

COUDERSPORT, PA., May 23, 1873

EVERYBODY has something good to say and do. "Whether we look or whether we listen," Wilkie Collins writes a great deal that is worthless, and some that is bad, but in glancing over his "New Magdalen" we find the following, which we commend to the attention of those who are trying to serve mankind in any way:

"The purpose of public charities and the way to discover and apply them, ought to be posted on the corner of every street. Every now and then the case of some forlorn creature, (generally a woman,) who has committed suicide, within five minutes walk, perhaps, of an Institution that would have opened its doors to her, appears in the newspapers, shocks you dreadfully and then is forgotten again. Take as much pains to make charities and asylums known among the people without money as are taken to make a new play, a new journal, or a medicine, known among the people with money and you will save many a lost creature who is perishing now."

Advertising is so much overdone now one gets so weary of being met at every turn with innumerable announcements that it is no wonder that those seeking to do good should try to avoid them. But for the benefit of those whom they wish to serve and who only see what reaches them in the streets, all means should be tried to make every avenue of help known.

Among the queries of "Enquiring Friends" in the *Christian Union* there is this: "Is being a Christian anything more than doing what is right?" The editor answers: "No, and Yes."

But is not the doing right living by a constantly advancing standard? We start at whatever point we are, but we go forward into and through new experiences and perceptions until the high honor, the stainless chivalry of a Bayard, grow to be as simple duties, as essential parts of our Christianity, as obedience to our first understanding of the commandments. Our first understanding in its bareness and narrowness, for the commandments, even grow and widen upon our comprehension until we begin to wonder what may not be included in their meaning. Christianity will teach us the finest delicacy and the most daring courage, the highest courtesy and perfect sincerity, hospitality in our thoughts and feelings, as well as in our houses and manners; sympathy and affection that can never weary; and at every new point reached, such an extension and expansion of the views as makes one feel all the more his utter weakness and helplessness, until we attain what is the uppermost, that some of us can see at present, that purity of heart that shall enable us to "see good," and seeing that see nothing that is evil.

A CORRESPONDENT of the *Nation*, who is disgusted with the newspapers for denouncing the "back-pay swindle" while they suggest no remedy for it draws attention to the fact that when the first ten amendments to the Constitution were ratified, another was passed by Congress and submitted to the states, in these terms: "No law varying the compensation of senators and representatives shall take effect until an election of representatives shall have intervened." This proposed article was agreed to by five states—Delaware, Maryland, Virginia, North Carolina and South Carolina; but as there is nothing in the organic law to prevent these ratifications being now counted as binding, the assent of twenty-five states would form the three-fourths vote necessary for adoption. Which state will enroll itself as the sixth for this "Sixteenth Amendment?"

Ohio has already done this and the *Buffalo Express* in commenting thereon thinks it is very well as an expression of feeling but says:

The amendment in question failed to receive a ratification by two-thirds of the States, it must be regarded as dead and only to be revived by the action of Congress. Besides, Ohio was not a State when the first Congress met and the amendment was never presented to the Ohio Legislature for ratification.

Ohio's action in the case, therefore, has about as much real significance as if the Utah Legislature, after that Territory had been admitted to the Union, should have solemnly recorded its verdict on the Fourteenth and Fifteenth amendments.

But nevertheless it is desirable that there should be some definite and binding decision as to how long an amendment can be kept before the Legislatures of the several States

awaiting ratification, without requiring renewed action on the part of Congress. It cannot become a part of the Constitution without being ratified by the legislatures of two-thirds of the States. But how long can an amendment be held in abeyance after it has been proposed to the States by Congress? That is a question that may become one of prime importance and lead to dangerous contention and misunderstanding. It should be settled while all parties can consider the matter impartially.

It is hard to see why Utah should not, after becoming a state, ratify any amendments which were still pending. Or why Ohio in becoming a state and thereby accepting the Constitution should not find it a duty to pass upon any question of adopting or rejecting amendments just the same as if she had been one of the old Thirteen.

We would like to see the twenty-four more required ratify this amendment according to the word of the *Nation* and test its sufficiency.

THE school year closes with the present week. There has been no announcement of any more than the usual exercises, but the school is always interesting even to those who have no children there. Those who have will feel it a great pleasure to renew their own school days in keeping watch of those of their children.

Duty of Constables. The *Independent Republican* gives the following definition of the Duties of Constables, and as it seems to be much needed it is important and timely.

Justice Ross, of Montgomery County, recently defined the power and duties of Constables. As the law in relation to these officers is the same throughout the State, its publication may be of general interest.

The office of a Constable is one possessing at common law large powers, and vested with the performance of duties which are gravely important to good order, and good morals, peace and decorum of the community.

His first and general duty is to keep peace, and for this purpose he may take into custody and may commit to jail, and even break open the doors of houses—in fact no act of authority which is not of itself illegal, may not be lawfully done by a Constable to prevent a breach of the peace. (1 Chitty's C. L., 20 to 26; 1 Blac. Com., 366.)

If there is any reasonable ground for suspicion he may arrest without a warrant and hold the offender for examination; but his action in this regard is at his own peril—for he may not make an arrest unless the facts and circumstances would justify a prudent man in assuming that the grounds of suspicion were reasonable—that is exhibited, probable cause to believe that a felony had been committed. (3 W. & S., 309.)

He has further power to arrest, without warrant, for a breach of the peace in his presence; after he has made such an arrest he may conduct the person to jail, and the jailor must receive him to be detained in custody until an examination may be had without unnecessary delay. (S. & R., 47.)

His most responsible and too often neglected duty, is to return to the Court at each and every session such offences, into which the Court has power to inquire, try and punish. This function makes him the inspector of his bailiwick—the informant of the Court and the means of repressing crime. This last duty is to be performed under the sanction of an oath—and may be made the basis of a bench warrant and arrest.

If he performed with fidelity, an examination of the Constables' returns would at once inform the Court of the moral condition of the county and few offences would go un punished.

Those are common law powers and duties which are attached to the office and a failure to perform them or any of them, is a misdemeanor in office which could and would be punished by this Court upon conviction had.

But the Legislature has enlarged and particularly specified some of these official powers and duties.

One of the statutes required that Constables should search such public houses and places suspected of entertaining tipplers on Sunday, and compel them to disperse quietly. By various statutes, enacted at various times, the Constable is required to make a return under oath as to whether offences against the game or fishing laws have been committed in his bailiwick; whether any bastard children have been born therein, together with their sex and names of their mothers; whether there are any tippling houses—that is, unlicensed houses for the illegal sale of liquors—or licensed houses that violate the conditions of their license—and whether there are any common, illegitimate, disorderly houses, houses of prostitution, or gambling houses. The Constable must further return, whether the index boards are placed and maintained at the junction roads—whether there were breaches of the peace at the election and the names of the offenders—whether within his knowledge there was wagering upon the election and the names of the bettors and whether there were frauds upon the election.

All these returns must be made under oath and if such offences exist and be not returned, the Constable, knowing of their existence, is guilty of a misdemeanor in office.

IN THE *Tribune* of later times we find not near so much that is good and valuable as it used to possess, and often a tone, an effort, covert it may be, to influence people in a way that to the unassisted vision seems bad—but we are all the more glad when there appears in it something that reads like the *Tribune* of old. Here is an article on the Society of Friends, whose yearly meeting has just been held in Philadelphia, which is so just that it is a pleasure to give it place. The *Philadelphia Press* gives reports of the meetings from day to day, of discussions, not on points of doctrine nor reports of the extension of the society, but of the right living of its members, strict and careful inquiries into the payment of debts, living moderately, bringing up children rightly, looking after and relieving those who need help, being faithful in the support of temperance and peace and living in loving unity with each other and those around them. Peculiarities of dress and language are passing away and the "testimony" against encouraging a paid ministry in other religious societies, is not insisted on as it formerly was, but the essential points the deeper moralities and spirituality of the sect remain.

With the beginning of this week do the grave tribes of Quakers, both orthodox and Hicksite, go upon their annual pilgrimage to their Jerusalem, the city of Penn. We confess to a sudden sense of relief and security whenever our staid, shrewd brethren and quiet sisters thus came to the front. The country, we think, cannot during this week go very far astray. There are certain parts of our body politic to which, when bribery and corruption are most triumphant we always turn with complacency, as one remembers the sound timbers at the keel of a good ship when her pilot or engineer threatens to run her on the shoals. There is the steady, domestic farming population, a day or two behind the rest of the world as to cable dispatches, perhaps, but as a rule, drawing their morals from the Bible and their politics from the weekly *Tribune*. There is the middle-aged German citizen, money-saving and money-making, poor and honest, just as his children, by the slow process of accretion and not fraud, will be rich and honest. There are the keen, down-right Maine lumbermen; the dull downright Scotch-Irish blood in Pennsylvania, the Huguenot in Carolina, the Cavalier in Virginia—traditions all, but traditions with a profound force and meaning. And there is the body of ill-paid, hard-worked Christian clergymen everywhere. It is a popular catch-word now to talk of priestcraft and sectarian bigotry; but the Rev. Mr. Ancient, dragging poor wretched creatures to shore at the risk of his own life simply because they were God's children, is a better type of his class nowadays than public opinion is willing to acknowledge. These are only a few of the redeeming elements, but are enough—more than ten righteous men at least to save Sodom.

The "Friends," both in numbers and moral force weigh great weight, unestimated perhaps, but appreciable. The broad-browed, square-jawed Ephraim and the dove-colored Deborah, with her white hair parted smoothly over her wrinkled, placid and still pink cheeks, who are sitting in solemn convalesce today in Philadelphia, exercise a religious, political and social influence which is altogether wholesome. They have grown out of and above the type of their founder, George Fox. Age and custom having confirmed and approved them as a peculiar people, they will not quibble with you on points of doctrine, or split hairs of logic with regard to the virtue in a shad-bellied coat or in the bad grammar of the plain language, as that venerable pioneer of their faith would probably have done. Their Christianity is in the eyes of men simple and in the showing of that they have exhibited a straight and persistency and a great quiet regard of worldly considerations unsurpassed by any other Christian sect. You will seldom hear of the Friends' work, yet there is no reform in the country, from the public school system to the abolition of Slavery, of which they have not been inaugurators. Our drab-coated Friends, Isaac and Deborah, in fact, appear to be so exactly the opposite in private and public of the miserable follies and vices which are now degrading us as a people in the eyes of the world, that we are tempted to lift them up as examples to this untoward generation. The laze, the antitode are both before us. Are we braggarts? Here are stillness and modesty. Do we make a sham show of wealth and prosperity? Go into their plain brick dwelling on Arch street if you would know what reality is from the welcome on the threshold to the dinner on the kitchen fire. Here is no plated pewter-ware, no sleazy silks, no cheap Brussels. Are we reckless in trading? Make a penny for Ephraim in a bargain if you can. Do we squander and drink and gamble our way heading to poverty? Who ever saw a beggarly Quaker? Are our bellies forward and scheming in flirtation and match-making? Does the bare sometimes hunt the bounds? The daughters of Deborah wear not the plain garb perhaps, but they are clothed upon with a wondrous modesty and self-respect. They are clear-eyed and clear-brained and always able, if need be, to earn their

own living by other modes than marriage. The lover who woos them will not pay homage as a carpet knight to a sham queenship, but as the first man to the unknown pure mystery of the first woman. Do we find Free Love and spiritual affinities necessary to solve the problem of marriage? Who has heard of a divorced Quaker? Or, to come to pettier matters (though just as vital), does the worldly housewife find her children nervous, her husband driven day after day to a restaurant for something to eat, chambermaids a perpetual thorn in her side and cooks more messengers of Satan sent to buffet her? Let her go into the noiseless nurseries of the Friend Deborah, through her spotless kitchen, and beholding the serene brows of mistress and maids, lay her hand upon her mouth and her mouth in the dust and be silent.

Our Friendly brethren in Philadelphia are about, we perceive, to give to the Indian problem their gravest consideration. We are tempted to wish that they would take all these other muddles of life which prove too much for us and with their keen eyes and placid fingers set them to rights—now and forever.

(From the Chicago Times.)
The Indian Policy.

The *Times* correspondent had an interview to-day (May 3) with Felix P. Brunot, chairman of the Board of Indian Commissioners, in regard to Indian affairs in general, and in particular in relation to the present policy of the government toward the Indians and rumors of Indian preparations for war in the Southwest. As will be seen, Mr. Brunot supports Grant's Indian policy. Mr. Brunot remarked: "Whatever I may say is not to be considered official in any manner, and whatever opinions I may express are to be considered my own individually and not those of the Board of Indian Commissioners." In reply to a question as to whether he considered the peace policy of the President had tended to the Modoc outbreak, Mr. Brunot said: "The President's Indian peace policy is in no way responsible for the Modoc war. The war originated in an attempt to drive the Indians from their lands, which were coveted by the whites. This policy would have given them the small reservation in their own country, which they were justly entitled to, and the bloodshed, humiliation and expense of the war would have been avoided."

Correspondent. Do you place any belief in the threatening rumors of other Indian tribes?
Mr. Brunot. Rumors from the West of a threatening general Indian war are sensational and groundless. A league for offense among the Indian tribes is impossible. Nearly all the late rumors of Indian outrages and threatened hostilities in the West have no foundation in fact.
Correspondent. What do you consider are the objects of the sensational and groundless reports?
Mr. Brunot. But men interested in the profits of war and speculators greedy for Indian lands—an attempt to incite war against peaceful tribes for their own selfish ends—and they will circulate any reports to injure the Indians under cover of the Modoc and public indignation against that tribe. It is, however, to be hoped that the Modoc lesson will not be lost upon the nation and all such attempts will be frustrated. It is a common thing in some market-regions of the West to get up an Indian excitement so that troops may be sent to eat up and pay for the settlers' surplus products. In some cases actual war is made for this and similar purposes. In proof of this I will say that a letter from the commanding officer of the military post where the Indians have long been harmless, lately received, says: "I am daily in fear that some of these ruffians will kill an Indian on purpose to bring on war."

Correspondent. Can you give me any instance of such wanton and criminal outrages by the whites?
Mr. Brunot. Yes. A short time ago Whistler and another Sioux chief were killed in cold blood by the side of their camp-fires by a desperado, who publicly boasted of having committed this murder. Murderers like these go unhung and the deed excites no honor. The public do not hear of them. They are only known in official circles. But when, as will surely happen, the savages avenge the blood of their chiefs the whole press opposed to the peace policy will riag with cries for their extermination.

Correspondent. What is your opinion regarding the isolated cases of murder and outrage by Indians and how they could be possibly prevented?
Mr. Brunot. Depredations or murders by individual Indians or by small bands are to be expected. It is said murders in your own city of New York average one daily, and assaults, robberies, kidnappings and other crimes cost, by hundreds. We cannot expect savages to be better than white men. It

is only the opponents of the President's policy that seem to expect this degree of virtue from the Indians. Four years of general peace with the Indian tribes have proved the President's policy to be a success. With the exception of a few of the Apaches all the nomadic and previously hostile tribes have been at peace. Of 1,000,000 Indians in the United States and territories about 10,000 are civilized, 125,000 partially so and the remainder in a wild condition.

Correspondent. How many of these support themselves?
Mr. Brunot. About 130,000, and receive nothing from the government except interest on their money or payment for their lands. About 100,000 more chiefly support themselves by hunting and fishing, the deficiency being supplied by the government. Those figures show the folly and wickedness of the proposition to hold the Indian race responsible for the acts of a few individuals of a single tribe. The attempt in certain quarters to stimulate bad feeling between the supporters of the President's Indian policy and the military is the work of men in whom the wish breeds the thought.

Correspondent. Is the Board of Indian Commissioners aware of any such attempt?
Mr. Brunot. As far as the Board has any knowledge or is concerned no such feeling exists. The lamented General Canby was cordially in favor of the President's policy of humanity and justice to the Indians, and nearly all the general officers have expressed their opinions substantially in accord with the Board of Indian Commissioners.
Correspondent. Is it not said that General Phil. Sheridan is and has been opposed to the President's policy?
Mr. Brunot. No. General Sheridan, in his official report to the War Department, printed in 1872, said: "I fully indorse the efforts now being made to civilize and christianize the wild Indians and think that the reservation system and policy of the government toward the wild tribes is the most liberal and humane that has ever been adopted by any government toward savage people." These are General Sheridan's words in his report for 1871, and I have no reason to believe that he has changed his views since.

Correspondent. Do you think this Modoc massacre will cause any change in the President's policy or in the opinions of those who support it?
Mr. Brunot. President Grant knows he is right in his Indian policy, and those who seem to think they can move him from the right by personal denunciation, sneers at "Quakers" and "Peace Commissioners," or flings at "poor Lo," "red devils," "humanitarians," may as well give up.

U. S. POSTAL cards have begun to arrive at this office.

BIRDS are abundant, swallows are arriving, and these cool mornings are musical with many singing birds.

The long ladder with the pot of yellow paint has been in the papers so much that most of us know it by heart.

QUESTION for all.—Have we neglected to speak the kind word that might have cheered somebody today.

IN SPITE of the cool weather and the lateness of the season our people are preparing to open their doors and sit outside. A number of new piazzas appear.

Shen and Scissors.
PROFESSOR Tyndall is growing more and more complimentary of the United States. In a recent lecture in London, alluding to the high scientific standard maintained in the United States, he read some extracts from a lecture delivered by President White, of Cornell University, which he had never surpassed in the writings of European thinkers.

A WORKINGMEN'S fund towards the expense of sending choral representatives from South Wales to the Crystal Palace this year has been started in Caer-marthen. The workmen in tin-works and woollen factories are among the readiest contributors.

BUDDING SELF-RESPECT.—A little boy was urged by an older person to do an act that was wrong. He was told that no one would know it. "Yes, somebody will," said the little fellow, "myself will know it."

THE only test you can, have of a scholar's learning from your teaching is by questioning him as to the truth taught and so obtaining evidence that you have not spoken in vain.

A "MEMOIR of Samuel Joseph May," published by Roberts Brothers, is an acceptable addition to the literature of the Anti-Slavery era. It may be accepted as reliable, being partly autobiographical, with additions from a diary and partly wrought out of material supplied by friends. Mr. May, born in 1797, in Boston, was a schoolmaster before he was a clergyman and taught Motley, the historian, how to read. He began to preach about 1820; assisted Dr. Channing for a time and soon became the earnest opponent of slavery. For twenty-two years of his life, up to the age of seventy, he was a minister in Syracuse, where, as pastor and preacher, he was most successful. Throughout the late rebellion, though opposed to war, he devoted him-

self to the mitigation of its evils by heartily aiding the Sanitary Commission. He was ever for the Union and an Abolitionist, who had never flinched or faltered, lived to see the downfall of slavery in his native land. He died in July, 1871.—On sale by Sover, Potts & Co., Market street.

THE NEW DEPOT.—Ground has been broken for the new depot to be built at the junction of the Philadelphia & Erie and Bald Eagle Valley railroads, and work on the superstructure was to have been commenced this week.

The location is in the south-east quarter of the city, on land owned by the P. & E. Company. The building will be a very fine one and sufficiently large to meet the wants alike of the railroads and the public. It will be built of pressed brick, 37 by 104 feet on the ground, one story high, with 20 feet platforms extending entirely around and a roof supported six feet over the platforms, supported by heavy and well ornamented timber brackets.

REV. DR. E. H. CHAPPIN, having just completed the twenty-fifth year of his ministry over his church in New York, the Fourth Universalist Society, his congregation rounded off the event last Wednesday with an appropriate service in the afternoon, at which pleasant addresses were heard from Rev. Dr. Ballou, former pastor of the society, Rev. Dr. Bellows, Rev. Dr. Armitage (Baptist), and Rev. E. C. Sweetser. In the evening there was something more than speeches—the pastor having been made the recipient of a welcome token of his people's affection, in the shape of a ten-thousand-dollar check.—*Christian Union.*

United States Internal Revenue. Notice to Special-Tax Payers.

The law of December 28, 1872, requires every person engaged in any business, avocation or employment which renders him liable to a

SPECIAL TAX, to procure and place conspicuously in his establishment or place of business a

STAMP denoting the payment of the Special Tax before commencing business.

The taxes exacted within the provisions of law are as follows:

Restaurants	200.00
Drunken, retail liquors	50.00
Wholesale, retail, and salaried	100.00
In malt liquors, wholesale	50.00
" retail	20.00
In leaf tobacco	25.00
Retail dealers in leaf tobacco	50.00
Manufacturers of cigars, pipes, and cigars	50.00
Manufacturers of cigars, pipes, and cigars (over 5000)	100.00
Manufacturers of cigars, pipes, and cigars (over 10000)	200.00
Manufacturers of cigars, pipes, and cigars (over 20000)	500.00
Manufacturers of cigars, pipes, and cigars (over 50000)	1000.00
Manufacturers of cigars, pipes, and cigars (over 100000)	2000.00
Manufacturers of cigars, pipes, and cigars (over 200000)	5000.00
Manufacturers of cigars, pipes, and cigars (over 500000)	10000.00
Manufacturers of cigars, pipes, and cigars (over 1000000)	20000.00
Manufacturers of cigars, pipes, and cigars (over 2000000)	50000.00
Manufacturers of cigars, pipes, and cigars (over 5000000)	100000.00
Manufacturers of cigars, pipes, and cigars (over 10000000)	200000.00
Manufacturers of cigars, pipes, and cigars (over 20000000)	500000.00
Manufacturers of cigars, pipes, and cigars (over 50000000)	1000000.00
Manufacturers of cigars, pipes, and cigars (over 100000000)	2000000.00
Manufacturers of cigars, pipes, and cigars (over 200000000)	5000000.00
Manufacturers of cigars, pipes, and cigars (over 500000000)	10000000.00
Manufacturers of cigars, pipes, and cigars (over 1000000000)	20000000.00
Manufacturers of cigars, pipes, and cigars (over 2000000000)	50000000.00
Manufacturers of cigars, pipes, and cigars (over 5000000000)	100000000.00
Manufacturers of cigars, pipes, and cigars (over 10000000000)	200000000.00
Manufacturers of cigars, pipes, and cigars (over 20000000000)	500000000.00
Manufacturers of cigars, pipes, and cigars (over 50000000000)	1000000000.00
Manufacturers of cigars, pipes, and cigars (over 100000000000)	2000000000.00
Manufacturers of cigars, pipes, and cigars (over 200000000000)	5000000000.00
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