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EDITORIAL

STRAIGHT AHEAD

By Julius J. Adams

NEW YORK — More than two hundred years ago Gen. George Washington, in a letter to a Jewish congregation in Providence, R. I., made a statement which employed this phrase . . . "This country which to bigotry gives no sanction, and to persecution no assistance." The statement has become a classic one, and should be recalled by those Americans who like to insist that racial and religious and color bigots cannot be curbed by legislation.

If it do not argue seriously the laws unto themselves would stop discrimination and bigotry any more than anyone would argue seriously that laws unto themselves would stop murder and robbery. But we have laws against those crimes, and what we are actually saying by those laws is that "This country to crime gives no sanction," and by our laws guaranteeing trial by jury and the writ of habeas corpus, we say, "To persecution no assistance."

In the field of race relations we can do the same thing. Whether the laws against discrimination in employment, in education, and in housing—as established in the state of New York—in themselves will stop discrimination in those areas, is not the most important factor. What is important is that they say in emphatic terms that the state of New York "gives no sanction" to these evils and thereby calls upon all people of good will to abide by them.

It may not be imperative that rigid provisions are included to inflict severe penalties upon those who violate these laws, yet in order that they will be worth-while, some form of punishment, even if it is merely an expose, should be imposed on those who insist upon flouting the law.

What those who oppose legislation as a corrective measure and insist upon education as the weapon, apparently forget, is that legislation itself is a form of education . . . an effective form. It is a sanction against. It works on the hearts and minds of those who would do evil; they are constantly reminded that they are breaking the law.

In a free country such as ours where public opinion plays a most significant part in the development of our course of action and in the formation of our national policies, the conscience of man figures importantly. Few

men can enjoy the unfavorable position of being looked upon by their fellow man as a criminal, whether his crime is one of violence, like murder, or a social one, such as racial or religious bigotry. Even the worst kind of bigot seeks to justify his position in order to escape the cruel condemnation more enlightened men heap upon his immoral head.

If the United States is to fulfill its destiny; if it is to live up to the prophecy of its founding fathers; if it is to make good on George Washington's pronouncement that it gives "to bigotry no sanction and to persecution no assistance," then it must give up the idea that it cannot improve matters by legislation. The fact of the matter is that legislation, which essentially is just "rules of conduct" by which we live, is the only way we can improve our lot.

In the approaching Presidential campaign, either Party which seeks to hide behind the protective cloak of "legislation will not change men's minds" in its approach to the problem of Civil Rights, will be doomed. If both Parties should adopt such a policy, our country itself might find itself doomed.

NOTED LYRIC SOPRANO VISITS HISTORIC POINTS WHILE ON FOREIGN TOUR

By June L'Rhue

NEW YORK—Madame Lillian Evanti, who has been on a concert tour in Europe for several weeks, is touching many points of historical significance.

The internationally known lyric soprano's itinerary includes France, Italy, Austria, Yugoslavia, Portugal, and Africa. After touring Southern France, she went to Zagreb, the cultural capital of Croatia-Slavonia, Yugoslavia. (This town, according to revelations of modern excavations, existed in Roman times). She has also traveled through Milan and Rome, the political and historical fame of which is unmatched in point of length of continuity. Following a visit to Austria the singer will return to France, and from there she will go to Portugal.

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THIS WEEK'S SUNDAY SCHOOL LESSON

HOW CAN WE GUIDE YOUTH In THE CHURCH?

Memory Selection: Set the believer an example in speech and conduct, in love, in faith, in purity (I Timothy 4:12).

THE YOUNGER GENERATION'S mistake, someone has remarked, is that it has learned things too readily from the older. This is a mistake only if the older generation is unworthy of its responsibilities.

The best way for a young person to learn is at the side of one who knows. The medieval guild and apprentice system left a great deal to be desired, but from it magnificent craftsmen were born. A youngster served a long period working beside the master. All the master's tricks and skills became a part of the newcomer's equipment. It may not have been the fastest way in the world to train an artisan; but when a young man was through his apprenticeship, he knew the craft.

Good models are just as important in making good churchmen as they are in making good artisans. It ought to be, whether it is or not, that the older leaders of the church can say to the younger people, as Paul said to the new Christians at Corinth, ". . . be imitators of me."

THE EFFECT OF EXAMPLE

Generally an older person can give advice for hours on end, and it has little effect upon youth. But if they have their ears shut to advice, they have their eyes open to example.

Can we choose whether or not we want to be an example to others? If not, what kind of example ought we to be?

In an excellent motion picture an immature veteran cannot seem to get hold of himself. He is weakling, dominated by a psychopathic mother. He thinks he is like his spineless father, a no-account. But when the father finally stands up for the boy, refuses to let him be further intimidated by the mother's pleas and demands, a new life starts for the young man. It seems to have started when he could shake hands with his father as one whose example was worthy.

We all owe an obligation not only to our own self-respect but also to the needs of others. Youngsters model themselves closely upon their heroes. They

imitate the walk of their fathers, the manners of their mothers. They walk with the same strut of the school coach, listening to his words and aping his conduct. They pick up not just a farmer's good methods in handling stock on the farm but his prejudices and his vices also. They copy not only the clothes of the favorite teacher in school but also her habits of conduct.

ALCOHOL AND EXAMPLE

The disgusting sight of a drunken man or woman is usually enough to make a youngster resolve to have nothing to do with the alcohol that caused the condition. But there are many other examples that make an opposing pull. On television and in newspapers and magazines youths see popular heroes endorse certain alcoholic beverages. In the movies they are almost certain to see a scene in which the hero or leading lady is drinking. These drinks seem to have no visible effect upon them. Apparently, youths may reason, a drunk is an exception. Their heroes drink, and not only does liquor not hurt them, but as a matter of fact, they are successful.

What should be done about such examples? Why does so much drinking apparently have no undesirable results?

A prominent church family in a large midwestern city was recently in despair. The parents woke up to find that their high-school-age boy and girl were getting drunk repeatedly. The boy had come near to alcoholism.

This family had long been engaging in "polite" social drinking. The children had often seen their respected and able parents drinking cocktails with friends. The parents thought, of course, that if they set any example at all on the drinking question, it was on the side of "temperance."

That their children, drunks, however, can be traced largely to their example in making the drinking custom acceptable.

Do you think we can safeguard our youth from the liquor traffic without destroying it or prohibiting it? Why?

GUIDANCE IN THE CHURCH

Boswell's London Journal records Captain Plume's opinion about an attorney: "A dangerous man—discharge him, discharge him!"

We can get rid of a bad example, but it is better to turn it into a good one. Getting rid of a problem is hardly as worthy as solving it.

The role of the Church is best seen in its effectiveness in changing wrong conditions. The kind of spirit some churches have, such as the records of a small Ohio Methodist church show, does not provide guidance within the church, but it stands as a censor and judge upon all who disagree with the views of a few prominent persons. This church held an annual trial. Before that session were brought all the accusations anyone might want to prefer against a member. The record shows that this church did little about solving the problems of its members, including some youth; it simply tossed them out of its fellowship.

To what extent should a church go in seeking to reform persons? Should delinquent youth be invited to its membership?

The Church must aid parents in developing character in youth. Into the lives of Timothy and Paul went not only a good home training but also a religious upbringing that made a difference. In Paul it was a Judaism that had to be modified, and in Timothy it was mixed; but its basis was religious—R. O.

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