

HIS EASTER COLLECTION.

BY SEYMUS MACMAHON.

I sat with him in the parlor of his house in the backwoods. He was a grown grey-headed man, was Father McMahon. He had long and wavy hair, and his eyes were deep and kind. He was a man of the out-of-the-way parts of America, keeping pace, as he always had done, with the new colonists' conquest of the forest, and a delightful treat it was to me to sit, and listen, while he told rich tales after tale, every one of which could end with "Et parat quoniam ful."

It was a night in February of which I would now speak. We had come home from a remote part of his parish a twelve mile drive through cold, cold, bracing, frosty air that made the blood race in one's veins. We had partaken of a very comfortable dinner that was steaming, waiting for us on our arrival, and we were now sunk in armchairs in front of a fine roaring fire, our pipes going like steam engines. Our conversation was running upon the subject of generosity.

"Ah!" I said, for I was feeling in that cynical mood in which a selfish comfortable man loves to feel—"Ah!" I said, "be generous for twelve months and all your life after be a beggar—deceased!"

Father McMahon put up a puff from his pipe before he said in reply, "Be generous for twelve months, and then be a beggar ever more."

I laughed a scornful laugh.

Father McMahon did not speak again for some time. I saw that the remark had thrown him into reflective mood, and I waited.

"I think," he said, at length, "that it is just thirty-nine years this very month, since I went to Pocomo to act for poor old Father Lawrence—God be merciful to him! He was a lovely old soul. The poor old man had killed himself breaking in, and working up, that parish, the bounds of which lay forty miles apart in one direction, and sixty miles apart in the other. He killed himself. There's no second word about that. He was working it nine years day and night, without ever taking a holiday, and this despite the protests and entreaties of his friends—and of the Bishop, too, who, knowing how he was over-worked, besought him again and again to go away upon a holiday and recruit. As he wisely pointed out, though, such would be no holiday to him, since his was would be to leave with the distance that he put between himself and his parishioners. But the poor old man, as anticipated, broke down at length, and then he had to go. He was ordered off to Europe for at least twelve months."

"I was just two years from college then, and those two years I had spent relieving priests here and there. I was asked to take charge of the parish of Pocomo whilst Father Lawrence was gone. I went to it with a clean conscience. Before Father Lawrence left in order to get in on the working of it. The very first week I was there I discovered, by the merest accident, that if Father Lawrence spent twelve months abroad he must either beg or starve, half the time. He had not saved \$50 in all his years; and, without his supporting it, I learned that he was going to dispose in the East of some prized treasures, in order to get him the where-with for his holiday. I had seen enough of the old man to know that he would be extremely pained if he became aware that I knew this; so I said nothing to him, but quickly I went to see some of the men of most influence in the parish, and told them the state of things. They were ordered to learn it, and they said, 'What will you suggest?' I said, 'Three or four of you should go around without delay amongst all those people for whom Father Lawrence has given his time, and his life, and his money, and his health, his life, and lift a collection for him, and make him a presentation before he leaves the parish.' They agreed to do this, and they did it, as well as everyone in the parish, quite irrespective of class or creed, loved the old man very dearly."

"Immediately they called a quiet meeting, made all arrangements, and without further loss of time, collected the parish. It was a genuine pleasure to everyone in the parish to give his mite towards insuring a happy holiday for their beloved pastor. It was a joyous surprise to myself when I learned that within four days the sum of \$900 had been raised. On the eve of Father Lawrence's departure a committee of his parishioners called to see him, and say good bye. When these men put down on the table a bag of \$900, the old priest, who had never had a hint that a collection was being made, was dumbfounded. He could not even return thanks to the committee. It touched to the heart, and it brought tears to the eyes of the committee, when they saw the old man lay his head upon his hands and weep—weep gratitude for this testimony of the love his parishioners bore him. The committee went away unthanked in words. But Father Lawrence's heart had spoken to theirs."

"Father Lawrence sailed for Europe. I, very unworthy as I was, and incapable of filling the shoes of such an exceptional man, took up my work with a will, anyhow, and made my very best endeavor to do what should be done for the spiritual welfare of Pocomo. Father overtook me two months after I had come to the parish. It was then, of course, the usual thing for the priest to announce an Easter collection which aided him to elude out a living around the year—a living that the ordinary dues hardly provided. Remembering, however, that the people had so recently strained themselves in giving to Father Lawrence even more than many of them were able to give, I properly enough considered that it would be unfair to them to order a second collection to be taken up after such a short interval. So, like a man of common sense, I resolved to forego the Easter tribute. It was too soon for me to begin to show myself in my worst light."

"The announcement of the Easter collection was always made on the second Sunday before Easter. I neither made it on the second Sunday before Easter, nor on the first Sunday before Easter. After Mass, then, on Palm Sunday, I was surprised to have a deputation of five or six of the parishioners wait on me. They had come to inform me, they said, that it was impossible to have a good Easter collection, if the priest neglected to announce it. They knew, they said, that it was an oversight on my part, and that they wished I could find some way of remedying it. 'I am not going to have an Easter collection,' I said to them. They were one and all surprised. 'And why?' they asked. 'Well,' I said, 'You have been so very generous to poor old Father Lawrence, that not only would it be unfair to ask you to open your purse for the support of the Church so soon again; but besides in doing to him the great kindness you did, you have done me as much real good as if you had already given me my Easter collection.' I thanked them cordially for their good intentions, and dismissed them."

"I felt proud of myself that I had been, for once in my life, able to conquer my selfishness, and that I had foregone the possible two hundred and fifty dollars that an Easter collection usually commanded. This I felt for that night. Next day I was about my work, forgetting all about it, and I had a busy time till Easter. I had a great congregation on Easter Sunday, and preached to them a well prepared sermon of which to tell the truth, I was not a little vain myself. I consider, to be candid, that my congregation was with me in thinking it a good one. I felt sure of this when I found a deputation came to me after Mass—to thank me, and congratulate me! I knew. I received them urbanely. As I rightly anticipated they took me by the hand, each in turn congratulating me heartily on my sermon which they were pleased to name 'touching and beautiful.' I was feeling prouder than a fashionable thorough were congratulating me on a sermon delivered in St. Patrick's Cathedral, New York."

"But, Father Thomas," one of them said when the congratulations were over, "we have come to see you to day, to give you," and he placed a bag upon the table—the proceeds of the Easter collection," I started. He went on very calmly. "Seeing that you were determined not to aid and abet in the collection, yourself, we had the courtesy to take the matter into our own hands, and accordingly, we went around the parish with—and he put his hand on the bag—this result." I was staring at it. My tongue was tied. "The sun," he said, is not a startling one in itself, but as Easter collections go on in this part of the world, we congratulate ourselves on having done fairly well. There are five hundred and fifty dollars in it." "Five hundred and fifty!" I had got my speech. "Isn't that more than twice the usual amount of the Easter Collections?" "B't," he said, "when the people heard that you did not want to take anything from them at Easter, they said that man is too simple minded ever to get along on the usual amount, so we must put up double for him or he'll disgrace us. We wish you a hundred happy Easters," he said. And every man in the deputation had wrung my hand and gone before I fully realized what had transpired."

"I spent a happy year, if a hard working one, at Pocomo—perhaps I should say, because a hard-working one. Old Father Lawrence came back, restored in health, and hearty, and as full of energy as he had been in his hey day. I parted in sorrow from people whom I had learned to love dearly—and I think they too were somewhat sorry at parting from me. At least they said so. It was a hard year, but a hard-working year of my mission, I learned many valuable things. But I think the most valuable was this—if you covet this world's wealth, and would possess it, begin by being generous. And, my dear boy, if you covet the other world's wealth, begin by being generous."

"Remember my Easter collection!"

PRIEST AND PHYSICIAN.

DEATH OF FATHER MORRISSEY, WHO WAS FAMED FOR HIS MEDICAL SKILL.

Death recently removed a figure unique in the ecclesiastical circles in Canada, that of Rev. William Morrissey for thirty years parish priest of Burlington, Diocese of Chatham, N. B. Born sixty-eight years ago in Halifax, Father Morrissey originally intended to adopt the medical profession, but, after spending some time in study, discovered that he had been called to a higher field of labor, the priesthood. His theological studies were completed in Rome.

With the passage of time the priest became widely known as a physician of the body as well as of the soul, his fame extending over the whole continent, and many people came to him from as far as Vancouver, in Canada, and Minnesota and Wisconsin, in the United States, to consult him and receive the benefit of his medical knowledge. His cures were marvelous and many, and all was done without price and without stint, for the glory of God and the benefit of humanity. His first patients were among the poor of his own parishes, who were aware of his knowledge of medicine and went to him for relief. He compounded his own prescriptions, using in most cases nature's remedies of herbs, balsams, etc. He gave his advice and his medicines when sought, always using his favorite expression: "I will do what I can for you, and if you are benighted it is the holy will of God."

Knowing that certain members of the medical profession looked upon him with disfavor, Father Morrissey continued his studies, and in due time passed the examinations then required by law for the regular practice of medicine. After a few days' rest at Burlington, in the enjoyment of the kind

priest's hospitality, and a treatment of simple remedies, the patient was, in many cases delighted to find that his health had already begun to improve. From spring until autumn every day as many as twenty patients called at the parochial house at Burlington. Every one was received with kindness; rich and poor were treated alike, and no one was allowed to depart without first partaking of dinner or lunch. To meet Father Morrissey money was to meet with refusal, to persist in his accepting it was to wound him deeply. There is a story told of a prominent nurse who was so delighted with the benefits he had received from the priest's treatment and who, through ignorance of the latter's sensitiveness on the subject of recompense, insisted on giving a generous sum in payment for the services rendered. Father Morrissey replied that there was no charge, but after the gentleman had departed found that he had left a twenty-dollar gold piece in a conspicuous place on the parlor table. The priest's horse was hastily harnessed, the gentleman was soon overtaken and the money returned to him.

Catholics were not the only patients received by Father Morrissey. The Protestant people held him in great reverence, and had as much faith in his ability to cure their bodily ills as had their Catholic neighbors. To them he ministered with the same kindness and patience that characterized every action of his noble, useful life.

EVOLUTION THEORY IS BRUTAL.

ARCHBISHOP GLENNON OF ST. LOUIS GIVES KNOCKOUT BLOW TO SYSTEM ADOPTED BY NUMEROUS MODERN LEADERS OF SOCIALISM.

The fact is incontrovertible that modern socialists very greatly favor the theory of evolution. Hyndman, Babel, Robert Blackford and William Belschie each have urged the followers of Marx to adopt the holding of Darwin. In brief, this means "the survival of the fittest." Acceptance of this means the destruction of the socialist system itself, since it is clear that according to the Darwinian system, the great oppressors of humanity are doing just as they should in crushing out the weak. Socialists therefore are wrong in attempting to preserve the weak from the capacity of the strong, and their system is not only a contradiction of other demands of theirs, but one held in defiance of an alleged law of nature.

The theory of evolution in so far as it proclaims the doctrine of the struggle for existence and the survival of the fittest was assailed and philanthropy was contrasted with charity by the Most Rev. John J. Glennon, Archbishop of St. Louis, in an address at Chicago, last week, for the benefit of the House of the Good Shepherd.

The Archbishop contrasted the "charity of the Middle Ages," which he said was really Christian, with much of the "philanthropy" of to day, which he declared is the product of a "brutal philosophy."

"In the history of the Middle Ages," he said, "the ages that are called by some 'dark,' there is not a chapter devoted to pauperism. And for a simple reason. There was none. That has been left for our modern days. In those days wherever the cross of Christ arose there was help and welcome for the poor or the sick. Then it was the monastery; now it is the poor house. Then it was free gift with a benediction; now it is taxes. Then it was the self-sacrificing, consecrated service; now it is paid employe."

"In those days the rich and the noble did not turn away the poor from their doors for they believed that if they did the spirit of Christ would go with them."

"Why this change? It dates from the French revolution, when Christ was outlawed and 'the rights of man' proclaimed, when charity was branded as ignoble and debasing, when the Sisters of Charity were driven from the country, charity from the hearts of men, and the blood saturated M-rat and R-bespierre and their ideals set up in their place. Philosophy became the idol of a large class of the people and it is their idol to day."

"There is a system of philosophy taught in our schools, our colleges, and our universities to day that is just as brutal as it is popular. It is the philosophy of Darwin, of Huxley, Tyndall, and Spencer. It is a philosophy that tells us that all life—plant and animal and human—had a common origin in the ooze of prehistoric river beds. It tells us that one great law governs all life—the law of the struggle for existence and the survival of the fittest. This brutal philosophy tells us that it is an inexorable, universal law, that each must fight for his own existence and rise on the sufferings and defeats of others. And they tell us that this contemptible, transitory triumph is all."

"Where is there room for charity in this system? Where is there room for the House of the Good Shepherd? Where are three thousand people in this city whose names are not known to you or to the world, but who form a mighty, silent force working among the poor, the weak, and the friendless. Their lives and hearts are consecrated to others. Where in their lives is the law of evolution, the struggle for existence? There is no struggle, but not such as our philosophers contemplate. The Sister is consecrated to humanity and by herself offered up. Her struggle is not for herself. It is not for pay. It is not for advancement, it is not for experience, not to be abandoned at pleasure—it is the consecration of a life."

"This is the highest form of charity as we know it to day. Do not say that the schools, the libraries, the societies, the hospitals, and the various institutions that philanthropy, that compromise between Christian charity and the brutality of the doctrines of evolution, has raised up are bad. They are doing much good, but they are based upon sand. The people engaged in this philanthropic work are good, self-sacrificing people, but philanthropy divorced from true charity inspired by Christ will never satisfy the social needs of the people."

"There is a terrible crisis coming to this land and to the world. There is a

social unrest which we feel in the air. When that crisis comes the philanthropist and his philosophy will collapse and Christian charity and Christianity will meet the situation."

Archbishop Glennon was introduced by Judge Richard S. Tenthill, who made a short address extolling the work of the Sisters of the Good Shepherd.

CHARGING FOR MASSES.

1. Way do priests charge for Masses they say for the repose of the souls of the dead?

2. Is the practice of charging a fee for such service sanctioned by the Church?

3. Way are priests permitted to charge a fee of one dollar for each Mass they say for the repose of a soul when no fee is allowed for the remission of the sins of the living?

4. When on November 2, each year the priest secures from a number of the members of the congregation a list of deceased members of the family and one dollar with each list, are the Masses which he afterward says for the dead offered only for the repose of the souls of the persons whose names are on his lists?

5. Why are Masses sometimes said for the repose of the soul of some particular person, instead of having each Mass said for the repose of every soul in Purgatory?

6. If a Mass is said for the repose of the soul of John Jones, and his spirit has already gone to heaven or to hell, is the benefit of the Mass lost so far as the souls in Purgatory are concerned?

Answer 1. It is scarcely proper to say, and Catholics do not say it, that priests "charge" for Masses. An offering is made to the priest by the party who wishes to engage his services in saying Masses for the departed. That offering puts upon him the Ouns and obligation in justice of setting apart one or more of his morning Masses for that intention and offering up to God the Mass or Masses so intended. The Mass is offered up to God for the dead as well as for the living. It is of faith to be believed by all Catholics that the souls in Purgatory are helped by our prayers, and especially by the Holy Sacrifice of the Mass. The offering thus received by the priest goes to help for his material service and time and trouble, and helps to feed and clothe him.

Answer 2. The practice of offering and accepting a fee for such service is sanctioned, and has always been sanctioned and regulated, by the Church. It is a very laudable custom, which the Church encourages in various ways, to have Masses said for departed ones. This is a part of the priestly duty, and when one wishes his services in that line he is expected to receive something for his time and special ministerial work. The universal custom of the Church is proof enough of its sanction. The offering is not an alms, either—it is something given for some thing done, for labor, special attention, time and talent. It is not a price paid for the Mass; that is spiritual, and cannot be exchanged for money.

The pill the doctor gives you is not worth the two dollars you give him for his professional "call," his labor and his medical talent. You pay for your

meal at the cafe, but if you want special attention and good results you must tip the waiter also. Protestants when they require their ministers to do special work for them, at baptisms, marriages and deaths, etc., contribute something generously, sanctioned by local custom. With Catholics these offerings are freely made as gifts for love of their religion to provide for the proper maintenance of the men who have dedicated themselves and their whole services to God and religion and souls, and because the people wish to participate in the Mass by having their intention specialized and by asking God to have its merits applied to themselves or their friends, alive or dead.

Answer 3. No special offering is made or accepted for the remission of sins of the living. But an offering is made and accepted for Mass said for a soul departed. And the reason is that Mass and some other offices or ministrations are the customary occasion of special offerings, while others are not. We have only to go back in history for the reason of this. In early days the offering of the Mass, the articles necessary for its celebration, such as wine, bread, wax, oil, and also those things not necessarily connected with the sacrifice, such as corn, honey, wool, clothing, fruit, milk, fowl, etc., were brought by the people, and those who furnished them participated in a certain special manner in the Mass and obtained of its fruits in greater abundance. This custom is still maintained in some corners of the earth. But the practically universal custom now good in all countries taking the place of the old custom, since the twelfth century is the offering of a certain stipulated sum of money.

This sum in the United States is regulated by Church law at \$1. A priest must take no less, though he may not accept anything and say the Mass for charity. He may receive more, though he cannot demand it but from the generosity of the offerers. The regulated stipend, as this offering is called, varies in various countries according to the cost of living and the value of money.

Answer 4. As regards question 4, the custom is not common to the Church, and is practiced in only a very limited number of parishes, and each, I believe, varies in methods from others. Hence you will have to refer to some priest whom you know to have this custom and find out his method and his reason for doing so.

Answer 5. Mass is sometimes said for the purpose of the soul of some particular person for just about the same reason that Christmas presents are now being given to some particular persons, and not scattered promiscuously on all. That is, because some friend wishes to have it thus offered and as some friend wishes to bestow a present.

But if Mass is sometimes said for a particular soul, there is a beautiful prayer in every Mass said, whether for the living or for the dead, for the repose of all the souls in purgatory. It is found in the canon of the Mass, and consequently is unchangeable and must always be said. It is as follows: "Te igitur, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen."

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There is a Mass in the missal called the daily Mass for all souls, and priests say it very often. About one fourth of all the Masses I or any other priest says are for 'the poor souls,' 'for the souls in purgatory' as per intention of the offerers. And often his intention is made so as to include the 'most abandoned and who have no one to pray for them.' So, just as various individuals who are charitable and have the means, and various societies provide Christmas presents and Christmas dinners for the poor and the waifs and the abandoned, so Masses are said not only for particular souls in purgatory, but for all; and as the State officials over prisons and reformatories (and they are good types of Purgatory) provide good things for their wards, so does holy Church and her officials provide for the general alleviation of all her children who are imprisoned and being purified in purgatory.

Answer 6. The benefit of a Mass said for the repose of the soul of John Jones, whose spirit has already gone to heaven or hell, is no more lost than a check sent to the same John Jones on earth. The check is returned to the sender if possible; if not, it is sent to the common treasury and used for purposes specially designed by the Government. So if his soul is either saved and gone to heaven, he does not need the benefit; or is gone to hell, it is of no use to him. It goes to the treasury of the Church, and is passed out to those whom it will benefit. God is the superintendent of this treasury and He knows how to dispense its treasury. The Pope as his vice president, sometimes calls on it for indulgences for those who have done a service with the intention of gaining indulgences.

It is true of all Masses that they are offered first to Almighty God, but particularly of Masses said for the departed which are offered by way of suffrage to God to apply them to these souls mentioned, or as He sees fit.

These questions came not through the mission question box, as usually, but, by letter and we are pleased because they give us a chance to bring out interesting things on this subject.—The Apostolate.

For love of us, one by one, Christ taught, and suffered, and died. Each one of us, however lowly and unworthy can say with the Apostle: "We loved me and gave Himself for me."

We shall find our Lord to be a true and faithful friend, a friend Who will sever ties of us, Who will put up with our shortcomings and our selfishness, and be always ready to listen to us and help us.

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