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New Facts About Coffee.

There are some curious facts regarding the preservation of coffee. It is said that the berries readily imbibe exhalations from other substances, and occasionally acquire an unpleasant flavor. Sugar placed near the berries, it is said, in a short time impregnates them and injures their flavor. A few bags of pepper on board a ship bound from India to England, spoiled a whole cargo of coffee. The process of roasting berries requires care and skill. If burnt, the coffee is spoiled, imparting a bad taste, and making it heavy and indigestible when drunk. Again, if underdone, the water fails to extract the nourishing material of the coffee, and its infusion is so weak as to prove unsatisfactory. In all Cairo, in Egypt, there was said to be no good coffee parcher. The berries should be roasted until they become of uniform brown chestnut color.

No family should ever purchase ready ground coffee, which is liable to adulteration with chicory, beans, corns, &c. The berries should be bought green and parched and ground at home as wanted. The article which has been most largely used for the adulteration of coffee is the chicory root, which is a native of England, Germany, and naturalized in the United States. It has a tap root like carrots, and is cultivated something in the same manner chiefly in Holland, Belgium, and other parts of Germany where labor is cheap. Females and children are largely employed in its production. The roots on being dug up are sliced and kiln dried, and afterwards roasted and ground, when it bears a strong resemblance to coffee; and mixed with enough of the latter to flavor it, the deception becomes quite successful. The only resemblance it bears to coffee is in its color, and the only recommendation it has is its cheapness. It is slightly tonic, but contains no nourishment, and only satisfies the appetite by distention when drunk. From Germany the article is extensively exported to England and the United States. Its consumption, through adulteration with coffee, in the United States, especially since the advance in the price of coffee, has greatly increased. We know a single German house in New York which has imported in a single year half a million pounds, and the present annual importation into New York is not less than from three to four millions pounds. Strange to say, notwithstanding these facts, not even the name of chicory appears among the imports of the United States. In the official reports of the imports of the United States, arranged under the head of commerce and navigation, its name is nowhere to be met with. Is it imported in another name, or is it smuggled?

How far it can answer as a healthy substitute for coffee may be gathered from learning the chemical composition of the two. Botanists call it chicory or succory, or the wild endive or chicorium. It sends up a stock one to three feet high, which under cultivation rises five or six feet, and sends down a carrot like tap root which yields a milky juice. Before being adopted for the adulteration of coffee it was used as a medicinal mild tonic, and was thought to be good as a mild purge, and in jaundice affections. But whatever weak medical properties it may possess are probably destroyed by roasting and grinding.

Coffee, on the contrary, is found on chemical analysis, to contain a highly nutritious element known as Caffein. This component part of all good coffee is found to contain a larger proportion of nitrogen than any other vegetable principle, and in this respect equalling some of the most highly animalized products. Caffein does not putrify, however, like animal matter. Thus, chemists have discovered by analysis that coffee contains an element of nourishment similar to animal matter or to meat, which renders it nutritious as a drink, and of which chicory is wholly destitute; and hence its useless and injurious character as a substitute for coffee. Tea only contains an animal principle known as thein, which also renders it nourishing as a beverage when good and pure.

While good Rio coffee sells at 10-14 cents, to 11-12 cents, and Java at 14-12 cents, chicory, roasted and ground, sells at four and five cents, and in its green and dried state sells at one and two cents per pound. Hence the inducement for the perpetration of the fraud on such an immense scale. It has reached such a pitch that we doubt whether there is a coffee roaster or grinder in New York, Boston or Philadelphia that does not sell more or less ground coffee mixed with chicory. Good coffee, well roasted, makes a refreshing and wholesome beverage for infirm and weak people and children. How cruel, then, is the practice of selling them a parched root, possessing no one property in common with coffee, and not only destitute of all nourishment, but positively injurious if long used! Its wholesome use has, probably, in large cities, contributed to the mortality of the people, and especially of children and aged people, besides aggravating the symptoms of dyspepsia and nervous complaints. Congress should levy 100 per cent duty on it, so as to make it unprofitable to import in competition with coffee, and protect the people from such a wholesale and poisonous fraud.

We one day met a man driving a vehicle through the streets of New York, offering the "essence of coffee" for sale, done up in small papers, and for which he asked a round price. We asked him to let us examine a package, to which he consented, and which, on examination, we found to be pure chicory. Yet he was retailing this stuff to poor ignorant people as the "essence of coffee."

CONTEMPT OF COURT.—In a village 'down South,' there lives a quiet, unobtrusive lawyer. A modest fellow is M., (merit is always modest), but he knows his rights, and knowing, dares maintain them. Like a great many others, he is following the practice, and anticipates a glorious time when he over-takes it. A while since, having been retained in some cases, he made his appearance before that august dignitary—an Alabama Justice of the Peace. His Honor 'evidently lost faith in M.,' at first sight; for one after another his cases 'collapsed' under the 'stunning' charges delivered by the Court.

The law and the testimony were alike un-availing. M.'s cases were bound to go. At last human nature could bear no more. M., rising from his seat, delivered himself in his usual slow and measured manner—the Court can fine me five dollars. "For what, Mr. M.?" said the justice, somewhat surprised. "For contempt of Court," coolly rejoined M., "I am not aware, Mr. M.," said the Court, "of your having been guilty of anything, that might be considered contempt." "I know your Honor is not aware of it," said M., "but I entertain a secret contempt for this Court."

CURCULIO.—A gentleman in this city suggests that we might do well to say, that a friend of his in Essex Co., Mass., who has given much attention to fruit raising, assures him that he has saved his plums from the curculio for years past by salting the earth beneath the trees in the fall of the year. Done this early, the salt effectually destroys the eggs of the vermin that are lodged in the soil by the fallen plums. If neglected (in Spring, salt will hardly reach the difficulty and cure the evil.

[Drew's Rural.

VOL. X.

WATERVILLE, MAINE. . . . THURSDAY, SEPT. 11, 1856.

NO. 9.

THE RECONSTRUCTION OF SOCIETY.

A PATRIOTIC SONG.

When others, once as poor as I,
Are growing rich because they try,
While my capacity and will
Give me a taste for sitting still;
When all around me are at work,
While I prefer to act the Turk,
Or spend in drinking or at play
The greater part of every day;
And, as the upshot of it, feel
That I must either starve or steal;
The only remedy I see
For such abuses, is the re-
construction of society.

When others know what I know not,
Or bear in mind what I forget
An age ago, and dare to speak
In praise of Latin and of Greek,
As if a tongue unknown to me
Of any earthly use could be;
When bookworms are allowed to rule
When public sentiment proscribes
The taking of judicial bribes,
And with indignant scorn regards
The gentleman who cheats at cards;
When men of wit no longer dare
To tell a lie, or even swear;
The only remedy I see
For such abuses, is the re-
construction of society.

When judges frown and parsons scold
Because a gentleman makes bold
To laugh at superstitious laws,
And violate oppressive laws;
When pinching want will not atone,
For taking what is not your own;
When public sentiment proscribes
The taking of judicial bribes,
And with indignant scorn regards
The gentleman who cheats at cards;
When men of wit no longer dare
To tell a lie, or even swear;
The only remedy I see
For such abuses, is the re-
construction of society.

When, after running round and round,
And occupying every ground
As preacher, poet, politician,
Pulchritude and politician,
As poet, saint, and devotee,
Neologist and pharisee,
I seek in vain to gain respect
By founding a new-fangled sect,
And find the world so cautious grown
That I must be the sect alone;
The only remedy I see
For such abuses, is the re-
construction of society.

When, over and above the scorn
Of men, which leaves me thus forlorn,
I find an enemy within
Who dares to talk to me of sin,
And whispers, even in my dreams,
That my organizing schemes
Can never conjoin black to white,
Or clearly prove that wrong is right,
To announce that I can never cease
Till conscience learns to hold its peace,
And men no longer can be awed
By apprehensions of God's rod;
Ah! these are gifts for which I see
No source even in the re-
construction of society.

'I'm Sure to be Disappointed.'

"Oh, good! good! Oh, delightful! delightful! Papa and mamma are coming home in the Pacific! Oh, how happy I am! I shouted the little Bessie, she jumped up and down, and ran up stairs and down stairs, telling the joyful news to one and another, till every one in the house was acquainted with it. It seemed as if she could not wait till the week that was to elapse before the arrival of the Pacific, so anxious was she to greet the dear parents from whom she had been separated a year.

By the next steamer three days later, came a letter which caused great grief to little Bessie, and her lamentations were loud and long as her expression of pleasure had been.

"Oh, dear! it is too bad. They could not get berths on the Pacific, and they must wait till the next steamer. Oh, what a disappointment! everything always happens just so to me, just as I am hoping much for something, I am sure to be disappointed!"—and Bessie covered her face with her hands, and the tears streamed through her little fingers.

"Bessie, my daughter," said her grandmother "God orders all things, and all that he does is right."

Bessie murmured something behind the little hands which covered her face, that sounded very much like, "Well, I think he might let my papa and mamma come in the Pacific, when I want to see them so much."

The steamer in which her parents sailed was waited pleasantly and safely over the seas, and in due time little Bessie was clasped in the fond arms of her parents, but nothing was heard of the Pacific. "No tidings of the Pacific!" headed one column of the papers for days and weeks, and then no more was said about it, and people gave up thinking about it—all but those whose homes and hearts are desolate, and to whose hearts the very name of the Pacific will ever send a pang.

When little Bessie heard that the noble steamer was given up as lost, she said, "Mamma, I think God was very good not to let you sail in the Pacific."

"Oh, you now think he was good, do you," answered her mother; "but I heard of a little girl who did not think God was good, when she first heard that her parents were not coming in that vessel."

"Yes, that was I, Mamma; but I did not then know that the Pacific would be lost." "And would not God have been as good if we had sailed in the Pacific and been lost?" "Listen, Bessie. God has a great plan by which he governs this world of ours. He formed it before the earth was made; and this plan does not change; and we creatures of his are always working out his plan, though we are doing just what we choose to do. It was part of his plan that we should not come in the Pacific, and therefore we found it impossible to get berths; and it was also a part of his plan that others should sail in her and so far as we know, be lost, and though we cannot see the reason, it is all right."

"Sometimes he disappoints us, and does not let us see the reasons why he does it. Sometimes, as in our case, we see how much better it was for us to be disappointed. One blessed assurance we have, my daughter, that all things work together for the good of those that love him. Oh, how happy should we be if we could learn in all things to trust him, knowing what he does is right, whether our blind eyes see it or not, whether or not our wishes are granted."

Judge not the Lord by feeble senses,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

A VILLAGE PRESS.—No one establishment is of more advantage to a community than that of a newspaper press. A newspaper in a village advances the interests of all trades, professions and callings by drawing to its vicinity much business that would otherwise be diverted into other channels, and giving consequence and notoriety abroad to the business capabilities and other advantages of such villages.

The press as it were, is the counsel of the citizens of the town wherein it is located—pleading in many cases without fee or reward, and in some instances conveys light and heat to establishments which otherwise drag their slow length along in utter obscurity.

[New York Tribune.

Ministers Meddling with Politics.

The democrats and those who sympathize with them, are making a great ado because ministers see fit to express their opinions upon the question of slavery extension. Occasionally they find a quiescent minister to aid them in their clamor for clerical silence; but we have yet to see the first sound argument to show that the adoption, by any political party, of a position involving a great principle of right and wrong, is sufficient to place that question beyond the legitimate reach of ministers. Indeed, it would be absurd to attempt an argument on such a point. Hence the outcry has been more clamor and claptrap—unworthy the regard of any candid mind, aiming only to consign the ministry to a contemptible nonentity.

The following article, from the pen of a contributor to the N. Y. Independent, presents the matter in its true light, and we commend it to the careful attention of all:—

Any question properly stated is more than half discussed and settled. If the question be, 'Whether it is right for ministers to meddle with politics,' it is a question about which there is no controversy. A common signification of the word 'meddle' is, to interfere impertinently with the concerns of another. No minister has a right, in this sense, to 'meddle' with anything or anybody.

So, the word 'politics' has two significations. In its general and more proper sense it means the opinions and the conduct of men as citizens of the State. In our country it is often used, moreover, to denote the selfish struggles and intrigues of political parties for supremacy and office. No good minister ever claimed a right to engage in politics of the lower order.

The question is this matter now at issue in this country, properly stated, is this:—Does it fall within the province of the pulpit to discuss the opinions, principles, and measures of political parties in their moral and religious aspects? or in a word, to apply the standard of right and wrong contained in the gospel to the conduct of men as citizens, and as members of a political party?

Respecting the question thus stated, there is hardly room enough for discussion, with at least a large majority of our readers. To propose this question calmly and plainly, is to propose many minds, to arrive at a just conclusion.

We wish to say a few things on this topic, to those whose minds are still somewhat in doubt. And before we say them, we wish to premise two things which have general and important bearing upon this question. First—ministers are not priests. They are not a class of men whose exclusive province it is to officiate at the altar and to concern themselves only with the services of the sanctuary. Since our Saviour, the great priest of humanity, went back to heaven, there is not a priest on earth. Ministers are not a class 'ordained for men in things pertaining to God and humanity.' Their office, therefore, does not set them apart from all the common duties and cares of life. Secondly—the position of ministers in this country, under a republican government, is entirely unlike that of ministers of other ages and countries where monarchy prevails. Their sphere of influence, and their province of action, is here greatly enlarged. The theory of our government is that every man is a sovereign, having a perfect right to speak, or publish, or vote his own political opinions. Every man here has a right to influence public sentiment and political action by all proper means—ministers, just as much as politicians, just as much as the editor of the New Haven Register, just as much as a load of newly imported Irishmen.

It is, moreover, the theory of our government, and would it were its practice! to favor the largest individual liberty. On this general ground we claim the right to have an opinion about political matters and to express that opinion by voting, writing, speaking on just occasions, or editing a paper. Where questions of right and wrong are concerned, we claim the same right of free speech which all other citizens enjoy, and that right we will never surrender to any political party but with life itself. These are only general considerations. Now as to what we wish, in particular, to say to a few doubting minds on this subject. The opinion that the pulpit may speak as freely as it pleases on any topic, so long as it is abstract and touches no party interests, but that when politicians take it up and intermingle it with their intrigues for supremacy, then the pulpit must be silent and leave the whole concrete thing to them and to Beelzebub, is an opinion for which no reason has ever been given.

We may speak of Temperance until the time comes when our speaking is likely to take effect upon legislation, and then, hands off! the politicians, 'the party,' have it in charge, and ministers must stick to the gospel and certain theological abstractions! We may speak of polygamy for a little while, until Deceit with her peculiar institution knocks for admission to the Union, and then what! Is still! Polygamy has become political, and some party or other is trying to ride into power on that hobby. We may preach about war as an abstraction, but when some party wishes to involve the country in a war of conquest with another nation, then, 'Why cannot ministers of the gospel preach something besides politics!'

The sentiment we are combating assumes the rightful supremacy of politicians and of parties over the individual opinions of religious men, and indeed over all moral and religious considerations. What are parties and politicians? What interests have they secured that even the pulpit must be silent before them? There is an organization which has something sacred about it. It is the church of the living God, and we will never consent to see it in bondage to any political party.

Can men, as a political party, repudiate a solemn compact, to clear the way for despotism—a despotism more intolerable than that against which the war of the Revolution was waged? May they entail slavery upon the soil of freedom, and upon unborn generations of men? May they violate the sanctity of the ballot-box, and establish, by armed invasions, a code of laws in Kansas which surpasses in cruelty and injustice the legislation of any monarchy in Europe or Asia? Can they shoot men and hang them because they dare to speak of Lib-

erty? can they destroy printing presses, and banish editors, and strike down our Senators in the very Capitol for saying 'Liberty'? Can these things be done in 'politics,' and justified by half the country, and no minister must dare to speak or mutter his indignation, lest he should carry politics into the pulpit?

It ought to be understood by all politicians, and it will be yet, that the moral and religious sentiment of the country is a force to be taken into account when they deliberate upon questions of a political character, when they construct their platforms and nominate men for office; that when they undertake anything of even doubtful morality they may expect to hear from the Church and the pulpit. When the rulers of Israel did wickedly, they heard from the old prophets in no very ceremonious manner.

It is a fact to be noticed, that no political party has ever complained of the pulpit for meddling with politics, except when its influence has borne against its own interests. If any minister wants a text for the present crisis, we would direct his attention to the original language of Philippians 1: 27. 'Only let your politics be worthy of the Gospel of Christ.'

NORTH BRANFORD.

Manufacture of Room or Wall Paper.

The manufacture of wall paper is carried on to a great extent in Philadelphia, and gives employment in some half-dozen establishments to 1,800 men and boys. The quality of the paper made there has a reputation which extends over the entire Union, and in many instances it is preferred for beauty and tasteful designs to that imported from France. Until within the last few years, all wall paper was made by hand; but now very pretty and cheap paper is produced by machinery in two of the Philadelphia factories. The mode of making paper by machinery and by hand is as follows: The paper, in the rough state, when taken to the manufactory for printing is first coated with white clay, obtained from New Jersey.

This clay is ground very fine and then made soluble. The paper is then passed over a revolving drum, the mixture being put on by a large brush, which revolves very rapidly. The paper, as it comes from the drum, passes into a heated box which extends the entire length of the building, which completely dries it by the time it reaches that portion of the room. The factory of Howell & Brothers is 350 feet in length. If the paper is to be glazed, it is passed through rollers made of bristles. This mode of preparing the paper is practiced in all establishments. It is then ready to receive the colors and figures which fancy may dictate. If the paper is to be printed with machinery, rollers, having the figures, flowers, or any other device to be printed, fixed on them with small brass pins, the interstices being filled with felt, are placed in proper places on the cylinder of the press, some eight feet in diameter. As many as ten different colors can be put upon the paper at one time so accurate does the press work, and the registering apparatus being so perfect in all its details. There are two of these presses in the factory of Howell & Brothers, each one being capable of printing 13,500 yards of wall paper per day. The paper passes up a plane and then under the press between that and the rollers, which are to give it the various colors, after receiving which it passes through the heated boxes, and is then cut into pieces nine yards in length, ready for use. In other rooms the finer kinds of paper are made by hand. One is devoted to the making of velvet paper. Here the colors are put on with flat blocks, the workmen having a lever, moved by a treadle with the foot, to press the block so as to make the impression on the paper. It is then passed through a covered box, while the ink or color is yet wet, in which is a quantity of wool, ground very fine. A boy, by striking the bottom of the box with a stick, causes the paper to be covered with the wool, and when it is removed, the portions to represent velvet are nicely corered. In gilding paper, the same process, so far as printing is concerned, is followed. The gold is placed upon the damp portions of the paper by boys, and the particles which are brushed off are collected together and ground up for the purpose of making a powder, to be used in the manufacture of bronze paper. In making wall paper by hand, as it is termed, a block is necessary for each color and shade to be placed upon the paper, and as these blocks have to be cut by artists, our readers may have some idea of the cost necessary in producing paper which is purchased at so small a sum. The paper made to represent oak and marble is furnished by men who pursue only this branch of the business, the demand for it being so limited that it would not justify the regular manufacturers in going to the expense necessary for its production. There is no branch of this business but what is successfully carried on in Philadelphia; and so expert have the manufacturers become in the business, that a great deal of the paper sold to wholesale dealers in New York is resold by them as the productions of Frenchmen.

INCENDIARY DOCUMENTS.—A gentleman of Columbus, Mississippi, by the name of John Duberry, has been tried and bound over to the Circuit Court, for circulating incendiary documents in the shape of Seward's and Sumner's speeches. The correspondent who sends the account to the St. Louis Republican, says: "There is, at all events some novelty in adjudging speeches delivered in the United States Congress to be 'incendiary documents.' But why not? If a Northern orator pronounces the Declaration of Independence a 'passionate' manifesto, full of 'glittering and sounding generalities,' the slaveholders at the South may well consider the speeches of U. S. Senators 'incendiary.' It is but carrying forward the merciless despotism which the slavery extensionists demand. Everything that utters free sentiments must be put under the ban, the efforts of the Senate Chamber, the charter of our liberties, and the Bible itself must be suppressed and denounced. Talk about the censorship, the expurgated and prohibited books of the Italian States—we need not leave our own country to find instances as flagrant and disgraceful!" [Portland Advertiser.

RECIPE FOR SODA CRACKERS.—Take 14 cups of flour, 2 teaspoonfuls of cream of tartar, 1 do. soda, 1 cup of butter or lard, (half a cup of each is preferable to either alone), and 2 cups of water—milk is sometimes thought better than water. Roll thin without pounding, cut in large squares, mark regularly with a fork, bake in a moderate oven, and if you don't have a good article it will be 'something new under the sun.'

THE PASS OF DEATH.

It was a narrow pass
Watered with human tears,
For death had kept the outer gate
Almost six thousand years.
And the ceaseless tread of a whole world's feet
Was ever in his ear—
Thronging, jostling, hurrying by,
As if they were only born to die,
A stately king drew near,
This narrow path to tread,
Around him hung a purple robe,
And a crown was on his head;
But death, with a look of withering scorn,
Arrested him, and said not a word,
In humbler dress must the king draw near,
For the crown and the purple are useless here."

Next came a man of wealth,
And his eye was proud and bold,
And he bore in his hand a lengthy scroll,
Telling of sums untold;
But death, who careeth not for rank,
Careth as little for gold—
Here that scroll I cannot allow,
For the gold of the richest is powerless now."

Another followed fast,
And a book was in his hand
Filled with the flashes of burning thought
That are known in many a land;
But the death of genius quailed to hear
Death's pitiless demand—
Here that book cannot enter with thee,
For the bright flash of genius is nothing to me."

Next came a maiden fair,
With that eye so deeply bright,
That shone within you strange sweet care,
Should you meet on a summer night;
But death, ere the gentle maid passed through,
Snatched away its light—
"Beauty is power in the world," he saith,
"But what can it do in the Pass of Death?"

A youth of sickly mien,
Followed with thoughtful mood,
Whose heart was filled with love to God
And the early brotherhood;
Death felt that he could not quench the heart
That lived for others' good—
"I own," cried he, "the power of love,
I must let it pass to the realms above!"
[Scottish Guardian.

QUINCY ON CHOATE.

Remarks on the Letter of the Hon. Rufus Choate to the "Whig State Convention of Maine," written in answer to a letter of the Hon. John Z. Goodrich. By Josiah Quincy.

HON. JOHN Z. GOODRICH, SR.—In your letter of the 25th instant, you request "my views and impressions on the letter of the Hon. Rufus Choate, which he addressed to the Whig State Central Committee of Maine, with the liberty of laying them before the public." I comply with your request, from the same irresistible sense of duty, which has drawn me, in the present exigency of our country, after more than thirty years' retirement from parties and politics, again into the contests of public life.

Of Mr. Choate I have no reason, or feeling, to speak otherwise than with respect. But he has thrown himself into the public arena, in defence, and for the upholding the slaveholders' dynasty, and his work must be examined according to its nature and truth. It is no time to bandy compliments, when the Union of these States is in danger, or "to play with mammoths, when cracked crowns" are in the field. The first impression made upon the mind, on reading this letter of Mr. Choate, is, that it is the work of an intellect affected by professional habits. It is a common subject of remark, that a long and active practice at the bar has a tendency to make oblique the intellectual vision and to blunt the delicacy of the moral sense. I have heard this acknowledged and regretted by gentlemen of the bar themselves. The habit of looking at every question, not merely to discern, what is in it of truth, but to see what can be made out of it, for a particular purpose; unavoidably gives to the intellectual eye a squint, which, in those distinguished for success in desperate causes, inevitably becomes fixed. To a mind thus habituated no question appears in its natural state, but always awry and one-sided. Both moral and intellectual investigations, become not a search after truth, but a trial of skill.

Considering also the nature and avowed awful consequences of the subject discussed and the tenor of Mr. Choate's letter, it is obvious that he relies for success and influence, not so much on his statements and argument, as on his foregone reputation; as if there was a hidden and mysterious power, in what he should utter, making exactness unnecessary, either in statement or in logical illustration. The whole has the aspect of a race between Prose and Poetry, striving for the palm of Fiction; by mixing together fancy and fact, metaphor and suggestion, assuming a little and asserting a great deal, as if by the common arts of throwing dust into the eyes of a jury, those of a whole people might be mystified.

The truth of these general animadversions, I shall endeavor to support by analysis and comment.

According to the plain and avowed bearing of Mr. Choate's letter, "The Union is in danger, a Geographical party is formed and bent upon changes, which must result in its destruction." Can there be any subject more grave, or in its consequences more solemn? Might it not have been expected, that Hercules, coming into the field to crush such serpentine adversaries, would have brought with him only his club, and would have borrowed nothing from Omphale's distaff? Let any man look candidly at this letter of Mr. Choate and judge for himself, whether fancy does not predominate over fact, assumption over direct statement; unsupported suggestions made, where logical deductions might have been expected. One might as well attempt to analyze the contents of Milton's Chaos, before Satan took his flight through it, as such a mass of words.

The whole letter of Mr. Choate is founded on an assumption, which has no basis in truth. "A great crisis," cries Mr. Choate, "exists in the political affairs of our country. There is a new Geographical party formed, which must be defeated and dissolved." And then, as if what he had stated was as true as the gospel, and could not possibly be controverted by any human being, he flies off, exclaiming—"I ambition," "fanaticism," "the wild waters are in uproar," "the times are mad," "the very ecstasy of madness," and after declaring that "an unconsecrated Revolutionary banner is unfurled, out of which fifteen stars have fallen,"—proceeds to introduce "a national Anthem to the airs of Eutaw Springs, King's Mountain, Yorktown, New Orleans, Buena Vista and Chapultepec,"—finishing this mortal tramp with—as it might be expected he would—"breathe no more."

Now, in truth, the only question, at this time, in the political field, is between slaveholders, and freemen who are not slaveholders. A free citizen, who is not a slaveholder, nor a tool of slaveholders, is set up as a candidate for the Presidency, in opposition to a man, who has been selected by slaveholders, avowedly because he is devoted to their projects and has unequivocally manifested himself, both by lan-

guage and acts, their most obsequious tool.—The assertion and doctrine of Mr. Choate is, that, inasmuch as slaveholders exist only in one quarter of the Union, the party opposing them and their projects are Geographical.—How? Do slaveholders include all the inhabitants of the slave States? Is it not notorious and demonstrable that there are not, substantially, more than one hundred thousand slaveholders in all of them? Is it not undeniable that these owners of slaves form an oligarchy, which, not only hold in bondage, three millions of negroes, but also oppresses with an iron sceptre three or four millions, at least, of white freemen, living within those States, who are degraded, at least most of them, by this cruel slave power, to a state, in some respects lower than that of the negro? Slaveholders are a class, and not a Geographical section. If slaveholders constitute a Geographical party, because they only exist in one quarter of the Union, the manufacturers at Lowell for the same reason, also form a Geographical party. Like them, slaveholders make, hold, and sell articles for enjoyment and livelihood. At Lowell, they raise the warp, feed the loom, and sell cotton cloth, when it is of full length. In Carolina and the other slave States, they raise, feed and sell black men and women, when they are of full growth, and sometimes babies.—Both are engaged in trade. Both are anxious to enlarge the field of their traffic, and multiply their customers. The manufacturers at Lowell, according to their nature, wisely, gently, kindly strive to extend the local sphere of their profit. The slaveholders in Carolina and the other slave States, strive to do the same thing, according to their nature, by threat, violence and bloodshed. They have, by corruption, cunning and intrigue, chiefly held, for more than fifty years, political ascendancy in this Union. The manufacturers at Lowell, having by wisdom and skill acquired great wealth and used it with an unsurpassed judicious liberality, have obtained an honorable influence, and have also, in their vicinity, acquired political ascendancy. Both are equally, or neither are, Geographical.

Mr. Choate next proceeds to make a declaration of faith; setting forth his creed in a style to which nothing can do justice but his own language. He believes that, "it is only united America, which can peacefully, gradually, safely, improve, lift up, and bless, with all social, and personal, and civil blessings, all the races, all the conditions, which compose our vast and various family." Now this declaration of faith, as far as I understand it, is my own; as I believe it is of nine-tenths, at least, of that party, which he denounces as "Geographical"; though, no one of them, probably, could express it so happily.

Mr. Choate having thus got the whole field to himself, in order to "arm and guard our flag, develop our resources, extend our trade, and fill the measure of our glory," proceeds substantially to declare that no man, on earth, can do all these wonders, but James Buchanan. After this, he goes on to describe, what "a noble ship" the Union is, intimates the value of her cargo, declares she is "within half-cable's length of a lee shore, of rock, and that our first business is to put her about and crowd off into the deep, open sea." All this is very graphic and very true. But the first and natural inquiry of the people of the free States will be—how this noble ship got into this perilous state; and the next will probably be—whether the men whose incompetency, or iniquity, has placed her in such an awful predicament, are the men to be chosen "to put her about and pilot her into the open sea"; or whether every man of them shall not be sent into the forecastle, and never again be permitted to show their heads upon the quarter-deck. Mr. Choate next proceeds to be very particular for the noble ship's safety, and is especially anxious "for the stowage of her lower tier of powder." All which is very wise and very prudent. But, before assisting in its stowage, the people of the free States may be disposed to inquire,—what use is to be made of this powder, in case the men now governing should be continued in command. Whether it is to be applied to the farther extension of slavery, blowing up the free institutions in Kansas, and massacring her free inhabitants. All this I think the people of the free States will ask, before they assist Mr. Choate in stowing away his gunpowder. What remains of this letter, although there is in it some things very affecting and very exciting about "un-reasoning and impatient philanthropy," "turning into late fraternal blood, and quenching at its source the spirit of national life," yet being nothing more than the workings of an active fancy on a supposititious existence called a "Geographical party." I pass over without comment; since I think I have shown satisfactorily that the existence of such a party is an assumption,—a fallacy, without any foundation in truth. If it be true, that slaveholders are a geographical party in this Union, add that no man is to be elected President of it, who is not selected by and satisfactory to them, there is, henceforth, an end to the power of the free States. The fact and the consequence are both permanent, now and forever. No doctrine can more entirely deliver freedom, bound, body and soul, hand and foot, into the hands of slavery.

But says Mr. Choate, "if the government is given to the North, I turn my eyes from the consequences; fifteen States will become alien to the Union." In this terrifying announcement, Mr. Choate only follows and repeats, in effect, the language of Brooks, the bludgeon-bearer of the slave States, who exclaims, as the newspapers tell us, "If Fremont is chosen, fifteen States will go out of the Union." This long practiced threat, designed to excite into action the timidity of the capitalists of the free States, is uttered in coincidence with the avowed and often expressed opinion of members of the slave States, and their tools. According to the slaveholders' belief, gain is the *aorta* of the heart of the free States, and whatever excites fear in the muscles of its ventricles, will never fail to create externally an action favorable to their power. This going out of the Union, however, will be found easier to bluster about than accomplish. The slaveholders well know their own internal weakness; and have their own specific fears, which although the inherent arrogance of South Carolina might lead her to undertake this 'going out,' the apprehension of most, if not all the other slave States, would prevent them from following. It is a disgrace to the free States, that their timidity is the main pillar of the strength of the slaveholders, even in the slave States themselves. Whenever a slave State shall withdraw from this Union, it will present to the white inhabitants of that State, who are not slaveholders, and are in fact a majority, the awful spectacle of the arm of the Union withdrawn from their protection against the slaves of their oppressors, who, like the frogs Egypt, are "in their houses, their bed-chambers, on their beds, in their ovens and their kneading troughs." The danger of a slave insurrection, combined with their natural, inherent hatred of the slaveholders, resulting from their insolence and oppression, would soon effect a revolution, which would not only bring the State back into the Union, but reduce the slaveholders where they ought to be, into a state of political equality with the other white inhabitants of the slave States.

The belief of the slaveholders that the root of their own power over the Union lies in the

Kendall's Mills Admts. Portland Advertisements.

STOVES, FURNACES, HARDWARE,
AND-ROOFING.
AT KENDALL'S MILLS.

WHEN you can have Mugs, Magazines, Pamphlets, in fact any and every kind of book, from a folio bible to a child's primer.

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STEEL & HAYES,
No. 110 MIDDLE STREET, PORTLAND.
Importers and Wholesale Dealers in
CHINA, GLASS & EARTHEN WARE,
— ALSO —
Plated, Britannia and Japan Goods,
Castors, Forks, Spoons, Tea-Pots, Tea-Trays,
Together with LAMPS of every description,
LANTHERNS, WICKS, & C.

GILBRETH & RICHARDSON
Have constantly for sale, a good assortment of
Parlor, Office, Shop and Cooking Stoves.
House Trimmings, Carpets, Tools, Nails, Glass, Shouting
Paper, Oil Cloth, Cane, Shaving, Forks, Knives and Iron
Bakes. Also Fire Frames, Farming, Builders, Cider Kettles,
Pans, Iron Sticks, Cart Hubs, Window Weights, Oven, Ash
and Boiler Mounts, Self-Heating Smoothing Irons, Charcoal
Purifiers, Chair Cast Iron and Copper Pumps, Lead Pipe, Sheet
Lead and Zinc.

Together with Britannia, Tin, Japaned, Enamelled,
Sheet Iron Ware, &c.
Darby's celebrated Wood Furnace,
will be set, and warranted to work satisfactorily. All of the
above named goods, will be sold as cheap as at any other place
on the river.

Also, Tins Patent Blind Fastener.
N. B.—This device does not short notice, and all jobs done
promptly.
Kendall's Mills, Aug. 1886. 19 GILBRETH & RICHARDSON.

New Drug Store at Kendall's Mills.
The subscriber would inform the citizens of Kendall's Mills
and vicinity, that he has opened a Retail
DRUG AND APOTHECARY STORE,
at the stand formerly occupied by L. F. Atwood, Kendall's Mills
where he will keep constantly on hand a good assortment of
Drugs, Medicines, Fancy Goods, Confectionery & Cigars
which he will sell as low as can be bought elsewhere.
Physicians' Prescriptions carefully prepared.
July, 1886. 19 GILBRETH & RICHARDSON.

New Watch and Jewelry Establishment
AT KENDALL'S MILLS.
N. H. WHITTEN respectfully informs the citizens of
Kendall's Mills and vicinity, that he has opened a
Jewelry Store, where he will sell as low as can be bought elsewhere.
Physicians' Prescriptions carefully prepared.
July, 1886. 19 GILBRETH & RICHARDSON.

SASH, DOOR & BLIND MANUFACTORY,
KENDALL'S MILLS.
GREAT REDUCTION OF PRICES.
N. G. & J. WARE will manufacture the above named articles
at the old stand at Kendall's Mills, which they pledge
themselves to make as well as any manufactory in the state, and
at the following low prices, viz:

Prices of Sash.
7 by 9 2 to 3 1/2 cts.
8 by 10 3 to 4 1/2 cts.
9 by 12 4 to 5 1/2 cts.
10 by 14 5 to 6 1/2 cts.
12 by 16 6 to 7 1/2 cts.
14 by 18 7 to 8 1/2 cts.
16 by 20 8 to 9 1/2 cts.
18 by 24 9 to 10 1/2 cts.
20 by 28 10 to 11 1/2 cts.
24 by 36 12 to 13 1/2 cts.
28 by 40 14 to 15 1/2 cts.
30 by 42 15 to 16 1/2 cts.
36 by 48 17 to 18 1/2 cts.
40 by 50 19 to 20 1/2 cts.
42 by 54 20 to 21 1/2 cts.
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72 by 84 31 to 32 1/2 cts.
78 by 90 33 to 34 1/2 cts.
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3230 by 3240 669 to 670 1/2 cts.
3240 by 3250 671 to 672 1/2 cts.
3250 by 3260 673 to 674 1/2 cts.
3260 by 3270 675 to 676 1/2 cts.
3270 by 3280 677 to 678 1/2 cts.
3280 by 3290 679 to 680 1/2 cts.
3290 by 3300 681 to 682 1/2 cts.
3300 by 3310 683 to 684 1/2 cts.
3310 by 3320 685 to 686 1/2 cts.
3320 by 3330 687 to 688 1/2 cts.
3330 by 3340 689 to 690 1/2 cts.
3340 by 3350 691 to 692 1/2 cts.
3350 by 3360 693 to 694 1/2 cts.
3360 by 3370 695 to 696 1/2 cts.
3370 by 3380 697 to 698 1/2 cts.
3380 by 3390 699 to 700 1/2 cts.
3390 by 3400 701 to 702 1/2 cts.
3400 by 3410 703 to 704 1/2 cts.
3410 by 3420 705 to 706 1/2 cts.
3420 by 3430 707 to 708 1/2 cts.
3430 by 3440 709 to 710 1/2 cts.
3440 by 3450 711 to 712 1/2 cts.
3450 by 3460 713 to 714 1/2 cts.
3460 by 3470 715 to 716 1/2 cts.
3470 by 3480 717 to 718 1/2 cts.
3480 by 3490 719 to 720 1/2 cts.
3490 by 3500 721 to 722 1/2 cts.
3500 by 3510 723 to 724 1/2 cts.
3510 by 3520 725 to 726 1/2 cts.
3520 by 3530 727 to 728 1/2 cts.
3530 by 3540 729 to 730 1/2 cts.
3540 by 3550 731 to 732 1/2 cts.
3550 by 3560 733 to 734 1/2 cts.
3560 by 3570 735 to 736 1/2 cts.
3570 by 3580 737 to 738 1/2 cts.
3580 by 3590 739 to 740 1/2 cts.
3590 by 3600 741 to 742 1/2 cts.
3600 by 3610 743 to 744 1/2 cts.
3610 by 3620 745 to 746 1/2 cts.
3620 by 3630 747 to 748 1/2 cts.
3630 by 3640 749 to 750 1/2 cts.
3640 by 3650 751 to 752 1/2 cts.
3650 by 3660 753 to 754 1/2 cts.
3660 by 3670 755 to 756 1/2 cts.
3670 by 3680 757 to 758 1/2 cts.
3680 by 3690 759 to 760 1/2 cts.
3690 by 3700 761 to 762 1/2 cts.
3700 by 3710 763 to 764 1/2 cts.
3710 by 3720 765 to 766 1/2 cts.
3720 by 3730 767 to 768 1/2 cts.
3730 by 3740 769 to 770 1/2 cts.
3740 by 3750 771 to 772 1/2 cts.
3750 by 3760 773 to 774 1/2 cts.
3760 by 3770 775 to 776 1/2 cts.
3770 by 3780 777 to 778 1/2 cts.
3780 by 3790 779 to 780 1/2 cts.
3790 by 3800 781 to 782 1/2 cts.
3800 by 3810 783 to 784 1/2 cts.
3810 by 3820 785 to 786 1/2 cts.
3820 by 3830 787 to 788 1/2 cts.
3830 by 3840 789 to 790 1/2 cts.
3840 by 3850 791 to 792 1/2 cts.
3850 by 3860 793 to 794 1/2 cts.
3860 by 3870 795 to 796 1/2 cts.
3870 by 3880 797 to 798 1/2 cts.
3880 by 3890 799 to 800 1/2 cts.
3890 by 3900 801 to 802 1/2 cts.
3900 by 3910 803 to 804 1/2 cts.
3910 by 3920 805 to 806 1/2 cts.
3920 by 3930 807 to 808 1/2 c