

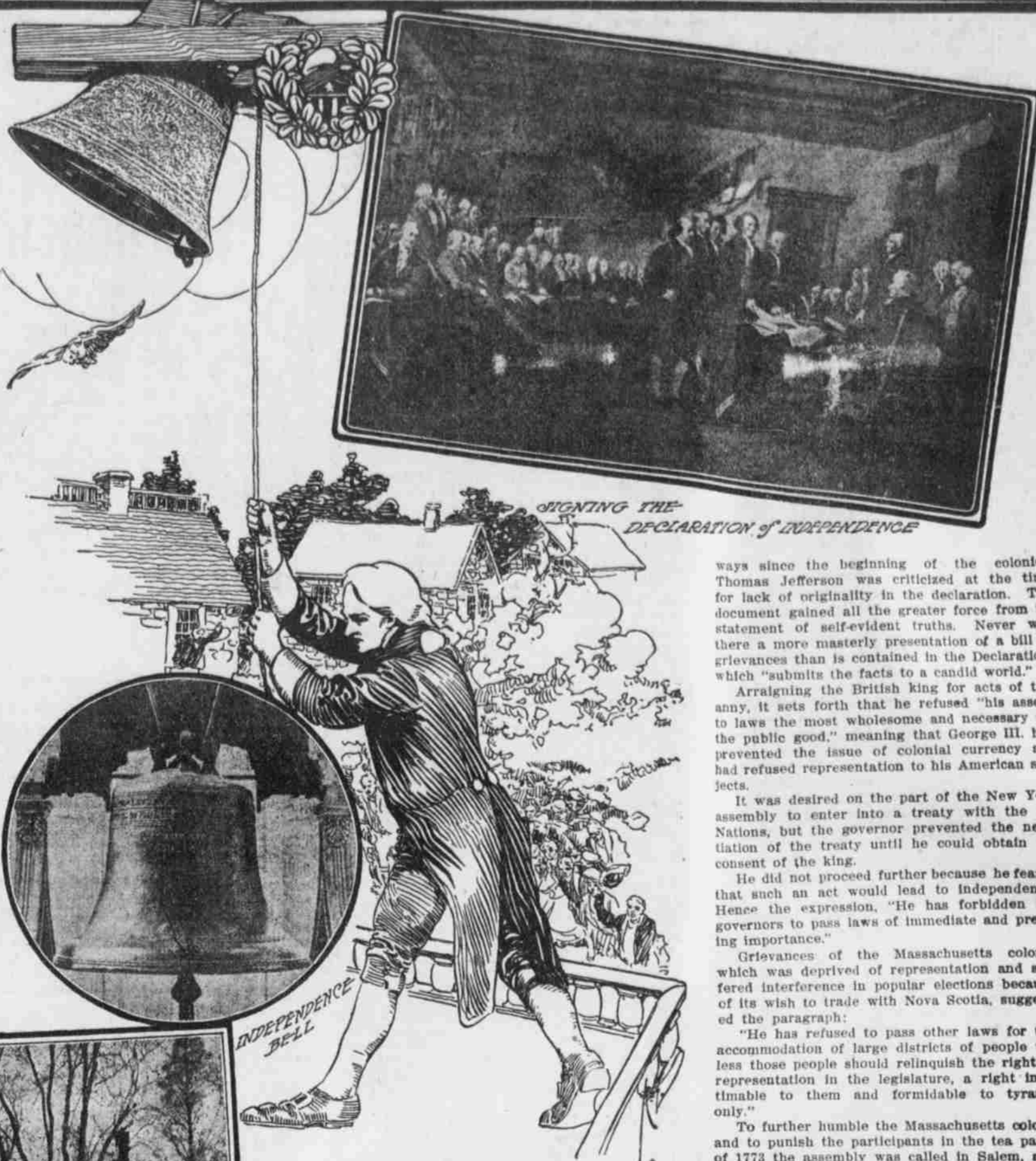
OUR DECLARATION OF INDEPENDENCE

THE IMMORTAL instrument which was signed by John Hancock on July 4, 1776, has meant more than the growth and development of an independent nation on this side of the Atlantic. It was in itself the re-enactment of the greatest bill of human rights ever penned, which received the signet of an unwilling king at Runnymede, and the birth of constitutional liberty. In these days of peace and plenty the Fourth of July is given to "salutes of cannon and the ringing of bells and to the feu de joie," with variations, as John Adams predicted that it would be, yet the observance of the Fourth as an occasion for recalling memories past and giving thanks for the deeds of the patriot forefathers is sporadic rather than general in the United States. The Declaration of Independence is not read from the rostrum, as it once was in every community and the orators to the links have gone.

So much has been taken here as a matter of course that it seems hard to realize that this anniversary is celebrated in the very England from which liberty was wrested and that observances of it are officially ordered in many lands beyond the seas. The Fourth of July has become international in scope, for it has changed the governments of nations whose capitals are far from independence hall. So widespread have its effects become as studied in the light of the present day that in order to get the true value of all that the declaration signifies to the world in 1910 it is necessary to go back to the very beginning of American liberty.

Had not the ideas of government held by the colonists been essentially British there would probably never have been any Declaration of Independence. It is as natural for the Briton to demand his rights as it is for him to live. The War of the Revolution was largely due to the fact that the two thousand miles of water between London and the colonies caused parliament to lose sight of the ties of consanguinity and of race.

Although the original thirteen colonies were so essentially English in thought and feeling they had never actually been established by England as a national enterprise. The only one which had ever received any official aid whatever was Georgia, and that was not sufficient to carry any such feeling of dependence as is essential for the preservation of intimate colonial relations. The right to colonize the North American continent had been granted by charters from a British king. According to the feudal system, which was



and again, in 1688, it was declared by the British people, then well on their way to constitutional liberty, that "no money was to be levied for the crown without grant of parliament."

The Declaration of Rights was a forerunner of the Declaration of Independence. There is nothing more essentially British than the dictum that there shall be no taxation without representation. Of the early American statesmen only Franklin and Otis wished to have representation in the British parliament. The others considered that their own assemblies should be the legislative bodies entirely and that if any taxes were to be imposed they should be collected only with the consent of the colonial assemblies.

The question of taxation, however, did not enter into any controversies, for it was not until the middle of the eighteenth century that Great Britain, exhausted by many wars and seeking to replenish the national treasury, sought extraordinary means for raising revenue and her ministers proposed that the colonies, which had been growing in wealth and importance, should be made to contribute to the impoverished exchequer. The French and Indian war had shown the power of the colonies and their force and had given a very definite idea of their growing wealth and importance.

Having reached the decision to tax the colonies, the ministry did not spend any time in preliminaries. It was decided that parliament had the right to levy the taxes and the fact that the colonies had no representation in that body was not taken into account. Such a matter would ordinarily have been considered a subject for delicate negotiation, but, the decision to tax having once been made, no time was lost in levying it.

England had in effect been a constitutional monarchy since the signing of the Magna Charta in 1215 and in taxing the colonies not represented in the common council of the kingdom she had violated one of the oldest of the rights which every Briton claims.

Such was the situation in 1774, when the struggle began which 12 years later brought forth the Declaration of Independence, and the next year brought into being the first congress of the American colonies, which decided that the assembly had the power to fix taxes. The stamp act was the first heavy impost levied

ways since the beginning of the colonies. Thomas Jefferson was criticized at the time for lack of originality in the declaration. The document gained all the greater force from its statement of self-evident truths. Never was there a more masterly presentation of a bill of grievances than is contained in the Declaration, which "submits the facts to a candid world."

Arraigning the British king for acts of tyranny, it sets forth that he refused "his assent to laws the most wholesome and necessary for the public good," meaning that George III. had prevented the issue of colonial currency and had refused representation to his American subjects.

It was desired on the part of the New York assembly to enter into a treaty with the Six Nations, but the governor prevented the negotiation of the treaty until he could obtain the consent of the king.

He did not proceed further because he feared that such an act would lead to independence. Hence the expression, "He has forbidden his governors to pass laws of immediate and pressing importance of the Massachusetts colony, which was deprived of representation and suffered interference in popular elections because of its wish to trade with Nova Scotia, suggested the paragraph:

"He has refused to pass other laws for the accommodation of large districts of people unless those people should relinquish the right of representation in the legislature, a right inestimable to them and formidable to tyrants only."

To further humble the Massachusetts colony and to punish the participants in the tea party of 1773 the assembly was called in Salem, and not in Boston. Hence the words of the document, "He has called together legislative bodies at places unusual, uncomfortable and distant from the depository of their public records."

Massachusetts colony and others had adopted resolutions in their assemblies that there should be no taxation without the consent of the governed. The Massachusetts assembly was asked to rescind its resolution in 1768 and on its refusal to do so was dissolved. The assemblies of Virginia and North Carolina met the same fate. This state of affairs is summed up in the Declaration in the words, "He has dissolved representative houses repeatedly for opposing with much firmness his invasion on the rights of the people."

The Declaration protests against the judges being dependent on the will of the king for their salaries, and, indeed, in some of the colonies many of the judges had been impeached for declaring that they would receive their salaries from the royal treasury.

Graphically the authors of the document tell how the erection of a multitude of new offices had impoverished the country, referring to the collectors appointed to carry out the provisions of the stamp act. The quartering of troops in times of peace was a substantial grievance complained of, for the king insisted on retaining British regiments here after the French and Indian war at the expense of the colonists, ostensibly for defense but in reality to suppress a growing democracy.

The words, "He has affected to render the military independent of and superior to the civil power," refer to the position taken by General Gage, who, with several regiments of British troops, was in Boston. By order of the king he had been made superior to the civil government.

Here and there through the colonies Americans had been killed in altercations with British soldiers, who were subsequently put on trial and acquitted. The Declaration accuses the king of quartering large bodies of armed troops and of "protecting them by mock trial from punishment for any murders which they may commit."

Such were the principles enunciated in the Declaration, and how well they were sustained by the arbitration of war they were known. The nation began celebrating the glorious Fourth from the very beginning. Salutes of 13 cannon were fired by the army in 1777, and the new republic was pledged in wine.

West Point saw a significant celebration in 1779, when General Washington issued a pardon for all prisoners in the army under sentence of death. The last celebration of the army of the Revolution as such took place on both shores of the Hudson river and a grand salute was fired.

More of the nature of a festival dominated the Fourth after 1783, for then came parades, free dinners, toasts, the reading of the Declaration in public by citizens and more and more the participation of the younger generation. Dignity and solemnity marked these early celebrations and eloquent speeches were made.

The Fourth is a statutory holiday in every state and its fame has gone beyond the seas.

then rapidly becoming effaced, the king owned all the land and distributed it among various favored vassals.

The sovereign in the same way regarded the new world as if it had been won by the sword. The most extravagant ideas prevailed with regard to the wealth of the American lands. It was at one time soberly believed in England that gold and silver and precious stones could be had for the taking and that the natives were the possessors of fabulous wealth. The king gave the charters in most cases with the idea that he would profit greatly from mines which would yield enormous returns to the royal exchequer.

When the colonists came here they found it necessary to make good their titles either by peaceful bargains with the Indians or by force of arms. From the very first the spirit of independence was fostered, for fleets which had to be maintained by constant vigilance and negotiations and by show of force did not carry with them a deep sense of obligation. Indeed, even at that early day, although for the throne the colonists entertained feelings of loyalty and devotion, a shrewd idea was abroad that the king did not really own the land which he had bestowed by his charter. The conquest of nature and of the savages brought a rugged independence which as the years went by became more and more distasteful to the authorities in England.

Yet the idea of separation from the crown was of slow growth. The forefathers maintained that they were British subjects, although not living within the realm, as indeed was specified in some of the royal charters. The Massachusetts charter, for instance, sets forth that the colonists shall be considered "as if they and every one of them were born within the realm of England." As British subjects, then, they maintained that they should be entitled to representation, and therefore each colony had its assembly, which determined upon all matters of the common weal and established rates of taxation. It was one of the principles expressed in the Magna Charta that the common council of the kingdom "was to assess an aid or to assess a scutage,"

by the mother country, which provided for the stamping of various legal instruments and papers and contracts of all kinds, as well as dice and playing cards.

The news of the passage of this act roused the colonists to fury. A gallows was erected in what is now City Hall park, New York, and the British governor was hanged in effigy, and the house of Major Jones, in command of the British regiment, was sacked. Then came the rising of the "Sons of Liberty" and the raising of the liberty poles. Boston and Philadelphia were vortexes of the storm. So emphatic was the protest that much of the act was repealed and duties were established on tea, which accounted for the sudden rain of tea in Boston harbor. Then came the burning words of Patrick Henry, "Give me liberty or give me death!" before the Virginia in 1773. The year later brought the promulgation of the "Declaration of Rights and Privileges," in which it was declared that every man had "the right to" life, liberty and property and that most ancient right granted at Runnymede, trial by his "peers of the vicinage."

Throughout all this time of storm and strain the protests were made as British subjects, and that congress which met in Carpenter's hall in 1774 was still loyal to the crown. It petitioned the king, remonstrated with parliament and appealed to their brethren in England. Then came Lexington and Concord. The congress of 1775 made provisions for an army, with Washington as commander, and still petitioned. Its petition was refused and mercenaries were hired from petty German princes to quote the words of Lossing—"butcher British subjects for asserting the rights of British subjects."

Richard Henry Lee of Virginia offered the independence resolution in June, 1776, and a committee was appointed to draft the declaration, consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert Livingston. Jefferson wrote the document and alterations were made principally at the suggestion of Franklin and Adams. The congress of 1776 made provisions for an army. It was laid on the table until July 1, when nine colonies voted in favor of it.

The independence resolution was actually adopted on July 2 and promulgated to the world on July 4, when John Hancock of Massachusetts affixed to it his bold signature.

The other members of the congress did not sign it until August 2, and the impressive scene connected with the signing was not witnessed until nearly a month later, although it is popularly associated with the Fourth of July.

Centuries of the progress of the rights of man bear witness in the Declaration. That "all men are created equal and are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness," was not new, for it was recognized at Sinai. That governments derive their just powers from the consent of the governed had been stated and restated in many

the most palatable of all wild meat, juicy and of exceptional flavor.

"Quail are so numerous in my locality that it is not often I think of shooting them, and they are nearly as tame as city sparrows. If I merely started out to slaughter I could easily kill 100 in a few hours.

"Although I live sixty miles from a railroad, my wife and I never get lonesome. Neighbors are few, but we enjoy going about the ranch on horseback and life in the open air makes you sleep soundly and the riding de-

velops a hearty appetite. Occasionally friends come to stay with us for a week who are amazed that they can find in such an out of the way spot as delicious vegetables and fruits as ever they got at home. I grow grapes, apricots, peaches, strawberries, cherries, apples and every good eatable never fails me because it is under irrigation. There is hot and cold water in every room of my house, and it is the only domestic that has a bathroom within a radius of 100 miles."

one down. I have seen old hunters out west who admit that they have never been adroit enough to kill a mountain sheep.

"They range in the remotest and most inaccessible regions, and it takes pluck and endurance to search for them amid their rocky haunts away up on the mountain sides. They are about the same color as the rocks and the hunter who has not provided himself with a field glass has small chance of ever seeing one. Their flesh, which I have occasionally eaten,

never yet have I been able to bring spring I killed one of the biggest antelope I ever saw. Besides antelope there are black-tailed deer in abundance and a few, very few, mountain sheep. The sheep are now protected by law, and there is a heavy penalty for killing them. They are the wariest, shyest game of all, and

Mourning Apparel



HE death of England's king throws nearly all the courts of Europe into mourning and in consequence the subjects of mourning apparel and mourning etiquette are up for consideration more generally than for many years. Customs change slowly, especially those which rule in matters of greatest moment. Rules of etiquette governing in the events of death, marriage, births and social functions of high importance have all been carefully thought out and are the crystallized expressions of consideration for others. They are formulated from the conduct of those whose good taste and keen intuitions put them in position to set examples. Much latitude is allowed individual taste in the matter of mourning apparel. Some people decry any special dress for those in mourning, on the ground that we should not divide our sorrows with others. But the great majority feel that the assumption of mourning attire is imperative as a sign of respect to the dead or to his family as well as an outward token of a sense of loss. To ignore a death seems to cast a slight upon the worth of the departed soul; therefore, an increasing number of persons in the best social circles assume what is called "complimentary mourning." This is either a badge of mourning of some sort, or the wearing of black for a short term. This is a different matter from the mourning apparel as worn by members of a family. Complimentary mourning does not involve the restrictions which that of relatives assumes. Certain fabrics are chosen for those in mourning. These are crape, silk grenadine, nun-veiling, bombazine, net, uncut velvet, crepe-de-chine, mourning silks, felt, voile and other fabrics of a jet black hue and soft luster or dull finish. Crape is recognized as the correct fabric for first mourning everywhere, and in fact the insignia of mourning. Crape is used as a finish, or decoration, on other fabrics, and sometimes entire garments are made of it. It is a beautiful fabric made of silk and having

diagonal rib or crinkle across the surface. It is made in both dull and silky luster; the dull finish is considered the more elegant. Recently it is much used in dress accessories, such as collars, cuffs and bands, and in stoles and muffers, for those in deep mourning. Silk grenadine is very generally worn in this country for veils, as shown in Fig. 1. It is light in weight, supple and durable. It is used in the open weaves for face veils and is often bordered. For summer, large mesh silk veils, bordered with a fold of crape, are worn, with millinery made of or trimmed with these materials, the crape nearly always appearing in a flat border or fold. English manufacturers have succeeded in waterproofing these fabrics so that rain or moisture does them no harm.

The transition from deep mourning to colors is accomplished gradually. After a certain period of time, more or less long at the discretion of the wearer, the mourning veil is discarded; next crape is eliminated. The attire is next all black, but not necessarily of recognized mourning fabrics. After black, gray, the cold lavenders and white are worn. White may be worn with black accessories for mourning, and is correct, but is more often assumed for what is called "second mourning," that is, in the period of transition from mourning to colors.

There is nothing so dignified and nothing more elegant than a well-chosen mourning costume. In choosing models or patterns for making mourning gowns or hats (or any garment) plain, neat and elegant designs are correct. Nothing "fussy" is admissible. No extremes of the mode are to be considered. For millinery neither very large or very small hats, but those in shape which are always worn should be selected. Exquisite workmanship must characterize the work of both milliner and dressmaker. Fortunately the regular mourning fabrics, crape, bombazine and nun-veiling, all are adapted to the sort of work required.

JULIA BOTTOMLEY.

FOR YOUNG LADY.



This is a very smart frock suitable to be made in cashmere, silk and wool crepon, or any fine woolen.

The corselet bodice and side of skirt are cut in one to below hips; the front is a panel to foot; the lower part of side and back of skirt is plaited; braiding forms the trimming on skirt and front of bodice, a simple border being worked at edge of the shoulder straps. The under-slip is of piece lace.

USEFUL FOR THE TRAVELER

Pin Case An Almost Indispensable Requisite When One is on a Journey.

A new form of the well-known pin case for traveling is being shown just now that makes acceptable prizes or a present for European travelers.

The case is formed like a wallet with a flap at the side that buttons over with a patent clasp. This is made of cardboard covered first with cotton batting, then with cretonne, fancy brocades, ribbons or with an embroidered linen case.

Inside there is a single leaf adjusted to back of case like the page of a book. This is covered on both sides with white elderdown or flannel, which is carried over to line the sides of case as well.

In this lining is stuck on the outer cast safety pins in all sizes and colors. On both sides of the inner page are arranged big headed pins in various sizes and color. These can form fancy borders or a star figure below and a border or other artistic grouping.

These cases may be made in any convenient size; one four by five inches gives plenty of space.

About Veils.

When money is scarce there seems nothing that runs away with one's money so fast as veils. Their life is a very short-lived one and often a misadventure ruins them as soon as bought. Yet we must wear them if we want to look smart, and to buy cheap ones is more than useless, as they never look well from the day they are bought. The true economy is to buy fine net by the yard, say the Woman's Life. It cuts to better advantage, you get four veils for the price of one, and it is of a far better quality and lasts longer than if you buy veiling pure and simple.

Rather a Startling Effect

Chantecler Craze Responsible for Veil Which is, to Say the Least, Daring.

Most remarkable of all the examples of the chantecler craze which has displayed itself in wearing apparel is the chantecler veil, which has been recently placed on the market, and which is enjoying quite a little popularity in some quarters where the eccentric is neither feared nor disliked. The veil is of rather open meshed black net, on which there is the design of chantecler facing the rising sun. Both chantecler and the sun are sizable and showy and the effect is decidedly striking.

The design is so arranged that one rooster may rest over one eye when the veil is in place, another rooster over the other, while the rising sun is situated over the bridge of the nose. Of course, a less startling adjustment is possible, and with care the eyes may be covered only with the net while the rooster decorations fall to

the cheeks and the rising sun accents the end of the nose.

Hat Contrasts With Suit.

For years we thought it was the correct artistic thing to have the hat match the gown. Now it is not considered fashionable, even if it is artistic. It is not amiss to have a suggestion of the gown in the hat. Some people do this, but it is not necessary. The best-dressed women wear suits, we will say, of black and white check and a hat of burnt straw trimmed with chantecler red. Not only is the contrast violent, but we like it.

Provide Sweater First.

The girl who intends spending her summer vacation in the mountains should not forget that the sweater is by far the most important garment of the outing wardrobe.

Not only is it more practical than any sort of tailored coat, but it is especially suited to the rough wear which sporting togs of all kinds are necessarily subjected to.

Ranch Life in New Mexico

Where Game is Plentiful—Modern Farmhouse With Every Good Thing to Eat.

"Around my ranch in the rough foothills of the Guadalupe mountains in New Mexico there is still a lot of big game," said H. D. Freeman of Carlsbad, N. M.

"Just before leaving home this