

## OUR CURBSTONE OBSERVER ON "REST."

When Father Ryan wrote his last and most touching poem "Rest," no person would for a moment suppose that the poet-priest was asking and longing for a rest from duty, from labor, from the fulfillment of his daily obligations. It was repose in the peace and glory of heaven that he craved. As long as God wills that he should go on in life, he was willing and glad to bear its burdens, and would be the last man to "ask for a rest" of any kind. That which is a rest for one man is a labor for another. There is no iron rule whereby to regulate what rest is to be. Our general idea of rest is to be in some common place and vulgar acceptance of the term, is to go to bed and sleep just as long as our inclinations suggest. But for some this would be actually a torture, a very persecuting, if enforced upon them. The student does not find it a rest to sit with a volume for several hours under the shade of a tree and commune with the past while enjoying the rest. Rest is a change of scene, or of circumstances in the routine of life, in a word, rest is to enjoy full liberty to act according to varied nature's promptings.

All this may, or may not, be interesting for the reader, but it is interesting to a point which I suppose I should have mentioned: I mean "the day of rest." Sunday is generally (except for Hebrews) the "day of rest." I am now about to confine my observations to Catholics, on this subject. I have nothing to say to non-Catholics; their observance of the Lord's Day in no way affects me—save inasmuch as it is generally very edifying. There is a law of God which commands us to keep holy the Sabbath day; there is a precept of the Church that ordains the hearing of Mass—a few exceptions exist—on each Sunday. The law which forbids servile work on that day comes from the same source as the law which sets the attendance at Mass. It is a text of rest; one made especially for that purpose; but I consider—I may err—that repose is not the rest commanded. Certainly Sunday is a day of repose from the ordinary labors and occupations of life, without the obligation of abstaining from all absolutely necessary work. But while a day of rest, it is above all a day of devotion. The command to attend Mass is more important than that which forbids servile work, because there are countless cases in which it is not even venial sin to do work. It is, therefore, as I view it, of paramount necessity that the day be kept "holy"; this much done, the question of rest comes next. On this observance of the Sunday, as I observe it in Montreal, I wish to

write a few lines, and I will be brief.

There are almost as many ways in which Sunday is spent, as there are classes of individuals in the community. I have nothing to say about those who instead of observing, break directly and deliberately the law of God in this regard. But amongst those who would like to be considered good Christians there are some who get up very early, go to a low Mass, rush home and spend the rest of the day in bed, or lounging aimlessly around. They do not have a commit to do, but they barely escape infringing upon the precept and they fail to keep the day holy. Others go to Mass—early or late—and then spend the afternoon in recreation of an innocent, often of a useless kind. Others still go to a very early Mass, and the rest of the day is given to excursions, picnics, and other like amusements. None of all these are guilty of a grave sin, yet none of them really observe the Sunday. They neither rest, nor pray.

If any of the readers of these few comments would take the trouble to run over the columns of the Saturday daily press, they will find there something that is almost non-apparent to the hurried reader, but very patent to the student and observer. In vain will you seek for notices of the churches in the city. We all generally know that Grand Mass takes place about 9:30, or 10 a.m., and that Low Masses are said at nearly every hour between 5 a.m. and 8 a.m. There is no trouble very much on that score; still a complete stranger would never learn from the Saturday papers the hours of the Masses in the various churches. But what he would learn is the list of fresh attractions at Sohier Park and in similar institutions of amusement. Questionable as are the moral effects on boys and girls, yet the general tendency of these acrobatic and musical entertainments is towards indifference in the practice of religion. I have observed the crowds that throng the Notre Dame and Craig street churches on Sunday—all going to the Park to hear the music and watch a circus performance. Not one in fifty of the passengers is on the way to Vespers. Now this may constitute a kind of rest for some, but it is not repose. It is a feverish excitement that stirs up the system on Sunday leaving it in a condition of collapse for Monday. No more can we call this "rest"—it is not even relaxation, and decidedly it is not keeping holy the Sabbath.

These are topics that may possibly be more appropriate in the pulpit, still I have made bold to touch them. What I seek to emphasize is the fact that the secular, and generally anti-Catholic press, is supported and encouraged by our good Catholic citizens, while they neglect their Catholic organ, just as if the notices of picnics, excursions, afternoon and evening performances were of greater importance than the truly Catholic and religious information that they usually lack. They may learn from the secular press how to break the Sabbath, but not how to keep it, and make it a true day of rest.

## WRITING IN PUBLIC SCHOOLS.

Some few years ago the writing system in the public schools of Peterborough was changed from the Spencerian slant to the vertical. Since that time the vertical system has been used exclusively in the writing classes, and though there has been no education department order on the subject the authorized writing books are with sample lines in the vertical system. The Hamilton "Spectator" in an article on the subject discusses the question in this way:—"Eight years is a long enough time in which to prove a writing system, but oddly enough, there is no more unanimity of opinion as to the real value of the vertical system now than there was when it was first introduced—at least, among the school authorities. For some years on the American side of the line the vertical system has been in use in many public schools, and it is an incident worthy of note that in New York city, which is possibly the largest single school district in the United States, the managers of the education department have decided that vertical writing will not do.

"When the slanting Spencerian writing system was the authorized system of the public schools it was argued against, it that it had a tendency to raise the children to lean over and crook their backs while writing, thus doing permanent injury to their bodies. The eye, also, was said to be injuriously affected, owing to the lines of the slant copy being out of line with the line of sight. It was urged, also, that the tendency of the Spencerian slant was to cause children to write illegibly, especially when hurried in their work. Another objection to the slant system in those days was that it developed a tendency to 'flourishes,' which, while very nice in their way, were not just the thing for a public school writing course.

"For these and other reasons the change from slant to vertical was made, and now, as has been stated above, after several years of trial, there is still difference of opinion as to its desirability or advantage over others as a writing system. Among the many advantages claimed for the vertical system the one most pointed is that it promotes legibility. Where with the slant system the child would fail to make proper distinction between n, m, u, etc., with the vertical

system, such failure is much less marked. Another point of advantage claimed is that the vertical is more natural than any other, it having been found that in a majority of cases the first writing effort of childhood is of the vertical sort. Another advantage claimed is that the most rapid writers use the vertical system in their work.

"As against these advantages claimed for vertical writing there is an array of contrary arguments. It is claimed, and with considerable show of reason, that up and down writing, as taught in the public schools, entirely does away with individuality in the penmanship of the pupils. The principal objection to this dead uniformity in writing are business men who employ clerks, bookkeepers, etc. They do not like the sameness nor do they care for the large space covering vertical writing at all in book-keeping. Business colleges do not encourage it among their pupils, and it is argued that as the public schools are turning out graduates for the business world, they should not encourage it either.

"Another objection to the system is that it develops a tendency among the children to back hand writing, and back hand writing is particularly odious to business people, no matter how legible it may be. Despite the claim made for the vertical system that it is a 'fast' system, its opponents affirm that it spoils speed, and argue that it is only where the writer departs from the copy book vertical and uses a slight slant that speed can be acquired.

"Well grounded objections are thus to be found in both the Spencerian slant and the present public school vertical systems, and the School Boards of New York city believe they have at last found, in a happy medium, the proper thing. Discarding the Spencerian slant for the vertical some years ago, they have now discarded the vertical for a system which is neither one nor the other of the discarded ones, but a modification of both. It is a slant, but not a Spencerian slant. The Spencerian slant was about 38 degrees from vertical, and 52 degrees from horizontal. Its letters were all narrow and high, three spaces in the copybooks being allowed for the highest letters and the same below the line for the sub-line letters. In the vertical sys-

tem the particular characteristic besides absence of slant was the broad and moderately high letters. The new style for New York schools will retain the broad letters and moderate height of the vertical system, but will be started from 20 to 25 degrees from the vertical.

"This new system, it is claimed, will enable the pupils to develop a running hand, which is admittedly more rapid than any other, without necessarily sacrificing legibility. Inasmuch as freedom is the greatest result for which the new system will aim, the exact slant will not be insisted on—only the broad and moderately high letters—and in this way secured and legibility retained, but also an individuality of penmanship developed such as would be impossible with the present vertical system.

## CATHOLICITY IN CHINA.

From an Occasional Contributor.

We remember, many years ago, possessing a First Communion picture in which the lives of various Catholic missionaries were illustrated. In one corner was a view of China and the priests were being tortured while the little children were being hacked to pieces and cast to the swine. It was truly a scene calculated to inspire horror, and we have since thought of it with a shudder. But if the news from Peking, Tien Tsin and other large Chinese centres be exact, they have had a few line examples of the barbarism depicted in that little souvenir. But, we are in no way surprised that torture and butchery should be the order of the day over in the Celestial Empire. China is a wonderful country; its area is almost incredible, its population nearly half that of the whole world, still it has shut its own ports against the produce and trade of the world. This is sheer madness—there is neither diplomacy nor common sense in the movement. The Boxer uprising, and Prince Tuan's proclamation against all foreigners are nationally suicidal. The hour of destruction has rung for China. It may take weeks or even months, or years before the allied forces succeed in making an impression upon our five millions of Chinese soldiers, but the impression must eventually be made, and China must finally submit to be governed by the West. The greatest menace to the world is the triumph of the country reduced to reason, the rebels swayed out, and the Government remodelled, the scramble for choice pieces and large shares will commence. Russia considers herself entitled to first dividend; but England has her eye upon certain sections; Japan has old scores to settle after her own fashion; Germany has interests to no small amount; France has long since sought a footing in the fiery regions within the great wall; so that China's break up may mean a general European war! Let us watch closely for a couple of months the moves.

Since 1852 the Jesuits have had missions in and around Peking. The cathedral of that city is, or was, one of the wonders of China. While missionaries of the order of St. Ignatius were winning crowns of martyrdom in Canada, their associates were receiving palms of eternal glory in the land of the Mongolians. The Church has certainly made more converts and more missions within the limits of the Celestial Empire than have all the other sections of Christianity combined. It is, therefore, not to be wondered at that the Holy Father has become very solicitous for the future of the propagators of the Faith in the far Orient. From his grand observatory, amongst the seven hills, he looks out upon the Chinese empire, and those who are upon the exact scene and who are whirled along in the turmoil of exciting events. He has been anxious, we learn from a good source, to have a mission of English and Austrian, and Belgian for the protection of Catholic interests in the land of Confucius. To what degree he may succeed is a matter of conjecture; but certainly it will be the prayer of all children of the Church that the venerable Pope should succeed in his grand design.

In a recent issue of a secular daily we read a very lengthy article upon the subject of the "yellow peril"; that is to say, the danger of a westward invasion by the entire Chinese race. The writer, basing himself upon the history of the Goths and Vandals and their invasions of southern Europe in the middle ages, pretends that by sheer force of numbers—even without any discipline—the Chinese millions could swarm over Europe, and sweep every power that might attempt a resistance. Possibly such might take place were the nations of Europe to remain silent and inactive spectators while the preparations for a movement would be going on. But the condition of affairs in Europe to-day is vastly different from that of southern Europe in the days of the Huns, Goths and Vandals. Attila, or Alaric would discover very different conditions, and an altered reception were either of them to come back to earth and head an invasion of the lands overrun by his hordes in the days of chivalry. If we need an illustration of the impotence of a disorganized mass of people—even though they be numbered by millions and billions—we have but to recall the story of the migration of a whole tribe, towards the end of the seventeenth century, from China to Russia, and the return—one hundred years later—of the same tribe, the descendants, the grand children of the emigrants) to their natural home. From the banks of the Volga to the banks of the Ely, from the snows of Russia to the sands of China; from the gates of Moscow to the Chinese wall, over the Tartar steppes, for thousands of miles, the bones of that tribe and of their mules, camels and

horses formed a chain of terrific significance. In the month of February, 1701, half a million of them turned their backs on the Volga; in September of that year, twenty odd thousand of them fell down exhausted by the waters of the Ely. A regiment of Cossacks had pursued them—Thomas De Quincy tells the result of this conflict between numbers and a disciplined few.

## BUSINESS MEN AND POLITICS.

The citizen who is patriotic and patient enough to have read the platforms of the two great political parties may think he will know, the day after election, exactly what will happen to the country in the ensuing four years. If, however, he thinks the politicians of the successful party, whichever it may be, will manage everything entirely to their own liking, he has failed to note the rapid growth of the influence which the business class exerts upon legislation. It has been the fashion to suppose that business men, as a class, take no interest in politics unless there are indications that the tariff is to be tinkered for good or bad, but in recent years Congressmen have learned that this is not true. In the good old times, when business men were outnumbered by lawyers and even by ministers, and a trip to Washington consumed a month of valuable time, the business class was obliged to submit to whatever the politicians might do. Later there arose a sectional issue so grave that the business man had to stand by his section, politically.

But the old times are gone, the sectional question is dead, the South has acquired a business class of its own, which is increasing enormously in numbers, means and scope. Though comparatively few merchants, bankers, manufacturers, etc., of either section have changed their badges of party servitude, their interest in politics has become practical instead of sentimental. They, like other intelligent Americans, have been learning that what is for the special benefit of any section of the country is for the general interest of all, so they talk and act accordingly. There have been several large business conventions in the past few months, and one of them the resolutions affecting national interests were what might have been expected of any gathering of representative business men of the North, East or West.

Politicians who wish to remain in office or to get into office, of either party, are quick to note this change in the signs of the times and to conduct themselves accordingly—Philadelphia "Saturday Post."

## NEGRO LABOR IN THE SOUTH.

South Carolina has made a persistent effort to carry out practically Booker Washington's theory as to negro industry, and it has proved a disastrous failure. Two years ago, despite popular prejudice, a cotton mill at Charleston employed negro labor. Though there are some 35,000 negroes in Charleston it was difficult to get enough of them voluntarily to operate this mill. One negro in Charleston out of every three is said to be an idler, living on the labor of the other two who work. An Atlanta paper, with evidence, says:

"There is perhaps not a more utterly worthless citizen to be found anywhere than the average Charleston negro. The cotton mill which offers him regular and honorable employment does not attract him; on the contrary, he resists it and pursues his path of idleness. In our own neighborhood here, the planters want field hands and offer good wages, with rations, but many negroes will walk ten or more miles to town and back again to sell 25 cents worth of blackberries, rather than gain much more hoeing or planting. It is not denied that the negro can be skilled in mechanics. Slavery produced many such artisans; but it is argued that, as a class, the negro of to-day will not aspire in that direction—Randall's Letter, Catholic Columbian.

The dangerous tomfoolery that takes place in the lodge rooms of some secret societies, was made evident the other day in Philadelphia when Thomas White suffered a triple fracture of his shoulder blade during an initiation into the Foresters of America. It is strange that "sane men will not leave these wild antics to lunatics"—Catholic Columbian.

"The Mill Cannot Grind with Water That's Past." This is what a fagged out, tearful little woman said in telling her cares and weaknesses. Her friend encouraged by telling of a relative who had just such troubles and was cured by Hood's Sarsaparilla.

The little woman now has peace of joy, for she took Hood's, which purges blood in prime order, and she lives on the strength of the present instead of worrying about that of the past.

Hood's Sarsaparilla is a blood purifier I take Hood's Sarsaparilla. It cured my humor and it is excellent as a nerve tonic." Josie Katon, Stafford Springs, Conn.

Erysipelas Sores—"After several fever running sores on my nose, took Hood's Sarsaparilla and it cured me. My brother was also relieved by it of erysipelas in his eye." E. L. Covas, Burden, N. J.

The "Freeman" had to speak several times during the past few years. This is the infamous Angelini—a name that will be familiar to some Brooklynites from the fact that there is a society known as the Angelini Association among them whose special scope is to furnish funds—and a character to their hero. He has been in turn a friar, the still draws the government pension of half a franc a day given to the monks who were driven out of their monasteries by the modern masters of Italy), a parish priest and a Protestant preacher. The scene of his apostolic labors is Rome, where he has a thriving congregation of sixteen, counting himself and his wife. The others are relatives to whom he has lent money. America, and it is to be presumed Brooklyn, in particular, supplies the sinews of war for the support of this tidy gathering, which has already cost some twenty thousand dollars. Well, Angelini's doings were fearlessly exposed some three or four years ago as the Vera Roma, with the result that the apostate (always aided by American money) sued the editor for libel. The meanderings of Italian courts are not easy to follow, and I shall not attempt to follow the case in all its variations. Suffice it to say that on one way or another the apostate secured a verdict condemning the director of the Vera Roma to a long term of imprisonment. The Court of Cassation, however, has just quashed the iniquitous judgment. So Angelini will have to begin the process over again. Litigiousness is one of his powerful contrivances for spreading the Gospel in these parts. But he is likely to learn a very unpleasant way before long that the law is a two-edged sword. Last March one Vincenzo Vallesi was condemned to six years imprisonment for having falsely accused a number of gentlemen in Forano with conspiracy to murder Angelini. On hearing the sentence, the wretched Vallesi burst into tears and confessed publicly that he had been induced by Angelini himself to make the charge for money and on the promise that the apostate would save him from the clutches of the law in case the perjury were discovered. The courts are now about to examine into the truth of the convict's confession. It will not be very surprising, then, to hear one of these days that Angelini will rejoin his friend Miraglia in Switzerland. Methodist papers please copy.

"Could anything be more instructive as to the character of the Protestant propaganda in Italy, and especially in Rome, says this correspondent. Unfortunately there is little ground for hope that these revelations will have any influence in diminishing the supply of good American dollars which continues to stream into the coffers of the sects in the heart of Catholicism.

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## FREE CURE.

For St. Vitus Dance, Epilepsy, Falling Sickness, Spasms or Convulsions.

To all persons answering this advertisement we will send a full size bottle of HOOB'S SARSAPARILLA, for the cure of Epilepsy, St. Vitus, Falls or Convulsions. This we do to demonstrate the unfailing curative power of the new discovery, HOOB'S SARSAPARILLA. Send without delay, as this offer is open for a short time only. Testimonials of cures sent to applicants. Write to HOOB'S SARSAPARILLA CO., TORONTO, CANADA, and mention this paper.

## Various Notes.

PENNY CONTRIBUTIONS are prohibited by Rev. Thomas J. Ducey in his church in New York city. He says it is an insult to the church for anyone to put pennies in the collection box, and that he will not allow it.

THE CENSUS.—The Toronto Canadian Manufacturers' Association suggests that in the census returns, 1, the actual population only be counted; not de jure; 2, an industrial establishment must employ 5 persons; 3, in returns of 'goods produced' the value of raw material used should be shown; 4, special reports be made upon the larger industries, as iron, pulp, leather and wood; 5, expert enumerators be employed to get returns of manufactures, as in the United States; 6, occupation of each person be given with name, and particular profession be shown; 7, wages paid employees be distinguished from salaries to members of firms and company officials and hours of labor per day be shown; 8, 'capital' should mean capital on a particular day, and that shares be taken at their market price; 9, farms be classified accordingly.

ORANGE GROWING.—The capital invested in orange growing in the state of California is estimated at \$14,000,000. As the bulk of the oranges come from several of the southernmost counties of the state—Los Angeles, Riverside, Santa Bernardino, Orange, San Joaquin, Santa Barbara and Ventura—some idea may be gained of the vast utility of this work in the United States and to Uncle Sam. The number of non-bearing orange trees in this district is said to be about 1,227,300, and others now yielding fruit 2,070,400. When all these are taken into account the luscious California oranges, Californians, it is estimated, will reap a harvest of gold from this source alone of \$10,000,000 a year.

A BUILDING THAT BREATHES.—Something of a curiosity in the business world is a store that breathes, taking in regular breaths of fresh, cool air from an elevated place above the building, and expels it after its passage through all the rooms of the several stories, carrying most of the heat and impurities along with it. This arrangement is at Gilchrist Co.'s new store, Boston, where the temperature on a hot day is, in consequence, at least 15 deg. below that of the sidewalk. One enters from the scorching street into an atmosphere as refreshing as that of a shady grove beside some mountain lake, and, as one leaves the dusty and sultry streets behind, it seems impossible that one can be in the very heart of a great city. This astonishing result is secured by the operation of a system of fans that take in the fresh air from outside, while at the same time another set of blowers is pumping out the heated air from the lower stories.

SUMMER VACATION.—Let the old folks have the vacation, says the "Home Journal and News." Let them renew their strength on farm or ocean shore. The family's welfare will be best served and the interests of the children be best consulted, if the parents keep up their own health and both make time and seize the money to get the necessary relaxation.

Don't, if you can possibly avoid it, put off your vacation until the summer sun scorches the earth and shines blistering off of steaming lake and ocean. Take it now.

DON'T BE SENSITIVE.—Some people have an unfortunate habit of "taking into their noses," so to speak, perfectly inoffensive and innocent remarks and actions, says the Milwaukee "Catholic Citizen." They are unduly sensitive, even to the point of sheer crankiness. The chip taken from their shoulders is perpetually being brushed off. One is reminded of the minister who commenced his sermon by observing, "What shadows we are!" and then paused as if to let the thought sink deeply into the minds of the congregation, when up on two lean spindlers in one of the front pews gressed they didn't come there to be insulted, and got up and strode indignantly out.

The overwhelming majority of men and women do not go about with barbed sarcasms in their minds, or poisonous "double entents" on their tongues. They see no advantage in practicing the art of making themselves odious and disagreeable. They wish to live pleasantly and more easily among their fellow-creatures. We term this exaggerated sensitiveness the outcome of an inordinate but suppressed vanity. The best cure, perhaps, is to be found in frequent irritation. The patient must be treated with something stronger than supposed hints and sarcasms. After his vanity has stood the ordeal of some well-meant blows and some willful affronts, he will come back to a normal condition and pocket the chip he carries on his shoulder.

## LOOK OUT FOR THE ENGINE.

We mean your heart. Keep it strong. Don't let it flutter or beat with a weak stroke. Scott's Emulsion feeds the blood. It makes the heart beat stronger, and greatly improves the circulation.

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## FATHER.

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