

By Keith A. Brantley (Izulu Poets)

Good drink Good smoke Good God Good old boys got guns and into the hills they run in pursuit of happiness. And the sadness of this sappiness is that they still take joy in calling a spade a spade What games they played in the Tennessee shade. Pic nicking past the nigger check point. Long past the lack of respect point. Pic nic to pick a nigger (HUNTING LICENSE) to make fun of. The highest expression of gun love on T-shirts and targets and a plausible market for Miller (Lowlife) Brewing Good old boys pursuing the good old days and the good old ways they used to call a spade a spade.

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AFRICAN-AMERICAN HISTORY PROPHET WILLIAM S. CROWDY (Founder of the Hebraic Movement in the Black Community)

By Gwen Walker

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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

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GWEN WALKER

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 Reestablishing Years (1847-1908 vol. 1, The History of the Church of God and Saints of Christ

