

valuable published on the subject. The prophet and his doctrines are also spoken of at some length by Tanner, Kendall, Warren, and Catlin, as hereafter quoted, while the history of Tecumtha is a part of the history of Ohio valley, to be found in any work treating of that section and period )

In an account quoted by Drake, probably from an English writer, it is stated that the prophet was noted for his stupidity and intoxication until his fiftieth (?) year, when one day, while lighting his pipe in his cabin, he suddenly fell back apparently lifeless and remained in that condition until his friends had assembled for the funeral, when he revived from his trance, and after quieting their alarm, announced that he had been to the spirit world and commanded them to call the people together that he might tell them what he had seen. When they had assembled, he declared that he had been conducted to the border of the spirit world by two young men, who had permitted him to look in upon its pleasures, but not to enter, and who, after charging him with the message to his people already noted, had left him, promising to visit him again at a future time. (*Drake, Ab. Races, 1.*)

Although the language of this account is somewhat overdrawn, the main statements are probably correct, as it is in complete accordance with the Indian system by which all truth has been revealed in dreams and trances from the first dawn of tradition down to Smohalla and the messiah of the Ghost dance.

His words aroused an intense excitement among his hearers, and the impression deepened as the tidings of the new gospel were carried from camp to camp. Those who were addicted to drunkenness—the besetting sin of the Indians since their acquaintance with the whites—were so thoroughly alarmed at the prospect of a fiery punishment in the spirit world that for a long time intoxication became practically unknown among the western tribes. Their zeal led also to the inauguration of a crusade against all who were suspected of dealing in witchcraft or magic arts; but here the prophet took advantage of this feeling to effectually rid himself of all who opposed his sacred claims. It was only necessary for him to denounce such a person as a witch to have him pay the forfeit with reputation, if not with life.

Among the first of his victims were several Delawares—Tatepocoshe (more generally known as Teteboxti), Patterson, his nephew, Coltos, an old woman, and an aged man called Joshua. These were successively marked by the prophet, and doomed to be burnt alive. The tragedy was commenced with the old woman. The Indians roasted her slowly over a fire for four days, calling upon her frequently to deliver up her charm and medicine bag. Just as she was dying, she exclaimed that her grandson, who was then out hunting, had it in his possession. Messengers were sent in pursuit of him, and when found he was tied and brought into camp. He acknowledged that on one occasion he had borrowed the charm of his grandmother, by means of which he had flown through the air over Kentucky, to the banks of the Mississippi, and back again, between twilight and bedtime; but he insisted that he had returned the charm to its owner, and, after some consultation, he was set at liberty. The following day a council was held over the case of the venerable chief