

that the westward advance of the Americans could be stopped at the Ohio, leaving his people in undisturbed 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 fifteen hundred 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 Tecumtha at Greenville to remove his party beyond the boundary of 1795 (the Greenville treaty).

Trembling with excitement, Tecumtha 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." (Drake, Tecumseh, 3.)

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 their enthusiasm by his inspired utterances, while Tecumtha 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 Tecumtha and his brother, who, finding their following increasing so rapidly, accepted an invitation from the Potawatomi 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 who had all along opposed the prophet and Tecumtha, protested against this move, but without effect. The new settlement, which was on the western bank of the river, just below the mouth of the Tippecanoe, was known to the Indians as Kehtipaquononk, "the great clearing," and was an old and favorite location with them. It had been the site of a large Shawano village which had been destroyed by the Americans in 1791, and some years later the Potawatomi had rebuilt upon the same place, to which they now invited the disciples of the new religion. The whites had corrupted the name to Tippecanoe, and it now generally became known as the Prophet's town.

Nothing else of moment occurred during this year, but it was learned that Tecumtha contemplated visiting the southern tribes in the near