

The Centre Democrat.

BELLEVILLE, PA.

The Largest, Cheapest and Best Paper
PUBLISHED IN CENTRE COUNTY.

From the New York Observer,

INTERNATIONAL LESSONS.

BY REV. E. P. ROGERS, D. D.

MARCH 13.

Lesson 11.

The Sinner's Friend.

LUKE 7: 36-50.

GOLDEN TEXT:—"And he said unto her, Thy sins are forgiven."—LUKE 7: 48.

Central Truth:—Christ can save sinners.

If we turn back to Matt., 11 chap., we shall find there his account of the "testimony of Jesus about John," almost in the same words in which it is recorded by St. Luke. Then follow these memorable and beautiful words of Jesus, words which will never die: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy and my burden is light." (Matt. 11: 28-30.) It has been supposed that these words were heard by the woman mentioned in this lesson, and that they touched her heart and were the means of bringing her to Jesus. Certainly they have had this effect in very many cases since her day, and they will be heard by many sorrowful souls in ages yet to come, and will induce them with all their burdens to come to the meek and lowly Jesus for rest.

Who this woman was is not certainly known. Some think that she was Mary Magdalene, but this is highly improbable, as also that she was Mary, the sister of Lazarus. The brief but significant description of her is, that she was "a woman in the city which was a sinner." She was of a class which may be found in every city, and is described in the Book of Proverbs as one of those "which forsaketh the guide of her youth and forgetteth the covenant of her God." She was a guilty but penitent woman, who felt deeply her shame and sorrow, and longed to find comfort and forgiveness. She came into the house of Simon, "a respectable Pharisee," who had invited Jesus to dinner, and whose house, according to the customs of the East, was open to others who thought proper to enter and view the festivities of the occasion. She, too, had heard of Jesus, and perhaps was in her heart a believer in his divine commission. At any rate, a sense of need drew her to Christ, and so, with a true courage, she put away her sense of unworthiness and shame, and resolved that she would seek his presence and his help.

She brought a costly offering also, an alabaster box of precious ointment, and with flowing tears which fell upon his feet as she stood behind him, sprinkled his feet and wiped them with her rich tresses, pressing her lips to them with humble gratitude, and pouring upon them the fragrant and precious ointment. The whole proceeding was a most simple and eloquent expression of her faith, repentance and love, and was altogether acceptable to the pure and loving Jesus. He knew what was in the woman's heart, and graciously accepted her sincere faith and loving devotion, and rewarded her with his forgiving love.

Simon looked on with a cold and critical eye, and inwardly made his own censorious comments. To these Jesus replied by the story of the two debtors and their conduct, when they were both freely forgiven by their common creditor. With rare wisdom and discrimination he obliged Simon to acknowledge that the woman's demonstrations were only the natural and proper expression of her grateful sense of the Lord's mercy in forgiving her great sin, and that they who have the deepest sense of their own unworthiness will naturally express the highest sense of obligation to Christ.

He contrasts the behavior of the woman with his host's forgetfulness to show his guest the ordinary tokens of Eastern hospitality. He shows Simon that the despised woman exceeded him in a loving appreciation of her indebtedness to Christ, which proved that she keenly felt her great obligations to him; while Simon is taught that he himself had little idea of his own need of Jesus, and thus little sense of gratitude and little real love to him for his forgiving mercy. It was a most wise and pertinent lesson.

Then, turning to the penitent but joyful woman, the Lord assured her that her humble faith was accepted, and dismissed her with a gracious benediction, "Thy faith hath saved thee: go in peace!"

Practical Suggestions.

1. Phariseism says to the sinner: "Stand by, for I am holier than thou." Infinite purity and love says: "Come unto me all ye that labor and are heavy-laden, and I will give you rest."
2. Many men are willing to invite the Lord to dinner, but are not willing to give him their hearts. There is a way of patronizing Christianity, which is a very different thing from embracing it. Simon's civility to Christ cost him nothing, and was worth just what it cost.
3. A truly penitent and loving heart thinks that it cannot do too much for Jesus.
4. If it has an alabaster box of precious ointment, it will joyfully break it, and pour its fragrant contents upon the Saviour's feet.
5. Yet far more precious is the gift of a sinner's broken heart.
6. Many men pride themselves on being always ready to pay their debts, who never remember their largest Creditor.
7. We owe man two hundred pence; our debt to God is more than ten thousand talents!
8. Yet, "Jesus paid it all!"
9. Christ's hatred of sin is only equalled by his love for sinners.
10. They who have the keenest sense of their own unworthiness will be least censorious and bitter in their condemnation of others.
11. In the days of great anti-slavery excitement, two prominent pastors in New

England met on Monday morning, after one had invited a worthy Southern minister who was a slaveholder to preach for him the Sunday before.
"Brother B.," said one, "how could you allow that sinner to go into your pulpit yesterday?"
"Ah! Brother H.," was the reply, "a sinner goes into my pulpit every Sunday."
7. They love Christ most, not who do the most for him, but they who are sensible how much He does for them.

"Love I much, I've much forgiven:
'Tis a miracle of grace."

8. It was an evidence of Christ's transparent purity, that he was not afraid of contamination from contact with great sinners.
His enemies often reproached him for keeping low company, but he was always willing to go anywhere for the sake of doing good.

9. Many persons have some faith in Christ, but are afraid to express it.
But faith grows by expression, not by repression, as flowers confined in a dark cellar do not grow. Bring them out into the light, and they put forth their richest beauty and exhale their sweetest fragrance.

A Sovereign Remedy for Smallpox and Scarlet Fever.

From the Philadelphia Record.

About two years ago *The Record* made known through its columns a smallpox specific which had been given to the public by a correspondent of the *Stockton (Cal.) Herald*, who declared that it had been successfully used to his knowledge in hundreds of cases, and would prevent smallpox, or cure it even though the pittings were filling. The recipe was originally published as a panacea for smallpox by some of the most scientific schools of medicine in Paris. It is claimed to be of infallible efficacy. It is a cure also for scarlet fever, and is harmless when administered to well persons. The following is the prescription:

Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed add four ounces of water. Take a spoonful every hour. The disease will disappear in twelve hours. For children smaller doses should be given, according to their age.

A subscriber of *The Record* called at this office with a slip cut from the issue of this paper which contained the recipe above given, and stated that the preparation had cured his child of smallpox in one day. The remedy appears to be precisely the same as that now being dispensed to scores of people daily at St. Joseph's Orphan Asylum, at the corner of Seventh and Spruce streets, in this city, and which has been found remarkably efficacious. Mother Gonzaga, the venerable head of the institution, who is busily engaged in compounding the medicine, has been a member of the order of Sisters of Charity for fifty-four years, and is now the Mother Superior of the order in this city. She states that she received the specific from Father Kenrich, of Germantown, some ten years ago, who first had it from a French physician, who discovered it during the prevalence of a smallpox epidemic in Paris, where it had been used with great success.

When the Sister first began to make it she voluntarily sent a bottle or two to families that she knew were suffering from small-pox; the result was so surprisingly beneficial that the report rapidly spread, and in a short time the news was known all over the neighborhood. Several priests in the city have not only recommended it but announced to their congregations where it could be procured, and the additional publicity thus given has necessitated the constant labor of all the Sisters in the work of preparation. It is made in a large copper vessel, which holds eight gallons, and not infrequently twenty gallons a day are distributed. Any person can procure it, no distinction being made on account of religion. It is given free where persons are unable to pay, but those who desire can make a small offering in return for it. It is the custom of the Sisters to send out a printed prayer and a small scapula of the Sacred Heart with each bottle. Many cases of cure are recounted by people in the vicinity, and the Sisters say that in no case where it has been used has it failed to give the best results.

Change of Fingers.

A NOVEL SURGICAL EXPERIMENT WHICH TWO MEN UNDERGO FOR MONEY.

From the Cleveland Herald.

Yesterday a report reached the *Herald* regarding a peculiar treatment on the part of a resident physician. Dr. Barton was found at his office, and to inquiries from the visitor made the following interesting statement:

"For some years I have made the subject of engraving one of study, and so confident was I that it could be performed that on last Wednesday morning I determined to make the venture. Frank and August Filer, aged respectively twenty-five and twenty-eight, for a considerable sum of money were prevailed upon to subject themselves to the ordeal, and at 9 o'clock myself and assistant amputated the little finger through the shaft of the second phalange of the right hand of August, and the analogous finger on the person of Frank, engrafting the part amputated from one person to that of the other, putting four sutures in each. The fingers were dressed and the men departed, with strict injunctions to say nothing about the matter and to return on Thursday morning to have their fingers redressed. During the operation quite an amusing incident took place. The little finger of Mr. Frank Filer had been amputated, wrapped in a towel, and placed on the steam heater. My assistant, in looking for something to wipe the blood from his hands, took the towel, not noticing the finger. When I came to look for the finger, after the one on the hand of August had been amputated, for the purpose of placing it on his stump, I found it gone, but, after an anxious search of a few minutes, I happened to glance in the slop-bucket and saw it floating on the surface. It was quickly rescued, placed on the hand, and bandaged.

"The entire operation was performed in less than an hour, without the use of

anesthetics or of stimulants. Notwithstanding my expressed wish, the men went down street, exposing themselves to the rain and dampness, and at every opportunity told the story of the wonderful experiment, contrary to my injunctions, desiring to make nothing public until the experiment was proven beyond the possibility of a doubt.
"Twenty-four hours later the men returned and had their fingers redressed, which were found in a very promising condition, notwithstanding the exposure that the men had subjected them to. There was a union of the parts and a partial circulation, giving a normal appearance to the finger as far down as the nail. The continuity seemed perfect, and one of the men said that he had a sensation in the member. I propose to watch the cases and give them my most careful attention."

THE OLD PORTAGE ROAD.

HISTORICAL REMINISCENCES OF THE FIRST RAILROAD CROSSING THE ALLEGHENIES.

The Pennsylvania Railroad Company is about to occupy the route across the Allegheny Mountains traversed by the old Portage Road. It is now fixing up the tunnel, which was bored when the new Portage Road was built. Work has been commenced on the abandoned Portage Railroad, which is to be made the freight pathway of the Pennsylvania Railroad over the Allegheny Mountains.

The main line of the Pennsylvania Canal terminated at Hollidaysburg, at the eastern base of the Allegheny Mountains, and began at Johnstown, at the western base. Between these two points was constructed a railroad across the mountain, called the "Allegheny Portage Railroad." It was thirty-six miles in length, crossing the mountain at Blair's Gap, and overcome in ascent and descent an aggregate of 2,570 feet, of which there were on the eastern side of the mountains 1,398 feet and on the western side 1,172 feet. The top of the mountain, which is some 2,000 feet higher than the culminating point of the road, is 2,700 feet above the Delaware river at Philadelphia. The ascent and descent were overcome by ten inclined planes, five on each side of the mountain, lifting from 130 to 300 feet. The cars were drawn up and lowered down the planes by stationary engines at the heads of the planes, and on their intervening levels locomotives and horses were used. The "Old Allegheny Portage Railroad" was regarded as a monument to the intelligence, enterprise and public spirit of Pennsylvania. The surveys for the road were commenced in 1828 and were continued by various engineers until the appointment of Sylvester Welch, under whom the road was located and completed. The Allegheny Portage Railroad in its day was considered a work of the greatest magnitude and equal in grandeur with any in the world. It was a work which immortalized the memory of Mr. Welch.

In September, 1850, the line of the Pennsylvania Railroad was opened to the Mountain House, one mile west of Hollidaysburg, where it made connection with the Allegheny Portage Road, then owned and operated by the State. In December, 1852, the Pennsylvania Railroad Line from Johnstown, the western terminus of the Portage Road, was completed to Pittsburg and its cars run through from Philadelphia to Pittsburg, using the Portage Road, with its inclined planes, over the mountains. In February, 1854, the Pennsylvania Railroad Company completed its mountain division, using no inclined planes and stationary engines and abandoning the use of the Portage Road. Upon the completion of the mountain division of the Pennsylvania Railroad there was direct unbroken rail communication from Philadelphia to Pittsburg by the State Road to Lancaster, thence by the Harrisburg, Mount Joy and Lancaster Railroad to Harrisburg and thence by the Pennsylvania Railroad to Pittsburg. These roads were at first leased by the Pennsylvania Railroad company, but in 1857 it purchased the main line of the State railroads and canals and in 1861 leased the Harrisburg, Mount Joy and Lancaster Railroad for 999 years, thus virtually becoming owner of the entire line.

The railroads leased by the Pennsylvania Railroad Company have given it control of about 1,500 miles of railroad in the State of Pennsylvania and some 3,500 miles out of the State, making it the most important railroad corporation in the United States.

How sweet is a perfect understanding between man and wife. He was to smoke cigars when he wanted them, but he was to give her ten cents every time he indulged in one. He kept his word, and every time she got fifty cents ahead he'd borrow it to buy cigars. And so they agreed and were happy.

Day Dawn.

A wind came up out of the sea,
And said, "O, mist, make room for me."
It hailed the ship, and cried, "Hail on,
Ye mariners, the night is gone."
And hurried landward far away,
Crying, "Awake! it is the day."

It said unto the forest, "Shout!
Hang all your leafy banners out."
It touched the wood-bird's folded wing,
And said, "O bird, awake and sing."
And o'er the farms, "O chaffinck,
Your claxon blow, the day is near."

It whispered to the fields of corn,
"Bow down, and hail the coming morn."
It shouted through the beehy tower,
"Awake, O bell! proclaim the hour."
It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie."
—LORRELSLOW.

THE REVISED BIBLE.

Examples of the Changes Made.

PRESIDENT CHASE, OF HAVERFORD COLLEGE,
A MEMBER OF THE COMMITTEE ON REVISION,
LECTURES UPON THE ONE HUNDRED AND TWENTY THOUSAND ERRORS AND VARIATIONS.

From the Philadelphia Times.

President Chase, of Haverford College, a member of the American branch of the committee on the revision of the New Testament, lectured on the subject of that work in the hall of the Academy of Fine Arts on Tuesday evening of last week. The arrangements for the lecture were made months ago, the time being a few days after the new edition of the Bible was expected to be placed before the public, but for some reason the bringing out of the work has been postponed until May, although private copies are already in the hands of the members of the committee. The instructions with regard to them are strict, however, and nothing could induce any member of the committee to make public any material portion of the work before the appointed time. President Chase, in his lecture, gives a clue to many of the changes and the reasons therefor.

President Chase's first point was to show why the present revisers claimed superior knowledge to the older translators of the New Testament in regard to the genuine original text. His next step was to demonstrate how that original text became perverted and how it could be restored.

In the economy of heaven—with reverence be it spoken—"there is no waste of miracles." As the inspired words of revelation were given forth in human language, with all its necessary imperfections and limitations, and recorded by finite human instruments, so their preservation has been entrusted to human fidelity in accordance with that great law of our religious life, that it is left for man in his subordinate sphere to co-operate with God. Nor have men been wanting in the faithful endeavor to preserve the records of Divine revelation unimpaired. Yet with the very means of preservation came in the possibility of variations and errors—a liability which has not been completely obviated even by the invention of printing. It is not likely that any two editions of our English Bible to-day, or the Bible in any other language, are entirely alike in every letter and mark of punctuation. In spite of the greatest care and watchfulness curious and sometimes even shocking misprints have on various occasions crept in. I remember scribbling off some years ago for a manuscript paper published by a college society some lines entitled "The Skaters," which had sung themselves to me when a few evenings before, under a clear starlight sky, I had joined a party of students in skating on Morris' Pond and left all the poetry of youth and the motion of winged feet on the resounding ice and the ringing steel. I had almost forgotten having written them, when I found a so-called copy of them a number of years afterward in an album handed me for a contribution. The piece had been copied from book to book from year to year, and the change it had undergone in the process was surely something rich and strange (not in Shakespeare's sense). Some lines had no sense at all; in others an omission or slight modification had utterly perverted the meaning; and the metre—which was, perhaps, the piece's strong point, if it had any—had become in several places the most excruciating discord.

120,000 ERRORS.

The danger of such variations, however, was undoubtedly vastly less in the case of the New Testament than in that of any merely human composition. The sacred text has always been regarded with a reverence which is calculated to inspire a copyist with a profound sense of his responsibility and very great care was taken in the comparison and revision of copies, a work often entrusted to a different hand from that of the transcriber. Notwithstanding all this care, however, variations and errors crept in to the amount of no less than 120,000. At first hearing this number startles us. We almost tremble for our precious inheritance. A little examination, however, reduces its terrors. Ninety-nine in a hundred—nay, perhaps I may say nine thousand nine hundred and ninety-nine in ten thousand, are practically of no importance as involving any point of faith or practice. The majority of the different readings in this formidable enumeration are mere differences in spelling. Next come slight differences in grammatical form, not affecting the substantial sense; then differences in the greater or less fullness of writing the name of our Saviour—the use of one of his names or both, the prefixing or omission before his name of the title Lord—(what might be the importance of these variations being neutralized by the fact that it is often found that the same manuscript, which, against the general current, omits one of these words in one instance inserts it in another); then comes the use of synonymous expressions—thus of the three Greek words, all meaning to say, one manuscript will use one, and another in the same passage another, and another the third; then we have a class of variations in which the effect is merely rhetorical, the same idea being expressed in different readings with

greater or less force and vividness; and the whole number of texts in which the variations of reading would affect materially the doctrines conveyed can be counted by units—I had almost said upon the fingers of one hand.

Of the one hundred and twenty thousand differences in spelling, arrangement and phraseology which have been noticed in our sixteen hundred manuscripts many are found only in one manuscript, or in very few; many others are obviously erroneous at first sight, like the mistakes we sometimes meet with in a letter or in a newspaper; so that the whole number of readings in which there is really any room for serious doubt or discussion—including questions of mere spelling, grammatical forms, relative position of words and the like—does not exceed from sixteen hundred to two thousand.

For the simple translator the problem is still less extensive; for it is evident that mere questions of orthography, and in many cases questions of relative position, do not affect him one way or the other. It is an encouraging fact that by the labor of scholars the number of what can truly be called doubtful readings is rapidly diminishing; point after point becomes settled beyond possibility of reversal, and by the strict application of the regular scientific laws of criticism the text of the New Testament is becoming established with a certainty far surpassing that which attaches to the text of any of the profane authors of antiquity.

EXAMPLES OF CHANGES.

In regard to the revision, one of the first questions that comes up is, What shall be the style of language? There is, perhaps, a wrong popular impression as respects Biblical style, the peculiarities of old English found in our translation of the Bible being mistaken, for peculiarities of the Bible itself. Now, it is no more literal to translate in the fourth Gospel "the wind bloweth where it listeth," than to translate "the wind blows where it chooses." The former is no more the style of Divine inspiration than the latter; nay, the latter, to us to-day, is the more exact representation in English of the inspired original. Still I think we shall all agree that the Convocation at Canterbury was wise when, in 1870, it decided that the style of diction which we find in our Bibles of 1611, itself largely determined by Tyndale's version of 1534, shall be retained so far as possible, so that the revisers could hardly find exceptions to such a word as "bloweth" nor to "listeth" unless they should believe that the word had become unintelligible to modern readers. A somewhat harder question has regard to such grammatical forms as "be" for "is" or "are," "which" for "who," and the like. "Our Father which art in Heaven," is a mistranslation in the English of the nineteenth century, for the English of our day, like the Greek of old, has a masculine *who*, as well as a neuter *which*, and has no right to substitute one for the other. But three centuries ago "which" was admissible English for a masculine relative pronoun, and its frequent use in our Bible is one of the most striking characteristics of what is called the Biblical style.

FIDELITY TO ORIGINAL MEANING.

It has been urged just at this point that fidelity to the meaning of the original requires a literal modern rendering; the case having been cited, for instance, of a clergyman, not wanting in general intelligence—but he must have been wanting in the very elements of Greek scholarship—who actually enlarged, in a discourse, upon the sublimity of the use of the vague, grand *which* in this passage, instead of *who*, "for the latter," it was alleged, "would lessen the majesty of the Deity" by making the representation of Him too sharply defined, too near and personal, perhaps too anthropomorphic. Well, I can only say that it has rested with the committee, in all such cases, to weigh the conflicting claims of the preservation of the old archaic color of our translation and the requirements of modern grammar. So, too, with archaisms in the use of words, in which the question becomes at times much more important; for there is little danger perhaps of anyone's being misled by the "bes" and the "whiches;" but a man of inferior education might easily misunderstand such expressions as "David left his carriage and ran down into the valley," when his carriage is not a coach, but some bread and wine; "I prevented the morning" when prevented was simply "anticipated" or "came before;" "he was let," meaning "he was hindered;" "wizards that peep," meaning "wizards that chatter;" "be careful for nothing," meaning *not*, take no care, take no thought, but simply, be not too full of care for anything, be not over-anxious.

THE GENERAL PRINCIPLE.

But the general principle upon which the revision is made here, too, is a sound one; retain archaic words, as well as archaic forms, where there is no danger of their meaning being misconstrued, but if there is any serious danger of this kind substitute for them words intelligible to the common reader at this day.

In judging the new revision when it appears care should be taken to free the mind from the inevitable prejudice in favor of the readings and renderings in King James' Bible arising from familiarity. Even the imperfections in our English Bible have become

hallowed in our minds by the perfections with which they are surrounded, and in a book in which every line and every word has become precious to our souls we are, at first thought, jealous of even the slightest alteration. But remember that the revisers have not themselves made any of the readings wherein the new Bible will differ from the old version. They have only found them and collected them from the most authentic sources, and thus presented a Bible nearer the original and older than the old. If we are convinced that nothing has been taken away except for the purpose of removing the paste from the diamonds and the pinchbeck from the gold, that nothing has been altered except to restore to its original form and direction what had been hammered into another shape or bent out of the way, I think we shall accept with thankfulness a book of which we may say with great if not with absolute confidence: "Here are no interpolations or mistranslations; here are the genuine words of Divine inspiration—without addition, without diminution, without perversion."

As for the amount of change, those who are expecting to see a great difference between the new Bible and the old will be more disappointed than those who hope there will be very little.

BOOTH AT HOME.

THE LONDON LIFE OF THE AMERICAN TRADESMAN.

Very youthful in appearance, in fact almost in proportion as young-looking as Mr. Hare, whose resemblance to him is remarkable, Mr. Booth is yet in his tenth lustre; but, allowance being made for nervous wear and tear, is, in manner, gait and speech, a young man. He may be taken, indeed, as an illustration of Mrs. Keely's theory, that acting is a very healthy profession. Smoking incessantly when not on the stage, Mr. Booth is otherwise the most abstemious of men. On the ground that his nervous temperament will not bear the excitement of stimulants, he drinks nothing stronger than tea, and eschews dinners and diners, junketing and frolics, of all and every kind. A member of any number of clubs, he never goes near one of them, and lives entirely at his movable home. Once in a while he may dine, on a Sunday, with pleasant friends; but such occasions are few and far between, and his daily routine of life is of the most modest and quiet kind. In defiance of the prevailing fashion of living in the open air, he never goes out except upon compulsion. Rising late he is content to pass the day over a book, struggling against the depression which follows the excitement of appearing on the stage, and only recovers himself as the hour for action approaches. It was once asked at what precise hour Mr. Macready "began to be Macbeth."

In the case of Mr. Booth the hour is variable, depending very much on when reaction sets in. When he has done his work he goes home, not like Mr. Toole, "to his tea," but to what Americans call "a bite of supper," followed by a prolonged interview with a very fine meerschaum, a gossip with his wife, and a spell at a book by his fireside. He is one more instance of the quiet home-loving instincts of men who are imagined by the good-natured public to lead lives of gayety and splendor—the centres of admiring crowds of worshippers, the *pièces de touche* of such raconteurs, wits, and humorists as are still left to us.

How Officials Were Once Paid.

It is not a generally known historical fact that from 1777 to 1784 the territory now known as Tennessee formed a part of North Carolina, and that in 1785 the Tennesseans, becoming dissatisfied with their government, organized a State government under the name of "Franklin," which was maintained for some years. The State organization afterward disbanded, and territorial Tennessee was again annexed to North Carolina. The following is among the laws passed by the Legislature of the State of Franklin. We copy it as found in a speech by Daniel Webster on the currency in 1830:

- "Be it enacted by the general assembly of the State of Franklin, and it is hereby enacted by the authority of the same: That from the first day of January, 1789, the salaries of the officials of this commonwealth be as follows, to wit:
- "His excellency the governor, per annum, 1,000 deer skins.
- "His honor the chief justice, 500 deer skins.
- "The secretary to his excellency the governor, 500 raccoon skins.
- "The treasurer of the state, 450 raccoon skins.
- "Each county clerk 300 beaver skins.
- "Clerk of the House of Commons, 200 raccoon skins.
- "Member of the Assembly, per diem, three raccoon skins.
- "Justices' fee for signing a warrant, one muskrat skin.
- "To the constable for serving a warrant, one mink skin.
- "Enacted into a law the 28th day of October, 1789, under the great seal of the State."

How many amusing and ridiculous scenes would we witness if each pair of men that secretly laugh at each other were to do it openly.

"Downy" way of putting it: Men are geese, women are ducks, and birds of a feather flock together.