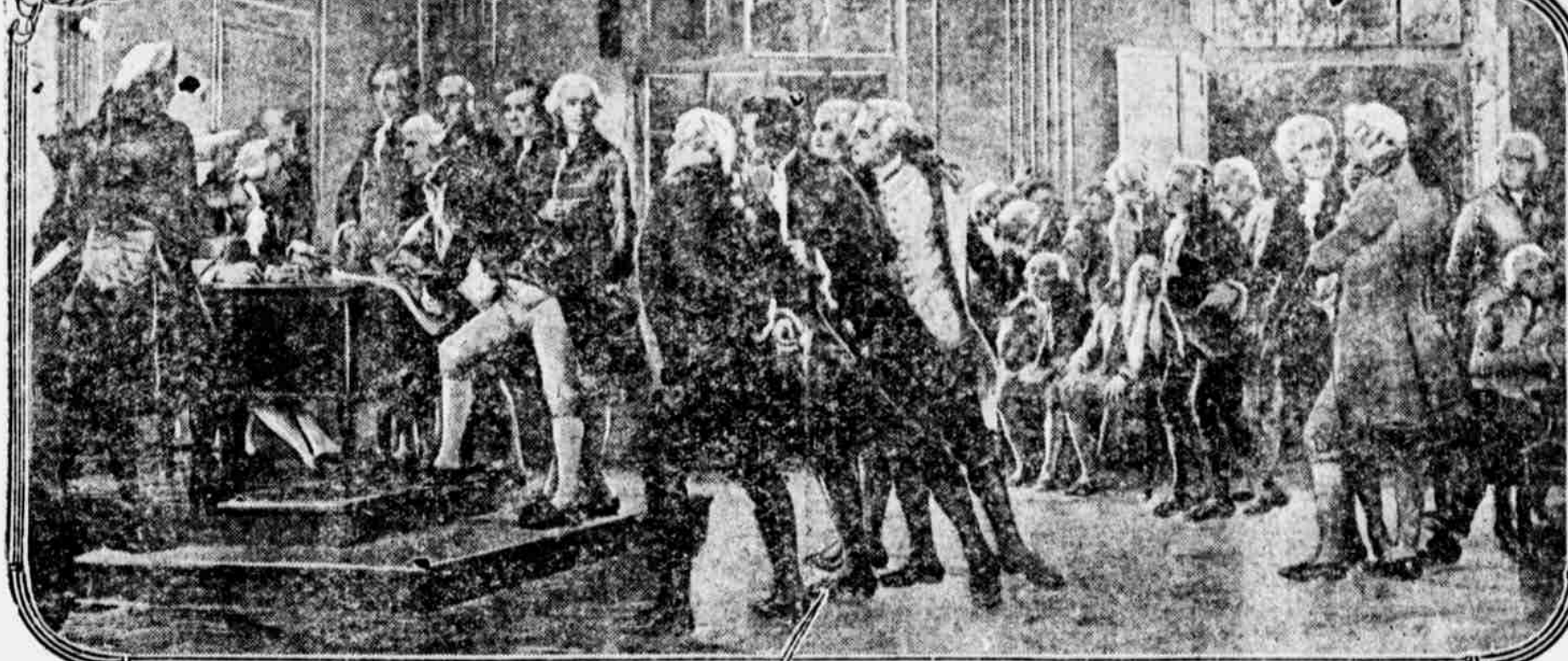


"Hang Together or Hang Separately"



SIGNING THE DECLARATION OF INDEPENDENCE
(From Painting by Sarah Ball Dodson)

By JOHN DICKINSON SHERMAN.
WHEN in 1776 the president of the Second Continental Congress put his "John Hancock" to "A Declaration by the Representatives of the United States of America in General Congress Assembled" he wrote it so large and so plain that he then and there gave to the American language a new and enduring synonym.
"There!" said the delegate from Massachusetts, "George III will be able to read that without his spectacles." And as he touched it up and thickened the heavy strokes of the quill he remarked to his fellow delegates:
"But we must be unanimous; there must be no pulling different ways. We must all hang together."
"We must indeed all hang together," replied Benjamin Franklin of Pennsylvania, "or most assuredly we shall all hang separately."

We Americans of 1921 can read a lot between the lines of these two historic utterances, if we do a little digging into before-the-Revolution American history—enough digging to get a clear idea of what brought about the Declaration of Independence. And it is every good American's patriotic duty to do that same digging—and do it now. Of course we're not all tarred with the same brush—but to use more time-honored American similes—it's dollars to doughnuts that the average American doesn't know enough to last him across the street about the causes leading up to the Revolution. And as for the Declaration itself he couldn't save his life tell what half of it means. This is a bad business in itself and it's especially bad right now.

For we are going to have a new kind of Fourth of July celebration in the United States of America. The Fourth has quit being the day of fireworks and casualties. And in the new kind of Fourth of July celebration the Declaration of Independence will come to its own as the crowning touch of public observance. The American Revolution is the greatest stepping-stone in the march of the centuries toward freedom and the Declaration of Independence is its symbol.

Though the Declaration of Independence is to come back to its own, the new Fourth will not be the day when the American Eagle screams and the orator bawls because Uncle Sam handed John Bull a K O a century and a half ago. There are two reasons for this.

One is the World War. John Bull and Uncle Sam now stand shoulder to shoulder in defense of all that our common race holds dear of personal freedom and political ideals.

The other is the fact that the Revolution was not a quarrel between two peoples—the British people and the American people. It was, in its earlier stages at least, a strife between two different political and economic systems. It was no unrelated event; but formed a part of the history of the race on both continents. There was a British revolution at the same time there was an American Revolution. The British revolution was to regain liberty. The American Revolution was to preserve liberty. On both sides of the Atlantic the king's prerogatives were the aim of revolutionary attack.

Now, as to the many things that may be read between the lines of what Hancock and Franklin said, here's just a hint: Hancock was a rich merchant. It was part of the purpose of the British troops at Lexington and Concord to capture Hancock. At that time Hancock was respondent in the Admiralty court in suits of the crown to recover nearly half a million dollars as penalties alleged to have been incurred for violation of the laws of navigation and trade. Hancock had inherited his fortune from his uncle, Thomas Hancock, who had become wealthy smuggling tea. So it was no more than right that John Hancock should sign his name large and plain to the document which, if made good, would save him from financial ruin and give him free commerce with all the world.

A Declaration by the Representatives of the UNITED STATES OF AMERICA, in General Congress assembled.
When in the course of human events it becomes necessary for a people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.
We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, therefore, forbids the substitution of a new government by the violent overthrow of the old one; and it is the duty of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

FAC SIMILE OF FIRST PART OF ORIGINAL DRAFT

part of debt incurred during French and Indian war. Colonial assemblies refused. Parliament asserts right to tax colonies. Issues of "taxation without representation" raised.

1765—Parliament passes "Quartering Act," requiring colonies to supply quarters for British army of defense. "Stamp Act," putting tax on newspapers, and legal documents. Stamp Act Congress issues "declaration of rights."

1766—Repeal of "Stamp Act." "Declaratory Act" maintains right to tax.

1767—Townsend, British chancellor of exchequer, brings in bill for taxes on tea, glass, wine, oil, paper, lead, etc.

1768—Non-Importation agreement adopted by Boston and spreads to other colonies. Massachusetts legislature dissolved by George III. British soldiers quartered in Boston.

1769—Lord North repeals all taxes except on tea, retained for sake of principle.

1773—"Committees of Correspondence" formed to enable colonies to keep in touch. "Boston Tea Party."

1774—"Boston Port Bill," closing Boston to shipping and removing seat of government to Salem. General Gage, commander of British soldiers in Boston, made governor of Massachusetts. "Regulating Act," remodeling charter of Massachusetts. "Quartering Act." "Quebec Act." First Continental Congress at Philadelphia. Massachusetts Provincial Congress meets and calls for 12,000 "Minute Men."

1775—Parliament declares Massachusetts to be in a state of rebellion. Armed clash at Lexington and Concord begins hostilities. Capture of Ticonderoga and Crown Point. Battle of Bunker Hill. Siege of Boston. Canadian expedition under Montgomery. Second Continental Congress at Philadelphia votes to raise army of 20,000 and chooses George Washington commander-in-chief.

1776—Evacuation of Boston by British, accompanied by 1,500 loyalists. Repulse of British fleet and army at Charleston, S. C. Battle of Long Island and occupation of New York by British. Battle of Trenton. Continental Congress provides for the establishment of state governments and state conventions adopt constitutions. Congress adopts Declaration of Independence.

These laws were comprehensive and strict, being designed to give British merchants a monopoly of trade with the colonies and to protect British manufacturers against colonial competition. Warships were now placed along the coast to stop the colonial trade with France and Spain and their West Indian colonies. The "Writ of Assistance" were general search warrants given to customs officials to enable them to break into and search any premises at any time. James Otis, the famous Boston lawyer, opposed the right of the British government to issue the writs or even to pass an act of trade imposing a tax on the colonies; John Adams said of Otis' celebrated speech: "It breathed into this nation the breath of life." Undoubtedly this situation was one of the contributing causes of the Revolution.

Then King George demanded that the colonies pay the expense of a British army of about 20,000 men to be quartered in America to protect the colonies against the Indians. The colonies suspected the purpose of this army and would have none of it. Here was the beginning of real trouble a little later.

The "Boston Tea Party" was a serious affair, not in itself, but because parliament immediately took measures to punish Boston and Massachusetts. The closing of the port of Boston, the removal of the seat of government to Salem, the appointment of General Gage as governor of Massachusetts and the remodeling of the charter of Massachusetts constituted a warning to all the colonies that free government was in imminent danger everywhere. On top of this came the act providing that British officers or magistrates charged with murder or other capital crime should be tried in some other colony or in England; the act billeting soldiers on people who failed voluntarily to provide quarters and the act extending the boundaries of Quebec to the Ohio river and establishing an arbitrary form of government.

This culmination of activities on the part of the crown seems to have convinced the colonies that their only salvation lay in getting together for united action. So the First Continental Congress met. This congress was merely deliberative and advisory; it issued a declaration of rights; it formed an association for carrying out the non-importation agreement; it forwarded a petition to the king and set out an address to the colonies; it provided for another congress to meet in 1775. Still there was no open discussion of independence.

It was Massachusetts which finally set off the powder barrel. General Gage summoned the provincial congress to meet in Salem, but put off the date of assembling. The delegates met without him and his counselors. They provided for the appointment of a committee of safety and issued a call for 12,000 "Minute Men." Parliament then declared Massachusetts to be in a state of rebellion. Next was the expedition out of Boston to seize powder and to arrest the two chief "traitors."

Then came the "shots heard 'round the world" and bloodshed. The fight was on. And still there was no open movement for independence until after a year of bloody fighting. It was not until June 7, 1776, in the Second Continental Congress, that Virginia's instructed delegate, Richard Henry Lee, introduced the resolution beginning, "That these united colonies are, and of right ought to be, free and independent states."

The Declaration of Independence, as drafted by Thomas Jefferson with the aid of John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston and amended by congress, consists of two principal parts: A statement of American political theories in justification of independence and a list of abuses by King George III that had operated to abolish the united colonies from all allegiance to the British crown. The facts herein set forth make clear most of the abuses as outlined in the Declaration.

A Handful With Quietness.
Better is a handful with quietness, than both the hands full with travail and vexation of spirit.—Ecclesiastes 4:6.

Meet Each Other.
Who can measure the difference between the great sun and that little blade of grass? Yet the grass has all the sun it can need or hold. In waiting on God His greatness and your littleness suit and meet each other most wonderfully.—Rev. Andrew Murray.

IMPROVED UNIFORM INTERNATIONAL
Sunday School Lesson
By Rev. F. B. FITZWATER, D. D.,
Teacher of English Bible in the Moody Bible Institute of Chicago.
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LESSON FOR JULY 3
THE EARLY LIFE OF SAUL.

LESSON TEXT—Acts 21:39; Deut. 6:4-9; cf. 11 Tim. 3:14, 15.
GOLDEN TEXT—Today if ye will hear his voice, harden not your hearts.—Heb. 3:7, 8.
REFERENCE MATERIAL—Deut. 4:9, 10; 5:29-31; Josh. 4:23-24.
PRIMARY TOPIC—When Saul Was a Boy.—Acts 22:3; Deut. 6:4-9.
JUNIOR TOPIC—When Timothy Was a Boy.—11 Tim. 3:14-15.
INTERMEDIATE AND SENIOR TOPIC—Jewish Boy Life.
YOUNG PEOPLE AND ADULT TOPIC—Saul's Early Training and Education.

We are now entering a six months' study of the life and teachings of one of the greatest men who ever lived.

I. Saul's Birth (Acts 21:39).
His parents belonged to the tribe of Benjamin and were "Hebrews of the Hebrews," that is, Jews who have not become contaminated in their ancestry through intermarriage with the Gentiles (Phil. 3:5).

1. Time of. It is impossible to determine the exact year of his birth, but the probability is that it was practically the same as that of Jesus. He was a "young man" when Stephen was stoned (Acts 7:58). "Young man" may mean any age from twenty to thirty. About 60 A. D. in the Roman prison he calls himself "Paul the aged" (Phil. 9). This distinction would hardly be appropriate for a man under sixty.

2. Place of (v. 39). Tarsus, the capital of the Province of Cilicia. Representative business men came here from all parts of the world. It was a self-governing city which made citizenship therein honorable. Besides, it was one of the three great educational centers of the Roman empire. God's providence ordered that the apostle to the Gentiles should be born in a city where he would encounter men of every class and nation, making him broad in his sympathy and tolerant in his dealings with others.

II. Saul's Home Training (Deut. 6:4-9; cf. 11 Tim. 3:14, 15).
He was brought up in a pious home (Phil. 3:5). In the passages cited above is given the responsibility of a Jew in the training of his children.

1. Central truths to be taught (vv. 4, 5). (1) Unity of God. "The Lord our God is one Lord." This was a testimony against the polytheism existing among the Gentiles of that day. He is God alone, therefore to worship another is sin. The word translated "God" is plural in form, giving room for the doctrine of the Trinity—Father, Son and Holy Spirit. The great need of the world is a recognition of the fundamental doctrine of the unity and trinity of the Godhead. There can be no established order until God is given His rightful place; neither can there be any moral health. (2) Man's supreme obligation (v. 5). God should be loved with all the heart, soul and might, because He is God alone and supreme. This being the first and great commandment, we know what is man's supreme duty.

2. How these truths are to be kept alive (vv. 6-9). The place for God's Word is in the heart. In order that it may be in the heart (1) "teach it diligently to thy children" (v. 7). The most important part of a child's education is that given by parents in the Word of God. (2) Talk of them in the home (v. 7). How blessed is that home where God's Word is the topic of conversation. (3) Talk of them when retiring for the night (v. 7). The last thing upon which the mind should rest before going to sleep should be God and His truth. (5) Talk of them when rising in the morning (v. 7). How fitting that God should speak to us the first thing when we awake! (6) Bind them upon thine hand (v. 8). This was literally done by the Jews, even to the wearing of little boxes between their eyes. (7) Write them upon the posts of the houses and on the gates (v. 9). Doubtless Timothy's home training was similar to Saul's (11 Tim. 3:14, 15). From a child Timothy was taught the Holy Scriptures (11 Tim. 1:5). This was done in the home by his mother.

III. Saul's Education (Acts 22:3).
1. In college at Jerusalem. A Jewish child became a child of the law at the age of thirteen. Most likely at this age he went to Jerusalem to enter upon his course of study. Here he sat at the feet of Gamaliel, one of the most eminent teachers that ever blessed Israel. The course of study here was restricted to the Holy Scriptures.

2. A trade at Tarsus. Perhaps after finishing his college course at Jerusalem he returned to Tarsus and learned a trade. One rabbi said, "He that teacheth not his son a trade doeth the same as if he had taught him to steal." The trade he learned was tent making. This came in very good in his later life, enabling him to support himself while preaching the gospel.

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The Bellhop.
The negro bellhop had found the colonel free and openhanded for services rendered, but this day things were slow. When the colonel entered the lobby he was met by a broad chocolate-colored smile and a greeting "Good even, kunnel. Is dey anythin' I kin do for you in de bellhoppin' line, dis even?"
The colonel handed him a coin and this—"Yes, you can shut up."
"I understands perfectly, kunnel. Dis heah quarter done close my mouid wid er spring."—Judge.

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