The New Berne Republican,
PUBLISHED TRI-WEEKLY.
RATES OF SUBSCRIPTION:
One Year $4.00
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One Month 40

Life Insurance !

MANHATTAN

Life Insurance ompany,

NEW YORK.

$4,000,000

portant New Feature in Divi-

dends and Modes of Insurance !!

MALLEST RATIO OF MORTALITY,

EXPENSES LESS THAN ANY CASH

COMPANY,

BERAL MODES OF PAYMENT OF

PREMIUMS,

SURERS RECEIVE THE LARGEST

BONUS EVER GIVEN.

IVIDENDS MADE ANNUALLY ON

ALL PARTICIPATING POLICIES,

NO CLAIMS UNPAID,

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LIFE AND ENDOWMENT

POLICIES ISSUED,

POLICIES INCONTESTIBLE,

LOANS MADE ON POLICIES,

GULAR LIFE POLICIES AFTER

REE YEARS NONFORFEITABLE

ndowment and ten Annual payment Policies, Non-ble after the payment of the first Premium.

e following are examples of the operations of the Dividend:

OLICIES ISSUED IN 1862, ONLY FOUR YEARS AGO.

AT AGE.	AM'T INSR'D.	PREM. PAID.	ADDED TO POLICY.	TOTAL AM'T POL.
	$10,000.	$1,280.	$3,572.	$13,572.
	8,000.	1,092.	2,848.	10,848.
	7,500.	708.	2,708.	10,208.
	7,000.	571.	2,505.	9,505.

This is an entirely New Plan, giving Insurers the largest return ever made by any Company in the same class.

Persons holding Policies that lapsed during the war, can be renewed (if in good health) and placed upon a plan that will carry the dividends the same as if no lapse had occurred.

E. F. SMALLWOOD, M. D.,
Medical Examiner.

H. H. THOMPSON, Agent,
New Berne.
Feb 6-69. 1

NEW BERNE REPUBLICAN

VOL. IV.—NO. 2. NEW BERNE, N. C., THURSDAY, SEPTEMBER 24, 1868. PRICE 5 CENTS.

RATES OF ADVERTISING:

Ten lines or one inch of space constitute a square.
One square, one insertion $1.00
Each subsequent insertion 50
Liberal deductions made to large advertisers.
Special Notices charged 50 per cent. higher than ordinary advertisements.
For advertisements inserted irregularly, 25 per cent. higher than usual rates will be charged.
All letters should be addressed "REPUBLICAN," New Berne, N. C.

AN ORDINANCE

To lay Taxes and Provide for the Support of the City Government.

Sec. 1. *It is ordained* by the Mayor and Council of the city of New Bern, That for the fiscal year ending June 30th 1868, a tax of one per cent upon the value all of real estate within the limits of the corporation, be and the same is hereby laid to be collected as is by law provided.

It is further ordained, That from and after the 1st day of April, 1868, no person, firm or corporation shall prosecute or carry on either of the trades or occupations mentioned in Section 6 of this ordinance, until he or they shall have obtained a license therefor in the manner hereinafter provided.

Sec. 3. *It is further ordained*, That every person or persons desiring to obtain a license shall register with the City Clerk, first; his name, or their name or style; second, the trades or occupation for which a license is desired; third, the place where such trade or occupation is to be carried on; fourth, if an inn-keeper, the yearly rental of the house and property to be occupied for said purpose, and thereupon, upon payment to the City Clerk, or other person authorized to collect the tax herein provided, shall make out and deliver a license for such trade or occupation, which license shall continue in force for one month, at the place or premises described therein.

Sec. 4, *It is further ordained*, That if any person or persons shall exercise or carry on any trade or business hereinafter mentioned for the exercising of which a license is required, without taking out such license as is in that behalf required, he, she, or or they shall, for every such offence, respectively forfeit a penalty equal te three times the amount of the sum of money imposed for such license to the use of the city.

Sec. 5, *And be it further ordained*, That in every case where more than one of the pursuits, hereinafter described shall be carried on by the same person in the same place at the same time, except as therein mentioned, license must be taken out for each, according to the rates severally prescribed.

Sec. 6, *And be it further ordained*, That on and after the first day of April, 1868, for each license granted the sum herewith stated, shall be respectively and monthly paid. Any number of persons carrying on any business coming within the purview of this ordinance, in partnership may transact such business at such place, under such license, and not otherwise.

(1.) Bankers shall pay ten dollars for each license, and every person shall be deemed a banker within the meaning of this Ordinance, who keeps a place of business where credits are opened in favor of any person or firm, by the deposit or collection of money or currency, and the same, or any part thereof shall be paid out or remmitted upon the draft or check of such creditor,

(2) Auctioneers, shall pay ten dollars for license.—Every person shall be deemed an auctioneer whose occupation it is to offer property for sale to the highest bidder.

(3.) Retail Dealers in liquors, including all distilled or fermented liquors, and wines of every description, shall pay five dollars for each license. Every persen who shall offer for sale such liquors in less quantity than one gallon at one time, to the same purchaser, shall be regarded a retail dealer in liquors.

(4.) Retail Dealers shall pay one dollar for each license. Every person whose occupation it is to sell or offer for sale groceries or any goods, wares or merchandise, or foreign or domestic productions, in less quantities than a whole original piece or package, at one time to the same person (not including wines, spirituous or malt liquors), shall be regarded as a retail dealer.

(5.) Wholesale Dealers shall pay four dollars for each license, Every person whose occupation or business it is to sell groceries or any goods, wares or merchandise, by one or more original package or piece at one time, to the same purchaser, or wines and liquors in quantities of more than one gallon, shall be deemed a wholesale dealer.

(6.) Hotels, Inns and Taverns, shall pay five dollars for each license. Every place where food and lodging are provided for and furnished to travelors or sojourners, in view of payment therefor, shall be regarded as a Hotel, Inn or Tavern.

(7.) Brokers and Commission Merchants shall pay four dollars for each license. Any person except one holding a license as wholesale dealer or banker whose business it is to purchase or sell stocks, money, goods or merchandise, or seek orders therefor in original or unbroken packages, or produce, or to manage business matters for the owners of vessels, or consignors of freight, or whose business it is to purchase, rent or sell real estate for others, shall be regarded as a Banker or Commission Merchant.

(8.) Theatres, Circuses and Jugglers shall pay a sum not to exceed two hundred dollars to be fixed by the City Council in each case.

(9.) Bowling Alleys or Billiard Rooms shall pay four dollars for each license.

(10.) Horse Dealers and Livery Stable keepers shall pay four dollars for each license.

(11.) Peddlers shall pay fifty cents for each license.—Any person, except persons peddling newspapers, books or domestic produce as their own producing, who sells or offers to sell at retail goods, wares or commodities, travelling from place to place in the streets shall be deemed a peddler.

(10.) Manufacturers shall pay two dollars for each license. Any person except one holding a license as wholesale dealer or banker or firm who shall manufacture by hand or machinery, and offer for sale any goods, wares or merchandise exceeding annually the sum of one thousand dollars shall be deemed a manufacturer.

(13.) Lawyers, Physicians, Dentists, Photographers and Printers, shall pay one dollar for each license.

* (14.) Express Companies shall pay five dollars for each license.

(15.) All public drays shall pay twenty-five cents for each license.

(16.) Cart-houses shall pay two dollars for each license.

Sec, 7. *And be it further ordained*, That all Ordinances and parts of Ordinances conflicting herewith, be, and the same are hereby repealed.

JOHN S. MANIX, City Clerk.
New Berne, N. C., March 30th, 1868.

WANTED—AGENTS—$75 to $200 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $18. Fully warranted for five years. We will pay $1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay agents from $75 to $200 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., PITTSBURG, PA., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

Aug 22, 1868, 2m

PRICES CURRENT.

REPORTED BY

Hubbs & Brother,

Wholesale Dealers in Groceries and Provisions, Dry Goods, Wines, Liquors, Cigars, &c., Middle Street, New-Berne, N. C.

GROCERIES.

Coffee, Rio	23½	@	25½
Laguayra	28	@	32
Maracaibo	26	@	32
St. Domingo	20	@	24
Java	37½	@	45
Teas, Young Hyson	1 50	@	2 25½
Hyson	90	@	1 70½
Gunpowder and Imperial	90	@	2 25
Oolong	1 00	@	1 90
Uncol Japan	1 00	@	1 75
English Breakfast	1 25	@	2 25
Eggs	20	@	25
Flour, from	10 50	@	20 00
Family	15 00	@	18 00
Gibbed Herring, per box	50	@	65
Lard	20	@	25
Molasses, New Orleans	75	@	1 00
Cuba	50	@	60
Rice	10	@	15
Sugars, Yellows	13	@	15
Coffee A	17½	@	19
Coffee B	17	@	17½
Granulated	17½	@	19
Powdered	17½	@	19
Crushed	17½	@	19
Salt	2 60	@	3 00
Apples, Dried	10	@	12½
Bacon—	16½	@	20
Pork, per bbl	30 00	@	31 50
Beef, Corned	15	@	17
Butter	30	@	50
Cheese	16	@	22

MISCELLANEOUS.

Beeswax	28	@	38
Bi-Carb. Soda	11	@	14
Blue Stone	15	@	00
Corn—by quantity	1 35	@	150
Flaxseed, per bushel	1 90	@	0 00
Guano, Peruvian, per ton	120 00	@	00 00
Hay	1 50	@	1 75
Oats	1 00	@	1 10

NAVAL STORES.

New Dip	$ 3 50	@	4 00
Old Dip	2 80	@	3 00
Scrape	2 50	@	2 80
Spirits Turpentine, tax paid by purch'r	45	@	50
Rosin	2 00	@	4 00
Tar, as to size	2 00	@	2 25
Pitch	2 00	@	2 50

The New Berne Republican.
NEW BERNE, SEPTEMB'R 24, 1868.

"THIS IS MY OWN MY NATIVE LAND."

SPEECH OF R. W. LASSITER, ESQ., OF GRANVILLE.

[Prepared for delivery before the State Mass Meeting on the 16th of September, 1868, and published by request of the Republican Executive Committee.]

That a government should have been founded less than a century ago and have grown great in numbers, powerful in influence and riches, and have given higher guarantees for the full enjoyment of civil and religious liberty than any other country known on the globe; that a Constitution and laws should have been formed with such wisdom and justice that the framers have been designated as sages, patriots, and fathers; and that the portion of people who were better qualified to appreciate true blessings should with premeditation resolve to break up and dissever such a government, involves a mystery that requires investigation, and challenges the earnest consideration of all thoughtful and patriotic men. Where reason fails the mind looks for other causes, and accounts for what it cannot explain by the intervention of an invisible and omnipotent Hand.

That the election of Mr. Lincoln in 1860 to be President of the United States, when his predecessors had held office for the same term for more than eighty years, and twenty elections had been held, in which the same modes were observed and the same class of electors were allowed to participate, should be a cause why the government should be dissolved and Southern men and politicians should declare that honor demanded a resistance to the constitutional authorities of the Government, exhibits a line of policy so fraught with mischief that wise and deliberate thinking men stood silent with astonishment.

But secession became a fixed thing, apparently by the people, and yet not of the people. Its results soon disclosed what had been faintly foreshadowed by the dim light of history or the still feebler light of experience, and only here and there the prophetic voice of warning was raised, declaring the virtue and efficacy of prevention. But wisdon, experience and patriotism were hushed into silence or scorned into insignificance, and madness ruled the hour. When the heroic deeds of our revolutionary fathers were held up as examples to follow, or the last words of Washington were quoted as authority to warn us against this unexplored field of political adventure, precocious talent and premature age echoed in cant phrases the sentiments of partizans, whose lives and fortunes had been employed for no better or nobler purpose than to inflame the passions of the people and incite them to deeds the history of which, when truthfully recorded, will cause humanity to shudder when posterity shall read with the same interest that they read a work of tragic fiction.

It is said that revolutions are periodical, and that wars are necessary to punish the people for some great national sin.—This may be true, but how few of us so understood this in the beginning of a war for which prudent men saw no just cause.

Was ever more striking proof given of the adage "Whom the gods would destroy they first made mad?" Would it not have been wiser, better, and cheaper, if we could have seen eye to eye, to have extirpated the cause of our national troubles, and by common consent to have cast overboard the men who sinned in the sight of good men on earth and angels in heaven.

The question whether slavery is a crime need not be debated. It is beyond all dispute that there was much that was sinful incidental to slavery as it existed in this country. But passing these considerations, the time had come when there was to be an end of slavery, which had existed for nearly four hundred years from the time the first slave was sold into bondage in Portugal to the day of his emancipation. It was about the same length of time that the Jews were held in bondage by the Egyptians, and the Southern master was not less surprised at the remarkable manner of his slaves' deliverance than were the astonished oppressors of the children of Israel.

The time had come when in the wisdom of Providence was to be at an end, and the efforts made to prolong his days of bondage were to be strangely converted into the means of his deliverance. But during the interval he remained passive. The issue became distinctly joined, and freedom or slavery was acknowledged to be the result of the contest. Can such a course of conduct be attributed to an abiding faith as to his ultimate redemption from his poor condition, or to a stolid indifference to the destiny of himself and his posperity? Not responsible for his condition, not a voluntary emigrant from the benighted land of his forefathers, but brought here by the agents of an inhuman trafic, and accustomed for so long a time to this poor condition, his heart had no hope to rise above the gloom which surrounded the future of him and his offspring. But the clouds have passed away, and his uneducated mind can penetrate the mist. Day has dawned upon him. Ah, the sun of freedom has risen upon his race. They are now in our midst, and a great practical and moral question arises as to what duty and interest demand at our hands. A large population, amounting to millions, suddenly emancipated and taken from under the care and guardianship of their former owners, in poverty and ignorance and without fortune, yea, in most instances without homes or a shelter for their wives and little ones, are in our midst.

To solve the question as to what is best to be done for the good of both races under these peculiar circumstances is the trouble. This question has to be met and disposed of, and it is expedient to make some provision for the race. To send them from our land, country and nation is plainly impracticable. They must remain, and therefore let us, for our own pecuniary good, make the most of them. Their places cannot be supplied by any other race of people upon the same moderate prices and common terms, if indeed another people could be induced to take their places and adapt themselves to the important agricultural interests of the Southern country, which are so varied and extensive. Then, seeing that they must remain, why not use our best efforts to make their improvement a blessing to the country, to himself, and serviceable to the white race? This is a matter of interest for both races and for the good of the country, and should be the subject of wise and deliberate investigation, unbiased by prejudices which are the offspring of ignorance, or the low considerations of partisan ambition and malignant feelings. If then the majority of this race can be made useful, how much better it will be for us in temporal things.

But a more important light in which to view the condition of four millions of human beings is that which effects their moral character. The late slave is uneducated as a general thing, and he is also poor. For these calamities he is not to be blamed. The fruits of his toil and labor have not gone to secure riches for himself nor to afford him the advantages of learning. But poverty and ignorance are the parents of vice, and he is not to be blamed because of either. Shall it be said that his former master is to blame? I do not say he is to blame, because the security of the institution itself demanded that the slave should, to a great extent, be kept in ignorance. Hence the legislation to prevent his being taught to read and write. And by the laws of the land the slave was the property of the master. But inasmuch as the proceeds of the labor of the colored man went to furnish his owner and his family with many advantages in education, wealth and social privileges, may we not on these accounts make an appeal in his behalf to humanity?—The reply that the negro belongs to an nferior race does not answer the question, or meet the emergency of the case, unless you deny that he is a human being and has not an important soul.

But this cannot be done. The propitiation which was made on Mount Calvary, nearly nineteen hundred years ago, to redeem from sin and eternal death a lost world, was made for the colored as well as the white man. If the negro has an immortal soul—and this you cannot deny—and if the Bible is true, then your path of duty is plain. No man in his right mind would deny either. The religious demonstrations of this country have all committed themselves to the great work of enlightening the heathen by sending ministers to preach and teachers to instruct the benighted sons of Africa, and doubtless you have in thousands of instances taken the dollars for which the cotton and tobacco sold, *made* by our slaves for these purposes. And the minister who professes to hold his commission from Heaven to preach and teach the way of life and salvation, and then deliberately turns his back upon this class of God's creatures, does not fulfill his mission. How can any man, in view of the great consequences, make up his mind to see four millions of human beings drawn lower in the scale of moral degradation, when it would be far better for the country and for the race to have them improved morally and intellectually?

But the public mind is needlessly alarmed at negro equality and negro supremacy, and passions and prejudices of men have gone beyond any known rule of justice, and the man who dares to claim only even justice for the colored race is forthwith denounced in unsparing terms without reason. But the colored people are free, and the laws of the land have made them so, and imposed upon them burdens of the Government; and why should they not be entitled in a corresponding degree of privilege? Is there any justice in denying them? Is such a course reconcilable with the liberal principles of a republican government?

In this country, which has been claimed as the home of the free and the asylum of the oppressed; and when we behold in other lands the tendency to liberal reformations, can this country disregard the principles which lie at the foundation of its Government, and even ignore the plainest principles of justice?

Russia emancipated her nineteen million serfs, and made them citizens, and, more than is asked for the colored man here, the master there was compelled to divide a certain portion of his lands among his former slaves.

England in the last thirty years has pursued a policy both wide and liberal, and shall not the land of boasted freedom rise above the prejudices of the ignorant, shake off the shackles imposed by party leaders, and assert the great truth that moral excellence can alone give dignity and value to human conduct, and lay aside the groundless fear of social equality and negro supremacy? How absurd, how unjust, with the advantages of fortune, learning, and high position, that the white race should be afraid to do a poor negro justice! Is it justice according to the golden rule? "Do unto others as ye would that they should do unto you." Would *you* consent to serve only in a country which had grown rich by your labor, to bear whatever burdens might be imposed on you, and to share none of its plivileges? Surely not. Must the colored man be deprived of those rights with which the Government has invested him, because you are afraid? Must threats and promises be resorted to to influence the colored voter to cast his ballot for the advancement of a party whose declarations are that the President must make the army undo its usurpations and drive the carpet-bag governments out, and let the white people elect their representatives to Congress?

The sucess of such a party would deprive nearly a million of men of the right of suffrage. Would this be right, if it were practicable? It is impossible to deprive these men of suffrage peaceably, and it is better to be reconciled to what you cannot alter or improve. The authorities of this Government have given the negro the vote, because of their confidence in his loyalty to the government, and because without political power, in ignorance and poverty, his emancipation from slavery would have been a *curse to him* rather than a blessing. Who is so heartless as to call down curses upon his fellow-man without excuse? Would it not be doubly unjust to those who have spent their time and labor in our service? Then away with the idea that he who will not vote in accordance with the wishes of a certain party must be turned from his home, and not allowed to cultivate the soil of those who were once his masters.

It would be well to count the cost of the new experiment, of turning men away because they will not vote to suit their landlords? If poverty and starvation come, and the poor honest are filled, and the taxes be increased, upon whom will the burden fall most heavily? Be not again deceived by false prophets. In 1861, you were promised a *bloodless triumph*, and without cost. In that you were disappointed, and your vain effort draped this land in mourning; and the same spirits which led you then are now conspiring to lead you again. Take care that "your last state is not worse than the first."—You cannot again reduce the negro to a condition worse than slavery; for to have freedom without political and legal rights is worse than to be the slave of a master who will be prompted by interest and humanity to care for his wants, and the slave will say, "And with this last sad gift the power to die."

And his dying words will find a response in a million of hearts whose hands have laid down the sword and will only take it up again in defence of human rights, for the vindication of which the moral influence of the civilized world stands pledged. Tamper not with Heaven's decree. What God's purposes are concerning this nation and this unfortunate race, so long doomed to slavery in its most degrading forms and but recently and almost miraculously liberated, no man can fore tell. Perhaps it may be that the black man of America may be the evangelist to the land of his fathers, to carry the glad tidings of a free salvation; and may we not do much, by giving our influence, to consummate this great work? and still make the colored man here a happier and better citizen? Surely, those whose wages are the hire of souls will not hesitate to enter this great field of missionary labors. In a land of Bibles they are unable to read; in a land of Gospel light they are in moral darkness; and does not that spirit of gentle enthusiasm which filled the hearts of the *great* Wesley exist in some of his followers? In such a character as his, man achieves deeds of excellence and lives for the high purposes of his existence,—the prosperity of a nation can only be promoted by the virtue and humanity of its own free subjects, and who will deny that the benevolent institutions of our own chosen land are a security and a safeguard to true and genuine Republicanism? Then to reform and enlighten the distant portions of the earth is the generous effusion of a heart that loves its country, to disseminate the blessings of equal rights among other nations and to elevate and dignify the whole family of man.

There are views which may induce others to endorse measures of peace, as the surest foundation for the prosperity of our country. Let us choose the man who says "let us have peace," rather than the man who says "let there be war, and let the army undo its usurpations." Gen. Grant, by whose great agency the existence of the nation was preserved in unity, and under whose wise and steady administrations we may look for political quiet and political prosperity, with universal liberty and equal justice. Then shall the flag that waves over a nation rich in commerce, in social privileges, and internal resources, shed its effulgence over other borders and assert the prosperity of other nations disenthralled, and then shall the shrill blast of the war clarion be forever hushed in the more jubilant strains of universal freedom.

Keep it Before the People!

That the Rebel Wade Hampton, from South Carolina, made a speech at Franklin, Macon county, North Carolina, and the rebels did not permit the Hon. John Pool to reply to him.

That Wade Hampton is a South Carolina slave aristocrat of the deepest dye.

That his intimate friends were Jeff. Davis, Thompson, Forrest, Yancey and Floyd.

That he has come to North Carolina to preach up another war.

That he had the poor non-slaveholding white men of Central and Western North Carolina conscripted and forced to the front to be shot down to save his own slaves.

That if he is listened to and heeded, he will bring worse ruin upon us than he did in the first rebellion.—*Raleigh Standard.*

THE

NEW BERNE REPUBLICAN.

PUBLISHED

ON

Tuesday, Thursday, and

Saturday Mornings

OF EACH WEEK.

FROM 69 CRAVEN STREET,

NEW BERNE, No. Ca

THE REPUBLICAN is issued as an

Independent and Progressive Journal

which shall reflect the sentiments and opinions of the unmistakeable loyal population of Eastern North Carolina, by an uncompromising opposition to the doctrines of Secession, and by a fearless advocacy of the sterne principles of

Union, Liberty and Equality before the Law.

The *Republican* will be devoted to the common interests of our people, with "malice toward none and charity for all;" it will plead for the maintenance inviolate of the National Government and its credit; the education by all available means of the people; the encouragement of immigration and the developement of our agricultural, mineral and commercial resources.

While the *Republican* will be pre-eminently a newspaper, the departments of

COMMERCE, AGRICULTURE, ART, SCIENCE, AND LITERATURE,

will receive such attention by Reports, Essays, Reviews and Summaries as space will permit.

Full reports on all matters of Local Interest will form a prominent feature, and as there appears as yet no other

UNCONDITIONAL UNION PAPER

in Eastern North Carolina, the advantages which the *Republican* will offer as an advertising medium are apparent.

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TERMS—CASH IN ADVANCE.

One Year	$4.00
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May 6-tf.