

on bonds aggregating \$150,400,000. This represents a total par capitalization of \$200,400,000.

But, as the dividends on this stock have steadily mounted until in 1910 they were 18 per cent. on the stock, it is apparent that the actual value of the stock on a 6 per cent. basis is worth three times its face value, so that the total actual valuation of the property is at least \$300,000,000. The capital stock, on the basis of the charter agreement, would unquestionably have long before now have become the property of the State, and its earnings paying the cost of maintaining the public schools of the State. As to the bonds, if they are a charge against the property of the railroad prior to any claims of stockholders, it may be suggested that in 1908 the company had in addition to its railroad properties the sum of \$128,982,450 invested in the stocks and bonds of other railroads. The sum so invested was enough to pay off all but a small part of the bonds of the company and may be assumed to have been invested to create a sinking fund for that very purpose.

I refer to these facts and figures, not because they are a part of the early history of the Buffalo and Mississippi Railroad Company, but to emphasize the difference between the condition of affairs at the end of the seventy-five year period and what my grandfather and his associates and the Legislature of 1835 anticipated.

THE PIONEER FOURTH OF JULY.

BY GEORGE S. COTTMAN.

THE present-day movement for a "safe and sane Fourth of July," and the proposal in Indianapolis to revive certain observances that antedated the deadly cannon cracker, makes pertinent a little information regarding the old-time national holiday.

The drudging, narrow life of the Indiana pioneer was not lightened by the various legal holidays we now observe. The first Christmas in Indianapolis was signalized by a "stag party," promoted by the gentlemen who had political aspirations, the festiv-

ity of which occasion was enhanced by a barrel of hard cider; and the first New Year was celebrated by the first ball, which was held at John Wyant's cabin by the river bank. But these were both exceptional instances. Christmas, as a rule, was so little thought of that the Legislature did not adjourn on that day, and the newspapers did not esteem it worth mentioning. A solitary advertisement in 1838 of fancy books for Christmas presents in one of our home papers, stands alone as a reminder of the day. Thanksgiving was practically unthought of. The first formal proclamation for its observance was not issued until 1839, by Governor Wallace, and there is no evidence that it became a general holiday until long after that.

The first generally observed holidays were those that breathed the spirit of national patriotism. As early as 1829 a semi-literary society of young men, known for years as the "Indianapolis Legislature," inaugurated the custom here of celebrating Washington's birthday, and the evening of each anniversary was devoted to orations, recitations, music and kindred features, to which the public was invited. But the day of days was the Fourth of July. An inheritance dating from the beginning of the nation, it was peculiarly dear to the heart of every American, and the holiday enthusiasm that now expends itself a half-dozen times in the course of the year was then all concentrated on that occasion. The spirit of '76—the patriotism that was keenly alive to its recent emancipation from kings and rulers and to its anomalous position in the world, occupied a much larger space in American thought then that it does to-day, and the ever-memorable Fourth was the time for it to seethe and boil over. In the wilds of the West, where the mode of life and meagerness of facilities were against demonstration, this spirit was not to be suppressed, and the difficulties it sometimes surmounted are interesting and inspiring to learn of.

The late Dr. J. W. Hervey, of Indianapolis, told the writer of a celebration held in Hancock county seventy years ago, which was, so to speak, made up out of the raw material. They had no orator to call upon, no proper reader, and, above all, no flag. Old Mrs. Eastes, Mr. Hervey's aunt, however, agreed to supply

the last-named requisite, which she did by taking a white linen sheet and some red and blue flannel, all of her own weaving, and sewing them together in the proper combination. The young doctor, being appointed orator, expended his best energies on a maiden effort, while his brother not only read the Declaration, but played the fife, which, along with a drum or two, had been borrowed at Indianapolis for the occasion.

At the capital the Fourth has been a great gala day since 1822, when it was first celebrated here. On that initial occasion, as sundry chronicles have recorded, the people of the little town and surrounding country came together and set the pace for succeeding anniversaries. The meeting was about where Washington and West streets intersect. The meat for the indispensable barbecue was carved from a fine buck deer, killed the day before by Robert Harding in what is now the north part of town, and which was roasted whole in the middle of Washington street, just west of Missouri. The public banquet was spread on long tables set under the trees, and there was an abundance for all. The merriment of the festivities was enhanced by the performances of a talented teamster from Dayton, Ohio, who did the clown act, dressed up in grotesque garb, and by a grand, general dance in a house then being built near the scene of the barbecue, which dance, we are told, continued until some time on the 5th. This was the first combined public dinner and ball in Indianapolis.

The following year, in *The Western Censor and Emigrants' Guide*, appeared the first published advertisement of a celebration. This reads:

"Barbecue.—A barbecue will be furnished for the ladies and gentlemen of Indianapolis and its vicinity, at the upper end of Market street, convenient to good water, on the Fourth of July ensuing, being the anniversary of American independence. Those ladies and gentlemen who are disposed to take dinner shall be accommodated."

This is signed by Wilks Reagon, the first butcher in town, and the barbecue part of the celebration was evidently on a pay basis. It was held "in a handsome shade" on Pogue's run, north of Washington street. As this was for some years after the scene

of these annual celebrations, the inference is that a pleasant grove covered the spot.

This day was ushered in by the firing of muskets and rifles, and about 10 o'clock the citizens gathered at the appointed place to hear an oration by Morris Morris (the father of General T. A. Morris) and sundry other exercises of a religious and patriotic character. At 1 o'clock "a large and respectable company" sat down to Mr. Reagon's barbecue, and a good part of the summer's afternoon was spent in the feast of reason and flow of soul that went with numerous toasts.

The programs of these Fourth of July occasions varied slightly, but certain features were rigidly established. The Declaration of Independence must be read; there must be an oration of the peculiar patriotic stamp which belongs to that day and is sui generis; and there must be a profusion of toasts reflecting the same spirit. To what extent this sort of recreation was sometimes carried we may guess when we find that the oration of Bethuel Morris in 1828 filled eleven newspaper columns, and that the toasts of 1827 numbered not less than forty.

A few of the toasts quoted from the banquet of 1823 will give an idea of their character:

"The Day We Celebrate—It Will Never Be Forgotten So Long as the Genius of Liberty Has a Tabernacle in Which She Can Dwell," "The Soldiers, Patriots and Statesmen of the Revolution," "The Congress of the United States," "The Next Legislature," "The State of Indiana," "Indianapolis—In Its Growth Almost Unparalleled; May Its Health and Prosperity Be Continued." Usually, at the tail-end of this patriotism, there was a gallant toast or two to "The Fair."

The demonstrations on the great national holiday became more imposing as the town grew. In 1826 was begun the custom of going to the scene of the exercises in a public procession, in which the militia cut a figure. About this time, too, or a little later, the organized Sunday schools of the town began to take possession of the day. In 1829 a piece of ordnance known as Captain Blake's cannon, which did noisy duty on every permissible occasion, and which, the following Fourth, blew off the arm

of Andrew Smith, while adding eclat to a song on "The Liberty Tree," sung by General Robert Hanna, opened the day with a "salute of twenty-four guns." The order of procession, as it formed betimes, was: (1) The artillery company with its one beloved gun; (2) ladies and female teachers; (3) four female teachers and banner; (4) female scholars; (5) music; (6) four male teachers and banner; (7) male scholars; (8) clergymen, reader and orator; (9) superintendents and teachers; (10) citizens; all under the direction of James Blake. There were something over 1,200 in line by actual count, about half of these being children. They formed at the Circle and marched up East Washington street to the grove on Pogue's run, where, after the address, the Sunday schools began much singing of hymns and were regaled with cakes distributed free. Then they marched back and the day wound up with a grand hot-air balloon ascension.

The Sunday schools become more and more a part of the Fourth of July celebrations, till they were the chief feature, and hymns appropriate to the occasion grew to be a conspicuous part of the programs. A fair sample is:

"We meet beneath the shady grove
To celebrate Thy praise,
And for Thy gifts, O Lord of Love,
Our cheerful songs we raise."

The growing popularity of this idea continued until 1855, as is evidenced by the fact that there were more than two thousand Sunday school children in line in the celebration of that year; but two or three years later, for some reason, they dropped out, and after that we hear no more of them. During these later years it was also customary for the volunteer firemen to parade, dressed in uniforms of black trousers, red shirt and stove-pipe hat, with the "masheens" and appurtenances in apple-pie order. In the afternoon the various engine companies would have a contest to determine which could get "first water" and throw the biggest and largest stream, a strenuous competition which sometimes ended in a fight.

G. S. C.