Douglas has grown tall in 41 years

Courage and fortitude are the two words that characterize Douglas Memorial Community Church.

The 41-year-old congregation that worships in the stately structure with the lofty columns at Madison and Lafayete Aves. started out without even a Bible or a hymn book one month, and within four months, owned a church worth more than $100,000.

From that time until now, Douglas Memorial has been known as a church that gets things done.

In fact, since its founding in 1925, it has exhibited such admirable zest, many of the town's strong, young citizens crowd there to join in the progressive program.

The present pastor, the Rev. Marion C. Bascom, is widely known for leadership in the community.

During the recent years of his pastorage, he has encouraged the church to take a leading role for the cause of equal justice, and liberty.

Douglas Memorial was one of the first of all Baltimore churches to take active part in non-violent demonstrations for equal accommodations.

HOWEVER, that Douglass Memorial should be attuned with the times is expected.

The church was born in 1925 as the Cosmopolitan AME Church and later became Cosmopolitan Community Church.

Still later at the suggestion of member, John H. Murphy Jr., of the AFRO, the church became Douglas Memorial Community Church.

The Rev. Frederick Douglas was the first pastor.

After he had completed five years as pastor of Bethel AME Church, a group of former Bethel members asked him to take the pulpit for the group they had organized independently.

Spirited and dynamic speaker, the Rev. Mr. Douglas replied: "If you are really in ernest and mean what you say, I will stick with you until death."

until death."

His statement opened the doors of what was to become the fastest growing church of that day.

AT FIRST the 50 members worshipped at Shiloh Baptist Church at the invitation of the pastor, the Rev. W. W. Allen.

In a few weeks, the membership had grown to over 100 persons and then the town's only colored banker, Harry O. Wilson, a member of the original band, advanced sufficient funds toward a new home.

Until the congregation moved to the present building a few months later, they rented the Rainbow Theatre.

As they all gathered scrubbing walls, floors, and windows in preparation for the fourth Sunday in May, 1925, first meeting day, they attracted the attention of the entire city.

THREE MONTHS later, the determined group bought and began to remodel the permanent church at Madison and Lanvale.

With the Rev. Mr. Douglas as head carpenter and foreman, the workers did the building over from the door to the pulpit.

The mortgage burning celebration, that lasted one month, came July — August, 1942.

In 18 years, the church had raised $125,778 to pay off all debts and had in addition made substantial contributions to the needy in the community.

During the Rev. Mr. Bascom's 15 years as pastor, the church has again remodeled to become one of the most modern and beautiful in the city.

DOUGLAS MEMORIAL COMMUNITY CHURCH

Leadenhall started after Civil War

Leadenhall Baptist Church, at Leadenhall St. near Cross in South Baltimore, from its beginning after the Civil War answered the need for Baptists in the area to worship in unison.

The Baptist Church Extension Society provided the building at the present site in 1872 for the small band of members then worshipping in blacksmith shop as Providence Baptist Church.

The building cost $18,000 and had accommodations for 1,800 persons.

The church was dedicated in 1873 and eight persons formed the organization of Leadenhall Street Baptist Church.

The Rev. Thomas Henson, first pastor and missionary in the field of South Baltimore, was succeeded by the Rev. J. C. Allen who also pastored First Baptist Church in East Baltimore.

In 1874, the church had 146 members and the Rev. Ananias Brown, Newport, R.I. took over the pulpit and served 46 years.

Succeeding him in 1921 was the Rev. Robert W. Jefferson of Virginia who encouraged the congregation to purchase the church from the Extension Society for $10,000.

The church was then incorporated as Leadenhall Baptist Church.

The Rev. Mr. Jefferson died after serving seven years and was succeeded by Deacon Robert B. Green, who led the church until the Rev. Samuel H. James was appointed in 1928.

UNDER HIS administration the parsonage at 638 Barre St. was purchased and residing there, the Rev. Mr. James became identified with the citizens of South Baltimore.

Sensitive to their needs, he served effectively. The church purchased a new organ and made over $12,000 improvements.

In 1935, the Rev. Mr. James resigned to go to a Topeka, Kans, pulpit and was succeeded by Deacon William Arthur who served until the appointment of the Rev. M. C. Allen in 1937.

The Rev. Mr. Allen paid off church debts, made additional repairs and improvements and during 1940-43 raised over $300,000 over the country to aid Virginia Seminary and College in Lynchburg, Va.

His wife, Mrs. Wilhelminia Allen, and daughter, Mrs. William M. Garner, were of great assistance in making the pastor's service to Leadenhall of great benefit.

THE REV. Mr. Allen resigned in 1947 to become president of Virginia Seminary and was succeeded in 1948 by the Rev. Thomas B. Davis, formerly of Calvary Baptist Church, Kilmarnock, Va.

Within a matter of months, the church history records, the Rev. Mr. Davis brought new life to Leadenhall.

The churches exterior was Form Stoned and the main auditorium beautified.

The church mourned the death of his wife Mrs. Antoinette B. Davis, for it was she who gave special service to the Missionary Society, the Dramatic Club, which she organized and the various choirs, the Sunday School and the Baptist Training Union.

The Rev. Mr. Davis resigned in 1961 and was succeeded in 1963 by the Rev. H. Hudson Bobbit, former pastor of First Baptist Church, Lamberts Point, Norfolk, Va.

The Rev. Mr. Bobbitt has 33 years service in the ministry and was for six years moderator of the Western Union Association consisting of 20 churches.

One of ten children, he has a brother, the Rev. M. D. Bobbitt, who is pastor of Second Baptist Church, Mt Holly, N.J.

His wife, Mrs. Gladys Sidwell Bobbit, a native of Covington, Ga., is a graduate of Clark College.

Active at Leadenhall, she is general superintendent of the Sunday School, a Church School teacher, coordinator of religious education and a member of the choir.

Associate ministers are the Revs. James C. Nickens, son.

Members of the Clara V. Bens Court No. 1, Most Worshipful Grand Masonic Lodge AFAM, are holders of the Royal and Exalted Degree of Amaranth.

Grace Presbyterian is key inner-city church

Grace Presbyterian Church at Dolphin and Etting Sts. is one of the old stalwarts that stands tall and deep in the center of the crowded ghetto.

The Rev. Robert Newbold, pastor since 1953, has led the congregation as the church's mission changed through the years from attention to church affairs to emphasis on the supply and spiritual welfare of the entire community.

Of special note in this era of grave social change are Grace's endorsement and service of leadership in the city.

The Rev. Newbold is vice-chairman of the Comunity Action Commission.

He is part of his race to be enrolled in the Presbyterian Church's intern program for theological students.

Grace is now in the midst of the new building program.

THE CHURCH was established in 1880 with only 73 members who withdrew from Madison Avenue Presbyterian Church and located at Linden Hall at Hoffman St. and Linden Ave.

The group began worship at the present location in 1881 with the Rev. Charles Hedges as pastor.

He was succeeded by the Rev. Edward Frank Eggles-

Ames Methodist 109 This Year

Ames Methodist Church at Carey and Baker Sts., marks its 109th birthday this year. The present pastor, the Rev. Ernest P. Clark, has served since 1961.

The church historian, Alfred A. Dixon, has written a spectacular account that reveals how the congregation has played an influential role each decade.

Ames was founded seven years before the Washington Annual Conference of the Methodist Church was formed at Sharp Street Methodist Church Oct. 27, 1864.

The name was changed from Western Chapel to Ames Chapel in honor of Bishop Ames in 1877.

The congregation moved from the second church building at Gold and Calhoun Sts. to the present location in 1900.

Many former Ames pastors became high church officials.

The Rev. Ernest Lyons who pastored there 1926-1938, became U. S. Minister to Haiti. The Rev. W. A. C. Hughes became a bishop.

Some of the Ames men who became District Superintendents are: the Revs. W. A. C. Hughes, D. W. Hayes, Ernest Williams, C. Y. Trigg, Walter English, A. J. Mitchell, E. L. Lofton, Kelly Jackson, Christopher Scott, Kenneth P. Barnes, Richard H. Johnson, William E. Bishop, G. Lloyd Garrison.

* * *

FROM 1837 to 1867, during the days of slavery, Ames had a white pastor of necessity but decisions were made by the trustees. The Singing and Praying Band and the Senior Choir participated in the first cornerstone laying in 1857.

From 1867 to 1877, the Reconstruction Period, Ames supported the Freedman's Bureau and Frederick Douglass's first cry for the freedom of his people.

Among pastors in this period were the Revs. C. W. Walker, J. H. Reddick, P. G. Walker, L. S. Nash, J. H. Reed, A. J. Valentine, George W. Jenkins, C. G. Keys and M. J. Naylor.

The Rev. Henry Carroll, father of the well-known Revs. Julius and Edward Carroll, purchased the church at Carey and Baker Sts. for $15,000.

As the 20th Century opened, the church kept pace with the city as it added more schools, streetcars, fire engines and moved to the larger church at Carey and Baker. The Year's Work Meetings started then are still carried on.

Following the Rev. Mr. Carroll came the Revs. Daniel W. Hayes, D. D. Turpeau, D. W. Shaw, A. J. Mitchell.

The Rev. William H. Dean, a soul stirring evangelist, was noted for revivals that added more than 500 persons to the church rolls, increased membership to 1,800. The church during this period, 1917-1937, made $32,000 in repairs.

This era when Dr. W. E. B. DuBois pleaded for employment for colored citizens, Ames responded to the movement to seek employment for Baltimoreans in industry, building and professional jobs.

The unemployed unable to get work otherwise were given jobs in the church.

The Rev. Mr. Mitchell's Scout Movement, then the Rev. Dean's evangelism, the Rev. Mr. Lyon's emphasis on register and vote came during World War I.

Through the Roaring 20's Ames was active in giving citizens the king of spiritual guidance to combat evils of the times.

Between 1930 and 1940, Ames, approaching its 100th year of service was pastored by the Revs. J. Lloyd Garrison and Frank J. Frye, who the historian calls "Ames' tall cedars."

The Rev. Mr. Garrison (1936-45) added many improvements and new organizations and in 1955 became superintendent of the South Baltimore District.

The Rev. Mr. Frye (1955-61) also made many outstanding contributions. The 100th Anniversary was celebrated in 1957 during his administration.

The Rev. Mr. Frye died in January, 1961 and was succeeded by the Rev. Mr. Clark, until then superintendent of the Charleston District.

Entering a second Century of progress, the church reports Rev. Mr. Clark has completed a vast church renovation program.

Membership and attendance have increased in all age groups.

The new parsonage at 4107 Alto Rd. is paid for and the pastor's study and offices, The Rev. George Martin Edwards, pastor of Pennsylvania Avenue AME Zion Church 1931 to his death in 1959, originated the idea of placing the lighted cross atop the building. Its lighted words, "Jesus Never Fails," still serve as an around-the-clock beacon for over 50,000 persons of the area.

Until the NAACP insisted that colored members of the Baltimore Police Force be allowed to wear uniforms, they were plainclothesmen and wore their own clothing to work.

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old parsonage at 615 Baker St. converted for group meetings, church school classes, and offices.

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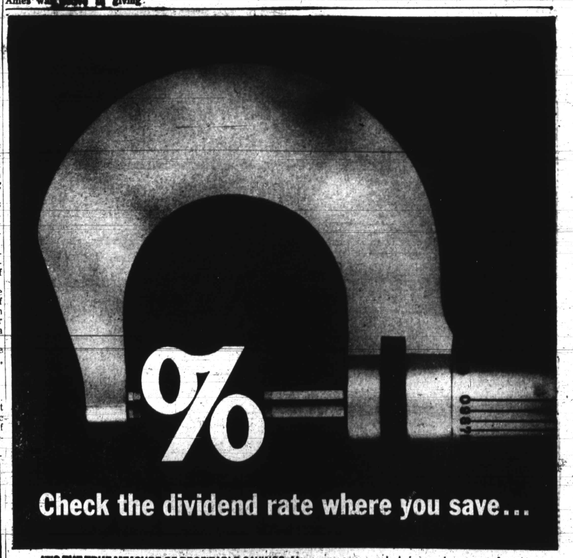

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A Unique Era Is Dying

By GEORGE W. COLLINS

At the firm urging of inner city residents who had grown weary of the sanitation and health problems posed by horse stables, Mayor Theodore R. McKeldin agreed recently to phase them out (a process of gradual elimination).

To those who live in areas of horse stables, and those who have escaped — the myrd is understandably welcome.

Stables — and horses — have been an integral part of Baltimore.

Like other city relics however, they have an immediate rendezious with the ages.

Although the ultimate demise of the horses and stables is for the greater good of a great number of people, for those of us who have cultivated an understanding of and appreciation for the strangely romantic influence they had on the people involved — directly and indirectly — their going will bring a touch of sadness.

* * *

LESS THAN two decades ago — although it is still with us, but diminishing rapidly —this was the time of year when you didn't have to be told it was spring.

As early as 4 a.m. there would be the pounding of hoof-beats, clanking of bells, and rumble of wagon wheels as the "Arabs" — the breed rather than the nation of people — would be rushing to the market place to cash in on the "first boys" in order to realize an appreciable profit on investment at the end of a long, hot day.

At the market — then located on the banks of the harbor in downtown Baltimore — any bystander could get a priceless education in the art of buying and selling by merely eavesdropping on the conversation between an 'arab' and a market broker or the farmers themselves.

* * *

AS AN illustration this dialogue is lifted from the archives of memory of an eyewitness experience of years ago when a curious soul made the between - midnight-dawn journey to the market with an acquaintance considered to have been the chief magtractor trailer and wheeled them into position in a choice spot at the Market Place and note of the 'arabs.'

He answered to the colorful name of "Hot Papa."

The Pennsylvania farmer had loaded his harvest of luscious watermelons onto a Pratt St. produce terminal.

The farmer, determined to extract the premium price for his year - long labors, did not trust the market broker to sell his watermelons. Besides, he could save the commission for himself.

"You can have this load for 80 cents each," he propositioned the Hot Papa.

"I can't eat 1,000 watermelons," Hot Papa shot back.

"It can't give them away, either," countered the farmer.

"That's what you'll have to do, if you wait until I pay 80 cents a piece for them," answered the premier 'arab.'

* * *

FOLLOWING MORE vocal maneuvering for bargaining advantage, the 'arab' let the farmer know in no uncertain terms that since he was planning to buy in volume, his range of selectivity was considerable and he was prepared to take his business elsewhere — like to the tractor trailer next door.

Apparently impressed by this bit of hard logic, the farmer, visualizing the happy possibility of unloading his cargo in one fell swoop and heading back to the happy hills of Pennsylvania in record time, relented.

"I tell ya what," he offered. "You can take the load for 60 cents each and we'll both be happy."

"No, you'll be happy," said Hot Papa, adding "the only way I get them at that price I will be 'teched' in the head."

After more rebuttal to the effect that his customers were not willing to pay "highway robbery prices" for a "stupid watermelon," the 'arab' pretended to walk away.

"Alright," growled the farmer. "I just can't understand it. A man works his brains out all year and people think he should give his stuff away," he mumbled.

"I know you are robbing me, but give me 40 cents a piece and let me get the h— out of here."

* * *

GUSHING CROCODILE tears the likes of which are rarely seen any time or place, the 'arab' consented with grave reservations.

"I don't know what in the h— I'm going to do with them. I'll probably wind up giving them away or eating them but a man has got to take a chance on successfully converting their wares into dollars.

"Put your biggest ones on the top; start off with top prices ($1.50 each for this particular load) and drop down only after you've made some money for you and me and it's getting late," he —only cash was honored at the market place, checks were useless — into his wallet, Hot Papa flashed a knowing wink at the bystander and bade the farmer a fond farewell.

The watermelon - laden trucks were dispatched to Hubbard Alley in the back of the 500 block N. Central Ave. —now the site of an extension to Dunbar High School — a place called home by 11 horses.

Upon the arrival of the trucks, the horses — whose names and behavior were strikingly similar to humans —were decked out in spakling gear and prancing with impatience.

Among them were Big Frank who was Hot Papa's Personal pet, Jerry's driver answered to the unlikely tag of "Rubber Nose;" Tipping Tom was destined to be guided for the day by "Pie," and Big Red fell to the unenvious lot of "Killer."

* * *

"KILLER," it had been explained earlier, had earned his name through pure logic. "He kills every horse he works," a friendly critic volunteered while giving a stranger a dossier on the names and habits of Hot Papa's intriguing collection of 'arabs.'

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"Put your biggest ones on the top; start off with top prices ($1.50 each for this particular load) and drop down only after you've made some money for you and me and it's getting late," he would say.

The "money for you and me" advice is explained by the arrangement that the driver was to split all profits beyond the cost of his load on a 50-50 basis with Hot Papa.

Then began the melodic enchanting, and laborous part of the 'arab's' day.

"I got red ripe waaa'...mel . . lons, red to the rind," the

(Continued on Page 16)

LARGEST SINGLE SALE ever consumated the purchase of Wayland Baptist Church early this year, was made by Mrs. Sarah Fernandez Diggs.

Muslims carry on despite criticism

By ELIZABETH M. OLIVER

Despite whatever is said, Baltimore's newest religious group, the Muslims, is one of the most highly respected.

Members of the congregation number hundreds of homeowners who are spotlessly clean, law-abiding, industrious citizens.

Admirable residents of any neighborhood, their self-sustaining, quiet and temperate attitude toward life inspires all around them.

The main Mosque located at 514-16 Wilson St., is an old garage the members converted into a beauty spot in the ancient run-down areas.

The building represents a long, hard climb from the first location, a store front at Stirling and Monument Sts. they acquired in 1947.

The pride exhibited in their work on the new Mosque brought compliments from all citizens.

The spacious dining room where they serve Muslim diet and health foods has become a favorite eating place for hundreds.

Open from 7 a.m. to midnight, persons of all faiths sooner or later go there.

* * *

THE MUSLIM Mosque frequently plays host now to the famed heavyweight champion of the world, Muhammad Ali (Cassius Clay) who refuses to eat or stay elsewhere.

Under the leadership of the present Mosque head, Minister Isaiah Karriem, the Muslim have made unprecedented progress.

An untiring man with a gentle manner, he devotes each day to bringing about an understanding of the teachings of the faith.

* * *

DURING HIS 20 years service in Baltimore, Minister Karriem, has been guest speaker on many occasions at churches of other denominations.

The efforts of his congregation have greatly aided the non-violent movement for equal justice and freedom.

However, Minister Karriem still makes it known he feels the answer to the problems of colored citizens is the possession of their own businesses and establishments.

And he agrees with the Muslim leader, Messenger Elijah Muhammad, that unity under one Allah and land of their own is the correct goal.

Meetings at the Mosque at 2 p.m. Sundays and Wednesdays and Fridays at 8 p.m. follow the ancient books and tables Muslims believe were used by their foreparents before they were enslaved.

Constantly urging all colored citizens, regardless of faith, to attend Minister parriem predicts all Baltimore will benefit as a result.

The Muslim drive for temperence is not only a sustained battle against drinking, but also smoking.

A recent campaign against cigarette smoking blames the habit for cancer, hardening of the arteries and serious affects on human reproduction organs.

The Muslims recently gained one right to conduct services in the penitentiary here. Many of its converts are former criminals.

* * *

The AFRO - AMERICAN Newspapers, founded in 1892, began as a Sunday School newspaper.

The Honorable Clarence Wycoff, 33rd degree Mason and leader of the Most Worshipful Grand Lodge AFAM, holds 10 offices and has 10 titles that contain 150 words.

* * *

Mrs. Jeanette Leath, 4113 Westchester Rd., wife of Capt. John E. Leathe, administrative staff assistant at the Winchester Armory, has applied for a position in the office of the Clerk of the Baltimore City Court. She is director of the AFRO Clean Block Campaign.

* * *

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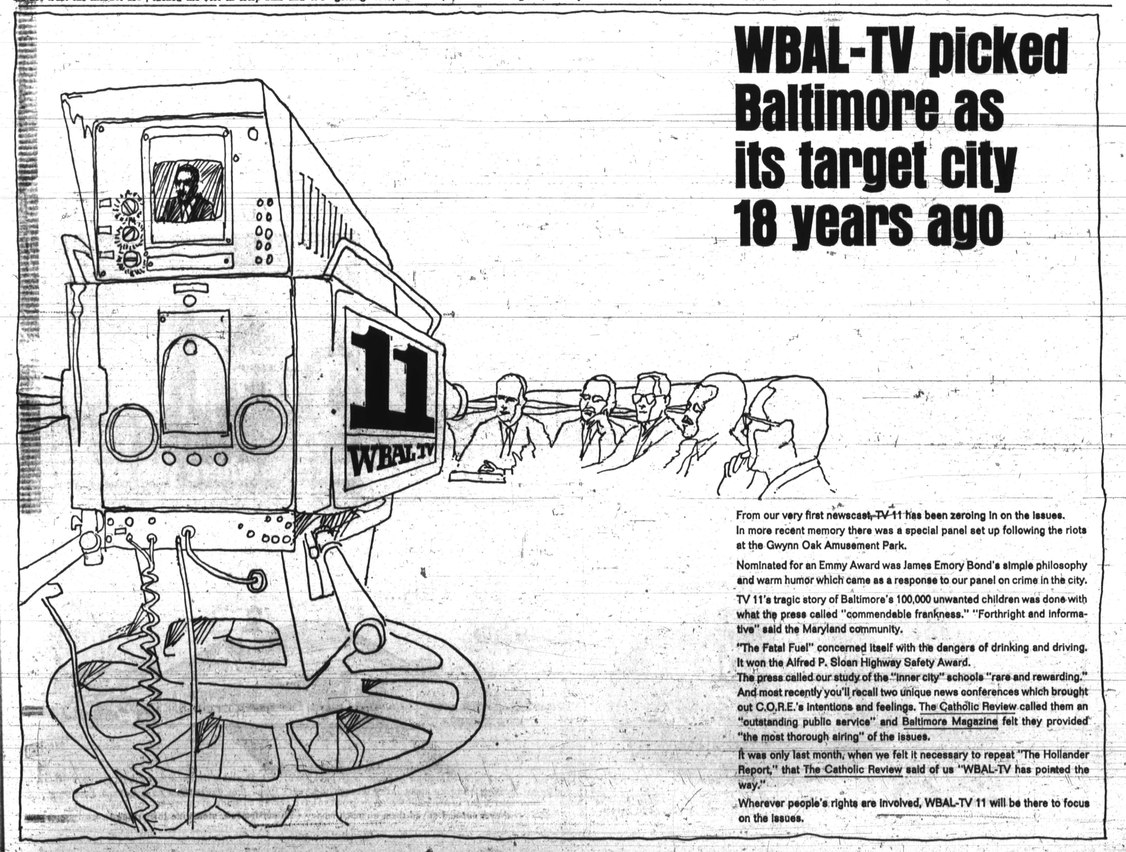

From our very first newscast, TV 11 has been zeroing in on the issues.
In more recent memory there was a special panel set up following the riots at the Gwynn Oak Amusement Park.

Nominated for an Emmy Award was James Emory Bond's simple philosophy and warm humor which came as a response to our panel on crime in the city.

TV 11's tragic story of Baltimore's 100,000 unwanted children was done with what the press called "commendable frankness." "Forthright and informative" said the Maryland community.

"The Fatal Fuel" concerned itself with the dangers of drinking and driving. It won the Alfred P. Sloan Highway Safety Award.
The press called our study of the "inner city" schools "rare and rewarding."
And most recently you'll recall two unique news conferences which brought out C.O.R.E.'s intentions and feelings. The Catholic Review called them an "outstanding public service" and Baltimore Magazine felt they provided "the most thorough airing" of the issues.

It was only last month, when we felt it necessary to repeat "The Hollander Report," that The Catholic Review said of us "WBAL-TV has pointed the way."

Wherever people's rights are involved, WBAL-TV 11 will be there to focus on the issues.