

gion and the great northwest, all wrought up to the highest pitch of excitement over the prospect of a revival of the old Indian life and the perpetuation of aboriginal sovereignty. This was Tecumseh's opportunity, and he was quick to improve it. Even those who doubted the spiritual revelations could see that they were in danger from the continued advances of the whites, and were easily convinced that safety required that they should unite as one people for the preservation of a common boundary. The pilgrims carried back these ideas to their several tribes, and thus what was at first a simple religious revival soon became a political agitation.

They were equally patriotic from the Indian point of view, and under the circumstances one was almost the natural compliment of the other. All the evidence goes to show that the movement in its inception was purely religious and peaceable, but the military spirit of Tecumseh afterward gave to it a warlike, and even an aggressive character, and henceforth the apostles of the prophet became also recruiting agents for his brother. Tecumseh himself was too sensible to think that the whites would be destroyed by any interposition of heaven, or that they could be driven out by any combination of the Indians, but he did believe it possible that the westward advance of the Americans could be stopped at the Ohio, leaving his people in undisputed possession of what lay beyond. In this hope he was encouraged by the British officials in Canada, and it is doubtful if the movement would ever have become formidable if it had not been incited and assisted from across the line. In the spring of 1807 it was estimated that at Fort Wayne 1,500 Indians had recently passed that post on their way to visit the prophet, while councils were constantly being held, and runners were going from tribe to tribe with pipes and

belts of wampum. It was plain that some uncommon movement was going on among them, and it also was evident that the British agents had a hand in keeping up the excitement. The government became alarmed, and the crisis came when an order was sent from the President to Tecumseh at Greenville to remove his party beyond the boundary of 1795 (the Greenville treaty). Trembling with excitement, Tecumseh rose and addressed his followers in a passionate speech, dwelling on the wrongs of the Indians and the continued encroachments of the whites. Then, turning to the messenger he said: "These lands are ours. No one has a right to remove us because we were the first owners. The Great Spirit above has appointed this place for us, on which to light our fires, and here we will remain. As to boundaries, the Great Spirit above knows no boundaries, nor will his red children acknowledge any." From this time it was understood that the Indians were preparing to make a final stand for the valley of the Ohio. The prophet continued to arouse by his inspired (?) utterances, while Tecumseh became the General, and active organizer of the warriors. At a conference with the Governor of Ohio in the autumn of 1807, he fearlessly denied the validity of the former treaties, and declared his intention to resist the further extension of the white settlements on Indian lands.

The next spring great numbers of Indians came down from the lakes to visit Tecumseh and his brother who, finding their following increasing so rapidly, accepted an invitation from the Pottowatomi and Kickapoo, and removed their headquarters to a more central location on the Wabash. The Delaware and Miami, who claimed precedence in that region, and had all along opposed the prophet and Tecumseh, protested against this move, but