

The True Witness

AND CATHOLIC CHRONICLE.

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EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY, APRIL 23, 1916.

CARDINALS AT ST. PATRICK'S.

The Irish Catholics of Montreal have a lively appreciation of the honor conferred upon them by Cardinal Gibbons in taking up his residence at St. Patrick's Presbytery during his visit to this city and in occupying the pulpit of St. Patrick's Church on Sunday last. A full report of His Eminence's eloquent sermon we publish in another part of this issue. Although this was Cardinal Gibbons' first visit to Canada, he is well known to Canadian Catholics by his books. "The Faith of Our Fathers" received as cordial a welcome here as it did in the United States, where a quarter of a million copies of it have been sold. It is perhaps the clearest and most captivating exposition of Catholic doctrine ever published in the English language; and through it tens of thousands of Americans have been won to the True Fold. "Our Christian Heritage" is another masterful work which has also had a deservedly wide circulation.

The popular American Cardinal is considerably older than he looks. Judged by his appearance, he would be taken to be not more than 45 or 50 years of age. Yet in a few months he will have reached the 64th anniversary of his birth. He was born on July 24th, 1834, in Baltimore. He made his ecclesiastical studies under the Sulpician Fathers, in St. Mary's Seminary, in the same city. His first duties as a priest were performed as assistant at St. Patrick's Church, Baltimore, and he was appointed secretary of the Baltimore Archdiocese when he had been but five years a priest. When Archbishop Spalding felt the infirmities inseparable from old age coming upon him, he petitioned the Sovereign Pontiff to appoint his former secretary as his coadjutor, with right of succession. The request was granted, and on the death of Archbishop Spalding the See was occupied by Archbishop Gibbons. In 1886 he was raised to the Cardinalate. His Eminence is of a gentle and conciliatory disposition, loving peace and harmony, and desirous of promoting good-will amongst men. An American of the Americans, he cherishes an abiding affection for the land of his forefathers, and he warmly sympathizes with her legitimate efforts to secure legislative independence.

There is something touching in the contrast between the objects of the visits of the two Cardinals who have been the guests of the priests of St. Patrick's; for Cardinal Gibbons was not, as the secular press erroneously stated, the first Prince of the Church to take up his abode amongst them. Some years ago Cardinal Taschereau paid a visit to St. Patrick's for the purpose of officiating at the happy ceremony of marriage. This recent visit of a Prince of the Church was in connection with the mournful ceremonies attaching to the funeral of our Canadian Cardinal. This brief life of ours is largely made up of contrasts such as this; and happy is he who has the wisdom to take practical heed of the lesson thus taught.

THE WAR CLOUD.

The all absorbing topic of the hour is the crisis now upon Spain and the United States. The friends of peace all over the world stand in dismay at the frightful probabilities of the next few hours. His Holiness Leo XIII. has exhausted every resource and all his influence to prevent the outbreak of hostilities, but it would seem all in vain. From every indication the two nations are equally determined to appeal to arms as the final resort for the settlement of the dispute. Many and varied have

been the appreciations published ament the Message of the President of the United States. Speaking in all disinterestedness, it appears to us that the document deserves the highest commendations. The case of the neighboring Republic against Spain was set forth in vigorous and convincing terms. Whatever Mr. McKinley may think personally he voiced the sentiments of the best minded amongst his fellow countrymen. It was not a war message.

Perhaps the fact that the chief of the United States executive has some knowledge of military matters, and is not totally ignorant of the horrors of war, may have had an influence upon him, when he framed the document that is destined to become historical; but it may be safely predicted that he will stand higher, in the estimation of those whose good opinion is of value, than if he had breathed words of flame to an already excited people.

Bath houses, the Senate and House, are bent upon war, and the President must bow to the inevitable. All kinds of opinion have been put forth as to the justification of the United States in its attitude towards Spain on the Cuban question. The weight of sound judgment appears to be on the side of those who consider the course now being pursued as unwise, if not unjustifiable.

To Irish Catholics the world over the Republic to our south is very dear indeed. There our fellow-countrymen in the days of their direst misery found an asylum. There they have in innumerable instances found homes, happiness and prosperity, and to no race would disaster to that country cause more poignant grief than to the children of the Emerald Isle and their descendants. Yet it does seem as if that great country was being rushed into a sanguinary conflict by influences which are not for its good.

So many complications may arise, that, whilst all will know when the first blow is struck, it will task the most far-sighted to even surmise when the end shall come.

As to the justification of the summary manner of acting towards Spain, we venture no opinion. The Spanish side of the case it is not easy for us to reach, as it may be that all information from Cuba is filtered through unfriendly channels.

HOME IS THE BOY'S BEST CLUB

A contributor to the Messenger of the Sacred Heart advocates the formation of boys' clubs. What good object such clubs would attain we confess our inability to see. The boy's best club is his home. It is not club life but family life which he needs. Anything that will warp a boy's affection for his home must produce results the reverse of beneficial. Is not respect for the home one of the virtues which we have hitherto been taught to cultivate by our pastors? Boys' clubs would be destructive of the influence of home life.

The idea of the Messenger writer is that boys' clubs would tend to keep their members from becoming "party men" when they grow up. "Boys," he said, "are happily unprepared for party struggle. Collectively, they live, so to speak, in a state of scramble, and are so intent on securing, each for himself, everything in sight, as to give little thought to the higher and slower game of party spoils, held in joint possession at the expense of an empty-handed minority. A youngster, in his teens, has not yet learned to find keen delight in directing the crowd. He may aspire to a limited control of individuals, but, as a worst result, will only become involved in affairs of honor, with consequent interchange of muscular impressions between himself and this or that particular companion. A self-assertive nose of thirteen summers, temporarily remodeled and Romanized by a master hand, or a fourteen-year-old eye, in lustrous contrast with its deeply and dexterously shaded native background, does not indicate a proprietor of developed factional proclivities, but merely suggests his progressive deliverance from the fallacy that 'might makes right,' with correspondingly increased grasp on the saving truth that 'discretion is the better part of valor.' The boy is faulty enough, but let us gladly recognize points in his favor, and promptly turn them to account. Assuredly he is not, as yet, victimized by a craving for party struggle, and can find his pillow restful, even without dreamy self-congratulation on 'ruling the roost.'

But freedom from party spirit might be purchased at too great a cost, and its acquirement might easily involve the loss of much more important virtues. Besides, it is by no means probable that boys' clubs, no matter how well or how wisely directed, would not send any recruits to the "party" armies.

The Messenger writer praises his theoretical boy's club at the expense of the young men's club which now exists. Young men's clubs, he says, "are usually launched only as victims of factions and finances, the mid-stream rocks, submerged by shallow waters of enthusiasm, on which such organizations commonly founder."

This is a sweeping assertion in support of which he does not offer any proof

whatever. There may be some truth in it, and if there is, to whom must the blame be properly attached? It is not largely to fault finders who prefer to hold themselves aloof and criticize these clubs rather than join them and take a leading part in their management. In unity lies strength, as everybody knows, but most of these fault-finders favor decentralization and division, which render Catholic young men's associations feeble and ineffective. In addition to unity it is encouragement, and not fault finding, that young men's clubs require in order to be successful from both a social and a religious point of view.

AN INCOMPETENT CRITIC.

Readers of the TRUE WITNESS will remember a recent article of ours commenting upon a discussion which has been going on for some time in our Catholic contemporary the Providence Visitor, on the causes of religious difference amongst Catholics. We had already referred to the position taken by "Clericus" on the subject; and we next devoted some attention to a critic of his who signs himself "Spes." In last Saturday's issue of the Providence Visitor "Spes" has a two column letter in reply to our remarks.

As might have been expected from the extracts which we published in the article referred to, "Spes" not only justifies the opinion that we originally formed of him, but, like everybody who has a bad case, he soon drops argument altogether and takes up the weapon of abuse instead.

"I feel," he says, "a hesitancy in asking for any more space in your columns, but must plead for a further allowance to answer the hypercriticisms of the Montreal TRUE WITNESS. The editor waxes wroth over my use of the term 'illiterate faith.' We say, 'implicit faith,' 'strong and feeble faith,' 'intense or elevated faith,' etc., to express different shades of the same thing, and I doubt if the word 'illiterate,' though not theologically correct, is so very improper in the sense in which I used it, i.e., 'faith unaccompanied by trained reason.'"

The admission that his expression "illiterate faith" was incorrect is enough for us. "I do not need to be told by the TRUE WITNESS," he says, "that the faith of Newman and Manning was as simple as that of the most illiterate Catholics." We are obliged to differ from him here. His letters show that he does need to be told it, and that he should be reminded of it often.

"Spes" goes on to state:—
But the lay members of the Catholic Church are not Newman's by any means. What Newman did for himself cannot be done for them; they need extraneous assistance, perhaps not in Montreal, but they certainly do in New England, and it was New England, alone I had in view when I wrote the former communication. It strikes many of us as just a little absurd to throw the entire burden on the Sacraments and disciplinary canons.

"Spes" should be a little more explicit. Who are the persons whom he means by "us" and on whose part is the "absurdity" of "throwing the entire burden on the Sacraments and disciplinary canons?" And what "burden" does he mean? If he means to say that the practice of the Church seems "absurd" to himself and some friends of his, all we can state in reply is that the absurdity is on the other side—on the side of some incompetent critics who are, as Clericus rightly declared, "ignorant of Catholic doctrine," and yet who presume to sit in judgment upon it.

However, continues our friend "Spes":—

Cardinal Newman himself has stated so concisely what I meant that I shall quote him. He says: 'Great numbers of men pass through life with neither doubt nor, on the other hand, certitude. Such is the state of mind of multitudes of good Catholics, perhaps the majority, who live and die in a simple, full and firm belief in all that the Church teaches—but who have but little intellectual training and as being far removed from discontentment have never had the opportunity to doubt and never the opportunity to be certain. There were whole nations in the Middle Ages thus steeped in the Catholic faith, who never used its doctrines as matters for argument or changed the original belief of their childhood into the more scientific convictions of philosophy. It would be paradoxical in me to deny to such a neutral state the highest quality of religious faith.'

If "Spes" were not troubled with chronic confusion of thought he would perceive that this quotation tells strongly against himself—that what he absolutely and sneeringly called 'illiterate faith' of the immigrants who planted the church in New England was and is, in Cardinal Newman's opinion, "the highest quality of religious faith."

The other statements of "Spes" are quite as easily answered. He says:

"Because in contrasting two rectors, I said that one was a scold and the other a pleasing speaker, this very wise and cunning editor finds out my secret and with a gratified flourish of his blue pencil writes me down a Protestant or infidel, he doesn't seem to know which. I don't care, evidently, he says, for the 'steering Catholic doctrine of the old priest.' I never said the 'old priest' preached 'sterling Catholic doctrine'—I said, plainly

enough, that he didn't preach any, or very little; that he was a scold, pure and simple. I called the other a pleasing speaker. Why should this word 'pleasing' be peculiarly Protestant? Are those who feel a pleasure or satisfaction in hearing the Gospel message fitly delivered by its accredited messengers to be accounted as Protestants and no better than the stay-at-homes at the other end of the parish?"

This word "fitly" places the religious position of "Spes" in its true light. Good and loyal Catholics go to Mass on Sunday, not because the officiating priest is a "pleasing" preacher who, in their opinion, delivers the "Gospel message fitly," but because it is their duty to go. "Spes" will go to Mass on Sunday only if the officiating priest is a "pleasing" preacher who, in his opinion, delivers that message "fitly." He alone in that congregation is to be the judge of the fitness of its delivery. This is private judgment, and private judgment in religious matters is, let us inform "Spes," the essence of Protestantism as well as of infidelity. Protestants carry this "pleasing preacher" idea so far as to start separate, independent churches for ministers whose style of oratory they like and who, in their private judgment, "fitly" deliver the Gospel message to them, since it causes them "pleasure or satisfaction." As to "secular affairs" affecting our faith, will "Spes" be good enough to note that the Manitoba school question is not a secular but a purely religious affair?

We accused "Spes" of sneering at Butler's Catechism. The sneer, he now says, is in our imagination. "I said it at the teachers who years ago taught Butler's Catechism in the Sunday Schools might just as well have been using the Summa of St. Thomas. They neither understood it themselves nor were they understood." If he will refer to his former letter he will see that he spoke about 'the mazes of Butler's Catechism,' which certainly reads very much like a sneer.

In the course of over half a column of abuse "Spes" pauses for a little while to dogmatize on the Catholic press. "There is really nothing left to the Catholic Editor but the editorial columns," we are confidently assured, since "the great dailies monopolize all news." This is another inaccuracy. The great dailies monopolize only the secular news, not all the news. For authentic Catholic news the Catholic newspaper must be referred to; and it is as much the mission of the Catholic press to gather and publish authentic Catholic news as it is to disseminate sound Catholic views.

CARDINAL GIBBONS
AT ST. PATRICK'S CHURCH.

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we might enjoy the glorious liberty of children of God. He became poor that we might be rich.

"Behold," said St. Paul, 'the charity of Christ, that being rich, He became poor for our sakes, that by His poverty we might be rich.' Then, He came to us, not empty handed, like a poor relation, but He came to us laden with gifts, bringing with Him that gospel, the glorious gospel of peace and good-will, which held out to all the blessed promise of everlasting life."

Here, then, was the dignity which we enjoyed as members of the Christian family. Might he not say to them to-day in the inspired words of the Prince of the Apostles, 'Ye are a chosen generation, an holy nation; a purchased people; a royal priesthood.'

THEY WERE A CHOSEN GENERATION; chosen from thousands and tens of thousands that knew not God. They were a holy nation; for what people were like the Christian people; their God so high unto them; as our God was unto us. They were a purchased people. Purchased, not with corruptible gold and silver, but with the precious blood of Jesus Christ. They were a royal priesthood, because they were of the Most High God, the King of Kings, and Lord of Lords.

"Though they are outside the sanctuary; though they were not clothed in sacerdotal garments, yet they were called priests. In that sense of the word, they were created so by Almighty God in their baptism, that they might offer up to Him, every day, from the altar of their hearts, in the sanctuary of their homes, the pleasing offering of prayer and thanksgiving and appreciation to their Heavenly Father. Here then was a source of dignity, a cause of rejoicing, in the possession of these glorious things. "Where there was so much dignity and so grand a privilege, there must be a corresponding obligation. If God was their Father and they were the brothers and sisters of Christ, should they not remember

THE HONOR DUE TO GOD.
Never by thought or word or deed should they bring the blush of shame to the cheek of their Elder Brother. They should try to imitate Him. To live as Christ did was the aim of the Christian life. They should imitate Him by a spirit of virtue and charity, a spirit of magnanimity towards one another. See the charity of Christ manifested towards His apostles, sending them this message of love: 'Go, tell My brothers that I ascend to their Father and My Father, to their God and My God.'

"Was it thus we treated our enemies? Had we that spirit of charity and forgiveness towards others that Christ had for His apostles? Ah, how tedious was our memory of real or fancied injuries; how forgetful we were of the favors received from our fellow-men!"

In exercising the spirit of forgiveness, let it not be thought that we could do any act more manly. The highest evidence of courage was forgiveness and in this was manifested one of the things wherein we were partakers of the divine nature, children of one God and brothers of one Lord and Master."

CARDINAL'S RECEPTION.

The informal reception held by Cardinal Gibbons after the service was largely attended. Among those who paid their respects were Sir William Hingston, ex Judge Marcus Doherty, Mr. Justice C. J. Doherty, Mr. Justice Curran, Hon. Dr. Guerin, Mr. W. E. Doran, ex-Ald. Connaughton, Mr. P. McCrory, Mr. M. Burke, Mr. H. Barbeau, and many others.

All the English-speaking parish priests in the city dined at St. Patrick's Presbytery in order to meet His Eminence.

In the afternoon Cardinal Gibbons visited Villa Maria Convent, where he was given a hearty welcome. The pupils presented him with an address in which reference was made to his distinguished career and his success as a writer on religious topics.

In reply the Cardinal praised the Sisters for their unselfish work. He dwelt upon the importance of Christian education and its importance in producing true women of the home.

Replying to the address of the theological students at the Montreal College, which was subsequently visited, the Cardinal expressed the pleasure it always afforded him to visit a house of St. Sulpice. He had been educated by Sulpicians, and whatever knowledge or ecclesiastical power he possessed, he could attribute it to them.

He admired the Sulpicians for the simplicity of their lives and their noble self-denial. Continuing, His Eminence enjoined the students to gain knowledge, as piety alone was not sufficient. The Church needed learned priests to keep in touch with the questions of the day, and its clergy should be able to demonstrate that the Church was not opposed to science and learning.

The students, as was done at Villa Maria, were given a holiday in honor of the visit.

Cardinal Gibbons dined with Archbishop Bruchesi in the evening at the Palace, and participated in the evening Benediction service at St. James Cathedral, in the presence of a large congregation.

WAR PREPARATIONS.

President McKinley's Ultimatum to Spain.

New York, April 20.

The excitement in this city since the announcement made in regard to the action of Congress is indeed intense. Everybody seems to be convinced that war is inevitable. Business is at a standstill. A local journal, commenting upon this phase of the difficulty, says that the notion that war will bring business prosperity has been chilled by reports coming in from all quarters of the cancellation of orders for goods and of the prospective closing of mills. The first blow falls upon the producers of textile goods, because people can wear their old clothes longer than they had intended to. Each man and woman begins to economize, and finds it easier to economize in clothing than in anything else that can be classed among the necessities of life. It is most desirable that the public mind should be rid of the crude conception that bloodshed and the destruction of property are good for trade. We believe that it never prevailed in any other part of the world at any period of history. It took its start here during the civil war. A few speculators, contractors, and gold gamblers got rich. They kept themselves in evidence by vulgar display. They filled the public eye and gave an impression that the country was getting rich also. Meanwhile, the laboring classes were either fighting at wages of thirteen dollars per month, payable in depreciated currency, or working for less money, reckoned at gold value, than they received before. They were helped by soup kitchens, more or less, but their groans were drowned by the roar of battle. When a national fallacy like the one under consideration takes root, it can be dislodged only by experience such as we are beginning to have. The fair form of prosperity which was rising out of the clouds of the past five years is, we fear, again sinking beneath them.

The Washington correspondent of the Herald writes:

The President's ultimatum to Spain is a demand for the evacuation of the island of Cuba. Spain is given until six o'clock on Saturday morning, Madrid time, or about one o'clock Saturday morning, Washington time, within which to express a willingness to comply with our demand.

Fully appreciating that Spain will spurn the demand, if she does not immediately retaliate by declaring war on the United States, the President has made all arrangements to begin active naval and military operations the moment the time limit expires.

An immediate blockade of Cuban and Porto Rican ports has been fully determined upon, and within three days the flying squadron and the North Atlantic squadron will be on the move. Pending Spain's reply, the military forces are hurrying southward and active steps are in progress to quickly mobilize an army for the occupation of Cuba.

The blockade of Cuban ports is only a preliminary move to what will follow. Upon the navy devolves the work of opening up the pathway for the transportation of the military forces which are to be landed in Cuba for the purpose of driving Spain from the island, and of maintaining peace and order until a stable government can be established.

As far as the navy is concerned, active operations can be commenced within a week. But it takes time to organize and transport one hundred thousand men.

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IRISH CATHOLICS
OF BELFAST.The Spirited Address of His Lordship
Bishop McHenry

At the Annual Meeting of the Catholic Association—Some of the Results Achieved By the Organization During the Year.

We take the following report of the proceedings at the annual meeting of the Catholic Association of Belfast from the Irish News. It will prove interesting reading to the Catholics of Montreal, because it shows the good results of unity:

The annual meeting of the Central Executive Committee of the Catholic Association of Belfast was held on April 5 in the lecture hall of the Central Catholic Club. His Lordship Most Rev. Dr. Henry presided, and there were also present: Very Rev. R. Crickard, P.P., V.F.; Rev. H. Lavery, Adm.; Rev. B. McCartan, P.P.; J. K. O'Neill, Adm.; Rev. A. Macaulay, P.P.; Rev. J. J. Donnelly, Adm.; Rev. H. O'Boyle, Adm.; Rev. J. McIlvenny, Adm.; Rev. R. Storey, Adm.; Rev. D. McDonnell, P.P.; Adm. man William McCormick, J.P.; Adm. man Jas. Dempsey, Councilman; P. Magee, Jas. Corr, James McCutcheon, Messrs. Wm. O'Hare, Joseph Macaulay, J.P., Andrew Maguire, William Downey, Dr. McDonnell, Falls Road; Dr. James O'Shea, Dr. A. G. McKenna, Messrs. William Shields, John D. O'Boyle, P. Lavery, L.L.B.; Terence Lavery, Arthur Halpin, J. Kearns, John Lavery, P. McKeown, P. McNamara, P. Hughes, J. McKeown, J. McNally, J. McCann, J. Toner, Joseph Kennedy, Robert Bonmar, and Felix Lavery.

His Lordship, in opening the proceedings, said:—Gentlemen, I am exceedingly pleased to find here this evening a fine meeting of the delegates and representatives of the Central Council of the Catholic Association. I heartily congratulate you all on the honor conferred on you by the Catholic voters of Belfast. I feel certain that the progress made last year by the Catholic Association will be sustained and extended under your guidance during the year of deliberative and executive work upon which you now enter. It is gratifying to know that you will be aided in your deliberations by the ripening experience of the ten Catholic gentlemen whom we have succeeded in returning as representatives to public boards, on which Catholics were never allowed to sit before, unless by suffrage. (Hear, hear, and applause.) The intelligent and public-spirited action of these representatives of ours on the public boards of the city, while demonstrating the wisdom of the electors in choosing them as our representatives, has brought home to the minds of all shrewd observers the folly and wantonness of the puny and futile opposition encountered by the Catholic Association at the last November elections. (Applause.) The fact that our two Catholic representatives on the Water Board had a walk-over proves that

THE OPPOSITION, IF NOT DEAD, IS AT LEAST DYING.

(hear, hear). And Nil de mortuis nisi bonum (hear, hear). I trust that no good Catholics will ever again be induced to form an alliance against us with such dregs of the Orange party as can still be influenced by such appeals to their bigotry as the foolish reference of a Catholic public man to the spiritual authority of the Holy Father 'as foreign domination.' This gentleman, with whose politics I do not quarrel, is the first Catholic, as far as I know, to have the unenviable notoriety of raising the 'No Popery cry' in the streets of Belfast (hear, hear). But whether we are opposed by stray units, professing to belong to the Catholic body, or by the united strength of the old ascendancy party, we are determined to keep a firm grip of the two wards, which were set apart by Act of Parliament for the specific purpose of giving to the Catholics of Belfast a share in the municipal government of the city. I am sorry to observe that, notwithstanding the infusion of new blood into the Belfast City Council,

THE SPIRIT OF BIGOTRY

of a bygone age still haunts the City Hall (hear, hear). This was abundantly made evident by the recent action of the majority of the Corporation in rejecting the moderate claim of the promoters of the Master Hospital to a grant corresponding to the generous gift made with the warmest approval of the eight Catholic representatives to a more favored institution. (Hear, hear.) Unless a proportionate grant be made to the 'Master Hospital,' which will be doing equally similar work to that of the new Victoria Hospital in relief of the sick and suffering of all creeds, I think I may promise, on the part of the Catholic Association, that before long the House of Commons and the fair-minded English people will be again enlightened on the partisan doings of the Belfast Corporation. (Applause.) The pamphlet just issued by the Catholic Association on 'The Claim of the Promoters of the Master Infirmary Hospital for an Equivalent Grant,' sets forth our claim in a temperate and telling manner, while throwing a lurid light on the curious idea of fair play that predominates

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SPECIAL NOTICE.

The Karn-Warren pipe organ so long talked of for the Karn Hall arrived yesterday, and the workmen are busily engaged to day putting it in place. From all accounts it is a masterpiece; it has three manuals. Judging from the actual cost of manufacturing, which is eight thousand dollars (\$8,000.00), those who will have the pleasure of performing on this instrument will have plenty of scope to show their ability.