

"The address of Dr. Mr. R. Delany, (one of the Editors of the North Star.) Rochester, a colored man, on the subject of Slavery, on Monday evening last in the Sixth Congregational Church, was an extraordinary production in more than one respect. Apart from its being a well arranged discourse, clear, distinct, and forcible, from one of a proscribed and disfranchised race, it was a most bold and manly denunciation of the religious and political hypocrisy of the times.

He made but a short exordium, and plunged into the midst of his subject, without circumlocution, or any labored effort to do the agreeable. From his earnest, grave and energetic manner, it was evident that he felt the importance of the work he had to perform, and that he had no time to lose in smoothing over sentences made up of soft nothings.

He began by adverting to the well known persecutions which are everywhere throughout our land heaped upon the African race. — The societies with which he acted had been charged with irreligion, in that they desecrated the Christian Sabbath, by discoursing upon political and other worldly topics, and by the vending of books and tracts on that holy day. Against this charge he defended himself and associates, on the ground that they held the entire seven days of the week to be holy, on no one of which did they feel themselves at liberty to think or act irreverently before God. He then examined the mode of Sabbath keeping by his professed Christian

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accusers. The law concerning the Sabbath, he said, required that no work be performed on that day by servants, or by the cattle ; yet where was the christian that would not harness his horse, and drive him to church, while at the same time his servants were kept employed in his household duties? This was a clear violation of the very letter of the law. — But to proclaim the glad tidings of “peace on earth and good will towards men,” either orally or by books and tracts, was not contrary to the gospel.

It was not uncommon for christian ministers (so called) to teach that slavery is a Divine institution, and the doctor here named a catalogue of well known popular Divines who so teach ; and it was no uncommon thing for a pious gentleman or lady to sell into slavery a man, a woman, or a child, and deposit the proceeds into the funds of a Tract, Missionary, or Bible Society. The Church, he contended, was anti-Christian.

The people were not free. This charge was ably sustained, by showing that all political rights were vested in 250,000 slaveholders of the South. He referred to the fact that Pennsylvania disfranchised her 40,000 free persons of color, at the dictum of Virginia ; he spoke also of Maryland’s demand upon New Jersey, and of Kentucky’s mandate to Ohio, &c., — all of which had been implicitly obeyed. Then came a thorough review of Texas annexation, in which the power of

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Southern slaveholders, and the servility of Northern politicians were held up in strong light. In this view of the Texas business, with its terrible and disgraceful consequences, there was administered a most awfully severe castigatoin upon the degenerate character of Americans. They were taunted with the epithet of cowards, for refusing to war with England, after the Duke of Wellington's threatening speech in Parliament, and immediately afterward making an attack upon Mexico, who was too feeble to offer them even a decent resistance. He affirmed that the war was instigated for the acquisition of slave territory, at the behest of Southern slaveholders.

He declared himself opposed to such a government and religion as he had described. — He would, in the language of Frederick Douglass, "Welcome the bolt, whether from Heaven or Hell, that shall strike down and sever a Union that is built upon the liberties of the people."

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