

[From the Philadelphia North American.]

## EXEDITION TO AFRICA.

During the month of August a convention of colored men met at Chatham, C. W., and commissioned a party, consisting of Dr. Martin R. Delaney, Robert Douglass, and Robert Campbell, to proceed to Central Africa, and explore the territory called Yoruba, lying on the west of the Niger, and immediately north of the eastern termination of Upper Guinea.

The object of the expedition is to seek out, for a colony, a location possessing the advantages of a healthy climate, productive soil, and facilities for trade, and in which the natives are amicably disposed towards strangers, and inclined to appreciate the advantages of contact with civilization and Christianity.

A noticeable feature, in connection with this undertaking, is, that it carries with it the approval of the people of color generally. A short time since, few colored men would endure even allusion to Africa; but since the recent writings of Livingstone, Barth, Bowen, and others, have thrown so much light upon that continent, her people, products, climate, &c., there exists a greater disposition among them to reason on these subjects. The success which has attended some of their brethren in Liberia, has, doubtless, also done much to open their eyes to their true interests.

It is wise that the free people of color should be eager to profit by advantages in Africa, which, although their patrimony, they must know other enterprising men would not permit to lie longer unappropriated.

The products of that continent—cotton, palm oil, indigo and other dyes, and gums, &c.—are in great and increasing demand over the world, and it is evident that as soon as the natives can be induced to turn their attention to the more certain profits of lawful trade in these staples, they would relinquish the slave trade, which necessarily carries with it much risk and uncertainty, besides bloodshed and loss of life.

We bid these explorers good speed in their important mission. They will embark during the month of January, for Yoruba, provided the amount needed, about \$6,000, be raised or subscribed. We trust that every philanthropist, and friend of Africa, will aid them liberally. With this view we append a circular issued by one of the party.

Mr. Campbell is well known in our community, having been for several years the teacher of the scientific and classical department of the "Institute for Colored Youth," a very prosperous institution, located on Lombard street and under the care of the Society of Friends. He possesses great energy and perseverance of character, and there are few men, in our opinion, better qualified for this enterprise.

EMIGRATION TO AFRICA.—We have been favored with the subjoined copy of a communication respecting the contemplated settlement in Africa of American colored people, addressed by that tried philanthropist, Gerard Ralston, Esq., to President Benson, of Liberia.

The esteemed writer justly considers that, although the intelligent and enterprising of this class make a mistake in not going to Liberia, where they would find civilization and Christianity, and their own compatriots, yet if they prefer to emigrate to any other part of Africa, it is not only hoped that they will succeed and be the means of doing great good to themselves, as well as to the benighted natives of the country from which they sprung, but that they should be encouraged, and active efforts made to promote their welfare.

Consulate General of Liberia,  
London, Dec. 23, 1858.

"To His Excellency President Benson:—A number of American colored people, of great respectability, are desirous of emigrating to the Yoruba country, on the Niger. It would be far better for them to go to Liberia, to cultivate coffee, sugar, ground nuts, cotton, collect palm oil, ivory, camwood, &c., than go to a new country; but if they have prejudices against Liberia, and will not add themselves to the rising and progressive people of Liberia, they must be gratified, though contrary to their own interests, and I intend to write to New York to-morrow, to tell their friends that, if they will not go to Liberia, which I will strongly recommend them to do, as being preferable to going to a savage people, and wild country, far from the civilization and the Christianity they would find in Liberia, I will give them a letter of introduction to Mr. Consul Campbell, at Tagos, who has promised that he will protect them, and give them passports when they pass from Tagos into the interior. I hope your Excellency will approve of this course on my part.

I think it would be well for influential men in Liberia, if not for the government itself, to address to their colored brethren of the United States, a statement of the superior advantages they will possess in going to the settled parts of Liberia—Cape Mount, St. Paul's river, Monrovia, Bassa Cove and Cape Palmas, and join in social and economic-political relations with the American-Liberians in cultivating the rich, and developing the extraordinary resources of Liberia, instead of going to a pagan land where, from the fewness of their numbers, they will be lost among the savages, and be all their lifetime in making any advance in civilizing and Christianizing the aborigines, whilst, if they add themselves to the existing American-Liberians, they would immediately produce a great and important result in increasing the export powers of Liberia, which only requires more capital and more skilled laborers to augment its resources for commerce immensely, and fertilizing and for turning to good accounts the already commenced and far advanced improvements of that country, principally in coffee and sugar cultivation, for which most val-

uable and profitable article Liberia is remarkably adapted.

All Americans, whether they be white or black, have too much fondness for dispersion of settlement, which leads to weakness and poverty, and the absence of all social, moral, and economical improvements, without which life has no value. "In union there is strength," and in social combination and co-operation there is great power in effecting all the moral and economical improvements required to develop civilization and the prosperity of a nation.

GERARD RALSTON.

"FREE AFRICAN EMIGRATION."—According to a letter from Paris, in the Independence, Prince Napoleon has stated to Lord Cowley that the imperial government was ready to abandon the present system of negro immigration, provided Great Britain would frankly undertake to assist France in obtaining colonies for the French colonies from the British possessions.

## Europe by a Lady Tourist.

Of the rural districts of Bavaria she remarks:

Our readers will wonder what can be more wretched than the life we have portrayed in Saxony and Rhenish Prussia; yet in Bavaria it is more wretched still. It is here that taxation is most oppressive, and the fees of the lazy officials most exorbitant. Here the peasant's cot is literally a pigsty, and, as a species of serfdom still exists, the land is not so variegated with the little patches that betoken ownership among the poor, and more than three millions of acres yet remain not cultivated at all. Here the laws concerning marriage and property are so severe that thousands cannot acquire sufficient to enable them to pay the priest and sheriff, and therefore live together without any form of marriage at all.

Of the peasantry of the Odenwald:

Their homes look always filthy to an Englishman or American; the women have the coarse ways and habits of the men, and no conception of the tidy, comfortable cottage of the American farmer or English peasant. It cannot be otherwise when the mothers and daughters are in the field, where you see them without bonnet, cap, shoes or stockings; sun-burnt and old at thirty, though at this age they get so dry and tough, that they look afterward always the same.

The shelves for the dishes are in the kitchen, and always open to all the dust; a bed in every room, and pig sty and stable under the same roof. Seldom any are so well off as to have an extra set of cups and plates for company, and that which they use, like that of the middle classes in cities, is the common white ware, which is seldom in these days upon the table at all in America, but kept for baking purposes. But you never see a pie in Germany, and not often a pudding. If there is any cake, it is like the bread purchased at the baker's, and never good; a New England housewife would not think it fit to eat.

The following is a scene in Nassau:

A young girl was standing barefoot up to her knees in a manure heap, digging with a pronged shovel, and filling another cart, which she drove to the field, and, we suppose, unloaded when she arrived. She was hired out for the year to do any work about the house or farm, and received fourteen dollars for a full year's service of this kind, and whenever we have been in the country, any where in Germany, we have seen women employed in the same way, which is said to be made necessary by the law, which requires so great a proportion of the men to be lounging in soldiers' barracks. Woman is thus degraded from her true position; and we need not describe the condition of the homes where women spend half their time in the field. When they work as hard, and do the same things, they are not treated as the equals of their lords. Often they walk and drive the oxen, with a genuine thrust and flourish of the goadstick, while the men are sitting at their ease in the cart, smoking, and perhaps swearing at their teamsters.

And in Hesse-Cassel she finds occasion to say:

Again, we ask ourselves, what are we to say about these woe-stricken women?—digging the earth, plowing, hoeing and driving carts, reminding us of those of only a little darker hue than we have seen on Southern plantations. Alas! in some other respects they resemble them—in their deep degradation. One who has lived here long, and mingled with them in a way to know, says they are bought and sold every day, not at public auction, but private auction, and the triding sum for which they may be had, proves how wretched must be their poverty.

THE OPERATIONS AT SEBASTOPOL.—It is stated that a work of much interest to military men has been edited by Gen. Niel, the French engineer-in-chief at the siege of Sebastopol. It is compiled from government authorities, and the magnitude of the operations will be made intelligible, or perhaps unintelligible, from such notes as the following: The siege lasted three hundred and thirty-four days. There were thrown by the allied army into the Russian works no less than 1,504,000 shot, shell, rockets, &c., which consumed 3,500,000 kilogrammes (about 7,700,000 pounds) of powder. The French expended, during the war, more than 25,000,000 of musket cartridges. The works of the assailants before Sebastopol at the moment of the assault, presented an extent of fifty miles of trench, besides 1251 yards of mining by the French alone. The Russian mining operations were nearly five times as extensive.—[Alabama Planter.

## THE QUAKER MAN.

The Quakers of Great Britain have formally abandoned their distinctive peculiarities of speech and dress, and in other respects relaxed the restrictiveness of their rules and discipline. The extent of this change, and the reasons that have led to it, are stated in the following extract from an article in the London Times of December 18:

The Quakers are about to adopt two important changes. The first is an internal change, and not one to strike society; it is a demolition of a particular barrier which has hitherto separated a certain inner Quaker church from an outer one. Marriage is the subject in connexion with which this change takes place.

The true, or formal Quaker church, has not hitherto recognized the marriages of the outer church—that is, it has not allowed these marriages to be performed according to the forms of Quakerism. This distinction is now to be removed, and the true Quakers, as well as the heathen and publican Quakers, are to be married Quakerwise. What this new arrangement amounts to is the fusion of the inner and outer church of Quakerism into one society.

The next change is on a subject of which the world at large takes cognizance—the important subject of dress. A clause in a certain disciplinary formula, which has hitherto been imposed on members of the society, relating to "plainness of apparel," and which by a traditional interpretation has always been taken to signify the regular Quaker costume, is to be removed, and the Quaker conscience is to be left free in its choice of dress.

The same disciplinary clause has also imposed "plainness of speech," and this, too, has, by traditional interpretation, been understood as enjoining the use of the "thee" and "thou." The removal of it, then, leaves the Quaker conscience free in the matter of speech, as well as in that of dress.

This new arrangement, we believe, is not made before the exigencies of the society itself have required it. The Quakers have been for a long time a numerically declining body, their sons and daughters repudiate these absurd restraints upon dress, and, as families rise to wealth and station, they leave the society.

A middling class whose trading interests are connected with Quakerism is orthodox enough, but the tendency of the higher members of the communion is to apostasy. There must be a remedy for this evil, and, to prevent the snares of the world from carrying off too many loose members, Quakerism has at last made a modified alliance with the vanities of life, allowed a partial ingress of the world's ways into its own body, and so accommodated its rule to the tastes of the weaker brothers and sisters.

This is the gradual but certain result of all formal and traditional protests against the fashions of the world. Quakerism has been a protest of this kind, that is the object at which its distinctive dress and its peculiarities of speech have aimed; and the early life of Quakerism was, in its own eccentric way, a real fulfilment of this object.

The Quaker man protests by his broad brim and drab breeches; the lady by her plain bonnet of card-board and silk, and a gown of severe straightness. What does the world care about such a protest as this? Not one straw; it knows perfectly well what the Quaker body is—that it is a mixed body of all sorts, just like itself, and takes its demonstration accordingly. In point of mere externals, the world does not want now the stern reprimand which Fox gave it two centuries ago. The men, at least, no longer wear rich gold-laced coats; they no longer stuff their speech with false compliments and fine superlatives, still less with indelicacies and obscenities.

But, whether the world does or does not want reprimanding now, the Quaker body is not the proper administrator of the blow. It would be difficult to point to anything less effective and influential as a memento against worldly vanity than Quakerism. Everybody understands it, takes its solemnities for granted, ranks them as a respectable quaint tradition of a sect, excuses the eccentricity, and is decidedly amused by it. That is the result of the great Quaker manifesto, the standing memento of broad brims. We think it very sensible of them to give up these oddities, but society will mix its congratulations with regret.

The Quaker costume has become historical; it is like an old familiar friend in the streets—we shall miss it. When some old resident has gone away from a place, whether by the summons of death or any other summons, we say we do not know the place again. Will England be itself without the Quaker broad-brim? There is room, if not for ominous apprehensions, at least for a sentimentality, some fond regrets, some last long lingering looks behind; but, whether we like it or not, the progress of common sense cannot be stopped.

CONFLICT BETWEEN THE CATHOLIC CHURCH AND SWISS CANTONS.—The conflict between the government of the Aargau and the Catholic Church, respecting the proclamation of mixed marriages (between Catholics and Protestants) in Catholic Churches, has been settled by compromise, the Pope having authorized the parish priests to publish the banns of all such marriages, on condition that in the publication no mention be made of the difference of religion, and that in the certificates of publication it be remarked that, "with the exception of the difference of the creed, there is no other obstacle to the conclusion of the marriage."

A census of the population of Rome has just been completed, from which it appears that the total of the inhabitants is 180,357,—a figure at which this stereotyped city has remained for the last 250 years.

[From the Galveston News, Dec. 30.]

## The Camels.

We visited Parson's wharf on Tuesday, to witness a feat of strength performed by one of Mrs. Watson's camels, of which there were near a dozen on the wharf, of all sizes and ages. The camel loaded was one of the largest. Upon the word of command being given, the camel lay down, ready to receive his load, which consisted of five bales of hay, weighing in the aggregate over 1400 pounds, which were firmly bound to the pannier placed upon the animal's hump. Upon the utterance of command by the native keeper, the huge animal rose, without an apparent extra effort, to his feet, and walked off in a stately manner along the wharf and through the city. We were informed that the same camel had had 1600 pounds placed upon him, with which enormous weight he easily rose.

The animals are all exceedingly tractable, and seem to possess much affection for any one who treats them kindly, as an example of which Mrs. W. informed us that one of them, a pretty white one, which she had petted, would always kiss her, when she went within kissing distance, which fact we really thought proved the animal to possess an excellent taste, as well as an affectionate disposition. In their native country the average load for a full grown camel is some eight hundred pounds, with which they perform long journeys over deserts, with but little food or water.

We doubt not that with the abundant forage found in all parts of Texas, and a full supply of water generally, the camel will improve in strength and general appearance and be able to transport larger loads, at a more rapid pace, than in his native country.

In relation to a challenge published by Mr. Mark R. Cockrill, of Tennessee, offering to match mules against camels, the following communication appears in the News:

Galveston, Dec. 23d, 1858.

EDITOR NEWS: Having seen the above publication respecting camels and mules, from such a respectable source as Mark R. Cockrill, of Tennessee, I feel it a duty to give a short and correct report, respecting the packing capacity, food, &c., between mules and camels. The importation of camels to this country was first made by Hon. Jefferson Davis, U. S. Senator from Mississippi, then Secretary of War. The great superiority of the camel over the mule has been well proven to the above and present Secretary of War, the Hon. John B. Floyd, by undoubted and highly respectable United States officials, such as Major Wayne, Lieuts. Porter and Beal, &c., &c.

There are camels that can pack 2000 pounds and travel six or eight miles with the load. Can any mule pack 1000 and go half the distance? Take four camels that will rise with 2000 pounds, and load them with 1200 each, and they will travel from San Antonio to El Paso, six hundred and thirty miles, at the rate of thirty miles per day for six days in the week. Can four of the best mules in the United States carry 600 pounds each, from San Antonio to El Paso, and travel fifteen miles per day, six days in the week? The answer will be in favor of the camel. Therefore, the capacity of the camel is fully equal to that of four mules, but, taking into consideration the expense of four saddles for the mules, and only one for the camel, fodder, &c., one camel is more profitable than six mules. A camel will only eat two-thirds, or at the most three-fourths of what a mule will, and on the grass and straw that a camel will thrive a mule will starve. A camel can be fed by the road, when a mule requires grain. The camel can travel three to five days in the summer, or eight to twelve in the winter, without water, which the mule can not do. Camels live twice as long as mules.

The tulle, or mule camel, is more useful than the camel, and can pack 1200, on an average, as easily as a mule's 300, and travel as easily twenty miles a day as a mule travel. Camels can be raised as easily and as cheap, in the United States, as mules. Camels are not used for drawing, but for packing and plowing. Yet a camel can draw more than two horses or two mules. A few days since, in this place, a cart loaded and drawn by two horses, got in the mud, and the horses could not pull it out. The horses were taken away from the cart, and a single camel drew the cart out immediately, and with great ease.

The camel that you saw yesterday, rising with five bales of hay, weighing above 1400 pounds, can pack 1600 or 1800, and that after a voyage of 40 days, and 60 days fed on the poor grass around Galveston. Mules fed on such grass without grain could not pack much for a long travel. A gentleman from New York, a resident in this state, who saw the camel rise with the five bales of hay, says that there is a great difference between the packing capacities of the camel and the mule. He says that he had 300 packing mules in California, and that they never packed on an average over 300 pounds, and seldom ever traveled over twelve miles even in short distances, and had to be fed with grain—and not able to do that over four or five days out of seven and they soon become useless by sore backs, &c.

JUSTICE.

U. S. Troops.—Yesterday a detachment of troops from the Presidio marched through the streets of our city to the steamship Uncle Sam, which vessel, with six companies of the 6th Regiment of U. S. Infantry, (two from Benicia, two from Fort Point, and two from San Diego) is bound on an expedition to the Colorado river, where they calculate to exterminate heaps of Indians and bring the rest to terms. She is to sail to-day.—[San Fran. National, Feb. 10.