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AROUND THE GLOBE.

WHAT THE CHURCH IS DOING IN THIS AND OTHER CONTINENTS.

Many Items of General Interest That Will be Appreciated by Our Readers.

An English lady, wife of a Swiss Federal Judge named M. Sodati, has renounced Anglicanism and been received into the church at Neggio.

The Bulawayo papers of recent date say that Queen Victoria has been pleased to bestow the Order of the Royal Red Cross on Mother Patrick, O. S. D., matron of the Salisbury Hospital, and on Mother Jacoba, O. S. B., matron of the Bulawayo Hospital. This distinction is given for distinguished services rendered in the Rhodesian hospitals during the last seven years, and especially during the late native rebellion.

The Princess of Wales recently opened a bazaar at the Imperial Institute, London, in aid of the Norwood Orphanage for girls, conducted by Sisters of Mercy. The occasion was a remarkable one, as never before has the Princess opened a bazaar for a Catholic charity.

The Abbe Keiser, parish priest of Lemmingsen-Moselle, Luxembourg, has been proceeded against for the violation of secrecy of the confessional in a discourse from the pulpit and sentenced to fourteen days of imprisonment and a fine of 200 francs. This judgment, which had created great public commotion and a real scandal, has just been entirely reversed. The Court of Appeals has recognized that the secrecy of the confessional has not at all been violated by the wrongly accused priest. The originator of the false accusation was a "Liberal" paper in Luxembourg.

Grady against his wishes Father Vattmann, chaplain of the Fourth Illinois volunteers had to leave his command and return North for health reasons. The veteran chaplain yearned to accompany his regiment to Cuba, but his physicians forbade him doing so and would not allow him to remain any longer at Tampa. He was ordered back to Fort Sheridan, and was so ill when he reached there he had to take to his bed. He will be sorely missed by the army in Cuba and by the other Catholic chaplains accompanying that force.

A sitting of the Sacred Congregation of Rites was held in the Vatican some days ago in the presence of the Holy Father. The chief matter submitted to the discussion and judgment of the Cardinals and consultants was a miracle attributed to the intercession of the Venerable Maria Maddalena Martinengo da Barco, professed Capuchin religious of the convent of the Madonna della Neve in Brescia. This miracle is advanced in favor of her beatification, and it is understood that the decision of the Sacred Congregation has furthered that event to an important extent.

"For the first time in the history of Boston," says the Herald of that city, "the Fourth of July oration this year was delivered by a clergyman of the Roman Catholic church. The Rev. Denis O'Callaghan, of South Boston, was named by Mayor Quincy for this unique office. Father O'Callaghan is one of the best known as well as one of the most eloquent priests of the Boston diocese.

The Catholic News of Port of Spain, Trinidad, reports the reception into the church at the Cathedral there of a cousin of the Duke of Norfolk, Mr. Eame William Howard, lately attached to the British Embassy at Rome, but now traveling as the representative of an English syndicate which proposes to buy and cultivate lands in Tobago. Mr. Howard is the fourth son of the late Mr. Henry Howard, of Greystoke and was educated at Barrow. While an attaché at Rome he was attracted to the church, and on his arrival at Port of Spain he made up his mind definitely to join the Church.

Bishop Spalding, of Peoria, Ill., will erect and endow an academy for boys in that city. The school is to be called the Christian Brothers' Academy. He has purchased a site at Jackson and Madison streets for \$11,500, and will erect a brick and stone building thereon costing \$40,000. It will be the parochial schools what the city high school is to the ward schools. The school is founded with Bishop Spalding's own money. It will be a free school and will be supported by the church. It will be in charge of the order of Christian Brothers. For years this has been Bishop Spalding's ambition, and the school will be conducted on plans and principles which are the result of his investigation and study.

THE TWO COUSINS.

BY MARY ROWENA COTTER.

CHAPTER XIII.

[Continued from last week.]

"I am not a Catholic," he said, "and never intend to be one, though I must admit that I have kept Alexia Grey's rosary; but why do you wish to see a priest?"

"Because she replied in a husky voice, 'I am a Catholic.'"

He looked at her in greater amazement and asked, "How is this and why did you not tell me before. It cannot be that my wife who has attended church with me for so many years is a Roman Catholic."

"I ought to be," she said faintly, "though I am not worthy of the name," then followed her confession of how until being turned upon the world to do for herself, she had been a strict member of the Catholic faith.

She had vainly tried to seek employment until an influential Protestant friend had introduced her to the lady with whom she was traveling when she met her husband. To please her employer she had attended the Episcopal church, but her heart still remained true to her own faith and resolved to return to it as soon as she could find employment with Catholics.

"Then you were introduced to me, Andrew," she said, "and with me it was a case of love at first sight, but knowing you to be wealthy I hardly dared hope that you would stoop to notice Mrs. Sander's hired companion until you asked me to be your wife. My first impulse was to proclaim my religious belief to you but thought that by so doing I might be in danger of losing the respect of the man who had become dearer to me than life itself. I remained awake all night trying to decide which was best but my love for you conquered so I gave up my faith." Here she sobbed aloud and as soon as she could control herself she added, "Despite my love for you and of all your kind efforts to make me happy, I have hardly seen a day's peace since our marriage, for I have never ceased to regret having given up my own religion, but had not the courage to think of returning to it until I saw that rosary in your hands. I knew you would not refuse me the priest when you carried that."

Her request was granted and after receiving the holy rites of the church in a most penitential spirit, she won from her husband a promise to have their daughter educated in the convent. With Alexia's rosary, which she had asked of him, clasped in her hands she died a peaceful death which was plainly told by the bright smile which still covered her face when they closed her coffin for the last time and laid her away in the Catholic cemetery. At this point Mr. Hurley broke down and as soon as he could continue he said, "My daughter was all the world to me now and I faint would have kept her with me but she must be educated, so in accordance with her mother's wishes, I sent her to a convent. How lonely I was with them both gone, but I looked forward with joy to the time when she would be old enough to come home, but in this I was doomed to be disappointed for in less than four years my little girl slept beside her mother."

"This rosary," he said, "she begged of me when she was going away to school and she never gave it up until the day of her death when I visited her. She told me that one of her companions had taught her to say prayers on them long ago and she had said the rosary for me every day since although it was only a few weeks ago she had become a Catholic. When she returned the beads to me she asked me for her sake to keep them always with me and to learn to use them, which I did. Although not a Catholic, I have found much consolation in praying to the Virgin Mary on those beads which are sacred relics of those whom I have loved and lost."

His voice was growing weaker and the pallor death was already overspreading his face as he added, "Sister, I have often felt during the seven years that have elapsed since my daughter's death that I ought to be a Catholic, but have put it off until now which I deeply regret; but I hope that it is not too late."

"The priest is coming," said a Sister who stood by the window, and forgetting everything excepting that there was a soul to be prepared for the cleansing waters of holy baptism, Sister Agnes changed her position so that for the first time the eyes of the sufferer rested upon her face.

Despite changes time had wrought she was recognized, and with a smile

he extended his hand and said, "Miss Grey, can it be possible that this is you?"

She would have flown but dared not leave the dying man and with a voice which betrayed no sign of emotion she said, "I was once known as Alexia Grey, and since you have recognized me, let me assure you that while I have ever remembered you as a dear friend, I have never regretted the happy choice I made."

"Yes," he murmured faintly, "yours was a noble choice," and he closed his eyes while in a few brief words she tried to prepare him for the sacrament he was about to receive.

In the doorway appeared a slight youthful figure with a boyish face, crowned by Auburn curls and a pair of penetrating dark eyes which shone brightly from beneath a noble forehead of almost deathlike whiteness. "Only a boy," one might be inclined to say at first glance and the black cassock might seem almost out of place on one so apparently young. But his youth was unnoticed by the sufferers and many was the blessing he received as he passed from cot to cot administering the last rites of the church to the dying.

One of the first to claim his attention was Andrew Hurley who had bowed his head in childlike simplicity to receive the cleansing waters which made him a child of the church.

The young priest whose name was Father Conroy was the idolized and only child of a poor widow. During a yellow fever plague twenty-three years ago Mrs. Conroy had lost her husband and four children, all that remained being her six-weeks old boy. She took him to the church and offering him to the Mother of God begged that his life might be spared. The mother's prayer was answered, and the Heavenly Queen seemed to take the little one under her protection, inspiring him in early youth to devote himself entirely to the service of her Divine Son.

When scarcely in his teens the boy left his mother for the first time to commence his studies for the priesthood, and from that day the widow's prayer was that she might live to witness the ordination of her "Johnnie" as she still called him. The happy day arrived at last, but she could not be present as he was ordained in the north, and he had not wherewith to pay the expenses of the journey.

Her boy was home now to remain with her until autumn, and on the Sunday before the fever broke out her heart had been thrilled with pride as she saw the crowd assembled to hear him sing his first mass in the church where he had been baptized. How happy she was when he told her that he expected to have a parish soon, and promised to send for her when he had a home.

When the fever broke out Mrs. Conroy had great fears for her son, whose health had been impaired by constant study, and she begged him to return at once to the North; but he refused to leave at such a time. "Besides mother," he said, "my services may be needed here before this is over and it would be unworthy of a priest to thus fly from duty. All her remonstrances were in vain for he fearlessly went about the city visiting the most infected places and receiving as well as showering blessings wherever he went. Less than half an hour before his arrival at the convent he had knelt by the bedside of the chaplain and breathed the prayers for the dying which were scarcely finished ere the soul of the aged priest was with his Creator.

When his work among the patients was done Father Conroy went to the chapel and found Sister Agnes who at his entrance had flown thither to escape the man who had once sought to win her, and to pray for grace to meet the end, which she felt was near at hand. No longer able to kneel she had seated herself on the step outside the altar railing and was gazing so intently upon the tabernacle that she did not see him until he stood beside her. "Sister is there anything I can do for you?"

"Yes father," she replied faintly "I feel that my strength is failing, and I would like to receive holy communion."

Her request was granted and for nearly an hour after receiving her Lord she remained at the altar railing then with a feeble unsteady step she made her way to the nearest dormitory and threw herself upon a bed as she promised herself for a few hours' rest.

Morning dawned upon the stricken city and the sun shone with a more lurid glare than before which gave promise of another day more fatal

than the last. As the burning rays stole in through the window of what only a few days before had been a class room, they rested upon the cold forehead of a man whose soul had taken its departure a few hours before, but death had failed to rob the serene countenance of the peaceful smile which told that he was at rest.

Far away from the graves of his beloved wife and daughter Andrew Hurley was laid in the burial lot for the unknown, and ere the sun had set another grave was made in the Sister's lot and the cross that was soon erected above it told that the sleeper was she who had once been known as Alexia Grey. Her death had been as beautiful as her life, and who could say that she had not chosen for the best.

A few days later the dreadful disease had subsided leaving many stricken homes but in the city there were but few sadder hearts than the poor widow who stood alone by the graves that of all who had once been dear to her, but what were the loss of the others compared to that of her son, who less than a month after his ordination, had laid down his life in the cause of the afflicted. Young Father Conroy had worked faithfully until exhausted and had reached home only in time to die in his mother's arms.

On the day Sister Agnes died a far different scene was being enacted in the dear old church at home, where she had spent so many hours in prayers. It was Agnes Malloy's wedding day, and well it was for the lovely golden haired bride, who in her flowing robes of snowy satin entered the church at the side of her father, that she knew not the fate of her dear friend. Agnes had lost none of her early piety and many had thought she would choose a religious life, but while she loved the Sisters devotedly, she felt that she had no such vocation. When her hand was asked in marriage by the son of the head of the firm of which her father had become a member, she accepted him. She had written to Sister Agnes informing her of her approaching marriage but the letter did not reach the convent until after her death.

In the Visitation convent, Virginia, who is known as Sister Margaret, is leading a life of holiness which is admired by all who know her. She never for a day forgets to thank God for the wonderful favors He has bestowed upon her, and there is nothing in the past which she more deeply regrets than the cruel manner in which she had treated her cousin, when she gave up all to lead the life which she herself now finds so happy.

United States Bonds.

United States bonds are recognized as the most secure and stable form of obligation that investors can hold. They are attractive, not only because of the absolute security offered, but because there is at all times a public market for them on which holders can quickly sell; and they also offer the most desirable form of collateral if the holder wishes to secure a temporary loan. The fact that United States bonds are not subject to taxation of any character—federal, state or municipal—is a valuable feature in that form of investment. United States bonds are issued in both coupon and registered form.

Coupon bonds are issued in denominations of \$20, \$100, \$500 and \$1,000. Registered bonds are issued in denominations of \$20, \$100, \$500, \$1,000, \$5,000, \$10,000.

The war loan which is now being offered will be sold to subscribers at par during the period of subscription, which ends July 14, 1898. The method of subscription has been made as simple as possible. Blank forms may be obtained at every money order postoffice, and at most of the banks and express offices, and on these forms is clearly indicated all that is necessary for the subscriber to fill out. The subscriber may himself mail to the Treasury Department at Washington the blank filled out, together with his remittance covering the par value of the amount of bonds for which he wishes to subscribe. That remittance may be in whatever form best suits the subscriber's convenience—in currency, bank draft, check, postoffice money order or express office money order. The day the currency is received, or the day the proceeds are received from the check, drafts or money orders, the subscription will be entered and will immediately begin drawing interest. When the bonds are delivered, a check will accompany each delivery covering the interest at 3 per cent. from the day the subscription is entered to the 1st of August, the date of the bonds, and from which date the bonds will carry their own interest.

MAY BE ANNEXED.

THE HAWAIIAN CHURCH MAY BECOME A PART OF THE AMERICAN.

A Priest Precedes the First Protestant Preacher to Honolulu—The First Protestant—Apostolic and His Predecessor—His Successor Lost at Sea—American Sailors Already at Work on the Islands.

If our imperialists carry out in their entirety the grandiose plans they entertain for the United States, not alone Cuba, Porto Rico and the Philippines, where there is a Catholic population in excess of 5,000,000, will be added to our national territory, but the Sandwich Islands will also be annexed, says a writer in the Republic.

In those islands, according to the latest available statistics, reside 31,000 Catholics, whose spiritual welfare is promoted by 23 priests, who have charge of 94 churches and chapels. The annexation of these islands, if it is going to be ordered by our legislature, will give the American hierarchy an additional member, Right Rev. Guislan F. Roper, whose ecclesiastical rank is that of a vicar apostolic, and whose consecration took place at San Francisco, Archbishop Riordan officiating, on Sept. 25, 1892.

The Protestant missionary societies of this country claim to have been the first Christian preachers to enter the Sandwich Islands, where their labors have had anything but beneficial results for the native population. As a matter of fact, though, a year before the Scots invaded the islands, a Catholic priest, Pere de Quelen, who was a relative of the archbishop of Paris of that name, went to Honolulu with the French frigate Urania, of which he was the chaplain. During his brief stay at Honolulu Father de Quelen, furthermore, converted to Christianity the chief minister of the then ruling King; so that the Catholic church can claim to have had a foothold in the islands before Protestantism established itself there. Seven years after the visit of Father de Quelen the Holy See, in 1826, appointed another Frenchman, Father Bachelot, apostolic prefect of the Sandwich Islands; and he sailed for his field of labor from Bordeaux in November, 1826, reaching Honolulu the following July. He had two companions with him, one a countryman of his own, Father Armand, and the one of the ubiquitous Irish race, Father Short. The three missionaries were cordially welcomed by the natives and their ruler; and they been allowed to prosecute their labors without molestation, there might be now a different story.

For three years Father Bachelot and his companions preached the gospel to the Islanders, and met with such success that the conversion of the entire population to the Catholic faith seemed promising. This prospect angered the Protestant preachers, though, and they prevailed upon the King to order, in 1829, that no native should thereafter attend Catholic services. A fine illustration that, by the way, of the tolerance about which our Protestant friends periodically prate so much. This proscriptive edict was naturally ignored by the Catholics of the Islands; and this conduct on their part angered the Protestant preachers so much that two years later, in 1831, they induced the King to order the priests to quit the islands. Another illustration that, we suppose of Protestant liberality! This harsh edict was subsequently changed into an appeal to the priests to leave; but as the clergymen paid no attention to such an impertinent request, the preachers again went to work and had the Catholic missionaries shipped out of the islands, putting them upon an American vessel, without deigning to tell them where they were to be landed. "They were landed," says one writer of these expelled priests, "but where and how?" On a barren strand of California, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts which were heard howling in every direction, and for aught their merciless jailers could know, perhaps to perish before morning. No habitation of man was nearer to them than forty miles, save a small hut at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night with the canopy of heaven to cover them and the arm of Omnipotence to protect them. Forty-eight hours from the time of their disembarkation they were welcomed at the mission of San Gabriel, and received that kindness and sympathy from the brethren of the same

which had been denied them in Hawaii by the professed followers of the humble Jesus.

Such an experience might have dissuaded a less heroic soul than the first priest apostle of the islands from attempting any further labors in that field. It did not, however, upon Father Bachelot. After resting awhile in California, he started again for Honolulu, but not alone, as his presence there known to his enemies, the preachers, stirred up opposition to him. He was arrested and confined in the hold of a vessel, when he was detained until France intervened in his behalf and caused him to be set at liberty. Even then the preachers continued to his liberation only upon his promise to leave the islands as soon as he could conveniently do so. His captivity brought upon him a severe illness from which when he had but partially recovered he sailed for one of the other Pacific island groups. But the ill treatment to which the preachers had subjected him to be visited had undermined his constitution, and he died at sea. His body was plucked up at the island of Atomeon, where it was buried. The devoted priest was in his 43d year when death claimed him. His fate roused the French government to action, and a frigate was sent to Honolulu to demand justice for the Catholic missionaries. The native ruler, despite the protests of the preachers, submitted a number of French missionaries were landed and began their labors in the islands. In 1840 the French missionaries were ordered to leave the islands of Oceania, and Bishop of Oahu, whose title was Nipopolis, was sent to the same year to the Catholic bishop to do so. Later this promise was to secure missionaries in the islands was successful in his efforts. A number of priests and valuable missionaries were sent to the Sandwich Islands, and on his return voyage of the vessel that had been sent to Honolulu, there was ever present the memory of the missionaries who had been sent to the islands.

Then followed a few years of Oceanic church with a pastor, Rome waiting for a chance. Missionary work had been saved from death. Sandwich Islands, in the last priestly living made a record for the number of priests who had been sent to the islands. In 1840, the number of priests who had been sent to the islands was 10. In 1841, the number was 11. In 1842, the number was 12. In 1843, the number was 13. In 1844, the number was 14. In 1845, the number was 15. In 1846, the number was 16. In 1847, the number was 17. In 1848, the number was 18. In 1849, the number was 19. In 1850, the number was 20. In 1851, the number was 21. In 1852, the number was 22. In 1853, the number was 23. In 1854, the number was 24. In 1855, the number was 25. In 1856, the number was 26. In 1857, the number was 27. In 1858, the number was 28. In 1859, the number was 29. In 1860, the number was 30. In 1861, the number was 31. In 1862, the number was 32. In 1863, the number was 33. In 1864, the number was 34. In 1865, the number was 35. In 1866, the number was 36. In 1867, the number was 37. In 1868, the number was 38. In 1869, the number was 39. In 1870, the number was 40. In 1871, the number was 41. In 1872, the number was 42. In 1873, the number was 43. In 1874, the number was 44. In 1875, the number was 45. In 1876, the number was 46. In 1877, the number was 47. In 1878, the number was 48. In 1879, the number was 49. In 1880, the number was 50. In 1881, the number was 51. In 1882, the number was 52. In 1883, the number was 53. In 1884, the number was 54. In 1885, the number was 55. In 1886, the number was 56. In 1887, the number was 57. In 1888, the number was 58. In 1889, the number was 59. In 1890, the number was 60. In 1891, the number was 61. In 1892, the number was 62. In 1893, the number was 63. In 1894, the number was 64. In 1895, the number was 65. In 1896, the number was 66. In 1897, the number was 67. In 1898, the number was 68. In 1899, the number was 69. 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In 2071, the number was 241. In 2072, the number was 242. In 2073, the number was 243. In 2074, the number was 244. In 2075, the number was 245. In 2076, the number was 246. In 2077, the number was 247. In 2078, the number was 248. In 2079, the number was 249. In 2080, the number was 250. In 2081, the number was 251. In 2082, the number was 252. In 2083, the number was 253. In 2084, the number was 254. In 2085, the number was 255. In 2086, the number was 256. In 2087, the number was 257. In 2088, the number was 258. In 2089, the number was 259. In 2090, the number was 260. In 2091, the number was 261. In 2092, the number was 262. In 2093, the number was 263. In 2094, the number was 264. In 2095, the number was 265. In 2096, the number was 266. In 2097, the number was 267. In 2098, the number was 268. In 2099, the number was 269. In 2100, the number was 270. In 2101, the number was 271. In 2102, the number was 272. In 2103, the number was 273. In 2104, the number was 274. In 2105, the number was 275. In 2106, the number was 276. In 2107, the number was 277. In 2108, the number was 278. In 2109, the number was 279. In 2110, the number was 280. In 2111, the number was 281. In 2112, the number was 282. In 2113, the number was 283. In 2114, the number was 284. In 2115, the number was 285. In 2116, the number was 286. In 2117, the number was 287. In 2118, the number was 288. In 2119, the number was 289. In 2120, the number was 290. In 2121, the number was 291. In 2122, the number was 292. In 2123, the number was 293. In 2124, the number was 294. In 2125, the number was 295. In 2126, the number was 296. In 2127, the number was 297. In 2128, the number was 298. In 2129, the number was 299. In 2130, the number was 300. In 2131, the number was 301. In 2132, the number was 302. In 2133, the number was 303. In 2134, the number was 304. In 2135, the number was 305. In 2136, the number was 306. In 2137, the number was 307. In 2138, the number was 308. In 2139, the number was 309. In 2140, the number was 310. In 2141, the number was 311. In 2142, the number was 312. In 2143, the number was 313. In 2144, the number was 314. In 2145, the number was 315. In 2146, the number was 316. In 2147, the number was 317. In 2148, the number was 318. In 2149, the number was 319. In 2150, the number was 320. In 2151, the number was 321. In 2152, the number was 322. In 2153, the number was 323. In 2154, the number was 324. In 2155, the number was 325. In 2156, the number was 326. In 2157, the number was 327. In 2158, the number was 328. In 2159, the number was 329. In 2160, the number was 330. In 2161, the number was 331. In 2162, the number was 332. In 2163, the number was 333. In 2164, the number was 334. In 2165, the number was 335. In 2166, the number was 336. In 2167, the number was 337. In 2168, the number was 338. In 2169, the number was 339. In 2170, the number was 340. In 2171, the number was 341. In 2172, the number was 342. In 2173, the number was 343. In 2174, the number was 344. In 2175, the number was 345. In 2176, the number was 346. In 2177, the number was 347. In 2178, the number was 348. In 2179, the number was 349. In 2180, the number was 350. In 2181, the number was 351. In 2182, the number was 352. In 2183, the number was 353. In 2184, the number was 354. In 2185, the number was 355. In 2186, the number was 356