

Portland New Age

Established 1896 A. D. Griffin, Manager
Office, Room 317, Commonwealth Building
To insure publication all local news must reach us not later than Thursday morning of each week.

PORTLAND LOCALS

Mrs. M. E. Fullilove is still indisposed.
All local news for this page is edited by C. A. Ritter.
Mr. and Mrs. Lee are stopping with Mr. Hughes on Park street near Davis.
Mrs. H. LeRoy expects to leave for Tacoma on the 20th to reside permanently.
Mr. and Mrs. Geo. Kiser are confined to their homes by severe pulmonary troubles.

Mrs. A. D. Griffin has been confined to the house with a severe cold for the past week.
Mrs. Dora Newman the celebrated soprano is still suffering from serious throat troubles.
The social dance given by Mr. A. Logan at Union hall Wednesday evening was a success. Mr. Logan fully sustained his reputation as a competent entertainer, and added another to the long list of pleasant affairs of a similar nature.

OUR CHICAGO LETTER

Chicago, Ill., January 8, 1907.
Mr. D. L. Martin, 3238 Dearborn st., is very sick.
Mr. Theodore W. Jones has sold out his transfer business to Mr. Thomas G. Taylor.
Rev. E. D. Wilson, a preacher of the Baptist church is now in jail for attempting to bribe the judge.
The colored people in Chicago will never be contented and satisfied in putting out of office one, Mrs. Alberta M. Smith, a probation officer in the juvenile court.

of the United States and North and South America. These arrangements seem to be working splendid and satisfactorily and very helpful too, to the order of Heroines of Jericho in this country.
The last election in November here in Chicago three colored men were nominated and were running on the republican ticket. Dr. Alexander Lane a prominent colored physician was elected a member of the legislature of the state of Illinois by over 20,000 majority. The office is for two years and the salary attached for office is one thousand dollars. Oscar DePriest a colored man was elected a county commissioner of Cook county for two years, salary \$5,000. On account of Mr. DePriest being so unpopular, he ran far behind the ticket, and was knifed in all parts of the city, and especially by a large number of colored republicans.

BOOKER T. WASHINGTON.

Invites the Editor of the New Age to Tuskegee.
We acknowledge receipt of the following self explanatory communication and regret that press of business engagements prevents our accepting of the same, as we feel that it would be a great pleasure to attend:
Tuskegee, Ala., January 8, 1907.
Mr. A. D. Griffin, Editor, The New Age, Portland, Ore.
Dear Mr. Griffin:—The enclosed circular calls attention to the coming meeting of the Tuskegee Negro Conference, which is to be held here Wednesday and Thursday, February 20th and 21st, 1907. My especial reason for writing you at this time is to cordially invite you to be present.
The past year has been one of great concern to us all, and I am sure that the opportunity for conference will be generally helpful. We are assured of a gathering as large as any in the history of these conferences, and am confident that your presence and counsel will be a great aid in accomplishing good results.

WHAT IS FRATERNALISM?

Mr. Allison Sweeney, the Orator and Editor, Discusses Fraternalism.
Fraternalism Means Mutual Respect of Class for Class, Race for Race, Church for Church and Individual for Individual.

It has seldom fallen to our lot to read a more concise statement of the conditions of affairs in America that have tended to create a race problem and the solution of the same, than was presented in an article contributed by W. Allison Sweeney of Chicago formerly editor of the Freeman one of the leading negro journals of this country. He pays his respects to Senator B. Tillman in no uncertain language and sums up the matter with these words—'which contain the gist of the whole matter: "America will have a race problem until the great intelligence, heart and conscience of the people is awakened from its slumber and is aroused to the point where it will demand for the negro a fair chance to earn a living." There is a probability that Mr. Sweeney may in the near future come west to visit his niece, Mrs. Geo. Kiser, and if so an opportunity may be arranged to have him deliver one or more addresses to the people of this state. We can assure our readers that there are few race champions more able and ready at all times with either tongue or pen. In this day and time when it seems that the greatest question before the world is the question of race prejudice and its remedy, we are only too glad to be able to reprint articles like the following, touching as we believe, the foundation of the matter and lack of which is what makes all the trouble not only in America but all over the world. We would that this article could be read by every man and woman—white and black.

"It is difficult to answer this question, which a correspondent has asked us, because it is difficult to define a spirit, and fraternalism is not a method, it is simply a spirit. In this respect it differs from socialism, which is also a method. Socialism proposes as a cure for industrial evils that the state shall own the tools and implements of industry. Fraternalism neither proposes nor opposes this industrial method. It differs also from democracy, because democracy is a method as well as a spirit. The oldest ideal of democracy is that furnished by the Hebrew Commonwealth, as outlined in the Old Testament. As there outlined, it involves popular suffrage, government organized in three departments—legislative, executive and judicial—no hereditary class, no standing army, industry honored and promoted, some provision for popular education, a church dependent upon the unencumbered contributions of the people, a priesthood forbidden to acquire wealth and the power which wealth confers. These and analogous provisions are all methods for promoting the general welfare. The New Testament neither proposes nor opposes these and kindred methods. It simply commends, urges, inspires and illustrates a spirit of human brotherhood.

To analyze a spirit is impossible. To describe it without some approach to analysis is also impossible. Analysis is requisite; and yet analysis must necessarily be incomplete and inadequate. Fraternalism involves mutual respect of class for class, race for race, church for church, individual for individual. It involves mutual interest, regard for the welfare of others, looking not upon one's own things only, but on the things of one's neighbor, a desire for his prosperity, a regret for his misfortune. It involves rejoicing with those who rejoice and weeping with those who weep. It involves pity for

their sorrows, mercy for their errors and their sins, sharing with them their misfortunes, bearing for them their burdens. It involves helping the lame, the halt, and the blind, and endeavoring to redeem and recover from their wrongdoing the criminal. Fraternalism is co-operation, combination, fellowship, uniting with one's fellows in government, in philanthropy, in industry, in order to promote the common welfare. Fraternalism is the parable of the Prodigal Son—for fraternalism is illustrated in that parable antithetically by the spirit of the elder brother. Fraternalism is to do unto others as we would have others do unto us. It is to love one's neighbor as one's self. It is to give with simplicity, to rule with diligence, to show mercy with cheerfulness, to be inspired with a love that is without false pretense, to be kindly affectionate one to another with brotherly love, in honor preferring one another. It is to be of the same mind, one toward another; to mind not high things, but to condescend to men of low estate. We may illustrate the spirit of fraternalism by indicating both some of its tendencies and some contrary tendencies, to be seen in our American life. The spirit of fraternalism in the Anglo-Saxon sees in the sunny cheerfulness of the negro, in the love of life beautiful in the Italian, in the patience of the Chinese, qualities to be respected, emulated, borrowed. Fraternalism in America looks across the sea and shares the sufferings of the oppressed negro in the Congo and of the persecuted Jew in Russia, and it shares sympathetically in the eagerness, the anxieties, the hopes and the fears of the Russian peasantry struggling toward justice and liberty. It looks across the chasm which separates class from class, and understands, or seeks to understand, the reasons which animate the workman in his demand for better wages and shorter hours, the tenement house dweller in his demand for better conditions of life, the negro in his demand for the open door of opportunity for himself and for his children. Fraternalism organizes the social settlement, and lives in the neighborhood and with the companionship of the poor, that it may understand their needs and help them to a larger life. Fraternalism converts punishment from a process of revenge to a process of reform, turns the prison into a penitentiary, the county jail into a reform school, and makes the judge upon the bench the guardian of the unkept, untrained boys who are brought before him. Fraternalism joins the hand of labor and of capital, of employer and employed, in a cordial grasp, and makes them partners in a common benefit. Fraternalism in the church honors the spirit of faith and hope and love in other churches. It is catholic in its faith; it recognizes the truth that no sect possesses all the piety of all the knowledge; and it honors the piety and the knowledge in other sects. The clergy of all denominations can render no higher service to the present age than to learn by a study of the New Testament what is the meaning of fraternalism; to obtain by fellowship with Christ the spirit of fraternalism; and to teach to their congregations the principles and to inspire in their congregations the spirit expressed in the words of Christ, "All ye are brethren."—The Spectator.

BUSINESS LOCALS

A good place to get your soft or stiff hats renovated is 249 1/2 Alder street between Second and Third.
M. J. Gill Co., wholesale and retail meat dealers, 512 Mississippi avenue, Portland, Oregon. Phone East 665.
J. Wallgreen, dealer in staple and fancy groceries, 634 Thurman street. Telephone Pacific 911.

Always ask for the famous General Arthur cigar. Esberg-Gunst Cigar Co., general agents, Portland, Or.
Albina Club (George Ross), choice wines, liquors and cigars, 134 Russell street, Portland, Ore. Phone East 4388.
The Anheuser, Henry M. Williams, proprietor, 234 Morrison street, corner Second, Portland, Ore. Telephone Main 2517.

Ryan & John, dealers in choice groceries, meat, fish and poultry, phone Main 522, 61 North Park street, corner Davis.
Everett Market, (E. L. Peck, Prop.), Choice Meats and Poultry, 413 Everett Street, corner Tenth, Portland, Ore. Phone Main 1540.

Try the Pacific Laundry Co. for good work and prompt service. Main office First and Arthur streets, Portland, Ore. Telephone 649.
North 16th Street Market, A. Wurttenberger, proprietor, choice poultry, fresh and salt meats, phone Main 1395, 230 North Sixteenth street, Portland, Ore.
Royal Market, Bair & Werth proprietors, fresh and cured meats, fish, poultry and game. 439 Union avenue north, corner Tillamook. Phone East 167.

L. N. Nees, boot and shoemaker, fine repairing a specialty. Give him a call when you need anything in this line, 322 1/2 Williams av., Portland, Oregon.

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C. Anderson, staple and fancy groceries, Twenty-first and Thurman streets. Phone Hood 57. Fresh roasted coffee a specialty.
John Schaid, dealer in hardware, tinware, sheet iron work, guttering, spouting and roofing. General jobbing a specialty. 149 Russell street.

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