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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

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An Outline Of
The Life and Ministry of the Saviour.

According to
Chronology, Geography and Contemporaries;
(The Three Great Lights of History.)

(Continued from July and to be continued D. V. in September.)

GENEALOGY.

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Mr. Totten is preparing for publication the genealogical record of all of the descendants (both in the male and the female lines) of Anthony Thacher, 1st, of Yarmouth, Mass., and of his nephew, Rev. Thomas Thacher of Weymouth, Mass., and Boston, Mass. The manuscript of the work has at this date attained voluminous dimensions, and at present Mr. Totten is engaged in compiling the records of the recent and present generations of this prolific family. He desires to communicate with all direct or collateral descendants of these two progenitors, and also all those interested in the subject matter; and will gladly, upon application, furnish blanks prepared for individual records, which records will be embodied in his work.

John R. Totten, 9th, in descent from Rev. Peter Thacher of Queen Camel, County Somerset, England; son of Julia Hubbell Thatcher, 8th (and General James Totten, U. S. A.), of New London, Conn.; daughter of Anthony Thatcher, 7th, (and Lucretia Christophers Mumford) of New London, Conn.; son of Captain John Thatcher, 6th, (and Mehitable Uffoot-Thompson) of Stratford, Conn.; son of Captain Josiah Thacher (Thatcher), 5th, (and his 2nd wife, Mary Greenleaf-Blinn) of Yarmouth, Mass., and Norwalk, Conn.; son of Deacon Josiah Thacher, 4th, (and Mary Hedge) of Yarmouth, Mass.; son of Hon. Colonel John Thacher, 3rd, (and Rebecca Winslow) of Yarmouth, Mass.; son of Anthony Thacher, 2nd, (and Elizabeth Jones) of Salisbury, England, and Yarmouth, Mass.; son of (?) Rev. Peter Thacher, of Queen Camel, County Somerset, England.

Notice.—My brother (above named) will be glad to learn of the names and addresses of any Thachers in any part of the world; so if my own constituents scattered tbroad so widely will make a transcript of the Directory of their locality and forward it to him; or put the same, with his address, into the hands of some Thatcher whom they know or hear about, they will confer a favor upon all concerned.

C. A. L. TOTTEN.

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PART VII.

**THE LAST GALILEAN MINISTRY, RE-BEGINS AND
FINALLY CEASES.**

Covering Periods XXIII. to XXX.; Sections 433 to 579.

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Section 448.

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Section 449.

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Section 477.

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Section 478.

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Section 479.

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Section 480.

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Section 481.

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Section 482.

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Section 483.

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Section 484.

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Section 485.

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Section 486.

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Section 487.

Where this took place. 29 A. D. January 22nd, Sabbath (Shebet 19th); The Synagogue, at Capernaum.

Section 488.

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Section 489.

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Section 490.

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Section 491.

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Section 492.

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Section 493.

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Section 494.

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Section 495.

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Section 496.

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Section 498.

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Section 499.

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Section 501.

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Section 502.

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Section 503.

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Section 504.

He crosses to Magdala. 29 A. D. January 28th, Friday (Shebet 25th); Lake Genneseret. There by Sundown.

Section 505.

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Section 506.

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Section 507.

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Section 508.

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Section 509.

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Section 510.

(a) Jesus starts for Caesarea Philippi. 29 A. D. January 31st, Monday (Shebet 28th); Journeying North slowly with his disciples (he comes at length to Caesarea Philippi: the Journey might perhaps be set to about 6 "stations", had we an ancient map!)

Section 511.

(b) He asks whom people call him. 29 A. D. February 1st, Tuesday (Shebet 29th); Journeying North slowly with his disciples towards Caesarea Philippi.

Section 512.

(c) He asks their opinion. Peter answers. Same at Same.

Section 513.

(d) He commends the answer as fundamental. Same at Same.

Section 514.

(e) He enjoins strict secrecy. Same at Same.

Section 515.

(f) He begins to foretell his death. 29 A. D. February 2nd, Wednesday (Shebet 30th); Journeying North slowly with his disciples towards Caesarea Philippi.

Section 516.

(g) He condemns Peter's effort at dissuasion. Same at Same.

Section 517.

(h) A brief sermon to all. Same at Same.

Section 518.

(i) An explicit prediction. 29 A. D. February 3rd, Thursday Adar 1st; probably arriving at Philippi: (giving him a week there, including day of arrival and departure.

Section 519.

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Section 520.

The Transfiguration—"A Vision"—29 A. D. February 10th, Thursday (Adar 8th); Mt. Hermon.

Section 521.

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Section 522.

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Section 523.

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Section 524.

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Section 525.

Peter's testimony as to this Voice. Same at Same. Written at Babylon, retrovertive.

Section 526.

Jesus reassures them. Same at Same.

Section 527.

He enjoins secrecy as to "the Vision". 29 A. D. February 10th, Thursday (Adar 8th); The start back for Caesarea Philippi.

Section 528.

A discourse on Elias. Same at Same.

Section 529.

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Section 530.

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Section 531.

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Section 532.

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Section 533.

He again testifies as to his death. 29 A. D. February 14th, Monday (Adar 12th); Galilee.

Section 534.

A dispute arises as to precedence. 29 A. D. February 15th, Tuesday (Adar 13th); Galilee.

Period XXIX. Return to Capernaum.

Section 535.

They return to Capernaum. 29 A. D. February 16th, Wednesday (Adar 14th); Capernaum.

Section 536.

Jesus is taxed. Pays double—i. e., for Peter and himself. 29 A. D. February 17th, Thursday (Adar 15th); Capernaum.

Section 537.

(a) Jesus converses as to their dispute. 29 A. D. February 18th, Friday (Adar 16th); Capernaum.

Section 538.

(b) Same continued. Same at Same.

Section 539.

(c) Same continued. Same at Same.

Section 540.

(d) Same continued. Same at Same.

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- (e) Same continued. Same at Same.
Section 542.
- (f) Same continued. Same at Same.
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- (l) Same continued. Same at Same.
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Section 560.

General trend of journey. 29 A. D. February (Adar); Galilee. A brief final tour towards his sacrifice; may not Abraham and Isaac have traversed this same route?

Section 561.

He is refused reception in Samaria. 29 A. D. February 28th, Monday (Adar 28th); Samaria. Anticipative, narrative.

Section 562.

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Section 563.

He cleanses ten lepers. Same at Same.

Section 564.

"The Samian way." 29 A. D. February 28th, Monday (Adar 26th); Galilee. Now East, straight through the border land!

(This switch, off, of his intended route, to which he submitted, is significant, and to be noticed in its place: at present we are merely keeping "tab" on facts, places and times.)

Section 565.

A hypocritical warning. 29 A. D. March 1st, Tuesday (Adar 27th); Galilee.

Section 566.

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Section 577.

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Section 579.

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PART VIII.

THE FINAL STAGE OF THE SAVIOUR'S MINISTRY.

COVERING PERIODS XXXI. TO XXXII. (e). SECTIONS 580 TO 867. NISAN 1ST, BEGUN, TO NISAN 14TH, ENDED. 29 A. D. FRIDAY, MARCH 4TH, TO THURSDAY, MARCH 17TH, 29 A. D.

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Period XXXI. The Final Journey to Jerusalem.

Section 580.

Jordan crossed. Perea Judea entered. 29 A. D. March 4th, Friday (Nisan 1st); Perea. Sabbath at Bethabara.

Section 581.

He again warns them of his death. 29 A. D. March 6th, Sunday (Nisan 3rd); Bethabara.

Section 582.

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Section 583.

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Section 584.

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Section 585.

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Section 586.

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Section 587.

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Section 588.

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Section 589.

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Section 590.

Jerusalem expectant. 29 A. D. March 11th, Friday (Nisan 8th); Jerusalem. Narrative.

Section 591.

An important decree issued. Same at Same.

Section 592.

Jesus reaches Bethany at sun down; spending the Sabbath rest there. 29 A. D. March 11th and 12th, Friday and Sabbath (Nisan 8th and 9th); Bethany. Probably at the house of Simon and his children: a natural day of Rest before so great a sacrifice!

Period XXXII. (a) First Day of Week (Nisan 10th), Begins 6 P. M., Sunday, March 12. Ends 6 P. M., Monday, March 13th.

Section 593.

**"SELECTION DAY", BY LAW!
EVENING.**

The supper at Simon's house: "Evening". 28 A. D. Still, "our" March 12th, the Jewish Sabbath "closed," Nisan 9th ended; and Sunday, Nisan 10th, therefore "duly" began at Sundown!

Section 594.

The multitudes flock out to see Lazarus. March 12th (Nisan 10th); only about "a day's journey", any way.

Section 595.

The Chief-priests determine to kill Lazarus: This at Jerusalem.

Section 596.**MORNING.**

Jerusalem turns out to meet Jesus. March 13th, Sunday, "Morning" (Nisan 10th).

Section 597.

Jesus halts for official transportation! Same at Same.

Section 598.

They bring an ass' foal to Jesus. Same at Same.

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Section 601.

The progress; Popular Recognition; a constant and a Royal Ovation. March 13th, Sunday (Nisan 10th); Up Olivet East.

Section 602.

The people accept Jesus universally. March 13th, Sunday (Nisan 10th); Down Olivet West.

Section 603.

The Pharisees silenced. Same at Same.

Section 604.

The Ovation continues. Same at Same.

Section 605.

The Pharisees exercised! Same at Same.

Section 606.

Jesus stops; and weeps over Jerusalem. Same at Same.

Section 607.

The whole city moved. March 13th, Sunday (Nisan 10th); Jerusalem. This as he enters, and proceeds thus attended to the Temple.

Section 608.

Jesus cleanseth the Temple, again! March 13th, Sunday (Nisan 10th); Temple.

Section 609.

He worketh many miracles. Same at Same.

Section 610.

Jesus again silences the Pharisees. Same at Same.

Section 611.

Jesus closes his First day's work. March 13th, Sunday (Nisan 10th).

Section 612.

Jesus leaves The Temple and Jerusalem at Even. March 13th, Sunday (Nisan 10th); For Bethany.

Period XXXII. (b). Second Day of Week (Nisan 11th). Begins 6 P. M., Sunday, March 13th, to 6 P. M., Monday, March 14th; and ends.

Section 613.**EVENING.**

Jesus lodges at Bethany. 29 A. D. March 13th, Sunday (Nisan 11th); Bethany. "Evening."

Section 614.**MORNING.**

"Morning", en route back to the City. The barren fig tree condemned. March 14th, Monday (Nisan 11th); Olivet; up East and down its West slopes.

Section 615.

Proleptic remark by Matthew: on writing his Gospel.

Section 616.

Jesus again cleanseth the Temple:—N. B.—For the third time!—March 14th, Monday (Nisan 11th); Temple.

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(a) General remarks. (Evangelists.) Editorial.

Section 618.

(b) General remarks. (Evangelists.) Editorial.

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(c) General remarks. (Evangelists.) Editorial.

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HIS FATHER ANSWERETH. SAME AT SAME.

Section 624.

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Section 625.

Proleptic remark by John. Written later on, Editorially!

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The People ask "THE LIGHT" for, "More Light"! Same at Same!

Section 627.

Jesus departs, and hides himself. Same at Same.

Section 628.

He finally leaves the City. March 14th (Nisan 11th); For Bethany.

Period XXXII. (c). Tuesday, Third Day of Week. Begins 6 P. M., Monday, March 14th (Nisan 12th), and ends Tuesday, March 15th, 6. P.

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"MORNING."

They remark upon the withered fig tree. 29 A. D. March 15th, Tuesday (Nisan 12th); Near Jerusalem.

Section 630.

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Section 631.

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Section 632.

Parable. The vineyard let to husbandmen. Same at Same.

Section 633.

Parable. The stone rejected, finally accepted. Same at Same.

Section 634.

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Section 635.

Parable. The wedding feast. Part I. Same at Same.

Section 636.

Parable. The wedding feast. Part II. Same at Same.

Section 637.

Same. General conclusion. Part III. Same at Same.

Section 638.

(a) Jesus answers the Herodians. Same at Same.

Section 639.

(b) He silences the Sadducees. Same at Same.

Section 640.

(c) The Great Commandment, Pharisees silenced. Same at Same.

Section 641.

(d) Jesus questions the Pharisees as to the Messiah. Same at Same.

Section 642.

(e) He warns his Disciples against the Scribes. Same at Same.

Section 643.

Jesus warns the People and his Disciples. Same at Same.

Section 644.

He denounces the Scribes and Pharisees. Same at Same.

Section 645.

He makes a wonderful prediction—(fulfilled in 69 A. D.)—Same at Same. Vide Study, Number 16.

Section 646.

He explicitly specifies "their" generation: for certain specific judgments. Same at Same.

Section 647.

Jesus predicts the fall of Jerusalem. Same at Same.

Section 648.

He commends the widow's offering. Same at Same.

Section 649.

Jesus predicts the destruction of even the Temple itself. Same at Same.

Period XXXII. (d) Fourth Day of Week (Nisan 13th). Begins 6 P. M., Tuesday, March 15th, to end at 6 P. M., Wednesday, March 16th.

Section 650.**THE OLIVET DISCOURSE.****EVENING.**

1. The Apostles question Jesus. 29 A. D. March 15th, Tuesday (Nisan 13th); Olivet. Sitting there after Sunset, and into the Moonlight rising over the doomed City.

Section 651.

2. (a) Jesus replies to Peter. Same at Same.

Section 652.

3. Jesus' reply continued. Same at Same.

Section 653.

4. Same continued. Same at Same.

- Section 654.
5. Same continued. Same at Same.
- Section 655.
6. Same continued. Same at Same.
- Section 656.
7. (b) Jesus replies to James' question. Same at Same.
- Section 657.
8. (c) Jesus replies to John's question. Same at Same.
- Section 658.
9. Same continued. Same at Same.
- Section 659.
10. Same continued. Same at Same.
- Section 660.
11. Jesus' reply to John's question continued. Parable. Fig Tree. Same at Same.
- Section 661.
12. (d) Jesus replies to Andrew's question. Same at Same.
- Section 662.
13. Jesus' reply continued. Parable of the thief. Same at Same.
- Section 663.
14. Same continued. Same at Same.
- Section 664.
15. Jesus reply continued. Parable of the Porter! Same at Same.
- Section 665.
16. Jesus' reply continued. Parable. The Faithful Steward. Same at Same.
- Section 666.
17. Jesus' reply continued. Parable of the Ten Virgins. Same at Same.
- Section 667.
18. Jesus' reply continued. Parable of the talents. Same at Same.
- Section 668.
19. Jesus' reply continued. Parable of the sheep and goats. Same at Same.
- Section 669.
20. Concludes Discourse and predicts his own death. Same at Same. They go on to Bethany for the night.
- Section 670.
"MORNING."
- General remark by Luke. March 16th, Wednesday (Nisan 13th); At large. Narrative at large. So Jesus returned to Jerusalem, and the Temple, that day too!
- Section 671.
Same continued. Same at Same. Narrative at large.
- Section 672.
Remark by John as to failure. March 16th, Wednesday (Nisan 13th); Temple. Narrative at large.

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STUDY NUMBER FIVE.

THE RENEWAL OF HISTORY.

How Empire was Re-built and Re-Planted.

EOCHAIDH THE HEREMONN,

OR

The Knight of the Scarlet Thread.

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Prof. Totten and His Ingenious Theory of The Lost Tribes.

New Haven Palladium,
February 21, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as "one who teaches the mysteries and duties of religion." He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo-Saxon race is indentical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that staggers belief. He has written a series of biblio-historical books, called "The Our Race Series," to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten's lost tribes theory. If he has not established his case, he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cypher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873, and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers, and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake, it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and loveable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss: it is the truth I am after."