 8 he was walking along the track toward the monastery. He had stepped off one track to let a freight train pass. He did not notice the approach of the Philadelphia express behind him, and was struck and killed. Inquiring at the monastery developed that Holnstein had come from Bavaria in 1865 and entered the monastery to study for the priesthood, but he never took orders. Three times he visited his native country, but each time returned to the monastery and the religious life. He was seventy-two years old, and it is said had a brother in Bavaria. His death has cast a gloom over the monastery, where he was known as one of the best educated men in the institution. For years he had been tending back and forth from Beatty's Station to the monastery with his mail sack, instead of living in ease, which he could easily have done had he wished to take the position in Germany to which he was born.

The knowledge of God without the knowledge of our own sins produces pride. The knowledge of our own sins without the knowledge of Jesus Christ produces despair.—Pascal.

N. Y. Freeman's Journal, Oct. 17.

FIRST CATECHISM QUESTION.

To the Editor Freeman's Journal:

All of our catechisms cover about the same ground, they are compendiums of theology; but all do not follow the same order, are not equally well worded, nor do they all begin with the same question. The most popular opening question is: "Who made you?" "Who made us?" or "Who made the world?" "Could the world have made itself?" and "Is there a God?" (Cat. by a Jesuit Missionary Herder), are but variations of the same thought.

Dr. Schweninger evidently thought that a Christian catechism should give evidences of its Christianity in its opening question, so he began with: "How do you make the sign of the Cross?"

Since the catechism treats of more than creation, many authors have not been satisfied with the common opening question, about our or the world's creation. Why should the first subject presented to the child be creation rather than salvation?

Deharbe and others begin with the end of man. "For what end are we in this world?" is Deharbe's first question. "Why did God make you?" is a simpler form of the same. The scientific answer is: "For God's glory," but the popular answer is: "To know Him, and love Him, and serve Him in this world, and to be happy with Him in the next." The words vary a little, but the sense of all the popular answers is the same.

The fifth question in our Baltimore Catechism is (it would do better for the first):

Q. What must we do to save our souls?

A. A variation of it is: "What must I do to go to heaven?"

What must I do to be saved? is certainly the all-important question, and if expressed in this simple way and if put first in our catechisms, would be most striking. It assumes God's wish for our salvation, and asks what are the means. Salvation—the longing of the soul for its Maker—for eternal happiness, surely it is an attractive opening thought. Whether "What must I do to be saved?" or "Why did God make me?" is the preferable question, may be hard to decide; but both should not appear in the same catechism, certainly not in the same chapter. The answers to both are the same.

Q. What must I do to be saved?

A. I must believe in God.

I must love Him.

Q. Why did God make me?

A. To believe in Him.

To love Him.

Faith, Hope, Love—these are the three things necessary for salvation. In the popular answer, however, we have: God made me to know, love and serve Him. Love is put in, but faith and hope are left out. Instead of faith, we have knowledge, a grievous mistake. Without faith it is impossible to please God. Faith is the foundation of hope and love. God never made any man who came to the use of reason, or any angel, either, to work out his salvation by simply knowing Him, but by believing in Him. Without that worship of God with our intellect, called faith, salvation is impossible. The fundamental importance of faith, and its want of prominence, and foggy and scanty treatment in some catechisms, is certainly remarkable. In fact it is hidden and "knowledge" substituted for it, and confounded with it. Faith and hope are our guides upon earth, knowledge and love their reward in heaven. The popular answer would be more accurate if it read: "God made me to serve Him here, and to know and love Him hereafter." (Of course love must begin on earth or it will not continue in heaven.)

THE SECOND QUESTION.

"Why did God make me?" or "What must I do to be saved?" might very properly be the first question in a Protestant and Jewish as well as in a Catholic catechism.

Q. How shall I know what God wants me to believe, and to do?

A. From the Catholic Church, through which God speaks to us. In our Baltimore Catechism this question is imperfect. All it asks is: "How shall we know the things which we are to believe?" Its answer shows us the Church as God's teacher of revealed truth, but it does not tell us that the Church is equally God's mouth-piece, and is equally infallible, in teaching us what to do. Our catechism is excellent in some things, but there is room for improvement.

J. F. SHEAHAN.

The official report of the propaganda gives the list of eastern rites in full communion with the Holy See as follows:

The Ethiopic or Abyssinian Rite harking back to the Apostle St. Matthew; the Armenian Rite, originating with St. Gregory the Illuminator; the Coptic Rite, whose father is St. Mark the Evangelist; the Greek Rite, which is divided into various families, the pure Greek, the Bulgarian Greek, the Ruthenian Greek, the Melchite Greek and the Romanian Greek. Then there are the Syrian Rites, divided into the pure Syrian, the Chaldaic, the Maronite, and the Malabar.

All these various rites accept the jurisdiction of the Roman See, and their patriarchs exercise no faculties until they have received the pallium from the Holy Father.

ANOTHER ANTI-PAPAL STORY REFUTED.

"The Popes and the History of Anatomy," by James J. Walsh, Ph. D., M. D., of the University of Pennsylvania, is a most valuable and interesting article in the Messenger for October.

A statement current for many years, as standing in practically all encyclopaedia articles on anatomy, is that a Bull issued about 1300 by Pope Boniface VIII, forbade the mutilation—and consequently the dissection—of human bodies, and that thus for several centuries all opportunity for true progress in anatomy was seriously hindered. This false inference of the supposed papal prohibition of dissection has been pointed out repeatedly in America within a few years in Lane lectures at the Cooper Medical College in San Francisco, by Sir Michael Foster, K. C. B., & C. L., Professor of Physiology in the University of Cambridge.

Dr. Walsh gives a most satisfactory refutation of the slander by setting forth the scope of the Bull as understood by those to whom it was addressed, and the fact that contemporary with it and for centuries after, dissection of human bodies was made in the medical departments of the universities directly under papal control.

The Bull de Sepulturis was, as its title implies, concerned with burial and not with dissection, its keynote being as follows: Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries, are by the very fact excommunicated. The entire Bull is given in a footnote to Dr. Walsh's article.

The practice condemned by the Pope had become prevalent among Christians after the Crusades, and is not unlike the custom which the early Jesuit missionaries found among the North American Indians, and described most graphically in their "Relations."

Dr. Walsh quotes Haeser, the well-known German medical writer: "It is an error to think that Boniface VIII, De Sepulturis, forbade dissection, since the practice was carried on without let or hindrance under the ecclesiastical authorities, who universally presided over the universities of that day." And Haeser, in turn, quotes Corradi, who in his sketch of the teaching of anatomy in Italy during the Middle Ages, expressly denies that the Bull of Boniface VIII, hampered the progress of anatomical study or teaching in any way.

Dr. Walsh gives a succinct history of dissection before the Bull and after the Bull, from which we find that scientific medicine took its rise at Bologna about the middle of the thirteenth century. Taddeo, of Florence, was doing dissections regularly before the large classes which he had attracted to the university in 1260. In 1301, the year immediately following the Bull, a medico-legal dissection was performed at Bologna to investigate a suspected poisoning case. Guy de Chauliac, father of modern French surgery, attended the dissections at Bologna in these days. He was surgeon to three Popes while the Popes were at Avignon, and during this time wrote a book in which he insisted on the necessity of dissection, and proposed to use the corpses of executed criminals for this purpose.

In 1308 the Venetian Senate passed a decree ordaining an anatomical dissection in Venice; and in 1316 in Bologna, comes the first body-snatching on record.

Indeed it was at the Papal University of Bologna, within twenty-five years after the supposed prohibitory Bull, that the science of practical anatomy, as developed from actual dissection, took its rise.

In the French University of Montpellier, also under the patronage of the Popes, the statutes of 1310 provide for dissections, and in 1316 Pope Urban V, on the appeal of the medical faculty, endowed the College of Twelve Physicians.

Great anatomical discoveries were made in Bologna in the sixteenth century, the city being then, as it continued to be until the French Revolution, a Papal city. Here Vesalius lectured. Hither Harvey came from England to make many of the dissections whose outcome was his discovery of the circulation of the blood. Michael Angelo and Leonardo da Vinci studied anatomy and made plates for the illustration of anatomical text-books. The University of Bologna was the greatest centre for the teaching of anatomy in the whole world. We have given enough points from Dr. Walsh's notable paper to make our readers anxious to study it in detail and admire his copious, honest and convincing references.

We may add as further testimony to the progressive spirit of the University of Bologna that its doors were opened freely to women students, and that a woman, Anna Morandi Mazzolini, once held by Papal appointment, a professorship of anatomy.—Boston Pilot.

The Choice of a Spouse.

In the marriage service the couple vow "for better or worse." Once a choice is made and the new home is established it is worse than folly to conclude that one might have done better. Sensible husbands and wives will make allowance for the discovery of points of disagreement in temperament and of human weaknesses in each other. They will be patient and tolerant. The blessing of God rests upon those who can bear and forbear. Besides the grace of the Sacrament of Matrimony will be present to give contentment and happiness.—Catholic Columbian.

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" 882 in., 73.00
" 888 in., 73.50
" 894 in., 74.00
" 900 in., 74.50
" 906 in., 75.00
" 912 in., 75.50
" 918 in., 76.00
" 924 in., 76.50
" 930 in., 77.00
" 936 in., 77.50
" 942 in., 78.00
" 948 in., 78.50
" 954 in., 79.00
" 960 in., 79.50
" 966 in., 80.00
" 972 in., 80.50
" 978 in., 81.00
" 984 in., 81.50
" 990 in., 82.00
" 996 in., 82.50
" 1002 in., 83.00
" 1008 in., 83.50
" 1014 in., 84.00
" 1020 in., 84.50
" 1026 in., 85.00
" 1032 in., 85.50
" 1038 in., 86.00
" 1044 in., 86.50
" 1050 in., 87.00
" 1056 in., 87.50
" 1062 in., 88.00
" 1068 in., 88.50
" 1074 in., 89.00
" 1080 in., 89.50
" 1086 in., 90.00
" 1092 in., 90.50
" 1098 in., 91.00
" 1104 in., 91.50
" 1110 in., 92.00
" 1116 in., 92.50
" 1122 in., 93.00
" 1128 in., 93.50
" 1134 in., 94.00
" 1140 in., 94.50
" 1146 in., 95.00
" 1152 in., 95.50
" 1158 in., 96.00
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