THE MISSION

THE RAT

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LETTER OF RECOMMENDATION,

London, Ont:

Dear Bir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.
He makter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore with pleasure. I can recommend
it to the faithful.
Blessing you and wishing you success,
Believe me to remain.
Yours faithfully in Jenn Charles

Believe me to remaio.

Believe me to remaio.

Yours faithfully in Jeaus Christ.

Yours faithfully in Arch. of Larisec Apost. Deleg.

LONDON, SATURDAY, JAN. 21, 1905.

TO STAY AT HOME IS BEST.

Now and then we read reports of the Canadians who have reaped dollars and fame in the fields across the border. These stories have a certain interest for all. For the old they revive memories of the days when they too set out to conquer the world, and to the young they are as fascinating as any tale that ever came from a writer. But the young see but endeavor crowned with success. They notice not the long and toilsome preparation for it : the rebuffs and difficulties and obstacles in waiting and disappointments, the self-sacrifice and grit before it was achieved. They forget there are hundreds of Canadians in the great centres of the neighboring republic who are never far from starvation. They forget that for the one picture that allures them statewards there are hundreds of others of sombre hue wrought out of the misery of the tenement herders who slave for a pittance and for whom the future holds nothing.

Better far for a young man to stop where he is known than to go forth to the stranger. Liberty he has, far more indeed than would be his portion across the border. Opportunities a e his for the making : and he can count upon sympathy, which is unknown among the scramblers for a living. That a high wage is the reward of the competent is true. But for every remunerative position there are a hundred applicants, and the successful one will not be an unknown Canadian. That the city is yearning for the services of the talented and energetic does well enough in fiction. But the fact is that such glut the market. They come from all quarters of the earth. They live and starve anywhere, and accept at last any kind of employment, if haply it be offered them. We have it on good authority that the Canadian who, armed with a certificate of character, sallies out to seek his fortune among the alien, is courting failure. He may succeed, but the probability is that he will live to haunt the free lunch-counter.

The story of the penniless stranger who always finds a good Samaritan to give him a foothold, or of the energetic youth who blazes a way through all manner of opposition, is overdone. The Samaritans have enough troubles of their own without seeking a new brand. He is not usually on hand to welcome the newcomer and is, due to experience perchance, not unduly anxious about befriending the stranger. The energetic will find themselves among the army of the energetic, and will discover before many moons for what a poor price they bartered the peace and

## TAUDRY RHETORIO.

We believe the exodus of Canadians is due in some measure to the mouth artists who descant on the greatness of the States and laud them as the worthiest field for the display of enthusiasm and ability. Taudry rhetoric every bit of it. Bishop Spalding says that American capital is fast becoming the most inhuman, the most iniquitous tyrant the world has ever known: that the greed of Americans, their superstitious belief in money as the only true god and savior of man, hurries them on with increasing speed into all the venalities, dishonesties and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished.

THE LAND OF OPPORTUNITY.

Canada has no dearth of opportuni ties. Catholics here enjoy more liberty than their brethren across the border. Americans dilate on their liberty, and compare it, much to their advantage, with that enjoyed by the natives of other countries, but it is merely an exhibition of loquacity. It has little foundation on fact.

LAY ACTIVITY.

Despite the letters referred to a few eeks ago we have seen but little evi dence of lay activity. The old guard, however, is still at its post. By this we mean the devout layman who gives a responsive ear to every service in the Sunday school and parochial work. The others-and there are many of them—may wake up and astonish us by joining the workers.

DEVELOPED BY WORK.

The present day child is, judging from the amount of attention given it, a wonderful piece of mechanism. The pedagogical eye scrutinizes it carefully to see how it should be managed. We have learned dissertations about it and copious advice as to how to enable it to move along smoothly. Coddled and nampered in the schoolroom, allowed to make a fool of itself at entertainments for charitable purposes, it is, when it ought to be running on schedule time, generally side-tracked in a sleepy hol low of laziness and good for-nothingness It may be a poem in motion in the school-room, but in the cold world, where the road bed is not always of the best, its machinery must also be in working order to make any kind of a runner. And this machinery is the thinking and judging ability. These are developed by work and not by coddling. The schoolmasters of long ago taught that effort was a condition of mental development and the pedagogue of to day will do well to be guided by their counsel in this matter.

COURAGEOUS WORDS OF FRENCH BISHOP.

Bishop Touchet of Orleans, France spoke nobly at the recent closing ses sion of the Lille Conference of the Catholies of Northern France, and the spirit of his audience was raised to the highest enthusiasm by them. He addressed them on the Concordat, showing that this agreement between Napoleon I. and the Pope had been faithfully observed by the Pope throughout the troubles between Pope Leo XIII. and Pius X, and the governments of Premiers Weldeck Rousseau and Combes, but that these Premiers had grossly violated it. They had endeavored to force the

Popes mentioned into some violation of the Concordat by their harsh and persecuting measures, that they might have some excuse for the violence with which they acted towards the religious orders of France, but they had not succeeded, and the burden was thrown upon them of violating a solemn compact which should have been kept faith fully by both parties, until it should have been dissolved by mutual agreement.

Monsigneur Touchet said : "We are resolved to have our rights under both aspects. If our enemies do us an injustice, we will give them neither rest nor peace till they have with drawn it. If they refuse us liberty, we will seize it. Catholic Ireland had an O'Connell. Catholic Germany had a Windthorst. Catholic France will prohis banner and lead us against the foe. The people will follow him. The priests will be at their side: and I swear it by the cross I bear and the unction I have received. Bishops will not be absent from the fray. The French Church will stand together, shoulder to shoulder, in the coming battle."

The Bishop is known to be a man of courage and determination, and it can- provement. not be doubted that he knows thorough ly the people of his district, which is in the department of the Loire, and is near to Paris itself, which is the key to French opinion. We have no doubt that he feels confident that, with an able leader of good parliamentary experience, the departments on the Seine and Loire could be won back to the Catholic cause, and that France itself would follow the lead, but we must say with regret that a leader suited to bring the Catholic forces of France to victory seems to be very difficult to be found.

We have never hesitated in our leader could bring victory to religion in France in a fair contest between the Catholic and infidel forces, but we are been delayed much longer than we men, however, animated with Monseigneur Touchet's vigor, would rouse the Catholic spirit of France, and drive against Catholics. off that apathy which seems to have

public as in the fumes of some narcotic which has deprived them of energy. Let us hope that Monsigneur Touchet's words will rouse them to action, and restore France to its position as the eldest and most vigorous child of the Church. The recent dissatisfaction which, the

nation manifested against the horrible spy system, inaugurated by Premier Combes, ought to make the present favorable moment for a successful attack upon the whole policy of the present government, if only the man can be found who will take a leading part in the campaign. General Andre was thrown over by Premier Combes as the scape goat for the ministry when the utter meanness of this spy system was exposed in Parliament, and Combes himself escaped; but he was the man primarily responsible for the enormity, and on him, instead of on General Andre, the public vengeance should have been wreaked.

A THUNDERBOLT FOR M. COMBES.

A blow has fallen upon the head of Premier Combes of France, which was s unexpected as the famed thunderbolt from a clear sky. By vote of the Chamber of Deputies, M. Doumer has been elected president of the Chamber by a majority of twenty five in a full

M. Donmer is a resolute opponent o M. Combes; and his election shows that the Premier has lost control of the House. Despatches from Paris state that the Premier himself feels the weight of the blow strongly, and is considering the necessity of resigning in consequence thereof. It is supposed that Messrs, Millerand and Rouvie will be called upon to form a Government in the event of M. Combes' resig nation being handed in, and that M Delcasse, who is the Minister of Foreign Affairs, will continue in office in the nev Ministry.

There can be little doubt that the virulence of M. Combes' measure for the separation of Church and State counted for much in the election of a President of the Chamber and that even the present anti-Catholic Chamber is not disposed to follow all the Pre-

The "Bill of Separation" as M. Combes' measure has been called, aims at the complete disorganization of the Church's hierarchy. Every parish is to be regarded under it as a separate religious association which is to be under the supervision of the civil authorities, who will give or withold permission for the exercise of public worship without reference to the Bishop, and each priest will have to consult the committee of the religious association of the parish for every act of public worship, inasmuch as the committee will be held responsible to the civil authorities for the priests' acts of public worship. In fact, this lay committee is to take the place of the Bishop.

The whole spirit of the law is to break up the hierarchical constitution of the Church, when the Concordat is abrogated. Of course, obedience to such a law is impossible, and the result of it will be a constant conflict beare Catholics, and we are citizens. We tween the priests and laity of each

A more infamous attempt at destroy ing religion throughout France could scarcely be conceived; but we are confident it will not succeed. A new government is at the present moment likely to succeed that of M. Combes, as we have mentioned above; and it is to be hoped duce abero also who will marshal us under that the Bill of Separation will be dropped, as the resignation of M. Combes appears to be a necessary consequence of the severe defeat he has sustained in the election of a president of the Chamber of Deputies from the ranks of the Opposition. At all events, a new Government cannot be worse than that which is going out of power. and most probably it will be a great im-

The Bill of Separation makes no distinction between Protestants, Jews and Catholics, and thus the Budget of Worship will be abolished for all. The Protestants, however, as a rule, hailed the Bill with joy because, as they calculated the matter, a greater amount of injury would be inflicted upon Catholics than upon thom. But when the Bill 'was brought forward, they too be came alarmed at the subtle decentralization of religious bodies which was provided for, and a deputation of Protestants waited upon Premier Combes to law, and they were assured that they m nistration of the law. Certainly not. Every one can see that the law was aimed at the Catholic Church, the purforced to admit that such victory has pose being to destroy the hierarchical system, but the Protestants, though thought would be the case. A few constituting but a small minority of the people, will have every point stretched in their favor. The law is aimed only

In fact, toward the close of the enveloped the Catholics of the Re- eighteenth century, there were two

million Protestants in France, but within a century, all civil rights being accorded to them, with peace and liberty, they have dwindled down to about six hundred thousand. Salaries have been paid to the Protestant clergy which, on account of their families, were larger than those paid to Catholic priests, and yet they have not spread, but have decreased in number. The salaries paid to the Protestant

clergy since the Concordat has been in force were gratuities, as the property of the Protestant Church was compara tively small at the time of the great Revolution, and was for the most part untouched by the Revolutionists of the Reign of Terror. Besides, the terrorism of that period was directed against the Catholic Church, and not against Protestantism, which in the beginning, at least, sympathized with the Revolution, and was treated as a friend thereof. But the salaries given to the priests were a slight compensation for all the Church property confiscated in 1792 and the remaining years of the 18th century. This was specially stipulated in the Concordat. The suppression of the salaries of Protestant ministers in France now will be merely the suppression of number of gratuities; but the suppression of the priests' salaries is as really a repudiation of a national debt as was the repudiation of the assignats or paper money, by the French Government in 1706, only six years after they were issued. This was an immor. ality which has never since been equalled by any civilized Government until the present attempt of M. Combes to repudiate the national debt due to the French priesthood.

It is true the deed is not yet consummated, but the only way in which the consummation may be averted appears to be by the overthrow of the Government-and this seems now to be a very likely event which may occur at any moment.

THE CHURCH UNION PROBLEM

The movement for union among the Protestant sects or organizations is still agitating the denominations of the United States to such a degree that it is now stated that fourteen different sects have agreed to assemble in a great conference to be held in New York city next November to take the first practical steps towards forming a federation. The General Assemblies of two Presbyterian Churches, the General conferences of the North and South Methodists, the Convention of the Baptists of America, the Reformed Dutch Church, the General Council of the Congregational Churches, and others have already agreed to send delegates to this conference, and hope is expressed that the Lutheran Synods and the Protestant Episcopal Church may also consent to take part.

As the Protestant Episcopal Church has hitherto maintained a firm position on the question of Episcopacy, it can hardly be expected that it will yield that position now by admitting to an equality with their own clergy, whom they claim to have a succession from the Apostles, clergymen who have admittedly no such succession.

Some of the Lutheran Churches are in a similar position, and the proposed Confederation would completely destroy all the claim which Lut and Episcopalians make on this point.

It is true, there are sections in both there Churches which make little of the claim to Apostolic succession; but these is undoubtedly a strong feeling tion? Probably not. But if the people of America keep on in the way they with many and perhaps a majority in both Churches which persistently assert this claim. Surely it will be difficult to induce these powerful sections of both Churches to give up what they have so strenuously maintained to be one of the essentials of an ecclesiastical organization, claiming to be the Church of Christ. Nevertheless, the unexpected frequently happens, and it may occur in the present case; but should it occur, there is every prospect that there will be another great division in these Churches, so that the number of sects will be increased rather than diminished by the proposed union, at least so far as these are concerned.

We cannot conceive that a number of discordant sects can be brought to agree upon calling themselves one Church of Christ under a so-called Federal union. This Federal union in a Church really means disunion. It can only take place by the sects concerned agreeing to recognize as of no account their doctrinal and essential remonstrate against this feature of the disciplinary differences, as these must be set aside and declared non-essential belief that a bold and determined should have nothing to fear in the ad- in any such union which may be brought about.

How different will be a Church thus constituted from the Church of the Apostolic Age and the ages immediately following the Apostles, which was truly one in doctrine, one in discipline, and one in subjection to the Great Head of the Church whose auth-

ority was recognized by all! Thus St. Optatus of Miletus in de-

fourth century, but a few years after the three centuries of persecution which the Church endured under the Pagan Emperors of Rome, and while the Church even according to Protestant polemical writers, undoubtedly preserved its purity of dootrine wrote:

"The first among the marks (of the Church) is the chair, wherein, unless a Bishop sit, the second, which is the angel, cannot be added; and we must angel, cannot be added; and we must see who first filled the Chair, and where (he filled it.)"

It will be remarked that the "angel' nere referred to is the angel of each of the seven churches of Asia to whom St. John the Evangelist wrote by command of Christ, as recorded in his Apocalypse or Revelation 1 20, and sequel. By this angel was meant the Bishop of the Church.

St. Optatus continues : "To err knowingly is a sin; for the "To err knowingly is a sin; for the ignorant are sometimes pardoned. Thou canst not deny, then, but thou knowest that in the city of Rome, on Peter, as the first, was the Episcopal Chair conferred, wherein might sit the head of all the Apostles, Peter, whence also he was called Cephas; (Syriac of Rock;) that in that one Chair unity might be preserved by all; and that the other Apostles might not each contend for a Apostles might not each contend for a Chair for himself; and that whosoever night set up another Chair against th Single Chair should no deemed a schis matic and a sinner.

Peter, therefore, first filled that in dividual Chair, which is the first of the marks (of the Church). To him succeeded Linus, to Lin's Clement, to Clement Anacletus, etc."

He continues the line of Roman Pon tiffs to his own day when Siricius occupied the Roman See.

We might quote Saints Cyprian and Irenæus, who wrote respectively about one hundred and two hundred years previously, in a very sin ilar manner, as well as others both before and after St. Optatus; but the mention of the fact will suffice here as showing that the be jief of the Church of Christ, is, and always has been, that Christian unity is to be found only in the one Church which has the successor of St. Peter for its Head, and which is submissive to his authority.

DIVORCE PROBLEM'S SOLE SOLU-TION.

IT IS RELIGION IN MARRIAGE, SAYS REV. THOMAS J. CAMPBELL, S. J.

Lecturing in Loyola College Hall, Baltimore, last week, Rev. Thomas J. Campbell, S. J., declared that "religion in marriage is the sole solution of the divorce problems." Cardinal Gibthe divorce problems." Cardinal Gib-bons was present at the lecture, and applauded the speaker vigorously. The hall was crowded with young and old of

In the course of his remarks Father Campbell said that the courts have no legal right to grant a divorce, and that the divorce evil threatens the destruction of civilization. He also occasion to reply to the statement He also took prominent Episcopalian that the Catho-lic Church had introduced a more dreadful thing than divorce in the annulment of marriage by the Pope.

The lecturer was formerly provincial

of the New York Maryland province of the Jesuit order, and is well known as writer and lecturer on social prob lems, especially the divorce evil. was introduced to the audience by Rev John F. Quirk, president of Loyola College, who thanked the Cardinal for his presence, and said that the large audience was both a tribute to the audience was both a tribute to the speaker and an illustration of the importance of the topic.

MAY BE NO CIVILIZATION." Father Campbell said in part:

Speculations are rife as to the probable outcome of the struggle at Port Arth If the Japanese are successful in the war now being waged in the East, will there be a "yellow peril?" Will there be a tidal wave of pagan invasion that will shake the foundations of civilizahave been moving for past years, so fa as marriage and divorce are concerned, there will be no civilization to destroy. Where there are no Christian families there is no Christian civilization. France is now engaged in a relentles war against Christianity, but America is doing more in the matter of divorce to destroy Christian civilization than

all Europe. Last year saw 60,000 divorces granted in the United States, and during the past thirty-four years 700,000 divorces have been granted in this country. What does this mean? It means that 1,400,000 men and women have had their homes broken and that at least 4,000,000 children have been robbed of 4,000,000 children have been robbed of their parents. Is not this more to be feared than any "yellow peril?" What right has the State to grant a

We are told in answer to divorce : the question that the State has the right to annul a contract, and that marriage is legally a contract between two parties. Granted. But the State has no right to change the nature of a contract, and in granting a divorce it does this. A marriage is by nature indissoluble, and the State has no right to change its nature. The State i formed for the sole purpose of safe guarding the rights of individuals, and in granting divorces the State violates the sacred rights of individuals.

AN EPISCOPALIAN EDITOR'S MEMORY.

The assertion made at a mass meeting of Episcopalians of New York by Dr Silas B. McBee, editor of the Church man, that the Catholic Church could afford no help against divorce be it had introduced a thing more dread ful—the annulment of marriage by the Pope-comes with very poor judgment or poor memory from one whose whole Church was built on a marriage annulment. The Pope had refused the an-Thus St. Optatus of Miletus in de-scribing the Church of Christ in the with Katharine. It transcended his

If there ever were an occasion when the Pope ought to have yielded, it was then. The northern nations of Europe had revolted against the Church; dis content was seething in the rest, the King, who had just been named Defender of the Catholic Faith, announced his intention to drag England into schism unless his request was granted. Though the Pope was advised that he could do so by Bishops, univerities and theologians and urged to it by every motive of public policy, he refused, and England was forever lest to the Church. Instead of declaiming against annulments of marriage, Anglians should be partial to them.

To say that Catholic annulments are more dreadful than divorces is to claim that they have done more harm, in the United States, for instance, than the 60,000 divorces of last year or the 700,000 in thirty-four years, speak of the rest of the world. obody has heard of anything like a ments, the statement cannot be taken seriously. Nor is an annulment to be considered more dreadful because Mr. McBee assures us that " no Catholic annulled.'

Catholics are not alarmed by any such possibility. They know perfectly well that the whole fight has been from the beginning to get men married and to keep them so. Bishop Doane, who regretted not being at the married and is the authority for the assertion that the reasons for annulment are innumerable. The wonder is if the reasons for annulment are innumerable that the annulments themselves are numerable. Or are the Catholics so such multitudinous opportunities o

freedom?
As a matter of fact, there is no such thing as an annulment of marriage, or the disruption of a complete and valid marriage, but there are judicial declartions that certain essential conditions have not been fulfilled, with the result that the marriage never was validly contracted, just as the flaw in the title deed of a house or a defect in a busi ness arrangement may have rendered them invalid from the beginning. Even children with their catechisms know these impediments, and Catholics take care to avoid them. If, in spite the care with which it is contracted, a Catholic marriage is discovered to have a cloud on it because of some defect of which the party or parties were ignorant, the Church does not destroy the contract, but heals the defect in the root and prevents separation.

THE DISPENSATION BOGEY. Marriages outside the Church are not nvalid, else converts would be obliged o remarry, which is not the case. terror about the number of Catholic dispensations is quite groundless. Dispensations do not dispense from marriage, but from impediments which prevent the contract. They do not follow the marriage; they precede it, and non-Catholics who in spite of their professed admiration for the Bible, haven't the slightest concern for com sanguinity or affinity, and who marry their cousins and aunts and nieces and other men's wives should not object to letting Catholics have some of the liberty they themselves enjoy without

The Church always regrets dispensations, for impediments were made for the good of humanity. They are not a matter of purchase any more than is a notary's fee or the payment of a fine. They are not for the rich; the peor unfortunately obtain them as well. in certain cases, we are unable to understand why a dispensation was invalid, it may be because we do not know the facts of the case, and, in any event, modesty ought to compel us to suspect that the Pope and his counsellors have quite as delicate a conscience

as our own. So long as men are irreligious we can never get proper legislation against divorce. Religion in marriage is the sole solution of the divorce problem.

DEATH OF MR. THOMAS QUINN.

THREE SONS SING SOLEMN REQUIEM FOR THEIR FATHER AT ST. CATHARINE'S

CHURCH. Rev. James J. Quinn, pastor of St. Catherine's Church, received news by cable on Tuesday of the death of his

father, Thomas Quinn, who passed away fortified by the last sacraments, at his home in Ballindine, County Mayo, Ireland, n the seventieth year of his age. His death occurred on the first anniver-

His death occurred on the first anniversary of that of his wife.

Three sons of the late Mr. Quinn, are members of the priesthood in America, the Revs. James J. Quinn of this city; Thos. F. Quinn of Clyde, and John S. Quinn, Chesterville, Ont. They all assisted at the Solemn Requiem Mass which was calebrated for their father Thursday celebrated for their father Thursday morning at St. Catharine's church. Father John Quinn was celebrant; Father Thomas Quinn, deacon, and Father James Quinn, sub deacon. Dr. Farrell was master of ceremonies. assisted by Mr. James McFadden of the seminary. Messrs. Edward Reilly and Bernard Patton, of the Seminary, present and preached a consoling on, taking for his text the first Psalm He also gave the last absolution at the catafalque erected in the church. Attending the Bishop were the Rev. Mgr. T. P Thorpe and G. F. Houck. Other clergymen present were the Revs. John MacHale, James O'Leary, Frances Malloy, P. J. O'Jonnell, T. P. Mahon of this city, and J.

J. Johnston, of Lorain.

The full choir rendered the Requiem and the church was filled with the sympathizing partshioners and friends Catholic Universe, Jan. 6.

There is only one good time for each of us to die, and that is at the exact hour at which God wills that death should find us.

At the Cath on Monday ev John Gerard, S on "The Cat taor alistic Per Mr. Justice well-attended There were

Father Ger with applause which he sai ion which wa the times esp it was violer here it was not a fact th Telegraph: vast majority the writers he to be destruct tianity. Rationalism pre-eminence reason, but t

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