

# THE WATCHWORD

## OF THE NEW PONTIFICATE

"To renew all things in Christ" was the purpose with which Pope Pius X. ascended the pontifical throne. It remained to the end the constant and supreme motive of his actions. It determined all his reforms within the Church, and ever inflamed anew his desire to kindle in the hearts of the faithful that zeal for the cause of Christ which had wrought such wonders in the Church of old. Once more a pagan world was to be won over to the love of Christ. Many there were who had rejected all religion. To others it meant no more than the vague pantheism, less definite and not more ennobling than the ancient worship of Baal or Jove. The divinity of Christ had again become a scandal to men, even to countless numbers of those who still bore His name as "Christians." Truly there was need of a renovation.

We remember the enthusiasm with which that watchword was first caught up by the Catholic world: "To renew all things in Christ." It was a trumpet call which urged men to action and roused in their hearts the highest and noblest aspirations. With that appeal was given like-wise the most potent means of carrying it into effect: the renewal of the practice of daily Communion, beginning with the use of reason in the child and its first understanding of the essential doctrines of our Holy Faith, and ending only with life itself. Such was to be the way, more important even than human eloquence and learning, for the spiritual conquest of the world. How much has already been achieved, we all know, and the future will see a continuation of the work which has been begun so auspiciously.

What, we may at times have asked ourselves, is to be the watchword of the new pontificate? Certainly we knew that there could be no departure from the purpose set himself by Pope Pius X.: to renew the world in Christ. But what definite form was it to take? We were not kept long in expectation. With the first encyclical came likewise the announcement of the special object and unalterable aim of the present pontificate. It is briefly and clearly summed up for us in the words: "That the charity of Christ may prevail among men." The text which the Pope tells us he will never weary of repeating, is taken from the Apostle of love and expresses the intimate desire of the Heart of Christ: "Love one another." Here, in his own words, is the aim and object of his pontificate:

"You see, venerable brethren, how necessary it is to make every effort so that the charity of Christ may prevail among men. This will certainly be our aim always as the special object of our Pontificate. Let this also, we exhort you, be your work. We shall not be weary of urging upon men to give effect to the teaching of the Apostle St. John, 'Love one another.'"

What is this purpose but the continuation of the sublime mission of Pope Pius X. Only by the renewal of all things in Christ can we ever hope that the charity itself of Christ shall prevail among men. Only by a return to the fervor of apostolic days can we bring about that reign of love which distinguished the early Christians: "Behold how these Christians love one another." Only by the most fervent, frequent, and, if possible, the daily reception of the Holy Eucharist can we attain to that highest perfection of love which Christ desires for us. It was notably at the institution itself of the Holy Eucharist that Our Lord gave us those commandments of His love which Pope Benedict XV. gathered together in his first encyclical: "This is my commandment that you love one another." "These things I command you that you love one another." By the constant reception of the Sacrament of His Body and Blood was to be made perfect in the early Church that most complete of all bonds of love: "That they may all be one, as thou Father in me and I in thee."

It is this zeal for the perfection of charity which permits of no discord or dissensions. The solemn condemnation of Modernism has hardly died from the lips of Pope Pius X. when it is taken up anew and repeated with the utmost strength by his successor. Nor will he tolerate any addition to the glorious titles that are ours by right of Holy Baptism: "Christian is my name and Catholic my surname." That same charity is the bond which in the social relations of men should unite the lowest to the highest, as in the Church it should attach the faithful and priests ever more closely to the bishops and to the Holy See. Perfect obedience to all constituted authority must be rooted in the love of God, in that charity of Christ which should prevail among men. Possessed of the fulness of this charity, we shall likewise be able to accomplish to the utmost of our power the renewal of the world in Christ.

It will be encouraging, as it is interesting, to trace the workings of Divine Providence which have wonderfully guided the Church within the recent decades of years. The proclamation of the dogma of the Immaculate Conception, always believed within the Church, but now declared to be an article of Faith, won for us the particular protection of the Queen of Heaven. The proclamation of the dogma of Papal Infallibility, equally believed at all times by the faithful, soon followed as a most signal favor, confirming in the most solemn manner the unity of all Catholics with the Chair of St.

Peter, to whom alone Christ committed the keys of His spiritual kingdom, to be possessed by Peter and by his successors, to the end of time. Among the great events which deserve especially to be called to mind as leading up to the mighty impulses of the Holy Spirit experienced within the Church to-day we must not forget the splendor and power given to the devotion to St. Joseph as Patron of the Universal Church, nor, above all, the divinely desired consecration of all mankind to the Sacred Heart, under the pontificate of Leo XIII.; an act which could not fail to be productive of the most wonderful graces. Immediately upon the personal dedication of each individual Catholic to the Heart of Christ, there was made likewise, in every part of the entire world, the universal consecration of all mankind, Christian and infidel, to that Heart of boundless love:

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of Faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of those who sit in the ancient superstition of the Gentiles, and refuse not thou to deliver them out of darkness into the light and kingdom of God.

It is by this reign of the Heart of Christ that the desire of the Supreme Pontiff and the object of his pontificate can be fulfilled—the prevalence of divine charity among men. Close after this signal consecration, so solemnly made, there descended upon the earth the fire of Eucharistic fervor, like a new Pentecostal gift. With this flame enkindled within us can we set the world ablaze. So at last can be realized, as fully as possible, the wish of the Holy Father, the special object of his pontificate: "That the charity of Christ may prevail among men."—Joseph Husslein, S. J., in American.

## CARDINAL NEWMAN'S STAUNCH FAITH

Some interesting correspondence between Mr. W. S. Lilly and the Rev. Alexander Whyte, D. D. (Principal, New College Edinburgh, and senior minister of St. George's United Free Church of that city), appeared in the London Tablet (Oct. 3.) Mr. Lilly's letter, dated Sept. 15, 1914, states:

"An illness confining me for some weeks to my bed has recently given me an opportunity of reading a number of books which I have from time to time laid aside for a more convenient season. Among them was your 'Newman.' With much of that interesting volume I am in cordial sympathy. But there is a passage in which you misrepresent the Cardinal gravely, though I do not doubt unintentionally. It is as follows:

"Those who are able to speak about such matters assure us that Newman largely returned to his mother's Huguenot and Puritan faith in his last days. And I believe it. But then he should have said so himself, and he should have openly apologized for and repudiated all he had ever written, and had instigated others to write, to the detriment of apostolic and evangelical religion."

"The close and unbroken friendship with which Cardinal Newman honored me, from the year 1873 till the day of his death, lays on me the duty of utterly denying the assertion that at the end of his life he 'largely returned to his mother's Huguenot and Puritan faith' a phrase used by you, as is evident from the context, to designate the Lutheran doctrine, which you describe as 'apostolic and evangelical religion,' and which Newman judged himself to have utterly refuted in his book on 'Justification.' It would be interesting to know, if you are in a position to make a disclosure, on what authority the statement rests which I thus challenge."

The Rev. Mr. Whyte replied: "You are certainly safe in saying that if I gravely misrepresented Cardinal Newman in anything I say about him, it must be unintentionally. For I went to all the sources that were open to me—both books and men—and, as I thought, exhausted them, before I began to write my little appreciation of this great man. And I fully believed that I had good ground for all that I said about him. But your letter convinces me that you know the real facts about the matter in hand much better than any of my authorities. And, though I am deeply sorry to have to make the retraction, yet I say in reply to your letter that if my little book should go into another edition I shall expunge the passage to which you have taken such strong exception."

Evidently Mr. Whyte had consulted the wrong "sources." The truth was so readily accessible that he can not be held altogether blameless for accepting a false statement and passing it on. Mr. Wilfrid Ward, in his "Life" of Cardinal Newman, remarks that the report of Newman's intended return to the Church of England was perhaps fortunate at that time, as it called forth his indignant denial, which, says Mr. Ward, "placed this side of the picture for ever and unmistakably on record." The denial appeared in the Globe which had copied the false statement from the Stamford Morning Advertiser (July, 1862).

Dr. Newman wrote:

"The paragraph is utterly unfounded in fact. I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ, and I have ever had and have still an unclouded faith in her creed in all its articles, a supreme satisfaction in her worship, discipline and teaching, and an eager longing and a hope against hope that the many dear friends whom I had met in Protestantism may be partakers of my happiness. . . . I should be a consummate fool (to use a mild term) if in my old age I left the land 'flowing with milk and honey' for the city of confusion and the house of bondage."

On various occasions the great Oxford convert reiterated the substance of his letter to the Globe. There is no uncertain ring in these professions of faith. Note the solemn charge he laid upon the Catholic young men—whom he addressed in his University lectures—in these words:

"Trust the Church of God implicitly—thank her that she has kept the faith safe for so many generations, and do your part in helping her to transmit it to generations that come after you."

From the correspondence of the Cardinal's closing years we take two excerpts, the first from a letter to the Rev. A. Spurrer, in which Newman regrets that the state of his fingers compels him to be brief. He asks:

"Who can have dared to say that I am disappointed in the Church of Rome? I say dared because I have never uttered, or written or thought, or felt the very shadow of disappointment."

The second quotation, which follows, is from a letter that Cardinal Newman wrote to Mr. G. T. Edwards, formerly Secretary to the London Evangelical Society. It bears the date of Feb. 24, 1887:

"I will not close our correspondence, without testifying my simple love and adhesion to the Catholic Roman Church, not that I think you doubt this; and did I wish to give a reason for this full and absolute devotion, what should I say, but that those great and burning truths, which I learned when a boy, from Evangelical teaching, I have found impressed upon my heart with fresh and ever increasing force by the Holy Roman Church? That Church has added to the simple Evangelicalism of my first teachers, but in which has been obscured, diluted, enfeebled, nothing of it. On the contrary I have found a power, a resource, a comfort, a consolation in our Lord's Divinity and atonement, in His Real Presence in Communion, in His Divine and human power, which all good Catholics indeed have, but which Evangelical Christians have but faintly. But I have not strength to say more."—Sacred Heart Review.

## DEATH OF URSULINE RELIGIOUS

The Ursuline Community of "The Pines," Chatham, Ont., recently suffered a severe loss in the death of Mother Mary Benedict, formerly Miss Mary Victoria Murphy, of Kingston, Ont. The deceased religious entered the Ursuline Order about thirteen years ago, and has always been one of its most esteemed members, as well on account of her virtuous life and edifying example as for her talents and ability, particularly as a teacher of music.

Though never of a very robust constitution, she was yet an indefatigable worker; her energy seemed inexhaustible, and the loving generosity with which she first devoted herself to the service of the Lord never knew any abatement. She was of an extremely retiring disposition, loving to be unnoticed and unknown; but the more she shrank from all publicity and the more lowly she became in her own eyes, the more deeply did she win her way into the strongest and most tender affections of her religious Sisters, her pupils and her intimate friends.

Never perhaps did life and death more beautifully illustrate the old maxim, "Talis vita, talis exitus," for when after a brief illness the Mother's summons came suddenly and unexpectedly, her faithful little sister responded with her accustomed grace and cheerfulness, and passed out of this life with such a look of glad wonder in her wide-open eyes as compelled the grief of her sorrowing Sisters to give place to feelings of joyous hope and loving resignation to the Master's will.

The funeral services were held in the Convent Chapel on Saturday morning, His Lordship, Right Rev. M. F. Fallon, D. D., presided in the sanctuary, and delivered a brief but touching sermon, eloquent with messages of comfort and hope to the sorrowing relatives and friends. The Requiem Mass was sung by Rev. T. Noonan, of Dublin; with Rev. P. J. McKee, Rector of St. Peter's Cathedral, London, as deacon; and Rev. H. Robert, Immaculate Conception Church, Windsor, as subdeacon. There were also present in the sanctuary Right Rev. M. J. Aylward, Sarnia; Very Rev. Fr. James, O. F. M., Chatham; Rev. M. J. Brady, Wallaceburg; and Rev. F. Prosper, O. F. M., Chatham.

The deceased Mother Mary Benedict was a daughter of Mrs. J. B. Murphy, formerly of Kingston, and for some time a resident of London, but now residing in Chatham. Deep sympathy is felt for the sorrowing

mother, whose beautiful faith and true Christian fortitude were revealed in the admirable constancy and resignation with which she accepted her cross, as they had also been displayed years ago when with the generous heart of a noble Catholic mother she gave her three daughters, one after another, to the service of God in the Ursuline Order.

The other members of the family who survive the deceased are her three sisters, Mother M. Scholastica and Mother M. Grace, of the Ursuline Convent, Chatham, and Mrs. Wm. Holland, Malden, Mass. and seven brothers, Audley, Cleveland; Ross and Howard, Winnipeg; Bertram and Joe, Montreal; Gladstone, Toronto; and Stuart, Yorktown, Alta.

May the rest in peace!

## THE YOUNG MAN AND PHARMACY

The profession of pharmacy offers to the worker an unusually wide and productive field of endeavor. Indeed, it is so many-sided that it presents a sphere of usefulness to men having scientific inclinations as well as to those who are commercially inclined. Its fruits are within the reach both of the self-made man and the college graduate. Some of the most prominent men in this country to-day are pharmacists or have been pharmacists.

The educational requirements which the prospective pharmacist must possess are becoming more stringent each year. This is as it should be, for it is but right that the men who are charged with responsibilities as grave as those of the pharmacist, should possess good academic training as well as good vocational training. The day when a grammar school education sufficed for the professional man has passed into history, and unless the lad who has been unable to obtain more than a grammar school training further educates himself by constant private study he is most likely to fall far short of success in a profession. Unhappily the word pharmacist signifies to the greater portion of the laity merely a drug-store proprietor or a drug clerk. And drug stores in these days, at least in the big cities, means to the public a modified form of department store, in which the sale of drugs and compounding of prescriptions play only a minor part. This conception of pharmacy may hold good to a great extent in the larger cities, but if the average drug store in the United States is taken as a criterion, the ethical side of pharmacy, if it does not overshadow the commercial side, is at least as prominent.

Pharmacy is one of the very few professions which offers to the student an opportunity to earn a living while he is attending college. The drug store boy, who later becomes the clerk and proprietor, may acquire his practical experience even while he is attending the grammar and high school. In fact, many proprietors prefer school boys who can give their services during the "time off" after school hours. Pharmaceutical college courses are usually so arranged that the student attends classes only on alternate days of the week, and is thus enabled to continue his drug store work, both for experience and financial remuneration.

There is no other calling which offers greater opportunity for advancement than the profession of pharmacy. The man who "clerks" to-day may soon as he is legally qualified as a pharmacist can become his own "boss," and that is one of the greatest advantages which pharmacy possesses over other callings. Most other professional men are dependent upon the people "higher up" for their positions and advancement. Few can start in business on their own account because of the great amount of capital necessary, whereas the average drug clerk who lives economically can save sufficient money to start himself in business in a comparatively short time. Pharmacy offers a field to the man who, after leaving college, decides to make the professional side of the calling his chief stock in trade, and at the same time it offers a field to the druggist whose tendencies are commercial. The former becomes the right hand man to the physician, performing clinical analyses and acquiring a reputation as a prescriber, while the latter caters more to the whims of the public and acquires a reputation as a business man. Both classes of men have promising fields in which to make their influence felt.

A pharmaceutical course in our modern colleges of pharmacy usually requires two years for completion. If at the end of this course the graduate decides that pharmacy is not the calling for him to follow, his time has not been wasted, for he has an excellent foundation for further study. For instance, he is very well prepared to study medicine or dentistry. He can, with a little more training, take up manufacturing pharmacy and become the head of a department, a superintendent or a manager in one of the large pharmaceutical manufacturing plants. The colleges have nearly all made preparations to give further courses to graduates in pharmacy, covering many lines of chemical, botanical and pharmaceutical work. Such courses fit the post graduate student for positions in research and commercial laboratories. Thus a pharmaceutical education, coupled with good practical experience, becomes an invaluable asset to any man, whether he intends to follow the practice of pharmacy itself or

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whether he later intends to broaden his field of usefulness in allied lines. Of course pharmacy holds out no inducements to the man who, in the very beginning, demands \$25 a day, and wishes to work four hours a day, with an hour free for lunch. But for the man who is satisfied to net twenty or twenty-five dollars a day, once a week, and is willing to work with a vim, pharmacy becomes a calling rich in opportunities, just waiting to be seized and made the most of.

The service of the pharmacist to the community in which he lives are of such a nature as to place even the most commercially inclined in a position where he is looked up to by the people at large. Every educated man can command the respect of his fellow citizens, and the pharmacist is no exception to this rule. In the larger communities it is of course more difficult for the druggist to become as important a personage as he can become in rural districts, but that is true for all professions. There is hardly a city or town in which pharmacy is not represented by some members of the profession when questions of the public health are under discussion.

The activities of pharmacists in the Government service, in hospitals, with manufacturing concerns, in analytical and research laboratories and in the retail store, offer so great a variety of interesting, useful and remunerative work that the reports of yearly increases in the number of students in attendance at colleges of pharmacy excite little wonder.

The worker will succeed in any line of endeavor that he may select, and pharmacy offers not only a great deal of work to the worker, but a great variety as well, of which the true professional man never tires.

CHARLES M. MUNSCH,  
Munsch, Protzmann Co.

## NOTICE TO THE PRESS

Post Office Department, Canada, Ottawa, Jan. 29th, 1915.

Arrangements have been made whereby the ordinary rate of two cents per ounce applicable to all letters sent from Canada to the United Kingdom, will apply to letters addressed to British and Canadian troops on the continent. The rate on ordinary letters from Canada for the continent is five cents for each first ounce, and three cents for each subsequent ounce, so that this extension of the two cent rate once rate to letters addressed to our soldiers on the continent, is a decided reduction in favour of correspondence going to the soldiers.

## SOME CHANGES

### IN RELIGIOUS FEELINGS IN TWO GENERATIONS

James J. Walsh, M. D., Ph. D., Sc. D., in the February Catholic World.

It must not be forgotten, however, that the bitter feelings of bigotry and intolerance inflamed by the publication of those supposed revelations led, in 1836, to the burning of the Ursuline Convent at Charlestown, (Mass.). More's birthplace, whereby the lives of the nuns were greatly endangered. Later in 1855 during the "Know Nothing" movement, similar bitter feelings, aroused by the anti Catholic campaign for political purposes led to the burning of convents and churches and loss of life. It behooves us at the present time not to let the same forces, for they are at work to-day in certain parts of the country, lead to any similar result. For political purposes men are making appeals to the ignorant and the bigoted, that may easily lead to a catastrophe that would afterwards be deeply regretted.

The bigotry aroused in "Know Nothing" times fortunately created a reaction against itself, and there was a much broader spirit of tolerance toward Catholics created by this reactionary attitude of mind. The remnants of bigotry in that generation were blotted out during the Civil War, when the shedding of so much of the blood of Catholics for the preservation of the Union furnished the absolute demonstration of the depth of the patriotism of Catholic citizens. There should never have been any doubt of this, for even during the Revolution Washington insisted on suppressing the celebration of the anti-Papal demonstrations on the 5th of November, and called

attention to the injustice of them, since Catholic soldiers and citizens were doing so much for the Colonial cause.

## NON-RESIDENT CATHOLIC RATE-PAYERS IN SASKATCHEWAN

Saskatoon, Sask., Jan. 28, 1915

According to the School Act of the Province of Saskatchewan, Catholics are obliged to pay their School Taxes for the support of Separate Schools only. There are a large number of non-resident Catholics throughout the Dominion, in the United States and Europe whose Taxes year after year go to the support of the Public schools.

The City Assessor of Saskatoon is now sending out the assessment Notices for the year 1915. Non-resident Catholics who own property in this City are kindly asked to carefully read over their assessment Notices and if not properly designated in the column for Separate School purposes, to immediately notify the City Assessor, or T. Smithwick, Secretary of the Separate School Board of Saskatoon.

Attention to this important matter will render valuable aid to the cause of Catholic Education in the Province of Saskatchewan.

## WANTED

We have placed into stock 100 gross of Shamrocks and while they last we will sell them at \$1.25 a gross. Easter Lilies, Iris Lilies, Mums and Roses, 40 cents a dozen, Easter Chicken Novelty, 20 cents a dozen, Carnations, 15 cents a dozen. Write Brantford Artificial Flower Co., Brantford, Ont.

## FASTING ALMOST A LOST ART

"The weather, our health and our habits have done much to destroy in us the habit of mortification and self denial during Lent," says the Brooklyn Tablet. "Fasting, owing to the strain of modern business, is fast becoming a lost art. There is need of positive works of devotion to take the place of mortification if we wish to keep alive the spirit of Lent. 'Unless ye do penance ye shall all likewise perish' is just as imperative to day as it was in the days of the discipline and the hair shirt."

## HEAR THE SERMON

What does a sermon do for you? It elevates you. You complain that you have to shovel mortar, wash dishes, drive a horsecar, count money all day, and that such things keep the soul down to an earthly level. Well, then, go to church and be elevated. Listen to the word of God, which raises you up above the commonplace things of your life, or rather, which sanctifies them and makes you see in them stepping stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying that for

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### NOTICE OF QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT (7%) PER ANNUM upon the paid-up Capital Stock of this Bank has been declared for the THREE MONTHS ending the 28th of February, 1915, and that the same will be payable at the Head Office and Branches on and after Monday, the 1st of March, 1915. The Transfer Books will be closed from the 15th to the 28th of February, 1915, both days inclusive.

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JAMES MASON,  
General Manager

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