

lovingly and most de-
d by all classes in the
ort. Father Macdonald
n active service as an
and priest for forty-four
g been ordained in 1858.

EXAMS.—A recent pub-
lic Merit Certificates in
Scotland shows the Cath-
of the Glasgow arch-
maintain a high standard
efficiency. Nearly all the
presented for examination
successfully survived the Impe-
rior's intellectual inquisi-
the only British inquisi-
ish Catholic parents in
the country don't pro-
cherished children from
to.

EMORIAL.—One of the
ng and noteworthy fea-
contributions towards
the readiness of the va-
es of the League of the
e archdiocese of Glasgow
stantial sums. The lat-
in this direction is
St. Francis' League of
When are the Young
ties and the other Soda-
city which the late pre-
much to foster, going to
tribute as distinct bod-
mble yet welcome mite?

UNIONS.—The approach
county reunion season
always brings with it
very excitement and in-
fibria's children in the
Scotland. This season
the 5th of November with
a reunion in the City
which Cardinal Logue pre-
ported by the Archbishop
ews and Edinburgh, who
accepted an invitation to
the 14th of the same
natives of Cavan will hold
gathering in the Grand
Waterloo Rooms."

CTOR DEAD.—By the
Thomas Bowie, of Lan-
took place somewhat un-
at Middlesborough, the
Church in the Glasgow
has lost one of its
most thoughtful bene-
more than fifty years ago
became a convert to the
one of his many subse-
to the Church was the
ft of \$5,000 towards the
the acquirement of the
estate at Lanark, which
one of the best known
in the West of Scotland.
was, like all true con-
comply religious man.

ON GUIDES.—All the
n connection with the Sacred
ion have now resumed
meetings for the au-
winter session. A splendid
of the Children of Mary
st week, and an excellent
delivered to them by
ual Director, Father Ba-
In a few weeks' time the
s will begin. The boys'
met under the presidency
Tarleton, S.J., whose
advice were highly ap-
y the lads.

es Burned Down

ews from North Carolina
t alarming. Sometimes
announced that a num-
ck churches" were being
the mountain regions of
uth. A number of these
in North Carolina, where
have been at work
years. Many converts
made, and, until recently,
has been one of consi-
gnificance.

ever, a change has come
ning suddenness. News
that an outbreak of a
gotry has shown itself in
ons of North Carolina.
are regarded more danger-
ormons by those new
or is the hatred referred
to language alone. Pas-
sioning the torch to places
worship. Two churches
ve been given to flames.
back church in the in-
ter is that of St. Teresa,
rom Raleigh.

report states that of
activity on the part of
as manifested itself in the
of chapels at intervals
the rural districts. So
re the people in these
they believe this to be
mer of great evil. In con-
they have been wrought up
y excited condition. This
accentuated by a secular
ekly, which counsels that
treat the Catholics as
the Mormons. What this
be best judged from the
diary act.

Philanthropic Side of Religion.

A notable feature of the exercises
incident to the laying of the corner-
stone of the chapel of the Sacred
Heart Industrial School and Pro-
tector for Boys at Arlington, N.
J., on Sunday last was a timely ser-
mon on "The Philanthropic Side of
Religion," by Rev. Francis A. Foy,
of St. Joseph's Church, Jersey City.

Father Foy's sermon, of form so
practical and purpose so timely is
here given in full:—

"For other foundation no man can
lay but that which is laid, which is
Christ Jesus."—I. Cor. iii., 10.

We are here to-day to participate
in the setting of a stone for a cor-
ner in one more edifice to be erected
for the worship of God. This edi-
fice is to be the chapel of the Sacred
Heart Industrial School, and the
ceremony performed on this occasion
is the culminating event in a work
of caring for destitute and homeless
boys extending over a period of
twenty-five years. I shall not go in-
to the history of that work, nor
make personal allusion to those who
have conducted it; for, as St. Paul
says, "He that glorieth, let him
glory in the Lord." The work has
been successful from the start, and
this institution is a model of its
kind in the land. We have laid the
foundation for a chapel to this in-
dustrial school.

But, my friends, what we have
done to-day with trowel and mortar
and stone is only the outward phy-
sical expression of what has already
been done by a power greater than
ours: done before we met upon this
spot. This stone is only the symbol
of the real foundation laid for this
work from the beginning by the Au-
thor of all good works; for, as St.
Paul says to the Corinthians: "Oth-
er foundation no man can lay but
that which is laid, which is Christ
Jesus."

Let us then go to this real founda-
tion for our thoughts to-day. If
we open the Gospel of St. Matthew
at the twenty-second chapter we
find our Divine Lord instructing a
certain man, and He says to him:
"Thou shalt love the Lord thy God
with thy whole heart and with all
thy soul and with all thy mind. This
is the first and great commandment;
and the second is like unto it, Thou
shalt love thy neighbor as thyself.
On these two hang all the law and
prophets." Here we have the two
foundation principles of the Chris-
tian religion, love of God and love
of our neighbor. I wish to direct
your attention more particularly to
the second commandment, the love
of our neighbor. And why? Because
this chapel is built out of love for
the neighbor. It is for the worship
of God; yes, but those who build it
worship elsewhere, and it is in or-
der that the two hundred boys of
this school and those who shall suc-
ceed them may worship God that
this chapel is built by faithful fol-
lowers of Christ all over the land
who are mindful of the precept,
"Thou shalt love thy neighbor as
thyself." And, moreover, this in-
stitution itself is one of Christian
philanthropy. Therefore, let us
dwell upon what may be called the
philanthropic side of religion.

It would seem that we do not of-
ten enough consider this aspect of
our holy religion. We are prone to
regard charity in the concrete as
something apart from religion prop-
er, and there is even a disposition
on the part of some to confine re-
ligion to acts of worship and pray-
er. There are Catholics who take
a one-sided view of their religion.
They worship God and pray for
their neighbor, but their worship is
at fault because it does not come
from a generous heart; and their
prayer for the neighbor has the
same defect; they pray, but they do
not give. They are not fulfilling the
whole of God's law. For if Chris-
tianity is the fulfillment of the law
and the prophets, and if the whole
of the law and the prophets is based
on these two commandments, to love
God and to love our neighbor, then
it is not enough to live a life of
pious worship only. We must love
our neighbor as well as God. And
this love must be an active and not
a passive virtue. For just as when
we set ourselves to adore God we
must shut out the world and all its
attractions, so when we address our-
selves to the good of our neighbor
we must detach ourselves from all
self-interest and bestow our very
substance upon him, in order that
we may obey God's precept to love
him, our neighbor, as we love our-
selves.

If men only knew how much they
lose by neglecting this great precept
they would not be so unwise in their

generation. They are tending to-
wards that "individualism" which
saps the very foundation of the spir-
itual life, and of which Father Ty-
rell, the English Jesuit, complains
in his book on "External Religion."
He tells us that "God makes the
development of man's religious fac-
ulties dependent on his fellows,"
that "we not only need the society
of others in order to know God, but
that God refuses to be united with
us in our solitude. We have first to
unite ourselves with Our Incarnate
Lord and with all who are already
united with Him; and then as mem-
bers of this mystical unity God
deals with us and quickens us." So
that we see, according to these
words we cannot even worship God
without being first united in the
bonds of love with our neighbor. We
cannot practice the first command-
ment of the law without at the same
time practicing the second. And a-
gain, it would seem that in order to
get all the good we can out of this
earthly life of ours we must prac-
tice the second precept. For, as
Bishop Spalding, of Peoria, said in
a recent address before the National
Conference of Charities and Correc-
tions: "If in the midst of this world
a man is to have worth and signifi-
cance, joy and peace, he must turn
from himself and seek a better self
through devotion to his fellow-men,
whether they be in the home or in
the Church or in the nation, or any-
where on God's round earth."

Now these modern minds are not
stating any new doctrine or any
new aspect of religion. On the con-
trary, they are simply restating the
teaching of St. Paul, who said to
the Galatians: "For you, brethren,
have been called unto liberty; only
make not liberty an occasion of the
flesh, but by charity of the spirit
serve one another. For all the law
is fulfilled in this one word, 'Thou
shalt love thy neighbor as thyself.'"
And, in using these words, St. Paul
did not pretend, nor do his modern
exponents pretend, to ignore the
first great commandment of the law:
they say that the one commandment
is bound up with the other so as to
make them both practically one and
the same; that we can no more love
our neighbor without loving God
than we can love God without lov-
ing our neighbor. And therefore it
was that St. Paul, again speaking
to the Galatians, said: "Bear ye
one another's burdens, and so ye
shall fulfill the law."

But we shall understand this mat-
ter best perhaps if we go back to
the life and teaching of our Divine
Lord Himself. For here is our true
foundation: "Other foundation no
man can lay but that which is laid
which is Christ Jesus." We have
only to look upon that noble life
and hearken to that marvellous voice
if we would know the truth and live
the life divine. He was "the Way,
the Truth and the Life." "I came,"
He said, "that they might have life
and have it more abundantly." This
was his mission. And what was the
burden of that mission? One day
He stood in the Temple, and open-
ing the Book, He read from the Pro-
phesy of Isaiah: "The spirit of the
Lord is upon me, wherefore He
hath anointed Me to preach the Gos-
pel to the poor; He hath sent Me
to heal the contrite of heart; to
preach deliverance to the captives
and sight to the blind, and to set
at liberty those that are bruised;
to preach the acceptable year of the
Lord. This day is fulfilled, this
scripture in your ears." And if we
watch His career we see how admir-
ably He carried out this divine com-
mission. His concern was for the
weak and helpless. "Suffer little
children to come unto Me," He said,
and He gathered the children about
Him. "Come to Me, all ye that la-
bor and are heavily burdened and I
will refresh you," He said, and He
cured the sick, the lame and the
blind; He ministered to both soul
and body, and diffused peace and be-
nediction wherever He went. And
how beautifully, my dear friends,
does He not sketch His own office
in the world under the title of the
Good Samaritan. In this very Gos-
pel, where He lays down the two
great precepts of the law, He tells
of how a certain man fell among
robbers, and how, being bound and
half dead, two men passed by un-
heeding, and that finally the Good
Samaritan came and ministered to
him; and this man, He tells us, was
indeed the neighbor to him who was
in distress. Now by universal con-
sent this parable is held to refer to
Christ. He is our Good Samaritan.
Therefore He loves us with a human
as well as with a divine love. And
it is precisely this quality of human
love and sympathy that endears us
to Him, that enables us to accept
Him as our model and to follow in
His steps. We may not scale the
heavenly heights of His perfection,
but we can humbly follow in His
steps through the lowly walks of
life. He communicates to us His
own divine nature, as much as we
can bear, and He says let him fol-

low who can; but He asks no im-
possible service. He asks only for
our human hearts, our human love,
and this we can give Him, for we
are all brothers in Christ. But even
this love He does not seem to want
so much for Himself as for His cre-
atures, and He is satisfied that we
should love the love of God through
the creature, that he has placed the
seal of His own divine approval, and
He has made it the passport to eter-
nal life. If we open the Gospel of
St. Matthew at the twenty-fifth
chapter, we find our Divine Lord
giving a description of the general
judgment. And after the just and
the unjust shall have been separa-
ted, the one class from the other, we
are told that the King will say to
the just: "Come ye blessed of My
Father and inherit the kingdom pre-
pared for you from the foundation of
the world. For I was hungry and
ye gave Me to eat; I was thirsty and
ye gave Me to drink; I was a stranger
and ye took Me in; naked and ye
covered Me, sick and ye visited Me;
I was in prison and ye came to
Me." And we are told that the just
upon asking when and where and
how they did these things unto Him,
He will reply: "Inasmuch as you
have done it unto one of the least
of these, My brethren, you have done
it unto Me."

Now, my dear brethren, I would
not divert attention from any other
portions of Holy Scripture, but these
passages I cite them simply
to show that our holy reli-
gion is founded on love,
love of God and love of our neigh-
bor; and that we can show our love
for God in no better way than by
expending ourselves as Christ our
Lord did upon weak and suffering
humanity. We must worship God,
yes; but it must be with a heart full
of love for our neighbor. "If there-
fore," said our Lord on one occa-
sion, "thou offer thy gift at the
altar and remember that thy bro-
ther hath anything against thee,
leave there thy gift and go first to
be reconciled to thy brother, and
then coming thou shalt offer thy
gift." And St. John says: "If a
man say I love God and hateth his
brother, he is a liar, for he who
loves not his brother whom he hath
seen, how can he love God, whom
he hath not seen?" And again, "We
know that we have passed from
death into life, because we have lov-
ed the brethren."

Therefore, let the worshippers of
God stand forth, and say whether
they fulfill this second precept of the
law. If not, their religion is a
dream; it has no substance because
it is not founded on Christ. True
religion concerns itself with others
as well as ourselves; and we must
worship and pray and perform good
works, with this cardinal principle
always in mind. Religion thus prac-
tised is a vital force in the world.
And surely, if there ever was an age
that needed a vital Christianity, a
vital Catholicism, it is the present
age. The world is in a condition of
unrest, due to the problems arising
out of social inequality in every
civilized country. It is a healthful
sign. Man is struggling towards an
ideal condition of social righteous-
ness. The conditions of poverty and
distress are being studied and dealt
with in their causes as well as in
their effects. This movement is at
bottom ethical and moral, however
it may have at times put God out
of account; and it is a curious fact
that all the attempts made to deal
with it along materialistic and ra-
tionalistic lines have prove abortive,
and that now its latest and strong-
est advocates are dealing with the
spiritual factors of human life and
development in a way which proves
conclusively that only religion can
settle these great questions that tug
at the heart of humanity.

What are we doing for our bro-
ther man? What are we doing for
social amelioration? Under modern
conditions the practice of charity
has taken on new forms and has
created new duties. And we must
not only give individual aid by per-
sonal service, but we should make
use of every medium which human
zeal and intelligence have devised to
relieve the distress of our fellow-
men. And, moreover, we should, ac-
cording to our ability and means,
take a practical interest in those
larger questions of the day wherein
are concerned the hopes and aspira-
tions of all those who are suffering
from conditions of social injustice.

Is this asking too much of the
Catholic conscience? Is it traveling
outside the bounds of our holy reli-
gion? I think not. For I believe
that Christ, our Divine Lord, is
back of all this social movement. He
said: "If I be lifted up I shall draw
all things to Myself." And surely a
movement that has so many Christ-
like qualities must have Christ for
its author. It is grounded in com-
passion for the poor and afflicted,
for the weaklings and underlings in
life's conduct, and it seeks a reign
of justice and of universal brother-
hood. Therefore we should encour-

age and take part in this move-
ment. Such is the attitude of our
Sovereign Pontiff Leo XIII., now
gloriously reigning, and who embod-
ies within himself more conspicu-
ously than any other figure of modern
times the Christlike qualities in this
forward movement of humanity. He,
too, is striving to establish this em-
pire of righteousness, because he
knows it will be the empire of Christ,
for in that day when all men shall
be united in one common brother-
hood, then Christ shall reign su-
preme; and then the words of the
Apocalypse shall be fulfilled: "The
kingdom of this world is our Lord's
and His Christ's, and He shall reign
forever and ever!"

Generous Donations To Parish Church.

The gift of a new terra cotta bap-
tismal font to St. Joseph's Church
Richfield Springs adds another be-
coming adornment to the pretty lit-
tle edifice. Imported from France
and of a rich Roman design, the font
looks a marvel of beauty, and Fa-
ther Joseph S. Graham, the rector,
is to be congratulated upon its
erection in his church. The inscrip-
tions semi-circling the bowl of the
font read: "Presented by Mr. and
Mrs. Richard O'Brien in memory of
Catherine Brennan." The donors
are residents of Richfield and have
placed the font in their home church
as a memorial of the late Miss Bren-
nan of New York, a sister of Mrs.
Richard O'Brien. As noted before,
the style is Romanesque. This is a
thoughtful selection, as the interior
of the church the pattern of the rich
memorial windows' the ceiling of the
sanctuary and the general keeping
throughout is a relief from the com-
monplaces of Gothic art in America.
And by happy reflection Father Gra-
ham has placed the beautiful gift
the harmonies of color and design
the harmonies of color and sign
blend very pleasingly with the mural
decorations in the transept of the
church. The font is nearly five and a
half feet in height. This measurement
includes the statuary figures mount-
ing the cover. Christ's baptism by
St. John is represented in richly col-
ored statuary carving. About the
base of the font are four niches.
Four statuettes of the evangelists
fill these and add to the general
scheme of the artists original design.
The colors are white, leaning to
cream and dull gold. Every bit of
the carving is intricate and so deftly
done as to defy copy or attempts at
reproduction.

Visitors at Richfield have often
passed comment upon the neat
furnishings of the Catholic Church there
and it is indeed to the credit of Fa-
ther Graham to have these comments
met with the explanation that all of
the recent gifts are from the fami-
lies of the parish. It evinces loyal-
ty and appreciation on the part of
those who worship beneath its roof
twelve months of the year. The
heavy brass processional cross, set
off with oxidized silver trimmings is
a gift of Mr. O'Connor and the
Misses Leonard. Some few months
ago, an oak pulpit was erected and
this gift met the needs of the ene-
getic rector.

The donor's name has never been
given out. B. F. Saxton of New
York, replaced the feeble sanctuary
bell with a set of chimes and the
oaken base of the columns bears the
inscription: "In Memory of his Pa-
rents."

The parish is not yet at rest in its
subscription of gifts. Two valued
donations are soon to be announced.
—The Vatican.

BEATIFICATION OF FATHER SO- LON.

An ecclesiastical court convened in
New Orleans September 4 for the
purpose of taking evidence relative
to the beatification of Father So-
lon, the New Orleans Redemptorist,
who sacrificed his life in the yellow
fever epidemic in 1855.

IRISHMEN IN PRISON.

According to the New York "Even-
ing Post," about 100 Irish members
of Parliament, town mayors, coun-
cillors and other representative men
are now in prison for terms of from
two months to a year, practically
for denouncing the system of gov-
ernment in Ireland, the over-taxa-
tion of the country and for advocat-
ing legislative reform.

Mgr. Bernard O'Reilly.

On the 11th September, Mgr. Ber-
nard O'Reilly, of New York, cele-
brated the sixtieth anniversary of
his ordination. Despite his great
age and consequent physical weak-
ness he was enabled to enjoy the oc-
casion in a quiet manner and appre-
ciate the sincere sentiments of love,
veneration and respect that poured
in from all directions. A noble and
historic figure in the American
Church is that of the venerable pre-
late who has seen so many long
years of sacerdotal life. It was in
the Seminary of Quebec that Mgr.
O'Reilly made his course of studies,
and in the old city his name is still
a household word and the traditions
of all his early achievements are
most religiously handed down from
generation to generation. He was
ordained in 1842, and ten years later
Cremazie, the greatest of all
French-Canadian poets, wove the
name of Bernard O'Reilly into the
most patriotic and magnificent poem
—that on "Colonization." It was
that young Irish levite who sounded
the keynote of Quebec's future great-
ness and stability; it was he who
declared to the sons of this prov-
ince that "the forests await them,"
and whose magic eloquence, sustain-
ed by a perfect knowledge of the
French language and idiom, let the
fire of patriotic endeavor that more
recent men have kept aflame by urg-
ing them to take possession of the
soil.

The life of Mgr. O'Reilly is the his-
tory of the Church in Canada and
the United States for the past sixty
years; and a most interesting re-
cord it is. Almost forty years ago
the late President Lincoln sent Mgr.
O'Reilly to France to enlist that
country in the ranks of sympathiz-
ers with the anti-slavery movement
and with the North in the great
struggle that had then commenced.
In France his matchless French,
the purity of which cannot be excelled,
attracted no small degree of atten-
tion, of curiosity, and of comment.
How an Irish priest, coming from
America could speak such perfect
French was a matter of wonder; but
they had to learn that he was a pu-
pil and graduate of old Quebec's Lit-
tle Seminary.

He is the author of some very va-
luable and most delightfully written
works. Amongst those that have
gained him the highest reputation
may be classed his "Life of Pius
IX.," and his "Life of Leo XIII.,"
As a student of Roman history, es-
pecially in connection with the Cath-
olic Church and the early struggles
of Christianity, he has few equals,
and possibly no superiors. That we
can wish him long years to come to
enjoy his well-earned rest, in the
midst of his countless friends, we
need not say comes from the heart.
He is already a very aged man, but
men of his calibre are calculated to
live long, and are sure to do good
and to benefit the world as long as
they live. We heartily join all his
many admirers in the expression of
congratulations on the occasion of
his Diamond Sacerdotal Jubilee.

Father Smyth And the Miners.

The Rev. Hugh P. Smyth, rector of
St. Hugh's Church, Grove Hall,
Boston, last Sunday, spoke earnest-
ly for the miners; their hard lives,
starvation wages, and the manifold
evils of the "company store" plan.
He declared that the conscience of
the American people should not per-
mit the miners to return to work
without a great betterment in wages
and hours of labor. The operators,
in their lust for wealth, he said,
were madmen, for they were turning
the honest poor against the Govern-
ment and against their employers,
and the end would surely be destruc-
tion.

Such a precious thing as coal, he
asserted, belongs to the people of
the United States, and he advocated
the taking away of the charters of
the companies, if they did not soon
end the present difficulty by grant-
ing the perfectly proper and abso-
lutely just requests of the miners.
The Government of the State of
Pennsylvania was downright coward-
ly, and had failed to govern in the
premises, he said, and he advocated
action by Congress, and believed
that, if it was necessary, State
rights should be taken away from
Pennsylvania.

The men should not return to work
on the terms offered by the opera-
tors, for if they did their condi-
tion would be worse than when
they went out. He urged all good
people to do all they could to aid

the strikers, and to not permit them
to return to work unless their
wrongs were righted.

He was usually strongly opposed
to strikes. Men sin when they are
not interested in their work, and
when they are not faithful to their
employers. In this case, he declar-
ed, the strikers had grievances that
cried to high heaven for redress.—
Boston Pilot.

Russia's Menace.

(By a Regular Contributor.)

One who is fully acquainted with
all conditions in Russia has placed
his finger upon the one great menace
that exists, and the continuation of
which will inevitably bring on a cri-
sis that cannot at present be estimat-
ed in its consequences. This writ-
er, who is a life-long student of Rus-
sian affairs, declares that Russia
produces good soldiers and good dip-
lomats, and that any successes
which that country has attained
have been won by either or by both
of these. But when it comes to a
question of industrial advancement
and development there is such a lack
of organization, such a system of
faulty laws, such a chain of unbrok-
en failures connected with Russian
industrialism that the sooner all the
mining and other industrial organiza-
tions are closed up the better for
the country. During the past de-
cade the amount of losses in conse-
quence of the failures of all great
enterprises of this class may be safe-
ly said to surpass a billion of rubles.
Every couple of weeks some
large industrial institution comes to
a crash and has to apply to the
Government for aid, or to close up
its offices. The Trans-Siberian rail-
way he declares to be a regular
monument to the incapacity and dis-
organization of those interested in
the pushing forward of the work.
Even when Russian crops, like this
year, are good, there is no provi-
sion made for a market outside of
the Empire, and the result is merely
failure on all sides. And all this is
due to the faulty system of legisla-
tion. While Russia's leaders and
administrators are counting upon
military strength to compete with
the outside world, or upon diploma-
cy to cajole the other nations, they
overlook all home interests and
ignore all home industries. As a
consequence, the mighty Empire of
the White Czar is upon an unsafe
basis, as is St. Petersburg resting
upon the piles that were driven into
the swamp and that uphold the en-
tire city. The danger then that
menaces the Russia of to-day is from
within and not from without. She
has a million of men under arms;
but she neglects the industries that
must support, feed, clothe, equip,
and arm that vast array. And the
financial ruin of the people goes
hand in hand with the political dis-
content that they harbor. Hence is
it that a black cloud hangs over the
white dominions of the Autocrat;
any day it may burst.

Town Destroyed By Earthquake

From Berlin comes the startling
news of a fearful earthquake convul-
sion. The volcanic eruptions of re-
cent months have given the world
much to ponder over and to worry
about; now the earthquakes seem to
emulate the disturbing activity of
the mountains. A despatch received
from Tashkent, capital of Russian
Turkestan, reports a terrible earth-
quake, August 22, the shocks con-
tinuing until September 3. One hun-
dred persons were killed at Kash-
gar, in eastern Turkestan; 400 in
the village of Astyn, 20 at Jangi,
while the town of Ak-Su was com-
pletely destroyed.

Allahabad, India, September 25.—
A despatch to the Pioneer from
Kashgar, Eastern Turkestan, says
that only a dozen people were killed
there in the earthquake, but that
the disturbances wrecked many vil-
lages in the northern part of the
province, the total number of per-
sons killed being over 1,000. There
were no premonitory signs, says the
despatch, but a pronounced rise in
temperature followed the principal
shock. The temperature continued
to rise during the subsequent days,
which were attended by a repetition
of slight quakes. The despatch says
no Europeans lost their lives.