

POET'S CORNER

It's Not My Fault

By Vincent Palrose

Don't blame me
I didn't ask for it
My mother gave it to me
I couldn't refuse her

It's not my fault
I have to live with it the rest of my life
I can't wash it off

It's not my fault
I had no say in the decision
I was unwittingly volunteered

Don't hate me because of it
Don't ridicule me, punish me, enslave me, keep
me down
Because it's not my fault.

I'm Black because I am.

Capstone Over Lies

By Keith A. Brantley (Izulu Poet)

Standing on the bottom
looking up.

Holding a cap-stone
to place above lies.

Clearing you throat,
expanding your mind;

hoping to say something heavy.

Past lies elastic
bonding structures of plastic;

Foundations crumble
buildings threaten to fall

flimsy rescue lies

can't strengthen the ties;

What's needed is something heavy.

Big things are falling;

no need to look up,

just look around.

Pie in the sky has finally come down.

And there you are

mind expanded afar

holding a heavy, heavy capstone.

AFRICAN-AMERICAN HISTORY

PROPHET WILLIAM S. CROWDY Founder of the Hebraic Movement in the Black Community

By Gwen Walker

William Saunders Crowdy was born August 11, 1847 at Charlotte Hall, St. Mary's County, Maryland to slave parents, Basil and Sarah Ann Nellie Hinson Crowdy.

At age 16, William ran away from home to escape slavery. He then joined the Union Army with hopes of gaining his freedom by fighting with

the Army for freedom. He served three years from 1863 to 1866. At the end of the Civil War, he served in the 5th Cavalry where he rose to the rank of Quarter Master Sergeant, there he served from 1867 to 1872.

At the end of his tour of duty, Crowdy took up residence in Kansas City, Missouri, where he worked as a cook for both a hotel and for the United States Surveyor's office. There he met and married lovely Yates Higgins in 1881, they had three children, Mattie Leah, Issac and August Milton.

In 1891 Crowdy staked his claim on 160 acres of land near the town of Guthrie, Oklahoma during the second "RUSH." After moving to Oklahoma, Crowdy became an enterprising farmer. He built a cabin for his family, and became active in a local Baptist Church as a deacon, he was a mason, and was appointed captain of a Black Militia by Adjutant General Harry P. Clark.

Despite the hope of a brighter day in Oklahoma and westward migration, the moral evil which had permeated their experience prior to the move west began to manifest itself among Blacks, Blacks who moved west began to feel totally frustrated when their status failed to improve. Even the churches which at one time provided a means of support to blacks were viewed as unresponsive and irrelevant with regard to the current state of affairs

(This feeling was present in 1891, Ironically some people are saying the same thing in 1994, way???)

Following emancipation the churches within the Black community developed into their own separate entities. The total membership of Baptist churches within the Black community increased from 150,000 in 1850 to 500,000 in 1870.

This rapid growth was also duplicated in the denominational churches in the Black community.

However, during this period in history, there is no record of any institutionalized religious practice within the Black community rooted in the Biblical Hebraic tradition. Several schools have noted Crowdy is the fore-runner of the Hebraic movement in the Black community.

It is stated that during this period of social unrest William Saunders Crowdy on Tuesday, Sept. 13 1892 received a revelation from God.

He preached the doctrine of expediency and emergency "The time is fulfilled, The Kingdom of God is at hand." This philosophy parallel that of John the Baptist, whose ministry advocated a change in sinful living and turning to God.

Prophet Crowdy held sermons which were clear indications that time was of the essence. His "Gentile, prepare war; Israel, prepare to meet your God," is but one example. His message was so compelling that people were inspired to compose songs about it. Such as "Run As Though You Have Ten Minutes to Catch the Train."

The philosophy of Prophet William S. Crowdy emphasized the "fatherhood of God and the Brotherhood of man."

Thanks to Tanya Jackson Smith for sharing this book of history.

To read more about prophet William S. Crowdy, obtain the book *The Re-establishing Years (1847-1908)* vol. 1, The History of the Church of God and Saints of Christ.



GWEN WALKER

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SUMMIT

(Continued from Page 1)

faced the internal scrutiny of NAACP leadership which opposed the meeting with the controversial Muslim leader. Current declined to comment if the local chapter of the NAACP will participate, yet he did say they have made efforts to contact the organization. He does admit, however, that other promi-

nent organizations throughout the city will be encouraged to become involved in the effort. "We are concerned about the problems facing African Americans as a whole," adds Current. Expected agenda items include: Jobs and economic empowerment, crime, and creating an effective social agenda for the community.