

THEY SOWED THE SEEDS OF LIBERTY



KING HENDRICK

By ELMO SCOTT WATSON

ON JULY 4 the American people will celebrate the one hundred sixtieth anniversary of the event which won them their liberty—the adoption of the Declaration of Independence. On that day, officially called Independence day, but better known as the "Fourth of July," they will honor the memory of those "36 immortals" who signed the document in which they held certain "truths to be self-evident," in which they did "solemnly publish and declare that these united colonies are, and of right ought to be, free and independent states" and in which "for the support of this declaration, with a firm reliance on the protection of Divine Providence," they did "mutually pledge to each other our lives, our fortunes and our sacred honor."

We know the names of most of them—the men who took the first decisive step toward winning independence and forming a new nation. But how many Americans know the names of other men who, many years before, had sowed the seeds of that liberty and of that new nation? How many of us know of Robert Livingston who, as early as 1701, was proposing colonial co-operation and a colonial union? And to how many of us does the name of Teonahgarawar, or King Hendrick, a chief of the Mohawk Indians, have any significance in the struggle for liberty? It is with these two men, but more particularly with King Hendrick, and with the events which foreshadowed the Declaration that this article deals.

Although the British Crown encouraged the idea of a colonial union to aid in its struggle with France for mastery of North America, the colonies paid little heed to such an idea coming from the Mother country and either disregarded or evaded directly her appeals to them to contribute to the conduct of the wars. So it seemed that the only possibility for co-operative effort lay in voluntary action on the part of the colonies. Sensing this fact, Robert Livingston, a leading merchant of New York who was much interested in opening up the rich resources of the back country, came forward with a plan of colonial union in 1701.

Livingston realized that the colony of New York alone could not carry out his ambitious scheme of development so in a long letter, dated May 13, 1701, he laid before the British Council of Trade and Plantations his scheme for uniting the colonies in "one form of government," divided into three groups, a southern, a central and a northern. Each year there was to be raised from this government a certain sum of money which would be administered from Albany by a board of commissioners selected from each of the groups.

The Crown was to send troops and equipment and the three groups were to supply labor, under a quota arrangement, for building and garrisoning forts which were to be built in the wilderness to protect settlers who were to be encouraged to take up lands in the West. Every two years the British government was to send out "two hundred youths" as replacements for 200 of the soldiers who were to be mustered out of service but who, if they would remain in the country, were to receive free land.

It was an excellent scheme and the British Crown was quick to realize its advantages. But, as usual, a lack of co-operation among the colonies prevailed and nothing came of Livingston's plan. For another half century they went their separate ways. By the middle of the Eighteenth century the menace of French expansion in the West and the tightening of their alliance with the Indians began to alarm the colonies seriously. In 1753 young George Washington, sent by Virginia to the Ohio country to warn the French away from this region claimed by the British, returned with their flat refusal to go.

Then Governor Dinwiddie of Virginia sent Captain Trent and his backwoodsman to build a fort at the forks of the Monongahela, but before they could finish their work the French drove Trent away.

On May 9, 1754, the Pennsylvania Gazette of Philadelphia contained an account of Trent's surrender of the fort and predicted that unless something were done, the French would "kill, seize and imprison our Traders and confiscate their Effects at Pleasure (as they have done for several Years past), murder and scalp our Farmers, with their Wives and Children, and take an easy Possession of such parts of the British Territory as they find most convenient for them: which if they are permitted to do, must end in the Destruction of the British Interest, Trade and Plantations in America."

Along with this appeal for concerted action there appeared in the Gazette the first cartoon, drawn by the publisher of the Gazette, Benjamin Franklin. It showed a disjointed snake, each part labeled with the initials of one of the colonies, and under it the motto "Join, or Die."

Later Franklin's graphic portrayal of the urgent necessity for colonial union was reprinted



FRANKLIN'S SNAKE CARTOON

In other papers throughout the colonies, who soon had an opportunity to put into practical effect the lesson which it taught but who, as usual, muffed the chance. That was at the famous Albany congress of 1754. For as George M. Wrong, author of the volume "The Conquest of New France" in "The Chronicles of America" series, says: "The English colonists showed a political blindness that amounted to imbecility. Albany was the central point from which the dangers on all sides might best be surveyed. Here came together in the summer of 1754 delegates from seven of the colonies to consider the common peril. The French were busy in winning, as they did, the support of the many Indian tribes of the West; and the old allies of the English, the Iroquois, were nervous for their own safety."

"The delegates to Albany, tied and bound by instructions from their assemblies, had to listen to plain words from the savages. The one Englishman who, in dealing with the Indians, had tact and skill equal to that of Frontenac of old was an Irishman, Sir William Johnson. To him the Iroquois made indignant protests that the English were as ready as the French to rob them of their lands. . . ."

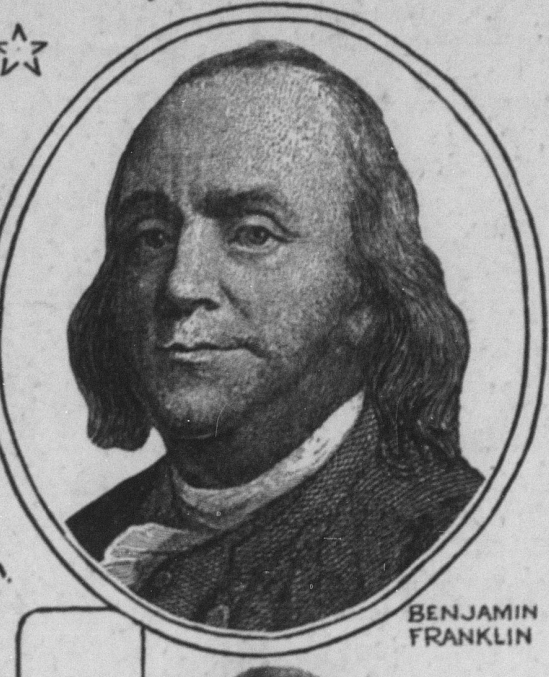
Outstanding among these native orators who spoke such plain words to the delegates was Teonahgarawar or King Hendrick of the Mohawks. Although he is not so well known to most Americans as that other Mohawk leader, Thayendanegea or Joseph Brant, Hendrick was one of the most important Indian figures in colonial history. He was born about 1672 near the present site of Westfield, Mass. Although he was the son of a Mohawk of the Wolf clan, his mother was a Mohawk woman, so he became a member of the latter tribe. Some time between 1690 and 1692 Teonahgarawar was converted to Christianity by a Dutch preacher named Godefridus Dellius and given the name of Hendrick Peters, later shortened to Hendrick.

As a Christian preacher and a natural leader, Hendrick rapidly rose to a position of prominence among the Mohawks as an orator and a councillor. After the failure of General Nicholson's expedition against Canada during Queen Anne's war, the provincial authorities of New York became fearful that the Iroquois might join forces with the French. To prevent this and to gain more active support from the Mother country in carrying on the war, Col. Peter Schuyler decided to make a journey to England and to take with him several Iroquois leaders. Hendrick was one of the five chosen to go and in April, 1710, Schuyler and his Iroquois delegation arrived in London where they were received with great ceremony as "native kings" of the Five Nations of the Iroquois confederacy.

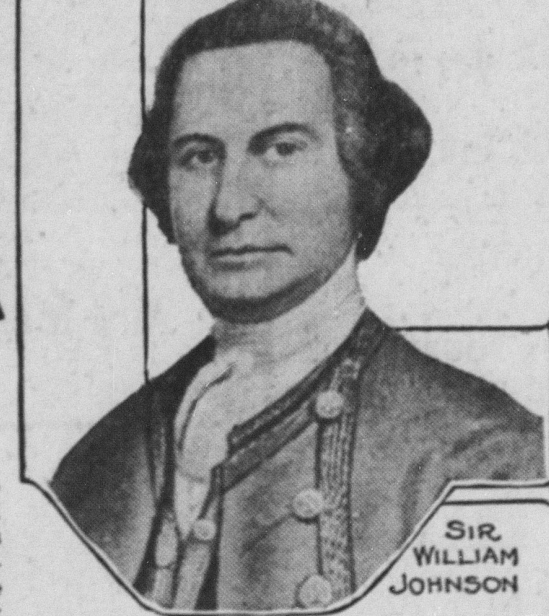
Upon their return to America King Hendrick took an active part in the preparations for the campaign against the French, but the Treaty of Utrecht ended the war before any important results were accomplished. From that time on Hendrick was much in the limelight as a war leader of his people but more as an orator and a frequent speaker at councils with the provincial authorities in Albany. For a time he was swayed toward the cause of the French, but the influence of Sir William Johnson, with whom he later became such a firm friend, kept him loyal to the English.

During the negotiations with the Iroquois at the Albany congress Hendrick was the chief speaker for the Indians. In answer to charges that the Iroquois were leaning to the French, he replied hotly: "You have asked us the reason of our being driven like leaves before the wind. The reason is because of your neglect of us these three years past. You have thrown us behind your back and disregarded us, whereas the French are always turning this way and that, with their eyes ever upon the trail, ever using their utmost endeavors every day, walking softly like the wolf in winter to seduce and bring our people over to them. 'Tis your fault, brethren, that we are not strengthened by conquest, for we would have gone and taken Crown Point but you hindered us. We had concluded to go and take it, but we were told it was too late and that the ice would not bear us; instead of this, you burnt your own forts at Seraghtoga and run away from it, which was a shame and a scandal to you. Look about your country and see. You have no fortifications about you, no, not even to this city. Look at the French. They are men. They are fortifying everywhere. But, we are ashamed to say it, you are all like women—weak and defenseless."

But this stinging indictment of the faltering



BENJAMIN FRANKLIN



SIR WILLIAM JOHNSON

military policy of the English was overshadowed in importance by another of Hendrick's speeches at the congress. It was delivered on July 4, 1754, and in it he anticipated by 22 years to the day some of the ideas expressed in the Declaration of Independence. He said:

"Brethren, it is very true, as you told us, that the clouds hang heavy over us and it is not very pleasant to look up; but we give this belt to clear away all the clouds, that we may all live in bright sunlight, and keep together in strict union and friendship. Then we shall become strong and nothing can hurt us."

"Brethren, I will just tell you what a people we were formerly. If any enemies arose against us, we had no occasion to lift up our whole hand against them, for our little finger was sufficient; and as we have now made a strong confederacy if we are truly in earnest therein, we may retrieve the ancient glory of the Five Nations."

It is easy to imagine how attentively one delegate to that congress listened to the words of the Mohawk chieftain as he told of the "ancient power of the Iroquois confederacy, a power gained so many years before because these 'savages' realized that 'in union there is strength' and put that realization into practical effect. That delegate was Benjamin Franklin of Pennsylvania, who had in his pocket a plan for a union of the colonies which he had brought from Philadelphia with him.

His plan provided for the appointment of a president-general for the colonies, appointed by the Crown, and the election by the various colonial assemblies of a legislative body to be called the grand council. The powers which they were to exercise resembled in many ways those conferred upon the President, and congress by our federal Constitution. The delegates to the Albany congress unanimously adopted Franklin's plan, but it was defeated when brought to a vote in the colonial assemblies.

So the colonies and the Mother country turned deaf ears to the wisdom that came from the lips of such men as King Hendrick of the Mohawks and Benjamin Franklin of Pennsylvania and went back to their policy of "blundering through." They blundered seriously several times in the campaign against Crown Point the next year. One of their blunders was in disregarding the advice of King Hendrick who had led his Mohawks to aid his friend, Sir William Johnson, who commanded the expedition.

When it was proposed to send a detachment of 1,000 troops and 300 Indians to the aid of besieged Fort Edward, the Mohawk chief objected. "If they are to fight, they are too few," he said. "If they are to die, they are too many." But the council of war overrode him. Then when it was proposed to send the detachment against the enemy in three parties, Hendrick again preached his message of "in union there is strength." Picking up three sticks from the ground, he said: "Put these together and you cannot break them; take them one by one and you will do it easily."

But again his advice was disregarded and the detachment started against the gallant and able commander, Dieskau. The result was the ambush at Bloody Pond, the defeat of the colonials with the loss of 100 men, including the leader of the detachment, Col. Ephraim Williams, and stout old Hendrick. His horse was shot down at the first volley and before he could extricate himself a French bayonet pierced his heart.

So the great Mohawk died before he could see his English allies blunder through the French and Indian war to a successful conclusion. But his oft-repeated "in union there is strength" was not utterly lost. Another man who had preached the same message at the Albany congress continued to preach it—through his snake cartoon, through his writings and in his speeches in the Continental congress. So Benjamin Franklin lived to see it become an accomplished fact. He helped write a pledge to such a union in the Declaration of Independence and even though during the dark days of the Revolution the bonds of that union seemed about to be broken, they survived long enough to win American liberty. But before he died he saw that union imperishably preserved in the Constitution of the United States of America.

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LONG "VOYAGES" OF SEA HOBBOES

Drifting Derelicts a Menace to Shipping.

The recent sighting of the "ghost ship" Baychimo near Point Barrow, after she had been lost to the sight of men for a year and a half, calls to mind one of the sea's most captivating mysteries, though a dread menace to every sailor—the derelict, writes Louis H. Bolander in the Baltimore Sun.

The Baychimo is, or was, a Hudson Bay steamship loaded with a \$600,000 fur cargo. In September, 1931, she was trapped in the ice off Wainwright. The following month airplanes from Nome rescued the passengers, crew and part of the cargo. On Christmas day a heavy storm broke. The next day she disappeared, but a few days later was sighted by Eskimos. On their report a trapper visited the ship and removed \$35,000 worth of furs. Again she disappeared, but was seen again by Eskimos in April, 1932. Since then, so far as the writer knows, no human eye has ever sighted the sturdy steamship, clutched in the remorseless Arctic ice.

There is something fascinating, something compelling in the thought of these lonely, broken, shabby sea hobbos drifting over the seven seas at the mercy of wind, tide and current. Though a menace to sober shipping there still clings to them an atmosphere of romance.

One of the most famous derelicts known to seafaring men was the schooner B. R. Woodside. She was forsaken by officers and men some hundreds of miles east of Savannah. At once she headed straight for Europe, but when she neared the Canaries, veered about twenty miles off her starting point. She then meandered slowly down the coast of Florida and then went zigzagging again across the Atlantic. During her career as a derelict she was sighted by no fewer than forty captains of ships in all parts of the Atlantic. Each one, of course, reported her then whereabouts to the hydrographic office in Washington. At last she was picked up and towed to Abaco, New Providence.

Still another famous derelict was the Fannie E. Woolston. For three and one-half years she wandered over the Atlantic, covering a distance estimated at 10,000 miles. During her journeyings she visited the coast of England, and then sojourned impartially along the coast of France, Spain and Portugal. She drifted down to the equator and back to America, where she was wrecked 3 degrees north of the spot from which she began her career as a hobo of the sea. This is not surprising when we find that it is not uncommon for a derelict to drift as much as 70 miles in 24 hours.

Ultra-Violet Treatment

An aid to the doctor in treating certain ills is the ultra-violet lamp. Such lamps with quartz bulbs have been used but are necessarily expensive because of the quartz. Glass is much less expensive and also much less effective, since only a fractional part of the ultra-violet rays filter through the ordinary glass bulb. The solution lies in making the glass as thin as a soap bubble—2/10,000 of an inch. Certainly a whole bulb made of this glass would also have about the durability of a soap bubble. The secret lies in making the bulb of normal thickness and setting in it a window made of the thin glass. This passes a concentrated beam of ultra-violet with which the doctor may treat various ailments.—Scientific American.

Not Many

"Mother-in-law jokes are out."
"Just the same, we seem to have no mother-in-law songs."

MARVELOUSLY SENSITIVE

An instrument so sensitive that it will record the light from an ordinary candle 100 miles away has been built by Dr. Albert E. Whitford, twenty-seven years old, of the University of Wisconsin, says a United Press dispatch. It is an electrical attachment for astronomical telescopes that will permit the study of faint and distant stars.

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