

Report of the Superintendent of Public Schools.

We received last night at a late hour the Eleventh Quarterly Report of Mr. Wm. H. O'Grady, Superintendent of Public Schools. It is a long though highly interesting document. During the quarter everything has been conducted in a manner satisfactory to the Superintendent. There has been a respectable increase in the attendance over last quarter, as will be seen by the following comparative table. This would have been greater, had the school-houses not been already crowded beyond their capacity:

	<i>This quarter.</i>	<i>Last quarter.</i>
Whole number.....	1,703	1,574
Males.....	896	901
Females.....	807	673
Orthography.....	1,703	1,574
Reading.....	1,687	1,562
Writing.....	1,301	741
Singing.....	1,016	988
Geography.....	636	595
Arithmetic.....	935	877
Eng. Grammar and Composition.....	226	162
Elocution.....	268	229
Natural Philosophy.....	34	21
History.....	36	13
Primary Physiology.....	23	11
Drawing.....	442	312
Algebra.....	19	10

FREE COLORED SCHOOL—Whole number, 42; Boys 24; Girls, 18. Orthography, 42; Reading, 28; Writing, 13; Geography, 5; Arithmetic, 5; English Grammar, 1.

The following appointments of Teachers have been made during the quarter:

MAY 15.—Miss H. S. Austin to No. 5, in place of Mrs. Anna W. Milbury, resigned. Miss A. M. Kennedy to No. 2. Mr. John J. Moore, Teacher of the Colored School.

JUNE 7.—Mrs. M. G. Baily, to School No. 4.

JUNE 14.—Miss Malvina Brown, to No. 2.

The teachers are now twenty-two in number, and order as follows:

School No. 1.—Mr. J. Sweet and Miss Rebecca W. Foster.

School No. 2.—Mr. Jas. Denman, Miss A. E. Sandford, Mrs. E. Wright, Mrs. S. A. Hazelton, Miss A. M. Kennedy, and Miss Malvina Brown.

School No. 3.—Mrs. E. H. Holmes, Miss A. C. Park, Miss H. A. Hancke, and Miss Mary S. Haynes.

School No. 4.—Mr. A. Holmes, Miss S. W. Allyn, Miss E. A. Pomeroy, and Mrs. M. G. Baily.

School No. 5.—Mr. H. P. Carlton, Miss H. S. Austin, and Mrs. O. P. Cudworth.

School No. 6.—Mr. Joseph C. Morrill.

School No. 7.—Miss Clara B. Walbridge.

Colored School, Mr. John J. Moore, (colored.)

The library has been increased 113 volumes, and numbers now 583. The following table exhibits the financial condition of the department:

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	DR. *
On the opening of quarter (May 15th)—To balance on hand.....	\$1,375 33
June 5th—To appropriation for May.....	4,000 00
June 30th—To appropriation for June.....	4,000 00
August 2d—To appropriation for July.....	4,000 00
	<hr/>
Amount for quarter.....	\$13,375 33
	CR.
June 2d—By bills audited and allowed for May.....	\$4,950 37
June 28th—By bills audited and allowed for June.....	4,251 87
July 29th—By bills audited and allowed for July.....	3,958 48
	<hr/>
Amount of expenditure for quarter.....	\$13,160 72
Of this for salaries.....	\$8,942 50
For repairs and new fixtures.....	2,427 12
For rents.....	1,605 00
For sundries.....	186 10
Total.....	<hr/> \$13,160 72
	<hr/>
Balance on hand.....	\$214 61

The Superintendent adds: "According to the City Treasurer's report for July, there is no more of the School Fund, arising from city taxes, in the Treasury now, than \$535--about one eighth of the expenses of the schools for the current month. Unless the money due the city from the State and county be paid over, the Department must suffer; for we are liable to forfeit some of our leases, unless the rents be promptly paid in advance. It is therefore to be hoped that this money will be speedily paid over."

The Superintendent then enters into an explanation of the condition of the different school houses, and closes with the suggestion that there be an increase in the number of permanent and suitable buildings. He says: "Besides the amount required for the current expenses of the schools, a sufficient amount of money should be raised, so as to erect two good permanent buildings--also, for providing for a High School, during the present fiscal year. One-half or one per cent upon the whole assessment of the city would suffice."

Religious Notices.

Rev. John J. Moore will preach in the Athenaeum, Washington street, above Stockton, to-morrow, Sunday, 31st inst. at 3 o'clock, P. M., and in the evening at 7½ o'clock. Sabbath School will meet at 12½ o'clock. An Examination of the Sabbath School will take place at 1½ o'clock, P. M. The Congregation that formerly worshipped in Zion's Church will continue in the above named house until after their new Church on Pacific street is finished; they are invited to attend.

EMANCIPATION DAY.—From the *Appeal* we learn that the Committee of Arrangements for celebrating on the 1st of August, the West India and District of Columbia Emancipation acts, has appointed sub-committees; and that Hayes Park has been selected for the celebration. the Rev. John J. Moore as Orator, Mr. Barbadoes and Mr. Brannan as Readers, William H. Yates as President and Rev. T. M. D. Ward as Chaplain of the Day.

The colored people of Sacramento City recently held a meeting and took steps for the celebration in that city of Emancipation Day.

The Celebration of Emancipation Day.

Yesterday's *Bulletin* contained as much of the proceedings relative to the second anniversary of the issuing of the National Emancipation Proclamation as could be gathered in time for the paper. The procession of the colored people was very enthusiastic all along the route, and was in turn not only treated with respect but cheered by the crowds who lined the streets and filled the windows of the buildings passed. The ladies were not a whit behind the men in the manifestation of their approval of the object of the celebration, as was attested by the waving of their handkerchiefs.

EXCERPT:

soldiers of God and Liberty. [Loud applause.]

The Rev. John J. Moore then offered an impressive and patriotic prayer, which was followed by music from the band.

THE ORATION BY BISHOP CAMPBELL.

[From the Elevator.]

Fifteen Reasons in Favor of Negro Suffrage.

BY JOHN J. MOORE.

1. Because it is a natural right invested in man by his Creator; by which only he can express his will in reference to the laws that are to regulate his social conduct. Any government imposed upon a class of men, regardless of their approval or disapproval, by political suffrage, is despotic.

2. Because without the right of suffrage the colored man cannot be a citizen *de facto* of the country. It is absurd for the Nation, or any community in it, to pronounce a class of its people citizens, while it withholds from them the natural, common, and political rights of citizens.

3. Because political suffrage is the only means by which men can defend their *personal, civil and religious* liberties. The history of the world shows that the *personal, civil, and religious* liberty of men has always been put in jeopardy where or whenever men have been politically disfranchised.

4. Because anti-negro suffrage in this country is a relic of English toryism, American slavery, and haughty Southern oligarchy—which are deadly enemies to Democratic government and Republican institutions.

5. Because without this right of suffrage the colored man is subject to taxation without political representation—which principle justified the American Colonies, in 1776, to appeal to arms against the British or home government, as oppressive. Surely, taxation without representation is as unjust now as ninety years ago. A Christian government must admit that it is an equal outrage upon the negro as the Saxon.

6. Reason for the concession of the right of suffrage to the colored man, is that his blood has moistened every battle field where the perpetuity of the American Republic has been contended for—from Bunker Hill to Richmond.

7. Reason is because the country swarms with white traitors, who have already aimed at the destruction of the Republic, and ever will hate and be untrue to the Government, though they may swear allegiance on a stack of Bibles—while negroes always will be true to the country. They only need and must have the right of suffrage, to counteract the disloyal element of the Republic, that will shape itself politically in the future, under false guise.

8. The Negro-American must have the right of suffrage to arm him with the means of self defense against the ignorance and prejudice of foreign emigration that sets itself in array against the American negro, as soon as he lands upon our shores, particularly the ignorant and disloyal Irish.

9. Reason is, God has a controversy with the Nation on the negro question. He has whet His sword; His hand has taken hold on judgment, and He will render vengeance to the Nation, until it metes out the common claims of humanity and justice due to all races born under, or that swear faithful allegiance to our flag.

10. Reason, that no argument against negro suffrage has yet been adduced free from sophistry.

11. Because no State can enact a law depriving the citizens of another State of the right of suffrage, (which right their native State secured to them,) without violating the Federal Constitution. ARTICLE 4, Section 2, which asserts that "*The citizens of each State shall have all the rights and immunities of citizens in the several States.*" Hence it is clear that the black citizens of the State of New York or Massachusetts have a constitutional right of suffrage in any other State, on the common condition of its native voters; thus, harmony with the Federal Constitution demands throughout the country the right of political suffrage for the loyal negro.

12. Reason is, to disfranchise an American born

citizen because he wears a dark skin or belongs to a race of that caste, is placing our glorious republican Government behind the clogged government of old lord ridden England, who does allow her black subjects governmental franchise in common with the whites. Black men feel too proud in America to let Johnny Bull sneer at the glorious Government in which we even have no part. Thank heaven, two hundred years' disfranchisement has not blotted out our patriotism.

13 Reason is, that in various States where negro suffrage has been granted, as in New York, Massachusetts, Vermont, or other States, we have no knowledge of a single statement of fact, or facts, which has been obtained, showing that negro suffrage has injured the moral, social, or political interest of the country. It has nowhere been shown, that negro suffrage has led to political corruption, or the social equality, or the amalgamation of the two races; as sophistically set up by the enemies of free institutions.

14 Reason is, that if the political disfranchisement of a large portion of the subjects of a government, is a source of governmental instability and weakness, as statesmen assert, and as history shows, it must be unwise in our government to deprive thousands of its loyal subjects of the right of suffrage.

15 Reason is, that until negro suffrage is granted by the nation, the eternal negro will be a source of political agitations; when it is granted, then the government, will get rid of the political nigger. God help the good men of our land to stand up for right principles, which the glorious Lincoln baptized with his blood.

REINCORPORATED.—The First African M. E. Church has filed its certificate of incorporation, to remedy a defect in their certificate previously filed. Their Trustees are John J. Moore, Lewis Berry, William T. Jackson, James Hargrove, Edward Hall, James B. Smith, William Haywood and Augustus Holleday.

Colored Men's Contributions in aid of the Freedmen.

The colored men of this State have done nobly in behalf of the Freedmen of the South. William H. Hall and Dr. S. B. Leavitt, who have been canvassing among that portion of our population, make the following report of contributions:

Daniel Seales.....	\$100	G. A. Duvall.....	50
William H. Yates.....	100	J. C. Plummer.....	50
N. Howard.....	100	R. F. Houston.....	50
J. T. Hartwell.....	100	William Jackson.....	50
Samuel Bivins.....	100	Mrs. L. Jones.....	50
Ephraim Renda l.....	100	J. M. De Mulford.....	50
George R. Barris.....	100	E. W. Parker.....	50
H. M. Collins.....	100	W. A. Smith.....	25
Daniel Magrater.....	100	N. L. Williams.....	25
George W. Dennis.....	100	John Sampson.....	25
William H. Hall.....	100	J. H. Bell.....	25
William Barris.....	100	John Dewley.....	25
D. W. Eaggles.....	100	Charles Epes.....	25
H. C. Cornish.....	100	H. F. Sampson.....	25
A. Waddy.....	100	J. M. Williamson.....	25
William B. Smith.....	50	George Washington.....	25
H. W. Guess.....	50	James Stewart.....	25
B. McAtee.....	50	A. Cochran.....	25
J. M. Flower.....	50	N. E. Speights.....	25
J. E. Brown.....	50	W. T. Boon.....	25
Lewis Berry.....	20	Charles Smith.....	25
Samuel Davis.....	50	W. H. Blake.....	25
Jackson & Co.....	50	A. Lee.....	25
Henry Butler.....	50	H. Henriques.....	25
John J. Moore.....	50	Sol. Pennington.....	25
A. T. Rodgers.....	50	A. F. Philips.....	25
Ed. Quinn.....	50		

Aggregating the sum of.....\$2,925

Beside these, several smaller sums have been subscribed, and the work is still progressing. Most of these subscribers are poor laboring people, therefore their liberality is quite remarkable.

FAMINE RELIEF MEETING.—A meeting will be held at Zion's Church on Stockton street this evening, in aid of the famine stricken people of the South. Rev. Drs. Haynes, Eccls and Thomas, Rev. John J. Moore and others are announced as speakers.

LIVINGSTONE INSTITUTE.—We were promised several weeks ago by the officers of this Institute a full report of its affairs, financial condition, etc. We have waited patiently, but have received as yet nothing from them.

Since writing the above we have been informed by the Secretary, Rev. John J. Moore, that he is preparing a report, and it shall be forthcoming soon. Mr. Moore desires the Stockholders, Trustees, and those who are financially or officially connected with the said Institute, to write to him for information, and not to uninterested parties, ourself meaning. We also request our friends who have written to us on the subject not to bother us any more, but to inquire of the Secretary.

PERSONAL.—Rev. T. E. Randolph, pastor of the Baptist Church of Marysville, visited us this week. Mr. R. gives us good reports of the progress of liberal opinions in Yuba county. He is on his way to Nevada, and will visit the eastern counties in his journey. During his absence Mr. Randolph will advocate the claims of **THE ELEVATOR.**

Rev. John-J. Moore left this city last week to visit Virginia City. *En route* he will stop at Camptonville, Grass Valley, Nevada, and other places.

OUR CONTRIBUTORS.—We can boast of as able a corps of regular and occasional writers for **THE ELEVATOR** as any paper in the State. We will refer first to our female contributors, the genial old lady at Mud Hill, Mrs. A. J. Trask, who is always welcome to our columns; "Waif," our diminutive friend at San Jose, by her beauty of style and correctness of diction, will add greatly to the literary reputation of our journal. Our military friend at Hilton Head, N. C., Major Martin R. Delany, will continue to give us the result of his long experience in the editorial sanctum and in the battle-field; "Private L'Ouverture," of New York, will enlighten us with his racy descriptions of life in Gotham. At home, **Rev. John J. Moore**, whose piety, learning and devotion to his race has made him justly famous, will, we hope, continue his communications; our veteran friend, W. H. Yates, is always ready at roll-call with his vivid descriptions of things at home and abroad. The friend who now signs "U. G. R. R.," is also a veteran in the cause of freedom, and from whom we hope to hear often.

NAPA AND BENICIA.

We returned this week from one of the most pleasant jaunts we ever enjoyed.— Saturday p. m. we left the city for Napa, via Benicia, in compliance with an invitation from Mr. Joseph S. Hatton, of the former place, to visit their "Happy Valley," and partake of their hospalities for a brief season.

EXCERPT:

of Sacramento, and Sister Bradford, of this city, are visiting Napa. We were informed that **Elder John J. Moore** intends holding quarterly meeting in A. M. E. Zion Church next Sunday. He is sure of a cordial reception in Napa, as he is a general favorite among all classes.

We obtained several subscribers to THE ELEVATOR, and we think our visit will be productive of good. In conclusion, we return our thanks to our friends and the community generally for the kind consideration shown us.

WE call the attention of our readers to the able refutation of the slanders against our race perpetrated by President Johnson and Governor Haight. The Rev. John J. Moore aduces logical reasoning and facts to overthrow their assumption, which neither history nor argument will sustain. Mr. Moore argues *a priori*, and ably maintains his position.

BISHOP CLINTON'S LECTURE.

This reverend divine delivered a capital lecture on Wednesday evening in Zion Methodist Church, Stockton street. The Bishop was introduced to the audience by Rev. John J. Moore in an appropriate address, which had the desired effect of bringing the lecture *en rapport* with his audience. After an affecting eulogium on our martyred President, the Bishop commenced his lecture on the

CONDITION ON THE FREEDMEN.

He first gave a description of the celebration of the first anniversary of the Emancipation Proclamation in Newburn, N. C., January 1st 1864. He was there fulfilling his Episcopal duties, and was also agent for the American and British Freedmen's Commission. He was invited to deliver the oration; a large procession was formed, consisting of 8,000 persons,

chiefly of those who had been emancipated by the Proclamation. His reception by that immense gathering was enthusiastic. After the oration the audience sang "John Brown," and the high dignitary of the Methodist Church found himself joining in the chorus with as much fervor as any there. The Bishop then entered upon the main topics of his lecture—the Intellectual, Religious, Temporal, and Political condition of the Freedmen.

He showed the strong desire these people had to learn, and the avidity with which they acquired education. He has seen children of six and seven years old teaching their aged parents. He compared their condition before emancipation, when it was a penal offence to teach them, with the rapid progress they had made since the Union armies had occupied Newburn.

Their religious condition was next dwelt upon. Before the war, slave-holding ministers would preach to them from two texts, viz: "Servants obey your masters," and "Thou shalt not steal" master's chickens. He found a great deal of vital piety, with but little knowledge of what really were their Christian duties. During four years which he labored in his holy mission from Virginia to Louisiana, he added four thousand souls to Zion connection.

The temporal condition of the freedmen was next illustrated and minutely described. In this, great progress has been made. Those who but a short time previous had been in a state of servitude were now cultivating their own farms or plantations, keeping stores, and transacting various kinds of business. The freedmen have shown great aptitude for business. Notwithstanding the forbodings, they give ample evidence of being able to take care of themselves.

The change in their political condition is even greater than any other. They possess the elective franchise and appreciate its value. Strong efforts were made at the late Conventional election, by rebels and conservatives, to induce them to vote against the Radicals. They represented that the Southern whites were the friends of the blacks; they had lived together, and must hereafter live and work together. Threats and intimidations were used; in many instances the freedmen were denied work, and threatened with starvation. At this election they stood firm, and in a solid body voted the Radical ticket for the convention. He however fears the freedmen will eventually be driven to vote with the conservatives. Want and destitution will compel them, unless relief is given. Government has done much, but the Freedmen's Bureau is not as efficient as it should be. Some of the agents and officers are good men, but some are in league with the Southern rebels. He believes they often

defraud the freedmen. Rations are distributed to indigent rebels, while loyal blacks are left to starve. He knew also some influential colored men who were advocating a union with the Conservatives, and he greatly feared their success.

The Bishop urged upon his audience to contribute liberally to the aid of our unfortunate brethren.

Rev. J. J. Moore also appealed to the patriotism of the friends present, white as well as colored, which was liberally responded to. A collection of \$102.25 was taken up.

BENEVOLENT ASSOCIATIONS.

Rev. John J. Moore delivered an address before the Missionary Sons and Daughters of Clinton, on Monday evening, in Zion A. M. E. Church. The Young Men's Beneficial Society and other Associations were present by invitation. Mr. Moore took the above subject as the theme of his discourse, and made many pointed applications to our present condition. The address was marked with the usual eloquence of the reverend gentleman, as well as his peculiarities. His exordium was filled with historical references, showing his ability as a historian, but it was wholly irrelevant to the subject under consideration and too lengthy. The subject matter of his discourse was ably handled, and deserves high commendation. He showed the importance of

associated effort, and the beneficial results of union. He also alluded to the necessity of organization for religious as well as secular purposes, and paid a high and deserved compliment to the M. S. & D. of C. His praise of the Y. M. B. S. was likewise merited, as this society is doing incalculable good. After the address, Mrs. Cornelia Warren, Secretary of the M. S. & D. of C., presented Mr. Moore with a donation from her associates. On motion by Mr. S. Penenton, President elect of the Y. M. B. Society, Rev. J. J. Moore was elected an honorary member of that Society. Rev. Barney Fletcher was elected an honorary member of the M. S. & D. of C.

The exercises of the evening closed with the following beautiful and appropriate address, delivered by Miss Lucinda Bryant. We were highly pleased with

the delivery thereof by this young lady. The address would do credit to an older head ; it is clothed in chaste and correct language, and the verses are smooth and harmonious. Miss Bryant is also a fine elocutionist ; her voice is clear, her intonation perfect, and her gestures graceful. The occasion was one long to be remembered :

ADDRESS DELIVERED BY MISS LUCIMDA BRYANT.

Rev. John J. Moore, pastor of Zion's Church, Stockton street, left on the last steamer for Washington, to attend a grand conference in that city. Mr. Moore organized this church in 1852, and has officiated as pastor of his increasing flock for sixteen years. He preached a farewell discourse on last Sunday evening.

Complimentary Notices of our Divines.

The "world's people," as well as professing Christians, feel an interest in the general loss we sustain in the departure of Revs. John J. Moore and Thomas M. D. Ward, and to show their sympathy with them solicited interviews respectively, and presented resolutions expressive of their appreciation of the labors and merits of these gentlemen. That to Mr. Moore was held in Zion Church, Stockton street, on Sunday afternoon, 5th inst., after divine service. We met Mr. Ward at the festival given for his benefit, in the Vestry of Bethel Church, on Tuesday night, 14th inst. The proceedings of each meeting are given below.

REV. J. J. MOORE.

In accordance with an announcement in our paper of the 3d inst, the secular friends of Rev. J. J. Moore held an interview with that gentleman in Zion A. M. E. Church, Stockton street, on Sunday, 5th instant.

After divine service, Rev. W. B. Smith announced that a committee of gentlemen were present who wished to take some notice of the departure of their beloved pastor; and they were requested to come forward. Whereon Mr. N. Cook moved that Mr. P. A. Bell be appointed Chairman, which was agreed to. Mr. W. H. Yates moved that N. Cook be appointed Secretary, Carried.

Mr. Bell, on taking the chair, stated the object of the meeting. While religious denominations and the pious brethren and sisters of the church had expressed their regret at the perhaps final departure of our reverend friend, a few of that class denominated "outsiders," who do not belong to any sect or church, but claiming a reverence for religion and its consistent votaries, take this opportunity of expressing their sentiments on the departure of Elder Moore.

Mr. Wm H. Yates said that he too felt it to be our duty to give an evidence of the esteem in which we held our reverend friend. It is but right that it should be known that a man of his worth, intelligence and self-sacrificing spirit is appreciated, and his loss felt by the secular portion of the community. As a leader among us, as a teacher of our young, and as a public man, he has set a bright example, and he will leave a vacancy which can scarce be filled—not only in the ministry, of which he is an ornament, but in our political movements. In accordance with these feelings he would offer the following resolutions :

Resolved. That in the Rev. J. J. Moore our people have been honored by his constant efforts to advance the educational interests, the moral and benevolent enterprises of the times, and the political rights of all.

Resolved, That in the departure (perhaps final) of our reverend friend the community at large will lose a faithful Christian, an accomplished gentleman, a liberal scholar, a gifted orator, and a firm and unflinching advocate of all that tends to elevate his race

Resolved, That in taking leave of him we sincerely hope for and anticipate that success which his talents and moral worth so richly deserve.

Resolved, That we commend Rev. J. J. Moore to our brethren in the Eastern States as an efficient worker and prominent in every good cause which tends to our progress. As a member of the State Executive Committee, and other prominent positions, he has proved himself worthy of our confidence and respect.

Moved that the proceedings of this meeting be published in THE ELEVATOR.

The resolutions were seconded by Mr. James R. Starkey, who expressed a hearty concurrence with the preceding speakers. He had been a careful observer of the course pursued by the reverend gentleman, and he indorsed the letter and spirit of the resolutions.

Mr. N. Cook said he believed that non-profession had as much claim in the Rev. John J. Moore as had his own church members. He was a public man and belonged to the whole community, and not wholly to any particular class or denomination.—The action of this meeting was appropriate and well deserved by the recipient. The speaker briefly alluded to the consistent life and character of Elder Moore, and wished him God speed on his journey.

The resolutions were then unanimously adopted.

After which Elder Mooae rose and affectionately thanked his secular friends for the interest manifested by them. He had always felt that while he endeavored to faithfully fulfil his ministerial duties, there were also other duties incumbent on him as a man and a Christian—the civil and political rights of his people; and he was glad his course met the approval of those who differed from him in spiritual affairs. He would now bid them farewell, and he hoped he would meet them all in his Father's kingdom.

The meeting then adjourned.

THE CAMP MEETING NEAR CRYSTAL SPRING.—This camp meeting of the M. E. Zion Connection, (colored,) held on the Piney Branch road, near Crystal Springs, has been very largely attended during its continuance since last Saturday week, and the interest has been good. Notwithstanding the large gathering, of white and colored, the order has been excellent, with a single interruption one night last week by a drunken man, who was however taken off the ground by the committee. The preaching three times a day since our last notice has been mainly by Elder J. A. Lee, of Brightwood, in charge of the camp; Rev James A. Jones, of Union Wesley Chapel, Washington; Rev. J. P. Homer, of Galbraith Chapel; **Bishop John J. Moore**, Rev. John Queen, Rev. Mr. Hutton, Deacon Pipkin, Rev. Samuel Johnson, and Rev. Jos. A. Jones. **Right Rev. Bishop Moore** preached the closing sermon of the camp at 11 a. m. to-day, and the camp closed with the interesting exercises of this connection, marching around the camp blowing horns, and depositing twelve stones by the side of a large tree in commemoration of the preservation of the children of Israel in passing through the Red Sea. This has been one of the largest and most interesting camp meetings ever held in the vicinity of this city by the colored people; and a large number of conversions are noted as the fruit of the labors of the Zion connection.

Personal.

Mr. Lewis Benson, of Lakeville, called on us this week.

Mrs. J. R. Landeway, of Vallejo, is on a visit to this city.

Mr. J. P. Stewart and wife, of Moore's Flat; are in town.

We are grieved to learn that Mr. Edward McCall, our agent for El Dorado county, is very sick.

Mr. Daniel Seales when last heard from was in Cleveland, Ohio. We are pleased to learn that he is recovering from his late severe illness.

Rt. Rev. John J. Moore is in Washington, D. C., where he will settle his family. His address is corner 18th and L streets.

Don't Sell Me

Our Paper.

We point with pride to the general appearance and management of the ELEVATOR, and repeat what we had before said, that it is the best paper ever published by colored men in California. This may be termed egotism on our part, but we believe with George Francis Train, that when we do a good thing it is an affectation of modesty not to acknowledge it, and we are not afflicted with that species of *mauvais honte*.

We refer first to the mechanical execution of our paper. The composition is done by Mr. Win. Ector, a colored printer, who is acknowledged by the Printers' Typographical Union, to be master of his profession, albeit they will not admit him as a member of the said Union. We leave printers to judge of the neatness and workmanlike skill of that department. The paper, a very superior article, is furnished by S. P. Taylor, of the Pioneer Paper Mill of California, No. 316, Clay Street. The press work is done at Francis and Valentine's Commercial Printing House, No 510, Commercial Street, and we can justly boast that for "clean copy," good paper, and correct press work, the ELEVATOR is surpassed by few papers in this city.

Of the literary department we can speak with equal pride. Our selections are appropriate, and made with great care and labor. Our regular correspondents, "Semper Fidelis," "Autolyceus," and "W. H. H." are each excellent in their respective styles of writing. Our humoristic correspondent, "M. T. Head," possesses a great deal of attic wit, with a bountiful sprinkling of the salt. "E. B. W." of Albany, is a chaste and elegant writer, whose effusions from the capital of the Empire State add to the attractions we present. Our occasional correspondents, Rt. Rev. John J. Moore, "Il Roberto," "Waif," "Philos" "T. D," "F. H. G." etc., add grace and vigor to our columns, while J. Madison Bell and J. E. M., the "Stone Squarer," enrich our little journal with the beauties of poesy.

As regards the editorial department, it befits us not to speak. we will only say, we give the labor, judgment and experience of nearly half a century, whatever that may be.

But we claim that we are doing something to elevate the social condition of our race. We have established a business, which if sustained, may be the nucleus around which others may circle. We employ a color-

ed foreman, who before, notwithstanding his copacity, could not obtain employment at his trade. We have a colored apprentice, and if encouraged, we will take others, in spite of the restrictive laws of the Printers Union. These things have we done, and we can do more. We can open avenues for other tradesmen. We can get other occupations to take colored apprentices, but we need support in our own enterprise. We require co-operation, which is the grand problem of the age. Shall we have it? Shall the ELEVATOR be sustained—or shall it be suffered to expire in the midst of its usefulness and at the height of its popularity? Linger out a pre-

carious existence, it shall not, and then to die in the end. It must appear weekly, without abatement of vigor, with no lessening of the spirit which now impels it or not at all.

We have gained "golden opinions from all sorts of people," with but few, alas! how few golden dollars (or silver either). We have compelled our foes to acknowledge that the ELEVATOR is fulfilling its mission—it ably sustains its claim to "Equality before the Law," and is truly a "Journal of Progress." We await the verdict. If it is favorable, we will continue our labors; if adverse we will abandon our enterprise and seek other avocations, and then "we'll break our pen,

Bury it certain fathoms in the earth,
And deeper then did ever plummet sound,
We'll drown our books."

FREDERICK DOUGLASS,
Editor and Publisher.

LEWIS H. DOUGLASS, Assist. Editor.

All Communications and Business Letters should be addressed to **FREDERICK DOUGLASS, Editor and Publisher** New National Era, Lock Box 21, Washington, D. C.

This paper is not responsible for the views expressed by Correspondents.

Subscribers changing their residences, and desiring to have the **NEW NATIONAL ERA** forwarded to them, should be particular in writing us to state fully the new address, embracing town, county, and State, as well as the town, county, and State from which the change is to be made. Attention to this will save much trouble.

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SAMUEL ADGER, 621 and 623 South st., Philadelphia, Pa.

Rev. S. S. WALES, Binghampton, N. Y.

GEORGE E. ADAMS, Box 69, Centerville, Queen Ann County, Md.

RELIGIOUS.—Bishop John J. Moore, the renowned colored pulpit orator, will preach in the African M. E. church, on North Duke street, to-morrow evening. The public is invited.

A. M. E. ZION CONFERENCE.

**Considering the Temperance Question
—The Church in its Relations to the
Politics of the Country—Pecuniary
Gifts—General Items.**

At the Conference meeting held Tuesday evening Bishop Moore presided, assisted by Bishop Clinton. The Committee on Temperance reported. After some discussion, particularly in reference to the wording of the report, it was adopted. The Committee on Holy Orders reported Ambrose Gatewood unqualified for Local Deacon's Orders. Report approved. Reported Solomon T. Whiton and Gideon Hughes qualified, and recommended for Deacon's orders. The report in the case of Wm. Fleming was subsequently recommitted to the Committee on Holy Orders.

Professor Day, from the Committee on the State of the Country, reported, and report adopted. The report, which was listened to with deep interest, and at times applauded, referred to the general advance of public sentiment in the country, but instanced the following as hindrances to the progress of this and other churches: 1. The effort of the Methodist Episcopal Church South, to claim, and in several cases, to secure our own property, which during the days of slavery we paid for. 2. The action of the Grangers in their meetings in setting the price of work for colored citizens, (usually ten dollars per month), while to other workmen higher wages are given. Connected with this is the unanimous agreement among the rebel farmers to pay only a certain price as wages, most of which must be taken in store orders. In many cases, therefore, the alternative presented to our people is—either work at this disadvantage or starve. While we are not unduly occupied in political matters, we are constrained to regard this state of things as most oppressive and dangerous, appealing in the strongest manner to the State and General Governments that they

protect their wards, the citizens, and see that in these as well as in other respects, justice is administered to them. We therefore thank President Grant for his firmness hitherto in this respect. Especially also do we tender our thanks to Congress for the passage of the bill to protect Civil Rights. That such a bill should be necessary in this age and in this enlightened country, is a sad commentary upon our American professions; but that it is necessary, is every day evinced. Since the passage of the bill, and within a few weeks, our well-beloved and venerable **Bishop, John J. Moore**, respected for his Christian character and courtesy, his literary acquirement and his devotion to the Church of Christ, was dragged from his seat and thrust out of the cars into the smoking car, at Greensboro, North Carolina, simply because of his color. We hold that this outrage reaches us all, and we recommend wise measures under the existing laws to protect our rights. We therefore recommend the election of a committee of three members of this Conference to see if any further action than already taken in behalf of our Bishop's rights be necessary.

The report notices the remedies for the outrages perpetrated in various ways, and among other plans to meet these difficulties, recommends acquisition of land at home in the South, but especially in our west.

The report is signed by M. M. Bell, Chairman; Wm. Howard Day, Secretary; James Ross and H. M. Wilson.

Elder C. E. Pinkins presented to the Con-

The York Daily (York, Pennsylvania) • 04 Sep 1875, Sat • Page 1

THE following appointments are announced for the colored camp meeting to-morrow, at Wieser's Woods, on the P. B. R. W., sermon at 9.30 a. m. by Rev. David Stevens; 2.30, p. m., by Rt. Rev. Jno. J. Moore, of North Carolina; 7 p. m., by Rev. Jas. Armstrong, of Washington, D. C. For time of running of trains see camp meeting advertisement.

UNITED STATES.

The police reported ten cases of sunstroke in New York on Wednesday.

A young Canadian named Chart was drowned at Watertown, N Y., while bathing at Raymondville on Wednesday evening.

Bishop Jno J Moore goes to Europe on Saturday next, in the interest of colored churches and educational institutions in the United States.

An officer from Boston has been for several

A Colored Bishop Gone to Europe.

NEW YORK, July 18.—The Right Rev. Jno. J. Moore, Bishop of the Colored Methodist Episcopal Church, sails for Europe to-day upon a mission on behalf of the colored race in the United States, and for the purpose of obtaining material assistance for their education and religious education. Bishop Moore will first visit London, where he will put himself in communication with the old-time friends of the negro. The money to defray the expenses of the trip has been raised by a tax on the members of the churches in this episcopal district. A meeting of friends and well-wishers of the movement was held at Old Session church last night, to take leave of Bishop Moore. He takes letters from the Rev. Dr. Tyng, David M. Stone, of the *Journal of Commerce*; Gov. Andrews, of Connecticut; Rev. Dr. Leonard Bacon, of New Haven; Bishop Haven, and other prominent persons.

BISHOP MOORE'S MISSION.

The old African Zion Methodist Episcopal Church in Bleeker street, corner of West Tenth, was brilliantly illuminated last evening, but the colored residents of the ward turned out in smaller numbers than was expected to give their Bishop, the Rev. John J. Moore, an appropriate "send off" on his visit to Europe, whither he goes in the interest of colored churches and educational institutions in this country. He thinks he can appeal more successfully to British sympathies and pockets than to American. The colleges for which the Bishop seeks aid are Zion Hill College, near West Middleton, Pa., and Wesleyan University, Fayetteville, N. C. A committee, consisting of Rev. H. M. Wilson and Messrs. J. Thomas and Abram Anderson, arranged for the meeting, which did not begin until nine o'clock. The programme, notwithstanding the late hour of beginning, called for addresses from ten ministers and laymen. Among the speakers were Dr. J. P. Newman and Dr. H. H. Garnet, of this city, and other reverends from Tarrytown and Troy, N. Y.; Estontown, N. J.; Providence, R. I.; Hartford, Conn., and Boston, Mass., besides David M. Stone and E. V. Clark, laymen of this

city. Some of these, however, were not present. The proceedings were opened with prayer by the Rev. J. H. White, and after an anthem rendered by the choir the Rev. R. K. Morris made the opening address, reviewing the progress of his Church during the seventy-nine years of its existence. This is the first time that a bishop of the Zion connection has visited Europe officially, and the speakers represented the principal towns and cities in the First Ecclesiastical district of the Church over which he presides. The expense of the trip has been met by levying a small tax on the members of the churches, and last night the congregation added to what had been already raised. The Bishop will sail for London on Saturday.

A Colored Bishop's Mission to Europe.

Bishop John J. Moore of the African Methodist Episcopal Church started for Europe yesterday for the purpose of enlisting sympathy and substantial aid for the colored churches and educational institutions in this country, as well as to present the claims of the colored people who are flocking from Mississippi and Louisiana to the new fields of the Northwest. A reception was given him last night at old Zion Church, at Bleecker and West Tenth streets. Addresses were delivered by the the Rev. R. R. Morris of Hartford, Conn., and the Rev. Dr. Griffiths of Barbadoes. Bishop Moore being introduced, said that twenty-nine years ago he travelled 5,000 miles on another mission, the object of which was to plant the banner of Methodism on the Pacific coast. A few years later he went 2,000 miles on a mission into the country of the north, and he was now about to start to the Old World, to seek foreign aid in the social, moral, and religious improvement of his race, fortified with testimonials from such men as Stephen H. Tyng, Dr. Bacon, and Bishop Gilbert Haven. He believed that he would meet with a cordial welcome, and return with the wherewithal to carry on the good work.

DEPARTURES FOR EUROPE TO-DAY.

The number of cabin passengers who sail for Europe to-day on four of the regular steamers is less than 300, which is only little more than half the number sailing three weeks ago by steamers of the same lines. Among the passengers on the White Star steamship *Baltic* are J. C. Bancroft Davis and wife, the Hon. John A. King, **Bishop John J. Moore (colored)**, and the Hon. John A. Ropes and son. J. H. Coates and family are passengers on the *Erin*, of the National Line. Ernst Knauer and W. J. Thou, of *The Schenectady German Advertiser*, and the Rev. Dr. J. J. Mombert, will sail on the North German Lloyds steamship *Main*, and Lieutenant-Colonel Percival is a passenger on the *Devonia*. Following are the complete lists:

Bishop John J. Moore, of the African Methodist Episcopal Church, sailed in the steamer Baltic, Saturday, for England, where he will ask for money to be used for educational purposes among the negroes in this country, and especially in the South. He has letters from ministers and others in this country to persons in England who are likely to be able to help him, and among others one to the Rev. Mr. Spurgeon. He will be away about six months.



COMPLAINING COLORED PEOPLE.

Civil Rights on a Steamboat.

A LITTLE UNPLEASANTNESS ON THE JOHN L. HASBROUCK TUESDAY NIGHT—COLORED CLERGYMEN, INCLUDING BISHOP MOORE, CLAIMING DINING ROOM RIGHTS—STATEMENTS FROM ALL THE PARTIES.

When an Eagle reporter entered Zion M. E. Church yesterday to attend the Colored Conference he found several indignant colored gentlemen, who were bitter in their denunciation of the treatment they received on board the Propeller John L. Hasbrouck, of the Poughkeepsie Transportation Co's line, on her trip from New York to this city Tuesday night. Bishop John J. Moore, of York, Pa., is the Presiding Elder of this Conference, which met yesterday. He looks to be about sixty years of age, and his complexion is quite black. He has been Bishop fourteen years, and has presided over districts in the South, including Virginia, North Carolina, Georgia and Maryland. His district at present includes Pennsylvania, New York, Rhode Island, New Jersey,

Massachusetts and Connecticut. He was in Europe two years ago as agent to collect funds to establish an institution of learning in North Carolina. He said he had thought of going into the Courts for a decision as to what his rights were on board of the Hasbrouck Tuesday night, and then made the following statement to the Eagle reporter :

BISHOP MOORE'S STATEMENT.

"I got on board the John L. Hasbrouck in New York, with Rev. C. Birchmore, of Hempstead, L. I., Rev. Moses H. Harris, of Lakeville, L. I., and Rev. John Smith, of Brooklyn. We went to the Captain's office and got our tickets with other passengers. We asked for state-room tickets of the purser, a short chunky man. He did not give us first-class state-room tickets. He put Smith and me in a room over the wheel, which we had to enter from the dining room.— He said there was no key to it ; when I entered it I found it was not what I expected. When the gong rang several minutes afterwards myself, and the other clergymen started to enter the dining room. There was a long table in it, only one third of it being occupied by passengers at supper. We started to go to the other end when Steward Carew came to me and said, "you will have to wait awhile ; we can't serve you now ; we

will give you something after the others are done." I asked him why? He said "you can't eat now; you will have to wait." I took my hat to go out, and addressing Smith said, "I'll not go out. I'll take my seat at the further end from those who are at the table." We sat there till they were done eating. We sat till all but two or three had gone. Then the steward came down to where we were sitting and asked Birchmore and Harris if they wanted supper. He returned to us and got into conversation with Smith. I got up and they got into harsh words, and I heard Smith say, "Don't you strike me, for if you do I will make it cost you something." Then he returned into another room and conversed about the matter, and went without our supper. Numbers of the passengers expressed their disapproval of the conduct of the Steward.

PURSER MEAKIM'S STATEMENT.

An Eagle reporter interviewed the Purser of the Hasbrouck, William Meakim, who said:

"They didn't ask for state rooms. They asked for \$1 25 excursion tickets. Those are for cabins only and it is so advertised, and I gave them the best cabin accommodations on the boat."

STEWARD CAREW'S STATEMENT.

Henry Carew, the steward of the Hasbrouck, said:

"The gong rang for supper and the gentlemen came in. The colored men came in afterwards and took off their hats. I said, 'What will you have?' They replied, 'supper.' I said 'it is not quite ready yet; it will be ready in a few minutes. I will let you know.' Then they walked out. In a few minutes the old gentleman asked why they couldn't have supper then. I told him it was not quite ready. 'Well,' he said 'the others are eating.' I replied it was not necessary to explain anything, no need of any argument. Then the gentleman with the spectacles (Bishop Moore) sat down at one end of the table, and a tall man (Smith) afterwards sat by him. They sat there until three or four of the other passengers got through; when I went to wait on them and they said they didn't want any supper. The gentleman with the spectacles said 'No; if we can't get it when we want it we won't have it.' I said this is no sitting room; you must walk out and go into the saloon where the other passengers sit. The gentleman with spectacles got up, when Smith said, 'I ain't going out.'—I said 'you must go out where the other passengers are sitting,' and added, 'you say you don't want any supper.' He said no. Then I put one hand on his shoulder and the other on his arm and hoisted him out of the chair. Then he walked out of the dining room saying, 'You put your hands on me and I will make you pay for it.' "

THE ROOMS OCCUPIED.

The reporter visited the rooms which had been occupied by Mr. Moore and Mr. Smith. They are on the starboard of the boat, aft, about twenty feet from the wheel, opening into the dining room. Each room has three berths, well furnished with bed clothing, but there were no chairs or wash bowls and pitchers in the rooms. Regular state-room tickets, including fare, are sold for \$1.50, and several colored ladies purchased such tickets that night.

The Baltimore Sun (Baltimore, Maryland) • 08 Jan 1883, Mon • Page 4

A New Church.—The congregation of the A. M. E. Zion Church, lately worshipping in the neat little chapel on South Eutaw street, near Fremont street, yesterday occupied for the first time the church building southeast corner of Cross and Warner streets, which they have recently purchased. The Rev. J. S. Cowles, of Washington, D. C., preached in the forenoon; Bishop John J. Moore, of York, Pa., in the afternoon and at night. Bishop Wayman and Rev. J. A. Holmes participated in the day service.



RT REV JOHN J. MOORE, D. D.,
BISHOP OF THE A. M. E. ZION CHURCH.

BISHOP JOHN J. MOORE.

The Rt Rev John J. Moore, D.D., S.T.D., was born in Berkley County, West Virginia, of slave parents, about the year 1818. His mother was born free, but at the age of fifteen years was kidnapped in Maryland and sold into slavery in West Virginia, where she married the Bishop's father, a slave. Her maiden name was Riedoubt and his father's Hodge, but a change of owners caused him to adopt the surname of Moore. When the Bishop was six years old his parents by the advice and assistance of friendly Quakers attempted a flight from slavery with their six children, of whom the Bishop was the youngest. They were recaptured, however, and the four oldest children sold South. A second attempt to gain their liberty was successful, and the Bishop's parents with their two remaining children after many hardships and sufferings reached Bedford County, Pennsylvania. Here a friendly farmer gave

them employment and the two boys, William and John, were bound out for a term to his son, also a farmer. Owing to the pursuit of their former owner, the Bishop's parents were obliged to leave the settlement, but the Bishop remained secure on the farm. He was taught to read and write by his employer, and acquired a knowledge of farming. The last part of his apprenticeship was served to a brother-in-law of his former master, who exacted six months over the proper time and did not furnish the schooling or clothes and cash provided by law after the expiration of the term.

After leaving his ungenerous master, he worked for six months for a farmer in the settlement at seven dollars per month. Having saved about \$15, he concluded to visit Harrisburg, and walked the sixty miles to that place in two days. Harrisburg opened a new world to him, and he regarded the change from his early surroundings with amazement. His small capital becoming exhausted, he sought employment and labored for several months as a hod carrier. He then worked at hotel waiting and finally became

messenger in a bank, where he remained some time, saving his earnings and making some advancement in a common education.

In 1833, he became religiously impressed and experienced a spiritual change of heart. Leaving Harrisburg he visited his old home in the mountains, where he remained some time, having obtained employment as a porter in a store. He became deeply impressed upon the subject of preaching the gospel, in 1834, and after a severe mental struggle, he yielded, and returning to Harrisburg sought and obtained an exhorter's license. Nearly a year later he received a license to preach. The greatest obstacle he felt to his acceptance of the call was his illiteracy, he simply being able to read, write and cipher a little. So in 1836 and the following year he employed teachers to instruct him in English grammar, geography, arithmetic and other studies. From the English branches, he engaged in the study of Latin, Greek and Hebrew, in which he acquired some proficiency, and he has continued his earnest efforts of self-culture until the present day.

In 1839 he became connected with a body of itinerant ministers composing the Philadelphia Annual Conference of the African Methodist Episcopal Zion Church. Of this

Conference he continued a member until 1868, when he was elevated to the dignity of Bishop. During his connection with that Conference he traveled on numerous circuits and filled stations in various parts of Pennsylvania, Maryland and Ohio. Crossing the Alleghany Mountains as a traveling preacher, he proclaimed life and salvation to the fugitive slaves, who had found an asylum in these mountainous regions. Among the coal and iron mines he carried the gospel on foot, walking thirty miles a day and preaching at night. He left Baltimore in 1852 for California, where he established several churches, one in San Francisco worth fifty thousand dollars, the colored people in this country having none which excel it. Returning to the East with his family in 1868, he was made Bishop, in which capacity he has served for fourteen years, having discharged in that office a mission to England and also to British America.

Bishop Moore has always taken an active part in contending for the rights of the oppressed of his race. While in San Francisco, he was engaged five years teaching school, during which time he represented a constituency of that city and county in three State Conventions called for the purpose of securing the abolishment of the Black Laws disqualifying colored persons to bear testimony against whites in criminal cases. He also took part in the agitation for the appropriation of school funds for colored children. During his busy life of religious labor, Bishop Moore has encountered many perils, being three times shipwrecked at sea, and among hostile Indian tribes while the bullets were flying, but he came out of all mercifully preserved for further works of good among his people.

The First Fire of 1886

The first alarm of fire in the new year was turned in yesterday morning from box 23, caused by the burning of a bed at the residence of Bishop John J. Moore on South Queen street. The bed is supposed to have been accidentally set on fire by a small child who had a lighted candle in the room. The fire was extinguished by neighbors. The bed clothing was considerably damaged, as was the furniture and carpet, the loss amounting to about \$40, covered by insurance in the office of White & Jessop. The firemen made an effort to reach the fire, but owing to the snow they were unable to pull their engines to the scene.

THE A. M. E. BISHOPS.

The Assignments Made at the Meeting of the College.

The college of bishops of the African Methodist Episcopal Zion church held its semi-annual session yesterday in John Wesley church, on Connecticut avenue. **Bishop John J. Moore** was elected president and Bishop C. C. Petty was chosen as secretary. After devotional exercises routine business was taken up and disposed of. Rev. T. A. Weathington, secretary of the Sabbath School union, reported progress in his department and said that the prospects were most encouraging.

Before the session closed the college was visited by Bishop H. M. Turner, of the A. M. E. church. His remarks favoring the union of the two great African Methodist churches were favorably received by those present and Bishop Jones in his response gave expression to similar sentiments.

The following assignment of bishops was

Bishop Moore at Red Bank.

Bishop John J. Moore officiated at the services in Zion church on Central avenue on Sunday. There were large congregations present both morning and evening to hear the bishop preach. The discourse in the evening was on the theme "Christian religion a human necessity," and was aptly illustrated by the bishop. He also made an address to the Sunday-school in the afternoon. During his stay a pair of gold eyeglasses was presented to him. Mr. Moore and the presiding elder, Rev. Thomas W. Johnson, are now at Asbury Park.

Pulpit Notes.

EXCERPT:

by S. J. Stone.

Bishop John J. Moore, D. D., of Salisbury, N. C., one of the most attractive pulpit orators of his race, will preach at the Wesley Union Zion church, South street, this evening at 8 o'clock. He has been preaching for fifty years.

Rev. S. J. Wiest will close his services as

CHRIST'S MISSION ON EARTH.

A Colored Bishop in the Pulpit of the Smithfield Church.

Bishop John J. Moore of Salisbury, N. C., who is to preside at the general conference of the African M. E. Zion Church, beginning Wednesday, preached to a large audience yesterday morning at the Smithfield Street M. E. church. He took his text from St. John ix: 3, and delivered a powerful sermon on the mission of Christ in this world. Said he:

"We can all be like Him if we accept the Bible and live up to its teachings. We must follow the teachings of moral law. Your pastor would not have so kindly invited me to preach to you this morning had he not been guided by the moral law which recognizes men of God, regardless of their color."

He spoke of the spiritual and physical effect of Christ's mission, which was the complete restitution of mankind to the perfect state that existed before Adam fell. The sermon closed with a graphic description of the millennium and the changes that are expected to take place here when the day of resurrection comes. Bishop Moore is 80 years of age and was born in slavery in Virginia. He has been in the ministry for 57 years.



CHURCH NEWS.

The first colored congregation in the United States to accept the teachings of the new church (Swedenborgian), was instituted under the name of the "First Colored Church of the New Jerusalem," at the corner of Tenth and V streets, Washington, D. C., last Sunday. The rites of baptism and communion were administered to thirty-two members of the congregation who had accepted the new faith. Twelve children were also baptized.

Negotiations will soon be entered into to have St. Thomas boy choir of Chicago, Illinois, attend the opening services of the convention of clergy engaged in work among colored people to be held at the Church of Our Merciful Saviour next fall.

Rev. John Jamison Moore, D. D., Senior Bishop of the A. M. E. Zion Connection, is 85 years old, a strong man, a pulpit orator and eloquent preacher.

??? (not sure if this is your relative)

The Goldsboro Headlight (Goldsboro, North Carolina) • 02 Mar 1893, Thu • Page 3

Angle Gossip.

EXCERPT:

Rev. John J. Moore filled the pulpit at New Hope last Sunday. We were glad to meet "Uncle John" again who for some time past has been West, engaged in his good work.

Harrisburg Telegraph (Harrisburg, Pennsylvania) • 11 Dec 1893, Mon • Page 1

Bishop Moore Is Dead.

Information has been received in this city of the death, Saturday, of Rt. Rev. John Jamison Moore, D. D., senior bishop of the A. M. E. Zion Church, and at the time of his death presiding bishop of the Central North Carolina, the Western North Carolina and the New Jersey Conferences. He was 81 years of age, and one of the foremost and most esteemed dignitaries in the Church. Funeral at Salisbury, N. C., to-morrow afternoon.

BISHOP MOORE DEAD

*A Colored Clergyman Who Did Much
for the Good of His Race.*

Word reached Philadelphia yesterday that Rev. John J. Moore, senior Bishop of the African Methodist Episcopal Zion Church, died at his home, Greensboro, N. C., on Saturday. Dr. Moore was born in Berkeley county, West Virginia, of slave parents, in the year 1818. His mother was born free, but was kidnapped in Maryland and sold into slavery in West Virginia, where she married the Bishop's father. Much of Dr. Moore's early life was spent in the employ of a Pennsylvania farmer, who taught him to read and write. His parents had escaped from slavery with the only two children who remained unsold after a previous attempt to escape bondage.

In 1833 he became religiously impressed and he was given license to preach in 1835. In 1839 he became connected with the Philadelphia Annual Conference. During his connection with that conference he filled a number of important charges. In 1852 he visited California, where he established a number of churches on the Pacific coast, building in San Francisco a church costing \$50,000.

In 1868 he was ordained Bishop, in which capacity he served most faithfully until the time of his death. Bishop Moore has always taken an active part in contending for the rights of the oppressed of his race. While in San Francisco he was engaged five years in teaching school, during which time he represented a constituency of that city and county in three State conventions called for the purpose of securing the abolishment of the "Black Laws," disqualifying colored persons to bear testimony against whites in criminal cases. Bishop Moore was the author of a history of his church.

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A SERIES OF

Eloquent and Instructive Lectures— Bishop Moore's Remains.

Baltimore, Md., Special.

Sunday afternoon, Feb. 11th, there was a very able paper read before the Y. M. C. A., by the Rev James H. Robinson; subject, "Joseph an example for young men;" Madame Flora Batson was present and sang a solo, by request, "Where is my wandering boy to night," Sunday Feb. 18th, Rev. G. R. Waller, subject, "Expression." Sunday, Feb. 25th, Rev. W. C. Gownes subject, "True greatness." Thursday evening the Literary will meet at 8 o'clock; Friday evening Sunday school class at 8 o'clock, and Saturday evening inquiry meeting from 8 to 10, W. T. Greenwood, general secretary. A course of popular, scientific and illustrated lectures will be given under the auspices of the Metropolitan M. E. church, Rev. W. P. Ryder, pastor, Baltimore, Md. The object in

giving these lectures is not to raise money but to diffuse knowledge, hence the small admission fee, merely to cover incidental expenses. Lecture at p m Committee of arrangements Geo. I Sims, Albert Lake, James Harris, Mrs. Susie E. Ross, Miss Gertrude Makle. Wednesday Feb. 14th, 1894, Prof. Solomon G. Brown of Smithsonian Institute, Washington, D. C., subject, "Man's place in natural history;" Wednesday, March, 21, 1894, Rev. D. W. Hays, D. D. of Tennessee; Wednesday, April, 11, 1894, Rev. Jackson Cooper, A. M. B. D., subject, "Great names are not the only living monuments;" Wednesday, May, 9, '94, Mrs. L. A. I. Morgan, subject, "Havana peels;" assistants George W. Ross and Geo. Harris cornetist and Louis Toomy organist. The remains of Right Rev. Dr. John Jamison Moore, next to Archbishop Kenzie of St. Louis, the oldest bishop of any denomination in America and the senior

bishop of the African Methodist Episcopal Zion church, will be brought from the South shortly to find a permanent resting place in Laurel cemetery, N. E. Baltimore. The deceased was an itinerant minister for more than sixty years, his labors extended from New England to California and included nearly every state in the Union. He preached in many churches in Great Britain. The removal, of his remains, is being directed by I. H. Butler, the Bishop's executor and leader in Cross St. Zion church the only one of the denomination in Baltimore. The removal to Baltimore is in compliance with the Bishop's wishes and the desire of his adopted daughter, Mrs. Julia Nichols who lives at 1360 N. Calhoun St. The Bishop died at Greensboro, N. C., Dec. 9th, last, in his eighty-seventh year. On last Thursday evening, Feb. 22, 1894, Mr. and Mrs. Albert Johnson celebrated their twentieth anniversary |

by giving a linen wedding at their residence 135 W. Hill St. Reception from 8 to 11 p. m ; presents very elaborate; quite a number of guests present.