

# What Shall We Do With The Fourth?

by John Dickinson Sherman



John Adams

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Co-operative Celebrations Within Roped Enclosure with an Exert as Master of Ceremonies

**MOVEMENT FOR "SAFE AND SANE"**

Many Cities Seek Substitute for Fire Crackers and Toy Cannon.

PAGEANT FEATURES IN MANY PLACES



**W**HAT shall we do with the Fourth of July? The continental congress, in session in Philadelphia, passed July 2, 1776, the resolution presented in behalf of Virginia by Richard Henry Lee that begins: "Resolved, That these United Colonies are and of right ought to be free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is and ought to be totally dissolved."

This of course is the real Declaration of Independence, the document now known as the Declaration being adopted two days later. Of the adoption of the Lee resolution John Adams wrote to his wife the historic letter which says, among other things:

"The second day of July, 1776, will be the most remarkable epoch to the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, bells, bonfires and illumination from one end of this continent to the other, from this time forward forevermore."

Time has proved that John Adams, though he got his dates mixed, was a true prophet. Probably the Fourth of July is our distinctively American celebration. All the civilized world celebrates New Year's, Easter, Memorial day, Thanksgiving and Christmas in one way or another. But Independence day is ours alone. To be sure, we have Washington's birthday and Lincoln's birthday, which are also ours alone but "the Fourth" includes most if not all of what they stand for. In short the Fourth of July comes mighty near being our national day when the American eagle screams for everything from the Mayflower to the Argonne—from 1620 to November 11, 1918.

Armistice day! That introduces the pertinent point that another change must be made in the long evolution of the celebration of the Fourth of July. For if the Fourth of July stands for one specific thing that one specific thing is just exactly what its original name—Independence day—signifies. And after Armistice day—and all that it stands for—it's quite evident that the American eagle must be taught to coo instead of scream when it goes to the John Bull part of its performance.

For we have seen our old-time—two-time—enemy fighting for his life and for our lives too against a foe that would have destroyed all that we English-speaking peoples in common hold dear. And after a long while we crowded in alongside our ancient enemy and got busy to make up for lost time. Never mind who won the war. We have gumption enough to know exactly what John Bull did for Uncle Sam—and are grateful accordingly. And it's quite likely that Uncle Sam came near enough to saving John Bull's life to feel something more than a friendly interest in him. So some parts of our Fourth of July celebration will have to be toned down from now on.

Moreover, it's high time that the American people put their mind to fixing up the "day we celebrate." For the Fourth of July celebration right now is betwixt and between. The old-fashioned Fourth was done away with. The "Sane Fourth" supplanted it. Now the "Sane Fourth" is in danger of becoming merely a holiday. Holiday celebrations, like men and nations, do not stand still. And the Fourth of July is worth the closest attention and best effort of the American people.

The first Fourth of July celebration, which was held in 1777 in Philadelphia, cannot serve as a model. Its principal feature was a banquet at which many toasts were drunk, each toast being followed by the discharge of firearms and cannon. Certainly too "wet" and possibly too noisy.

The peace era inaugurated by the coming of the Monroe administration and continued during the 'twenties was unfavorable to a demonstrative cele-

bration of Independence day. The enthusiasm of our people for their country and flag can usually be measured by the beat of the national pulse. A typical celebration of the day is that of 1830 in Buffalo, N. Y., which is described at some length in the Buffalo Journal. That newspaper says:

"The return of our national jubilee was celebrated in this village with more than ordinary splendour and the day was duly honoured, 'not in the breach but the observance.'"

The procession formed at the Eagle—a famous tavern located on Main street between Court and Eagle streets—and consisted of veterans of the Revolution citizens and strangers, escorted by the Washington and Frontier guard and the cadets of the Western Literary and Scientific academy, "the whole enlivened by music from the Buffalo band."

The oration was pronounced by Sheldon Smith, Esq., at the Baptist church and religious services were conducted by Rev. Mr. Shelton of St. Paul's. From the church the procession marched to the Buffalo House in Seneca street and there an "excellent dinner was partaken of." Dr. Powell was landlord of the house at that time and the papers recorded as something worthy of special mention that there were no liquors on the table. But the good lesson this statement was intended to convey loses its moral in the very next line of the narrative: "After the cloth was removed wine was served with the toasts, which were drunk with the utmost regularity." It is hardly necessary to draw on the imagination to any extent to picture the final state of many in that noble company of 100 who drank the wine "with the utmost regularity." But that was before the days of temperance societies and adulterated liquors.

The marshal of the day was Colonel, afterward General, Sylvester Mathews, a veteran of the war of 1812 a hero of the Battle of Chippewa.

Apart from these proceedings was discourse by Rev. Mr. Eaton of the Presbyterian church on civil and religious liberty. The festivities closed according to time honored custom with a ball in the evening. No mention is made of any fireworks.

The celebrations of several succeeding years seem to have been much like this one, according to the Journal's files. In 1849, however—presumably because of the Mexican war—the celebration was regarded by the Journal as noteworthy.

The Sixty-fifth regiment made its first appearance on this occasion. At 8 o'clock in the morning a detachment marched to the Fillmore House and fired some small arms in honor of the vice president. The line of march included Revolutionary soldiers. Think how old they must have been sixty-eight years after the surrender of Yorktown and seventy-two years after the battle of Lexington! There were also soldiers of the War of 1812 in the line, officers and soldiers of the army and of the Mexican war. The Friendly Sons of St. Patrick, the Sons of Erin and the German Young Men's association—a sure sign that the city was beginning to take on cosmopolitan form—were in the line of march. The exercises were held at Johnson's park, the orator of the day being H. K. Smith. Vice president Fillmore attended the exercises and was lustily cheered.

The Sons of Temperance had charge of the celebration in 1850, which was held "at the grove near the workhouse." John B. Gough, the leading "temperance" speaker of the day, was orator.

With the breaking out of the Civil war Buffalo broke loose on its celebration of 1861. The parade

was the "most inspiring in the history of the city" and occupied 58 minutes in passing. Even more pretentious was the celebration following the surrender of General Lee. After 1865 Buffalo's celebration of the Fourth of July was rather humdrum and marked by no special features—just as in most other American cities.

By 1910 the "powder disease" had come to its climax and those bent on reforming the observance of the day called it the "national nuisance." Moreover, the nation was alive to the tremendous loss of life. Tables prepared by the Journal of the American Medical Association, showed that the number of the killed and injured in the celebration of 1909 was 5,307; for the seven years preceding 1910 the total was 34,903.

Perhaps the first notable "safe and sane" celebration was that in Springfield, Mass., in 1909. However, in 1910 most of the large cities of the country presented an entirely new kind of celebration, the basis being the parade and pageant. Firecrackers were taboo; the displays of fireworks were municipal affairs.

"I must confess that I always like to brag on the Fourth of July," wrote Chauncey M. Depew, a good many years ago. "It is the greatest day in the American calendar. Nay, more, it gives perfume to the whole air that encircles this globe. Every man, woman, or child who breathes it, no matter where he or she is, feels the better for it. There is not a liberal sentiment where civilization is known that is not quickened on the Fourth of July. It reaches the hut of the peasant, and it enters into the tent of the conscript. The one says: 'There is for me and for my children something better than this.' The other says: 'Why should I fight to uphold thrones and cut the throat of my brother to maintain caste and privilege?' The Fourth of July lifts the thought, the aspirations, the prayers of the people of all countries to higher planes of living, thinking and dying. Why it is a university, a college, a high school, a common school. It is a liberal education in patriotism and manhood."

That's the way a good many good Americans feel about the Fourth of July even to this day, even if there are those who hold that noise is vulgar and "brag is our national vice." Some of us have an idea way down deep that the American who will not brag on the Fourth of July is hardly worthy of his birthright.

Still, it is a self-evident fact that the old Fourth of July is gone, never to come back. Of course we must keep the day and celebrate it. It is too important a day to be slighted. It must be celebrated right.

But let nobody make the mistake of trying to refine all the fight out of it. Our ancestors handed down to us freedom and the love of freedom and and that still more precious thing—the readiness to fight for freedom. And that's got to stick out of any proper observance of the Fourth of July in the United States of America.



## PLAY, TO BEAT FATHER TIME

New York Physician's Advice to Those Who May Be Conscious of the Passing Years.

Don't grow old—or rather, though you grow old as far as years are concerned, do not get old otherwise. It is easy to stay young, according to Dr. Louis R. Woltz, physical director of West Side Y. M. C. A. He avers that most people grow old because they cease doing young things; not because they need new glands.

"A man is young," said the doctor, "because he plays; he doesn't play because he is young. He is the product of his own actions. The old man who sits down after dinner, grouchy because the children make a noise, has already 'passed on.' He ought to be Olerized. All he is worth to the family is the pay check he brings home."

"But look at mother, who plays games with the children, sympathizes with them in their troubles and has a part in all they do. She remains flexible; she hasn't had time to grow old."

"It is dangerous for some men to retire from business. You know the kind who work at high tension for long years, doing nothing but strive for money. They get it and then announce their retirement; a little later you read a nice obituary saying what a success they had made. They hadn't."

"To keep young one must do young things. Don't be too dignified to play baseball, old cat, leapfrog or other lively things which keep the muscles in trim. Have young associates and be a boy with them. Spend time each day studying to be young. Fish, hunt, golf, if you like it, and don't cry quits the first time a muscle twinges; get into the game harder and go to the gym to work out the ache, or play with the kids until you forget it."

"Take youth with you as you go toward the old age. You can lead Father Time a merry race by thinking young, playing young and keeping physically fit."—New York Sun.

### Food Plentiful in the Woods.

It is said Daniel Boone could take his rifle and a bag of salt and live in comfort on what the woods provided. Several men on wages have gone into the forest virtually naked and worked out a living and suitable clothing equipment.

According to foresters of the New York State College of Forestry at Syracuse, it is still possible to find in the forests of the state, even without the use of the game which is so carefully protected, sufficient food to make life not only possible but pleasant, says the New York Evening Sun.

This forest food supply is divided into several groups such as fruits, nuts, herbs, roots and vegetables. And this makes no allowance for the types of edible mushrooms, for a special knowledge of varieties is necessary if one is not to be poisoned by the deadly toadstool.

### An Author's Depository.

Last year the Suro branch of the California State Library, located in San Francisco, offered to receive for safe keeping the manuscripts of unfinished books. The idea has worked out so well that a substantial collection of manuscripts has been established, the collection being described as the Author's depository. One hundred authors have taken advantage of the offer and have sent their manuscripts, either printed or unprinted, finished or unfinished, to the depository, and letters from authors indicate that the depository is much appreciated by writers as a means of preserving valuable matter that might otherwise become lost. A permanent author's depository is also maintained in the California department of the state library, which is located at Sacramento.

### His Size.

John's expenditures at college had grown to be of such dimensions that father demanded they be decreased. To help out in this he required an itemized account of all his demands for money. So when John wished a dog as several of the other elite collegians had, he had to send in this request: "For one bulldog with a pedigree, \$50."

The answer came in due time. And besides the small check in the envelope was this note: "I am sending you \$5. If you have to have something with a pedigree, buy a canary bird. It's about your size."

### Simple Explanation of "Haunt."

The mystery of haunted houses often has a simple explanation. In Boston, where the occupants of a house insisted they heard mysterious sounds, it was found that a flue leading from the furnace leaked, filling the rooms with enough carbon monoxide to produce a slight poisoning, which affected the judgment and caused them to believe they heard mysterious noises. When the leak was discovered and repaired there were no longer records of the noises which had existed solely in the minds of persons affected by the gases.

### Gold in Adobe Walls.

The Mexican city of Guanajuato, built near the oldest gold mines in the country, was originally constructed of adobe made of the refuse of these mines. As the early processes of extraction were very imperfect, the walls and floors of these buildings were thus full of gold. Things would have continued thus for an indefinite time, and the inhabitants would have been living yet in these valuable buildings, if the passage of a railway line nearby had not made necessary the demolition of about 100 houses.

### Cost of a Pound of Honey.

Few of us realize what a pound of honey means to the bees who produce it. To make a pound of clover honey, bees must take the nectar of 62,000 clover blossoms; and to do this requires 2,750,000 visits to the blossoms by the bees. In other words, in order to collect enough nectar to make one pound of honey, a bee must go from hive to flower and back again 2,750,000 times.

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NATCHEZ, MISSISSIPPI

**TRESPASS NOTICE.** Notice is hereby given, that Pittsfield Plantation, in Concordia Parish, La., is posted against hunting, shooting, or in any way trespassing thereon. Violators will be prosecuted to the full extent of the law.

W. W. DIX, Manager.  
Vidalia, La., Oct. 10, 1919.

**POSTED.** Notice is hereby given, that Lettore and Arnaudia Plantations are posted against hunting, fishing and all other manner of trespassing. Violators of this will be prosecuted to the full extent of the law. No exceptions.

Oct. 18. A. H. GILLESPIE.

**POSTED.** Notice is hereby given that that part of the PARK PLANTATION belonging to Mr. J. J. McAdams, located near Clayton, Concordia Parish, La., is posted against gathering of pecans at this time or during the season of 1920, and also against any one cutting timber of all kinds, or in any way trespassing on said property, either fenced or unfenced. Violators will be prosecuted without exception.

Clayton, La., Nov. 1, 1919.  
R. SAM HARMAN, Agent.

**TRESPASS NOTICE.** The property of the undersigned on Bayou Cocodra, in Concordia Parish, Louisiana, is posted against hunting, shooting, fishing, trapping or in any manner trespassing thereon. Violators will be prosecuted to the full extent of the law.

ANNIE CRAWFORD.

**TRESPASS NOTICE.** Notice is hereby given, that Elkhorn and Weecama Plantation, in Concordia Parish, La., are posted against hunting, shooting, fishing, or fence cutting, or in any other manner trespassing thereon. Violators will be prosecuted to the full extent of the law.

F. D. BROWN.  
Vidalia, La., Sept. 18th, 1919.

**TRESPASS NOTICE.** Notice is hereby given, that Vaucove Plantation, in Concordia Parish, La., is posted against hunting, shooting, fishing, or in any manner trespassing thereon. Violators will be prosecuted to the full extent of the law.

R. P. SCHILLER.  
Vidalia, La., March 24, 1919.

**TRESPASS NOTICE.** Notice is hereby given, that the White Hall Plantation, in Concordia Parish, La., is posted against hunting, shooting, fishing, peccan gathering, or in any manner trespassing thereon. Violators will be prosecuted to the full extent of the law.

WHITE HALL PLANTATION.  
Vidalia, La., Oct. 4th, 1918.

**TRESPASS NOTICE.** Notice is hereby given that hunting, fishing, shooting, fence cutting, peddlers, agents, any other trespassing is prohibited on CHOCTAW PLANTATION, L'Argent, La., and all violators are warned that any violation of this will be vigorously prosecuted by law.

nov 8 J. T. KERR.

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## NATCHEZ HOTEL AND CAFE

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R. T. Clark, Jr., Mgr.

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Notice is hereby given, that Gillespie's Island, opposite Ferriday, in the Mississippi River, is posted against hunting, fishing and otherwise trespassing, and all violators will be prosecuted to the full extent of the law.

Oct. 15. A. H. CHAMBERS.

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Kosciusko, to whom Bancroft refers as "a Polish officer of courage, modesty and sound judgment," left his native country and arrived in America in the autumn of 1776. He came with letters of recommendation

from Benjamin Franklin, which obtained for him a colonel's commission. Shortly after his arrival in America Kosciusko was attached to General Gates' army, operating in northern New York. The strategic position taken by the American army at Bemis heights, near Saratoga, was ground selected by Kosciusko, and the great victory of the Ameri-

can army at Saratoga (Sept. 9-Oct. 7, 1777), when Burgoyne surrendered 6,000 of his Hessian hirelings to Gates, was largely the result of the plans made by Kosciusko.

Speaking of the engineering skill and military genius of Kosciusko, Bancroft, the American historian said: "Until 1778 West Point was a solitude, nearly inaccessible; now it was covered by fortresses with numerous redoubts, constructed chiefly under the direction of Kosciusko as engineer, and so connected as to form one system of defense, which was believed to be impregnable." In 1780-81 Kosciusko served with General Greene in the South. The country around Charlotte had been ravaged and Kosciusko was sent in advance to select a site for an encampment.

Among his latest official acts, Washington interceded with congress on behalf of Kosciusko, pleading for him, his merit and services from the concurrent testimony of all who "knew, admired, and loved him."