

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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### ABOUT BOOKS

We have in these days too profound a respect for libraries. One gentleman, who has made a great fortune in steel, has been trying to make a great "name" by the giving of books to various towns. It is quite true that Milton said some excellent laudatory things about books. But he was in that line. Thus, in the *Aeropagitia*, with the exaggeration which is one of the tricks of literature, he says: "As good almost kill a man as a book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God in the eye." And it is this sort of thing that is thought and spoken about books by the affected people who make no practice of reading them; and it is against this attitude of worship that it is time to protest.

Instead of the killing of a book being murder, we would be in favor of a massacre of these innocents and we think the world would be better if a cork were now and then applied to the printing press. Milton guarded himself by speaking of a good book, and it was of such a book that he affirmed, we take it, that "books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are." But the good book is a rare thing, and we might have a bonfire of the vanities of many libraries without destroying one of those which has the "potency of life." After all, what are good books? They are the progeny of souls, but they are not the living, acting progeny, but the still-born progeny of souls, and very often the only progeny their souls produce, and are therefore rightly looked at only as "abortions," for what the soul was intended to produce was "acts" and not words, things and not books, which are only the pictures of things.

It is one of the most curious aspects of our civilization that we have confounded education with the reading of books; and children, instead of being turned into the paddock of nature to learn of birds and beasts, are turned into a library and are made to browse on books which are at best only herbaria of dead plants or museums of stuffed birds. And continuing this process through life, our schools and colleges are places of books, where men's minds are supposed to be trained by years and years of study of the classics, and whose education is said to be complete if their memories are Bodleian and if they can produce extracts from these volumes in an examination room.

Of course, it would be foolish to say that no education was to be got from books; it would be an exaggeration like Milton's to condemn all books and to recommend that children should not be taught to read; but there is solid sense in the protest against the arid education of our times and against the place books hold in the world. Even good books, some of them, are tyrants and "lord it over" the mind, and bad books in their thousands are the rabble from whom we can expect nothing but noise.

Look what books do for men. Besides bending their backs, they stuff them up with pedantry and place them, not in a world of fact, but of fact reflected in the flaccid and disturbing minds of men who wrote the volumes. And not only are books our education, they are the recreation of the mass of mankind. Ask at the libraries what books are read, and you will find it is not the "good books," it is fictions and romances which have the enormous vogue, and why? Because most men and women are not living lives, are not in the thick of circumstances or in the thoroughfare of events. If they were they would flout your mimic world of fiction; but as it is, these romances—which are the means of going to starvelings of a meager Grab Street—are the mere method of killing time to those idle lazy people who cumber the earth. Talk of killing a book being no murder! What is he who kills time? Time,

the only thing that is given him by birth—time, which is to be made a "kirk or a mill" of; and what do we do with time? We have "past-times" to get over the hours as if they were an operation and books were narcotics. And we read to kill time as if the minutes were our enemies, when, as a fact, they are our only friends.

We are all, therefore, for a flood that would drown out the spaw of literature—most of our libraries—with an Ark, of course, bound for Ararat with a few good books on board. "But a hundred best books," of which we have heard something—why, that would be a large enough library to set the world going again, when the rain-bow shows on the hem of the restraining deluge.

Many people think that it is an extraordinary thing that we who pretend to be living under just laws should have a Parliament always sitting and making more laws, so that the Statute Book grows to such an extent that the fiction that everyone knows the law becomes a colossal lie. Indeed, some people have advocated the closing of Parliament for an indefinite period, and giving the country a holiday from legislation which is always passing over it like a harrow. We are in favor of giving the printing press—which works night and day—a rest. The world would be all the better if it took breath and gave up injuring its eyes with these new books—and if it set itself to finding out what very few people know—what is in the old. Men were born to act, and not to write—to do, and not to read, whatever your authors and publishers may say to the contrary.

### JUST A WORD

A correspondent writes us inveighing against what he terms "our political indifference."

Just what he means we are unable to state with any precision. Catholics have, we think, no reluctance to go to the ballot-box. So far as we can see they work energetically for party and incidentally sometimes, due to supposition of aberration induced by partisan acrimony, say unpleasant words to one another. But despite their labors they seem to be as yet in the kindergarten stage in regard to positions. In other words, they glean where others reap. Just think it over. Instead of empty words about our progress we should look at the facts, which are visible and many. And these facts are reminders that our prestige and influence are not such as to justify any satisfaction with regard to ourselves.

Despite our numbers, we have scarcely one public position which is regarded as "influential" in many cities. How comes it that Catholics, some of us are surely competent and intelligent, are debarred for instance from the dignity of the position of Postmaster? Is there something in the makeup of a Catholic that debars him from this or other positions? Is it because others are so antagonistic to us as to thwart any legitimate demand on our part? Is it because they who have these offices in their gift, know from experience that anything however discriminating against us may be done without ruffling our self complacency? We complain and protest prudently and all the while the politicians who play and pull the strings and put us on the back sit themselves in the house of prosperity and expect that we should be duly grateful for any crumbs that fall from the table. And what are we going to do about it?

### DEATH OF THE PRINCE DE LIGNE

A great Belgian Catholic noble has died in the person of the Prince de Ligne, at his Chateau of Belleoil in the occupied regions, at the age of 64. Born at Paris in July 1854, he was the son of the Prince de Ligne and a princess of the house of Tallyrand Perigord, being grandson of the late president of the Belgian senate. As head of the illustrious house of Ligne, he was descended from the ancient Sovereign Counts of Alsace and bore the titles of Princes of Ambise and Epinoy, and Grandee of Spain. He was the possessor of the historic demesnes of Belleoil, near Mons. The war surprised him on this estate and he continued to live there ever since, giving an example of calm and inexhaustible

courage to all with whom he came in contact. The magnificent fetes which he gave at his chateau in July, 1914, on the occasion of the centenary of his celebrated ancestor, Marshal Prince de Ligne, were among the last great gaieties and stately entertainments before the world was plunged in blood and anguish. The Prince died as he lived, a devout Catholic, fortified by all the rites of Holy Church.

### REQUIEM MASS FOR JOYCE KILMER

HIS LITERARY AND NEWSPAPER FRIENDS AT SERVICE NEARLY FILL CATHEDRAL

"TRUTH AND DEMOCRACY INSPIRED LAST PHASE OF HIS LIFE," SAYS FATHER JOHN J. DONLAN

N. Y. Times, Oct. 15

Many New York literary men, delegations from various organizations, and hundreds of personal friends yesterday attended a solemn memorial Mass in St. Patrick's Cathedral for Sergeant Joyce Kilmer of the 165th Regiment, poet and newspaper man, who was killed July 30 in the battle of the Ourcq.

In the large congregation that almost filled the Cathedral were many friends and associates of Sergeant Kilmer from the various departments of the New York Times, from whose staff he resigned in order to enter the army.

The celebrant of the Mass was the Rev. John D. Roach, with the Rev. John J. Burke, editor of the Catholic World, as deacon, and the Rev. Richard Tierney, editor of American, Sub-Deacon. The Rev. John B. Kelly, Director of the Catholic Big Brothers' League, was master of ceremonies. The Right Rev. Patrick J. Hayes, Auxiliary Bishop of the Archdiocese of New York, and Chaplain General of Catholics in the army and navy, together with Mr. Michael J. Lavelle, rector of St. Patrick's Cathedral, occupied seats in the chancel.

"Joyce Kilmer was a man loved, admired, and respected," said the Very Rev. John J. Donlan, who preached the sermon. "He was a man of great soul, large heart, and luminous mind. In his life were two distinct characteristics which shaped all his work—the love of truth and the love of democracy. These two loves framed his actions and animated his ideal. He hated the unchanging and unchangeable truth was his Holy Grail. Truth and democracy inspired the last phase of his life, as well as his allegiance to the Catholic faith, which teaches that the love of country is next to the love of God, and that it should precede the love of family."

The priest quoted Kilmer's "Prayer of a Soldier," and ended with his poem to Rupert Brooke, beginning "In alien earth across the troubled sea," which, he said, might well be inscribed on the tombstone which Joyce Kilmer's friends will some day erect over his grave in France.

Delegations from the 7th and 69th Regiments, and other military organizations filled the first ten pews on the right side aisle, opposite Mr. Kilmer's family, close to the flag draped catafalque, which was guarded by a detail from the 7th Regiment. Robert Nichols, the English poet, who is in this country on a special mission for the British Government, placed a wreath of myrtle on the catafalque as a token of the esteem in which Mr. Kilmer was held by the soldier-poets across the sea.

Among the other organizations represented at the service were the Authors Club, Poetry Society of America, Columbia University Club, Dickens Fellowship, Yagabonds, Rutgers College Alumni, Dante League of America, New York University, Converts' League, Catholic Big Brothers, and Knights of Columbus, together with members of the staffs of The Literary Digest, Standard Dictionary, Warner's Library of the World's Best Literature, The Churchman, and Catholic Encyclopedia.

The School of Journalism of Columbia University was represented by Professor James T. Grady and Carl Dickcy.

### PRIEST BROTHERS OF GREAT GENERALS

Attention has often been called to the fact that the Commander-in-Chief of the armies of the Allies, General Foch, has a brother who is a Jesuit priest. It is perhaps equally well known that General Haig, Commander of the British armies in Flanders, has a brother who is a Redemptorist Father. The Irish Catholic, who has brilliant achievements have won him renown in the recent advance of the Allies, has a brother belonging to the Society of the White Fathers of Cardinal Lavigne. It quotes to this effect the words of the Rev. F. Patrick Maguire, a Premonstratensian missionary and a Chev-

alier de l'Ordre du Lion, lately invalidated home from the African Mission. On his return the vessel on which he sailed stopped at a port on the Congo:

"Presently there appeared in a boat a man of rather small stature, clothed in a white cassock and a broad-brimmed hat that showed unmistakable signs of the bush. He was immediately hailed on board, in presence of a large number of passengers, who seemed to know something about the mysterious missionary. In the meantime the word passed round in a subdued tone Le Pere Mangin, freres du general Father Mangin, brother of the general. He retired immediately to his cabin, and in a short time emerged and appeared on deck, garbed this time in an immaculately white cassock."

—Father Mangin has spent ten years of missionary effort on "the buckle of the Niger."—America.

### HUN PROPAGANDA

FLOURISHES IN THE SOIL OF RELIGIOUS BIGOTRY

A few days since there appeared in the North American Review's War Weekly this eloquent editorial, under the caption of "The Hun and the Pope."

Of course one Hun lie more or less does not matter, and most Hun lies are so transparent that they carry their own refutation on their own brazen, imbecile faces. Yet now and then one creeps up rather persistently and perhaps succeeds in leaving its poison behind it here and there.

Such a one is that to the effect that the Pope is pro-Hun in his sympathies. Religious bigotry is the soil in which this particular falsehood best flourishes, of course, and in that soil, both in this country and in England, it has been most assiduously cultivated. It is Hun propaganda pure and simple. There are several objectives sufficiently visible. One is to sow religious dissension in Allied countries. Another is an attempt to throw the Pope into the Church of Rome's highest dignitary over the unspearable bestialities which have loaded the Huns with infamy and made the very name of Germany a stench to the nostrils among civilized nations for generations to come. Still another, but to the Hun mind an unconscious result, would be to make the Supreme Pontiff himself in some measure share this burden of obliquity.

Like most Hun lies it is false on its face and false of record. Pope Benedict XV, neither by word nor deed since the War began has shown the slightest sympathy with the Hun or the Hun's piratical purposes. On the contrary, he has denounced Hun barbarities as no other neutral has ventured to denounce them. He was the one and only neutral of great or restricted world influence in official utterance to denounce the infamy of Belgium's invasion. While this Government of ours stood in the acquiescence of silence before that black outrage, the Pope of Rome protested in words of withering reproach against it. Likewise he denounced the unnamable Hun brutalities in Belgium while our own and other neutral Governments stood officially mute. The Pope denounced the bombing of open cities and towns. He denounced the murderous, piratical use the Hun made of the submarine. He denounced to the verge of bitterness the deportation and enslavement under Hun masters of the Belgian population. The plain fact of the matter is, in view of our own Government's official attitude while the hideous scroll of Hun horrors was being unrolled in the early days of the War, that an American cuts a pretty sorry figure before the world when he chirps his parrot echo of the Hun propaganda lie that the Pope is pro-Hun.

But it will not go far, that particularly insidious and malicious. It will not reach to, much less remove the end of the War. By no means the least of the by-product blessings which the War already has brought, and every day is bringing in greater effectiveness, is the expansion of religious tolerance and the restriction of religious prejudice among the people of the civilized world. Indeed there is promise of the dawn of an era of tolerance in this respect among mankind such as the world has never known in all its stormy, bloody history of religious differences and dissensions. Our own country and our army and navy are striking exemplars of the fact. The Young Men's Christian Association and the National Catholic War Council, the Salvation Army, the Catholic Knights of Columbus, the Jewish Welfare Board, the War Camp Community Service—all sorts and shades of religious belief and non-belief are standing shoulder to shoulder in the one common cause and with the one common purpose of making the world a fit place for law-abiding, kindly-disposed, peace-loving men and nations to live in.

Surely that is a beautiful spectacle, one which every Christian of whatever shade or division or subdivision of faith, every clean-hearted, right-thinking man of whatever

nation or creed, may well rejoice to behold—rejoice in its present significance and rejoice still more in the promise its post-bellum continuance so alluringly holds out to us of a kinder, a gentler and a vastly better Hun delivered world in the days to come.

Comment would but quench the fire of this masterpiece.—America.

### WHAT THINK YE OF FRANCE?

Under the above title, Mgr. Alfred Baudrillard, historian, theologian, orator, rector of a great university, one-time foreign missionary, and recently elected to the place of the Count de Mun in the French Academy, asks the people of the world to look into their souls and read therein what is their present opinion of his native land. The question, which appeared in the Bulletin de Propaganda Francaise of August 15, 1918, throbs with that consuming love of country and passionate devotion to God and His Church, which have always characterized the writing of the distinguished prelate, and especially his war-utterances.

After referring to prevalent opinions concerning France, he says: "You thought that France was a worn-out nation, given over to the pursuit of pleasure, light, incapable of serious effort; you said that it was beaten before it began." Then he takes up the history of France's part in the struggle of the past four years; the vigor, courage, unassuming steadfastness of her people steels to every suffering and privation; her young men, represented as soft, effeminate, decadent, but in the test facing death under most horrible forms and impassive under frightful fatigue; men of mature age grown grey from pain and yet constant in bearing arms, mere boys, not yet emancipated from paternal and maternal care, sharing the same weariness, taking the post of command and exacting obedience from their seniors by the sheer force of respect; her women, pictured as frivolous and inconstant in the extreme, performing the hardest kind of labor, and ministering by night and by day, without rest, for four long years, to the sick, the wounded and the sorrowful.

The people, though divided beyond hope, have rallied as a single man, in the name of the union sacrée, have passed through frightful changes without social or political disturbance, have maintained an unalterable calm in victory as in defeat, and for the repression of internal dangers have never even dreamed of Danton's and Robespierre's guillotine. Believed to have lost all sense of religion, they have crowded the churches, and in their priests have found both consolers and comrades in arms. Even the Government, the child of former times, and still officially without God and religion, is growing in tolerance and respect. All the nations of the world are flocking to France to support her cause, persuaded that it is the cause of Liberty, and Foch, a Frenchman, commands them all.

Calling on Catholic neutrals to aid Catholic France, to treat Frenchmen as brothers and not as suspects, to give to his country a share in their good will instead of bestowing it on those who have trampled under foot both justice and humanity, Mgr. Baudrillard exclaims: "Look, all of you, and see! Go down into the depths of your consciences, sweep away superannuated prejudices, and tell us today, what think ye of France?" There is only one answer to the question, the answer Mgr. Baudrillard expects: France is herself once more glorious, heroic, wonderful France.—America.

### MASSACHUSETTS REGIMENT 70 PER CENT. CATHOLIC

U. S. CHAPLAIN DE VALLES SAYS HE WOULD NOT EXCHANGE POST FOR BEST PARISH IN LAND

Rev. Father de Valles, one of the chaplains with the American Expeditionary forces in France, writing to the Chaplains' Aid Association, sends these interesting experiences: "With my heart's desire fulfilled, here I am right in the danger zone, in a Massachusetts regiment of 3,700 men—70 per cent. of which is Catholic. He had been clamoring for an English-speaking priest; you may then imagine what a royal welcome I received when I arrived and established myself in their midst. The regiment is quartered along three neighboring villages in which there are mediaeval ice-cold stone churches without even the luxury of old-fashioned stoves. The men do not, however, complain even after waiting three or four hours on confession nights for their turn. We are suffering hardships and privations, but I wouldn't exchange the experience for the best parish in the land. It is an inspiring sight to see these churches filled to every inch of space with our soldiers in khaki. Every

evening they file into the church for rosary and night prayers. In these mediaeval inland villages, far from the theatres, dance halls, and saloons, these men are closer to God than ever before."

Father de Valles is one of the priest clients of the Little Flower, as can be seen from these passages of his letter: "I believe I've already told you in my previous letter that I made a pilgrimage to Sister Theresa's convent and grave. Devotion to her has become very popular among the men. The Protestant boys have often asked me for medals and are wearing them. I gave a lecture on Lisieux and Sister Theresa in the Y. M. C. A. hut, and the rush for medals and souvenirs was something to be remembered. I remember how troubled I was in New York and how I relied on prayer. Well, the Little Flower has been a great help to me in my work over here. The night before going into the trenches I am going to consecrate my men to the Sacred Heart and to the protection of Sister Theresa."—Catholic Transcript.

### APOSTOLIC DELEGATE

KEENLY INTERESTED IN OUR WORK FOR FOREIGN MISSIONS

One of the first visits made by His Excellency, the Most Rev. P. Di Maria, Apostolic Delegate to Canada, who recently arrived in New York, was to the American Foreign Mission Seminary at Maryknoll.

The Delegate was accompanied by Archbishop Sinnott of Winnipeg, Monsignor Filippi, secretary to the Delegation, Monsignor Carroll of New York and Father Louis Stickney, Chancellor of Baltimore.

His Excellency is deeply interested in foreign missions with which he was in intimate relationship for several years as a member of the Sacred Congregation of Propaganda and as Rector of the Propaganda College in Rome. He expressed himself as much gratified with the splendid progress of Maryknoll in which the authorities in Rome are taking a special interest and he emphasized the fact that the Holy Father now looks to America to come to the rescue of the Catholic missions which are so seriously affected by the War.

### CAPUCHIN ORDER WAR RECORD IS BRILLIANT ONE

MORE THAN 2,000 PRIESTS AND FRIARS OF ST. FRANCIS ARE MOBILIZED (Special Service)

London, England.—Among the splendid war services rendered by the religious orders of the Catholic Church that of the Capuchins stands out conspicuously. According to some statistics recently made public, there are in the allied armies somewhat more than 2,000 Capuchins mobilized, the number including both priest friars and those not in holy orders. In the Italian army there are 1,556 Capuchins, of whom 867 are priests, and of these over 200 are serving as field or hospital chaplains, forty-eight of the Italian Capuchins have fallen in the face of battle, or died of wounds received in the performance of their duties; twenty-four have been wounded and are convalescent, sixty have been taken prisoners, and twenty-nine have been decorated for bravery and distinguished conduct in the face of the enemy.

In the French army there are twenty officers who are Capuchin friars, and among the non-commissioned officers and in the ranks there are no fewer than 200 of the Sons of St. Francis serving. The service of the friars in the French army has been distinguished; many of them have been mentioned in dispatches, or have been awarded decorations, or have been promoted for bravery. Thirty-seven friars have fallen in action and forty-two have been severely wounded.

Priests and religious do not bear arms in the Belgian army. Nevertheless forty-eight Capuchins have been mobilized as field chaplains and in the sanitary corps, and fifteen have served with distinction.

In the British army the clergy do not bear arms, unless, of course, they enlist in the ranks as ordinary civilians. But in the British armies there are sixteen Capuchins serving as field chaplains, and five as hospital attendants. These figures refer strictly to the regiments of Great Britain. In the Irish regiments there are four Capuchins acting as military chaplains, while with the Dominion or overseas armies there are forty Capuchins of various nationalities who are serving with the troops. The figures do not include American Capuchins who may be serving at home or overseas, and their numbers will greatly increase the total given out above.

Let a feeling heart and judging head rule the actions of your life and mistakes will seldom occur to mar its harmony and peace.

### CATHOLIC NOTES

His Excellency, Monsignor di Maria, the new Apostolic Delegate to Canada, has arrived in Ottawa.

Rome, Sept. 29, 1918.—The Portuguese minister to the Holy See, Captain Da Costa, has arrived in Rome and will present his credential letters to Pope Benedict in a few days.

The Catholic Times and Opinion of London and Liverpool which has the largest circulation and is a most influential Catholic newspaper in the British Isles and Ireland has been denied its permit to mail copies abroad.

Emmett J. Scott, a colored man, who is special assistant to Secretary of War Baker, says that more than 800,000 Negroes have been called to the colors.

In the Basilica of St. Mary Major in Rome, was placed and blessed the statue of Our Lady of Peace, which was ordered by Pope Benedict XV. The beautiful group represents her holding in one arm the Child Jesus, with the left hand extended admonitory of peace and assistance from combat. The Divine Child holds an olive branch, beckoning peace back to the world.

Alfonso De Navarod of New York has arrived in Rome on a special mission to the Vatican. He has been appointed by Cardinal Gibbons as Special Commissioner of the American Catholic War Council to investigate and report on Catholic war activities in Italy, France, and England. He will be received by Cardinal Gasparri, the Papal Secretary of State. Pope Benedict is much gratified by the sending of this mission to the theaters of war.

As an indication of the great scarcity and expense of sanctuary oil, says the Buffalo Echo, it is interesting to note that the Bishop of Wichita, Kansas, has given his priests permission to let an electric light burn before the tabernacle in place of the time-honored vegetable oils usually demanded by the Church. This is in line with a general permission given by the Holy See some months ago and is given place here as indicating that the same was a necessary economic concession.

The investiture of Bishop John W. Shaw as Archbishop of New Orleans will take place at St. Louis Cathedral on Monday, October 28th. Mgr. John Bouzarea, Apostolic Delegate, will confer the Pallium. At the same time the consecration of the two new Bishops of the New Orleans ecclesiastical province, the Rt. Rev. Arthur Drossaerts, Bishop of San Antonio, and the Rt. Rev. Jules B. Jeannard, Bishop of Lafayette will take place.

Three Sisters of St. Francis from the motherhouse of the Order in Olenburg, Ind., have been appointed teachers of the public school in Park View, N. M. This is the first New Mexico mission of the Sisters from Olenburg community. They have schools in Ohio, Indiana, Illinois, Missouri and Kansas. Park View gave the Sisters a cordial reception upon their arrival. The women of the town furnished the houses with the necessary furniture, linens, etc., and the kitchen was well supplied with food of all kinds.

Ireland and education at large has sustained a great loss in the death at the comparatively early age of fifty-eight, of the Rev. M. Maher, S. J., the noted psychologist and educator. Father Maher made brilliant studies and took his degrees of Master of Arts and Doctor of Literature at University College, London University, etc. He finished his studies at Stonyhurst, the great Jesuit College of the North, where he was a professor until ten years ago, when he went to Edinburgh to take up missionary work.

The celebration of Father Dandura's seventy-seventh anniversary of his ordination to the priesthood, the jubilarian being in the hundredth year of his age, took place in the Cathedral of St. Boniface, Manitoba, Can. Father Dandura, who was ninety-nine years old on March 23rd, is still active and able to celebrate Mass daily, besides hearing confessions at least once a week in the metropolitan church of the archdiocese. The aged priest enjoys the distinction of being the first French-Canadian to join the Oblate Order which has accomplished much in the way of converting the Indians of Western Canada.

Chaplain Edward J. Wallace, former Assistant Post Chaplain at Fort Hamilton, who went overseas as a chaplain of the regular army, died recently of gas, which he inhaled while ministering to the American wounded on the battlefield. Father Wallace, whose rank was that of First Lieutenant, was the first priest of the Brooklyn diocese to receive his commission as an army chaplain since the United States entered the War, and is the first Catholic chaplain of the United States Army to give his life in battle in this War. He was the son of Mrs. Mary Wallace, of 1065 Dean street, Brooklyn, and before entering the service was assistant rector of St. Patrick's Church at Fort Hamilton.