

ground of Kentucky. The Delaware, the Wyandot, and the Shawano, three of the leading tribes, were almost completely shorn of their ancient inheritance and driven back as refugees among the Miami.

The Canadian boundary had been established along the lakes; the Ohio was lost to the Indians; for them there was left only extermination or removal to the west. Their bravest warriors were slain. Their ablest chieftain, who had led them to victory against St Clair, had bowed to the inevitable, and was now regarded as one with a white man's heart and a traitor to his race. A brooding dissatisfaction settled down on the tribes. Who shall deliver them from the desolation that has come on them?

Now arose among the Shawano another prophet to point out to his people the "open door" leading to happiness. In November, 1805, a young man named Laulewasikaw (*Lalawe'thika*, a rattle or similar instrument—*Gatschet*), then hardly more than 30 years of age, called around him his tribesmen and their allies at their ancient capital of Wapakoneta, within the present limits of Ohio, and there announced himself as the bearer of a new revelation from the Master of Life, who had taken pity on his red children and wished to save them from the threatened destruction. He declared that he had been taken up to the spirit world and had been permitted to lift the veil of the past and the future—had seen the misery of evil doers and learned the happiness that awaited those who followed the precepts of the Indian god. He then began an earnest exhortation, denouncing the witchcraft practices and medicine juggleries of the tribe, and solemnly warning his hearers that none who had part in such things would ever taste of the future happiness. The firewater of the whites was poison and accursed; and those who continued its use would after death be tormented with all the pains of fire, while flames would continually issue from their mouths. This idea may have been derived from some white man's teaching or from the Indian practice of torture by fire. The young must cherish and respect the aged and infirm. All property must be in common, according to the ancient law of their ancestors. Indian women must cease to intermarry with white men; the two races were distinct and must remain so. The white man's dress, with his flint-and-steel, must be discarded for the old time buckskin and the firestick. More than this, every tool and every custom derived from the whites must be put away, and they must return to the methods which the Master of Life had taught them. When they should do all this, he promised that they would again be taken into the divine favor, and find the happiness which their fathers had known before the coming of the whites. Finally, in proof of his divine mission, he announced that he had received power to cure all diseases and to arrest the hand of death in sickness or on the battlefield. (*Drake, Tecumseh*, 1. To avoid repetition, it may be stated that, except when otherwise noted, the principal facts concerning Tecumtha and the prophet are taken from Drake's work, the most