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May 2-1-1m.]

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Have on hand and for sale at Wholessle and Retail, for cash, a large lot of
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Call and examine them.
May 2-1-tf.

"Merchants' Club House,"
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NEW BERN, N. C.
PERSONS coming to New Bern, will find this a neat and comfortable place to stop at. Every attention paid to guests.
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Always supplied with the best of Wines, Liquors, and Cigars.
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Unsurpassed.
WM. L. PALMER,
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New York Bakery.
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24 POLLOK STREET, NEW BERN, N. C.,
Announce to our patrons and the public in general, that having fitted up our
BAKERY IN THE BEST MANNER,
are now prepared to furnish our customers with
GOOD BREAD, PIES AND CAKES
of all descriptions. We will also furnish at the shortest notice, Ornamental Cakes of all descriptions, to
PARTIES, WEDDINGS, &C.
Tendering our thanks to our customers, and soliciting a continuance of the same we remain respectfully,
M. HAHN & CO.
May 2-1-tf.

To the Public.
J. W. VAUGHN,
Cor. South Front and Hancock Street,
IS paying the highest market prices for all kinds of
MANUFACTURERS' STOCK,
OLD IRON,
OLD BRASS,
OLD LEAD,
OLD COPPER,
RAGS, &c., &c.
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TURPENTINE DISTILLERS,
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Also WHOLESALE and RETAIL GROCERS,
Foot of Middle st., opposite the Market,
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May 2-1-6m.

NORTH CAROLINA AGRICULTURAL HOUSE
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Hardware Store.
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Mechanics' Tools, Builders' Supplies, Harness and Coach Materials, Farming Implements and Machines.
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American and English HARDWARE.
SEND FOR A CATALOGUE.
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TO SHINGLE GETTERS.
WE offer for sale a large quantity of excellent
Cypress Timber,
Lying at the head of Little Swift Creek and Durham Creek, in Beaufort county.
May 2-1-1m. MITCHELL, ALLEN & CO.

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AND
NEWS DEPOT.
ALL the principal New York Daily Papers: Harper's, Atlantic, Beadle's, Balloun', Old Guard, &c., received upon publication monthly.
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The Ladies' Fashion Book: Such as Godey's, Demorest's, Peterson's and Leslie's Ladies' Book.
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OUR CIRCULATING LIBRARY
offers great attraction to all lovers of select literature.
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DON'T FORGET THE PLACE,
WEST'S BOOK STORE,
May 2-1-tf. No. 20 POLLOK STREET.

J. W. VAUGHN,
Wholesale and Retail Dealers in
WINES, LIQUORS & SEGARS,
Cor. South Front and Hancock Streets.
May 2-1-1m.

EQUATORIAL AFRICA AND THE GORILLA.

Lecture by Mons. P. B. du Chaillu, at the Brooklyn Academy of Music, Saturday Evening, May 11, 1867.

The announcement that Mons. Du Chaillu would deliver a lecture on topics connected with Equatorial Africa, under the auspices and by invitation of the Long Island Historical Society, on Saturday evening, at the Brooklyn Academy of Music, brought together an audience fair in point of numbers, considering the unpleasantness of the evening. On the platform, beside a number of the clergy of Brooklyn, among whom were the Revs. H. W. Beecher, Dr. Rockwell, William Alvin Bartlett, and Dr. Canfield, were seated ex-Mayor Hall, ex-Mayor Kalbfleisch, S. B. Chittenden, Esq., and others of note. The lecturer was introduced by Mr. Mills, who stated, in the course of his introductory remarks, that the declarations of Mons. Du Chaillu, especially in regard to the gorilla, had been sustained by the most eminent scientific men, among whom were Prof. Owen, and Sir Roderick Murchison. The lecturer said: In accepting the invitation of the society which has invited me to speak upon the subjects that fell under my observation during ten years of travel and exploration in Equatorial Africa. I hardly know at what point to begin. The region which I traversed lies South of the Equator, as the map above my head will indicate. It is very extraordinary that only in this comparatively narrow belt do we find the gorilla and the nest-building ape—of which, unfortunately, I got only a single specimen. Not only does the human inhabitant of this region differ from all other people, but the animals are entirely unlike any you find elsewhere; the varieties seem to be distinct. The elephant, for example, of this region, seems very unlike his brother of South Africa. From the coast I made several excursions to the Interior. I then returned, bringing with me the spoils of my explorations. I studied man especially. I was very much interested in the primitive habits of the negro. Heretofore, no white man had ever explored those mountainous recesses, no caravan had ever penetrated thither. Mohammedanism, the religion of the Prophet, is unknown there. Polygamy, slavery, and witchcraft seemed to be the main features of their social system. The first, especially, is very prevalent. Men marry at every opportunity and at all ages. The chief business of man there seems to be to marry as many wives as possible, no matter what his own age may be. The older he is, the younger he seems to prefer to have his wives—perhaps a preference which I myself should sympathize with. [Laughter.] In the evening, when everybody has retired to his hut, the men make their laws. They say to their wives: "I tell you and order you to love me, and if you do not I will flog you." In that country the whip, which is made of the thickest part of the hide of the hippopotamus, is considered a very necessary piece of household furniture. The women cultivate the soil, and it is the duty ot every wife to feed her husband well. There is no ceremony whatever at the day of the marriage; but the young wives are put in the care of the chief wife. She teaches them how to love the husband, how to catch fish for him, and how to cultivate his plantations. The religious notions of these people are of the loosest kind; no two persons are found to believe alike. It is very difficult for a white man to understand what they do believe. There is no theological system among them from which you can make a *form* of religious superstition even. They believe in good and evil spirits, especially the latter. They fear the spirits of the recently dead people. They carry to the forests for them presents of food every day, at first; but as the memory of the dead vanishes from their minds, these presents are less frequent, until finally the spirit is left to starve! The children, in all these clans, belong to the family, not of the male, but of the female, the wife. Each clan possesses a large idol; and when an expedition of any kind is to be undertaken—fishing, hunting, or trading—they dance round their idol. Next in order to the idol comes the charm, or fetish. The negroes are very superstitious. These charms are made of the skins of curious animals, the claws and teeth of other beasts, the feathers of birds, and the skins of serpents, carefully packed in small bundles, and worn by the men or the women round the neck or the waist. Every charm has a special power. One gives to the hunter a safe hand; another will make the lover successful; another, will prevent the man from being bewitched. These give him good luck in the hunts, a steady aim in killing his game; and some of the charms will make you spear-proof, or gun-proof. Doubtless, some negroes would go before the mouth of a cannon believing that the charm would be efficacious to protect them; and if they were killed, it would be said that the charm was not good. The doctor is called *Oogongo*—the same as on the east—showing the affinity of the language. He always predicts good luck or bad luck. Of course, an expedition is relinquished if he predicts for it bad luck. All the people believe in witchcraft, which belief is the greatest curse that ever befell that people. It takes more lives than all the slavetraders ever did. The people firmly believe that death is always a violence—that no man can die unless somebody has bewitched him. When a man is bewitched, his whole nature seems to change. The natural feelings between husbands and wives and parents and children seem to be suddenly suspended. By night he fancies himself surrounded by evil spirits; in his dreams he sees the devil trying to kill him. He tells in the village what he has dreamed; the people fancy there are sorcerers among them, and finally suspicion falls on some individual or individuals. The doctor calls the people together to drink a preparation of strychnine, which the doctors themselves have great capacity to drink without being seriously affected by it. I have seen those who could drink it without fatal results; at other times I have seen those who drank it fall down within five minutes, the blood coming into their eyes and out of their mouths, death soon ensuing. Those whose drinking of the preparation is attended with such results are called sorcerers. At such times the influence of the doctors is very great. The drink puts them in a state of intoxication—puts them in a tremble, gives them a sort of wildness; and then some victims are sure to be found. Generally, their decisions follow the prejudices of the multitude; gradually they point to some one as the wizard. After a man has been accused of being a sorcerer, appeal is had to this drink; and out of a hundred who drink it, 80 or 90 are sure to die. When a man thus dies, one or two men are killed. If it be a woman or a child that dies, no one is killed beside. When I visited Goumbi, a friend of mine was very ill. The natives would spend the night drumming in his ear, and firing guns, to drive the spirit of the devil away; and eventually they fired a gun, heavily loaded as it coulb be, close by his very ears—enough to kill a well man. If they succeed in driving the devil out, they suppose the sick man is sure to recover. On their solicitation, I gave him some medicine, telling them they must not blame me if he died. I went to bed; and the next morning, a great wail went up through the town, and I knew he was dead. In the afternoon, the people began to talk of witchcraft. They said: "This man has been bewitched; who has killed him? The doctor drank the preparation;" then, in a harsh voice, he described a young woman, who, he said, had bewitched the victim. She was a niece of the King—a princess. On being summoned, she said: "I will drink; but if I do not die, beware!" The doctor mentioned another name, that of an elderly woman. They were taken to the river, placed in a canoe, and made to drink. On that occasion there were three victims. Sometimes whole clans are thus sacrificed. In that country, the seventh day after a man dies there is a little rejoicing; they call it by the word meaning feast; and a feast there means to get drunk. After the feast is over, the whole clan goes into mourning, which lasts for a year or two. During that time the villagers wear no kind of ornaments whatever. They wear as few clothes as they can. The widows shave their heads and cover themselves with ashes. After the mourning comes the celebration at the close of the mourning time. I saw such a celebration at a little place of mine on on the bank of the Fernand Vaz River, which I had named Washington. Upon the son who inherits the property devolves the duty of this feast. At this time the women are released from their widowhood. For 24 hours the company do nothing but drink and dance; they drink a kind of palm wine called *mimbo*. The noise was so great I could not sleep. Toward 4 o'clock in the morning the people became a little silent—were too drunk, in reality, to make more noise. At 6 o'clock was the concluding ceremony, with dancing and tam-tams around the house of the dead man. At the end, the widows belonged to different men. In this case the heir had been very generous; he had given two of the seven widows to his younger brother, and one to his first cousin. He was in that country considered a very large-minded man. [Laughter.] I visited more than thirty tribes in that country. I was surprised at the number of dialects and languages they spoke. The country was very thickly inhabited; sometimes one could travel for days in the jungle without coming to a village. I found, during this last journey, dwarfs called Obongo. In my former journey I found a race of cannibals—the strongest race I met in Africa. They seemed also to be the most intelligent, for they worked iron most beautifully, and they were very warlike. The most extensive tribe I found were the Bakalais. I traveled much among them. They extend north of the equator, and from the sea shore to as far as the Nshimba and Mpovi country. One trait of the Bakalais is their roving character; they never remain long in one place. A village is scarcely built before they remove, which is the more remarkable as the making of a village or the clearing of a plantation in the jungle involves so much labor. Their very great fear of death probably contributes in the greatest degree to cultivate, that roving tendency. It seems as if they continually fled from the face of death. When a man is very ill they drive him away from their town, and unless he has many relatives and strong friends he is sure to die helpless in the forest. The women then are kinder hearted than the men, and sometimes give these helpless, unfortunate persons food; they did in one case that came under my observation; but the men, when they saw the man, in whose eye the film of death already gathered, drove him out at once, and a few days after the body of the poor fellow was found by the roadside leading to another village. Strange as it may seem, the people, with all their fear of dying, were the most warlike people I met in Africa. At night, all the fires in the village were extinguished for fear the light might expose their position to others who might attack them; and they never slept two nights in the same position in their huts, for fear an enemy, having seen them in a particular position one night, might come at another time and kill them, knowing just where they were. When war prevails, no one goes out; for then the more treacherous a man is the better is he regarded. Men lie in ambuscade, and if any pass—men, women, or children—they are killed. I was once in a Bakalai village, when suddenly I heard a great wailing. Some people had been to the bank of a stream to wash, and had been shot by some other Bakalai. It turned out that some people from another Bakalai village, forty or fifty miles away, had came there and killed them, without any reason whatever, in order to make friends with their village. Once I was travelling the forests, and had taken possession of a village that had been abandoned, when I came back from a hunt. I found there a clan of those Bakalais. It was a little before sunset. I asked why they were moving, and they said somebody had been killed, and they were going away. All the people retired into the huts; the children ceased their play, and on a sudden the mourning chant began. They were mourning over the man that had been killed. It seems that it is their custom to have just at sunset, their morning song. They repeat that for a few days after the man's death. After it they are as merry as ever. It is astonishing to see with what facility these women cry. Like ladies here, they seem to have a perpetual fountain of tears, ready to be shed at a moment's bidding. [Laughter.] I want to speak a little of the natural history of this country. Here the manlike apes are found. There are four species of chimpanzees. I have discovered one—a bald-headed chimpanzee, the wisest of them all. He builds a shelter for himself. I don't know that his baldness is a sign of his wisdom; I suppose it is; though I don't come to that conclusion because I am that way inclined myself. [Laughter.] The natives of that country are very ingenious in contriving traps to catch nearly all the animals of the forest; but I have never known an instance of their entrapping a gorilla or a chimpanzee. The common chimpanzee is known for his unusual geographical range. He is found from Senegambia to St. Phillipe, Benguelow, which range is almost the extent of the tropics. He is found where there are forests, for all those apes require large wooded tracks; they feed upon the berries and nuts of the forest. The chimpanzees or gorillas are not found on the East Coast, which would indicate that the large forests of intertropical Africa do not reach the East Coast; that there is an intervening gap of barren or prairie land, where they cannot live. I remember the first time I ever saw the chimpanzee; it was in the Cape Lopez country. I was hungry, fancied I would like buffalo steak, and my men were out in the woods trying to bring the buffalo toward me. I stood in the woods, when, all at once, I saw a black face coming toward me. Thinking it was one of my men, I did not fire, when, suddenly, the beast saw me, uttered a cry, and disappeared. But the most curious of the chimpanzee, certainly, are the bald-headed. They have, in fact, "no hair on the top of the head, in the place where the wool ought to grow," as the song has it. [Laughter.] They have a much narrower range than the other species of chimpanzee or the gorilla; they are much smaller than the others. I never found this kind of chimpanzee higher than four feet and three or four inches. They are less powerful than the other chimpanzees and the gorilla—are even less powerful in proportion than their diminished size would indicate. They are covered with jet black hair, which is longer on the arm and face; have whiskers coming from below the ears, and of course their face is intensely black. I was once hunting the forest in the Bakalai country and the Mpongwe, when suddenly I saw a female chimpanzee with a young one clinging to her. The mother was eating berries, occasionally looking fondly at her baby, very much as a human mother would at hers. Extraordinary as it may seem, and much to my own surprise, the skin of the young chimpanzee was white, whiter than mine, but very pale, just like the skin of a dead person. We fired at and killed the mother and, of course, captured the baby. I immediately ordered a retreat to the camp. The little chimpanzee ran toward its mother, touched her face, and seemed to mourn. He saw at once that some great change had taken place. In three days that little chimpanzee was perfectly tame. I kept him five months, and as he became civilized, he became a great thief, [laughter;] that was the first step in civilization he made, and, though I don't say the negroes would steal quite as much, I tell you frankly that I found the primitive, unsophisticated man a great scamp too, [laughter.]

This little fellow followed me in the forest and became very gentle as well as very cunning. He would watch the natives, and, as soon as they went away from their huts, he would invade their huts and steal their plantains, &c. When I caught him stealing from me he would run away with the greatest consternation. When I ate, he would mount a tree to take a view of what was on my table, and then come and indicate that he wanted something. If anything beside what he had made up his mind to have was offered him, he fastidiously rejected it, and continued to do so, till he got what he desired. His last exploit was stealing a bottle of brandy. I had been absent; when I returned I smelled a strong smell of brandy; found the bottle broken, and young chimpanzee dead drunk beside it. [Laughter.] If you had seen him you could have comprehended how much like beasts we are when in that condition. [Applause.] Finally, one day he refused his food and died. I stuffed the specimen, which I had with me when I had my collection here on my former visit to this country. I found the crumil capacity of this class of chimpanzee to be about 22 to 26 cubic inches. The skull of this bald-headed ape does not so nearly resemble the skull of a man as does that of the gorilla. It seems to be a caricature of man. The entire bony frame of the gorilla also bears a closer resemblance to that of a man than does that of the bald-headed chimpanzee. You cannot claim a single bone more than the gorilla. The gorilla has 13 pairs of ribs, and the man has 12, and you must remember that man, a long time ago, lost one pair of ribs, which women ought to know something about. [Laughter.] Perhaps bachelors still retain the thirteenth pair. [Renewed laughter.] The great power of the gorilla, compared with man's, is well shown and accounted for in this immense ridge (referring to a painting of a gorilla, to a ridge of bone represented on it, running from the cheek to the parietal bones), to which powerful muscles are attached. He is very much like man in hight. I have had in my collection specimens five feet 10 inches in length. The gorilla roams in the forest and feeds on berries, never remaining two days in the same place. With his enormous canines, I doubted his being exclusively a vegetarian, and examined the stomachs of all those that I killed, to see if there were traces of animal food, but in examining some 40 specimens in that way, I never found any trace of it; and I think we must therefore conclude that he is a vegetarian. Some gorillas measure five feet 10 inches round the chest, while the middle finger of the hand on some of them, measures six to six and a half inches in circumference. He has the same number of teeth as a man—the milk teeth—at first 28 teeth, and four additional as he grows older, making 32. His strength is enormous; he pairs with his mate, and they go together. I remember the first time I saw the male gorilla. We were going to the forest, when suddenly I heard a cropping of branches ahead of me. We approached nearer, and soon heard a terrific barking roar, and saw the enormous beast looking us straight in the face. Then he beat his breast with his enormous hands, and it resounded like the beating of a large drum. Then he gave vent to roar after roar. It was like an apparition of the devil before me. We fired at and killed him. I am very happy to say that gorillas die very easily, and if any one has practised coolness he can be very sure of killing him, for he is so large that you do not require much skill to hit him. I have killed hyenas, and leopards, and hippopotami, and came gradually to the pitch where I could face a gorilla. When we were in the Bakalai forest on one occasion, one of my men had become separated from the party and I heard a groan, and the tremendous roar of the gorilla. We hurried in the direction whence the noise came, and found the man lying in a pool of blood. The gorilla had struck him with his hand, as a lion would with his paw, and literally laid him open. Not being carniverous, he had not troubled him further. The female seems to be very kind to her young. I have had several specimens of the young gorilla. I shipped one, and in order not to be troubled, I got a bill of lading, and sent him to Messrs. Baring & Brothers, London; and it was on the bill that I was to pay $200 on receipt of the live gorilla. He died four weeks after he was put on board. I had succeeded in taking three photographs of the live gorilla. This little fellow was instantly put in a rage by the sight of the camera. The gorilla never gets tame; is different in that respect from the chimpanzee. It may some day be possible to have a tame one, but the operation of taming him will be an exceedingly difficult one. As to capturing a full-grown gorilla, it is entirely out of question. With jaws so strong that he leaves great dents in iron if he bites it, he could not be secured even if entrapped. The huge ridge of bone before referred to, with the attaching muscles connecting with the lower jaw, show that he has nearly as much strength in the jaw as a lion has. But I think we have not quite found out all the habits of the gorilla yet. I have done the best I could; but, like other men, have doubtless made many mistakes. But whatever mistakes I have made have been made unintentionally; for I have had a conscientious desire to make none. [Applause.]

When I came to a civilzied country I thought I could introduce a new fashion; but I found I could not. The pictures back of me represent the enormous *chignons* which I found worn by the women of Ashangi. They last two or three months; and after wearing them that length of time, you can well immagine what discoveries a naturalist might make in them. [Laughter and applause.] But the *chignon* is not the only requsite of beauty among the Ashangis; in order to make that complete, the woman must have the four upper incisors pulled out, the lower incisors filled to a point, the face and body tattooed, and their eyelashes pulled out. When they do this, they are regarded as having attained all the beauty possible to them. The Ashangi women do not come to the dignity of such a chignon as these in the painting before they are 25 years of age. The Ashangis have large villages, some of them being of more than 200 houses, and the villages are surrounded by 200 plantain groves. I was much pleased with that tribe. When I was in the interior, I reached the territory of the Oborigos, the only dwarf tribe I met, and which may be the Pigmies of Evarardus. They varied in hight from 4½ to 4½ feet—small men and women. I was frequently solicited to marry. One of the most frequent proffers I had was a proffer to wives, and I had to make a speech of an hour to them to explain to them that I did not want to marry. When I was in the Ashangi country, I was once sitting with the natives, with a plantain before me, when a gun went off. I saw the people running away in consternation, and when I turned I saw a man lying dead. I had only three boys and four men, and was 480 miles from the coast. The chief by my side at once arose and left. I offered the value of twenty men for the one that was killed, and they had a long palaver over it. There was a strong party in the village who were in favor of accepting my proposition. But great excitement at length was manifested. The people became frantic, and I at once saw there was no way of going further toward the Nile. I called my men together—told them never to look afraid, and made them pack their loads which contained my most precious things—collections, photographs and manuscripts—myself carrying my journals, we left the village, while from the villagers poisoned arrows were sent after us.

The lecturer described his return to the coast, his sail to London on an English vessel, and said: I can assure you I was never guided by any ambition in the explorations I have made. As a citizen of this country, I expected no earthly reward bestowed upon me. It always gave me pride and delight in those mountain recesses, and in the midst of strange people, to display the flag of the Union with all its stars. [Applause.] I knew well that my fellow citizens, when I should have returned, would be glad to know that I had done so. [Applause.]

Mr. Beecher was called for by the audience, at the close of the lecture, but declined making any remarks.

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May 2—1-tf

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Throw away your false frizzes, your switches, your wig—
Destructive of comfort, and not worth a fig:
Come aged, come youthful, come ugly and fair,
And rejoice in your own luxuriant hair.
REPARATOR CAPILLI.
FOR restoring hair upon bald heads (from whatever cause it may have fallen out) and forcing a growth of hair upon the face, it has no equal. It will force the beard to grow upon the smoothest face in from five to eight weeks, or hair upon bald heads in from two to three months. A few ignorant practitioners have asserted that there is nothing that will force or hasten the growth of the hair or beard. Their assertions are false, as thousands of living witnesses (from their own experience) can bear witness. But many will say, how are we to distinguish the genuine from the spurious? It certainly is difficult, as nine-tenths of the different Preparations advertised for the hair and beard are entirely worthless, and you may have already thrown away large amounts in their purchase. To such we would say, try the Reparator Capilli: it will cost you nothing unless it fully comes up to our representations. If your Druggist does not keep it, send us one dollar and we will forward it, postpaid, together with a receipt for the money, which will be returned you on application, providing entire satisfaction is not given. Address,
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