

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JUNE 13, 1896.

NO. 921.

Feast of the Sacred Heart.

BY ELEANOR C. DONNELLY.

The chapel is bright with its myriad tapers. The fairest and freshest of blooms are there: High o'er the altar, the incense vapors float thro' the hush of the perfumed air. The sweet voiced choir cease their singing. Resplendent rays from the monstrance dart. And the bell of the Benediction ringing, Hallow the feast of the Sacred Heart.

O dear, dear feast! we have watched thy coming. Thy long, glad days of this golden June. While the birds sang clear, and the bees were humming. Over the flower-beds, morn and noon. From the sunrise glow till the stars were burning. Like glittering lamps in the summer skies. Our hearts to the great Heart, ever turning. Longed for its joys with prayers and sighs.

Welcome, O day of supreme salvation! Welcome, acceptable time of grace! Beautiful hour of love's reparation. Hither, dear souls, to the light of His face. Haste, while ye may—no bliss is craven That sports with the pleadings of Infinite Love!

Crucifix, is the cry of the raven. Nunc, nunc, is the note of the dove.

What tho' the spirit be steeped in sorrow? What tho' the soul be heavy with sin? To-day, if we call, He will hear; to-morrow His Heart may be closed, would we enter in. Swift from the letters of hell He frees us. Washing us white as the snowiest fleece; Deep in the glorious Heart of our Jesus, Grief is forgotten, and all is peace!

NECESSITY OF A TRIBUNAL OF FINAL RESORT IN SPIRITUALS.

Undoubtedly, the great question of the times is the supremacy of the chair of Peter in the Church of God. The Papacy furnishes absolutely the only ground of hope for organic unity among Christians. The question of the supremacy must, of course, be described by an honest, candid and unprejudiced appeal to Scripture, to tradition—the history of the Church—and to the reason of things. Such an appeal ought to be sufficient to convince any man of the truth of the claims of supremacy for the chair of Peter.

But suppose that the Papacy were not a divine institution, that we had no satisfactory evidence that Our Lord intended to provide a head for His Church and therefore that all the Roman Pontiffs have held this office simply by the authority of the Church itself, we still hold that the present form of government of the Church is not only wise, and reasonable, and in accordance with the dictates of the highest prudence, but that it is indispensable to the accomplishment of the purposes for which the Church was established.

All acknowledge the importance of unity. The object of the Church is the conversion and salvation of the world. But the world cannot be converted to true Christianity without unity, and unity is impossible without a head. The syllogism, often quoted, is as simple as it is true, and it adds the force of inexorable logic to the truth of our contention. "Every organized body must have a head; the Church is an organized body; therefore, the Church must have a head." There must be unity of principle, unity of government, and unity of purpose and action. There must be no divided forces in the Church.

Our Lord knew perfectly the importance of unity in order to the triumph of His glorious Gospel in the world when in that last solemn interview with His disciples He prayed, "that they all may be one as thou Father art in Me and I in Thee, that they also may be one in us that the world may know that Thou hast sent Me." What more powerful plea for unity could possibly be presented than this wonderfully clear and emphatic language of our Lord? How can the world ever learn that definite system of divine truth which our Lord came to reveal for the benefit of mankind, if from a hundred sects and parties all differing from one another and yet all claiming to teach the true doctrine? Of course, the supposition is absurd, and, fortunately, our Protestant friends are beginning to find it out.

But how is the evil to be remedied? Why, manifestly there must be some central authority somewhere to interpret the law and settle disputes. Without such a tribunal of final resort the idea of unity either of principle or organization is impossible.

Suppose, now, that the Catholic Church should consent to waive her claim for the supremacy of the chair of Peter by divine right and to meet in general council with all other denominations, what would be the first and most important question to be considered? Manifestly it would be the election of a head and the establishing of just such an authoritative tribunal for deciding questions in dispute as we have now in Rome. There could be no unity, no agreement without such a head and such a tribunal. As a matter of fact such an agreement could never be reached in such a miscellaneous assemblage. But suppose it could, what is the use, since we have such a head and tribunal already made to our hand and superior to any that could possibly be created by a miscellaneous assemblage of differing and hostile sects?

There is not on earth a more learned, able and altogether high-toned, conscientious body of men in the world than those who compose the Roman Curia. They are trained to their work from youth. They are perfectly familiar with the whole range of theology, dogmatic and moral, of philosophy, history, science, of civil

and ecclesiastical government, in fact there is no subject in all the range of human knowledge in which at least some member of the Curia is not an expert and thoroughly familiar with all that can be said in favor or against it. When any important question comes before them for solution we may be perfectly sure that it will be probed to the bottom and that the truth will be brought out so far as the human mind is able to comprehend it and the decision will be made without fear, favor or prejudice.

It is important to remark that even the final and infallible decisions of the Holy Father on questions of faith and morals are not merely his private opinions, arrived at by his own individual exegesis, he is the mouth-piece of the Church. He calls in the aid not only of his official advisors but of the Bishops, doctors and learned theologians and canonists of the Church either in council or dispersed throughout the world. When he gives his decision it is the result of the combined wisdom of the Church. Even if we were not assured that he was divinely guided we should have reason to believe that his decision would embody the highest wisdom of man and therefore that it would be entirely worthy to command the implicit assent and obedience of every member of the Church.

We should have no more hesitation in accepting and obeying such a decision than we have in submitting to the decisions of the Supreme Civil Court. Indeed, we would have more reason to receive the decisions of such a tribunal with implicit faith than we have to receive those of the highest court of civil jurisdiction.

In this view of the case we see how absurd are the popular Protestant charges against Catholics of submitting to "spiritual tyranny." It is only rebellious and disgruntled citizens who presume to call the decision of the civil tribunal of final resort tyrannical. All loyal citizens submit without protest. Why should it be thought any more unreasonable or humiliating to submit to the decisions of a spiritual tribunal of final resort, especially such an one as we have now in Rome, still more especially when we consider that without such a tribunal organic unity is utterly impossible?—N. Y. Catholic Review.

STATE OR PLACE.

1. Is there such a state as natural beatitude, separate from and independent of heaven and hell in the next world?
2. Will a period not be reached when there will be but two states, heaven and hell?
3. What becomes of unbaptized infants? If separated from God, are they conscious of such separation, and is it a source of unhappiness?

Querist.

1. It is not of faith that there is such a state. To be in heaven is to possess and enjoy the beatific vision. With this vision one is in heaven, wherever one may be. All Catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one cannot enter into the kingdom of heaven." But this exclusion does not imply that they suffer or that they are in the heat of the damned. Pope Innocent III. distinguishes between the results of the two kinds of sin, actual and original. The result of actual mortal sin is eternal torments. The result of original sin is the absence of the intuitive vision of God. "Poena originalis peccati est carentia visionis Dei, actualis vero poena peccati est gehennae cruciatus."

Cardinal Gousset, following the teaching of St. Thomas, affirms that though children dying without baptism do not enjoy the beatific vision, yet they do not suffer pain or sadness in consequence of this privation. And they do not suffer the pains reserved for those who die guilty of actual mortal sin. They are, then, to enjoy a natural happiness; that is, a happiness derivable from a participation in the things of the natural order.

It depends on what you mean by the term "state." If you make state something purely subjective and exclude from it all idea of place, there will be as many states as there are beings to experience the different possible degrees of happiness in one direction and misery in the other. There are many different states in this world, and the state of happiness, misery, joy, sadness, and as many different states as there are degrees in these. There is a state of consciousness, a state of sin and a state of grace. You will observe that none of these states include the idea of place. They are modes rather than places. Man is a creature subject to sentiments and emotions in various degrees, and he does not change his nature in this regard by passing out of this mysterious and puzzling phase of existence. He will continue to be subject to feelings and emotions, pleasurable or otherwise. Therefore there will be as many states as there are individuals subject to different experiences. All these, however, may be classed under two heads, heaven and not—heaven.

The first begins with the soul that for the first time sees God face to face, and ends with the highest and most perfect feature in glory. The second begins with the non-baptized infant, who experiences neither pain nor supernatural pleasure, and ends with him who suffers the extremest torments of hell.

Here again you will observe that there is no account taken of place, and that place is not so important a state, for in the next world the blessed will be happy in any place, even in hell, and the wicked will be miserable, even if they were in heaven. It is the internal state or condition and correlation, not to place, but to God, that counts. Live and die in the state of grace, and God, who is infinitely good and powerful, will enable us to understand what St. Paul meant when he said he saw and heard things that it is not given to man to speak.

Your third question is answered in replies to first two.—N. Y. Freeman's Journal.

BACK TO THE FOLD.

John W. Gerdemann, whose defection from the Roman Catholic Church and subsequent marriage caused a great sensation some twenty-two years ago among the people of that faith in this city, and especially among German Catholics, has become reconciled to the Church, and will spend the remainder of his years in penitential seclusion. At the time of his defection, he was one of the ablest and most popular German priests in the diocese of Philadelphia, and the announcement of his deposition from the pastorate of the church of St. Bonifacius came with a sense of shock to a very large number of people.

Many of his parishioners had deposited with him money for safe keeping, and his financial accounts after he left the church were found to be in bad shape, but the church property and assumed all liabilities, whereupon whatever suits had been instituted were dropped, and from that time on the church has prospered. After leaving his former charge, Father Gerdemann married a lady who had come here from Reading and acted as organist at the church of St. Bonifacius. Mrs. Gerdemann was and remains a Protestant. They had two children, a son and a daughter, both of whom have been raised in the mother's religious belief.

Mr. Gerdemann studied law after leaving the priesthood, and was admitted to the bar, but never acquired much of a practice. Lately, he has been seen more than once slipping quietly into the church of which he was formerly pastor, and there, in an obscure pew, kneeling for an hour or more at a time. It is yesterday that he left the city, and Gerdemann has gone. He left the city yesterday, and it is assumed that his destination is one of the monasteries to which a priest seeking reconciliation with the Church is apt to be sent. It is understood that Mrs. Gerdemann and the children were consulted, and that they agreed to his taking this step.—Philadelphia Public Ledger.

THIS YEAR'S CURES AT LOURDES SHRINE.

Opening of the Pilgrimage Season. Many Nations Represented.

The season for large parties of pilgrims opened at Lourdes as early as the last days of April, and has increased the number of cures and the fervor of the visitors with each new band. The Belgian cities (Antwerp in the lead) were among the first to pay their tribute of 2,500 representatives. Liege sent 32 railway passenger cars, bearing the first Flemish pilgrims, in white-laced caps and long black cloaks, that have ever appeared in Lourdes. The French and Swiss Jura, northeastern Switzerland, Holland, Liverpool and Manxland, Angers and Laval, have all spent days and nights of prayer before the shrine in the persons of many devout pilgrims.

For ten years in the opening fortnight there was most unpropitious weather, cold, wet and stormy, but the eve of May day was clear, bright and calm. From 7,000 to 10,000 people, each one carrying a lighted candle, marched in procession, crossing and re-crossing in tangled lines of lights on the inclines, the garden and the open square. It was a wonderful spectacle from the surrounding heights, the slender spire of the church burning and flashing as a centre of Bengal lights and electric search-lights. This continued for over two hours, while all the time a ceaseless chanting of hymns and litanies went on.

The scenes of each day are very edifying, more so even than usual. There is no excitement or false exaltation; on the contrary, a serious, tranquil and universal recollection is everywhere. The fervor and devotion are remarkable among the Belgians and Swiss. The Belgian preachers, too, were superior this year to the others, except the learned Franciscan, Father Clement, of Pau, who preaches every afternoon in May. The French pilgrims and a few English visitors are

all that are here at present, and there are many cases of improvement among the French.

The cures have not failed to reward the pure faith of many. I have seen two young girls miraculously cured walking about with radiant faces and vigorous air within a short period of the time when they entered the bath on crutches, pale and suffering. The first, when I questioned her, related the story of half a life-time of pain and helplessness from coxalgia. An open abscess on the outer side of the thigh caused any movement of the leg to be painful, and obliged her to use the crutch on which she limped before me on the morning of her instantaneous cure. The other young lady had curvature of the spine, with steadily failing powers, which two years ago resulted in paralysis of both legs. She made a vow to go to Lourdes if Our Lady could restore her even so that she could use crutches. This she was enabled to do in February last, and at the first opportunity she came to Lourdes in thanksgiving. After her first bath she went on crutches to Mass, and during the Mass was completely restored to health. There are many other cases on record, but time would fail me to recount them. And, after all, the miracles are not the most wonderful of the wonders of Lourdes. "The rare consciousness of a pervading and prevailing spirit of prayer," as has been said, touches the heart and moves the innermost soul of all who have the happiness of a visit to Lourdes.

On the 15th of last August there were 15,000 pilgrims here, and 115,000 in the city. Yet Lourdes remains a lovely holy land in memory to the many who were not cured. It is the spirit of the place that holds and charms, subdues and awakens.

The pilgrimages yet to come are reckoned into the hundreds. In spite of all sneers and doubts, "reason" and "common sense," the work goes on under Our Lady's banner.

ANGELS OF MERCY.

A Gallant Soldier Tells of Their Work on the Battlefield.

I remember a few years ago hearing that veteran and silver-tongued orator, Gen. Gibson, speaking. It was at some kind of a patriotic celebration at Columbus.

Gen. Gibson's gaunt figure could be seen rising, and with a wave of his hand he hushed the thousands that composed the audience into breathless silence. He said:

"When I was a young man, before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, because it was the dwelling place of the King of Kings, the Lord of Lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there.

"Well the cry came, 'To arms!' I had the honor of commanding a regiment, the Forty-ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters, which were located on an eminence, upon the scene of conflict, and through my field-glass I could see black-robed figures going around among the wounded and dying soldiers. I immediately ordered my aide-de-camp to go down and see who those black-robed figures were, and report as soon as possible to me. He soon returned almost breathless, and exclaimed: 'O General, it was a heart-rending sight! The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying soldiers. The self-sacrifice of these noble bands of women would bring tears to a heart of stone.' I was amazed, and concluded to make a personal investigation. I went down to the scene of the great conflict, accompanied by some of my staff officers. I didn't have to go far before coming across a black-robed figure that died at her post. She wore no regular uniform, but she was not regular. I received no pecuniary compensation; what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying. When I saw this with my own eyes on that eventful day I returned thanks on my bent knees to the omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to who Church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God-given mission. They aided those who wore the blue and grey alike. The black and white were all treated alike by them. I had the great pleasure of witnessing some members of this order assisting with their tender hands the suffering soldiers. They braved all dangers, and had no fear of contagious diseases. Oh! how often have I prayed since that God may forgive me for my

first impression of the Catholic Church. I saw that Church in its true light that day on the battlefield. I saw heaven as I now believe it really is, and saw in it one of the largest apartments, one I never in my imagination saw before, the Catholic apartment."

WRETCHED ITALY.

Boston Pilot.

Mr. Marion Crawford's "Taqis-sara," now publishing in London, bears witness to the sad truth of the references to the general condition of Italy found in Connellan's letters to the Pilot. He is telling of a village thirty miles from a railway station and he says:

"In Lavianno, facing the wretched houses, stood the grand beginning of a wretchedly unfinished building, one of those utter failures of great hopes, which trace the track of invading liberty through the South. It came, it saw, and it began many things—but it did not conquer and it completed very little. In the first wild enthusiasm of the Garibaldian revolution, even poor, hill-perched, silt-stricken, pig-breeding Lavianno was to be a city, and forthwith, in the general style, the walls of a great municipal building from which lofty destinies were to be guided and controlled in the path to greatness, began to rise, with strength of stone masonry, and arches of well-hewn basalt, and divisions within for halls and stairways, and many offices. But the beams of the first story were never laid across the lower walls. There was no money, and what had been built was a palace for the pigs. Lavianno had spent its little all, and gone into debt to be great, and had failed; and though the people had earned some of their own money back as wages in the building, more than half of it slipped into the pockets of architects, who went away smiling, jingling, and happy, to prey upon the next foolish village that would be great and could not. And, above, from a hill on the mountain's spur outside the village, still frowned intact the heavy four-towered castle, complete and sound as when it had been built, the lasting monument of those hard warriors of a sterner time, who could not only take, but hold—and they held long and cruelly.

And again he says:—"That Italy has done what she has done in thirty years, to be a power among nations, is a marvel, a wonder, and almost a miracle. That she should have done it all is the greatest mistake ever committed by a civilized nation, and it is irrevocable, as its results are to be fatal and lasting. But upon the good reality of unity, the deadly dream of military greatness descended as a killing blight, and the evil vision of political power has blasted the common-sense of a whole people. It is one thing to be one, as a united family, each working for the good of each and all; it is another thing, and a worse thing, to be one as a vast and idle army, sitting down to besiege its own store-houses, each eating something of the whole and doing nothing to increase that whole, till all is gone, and the vision fades in the awakening nakedness of desolation to tell the story of a huge mistake."

Mr. Crawford and Mr. Connellan know their subject.

ANGLICAN ORDERS.

Conclusion of the Commission.

The commission of experts on the question of the validity of Anglican orders has at length terminated its labors, and the result of the same, embodied in a voluminous report, has been forwarded to the Congregation of the Inquisition. The experts have had an almost continuous sitting for two months. The whole, the case for the Anglicans was ably championed by the Abbe Duchesne, Father de Augustinis, S. J.; Sig. Gasparri, professor of Canon law, and Father Scannell. The other side was also represented by four experts in the persons of Canon Moyes, Father Gasquet, O. S. B.; Father David, O. S. F., and Father Joseph de Llevreres, a Capuchin. His Eminence Cardinal Mazella presided at all the meetings. The course of procedure allowed of objections and statements to be made from both sides, and these, as they arose, were closely examined into before anything definite was done. Of course, the entire volume of debates have had to be drawn up *pro forma* and submitted to the Sacred Congregation of the Holy Office, who alone can present it in its final shape to the decision to come. The Rev. Mr. Fuller and the Rev. Mr. Lacey, the Anglican theologians who some time ago came here, though not at the wish of the Holy See nor of the commission, have had, nevertheless, ample opportunity of communicating with the Abbe Duchesne and of laying their arguments before him. But the commission will have no voice whatever in the decision to be arrived at, and the members of it await just as anxiously as do the outside public for the final act in the commencement of this great question of reunion. When this decision is to be made is not

known by any one connected with the question, but it will not be delayed. Most of the other commissioners have left the Eternal City. Canon Moyes, however, still here, and will not return to Westminster until the middle of June.—Rome Correspondent in N. Y. Freeman's Journal.

CARDINAL GIBBONS ON A P. A. POLITICS.

The Duty of the Parties and the Duty of Catholics.

Washington, May 18.—Through Rev. Dr. Stafford, of St. Patrick's Church, this city, a prominent Republican, who held a foreign mission under President Harrison, addressed several questions to Cardinal Gibbons relative to the recent denials of religious liberty and attacks of the A. P. A. on the Catholic citizens of the country. The Cardinal sent the following reply:

"Cardinal's Residence, Baltimore, May 17.

"My Dear Sir: It is the duty of the leaders of political parties to express themselves, without any equivocation, on the principles of religious freedom which underlie our Constitution. Catholics are devoted to both the great political parties of the country, and each individual is left entirely to his own conscience. We are proud to say that in the long history of the Government of the United States the great Catholic Church has never used or perverted its acknowledged power by seeking to make politics subserve its own advancement.

"Moreover, it is our proud boast that we have never interfered with the civil and political rights of any who differ from us in religion. We demand the same rights for ourselves and nothing more, and will be content with nothing less.

"Not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of the civil and religious liberty according to the Constitution. Patience is a virtue. But it is not the only virtue. When pushed too far it may degenerate into pusillanimity. Yours faithfully, James Cardinal Gibbons."

What's in a Name?

"Dr. L. A. Lambert, author of 'Notes on Ingersoll' and editor of the Freeman's Journal, never prints the Colonel's name without spelling it out 'Robert Green Ingersoll.' He is not the first to discover that that method is replete with keen humor."

We cannot see why the Truth Seeker should grumble because we give a man his full name. There might possibly be grounds of complaint if we had given him the name originally, but we assure our esteemed contemporary that we did not. If his respected parents thought it appropriate to label him in that way it would be exceedingly capricious on our parts to question their judgment or good taste.

If they made a mistake, it is one of the few that the son cannot hold Moses responsible for. But we cannot accept the Truth Seeker as voicing the sentiments of Robert Green Ingersoll on this subject. If there be any humor in the combination of names or in their association with the humorist, no one would appreciate it more than the colonel himself. We do not believe he is ashamed of his name, or that he ever authorized the Truth Seeker to resent our giving it in full.—N. Y. Freeman's Journal.

Man Overboard.

It is wonderful how slight a thing will save a drowning man's life. An oar thrown overboard will buoy him up; a thing scarcely thicker than a knitting needle will draw him safely to the shore. Franklin, when a boy, used to float on the surface of the water, sustained by the pull of his flying kite, and men have ridden in storms on the great sea on hen coops and insignificant splinters of mighty ships that had broken up under their weight.

It is the same in the troubled waters of life's ocean. A very little help has often rescued a struggling brother who must otherwise have gone down to rise no more—and thousands do go down while those who might safely lend them a helping hand look on indifferently. To lend a helping hand to any man who throws up his own hands and manifests no disposition to save himself from sinking is useless; but the "man overboard" on the voyage of life who buffets the billows of fate valiantly has a righteous claim to the sympathy and support of his more fortunate brethren.

A RETREAT.

FOR LADIES WILL BE GIVEN AT THE Convent of the Sacred Heart, in this city, commencing Tuesday evening, June 23rd, at 7 o'clock, and closing Saturday, June 27th. For cards of invitation and further particulars apply to Lady Superior, Convent Sacred Heart, Queen's Ave.

JUNE 6, 1896.

No. 1, 4 to 6 per lb.; No. 2, 3 to 5 per lb.; No. 3, 2 to 4 per lb.; No. 4, 1 to 3 per lb.; No. 5, 10 to 20 each; No. 6, 10 to 20 each; No. 7, 10 to 20 each; No. 8, 10 to 20 each; No. 9, 10 to 20 each; No. 10, 10 to 20 each; No. 11, 10 to 20 each; No. 12, 10 to 20 each; No. 13, 10 to 20 each; No. 14, 10 to 20 each; No. 15, 10 to 20 each; No. 16, 10 to 20 each; No. 17, 10 to 20 each; No. 18, 10 to 20 each; No. 19, 10 to 20 each; No. 20, 10 to 20 each; No. 21, 10 to 20 each; No. 22, 10 to 20 each; No. 23, 10 to 20 each; No. 24, 10 to 20 each; No. 25, 10 to 20 each; No. 26, 10 to 20 each; No. 27, 10 to 20 each; No. 28, 10 to 20 each; No. 29, 10 to 20 each; No. 30, 10 to 20 each; No. 31, 10 to 20 each; No. 32, 10 to 20 each; No. 33, 10 to 20 each; No. 34, 10 to 20 each; No. 35, 10 to 20 each; No. 36, 10 to 20 each; No. 37, 10 to 20 each; No. 38, 10 to 20 each; No. 39, 10 to 20 each; No. 40, 10 to 20 each; No. 41, 10 to 20 each; No. 42, 10 to 20 each; No. 43, 10 to 20 each; No. 44, 10 to 20 each; 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