

# THE BETTER WE KNOW US ...

**HIGH POINT**--Being of a minority race can get very difficult at times; but being a minority within a minority can be much more difficult. Such is the case of this week's personality.

"The Better We Know Us" honors Dr. Calvert B. Jeffers, veterinarian, but more importantly, a Black veterinarian. There are only two Black DVM's (Doctor of Veterinarian Medicine) in the state of North Carolina who have their own businesses. One serving in Salisbury, N.C. and Dr. Jeffers who serves High Point and the surrounding area. Dr. Jeffers comments that his practice is doing well and is growing, which proves that being a part of two minorities won't stand in his way.

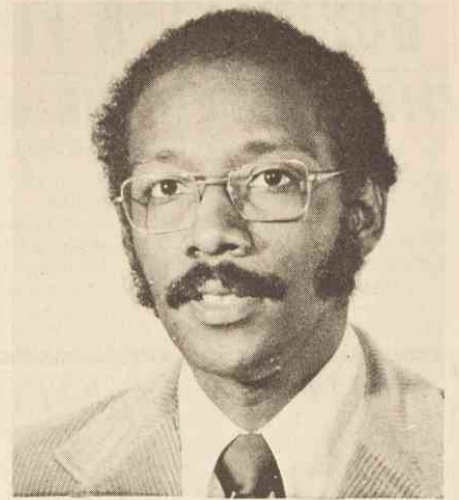
Dr. Jeffers is a native of Winston-Salem, where he received his schooling. Working in a hospital as a young man gave him the desire to make his career in medicine. While in college, Tuskegee Institute, Tuskegee, Alabama, Dr. Jeffers studied Biology and in 1962 graduated with a Bachelor of Science degree. Following college, he went into the U.S. Army where he worked as a Medical Lab Specialist. After the army, Dr. Jeffers returned to college to get his Bachelor's degree in Agricultural Science and Doctor of Veterinarian Medicine.

Dr. Jeffers did his internship in Illinois and has done work in Kentucky and Massachusetts. He and his wife lived in Mass. for one year but had always

dreamed of moving back to the southeastern part of North Carolina to live and raise a family. After much thought and planning, Dr. Jeffers chose High Point to start his practice. It was not very difficult for Dr. Jeffers to get started because High Point had only one vet prior to his arrival. He has been practicing now for 18 months and is well-known for his work. His clients like the way he takes care of their animals.

Dr. Jeffers also feels that being Black has been a slight problem because many whites and Blacks fail to visit a Black vet. He says he doesn't want his clients to think about his race because he is here to serve the community just as any other doctor.

Each day Dr. Jeffers faces a variety of animals as well as a variety of problems. Problems that range in size from a dog with pups to an animal who has been hit and seriously injured by a car. Problems where he may have to consult with other doctors and those that he can't solve also occur. While Dr. Jeffers and I were talking, he received a telephone call. One of his clients called to report that his child had taken some medicine meant for a pet (harmful to humans) and wanted to know what to do. Dr. Jeffers advised the client what should be done. Most of Dr. Jeffers experience has been around animals but the aforementioned incident proves that he also has a concern for human welfare. *Continued on Page 2*



# THE TRIBUNAL AID

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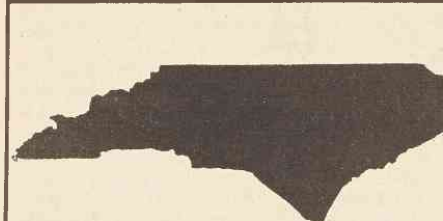
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A VIABLE, VALID REQUIREMENT  
RESPONDING TO  
BLACK NORTH CAROLINA

This Week's Black History is provided by;



The 1976 Editions of THE TRIBUNAL AID will be dedicated to America's bicentennial Celebration, with emphasis on contributions our Race has made in the making of America, from birth to the present.

In 1976 there should not be a need to lift these contributions from isolated sources. Our

past should be interwoven into the fabric of our civilization, because we are, except for the Indian, America's oldest ethnic minority.

We have helped make America what it was, and what it is, since the founding of Virginia.

We have been a factor in many major issues in our history. There have been many misdeeds

Fay Ashe, Black History Editor

against us, yet we have been able to live through them and fight back. This is living proof of our history.

Our role in the making of America is neither well known or correctly known. Many positive contributions have escaped historians and have not found their way into the pages of

many history books.

We will strive to give readers, Black and white, many little-known facts about our past and it is hoped that a proper perspective of our history will be of value to persons who may believe that as Black People we have an unworthy past; and hence, no strong claims to all rights of other Americans.

## Early Religious Attitudes And Practices

The Twenty Blacks that were aboard the Dutch Frigate, which landed in Jamestown, Va. in August, 1619 were not slaves. They had been baptized, and by English law, which then governed Virginia, and a slave who had been converted to Christianity became "enfranchised". This was based on the theory that, inasmuch as infidels were enslaved in order to make Christians of them, it followed that when the cause of their enslavement was removed, they would become free." These first Blacks, however, were not free, but fell in the category that had already taken root in the Colony, that of indentured servants who bound themselves to work for masters for a specified length of time in return for paying the cost of their transportation across the Atlantic. Indentured servitude had come in

response to a great need for labor.

In 1662, a Virginia law used the word "slave" to designate an already existing class. Slavery became recognized in law, as for some years it had been in practice. By 1700 indentured servitude was no longer preferred labor. Before slavery could come into its own, the Colonist had to dispose of the troublesome proposition that the conversion of a Black to the Christian faith entitled him to his freedom. This was proven to be an invalid theory. Religious groups opposed it, pointing out masters would deny baptism to their slaves if such a step led to their freedom.

This theory led Virginia's

legislature in 1667 to state that "Conferring of baptism doth not alter the condition of the person as to his bondage or freedom"

By 1706 this principle that the slave was not made free by baptism was affirmed by five other Colonies; Maryland, North Carolina, South Carolina, New York, and New Jersey.

The treatment of slaves was left to the Colonies, the Mother Country permitted them to do as they chose. Hence each Colony determined who was a slave and how slaves should be treated. Because of the fear and apprehensions of the Colonies, Slave Codes were introduced to the extent to which the White settlers thought it necessary to go

to keep slaves from getting out of hand. The more numerous the slaves, the more strict the Slave Codes.

The New England Colonies had no laws against teaching slaves to read and write, because some occupations to which slaves were put required that they be literate. England, as elsewhere, religion was the mainspring behind the movement to give book learning to Blacks. A concern for the spiritual welfare of the slave led prominent Puritans, such as COTTON MATHER, to establish Charity Schools where Bible study was the chief staple. SAMUEL SEWALL of Massachusetts, was the first to direct an attack on slavery in New England, he urged masters

to give religious instruction to their bondmen. Occasionally the members of the master's household brought to their slaves a combination of religion and letters.

The efforts of MATHER AND SEWALL were not very fruitful because in Puritan circles, church membership carried political privileges, such as the right to vote and hold office. The Anglicans had more success than the Puritans in providing schools for slaves. In 1701 they founded the SOCIETY FOR THE PROPOGATION OF THE GOSPEL IN FOREIGN PARTS. One purpose of this Society was missionary work among Blacks and Indians. Later the Society established a Black school in New York

City, followed forty years later by the Charleston school, and two former slaves became teachers, having been trained and freed for that purpose. This Society cooperated with another Anglican group, the "ASSOCIATES OF DOCTOR BRAY" in establishing a school in Philadelphia. The BRAY group set up schools in Williamsburg and Newport, aided in part by the support from Benjamin Franklin.

Operating mainly in Southern Colonies the Anglican clergymen were at a disadvantage in persuading the planters to give book learning to slaves, and the church was handicapped in an environment dominated, as FRANK J. KLINGBERG puts it "MORE BY RICE THAN BY RIGHTEOUSNESS." In 1705, JUDGE SEWALL pointed out the problem. "TALK TO A PLANTER OF THE SOUL OF A NEGRO, AND HE'LL BE APT TO TELL YE (OR AT LEAST HIS ACTIONS SPEAK LOUDLY) THAT THE BODY OF ONE OF THEM MAY BE WORTH TWENTY POUNDS; BUT THE SOULS OF A HUNDRED OF THEM WOULD NOT YIELD HIM ONE FARTHING.

The Quakers made some efforts to give instruction to Blacks. The Quaker's conscience could never be at ease with slavery. During the first half of the following century the condemnation of slavery was sounded.

The first hundred years of the Colonial era, the Christian Church took no notice of Black people. In Virginia and New England Africans were considered "too bestial", "too brutish", "too dull", "too ignorant" and too unlike the English to warrant freedom in this world or justify preparation for some world to come.

## BICENTENNIAL BLACK HISTORY

"Lost-Strayed-Or Stolen"

Extracted From  
THE NEGRO ALMANAC  
by Fay Ashe

Black history in the Western Hemisphere most probably begins with the discovery of the New World by Christopher Columbus in 1492. Blacks are known to have participated meaningfully in a number of later explorations made by Europeans in various parts of the United States and Spanish America. Facts such as these at once fashion a new dimension for Black history within the mainstream of American history. Inasmuch as one of the primary purposes of this feature is to record some historical achievements of the Black, it becomes most important to offer the reader chronological accounts through which he can conveniently familiarize himself with the broad sweep of American Black history. The years covered here are 1492-1954.

1787: NEW YORK CITY  
Opening of the African Free School.

Slave Act which makes it criminal to harbor a slave, or prevent his arrest.

1791: DISTRICT OF COLUMBIA

On the recommendation of Thomas Jefferson, Benjamin Banneker-Astronomer, inventor, mathematician and gazetter- is appointed to serve as a member of the commission charged with laying out plans for the city of Washington.

1793: VIRGINIA

Passage of state law which forbids free Blacks from entering the state.

1793: SOUTH CAROLINA

Twenty-three free Black men and women from Canada-and some white supporters-sign a petition protesting the state poll tax of free Blacks.

1793: PHILADELPHIA

Passage of the Fugitive

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## Historical Landmarks Of Black America

Extracted From  
THE NEGRO ALMANAC  
by Fay Ashe

No more substantial testimony to the role of the Black in the growth and development of America can be found than the numerous historical landmarks in various regions of the country which are associated with Black Americana. Many of these-like the Alamo and Bunker Hill-are not conventionally known as sites involving chapters of Negro history.

ARIZONA,  
TORTILLA FLAT  
Battle of the Caves

Site, during 1872-1873, of General Crook's campaign to wipe out Apache bands holed up in distant, and virtually inaccessible, mountain retreats. Black units approached the Indian hideout under cover of darkness, pinned down the

enemy in their cave, and scored a notable victory. Few of the marauders escaped; several were killed by ricocheting bullets.

ARKANSAS, CAMDEN  
Poison Spring State Park

Site of an 1864 Civil War battle in which the 1st Kansas Colored Regiment suffered heavy casualties, some of which were apparently inflicted by Confederates on captured or wounded Black soldiers. Black troops, as they did at Fort Pillow, vowed to take no more rebel prisoners.



The first slaves in the English colonies of mainland America arrived at Jamestown in 1619.

## 1776 Honoring America's Bicentennial 1976