

# THE BETTER WE KNOW US ...

by Albert A. Campbell

MOORESVILLE - Often when members of this American society think of individuals as being community pillars, we usually think of a male. Perhaps there are valid reasons for encouraging that conclusion. However, the case of Mrs. Helen Byers is certainly the exception.

A housewife and the mother of four children Mrs. Byers still finds time to give of herself and support countless community needs.

The first priority on her list of course is her family and that includes helping her husband Joseph with the family business. The operate a television sales

and service company. Mr. Byers is one of the few Black authorized "Zenith" dealers in North Carolina. They are in sales as well as repair. Their performance has awarded the two of them trips over the country and abroad. When quotas are set by the parent company, the Byers have constantly met the challenge.

Mrs. Byers, when listing her many outside activities, quickly pointed out that she was an active member of Reids Memorial Presbyterian Church and is also an Elder in her church.

Among the others, she is a member of: Democratic Women of North Carolina; Mooresville Coral Society; she's on the board of I

Care, Inc.; Irredell County Health Care; and just recently appointed to Council on the Status of Women, by the County Commissioners.

She was elected Mother of the Year of The N.A.A.C.P., has served as president of the Dunbar High School PTA and president of the Moores-

ville Boosters Club. She has been secretary of the PTA and the Junior High School.

Sometime ago she planned the fund raising drive to purchase instruments for the Dunbar School band. Mrs. Byers also found time to run for elective office - Town Board and School Board. However,

she admits that too few Blacks participate in the elective process.

She is affectionately referred to as the "Neighborhood Taxie," because she often delivers elderly persons to and from doctor's visits, pays their bill and even does their shopping. All of which she does without any compen-

sation. She would not have it any other way.

Mrs. Byers said that the people have developed a dependency on her, and she is just happy to be able to help others.

When one thinks of good neighbors, the mind should drift to Mooresville and Mrs. Byers - for the better we know her, The Better We Know Us.

# THE TRIBUNAL AID

VOLUME III, NO. 45

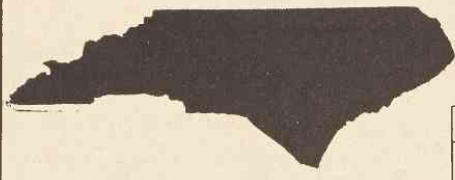
WEDNESDAY, APRIL 14, 1976

\$5.00 PER YEAR

25 CENTS

PRESS RUN 8,500

MEMBER: North Carolina Black Publishers Association - North Carolina Press Association, Inc.



A VIABLE, VALID REQUIREMENT  
RESPONDING TO  
BLACK NORTH CAROLINA

## Black History Flashbacks

APRIL 1

On this day in 1965 Francis S. Rivers became president and chief policymaker of the NAACP Legal Defense and Education Fund. He graduated in 1922 from Columbia University Law School. First World Festival of Negro Arts officially opens in Dakar, Senegal, 1966. Augusta Baker, innovative librarian, winner of numerous awards for library work with children; author, *The Black Experience in Children's Books*, born in Baltimore 1911.

APRIL 2

In 1895 black inventor J. Lee received a patent for a bread crumbing machine. The Second Brigade, Second Division of the all black 25th Corps was among the first union troops to enter Vicksburg, Mississippi on this day in 1865.

APRIL 3

James Madison Bell, famed poet, born 1826. In 1883 black inventor Jan E. Matzinger revolutionized the shoe industry with his invention of the shoe lasting machine which sewed the upper part of the shoe to the sole. Thus he initiated the mass production of shoes. Birmingham Manifesto, issued by Birmingham community following a peaceful demonstration in 1963, was written in the hope that law, order and peace would somehow prevail. Carter G. Woodson, author historian, founder of the Association for Study of Negro Life and History, died 1950.

APRIL 4

Assassination of Rev. Martin Luther King, Jr. in Memphis, Tenn., 1968. Adam Cayton Powell was elected to Congress in 1944 from New York's 18th District and served on the House Committee on Education and Labor.

APRIL 5

Capt. Robert Smalls, Civil War Hero; served through five Congresses as representative from South Carolina, born 1839. Birth of educator Booker T. Washington, founder of Tuskegee Institute, 1856.

APRIL 6

Black explorer Matthew Henson, a part of the Admiral Peary expedition, was the first to set foot on the North Pole, 1909.

APRIL 7

Booker T. Washington 10-cent stamp goes on sale, first U.S. stamp to honor a black person, 1940. On this day in 1925 Roland Hayes was presented the Spingarn Medal in recognition of his outstanding achievement as a concert singer. William Monroe Trotter, civil rights leader and editor of the Boston Guardian in 1902, born 1872.

## DID YOU KNOW THAT:

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.

JOHN CHAVIS (1763-1838) was freeborn near the borderline between VIRGINIA and NORTH CAROLINA. He obtained an unusually fine formal education as a result of an experiment conducted half in jest by some white gentlemen of means. Out of curiosity, they sent him to Princeton in order to learn if a colored youth had the capacity to take higher education. At Princeton, CHAVIS prepared himself well in private studies under President Wither- spoon. CHAVIS also studied at Washington Academy, which was once called Liberty Hall Academy and late became Washington and Lee University. A certificate that he

successfully passed his studies was once filed in the Manuscript Order Book of Rockridge County Court in Virginia but has since been lost. It may have been placed there by gentlemen who has satisfied their curiosity.

About 1805 he migrated to NORTH CAROLINA where he preached to both white and black congregations. CHAVIS knew Greek and Latin among other subjects and was asked to teach sons of prominent white people. He established his school in Raleigh, N.C., and there under this Black scholar sat youths who were to be among the future leaders in the state and nation. Governor Charles Manly and Senator

Willie Mangum were among his more famous pupils. In 1832 when CHAVIS was approaching 3 score and ten in age, a law was passed which forbid Blacks either to teach or to

preach. Thereupon, deprived of his means to earn a living, CHAVIS wrote a sermon entitled "THE EXTENT OF ATONEMENT". Sales of the sermon and donations from friends and former pupils supported him until his death in 1838. Today, the archives of the University of North Carolina contain many letters from former pupils to CHAVIS and more are in the files of the Library of Congress.

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.

## Dr. W.E. Du Bois' Affirmation Of Faith "CREDO"

The Du Bois "Credo" of 1904 appeared everywhere in the Black press. "Credo" reached out and deeply touched the oppressed Blacks across America. Dr. Du Bois' Credo is a statement of Black pride in Black people, and of Black leadership shown to the Black community.

I believe in God, who made of one blood all nations that on earth do dwell. I believe that all men, black and brown and white, are brothers, varying through time and opportunity, in form and gift and feature, but differing in no essential particular, and alike in soul and the possibility of infinite development.

Especially do I believe in the Negro Race; in the beauty of its genius, the sweetness of its soul, and its strength in that meekness which shall yet inherit this turbulent earth.

I believe in Pride of race and lineage and self; in pride of self so deep as to scorn injustice to other selves; in pride of lineage so great as to despise no man's father; in pride of

race so chivalrous as neither to offer bastardy to the weak nor beg wedlock of the strong, knowing that men may be brothers in Christ, even though they be not brothers-in-law.

I believe in Service-humble, reverent service, from the blackening of boots to the whitening of souls; for Work is Heaven, Idleness Hell, and Wage is the "Well done!" of the Master, who summoned all them that labor and are heavy laden, making no distinction between the black, sweating cotton hands of Georgia and the first families of Virginia, since all distinction not based on deed is devilish and not divine.

I believe in the Devil and his angels, who wantonly work to narrow the opportunity of struggling human beings, especially if they be black; who spit in the faces of the fallen, strike them that cannot strike again, believe the worst and work to prove it, hating the image which their Maker stamped on a brother's soul.

I believe in the Prince of Peace. I believe that War is Murder. I believe that armies and navies are at bottom the tinsel and braggadocio of oppression and wrong, and I believe that the wicked conquest of weaker and darker nations by nations whiter and stronger but foreshadows the death of that strength.

I believe in Liberty for all men: the space to stretch their arms and their souls, the right to breathe and the right to vote, the freedom to choose their friends, enjoy the sunshine, and ride on the railroads, uncursed by color; thinking, dreaming, working as they will in a kingdom of beauty and love.

I believe in the Training of Children, black even as white; the leading out of little souls into the green pastures and beside the still waters, not for self or peace, but for life lit by some large vision of beauty and goodness and truth; least we forget, and the sons of the fathers, like

Esau, for mere meat barter their birthright in a mighty nation.

Finally, I believe in

Patience -- patience with the weakness of the Weak and the strength of the Strong, the prejudice of the

Ignorant and the ignorance of the Blind; patience with the tardy triumph of Joy and the mad chastening of

Sorrow; -- patience with God!

From Darkwater



DR. WILLIAM EDWARD  
BURGHARDT DuBOIS  
1868 - 1963

1776 Honoring America's Bicentennial 1976