hood, which prejudice has assigned to you, would you not be serving your country, and your race, to more purpose if you were to leave your present residences and employments, and go into the country, and become a part of the bone and sinew of the land? Now, in time of peace, let us be useful in carrying on agriculture, and commerce, and the mechanic arts. We shall eventually be valued according to our worth.

Before the legislature will make laws to protect us, one of two things must take place. Either the white people must have a revival of faith in their own principles of "liberty," and make equal laws for the love of justice, without regard to what they consider bad character; or we, the coloured people, must become more valuable to the state. We must help it raise a revenue, and increase its wealth, by throwing our labour into profitable employments. We must not only not be a nuisance, but we must seem not to be so. Our employments must be of that character, that people can see how we obtain our livelihood, and that we are useful. What is it to the state when a waiter, or a boot-black, or a cook dies? What profit to the state is all their labour? If we then, as a people, are a uesless class, and can show no fruit as the result of our industry, why should we not be suspected, despised, ridiculed? But, on the other hand, if our labour is all honourable and profitable, both to ourselves and the state, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labour, and something to leave as an inheritance to our children. We see then, brethren, but these two ways of obtaining our rights. The first proposes a change in the oppressor—the second a change in the oppressed. The one honourable to our oppressors, the other profitable to ourselves. Let us do our duty and leave the event with Providence.

With sentiments of respect, and with feelings of love and good will to our coloured brethren, and best wishes for their welfare, we subscribe ourselves your friends and fellow-citizens.

M. P. Jones, D. F. Hardy, Thomas F. Bowles, Geo. Overton, J. Bowles, P. Ware, S. Jones, T. Epson, S. Green, *Committee.*

(From the Christian Mirror.)

STARTLING STORY—THE MOBILE INCENDIARIES.

The report of a runaway slave now in Canada, concerning the great fires in Mobile some year or two since, recently published in this and other papers, is confirmed by the Mobile Register, which says, inquiry has shown that in all the local facts, names, dates, &c. the runaway was accurate, and in some particulars his statements of intentions are corroborated by strong collateral circumstances.

The Register also publishes a letter from New York, signed Abel Brown, corresponding secretary of the Eastern N. Y. Anti-Slavery Society. He says that the name of the slave who made the confession was, when in Mobile, William Carter; that he succeeded, after much difficulty, in affecting his escape, and that he is now safe in Canada. Brown adds:

"He told me all about your Mobile fires, and said if it had not been for the fact that there were coloured men there who could read, and who were Christian men, your entire city would have been deluged in blood. The more ignorant were for butchery, while the intelligent were sure it would only involve all in ruin, as the entire northern armies were pledged to come and shoot down all who would not submit. I have now forgotten the names of the slaves who set fire to your city, but two of them are dead, and either

two or three have gone to Canada. How much hand William had in it, I do not know; but I do know that he had frequent consultations respecting securing the freedom of themselves by the death of the masters, but they were restrained by the horridness of the deed and the fear of northern men. He told me that himself and others, who by his and their aid, are now away, had frequently counted the whites as they passed along the streets, and then counted the blacks, and were perfectly sure that during some portions of the year, they could have secured their liberty by the destruction of the whites, if they had been disposed. There are now in New Orleans, as William says, christian slaves who frequently prayed and plead with him and others, who have fled or are dead, not to destroy the whites. He says that the slaves anticipate that they will yet be free, and therefore remain quiet, and earnestly pray that God will free them.

That William told the truth to me I have not the least doubt, as he showed me papers, such as receipts, letters, permit to be married, &c. &c. which were conclusive testimony that he had been a slave. I have also seen a person who knew his master and agent. He (William) speaks well of many citizens of Mobile. Had good clothes; was not over-worked as he usually was hired out as a carpenter, and often passed for a free man. William has a wife in Mobile named Clarke; she has or had two children, when his master took him to New Orleans. He speaks of certain white men in the South, who are very wicked men, who are ready to help the slaves to get their liberty, provided that they (the white men) can be permitted to get all the money from the banks, &c. &c. He never knew an abolitionist until he came to the north, and then feared them until he became acquainted with them.

The white men, he says, who want the negroes to fire houses and murder, are a set of swearing, vicious men, who would as soon kill a negro as to eat. He says he would not have any thing to do with them. I have written you this simple statement of facts and have many more in my possession. I return to Albany next week. I shall be in Canandaigua, N. Y. on the 4th of July. I expect to see William in Canada, in August. We ordered his tools sent to Canada about six weeks since, and he is now, I hope, working for himself in that land of runaways. Please pardon my officiousness in addressing you. I regard a negro as a man, consequently consider it my duty to aid him.

If any of you wish to know more particulars, you can address me, *post paid*, Albany, at any time after the 1st of September, or at Canandaigua, N. Y. before the 1st of July, or at Batavia, N. Y. the 11th of July, or at Buffalo, care of George W. Johnson, Esq. any time before the first of September. I am to spend the month of August in Canada and on the Upper Lakes, and other men take charge of runaways during my absence. The abolitionists are your true friends—you will know it at last.

Yours, respectfully, ABEL BROWN, *Cor. Sec'y, &c.*

The Mobile Register says that the foregoing has been published, inasmuch as it discloses a state of things at the north, with which it is important that the South should be better acquainted; and the editor calls upon the Albany and New York Press for further light.

PER CONTRA.—We made the important annunciation in our last that James G. Birney had declined being the Liberty or Abolition candidate for the office of President of these United States. Since then he has again been nominated for that office by a General Abolition Convention at Buffalo, and no doubt with his consent.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

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