

falsely attributing to the Jesuits, that "the end justifies the means."

The Rev. Mr. Hugheson returns to his contention that Catholic countries are decayed and degenerate, but he puts his assertion in a new form. He speaks now as a prophet saying:

"Degeneracy awaits countries where Romanism prevails."

We shall not delay to make remarks upon the rudeness of applying nicknames to the great Catholic Church of nineteen centuries, but we would like to know whence he obtained the spirit of a prophet.

The subject of the degeneracy of Catholic nations we already treated at some length, showing the prosperity of some Catholic countries, and giving reasons why in some cases the temporal prosperity of nations may be interrupted for a time. This we explained in the case of Spain, as arising out of the foreign and domestic wars into which that country has been plunged almost continuously for more than a century.

The temporal prosperity of a country depends upon many complicated causes, upon which it would take too much space to dwell here, yet we may mention one which has frequently a considerable share in producing it. It is that a people completely ignore God, and devote themselves entirely to the worship of Mammon. This produced the wealth of Imperial (Pagan) Rome of which Rev. Mr. Hugheson speaks so enthusiastically. Does he forget that at that very time the Jews, who were the people of God, were passing through a period of temporal affliction which lasted over six centuries?

In fact, under Christianity, at least, God has made no promise of temporal wealth as the reward either to nations or individuals who serve him faithfully. On the contrary, according to Christ's oft-repeated teaching the rich are in that most perilous position which requires the special interposition of divine Providence to bring about their salvation, for "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven" (St. Matt. xix, 24). It is true, he explains immediately afterward that it is possible for God, though impossible for man, to bring this about, yet it is certainly not what we would expect from a minister of the Gospel to exalt riches as to make them the one sign by which the true religion is to be known.

Nevertheless there are several Catholic countries which stand in the front rank of nations as far as temporal prosperity is concerned, such as Belgium, France, and Austria, but we by no means make this fact the test of the truth of their religion. Virtue and morality are a more sure test, and we say repeat what we have already quoted from Mr. Thieblin's book on Spain:

"The total of prostitution through the country is, I believe, much under the number we can daily meet in one leading street of London, or Berlin."

New York or Chicago might easily have been added.

The same author says:

"The comparative percentage of professional vice and of general looseness of morals is much lower in Spain than in any other country in Europe."

THE FEDERAL GOVERNMENT AND CATHOLIC APPOINTMENTS—HISTORY REPEATING ITSELF.

An Ottawa correspondent sends us the following letters, the first written by Professor Goldwin Smith to the Globe in January, 1895 and the other from Mr. G. L. P. O'Hanly of Ottawa which appeared in the Empire on the 12th of the same month.

Goldwin Smith's letter to the Globe is as follows:

SIR JOHN MACDONALD AND PROTECTION.

To the Editor of the Globe:

Sir—You quote from Mr. Maclean's very interesting article in The Canadian Magazine on Sir John Macdonald the words: "Sir John was timid until death of Protection had to be bullied into it, led into it, committed to it by others. But when he thought it grown, he used it as a bridge to reach the power he liked to wield."

Sir John Macdonald was in my house a few days before the election of 1878 and was talking of his prospects. He had up to that time, and continued till after the election, to keep Protection at arm's length, and declared only for Readjustment. I called his attention to the fact that some of his supporters were holding Protectionist language, and ventured to point out to him that while the United States, with their vast and varied area of production, and their immense home market, might not suffer so much from the Protectionist system, that system would never do for Canada. "No," was Sir John's reply, "and you need fear that I am going to get into that hole." When he ultimately declared for Protection I could not help rallying him on his conversion. His answer was that "Protection had done so much for him that he had to do something for Protection."

It was curious that in his conversation with me before the election he seemed not to rely much on the National Policy for turning the day in his favor. His chief reliance seemed to be on the Irish Catholic vote, which he expected, by some friendly influence then at work, to be made solid in his favor.

Goldwin Smith.

Toronto, Jan. 3, 1895.
Mr. O'Hanly's letter sheds some light upon the reason for the almost total defection of the Catholics from the Reform cause in 1878. He says:

Empire, Jan. 12, 1895.

SIR JOHN MACDONALD'S MEMOIRS.

To the Editor of the Empire:

Sir—In Dr. Smith's letter of last Saturday's Globe occurs the following passage: "His chief reliance seemed to be on the Irish Catholic vote, which he expected by some friendly influence then at work, to be made solid in his favor." This reminds me of a conversation in 1878 with the "Chief." He said, in substance, if not in the exact words below: "The first rift in the thick and lowering clouds of the 'Pacific' disaster was the publication of the Marlborough House resolutions. I saw at a glance that when the Irish Liberals of Ontario, always so loyal and faithful in adversity, were kicking the 'Grit' camp must not only be in a state of rebellion, but in a state of disintegration. When I saw such names as O'Donoghue, McKee, Carroll, yourself and many others, whom I knew never scored in their allegiance in the worst days of George Brown and The Globe, in arms in revolt, I concluded that I had not only a certain, but an easy victory."

I may remark that the now historic first "Marlborough House Meeting" was held on the 24th of May, 1875. While the proceedings were not published until March, 1877, after Mr. Macdonald's final refusal to address their grievances. On that occasion his scarcely listened to their respectful remonstrances, and seemed to go out of his way to insult the delegates.

G. L. P. O'Hanly.

Ottawa, Jan. 8.

These letters are now of interest as attesting the causes of the changed attitude of the Catholic electorate of Ontario towards the Federal Government between 1874—when they warmly supported the Mackenzie Administration—and 1878, when their hostility to that Government was of the most pronounced and active character.

From professions made by Mackenzie and other Liberal leaders the Catholics were led to expect fair and liberal treatment at their hands. But these professions of liberality did not survive beyond the ministers reaching the Treasury benches—they never fructified—they brought forth nothing. All promises were disregarded, and no consideration was given to the representations or remonstrances of their Catholic supporters.

The Government having secured their votes, all consideration for them vanished until the next election, when the "professions" were louder and, if possible, more emphatic. But the Catholics wisely said: "He who deceives me once, that's his fault; but if he deceives me the second time that's my fault."

Sir John Macdonald possessed keen political instincts and realized the effect of the change that was impending, and discerning with that foresight—which was one of his great attributes—that the turn-over of the Catholic vote would form a most important factor in returning him to power, immediately took advantage of the situation. That turn-over, combined with the great change effected amongst the manufacturers by the introduction of the National Policy, so transformed the electoral vote that the Mackenzie Government was swept as if by the besom of destruction, out of existence. The Ministry faced Parliament in 1874 with a majority of nearly one hundred, and four years later Sir John Macdonald resumed power with a majority of sixty-six at his back.

Outside the ministers themselves and their personal friends and political opponents, upon whom the bounties of the Government had been bestowed, there was not the slightest regret that such an end came to such a ministry.

And apropos of the conduct of the present Government in bestowing the patronage on political opponents. Our correspondent encloses an excerpt from an editorial in the Ottawa Citizen of 18th Dec. 1897, which is exceedingly well put. It says: "There is no vice much baser than that of ingratitude, and it is but natural that friends who are passed over in this way should complain if the offices they desired are given to men who have no claim to them. The man who forgets his friends in his desire to please his enemies does not make friends of his enemies as rapidly as he makes enemies of his friends." A Government guilty of this ingratitude generally get an opportunity to rely on the support of those they have been so anxious to bestow.

Although it was patent to many, particularly in Western Ontario, that the Catholics were lining up in array against the Mackenzie Government, there was not a member of his Cabinet possessed of sufficient sagacity to realize the position. Then, as now, advice was given and remonstrances made; then, as now, we were told that advice was not given nor remonstrances made by representative Catholic people. But it turned out then that the ideas they represented found expression in the ballots cast by the

Catholic electors. History sometimes repeats itself.

We have heard much concerning the reception accorded the Catholic delegation from Toronto by the Premier at Ottawa, and also as to the remonstrance lately made to Sir Wilfrid by the Young Liberal Association of Toronto. These we will deal with in a future issue.

We understand there will likely be a Catholic Convention held either in Ottawa or Toronto some time in May, when united action will likely be taken. We also hear that a manifesto will be issued by leading Catholic Conservatives immediately after the prorogation of Parliament.

AM I PREPARED FOR HEAVEN?

We all hope to go to heaven when we die. Even the unbeliever in Christianity, unless he be a thorough materialist, indulges the vague hope that somehow, in the world of spirits to which we are all hastening, he will find a place of happiness as unending as his existence. What that happiness will consist in, he, perhaps, never stops to consider, though, if his real wishes and highest aspirations were known, it would probably be found that he hoped for a sort of paradise such as Mohammed promised to his faithful followers.

He believes in God, of course, though his ideas of his relations to God are very vague and indefinite. But a moment's thought should convince him that as we are dependent on God for our existence in this world, so our happiness in the world of spirits must depend upon a more intimate union and communion with God. True happiness in our social relation is generally derived from assimilation of character. The exquisite pleasure of true friendship is derived from such assimilation. The truly good man can not unite with or take any pleasure in the company of a profane, corrupt and wicked man. And the feeling is fully reciprocated on the part of the wicked man. He has no sympathy with the good man. He may admire him at a distance, but he takes no pleasure in those things which the good man loves and delights in. He is uneasy and uncomfortable when he is brought into the presence of him who is the source of the highest joy to the good man—such as prayer and praise and worship in God's holy Church.

Here in this world, the ungodly man, left to his free will, can banish the thought of God from his mind and resolve not to think or care for Him. But would it not be well for him to consider that in the world of spirits he will be brought into immediate contact with God in such a manner that it will be impossible to forget or ignore Him? Now, if he has taken no pleasure in the thought of God in this world; if, on the contrary, he has deliberately ignored Him and gone counter to His will, how can he expect to take pleasure in the thought of God when brought into His immediate presence? St. Paul derives great consolation from the thought that though in this world we do not know exactly what we shall be in the next, yet, as the sons of God, we are assured that when He shall appear we shall be like Him, for He shall say, "I shall be satisfied when I awake in Thy likeness." Yes, that is the only true source of happiness in heaven—assimilation with—likeness to the character of God.

What then, the important question arises, is our duty and our highest wisdom in view of these facts and considerations? Is it not, manifestly, to seek first the Kingdom of God and His justice, and to consider every other interest of secondary importance? The Kingdom of God on earth is His holy Church, the very design of which is to aid us in the great work of transformation and assimilation to the divine nature, that we may be prepared to enjoy Him forever in the world to come. This He does by proposing to us the example of the God Man, our Saviour Jesus Christ, who is said to be in the likeness of God and the express image of His person. She also proposes to us the example of that transcendentally beautiful, glorious being, the Immaculate Mother of the God Man, who is the model of purity and all virtues and the mother of perseverance. She also brings before us, in regular succession and with stated observance, the lives of the great saints of God who have fought the good fight and finished their course and are now reaping the reward of their fidelity in the full fruition of the joys of heaven. This is indeed a great and difficult work.

It involves on our part, first, a resolution to save our souls at all cost; then courage, perseverance, self-denial, due restraint of our unruly appetites and passions, a constant fear and love of God and steadfast purpose never wilfully to offend Him, and a never ceasing effort to conform our selves to the holy will of God and to please Him in all things.

To aid the weakness of our corrupt nature our holy mother the Church provides us with a wonderful system of helps in her life giving sacraments and worship. To test our sincerity in the desire for heaven we may well ask ourselves whether we are really in earnest in making use of the indispensable means for attaining it. Does the desire occupy a supreme place in our thoughts? Are we really striving to conform ourselves to the will of God? Are we conscientiously regular and faithful to our Christian duties? If so!

with the blessing of God and the intercession of our dear and holy mother of perseverance we may console ourselves with the reflection that we are in the safe path that leads to heaven. If not—well—may the good Lord have mercy on us.—Sacred Heart Review.

LOYALTY TO THE CATHOLIC FAITH.

The very dearest friend we have on earth has a holy horror of exclusion from the sacraments. It is his only ambition to cling with the utmost loyalty to holy faith. To a Catholic faith means not merely a dreamy or sentimental conviction of the existence of a God and of a future life, but the whole body of God's revelation, handed down, guarded and interpreted by a teaching Church and strengthened by a most practical sacramental system. There are large numbers of people in this country who do not accept anything like the complete circle of Catholic doctrine, and who yet call themselves Christians. We have no desire to dispute their title to that great name. When a man calls himself a Christian he does homage to Christ—and that is something. But just as there would be some who cried out "Lord! Lord!" and who yet would never enter the Kingdom of heaven, so there are those who prefer to be Christian, and nevertheless fall far short of that full, rich and ample religion which it cannot be doubted Christ intended to leave on earth. It is unquestionable, for example, that Christianity is meant to be more fertile, more precious, more useful to the spirit of a man, than Judaism. The character of American Christianity—if it might be so called—was said to be reverence for God, and trust in Christ. But the Jew revered God, and even more deeply; and, although his Messiah had not come, he trusted most firmly in God, to forgive him his sins and to save him. Surely Christianity is more than this. In one sense, it is true, nothing more was possible to the soul than such reverence, love and trust. But the purpose of Christianity is to make these things, which had been obligatory from the beginning, easier, more constant and more universal.

"Thou shalt love the Lord thy God," it was said to the Jew—as to the Christian; but to the Christian, the Babe of Bethlehem, the Boy of Nazareth, the Preacher, the Crucified One, was given that, by the aid of sight and hearing, he might love more heartily and more continually; for Jesus is God. "Repent of thy sins," it was said to the Jew—and to the Christian; but to the Christian there was the Cross, not to do away with the necessity of repentance, but to make repentance more real, more acute, more lasting. "Trust in thy God," it was said to the Jew, and to the Christian; but the Christian was to have the altar, the priesthood, the sacramental ministry, to make his trust a living exercise of the heart and not a dead formula of the spirit. "Save thy soul," was spoken to the Jew, as to the Christian; but to the Christian the world was to be full of luminous teaching, symbolic rites, and striking observations, that he might the better remember his soul, and transform his whole life by spiritual influence into a preparation for the life to come. This is the reason of the extended dogmatic teaching of the Church, and of her sacramental system. "Dogma" means indisputable principles; a sacrament means the conveying of spiritual grace by outward rites. Dogmatic teaching, being the word of Christ's authorized teaching body, is surely the word of Christ. A sacrament, since it could not be a sacrament unless Christ had willed it to be one, is as certainly the touch of Christ's hand. Firm and fixed teaching is necessary to make sure of the truth on such points as God, Christ, Grace and the future life. It is not a bondage, but freedom—unless all divine teaching was bondage. A man might, in some way, be excusable in not knowing what the Church taught; but he must always be unfortunate—unhappy, unprofitable, and worldly. A plant cannot hold to the earth unless it has roots; and a soul cannot cling to God or to Christ unless it has knowledge; and knowledge means ideas, and ideas mean teaching. Again, to live outside of the great Christian sacramental system might be the result of excusable ignorance; but it cannot help being a calamity. A man who misses the well in the desert may not be blameworthy, but he is very much to be pitied. Any Catholic who gives up one jot or tittle of his faith gives up the most precious of the earth's treasure. Any non-Catholic who even suspects that there might be such a thing as a sacrament, as the Real Presence, as the Mass, as the Church, should never rest till prayer and searching he had found out whether it was so or not.—American Herald.

READ THE SCRIPTURES.

Cardinal Gibbons preached Sunday morning at St. Gregory's church, Baltimore. The subject of his address was the "Holy Scriptures."

The congregation were admonished to keep in their homes good books to read and to circulate among their friends. "The perusal of one sermon on the doctrines of the Catholic Church," said the Cardinal, "to my knowledge in a certain community resulted in bringing three hundred members into the Church. Read the Holy Scriptures," he continued, "especially the New Testament. When I was a student we always carried a copy of the testament in our pockets, and each day we would read one chapter at least on bended knee. Always

before retiring to rest devote a little time to the reading of the Word of God."

LENTEN THOUGHTS.

What is the origin of fasting? Under the Old Law the Jews fasted by the command of God; thus Moses fasted forty days and forty nights on Mt. Sinai, when God gave him the Ten Commandments; Elias, in like manner, fasted in the desert. Jesus also fasted and commanded His apostles to fast also. The Catholic Church, says St. Leo, from the time of the apostles, has enjoined fasting upon all the faithful.

Why has the Church instituted the fast before Easter?

1. To imitate Jesus Christ, who fasted forty days. 2. To participate in His merits and passion; for as Christ could only be glorified through His sufferings, so in order to belong to Him, we must follow Him by a life answering to His. 3. To subject the flesh to the spirit, and thus, 4. prepare ourselves for Easter and the worthy reception of the Divine Lamb. 5. Finally, to offer to God some satisfaction for our sins, and, as St. Leo says, to atone for the sins of a whole year by a short fast of the tenth part of the year. Was the fast of Lent kept in early times as it is now?

Yes, only more rigorously; for 1. The Christians of the early ages abstained not only from flesh—meat, but from those things which are produced from flesh, such as butter, eggs, cheese, and also from wine and fish. 2. They fasted during the whole day and ate only after vespers, that is, at night.

How shall we keep the holy season of Lent with advantage?

We should endeavor not only to deny ourselves food and drink, but, still more, all sinful gratifications. And as the body is weakened by fasting, the soul, on the other hand, should be strengthened by repeated prayers, by frequent reception of the holy sacraments, attending Mass, spiritual reading, and good works, particularly those of charity. In such manner we shall be able, according to the intention of the Church, to supply by our fasting what we have omitted during the year, especially if we fast willingly and with a good intention.

A MONITORY FOR LENT.

Ave Maria.

Of all seasons Lent is the proper time for practising the holy exercise of meditation. In the ages of Faith no one ever neglected it; and there can be no doubt that the chief cause of the decay of virtue and piety, justice and equity, is this: people nowadays do not seriously reflect upon the truths of the Gospel; and though professing to believe in Christ, do not hearken to His words.

In the cathedral of Lubek, in Germany, there is an old slab with the following inscription, which epitomizes in an admirable way the most appropriate matters for Lenten meditation. The devotional manuals used by our forefathers in the faith abound in precious bits like this. It is a pity they are so little known, for there is more substance in these few lines than is contained in many a pretentious book. The authorship is unknown, but the spirit is unmistakable:

Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not.
If I condemn you, blame Me not.

A TOUCHING SCENE.

In the center of a large crowd, some kneeling reverently, others gazing morbidly, two priests on an afternoon last week ministered to a man who had fallen near the bottom of the stairs of the uptown station of the Second avenue elevated railroad, New York city.

A policeman sent to Bellevue hospital, and Dr. Graham Rogers responded in a hurry. While awaiting the ambulance the crowd gathered. The two priests had just come from the Green point ferry. Seeing the crowd, and seeming to grasp the situation, they hurried forward and to the injured man's side. They glanced at him for a second. Then one of the priests caught sight of a little brown ribbon which came just over the edge of the man's shirt.

"He is a Catholic, Father," he said to his companion. "See, he wears a scapular."

Instantly the priests knelt beside the unconscious man. The crowd fell back reverentially, the Catholics uncovering and joining silently in prayer. It was a strange scene. Overhead the elevated trains rattled. Electric cars went clanging by. Out of half a hundred tenement windows men and women looked down upon the picture.

HOW PERVERTS ARE MADE.

Catholics, by neglecting the practice of their religion, by missing Mass occasionally, by receiving less and less frequently the sacraments of the Church, by mingling too freely with heretics, gradually fall away from the faith and become more listless beings or skeptics as far as religion goes. No Catholic became a pervert all at once. He is led by degrees from one omission to another. Faith will die without good works. Faith will die without work constantly fed it with these good works. Those lukewarm Catholics that

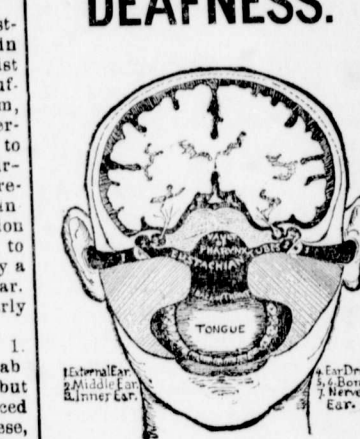
just barely keep within the pale of the Church, must regard their faith as simply alive and nothing more. The least breath of temptation will extinguish it; and it cannot be revived without a special grace of God. To be a Catholic we must be practical and in earnest.

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TABLE OF CONTENTS.

Photo of the Sacred Heart.

Proclamation of the Universal Jubilee of the Holy Year, Nineteen Hundred.

Astronomical Calculations for 1900.

Litany of the Sacred Heart.

On the Consecration of Manikind to the Sacred Heart of Jesus.

Jesuit Missions in Ontario. (Illustrated.)

His Excellency the Most Rev. Diomedé Falcomi. (Illustrated.)

Catholicity in Ontario. (Illustrated.)

Schools of the Diocese of Hamilton. (Illustrated.)

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The Church in Ontario. Religious Orders in Ontario—men. Religious Orders in Ontario—women.

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