

TERMS.
 Five Dollars per annum, always payable IN ADVANCE.
 Single Copies for Sale.
 Postage paid by the Liberator.
 The Liberator is published on Wednesdays, unless otherwise directed.
 All communications should be sent to the Editor, and must be accompanied by the name and address of the author.
 The Liberator is published by W. L. G. No. 31, Cornhill, Boston.

LEAFLET OF OPPRESSION.

From the Concord (N. H.) Star and Universalist.
LETTER FROM BR. STEARNS.
 Doubtless the readers of the Star will be pleased with the perusal of the following interesting and important communication. It is from a gentleman who is well acquainted with the subject, and is so written as to be both interesting and instructive.
W. P. ATKINSON.

Mr. Wood's Plantation.
 State of Alabama, Jan. 20, 1835.
 Dear Sir: Agreeably to the proposal in your issue of the 14th inst. I have the honor to acknowledge the receipt of your issue of the 14th inst. I have the honor to acknowledge the receipt of your issue of the 14th inst. I have the honor to acknowledge the receipt of your issue of the 14th inst.

On cotton plantation, that there is between the owners and operators of the cotton factory of the north while the slave receives wages, and then a degradation, and smart of which is soon over, the latter at any time liable to be buried from his employment with a large family of children calling upon him for assistance, for bread and the necessities of life, when he has neither credit, money, or means to procure it: what say you? I say, let me have the ticking of the lash, rather than have the feelings of my soul harrowed up with the cries of my famished offspring: For mercy's sake I would rather have my little children, and my own people, feel the charity, philanthropy, and good feelings of those persons who have such fearful forebodings for the moral condition of the slaves of the south, who exercised in their own neighborhoods, upon those persons whose deplorable condition demands it, than that they should be induced to perform that which would make the nation bankrupt; and let them save their own children from the same fate, by their being taught to feel upon them with an iron grasp, and let them moralize in ignorance covering the heads of their own children. I say, let them have their capacities, and let those at home be clothed and fed before we interfere with their moral education. Let the negroes here have a better faculty of getting money, than five-eighths of those in New-England who live their moral life, do not think they would exchange situation. You may assured, sir, the services and moral education, and let them be better off than those of a northern factory; and as to the living and moral refinement, I should have very little to say.

What our short is their condition? They all have houses and homes, bread, meat, and clothing, as suitable and as good as the common laborers in the north; and their country and country in consideration; their children are fed and clothed, for all of which they have neither care or anxiety. When the children are sent to school, they are because they are valuable property, a healthy man being worth from four to eight hundred dollars, and a woman from two hundred to four hundred. They are taught to read, and to write, and to work in the same time that is done by the white man. The only difference is, here these servants are bought and sold for life, while there men and women either sell themselves, or are sold by their parents, or by their own consent. The only difference is, here these servants are bought and sold for life, while there men and women either sell themselves, or are sold by their parents, or by their own consent.

These slaves have no education, and I know not a few servants there who have little more than the name of education. They are fond of equalizing the whites and blacks, let them first equalize their poor neighbors and then their masters. The only difference is, here these servants are bought and sold for life, while there men and women either sell themselves, or are sold by their parents, or by their own consent.

NO. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 17.

BOSTON, MASSACHUSETTS.] [SATURDAY, APRIL 25, 1835.]

I know, however, when we enlist the pure feelings of humanity, aside from any selfish interest, it looks rather unchristian and unkind to keep in bondage, and buy and sell human beings at public auction; and this practice here has reminded me of a similar case in New-England, and its parallel in philanthropy, viz. that of selling the poor to the lowest bidder, and many times, into the hands that care not whether they live or die. Now, sir, it is a fact, and I hesitate not to say it, that the slaves here, with all that is removed from them, fare better than the poor, poor, poor, and the castaways, slave states; because interest here compels a slave owner to treat his slave well, by properly feeding and clothing them, while with the poor there, interest impels the town to sell them as low as they can, and the purchasers to keep them as poor as they can.

being more degraded and miserable than the blacks themselves. 13th. My feelings are so hostile towards Garrison that the writings would only offend to excite their passions. 14th. They would not be willing to discontinue an acquaintance for an equivalent. They'd not sell them at all. 15th. They do not consider slavery a sacred or moral law, nor inconsistent with the christian religion. 16th. Clergymen from free states would not be allowed to converse with them, nor preach to them. 17th. They are neither contented nor happy with their masters, and would run away from them into free states if they could. But they are not allowed to go off without their masters' permission. If they are caught over the line, they are stript and take thirty-nine lashes. If they run, a pack of blood hounds and tear their flesh until taken off by their masters. They are generally whipped and punished accordingly for the slightest offense. On a tresspass, they are sometimes whipped until the skin is off, and then fine salt rubbed into the wounds. They are not allowed to approach their masters with their hats on, nor any of them except the house servants allowed to do so. They are to be kept in the plantation under superintendance of an overseer employed by the owner for that purpose. They probably commutate their price now than ever before; this is mostly on account of the emigration to the new lands in the South and Western countries where they are sold. Speculators are constantly buying them in Maryland and Virginia and shipping them to this place, where they are sold to the highest bidder. They are driven into the market like so many cattle, and there examined by purchasers to see if they are well built, and then bought or sold. They are sold to husbands and wives, or parents and children going together. When husband and wife are sold together, their master is generally permitted by his owner to visit his wife on Sunday. They have no legal marriage ceremony, but only a nod from their master, or the nod of his wife, which is all that is required. They live in small houses or huts, built of logs or slabs near their masters. They are not allowed to drink, smoke, or use any kind of liquor. They are not allowed to go to any place of amusement or recreation. They are not allowed to go to any place of amusement or recreation.

SLAVERY.

CONDITION OF THE SLAVES AT THE SOUTH.

The following letter received by a gentleman in this state from his brother in Georgia, has been forwarded with liberty of the press, and it seems to be a plain, candid, and straight forward statement, upon a subject of great interest in all parts of the country, and which has concluded to give it a place in our columns.

GEORGIA, March 28, 1835.

Dear Brother—As I had not sufficient room to answer your interesting letter of the 22d inst. I therefore deferred it until now. Nor shall I now attempt to give full and explicit answers to the numerous queries you have done to it, and some of them cannot be definitely answered at all.

CONSEQUENCES OF SLAVERY.

The account below of some interesting particulars relative to the slave of Harrisburg, Pa, we take from the U. S. Gazette. How long shall our country be disgraced and the feelings of our countrymen outraged by the following!!! From the alarming multiplicity of instances of savage barbarity, to which the Domestic Slave Trade, as now extensively pursued, is a necessary and inevitable development, it is presumed that the brief sketch of events, which transpired in the bosom of our own State within the last few months, will not be devoid of interest for the public. James Williams, a colored man, highly respected in his neighborhood, and supporting an irreproachable character, resided in Harrisburg, Pa. He had a wife and two children, he had amassed property sufficient to create around him, the comfortable little home of an independent and respectable citizen. As ever sullen the annals of our State. His family at this period, consisted of a wife upon her death bed, and two infant children five months old, and the two eldest being those of his wife by a former husband. On the morning of the 26th of October, James Williams was arrested while at work near his own dwelling, by the order of one William Hyde, who acted as agent for the Indian Territory, and was conveyed to the neighborhood for several days. On demanding the cause of his arrest, he was informed by a warrant, purporting to be issued at the instance of one John Gray, for a debt of \$10. Having no knowledge that he owed any such debt, Williams at first declined accompanying the officer who arrested him, but he was afterwards prevailed upon to accompany him, and in company with a constable, and a Justice of the Peace, to be bound with his hands with a rope. This was not accomplished without a severe struggle, and in the course of it, Williams was threatened with the breast of Williams, by Hyde and the Constable, with threats of immediate death if he made further resistance.

of the children were indubitably few, (having been born in this state), and that the abolition of their knowledge, was to subject the perpetrator to the penalties provided by our law, for the crime of kidnapping. Williams went immediately in quest of assistance, at the advice of George Fisher, Esq. an eminent and benevolent counselor of the Abolition Society, proceeded to New-York, and there procured a horse, to York, Pa. On arriving at the latter place, he learned that the party in possession of his children had recently fled from the city, and that his wife, during the night, having effected his escape. By the assistance of John B. West, Esq. a member of the same Society, the aid of the Sheriff of York county was now enlisted. The officer, with a posse of men, (being Sunday) set off in pursuit, and overtook the party in possession of the children. This party being well armed, a show of resistance was at first attempted; but finding this of no avail, they submitted, and were taken back to York. On the infant, were put, for safe keeping, in the jail, and their captives, eight in number, were next day bound over to the sheriff, to be kept in custody until the several charges of kidnapping the wife and children, assault and battery and other offenses, were proved. Williams alleged that \$40 in money was taken from his house on the 26th inst. In addition, in accordance with these several charges, having been duly proved, and submitted to the justice of the Peace, all were returned "true bills," at November Sessions, and the trials came on at Harrisburg, by postponement on the part of the defense. On the 15th inst. from the novelty of some of the circumstances upon which they were founded, together with a deep and general interest in migration at the time, a great number of spectators, with the rights of a free citizen of Pennsylvania had been outraged, the trials excited for some time the intensest public interest. For a whole week, during which they were going on, the Court House was constantly crowded with a vast number of people. Testimony was adduced, for the purpose of proving that the woman, and two older children had been abducted from their master in Virginia, in the month of August, 1834. Several of the most respectable inhabitants of the county where he resides, were in attendance, and testified in his favor, and in his behalf, and a blemished character of their present claimant.

COMMUNICATIONS.

DOOM OF SLAVERHOOLDERS.

Ma. Editors: I was much pleased with some remarks which appeared in one of your late papers, entitled, "A Short Sermon, on the Doom of Slavery." It has been since referred to, and after being referred, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

PROOF HAS BEEN WANTING.

Slaveholders have been so often reproved by the voice of God, and by the voice of their fellow-men, that reproving seems utterly useless; it is passed by as the side wind. Yet God is merciful and long-suffering, and continues to reprove, in his providence, in his holy word, and in the slaveholder's own conduct. He has written, and has said, "But though he be a merciful God, he has said, his Spirit shall not always strive with man. The cry of two millions of beings held in the cruel bonds of slavery will ascend to the presence of God in vain. Every man of you shall be held in the grip of the oppressed African, is borne to the throne of Jehovah, and will be remembered in the day of retribution; and that day is at hand. The Almighty has declared it, "Vengeance is mine, I will repay, and I will visit the iniquity of the fathers upon the children when God will break the chains of slavery, and set the captive free—after a long season of trial and forbearance it may be, but that time will come."

THE ATTEMPT TO CONVINC THE REAR SLAVE.

The attempt to convince the rear slave of the justice of his position, is as absurd as the plea of his own sense of right—has long since proved abortive. The advocate of slavery has but little moral principle; that is right in his estimation, which is greatest gain, whether it be the traffic in human flesh, or the sale of his fellow man's liberty. He will pour out the very life-blood of his fellow-men; for gold. Chain him, and tasks him, and exact his sweat, Will stripes, and thorns, with a bleeding back, Will you be content with that? Yes! as the slaveholders have brought the Bible in support of their inhuman practices, I would simply ask, if the Bible teaches the doctrine of God creating man in the image and likeness of his own self, as the Bible says, "In the beginning God created man in his own image, in the image of God created he him, male and female he created them." If there be a difference in color should be an excuse for oppression? or that God created beings endowed with souls which shall extend throughout eternity, to be bought and sold like so many paltry goods? Do the scriptures teach such a doctrine? Will you be content with that? Yes! as the slaveholders have brought the Bible in support of their inhuman practices, I would simply ask, if the Bible teaches the doctrine of God creating man in the image and likeness of his own self, as the Bible says, "In the beginning God created man in his own image, in the image of God created he him, male and female he created them."

It was soon hurried away, (the privilege of stopping at his own house being denied him) and taken to Himestown, four or five miles from his own home, before a magistrate, where he was detained until the evening of the same day, and then released. On arriving late in the evening at his own house he found it shut up, and his wife and children gone! That home, which in the morning he had left peaceful and happy, he now saw reduced to a scene of desolation. The blasted hand of the destroyer had passed over his little domestic, and thus in a few hours, every vestige of his earthly hopes seemed given to destruction. The truth now flashed upon him, and he had no longer a doubt that his wife and children had been the prey of those whose inhuman occupation it is to traffic in their fellow beings. He was neither contented nor happy with their masters, and would run away from them into free states if they could. But they are not allowed to go off without their masters' permission. If they are caught over the line, they are stript and take thirty-nine lashes. If they run, a pack of blood hounds and tear their flesh until taken off by their masters. They are generally whipped and punished accordingly for the slightest offense. On a tresspass, they are sometimes whipped until the skin is off, and then fine salt rubbed into the wounds. They are not allowed to approach their masters with their hats on, nor any of them except the house servants allowed to do so. They are to be kept in the plantation under superintendance of an overseer employed by the owner for that purpose. They probably commutate their price now than ever before; this is mostly on account of the emigration to the new lands in the South and Western countries where they are sold. Speculators are constantly buying them in Maryland and Virginia and shipping them to this place, where they are sold to the highest bidder. They are driven into the market like so many cattle, and there examined by purchasers to see if they are well built, and then bought or sold. They are sold to husbands and wives, or parents and children going together. When husband and wife are sold together, their master is generally permitted by his owner to visit his wife on Sunday. They have no legal marriage ceremony, but only a nod from their master, or the nod of his wife, which is all that is required. They live in small houses or huts, built of logs or slabs near their masters. They are not allowed to drink, smoke, or use any kind of liquor. They are not allowed to go to any place of amusement or recreation. They are not allowed to go to any place of amusement or recreation.

MISSION TO HAITI.

On Thursday evening last, Bro. Wm. Monroe (a colored man) was written again. We find his brother's name in the list of the missionaries to Haiti or St. Domingo, and he will soon sail for Port au Prince.

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16, 1833. By offering to... P. S. I was taken prisoner by the English frigate Loo, in the last war in 1813...

APPEAL FROM BRITISH FRIENDS. Although more than a year has elapsed by the meeting...

THE MEETINGS FOR SUFFERING. The meetings for suffering, and the annual meetings of each Yearly Meeting...

THE MEETING FOR SUFFERING. The annual meeting for suffering, held in London, the 7th of the 31st month...

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which the continuance of these evils is intolerable... We do not forget that the circumstances of our dear Friends...

Much has been done in this country, by improving the tone of public feeling on the subject of slavery...

IN conclusion, we would further add, that in our former communicating our views, we write them to your serious attention...

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At a meeting of the Board of Baptist missionaries in the United States... Resolved unanimously—that we receive with much pleasure the expression of esteem...

France.—M. de Rigny as former minister of marine and of the colonies, had prepared the budget of that department...

It is a great pleasure to hear that the system of slavery was so falling to pieces, that the ministers of finance were obliged to resign...

Jamaica.—The much delayed Christmas holidays have passed over peace and quiet, and the people are busied in their expectations of a civil war...

There was a severe insurrection at Bahia, Brazil, on the 25th January. The plot was discovered a few hours previous...

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ANNALS OF THE AMERICAN ANTI-SLAVERY SOCIETY. The Executive Committee of the Maine Anti-Slavery Society, at a meeting held at Portland...

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THE PRICE REDUCED. THE ANTI-SLAVERY SOCIETY. A copy of the Journal of the Times, containing the proceedings of the Annual Meeting for Suffering, held in London, the 7th of the 31st month...

