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read the thirty-fifth chapter of Isaiah and offered prayer.

**The New Negro.**

Rev. Dr. H. L. Marchant of New York, held secretary of the society, delivered an interesting address on "The New Negro." He said: "The old negro, who came to this country 200 years ago, is entirely different from the new negro of the nineteenth century. There is a new negro physiologically considered—the quality of his nature being different from that of the negro when he arrived from Africa. For nearly a century the negro in America has received a small infusion of African blood, and much time has been allowed certain physical influences to creep in. Multitudes are in the enjoyment of comforts they did not know in the old life. The processes which have produced a distinctive nature in the white man are producing the same nature in the black man.

"The negro is to-day pre-eminently the wage earner in the South. Negroes, constituting 12.25 per cent. of our population, occupy 11.5 per cent. of our farms. We are forced to admit that there is a new negro in the industrial world, and he is entitled to recognition.

"The new negro appears in the home life of the people. In the days of slavery the negro knew nothing of home. But since the surrender of Appomattox a change has occurred, and to-day there are 1,000,000 colored people occupying homes. In the larger cities you will find handsome homes, comparing favorably with those of white people. There is a new idea of home life that promises much for the race.

"There is a new negro morally considered. The old negro was a savage. But many religious slaveholders inculcated moral principles. During the civil war the negro was left largely to himself. Most of the statements about the criminal nature of the negro are unreliable. Every candid man knows that the new negro has risen with high moral purposes. From our schools thousands have gone forth prepared for the conflict.

"The new negro appears in the intellectual world. As you know, the slave was not given an education. Upon emancipation people of all ages applied themselves to the spelling book and the bible. Higher education for the negro was ridiculed thirty years ago, but those who ridicule now make themselves ridiculous. Doubtless fifty out of 100 negroes can read and write to-day. There are 1,500,000 colored children in southern schools to-day, and from 50,000 to 25,000 in the higher schools for colored people. To-day the new negro is editing newspapers, preaching in pulpits, writing books and practicing at the bar. The South recognizes and salutes the new negro. The negro believes there is room for improvement, and to-day he is attempting to overtake the white man in the mental race. We have the start of the black man by several centuries.

"The new negro appears in the religious world. He has been emancipated from superstitions. He is competent to attend to the temporalities of the church. The old religious order of things is being rapidly revolutionized.

"The new negro is an American, and he has definitely determined that this country is for him and his posterity. He delights to see the folds of the flag, under which he fought valiantly, fluttering on his schoolhouses. So to-day we have the new Yankee. There is abundant reason for encouragement in missionary work in this field. While the new negro is advancing, we must not forget that there are nearly 5,000,000 souls yet who need to be helped."

A discussion on Dr. Marchant's topics followed.

**Western Missionary Work.**

Rev. Dr. J. F. Elder of Albany was introduced by Rev. G. P. Woodbury. The doctor spoke on "The Work in the West." He said in notes: "When the

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