SLAVERY RECORD.

THE PLANTATION OF JAMAICA IN THE CHRISTIAN RELIGION.

Among the several plantations, in the British Isles, of which the public mind is aware, that of Jamaica, in the Christian religion, has never been more conspicuous. The institution has been more widely diffused and more generally known than in any other part of the world. The number of its slaves is greater than in any other country, and the number of its slave-holders is more than in any other country. The number of its slave-trade is greater than in any other country, and the number of its slave-traders is more than in any other country. The number of its slave-labor is greater than in any other country, and the number of its slave-laborers is more than in any other country.

The situation of Jamaica is such as to render it peculiarly adapted to the cultivation of sugar. The climate is mild, the soil is fertile, and the sea is calm. The island is divided into two parts, the eastern and the western. The eastern part is inhabited by the negroes, who are chiefly slave-holders; the western part is inhabited by the whites, who are chiefly slave-traders. The negroes are divided into two classes, the free and the slave. The free negroes are chiefly planters, the slave negroes are chiefly laborers.

The negroes are divided into two classes, the free and the slave. The free negroes are chiefly planters, the slave negroes are chiefly laborers. The free negroes are chiefly planters, they are allowed to possess property, they are allowed to vote, and they are allowed to sit in the legislature. The slave negroes are chiefly laborers, they are not allowed to possess property, they are not allowed to vote, and they are not allowed to sit in the legislature.

It is the定制 of the West Indians to consider the negro as a slave, and to treat him as such. They consider him as a chattel, and they consider him as an object of profit. They consider him as a means of labor, and they consider him as a means of wealth. They consider him as a source of strength, and they consider him as a source of security. They consider him as a subject of pity, and they consider him as a subject of contempt. They consider him as a slave, and they consider him as an object of cruelty.

The negro is considered as a slave, and he is treated as such. He is considered as a chattel, and he is treated as such. He is considered as a means of labor, and he is treated as such. He is considered as a source of strength, and he is treated as such. He is considered as a object of pity, and he is treated as such. He is considered as a slave, and he is treated as such.

The negro is considered as a slave, and he is treated as such. He is considered as a means of labor, and he is treated as such. He is considered as a source of strength, and he is treated as such. He is considered as an object of pity, and he is treated as such. He is considered as a slave, and he is treated as such.
LADIES DEPARTMENT.

LECTURE.

Read by the Rev. Dr. Waterman, at the Unitarian Church, Sept. 10th, 1832.

[Text not legible due to degradation]

SPECIAL INTELLIGENCE.

[Text not legible due to degradation]

BOSTON.

SUNDAY, DECEMBER 15, 1832.

NOTICE.

A Lecture on the 13th Amendment of the Constitution of the United States, will be delivered at the American Church, Washington Square, Boston, on Tuesday, the 25th instant, by the Rev. J. G. Waterman, A.M., D.D.

[Text not legible due to degradation]

Letters of Note.

[Text not legible due to degradation]

DEATH OF REV. A. D. PEAKE.

[Text not legible due to degradation]

The following is an obituary notice of the late Rev. A. D. Peake, of the American Church, Boston, who died suddenly at his house, in this city, on the 16th inst., after a short illness.

[Text not legible due to degradation]