

THE FUTURE OUTLOOK
Greensboro Negro Newspaper.

PUBLISHED WEEKLY

5c Per Copy \$1.50 Per Year

J. F. Johnson, Editor & Publisher
Miss A. A. Little, Sec'y & Asst. Ed.
L. A. Wise, Contributing Editor.
J. B. Williams, Adv. & Circ. Mgr.

Business Office: 915 1/2 E. Market
Address All Communications To
THE FUTURE OUTLOOK,
915 1/2 East Market St.

Make All Checks Payable To
THE FUTURE OUTLOOK

SATURDAY, JANUARY 3, 1942

A VOICE IN THE WILDERNESS.

Any one who now speaks of making ready for "peace" is in company with the ancient prophets. In describing them I would use the words attributed to John the Baptist: "The voice of one crying in the wilderness, prepare ye the way of the Lord." And yet, take fresh courage ye men of truth! Yours is the calling to bring the minds and hearts of men back to the Christmas gift of "Peace on earth good will toward all men."

You know one thing? Negroes have been put here for some purpose. We have our place in the sun also. Let us see—the Jews were given the task of telling all peoples of all ages about "the day of salvation of God." They gave us prophets and a Christ. The Greeks were given the task of giving all peoples of all ages the philosophers who plumbed the hidden mysteries of the universe that we might have knowledge. The Romans gave us a system for government and society. Egyptians gave us myth and medicine. Germany gave us science of chemistry and psychology. England gave us civilization and culture. America gave us technology. China gave high explosives. What has the Negro given? This—you are recognized by the rest of the world as being the most sincerely spiritual people to take the Christian faith. Your spirituals are not just songs. Search each one and you will find them to be a prayer. They are letters written to a God in whom the composer had implicit faith. Now then, don't neglect your heritage. You above all people are called upon to serve your country and you can do it in no better way than to teach America her role in building a world peace. That that peace be a peace appropriated not from conquest; a peace not inflicted upon vanquished. Teach that that peace be a peace borne out of a Christian world view—forgiveness to enemy, reconciliation of forces and factors that made for war, courting love and hatred with sharing and goodwill.

You people of the spirit, you taught not only your little brown baby how to pray, but you it is that cradle the baby of all America. You it is that tuck them to bed and call them to prayer. You it is that console the mistress of the house you serve; you it is that teach her faith when her trials come. You it is who flood the home with hymns as you go about your task and cause the folks to pause in prayer. You men of field, shop, road, house, haul, mine, factory, ship, train, you it is that often strike fire in white America as they chance to see the light radiating from your soul. You it is that sing a nation from indifference to God.

At this time, teach America to forgive her enemy as you have forgiven America her cruelty to you. Show America how to share gifts to an impoverished world indiscriminately, unselfishly, unreservedly, without regard to merit where ever human need exist. For this you do daily regardless of your meager means. You teach America to be long suffering, patient, waiting for the lessons of love for neighbor, justice tempered with mercy, goodwill and concern for the other fellow's welfare—all these lessons win over all aggressive forces. We want not to conquer and annihilate but to reconcile and rehabilitate our foe. This no people can teach America by precept and example as you

THEY WHO SERVE US.

You could go to any city in this nation and not find another city that is so favored as Greensboro. People, we so often are, like the little pig we barbecue. You know the pig will eat acorns from the tree and until he is full do overflowing and then he will go on his way without so much as turning a pig's eye to the tree and give thanks for his daily food. Look here, let us be men. Let us turn some thanks to our benefactor.

Take Bennett college, for an example. Here Dr. Jones has labored to build a school second to none in the nation for Negro women and then brought to us a faculty well chosen and well trained to teach our daughters. More than this, Dr. Jones tries in every way to make Bennett college serve the community. His students are often inconvenienced to do tasks for us. He sets up institutes and training courses for not only the local teachers but the housewife, the parents, the man in the street. He runs activities for unfortunate children. And his teachers are asked to give their attention to community affairs. What would our Christmas have been without Dr. Dett and his choir who not only sing beautifully but look beautiful. And Professor Turner and his fight for housing with the indispensable aid of his students.

Or take A. and T. college for example. Dr. Bluford has built this place up from army barracks to a college offering high technical training and fine arts. Consider the services of Professor Lawson and his great choir, Professor Green and his dramatic club and his representation at WBIG. And don't you know that A. and T. has more Ph.D.'s on its faculty than the average Negro college throughout the whole state.

What about our own Dudley high? Mr. Tarpley has served us well. Dudley with a highly trained faculty led by only one of its kind in the and a very good band. All Dudley needs now is a Parent-Teacher association and a outlay of sidewalks to it leading from Washington, Gorrell, Market, Deans and Lincoln streets to its abode, and this dear reader, is where you have neglected your duty and have been thoughtless and indifferent.

Have you thought what great good our Y. M. C. A. offers us. Here is an institution started by humble men like Rev. Mr. Headen, Mr. Johnson, Professor Dean and others who saw what a Y would mean to us. Now you must support this institution and take advantage of the fine services it offers us. Your boy ought to be a member of the Y for the same reason he ought to drink his milk—it puts grit in his craw!

Or consider your Ministers' Alliance. Here you have men who are of every denomination in our city and they meet to co-ordinate the work of your church and mine. Think what this means to the spiritual uplift of our community. These gentlemen are ever mindful that they must inspire our youth, cheer our aged and guide our middle-aged. And your support to the local church is indispensable if they are to succeed in preparing your community to be decent and Christian for your child and mine.

And Richardson Memorial, what ever you say about it you do credit to yourself. What ever you say hateful and malicious about it you voice your "shame and disgrace" for Richardson is ours and for our benefit. But we can't help giving praise to the fine work of the superintendent and her nurses and assistant doctors. The arye working under great difficulties not only with limited facilities but with loose words of ungratefulness from some discharged patients. These people have built up a fine hospital second to none of its kind. You can't see it because it is our midst, but praise it, praise it, and you realize all at once how blessed it is that we have it.

UNKNOWN SAILOR.

No uncensored report from Pearl Harbor was published in the Greensboro Record. In the account, a reference was made to a negro mess attendant who came upon deck. The story is that the ship was littered

with dead and wounded sailors who had been specially trained to engage the enemy. Chaos enveloped the ship and the struggle was life and death without regard for color or office. And so came the opportunity for a black American whose only station on ship was to cook and serve the gallant men of Uncle Sam's navy. This black man, this mere cook, this ship's funkney proved the power, courage, skill and loyalty inherent in black America. For in the midst of awful danger when all seemed lost, this man of pots and pans grasped the one chance to be a real sailor, and, as the witness tells the story, this kitchen boy grasped an anti-aircraft gun with which he was totally unfamiliar, not having had training for this post, and with genius of a natural born gunman, blasted away at the enemy, bringing down their planes.

Young men, don't ever be satisfied with a job that is below your skill and dignity. Always seek to use your best talent in the highest and largest service. Anybody can be a potato peeler, a scrub man, a polisher of brass, a service tray, a dish washer. For these tasks are ordinary and simple. But to be a sailor—now you have something there. He is the man who is distinguished for his bravery, his damage inflicted upon the enemy. He is not the unknown jump-on-a-log. He is a man and a sailor and an American!

FEAST OF THE PASSOVER.

Jews have all these thousands of years since freedom from Egypt's cruel oppression held ritualistic feasts to commemorate the dawn of a new day. It is not that they want to parade a grievance before Egypt; for Israel has forgiven Egypt and sought her fellowship and goodwill. No, Jews celebrate this occasion that they may have a chance to get a retrospect from which they can determine progress that the race has made. This occasion is used to call for race unity, race achievement, race idealism, and race honor.

The Negro Ministerial Alliance, in co-operation with Greensboro Negro Business League, is calling for observance of Emancipation Day. The Elks are also arranging a celebration, both to be held on New Year's Day. It is very fitting that these organizations call us together for such an affair. If ever we need to know what Negro America has to offer and how it is going to present itself the time is now. Such celebration can be our passover feast. We can take a retrospect and by knowledge of the past be able to prepare for our future role in American life. This is no time for losing identity. Negroes want to be Negroes and are proud of the contribution which Negroes are making to America. Our past is a glorious one for our forefathers sang themselves and us from slavery to freedom and great people they were indeed! Let our celebration of Negro's freedom in America be a reminder to white America that as the Negro is happy for his own freedom so he will rejoice equally in helping to make other peoples of the world free!

CRIME AND US.

True it is that Judge Reeves said last year in an article for Greensboro Record that in proportion to the Negro population, crime committed by Negroes is in less percent than those crimes committed by whites. But yet, crime is far too prevalent among us. There are many, many crimes that are either ignored by the police or are never apprehended for one reason or another. Crime is a terrible cancer in the heart of the Negro community of our city. It is eating away our morals and ideals that are the safeguard of any healthy community. It is pouring its poisons into good and bad homes alike for both are in the path of its blits. Our children are exposed to it. They are affected by it, too. What, then shall we do? These two things are sure to bring results.

First, let us build up a civic pride in our Negro community that will be immune to crime of any form or fashion in our midst. Let us not build up false race loyalty by trying to show criminals. One who commits a

crime has betrayed the race for he has brought shame to it and he ought to be apprehended not only that he may be prevented from committing more and greater crimes but also that he may be taught that we as a race have an honor that he must respect and preserve. Let us report crimes that are not apprehended and be so civic minded as to co-operate with the police force in giving them such information as we chance to have and which they may need in order to prosecute the criminal.

Second, let us take a definite and organized stand to secure Negro policemen, not only because we as a citizen of this city ought to be represented in this tax supported office but also because Negro policemen have a support and entree with the Negro community that the white police does not have because of racial identity. Charlotte has tried this and reported that great results have been obtained even in as short time that the experiment has been tried.

INTERNATIONAL SUNDAY SCHOOL LESSON

The First Three Gospels.

Christ Jesus came into the world to save sinners.

The Synoptic Gospels.

All those who will be using the uniform lessons the next six months will find the text for their study in the Gospels of Matthew, Mark, and Luke. They will follow the life and teaching of our Lord as set forth in what are commonly called the Synoptic Gospels.

The word "synoptic" means seeing together. The writers of these three records of the life of Jesus; they largely present a common view of the Gospel narrative so that they may be arranged in parallel columns telling substantially the same story.

The agreement between them extends often to the minutest details. Side by side with this, we constantly find remarkable divergences. This union of agreement and difference has given rise to what we sometimes call the Synoptic problem. This problem is to find an explanation that will account for the relations of the first three Gospels, setting them in their true chronological order and tracing the sources from which they were written.

The fact that the text of the Gospel of Mark is so largely reproduced in both Matthew and Luke, often word for word, leads many to believe that Mark was first written and later became a source for the writers of Matthew and Luke.

In the lesson for today we have introductions to four of the books of the New Testament. Each, in a general way, indicates something about the character of the book and the purpose of the author.

From the verses that are given from the Gospel of Matthew you can conclude at once that this author is writing particularly for Jewish readers.

In the words quoted from the Gospel of Mark we have a clear indication of the concise, vivid style of the book and the direct way in which the author tells his story.

The verses printed from Luke's preface to his Gospel and to the Acts of the Apostles indicates with equal certainty how careful and accurate the author intends to be. He has tried to verify his facts. While in that early time there was no such thing as a scientific approach to history, Luke always gives us the impression that he means to be as near right as his research and study will permit.

So then, here we have three parallel accounts of the life of our Lord. In these months of study they will richly reward us for all the thoughtful and earnest attention that we can give them.

Records of Christ.

In a very broad sense history is a record of the past. This record is handed down in various ways. Sometimes it is by word of mouth, it

Poetry In Everyday Life

THE LIFE BEYOND.

The following poem is dedicated to all of the families who have lost a relative or some of their friends during the year of 1941.

The one whom ye call dead,
Lives and loves you; gone 'tis true,
From such light as shines for you;
But in this light ye cannot see
Of unfilled felicity;
In enlarging paradise
Lives a life that never dies.

Farewell dear! Yet not farewell;
Where I am, ye, too, shall dwell.
I am gone before, your face
A moment's time, a little space.
When ye come where I have
stepped
Ye will wonder why ye wept.

Weep awhile if ye are fain—
Sunshine still must follow rain—
Only not at death; for death
Now I know is that first breath
Which our souls draw when we
enter
Life, which of all life is the center.

Be ye strong of heart and come
Bravely onward to your home.
—Edwin Arnold.

which case the record grows with the retelling so that the truth inevitably becomes obscured by tradition and legend. Sometimes the record is preserved only in monuments, and the ruins of buried cities, in which case the recovery of the truth depends on historical imagination and scientific reconstruction. The possibility of error is easily discernible in such a process. And so it may be with other forms of the historical record. The most authentic history is the written record of competent, honest writers who were contemporary with the facts they recorded or who had access to contemporary sources of information.

The world has this authentic record of the character, the teachings, and the deeds of Jesus. It is contained in the Synoptic Gospels.

A general characterization of the first three Gospels would be that Matthew was written for Jewish readers from the standpoint of fulfilled prophecy; that Mark makes its appeal primarily to gentle readers, and that Luke, with its presentation of carefully investigated facts, was intended for educated readers. The three together present a complete picture of these Christ.

It has been nearly 2,000 years since Jesus fulfilled his ministry on earth. Yet the name of a simple Galilean peasant is still spoken reverently around the world, multitudes bow in worship at countless altars dedicated to Him, and His influence grows greater year by year. Why?

Because we have the Gospels. These comparatively brief and simple narratives furnish the facts that must lie back of adequate knowledge and sound faith. In the face of the most searching tests, applied by foe as well as friend, these facts of the life of Jesus, from his supernatural birth to his glorious ascension, stand firm.

Because the life reflected by these facts is flawless. It was the aim of Jesus to establish a world-wide kingdom; but it was to be a spiritual kingdom. His method was love.

Because men have found by experience that Christian discipleship, acting as it may be in some of its terms, is the one sure way to happiness on earth. Christian experience confirms all the claims of the Gospel.

Because the invincible longing of humanity for immortality finds its satisfaction in the revelations of the Gospels concerning the future.

The world has always needed a message of the Gospel, and more so than today. Armies on land, sea, and in the air are doing the best to establish as much of a world hood that might make right things, as well as individuals, at last, that they can be truly destined by getting out of the world. (Continued on page 5)