Church women convene at St. Phillip's

The regular monthly meeting of the Interdenominational Minister's Wives Alliance of Baltimore and vicinity, was held at the St. Phillip's Lutheran Church, 500 block Caroline St., on Saturday. The Rev. Francis B. Smith is pastor.

After a brief devotional period, the president, Mrs. Emma Lee Daniels, opened the meeting for business.

Mrs. Marvine Smith gave highlights from the 25th annual conference of the Maryland League of Women's Clubs.

A report was made on the successful recital held in March, featuring the Lyric Singers of Washington.

Mrs. Lofton was presented a past-president award for

She is the founder and first meritorious service.

president of the organization.

Mrs. Ethel Coleman, 2nd vice president, presented a Mother's Day Program, including a choir formed of Minister's Wives, with Mrs. Emery M. Boddie, pianist.

A reading by Mrs. Pearl Williams, entitled "A Tribute to Mother," and a solo, "Mother O' Mine," by Mrs. Godlie Kitchen, concluded the program.

Mrs. Marvine Smith and a group of five entertained as hostesses.

* *

THOSE PRESENT included Mesdames Joyce Stone, Olivia Carter, Catherine Dixon, Napoleon Dobson, Louise Graves.

Mesdames Pauline E. Logan, Edna Edwards, Marie Taylor, Pearl Williams, Ann Newbold, Rossye L. Moore, Emrey M. Boddie.

Mesdames Ellen G. Wilkerson, Eva B. White, Clotelle V. Jones, Mary E. Harrington and Miss Sandra L. Andrews.

Also Mesdames Lena Redd, Ethel Burgess, Ella White, Euther Taylor, Pauline McFairlan, Evelyn Byrd, Mary Revels.

Mesdames Louvenia Swinson, Mildred L. Barnes, Emma Lee Daniels, Estella I. Dobson, Goldie Kitchen, Myrtle L. Lofton, Ethel Coleman, Felicia E. Adams and Esther L. Edwards.

Art festival at Druid Park this Sunday

The Baltimore Outdoor Art Festival will be held Sunday around Druid Hill Park Lake, from 11 a.m. to 5 p.m.

Four hundred Maryland resident artists will display their works along the reservoir railing on the north side of the Lake.

A distinguished panel will award over $800 in prizes for outstanding exhibits.

WCBM Radio will sponsor the second annual purchase award, in which the public will have a chance to vote for their favorite work of art.

The Baltimore Zoo train will be avaliable for free rides along the exhibition route. The Outdoor Art Festival will feature paintings, sculpture, jewelry, crafts, weaving and pottery.

COMING EVENTS

MAY 13

School No. 107, at Laurens and Stricker Sts., will present a musical show, "Jazz in Color" at 8:30 p.m. sponsored by the Gilmor Homes Recreation Center. Adults: 50 cents, children: 35 cents.

Leading Chinese and American scholars and government officials will meet at the University of Maryland from 9:30 a.m. to 5:30 p.m. in the Center of Adult Education.

MAY 15

The Greenmount Center and the Bureau of Recreation present a "Salute to Entertainment" - a tap and modern dance recital at 3 p.m. at School 54, Barclay and 29th.

A Nature Lore Walk, sponsored by the Bureau of Recreation, will take place in Druid Hill Park. The group will gather at Park Circle at 2:30 p.m. Call: Miss Clarke at MU. 5-5826.

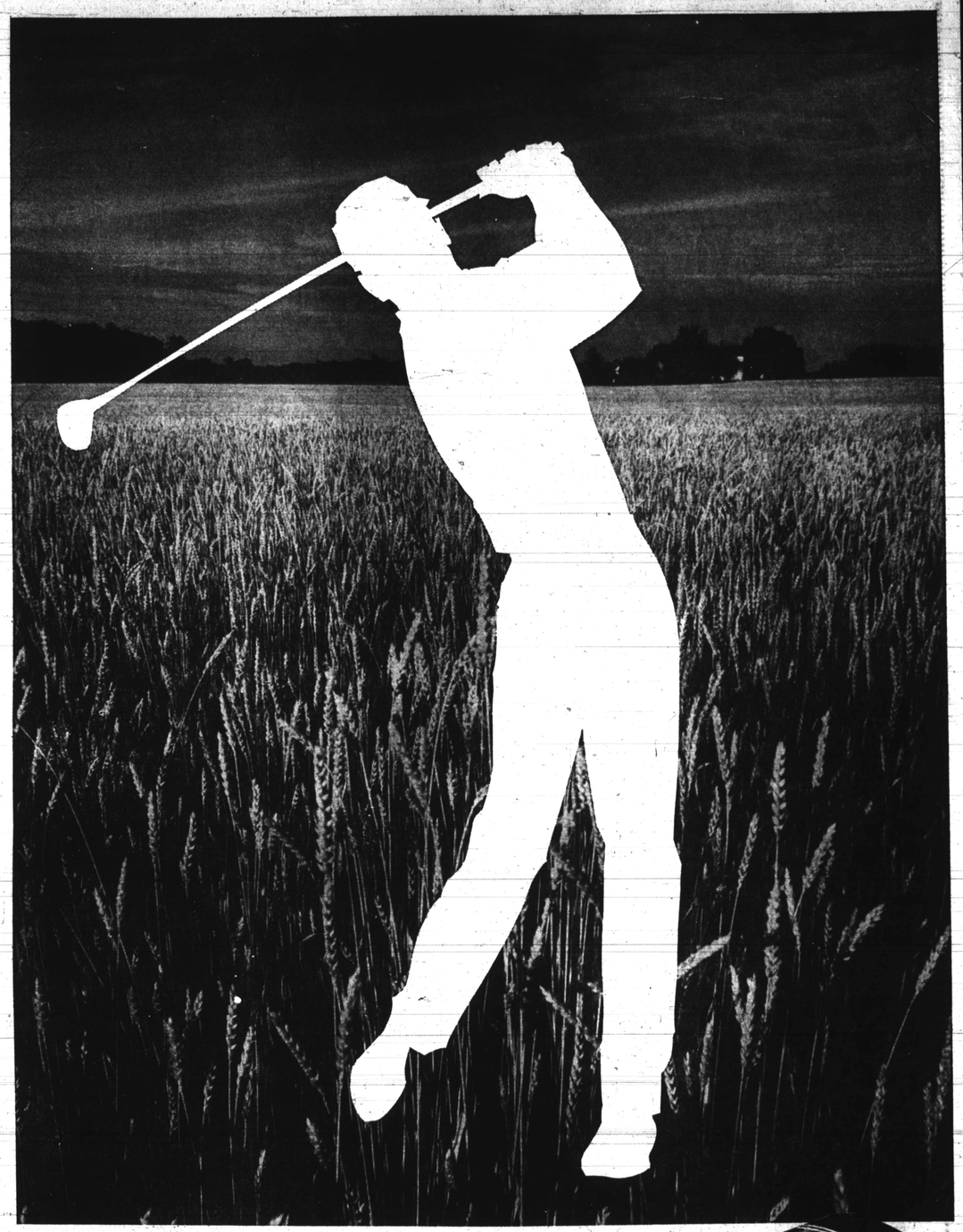
MAY 17

The Maryland Chapter of the National Association of Social Workers is holding an open meeting at 8 p.m. in the auditorium of the Veteran's Hospital, 3900 Loch Raven Blvd. All major gubernatorial candidates will appear.

"Yugoslavia," with Mrs. Anne Marie Crocetti. The fourth program in a series entitled "Looking at the World." at Pratt Library's Forest Park Branch, 8 p.m.

"Elysium" and "Frederick Douglass," films at main Pratt Library, Wheeler Auditorium at 2 p.m.

An illustrated lecture on photography will be given by John Szarkowski with a round table panel and film on the two successive Tuesday all at 8:15 p.m. in the Baltimore Museum of Art auditorium. Admission is free.



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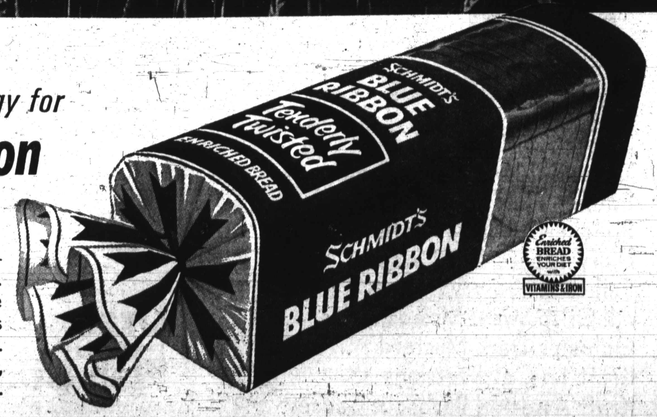

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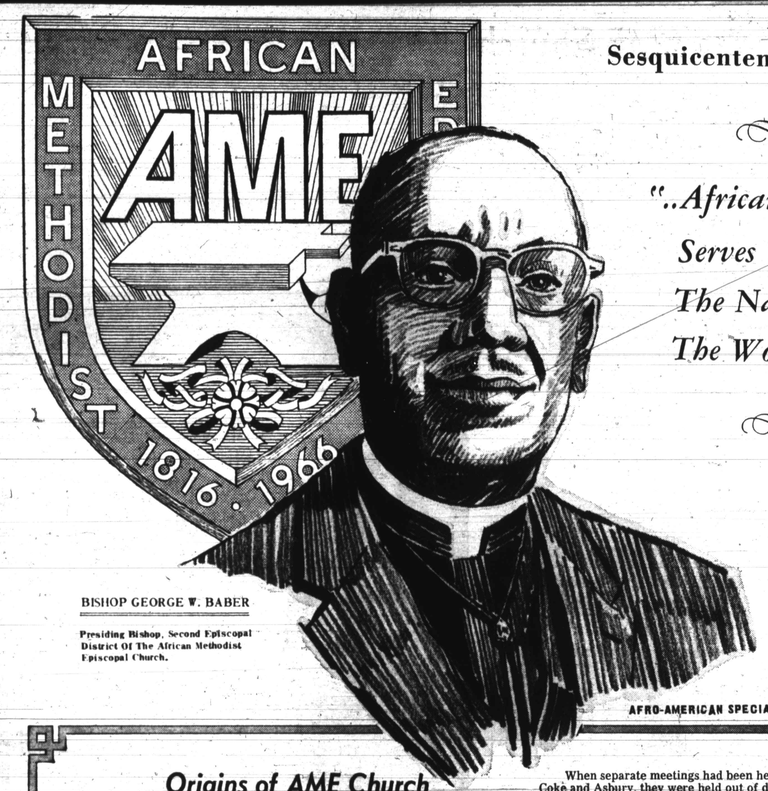

Sesquicentennial Year

"..African Methodism Serves The Church, The Nation and The World."

BISHOP GEORGE W. BABER

Presiding Bishop, Second Episcopal District Of The African Methodist Episcopal Church.

Origins of AME Church

By CHARLES H. WESLEY

Exec. Dir. of the Assoc. for the Study of Negro Life and History

African Methodism had its origin in 1816, 150 years ago, in those conditions which race distinctions had already developed in American life.

When the Methodist Episcopal Church, the Protestant Episcopal Church, the Presbyterian Church and other organized churches began to display in the field of religion the distinctions which were found in the other avenues of life, thoughtful, adventureous and ambitious Afro-Americans in the several large centers of population began to manifest their dissatisfaction.

The surrender of these churches to slavery and to the principle of white domination of black congregations and their cowardice and compromise when confronted by the color problem, formed the foundation for the rise of churches with Afro-American leadership.

The outgrowth of the experiences of Richard Allen and the members of Bethel Church in Philadelphia and the results of similar developments in nearly al icities of the middle states, were the bases for the organization of independent churches.

At first the establishment of separate churches resulted directly from the unbrotherly treatment which was given to the colored membership of thees churches while they were engaged in religious worship.

Afro-Americans who had accepted the Christian faith and had heard the message expounded in terms of "Whosoever will, let him come." Methodism in particular, had sent its invitation to the masses of the people and to the extremes of society. Colored men had regarded themselves as being in that number who were welcomed to the Methodist meetings. They came in large numbers.

When separate meetings had been held for them by Bishops Coke and Asbury, they were held out of deference to the desires of the slaveholders themselves or the white members and not because of desires on the part of the preachers or of the colored members.

The people had been gathered together and organized into societies or groups over which leaders were placed. These societies met in private houses, halls, barns, the highways, the woods and in any place designated by the leaders.

The methods of the Primitive Christian Church were followed. The establishment and building of churches were later developments. Colored people being members of these early societies and being contributors of their small amounts to the funds of the building of the churches expected to occupy places in the new organization just as the other members.

The development from the society to the church brought about a change.

Prejudice has always been a hideous, unreasonable thing, and has no place in pure religion. It does not explain and cannot be explained. It is dogmatic and blind to its own weaknesses.

Writers who seek to defend the actions of the white churches in this period assert that the colored people desired to worship by themselves and that the colored leaders were ambitiofs for places.

The desire of Afro-Americans to worship alone would never have arisen unless there had been an occasion for it. If they had been made welcome or treated as other members were treated, and had been free from insult and unbrotherly treatment, it is reasonable to assume that there would have been no African churches without white members.

Just as the Anglican Church in England had failed in its ministartions to the masses, the Methodist Episcopal Church failed at first in its ministrations to colored people.

(Continued on Page 2)