

UNIQUE CO-OPERATIVE COLONY

Working Features of a Socialist Community in the State of Washington.

FORMER OMAHA MINISTER IS PROMOTER

How the Colony is Managed, the Rights and Privileges of Members and Their Educational and Religious Tendencies.

Rev. W. E. Copeland, formerly of Omaha, now a member of the Co-operative Brotherhood Colony at Burley, Wash., and editor of its organ, the Co-operator, contributes to the New York Independent an interesting account of the organization, purpose and development of the colony. He says in part:

On one of the fingers of Puget sound is Carr's Inlet, at the end of which is to be found a village without church, saloon, jail, almshouse, bank, money or police. This town is Burley, so called from Burley creek, a famous trout stream, at whose mouth is built the first industrial center of the Co-operative Brotherhood, a beneficial organization which insures against accident or death by providing homes and employment for its members who by accident or illness are incapacitated from pursuing an avocation which will give them support.

To reach Burley one takes a steambot from Tacoma, and after a lovely ride of about an hour, enters Gig harbor, one of the numerous bays of which Puget sound has so many, none more attractive than this land-locked harbor to which entrance seems impossible and yet which can be entered by large ships. The visitor taking the morning boat meets the mail wagon from the colony at Burley, sometimes a farm wagon, and sometimes a covered hack and sometimes a truck. A drive of six miles through the forests of western Washington and along the shores of Henderson bay brings the visitor to the colony. Near the entrance gate is to be seen the mill, where logs are made into lumber, shingles and boxes, these being the branches of manufacturing in which the colony is now engaged. Driving through the grounds the visitor sees on the left a blacksmith shop, a two-story building used for a printer, carpenter's shop and general offices, a cluster of houses known to the colonists as Circle City, and straight ahead another two-story building, which is the postoffice, store, dining room, kitchen and rooms for single men. Clustered around the hotel are a cigar factory, milk house, laundry, root house, shoe shop and several cottages. All these buildings are plain, mostly covered, both roof and sides, with shingles. In Circle City is a school house, where there is a district school for nine months, where preaching is to be heard on Saturdays, and dancing music frequently on Sunday nights, and where the resident members or co-operators hold their meetings.

The Colony Farm.

West and northwest of these buildings lie the colony lands, of which there are 294 acres of rich land, known to settlers in Washington as beaver bottom. Of this land some seventy acres have been logged, fifteen acres cleared and planted, forty acres under fence and partially cleared. This land rises in bunches from the creek and on the part immediately west of the present village is to be built the permanent town, which will have the advantage of good drainage and shelter from the southwest winds, which during the rainy season are far from pleasant. On the hillside facing east will be the orchard and beds for small fruits, all of which can be irrigated from abundant springs, which latter will also give a plentiful supply for the town. Last spring on a third of an acre poorly cultivated, from lack of the needed help, a ton and a half of strawberries were picked. So plentiful are the wild berries, including raspberry, red and black, huckleberry, blackberry, salmon berry, salal berry and mountain raspberry, that the Indians called the neighborhood Gialla or berry. The lands of the brotherhood stretch for a mile and a half on both sides of the beautiful stream for a mile and a quarter, furnishing a good water power and an abundance of alder lumber—the alder growing here to trees from thirty to forty feet high—with considerable quantity of cedar and small fir.

Purpose of the Brotherhood.

The Co-operative Brotherhood was organized in 1898 as an outgrowth of the Social Democracy (founded by Eugene V. Debs) and in the month of September of the same year the clearing at the mouth of Burley creek had begun in the midst of a thick undergrowth.

The Co-operative Brotherhood was incorporated under the laws of the state of Washington. Members were solicited and joined from all parts of the United States. Of these members there were two classes, nonresident and resident. The nonresident members pay dues for 120 months or the sum of \$120 in a shorter time if desired. After the payment of five years' dues (\$60 at present, though liable to an increase in the near future), the Co-operative Brotherhood agrees to furnish a home and employment for any nonresident member who

by accident or illness can no longer support himself and family, or, in case of a member's death, to do the same for the widow and orphans, thus offering one of the best kinds of life and accident insurance, because a home and employment is of more value than a lump sum of money, which may be stolen or wasted. So far but one person has taken advantage of the insurance feature. The obligation is made a part of the benefit certificate issued to every member on joining. Nonresident members, other than those taking advantage of the insurance, become resident members on application to and acceptance by the board of directors, and so long as they choose and are obedient to the by-laws and remain in a Co-operative Brotherhood colony, taking part in the activities of said colony.

SIMON ON SABBATH SCHOOLS

Conclusion of the Paper Read at the St. Louis Conference.

PROBLEMS FOR THE TEACHER TO SOLVE

Importance of the Giving of Secular and Religious Instruction Insisted Upon and Special Training Urged as Necessary.

In its last Sunday issue The Bee printed the opening portion of the paper on "Problems of the Jewish Sabbath Schools," read by Rabbi Abram Simon at St. Louis. The concluding portion of the paper follows: (b) The real, serious business of Sabbath school instruction begins with the second class of children ranging in years from 8 to 12. The child has by this time grown to his instructive life into that of the sensor-motor phase; reflex action is slowly developing into reflective. The child lives a life of the senses, reveling in feats of strength, trials of skill and display of force. Heroic and demagogic with their thrilling and dramatic experiences, fill in his world of ideals. Israel's epoch from the patriarchs through Moses, Joshua, the Judges and the first three Kings corresponds to this stage in child-life. The teacher's art is here put to its test. It is not a matter of text book, but of talent. He must know the art of story-telling; not with the avowed object of adorning it with a moral, often forced and far-fetched, but for the worth of the tale itself. If well told, the child grasps the moral at a bound and the lesson becomes the teacher's imprint on his mind. The child should extract the moral, not merely repeat what the teacher said. The child's sense of personality, growing more intelligent and purer with maturing years, plays and grows itself about the teacher and attaches itself to them in accordance with the special qualities they display to the child-interest. Religion can best be taught by means of these biblical characters. But the essential idea must be pressed home that these heroes of God and of Israel perform their mighty acts of valor and of glory with God's help. Physical prowess will form a leading attribute of God at this period. Soon a quality of marked value comes to the front, and uniting with strength, forms the sentiment. It is the sense of justice. Fair play is the insistence of every child. His heart is with the weaker party, especially when in the right. He applauds the divine aim of David's sling and glories in the treatment that the Egyptian bull received at the hands of Moses. He cannot appreciate the seeming injustice that the Promised Land should be withheld from the great law-giver. He acts on the principle of eye for eye and lives in the Law rather than in the Prophets. The Ten Commandments, the "shalt thou" and "shalt thou not" words against theft, murder, impurity, the irreverent use of God's sacred name, whose reckless utterance becomes a sacrilege and whose holiness shall inhabit the heart rather than be banded on the lips, are the ripe fruits of this sentiment. His mind and heart takes on this new emphasis. Note his self-assertion and violent individualism! Do they not correspond to Israel's past when "each man did what was right in his own eyes"? It marks the inward combat between self and not-self—between the carnal and the divine word. Toward the thirteenth year the passions and proclivities become organized and a more orderly regime of life prevails, more nearly analogous to the reign of the Kings when political life was centralized.

Each co-operator is placed by the superintendent in some one of the departments—milling, printing, agriculture, office, cigar-making or domestic economy—and does the best he or she can in the place assigned. There are mistis which delay the work, but as rapidly as possible each finds the proper place where the work is congenial. Neither anarchy nor free love find any sympathy at Burley; nor is there any religious bond. Some of the residents are church members, others belong to no church; some are spiritualists and others materialists; some are orthodox, others heterodox or interested in some form of new thought. Religious services are held every Sunday night in the schoolhouse, at which the attendance is small; the resident ministers (Unitarian) taking turns and sometimes being helped by strangers of other denominations.

A few have come to Burley because they expected to find life easier than on the outside, others because they believed in the plan adopted by the Co-operative Brotherhood and the better they remain the better they are pleased. At the present time there are some 300 members in good standing, of whom about thirty reside at Burley, some with and some without their families. These resident members or co-operators, as they are called, are working to improve the land, build up the colony, and to do so in a way that they produce each month, after making additions to the permanent improvements, is divided pro rata among the workers according to the number of hours worked, and provides a lodging, plain food and the necessary clothing for each worker. As more land is brought under cultivation and more fruit comes into bearing, and as the industries are further developed, the dividends will be larger, and not only necessities but luxuries will be provided. As with all pioneers in western Washington, where a home has to be hewn out of the forest, conditions are hard. But in four years much has been accomplished, far more than the same number of workers, each for himself, could have done, and then the workers have been relieved from that terrible loneliness which has caused so many pioneers in the big woods to abandon their claims, of which the deserted cabins in the neighborhood of Burley give evidence. By co-operation the price of living has been reduced to a minimum and good meals are furnished at 10 cents.

The Co-operative Brotherhood in its first colony at Burley has organized a people's trust, and to prevent future trouble all the property is placed in the hands of twelve trustees, three of whom are elected annually, and for four years; the other nine being in good standing can vote for the trustees, who by the deed of trust are forbidden to mortgage or dispose of any of the property except with the consent of two-thirds of the entire membership, which plan it is hoped will protect this society from the fate which has befallen so many other colonies.

The affairs of the brotherhood are managed by a board of twelve directors, a part of whom are nominated by the residents at Burley, and all of whom are elected by the board of trustees at its annual meeting in January. This board of directors meets monthly at Burley to transact the business that may come before it. Its secretary and treasurer are under bonds and all expenditures are subject to the audit of a finance committee of three before authorized, while the books are open at all times for inspection. The local affairs at Burley are controlled by a board of managers, consisting of the heads of the various departments—milling, logging, printing, agriculture and office—and the superintendent of industries. The workers in each department present several names for foreman, from which list the superintendent chooses one. The resident members select the superintendent, who is confirmed by the board of directors. This first colony of the Co-operative Brotherhood starts on the fifth year of its existence with better prospects than ever of carrying out the design of its founders, which was to build a new world whose inhabitants should own the land, the means of production and the products of their industry, thus freeing the inhabitants of Burley from the worry of rent, interest and lack of employment. While not a social problem, so complex and so confusing, we do think we have found a way by which industrious, honest and energetic men and women may secure homes, employment and a good return for their labor.

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Bennet's Trustee Sale

THERE ARE RUMORS IN THE AIR THAT A SALE WILL BE MADE BEFORE THE TIME SET BY THE COURT, AND THAT IT MAY OCCUR AT ANY HOUR. WE CANNOT GUARANTEE THE SALE TO LAST EVEN FOR A DAY, STILL WE WILL OPEN MONDAY MORNING WITH A LOT OF FRESH SURPRISE BARGAINS THAT YOU CANNOT AFFORD TO MISS.

- Women's Wear**
 - Golf Skirts—We want you to consider this figure—Golf skirts, marked \$16.50, go at \$11.00
 - Golf Skirts, marked \$22.50 \$15.00
 - Golf Skirts, marked \$25.00 \$16.67
- Kid Glove Sale**
 - Our entire stock of imported French Kid Gloves, always sold at \$1.25. Every pair guaranteed and fitted—on sale Monday at \$0.89c
 - Golf and Cashmere Gloves and Mitts—an immense table of them, worth up to 50c, all, at \$0.23c
 - Neck Fuffs, silk chiffon, Liberty silk and feather ruffs—all on sale at half the marked prices.
- Remnant Sale**
 - Our great Trustee Sale has accumulated an endless lot of remnants that are gathered on our bargain center, at about half price.
- Printed Drapery**
 - Elegant designs, worth 25c—Monday at 9c
- Women's Waists**
 - Nearly 50 dozen, worth \$1.25 each, at, \$0.89c
 - Boys Waists in percale, outing flannel and flannel cloth, prices 25c and 35c—Monday at \$0.19c
- Women's Cloaks**
 - Velours velvet, a perfect dream of style, \$47.50—Monday at \$23.75
- Capes**
 - Black boucle cloth cape, Persian lamb collars and front, handsome fine lining, \$37.50, Monday at \$18.75
 - Saltz Plush Capes, brown marten fur trimming, \$10.75, Monday at \$5.38
- Alaska Beaver Capes**
 - 30 inches long, 100-inch sweep, \$110—Monday at \$55.00
 - MINK CAPES—Tail trimming, silk brocade lining, \$219—Monday \$109.50
- Corsets**
 - We will sell our stock of the W. C. C. Corsets, including all the best numbers of that celebrated make, at a discount of 20 per cent from the regular price.
- Belts**
 - We will clean up every belt in the stock—some of them sold for \$1.50 each, at \$0.25c
- Muslin Underwear**
 - Our stock of women's Night Gowns, Corset Covers, Drawers, Chemise, etc., are all on sale at about manufacturer's cost.
- Children's Wash Dresses**
 - Our entire purchase, nobby little styles, from 1 to 14 years, all on sale Monday at cost.
- Dress Suits**
 - An elegant suit for house or street wear—all the very latest styles.
 - Zibeline Suits, \$12.50, for \$8.34
 - Novelty Suits, \$19.50, for \$13.00
 - Zibeline Suits, \$20.00, for \$13.33
 - Etamine Suits, \$25.00, for \$16.67
- Linen Sale**
 - We have added two cases of new linen to our already enormous stock, and all will be displayed on a bargain table Monday.
 - Napkins, Cloths, Brown and Bleached Damask, Tray Cloths, Doylies, Center Pieces, Tea Cloths, etc.
 - These goods will be offered at imported cost.
- Comforts**
 - Three cases of fine Comforts that sold at \$1.75—Monday at \$1.19
- Stockings**
 - Women's Burlington fast black seamless stockings, worth 35c, at \$0.23c

VALENTINES

Nearly one thousand dollars worth. We were forced to take them. They go on sale Monday morning at about the price of the paper. Ten gross to sell 2 for a penny, others up to \$2 each

Cleaning-up Sale of Wall Paper, Room Moulding, Paper Cleaner

- Never before had you the chance of such values as we are making NOW!
 - 50c to 75c Wall Paper, at roll \$0.20c
 - 25c to 50c Wall Paper, at roll \$0.15c
 - 10c to 25c Wall Paper, at roll \$0.8c
 - Other values, 5c, 4 1/2c, 4c, 3 1/2c, 3c, 2 1/2c and 2c per roll.
- Wall Paper Remnants**
 - In bundles, containing from 6 to 20 rolls, including border and ceiling, and combining all grades of wall paper from the cheapest that's good to the good that's cheap—up from, per 15c bundle \$0.15c
- Room Moulding**
 - Gilts and Tapestries—the entire lot must go, per foot \$0.3c
 - Wall Paper Cleaner**
 - The only reliable cleaner on the market—a 25c can—we sold tons at that price—for \$0.15c
 - NOTE—No paper trimmed during this sale.

REAL ENJOYMENT.

The woman who reads this will understand to the full what Mrs. Tipton meant when she says: "I am enjoying good health. It takes a Cooper's Peppermint Cure to get me back to my normal state. I have been made wretched by sickness, and I understand the joy of health better than I ever did before." There are very many women who suffer as did Mrs. Tipton, who might be cured as she was by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries the drains, which weaken women, breaks inflammation and ulceration, and cures female weakness. It makes weak women strong, sick women well. "It is with pleasure I recommend Dr. Pierce's Favorite Prescription," writes Mrs. Nora Tipton, of Cooper's Station, Ky. "I remember my case was one of female weakness and sick headache. I had no appetite, and my system was confined to my bed almost half of the time. I could hardly stand on my feet. I had to get up for the toilet, and my body and system were so weak that I could not do my usual work. My husband had to pay large doctor bills for me. Dr. Pierce's medicine cured me. I have been enjoying good health all the time. I can never praise this medicine too highly. Let me have received so much benefit. I pray that many who suffer as I did will take Dr. Pierce's Favorite Prescription. I am sure it will cure you and give you a fair trial. Everybody tells me I look better than they ever saw me. I am sure I feel better than I ever did before." Favorite Prescription has the testimony of thousands of women to its complete cure of many diseases. Do not accept an unknown and unproved substitute in its place. Dr. Pierce's Pleasant Pellets are a 'laxative' laxative. No other medicine equals them for gentleness and thoroughness.

When the soul-activities are on the "quiver," so to speak, when like so much inflammable material waiting for the happy spark to set it alight with religious fervor and enthusiastic loyalty. The months of active waiting filled with dreams and high hopes of prospective youth, the public exercises, the confessions and reliance upon God, the blessing of the class Hebrew. The summer of 1902, and how he stirred leaders to fight their battles and how they prospered as they obeyed His laws and suffered as they broke the covenant. It is the idea of God in history, in our history, that is the most helpful lesson for a child at this age to get in this manner, the bible taken from racial history and developed in keeping with the unfolding child-consciousness can be made to teach a gradual and slowly advancing belief in God and at the same time create boy yet human types for imitation and stir a faint of patriotism. Patriotism is the new sentiment and pride deepens consciousness of the people. Here let patriotism beget its religious saturation as loyalty to God and to Israel's cause. The teacher must bring home to the child how God's hand led Israel to the promised land and how He stirred leaders to fight their battles and how they prospered as they obeyed His laws and suffered as they broke the covenant. It is the idea of God in history, in our history, that is the most helpful lesson for a child at this age to get in this manner, the bible taken from racial history and developed in keeping with the unfolding child-consciousness can be made to teach a gradual and slowly advancing belief in God and at the same time create boy yet human types for imitation and stir a faint of patriotism. Patriotism is the new sentiment and pride deepens consciousness of the people. Here let patriotism beget its religious saturation as loyalty to God and to Israel's cause. 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