



Ratified treaty no. 70, Documents relating to the negotiation of the treaty of September 8, 1815, with the Wyandot, Delaware, Seneca, Shawnee, Miami, Chippewa, Ottawa and Potawatomi Indians. Septembe...

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RATIFIED TREATY NO. 70
DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF SEPTEMBER 8, 1815, WITH THE WYANDOT, DELAWARE,
SENECA, SHAWNEE, MIAMI, CHIPPEWA, OTTAWA AND POTAWATOMI INDIANS

D
Journal of the Proceedings of
the Commissioners appointed to
Meet with the North West Indians
at Detroit.

Chillicothe, Ohio.

August 8th 1815

Genl. Wm. H. Arthur, and Genl.
Graham Esq: two of the Commissioners
met, and appointed Angus S. Langhans their
Secretary.

August 11th 1815

Proceeded on their journey to
Detroit.

August 15th

Met Genl. Harrison at Upper
Sandusky.

Detroit.

August 22nd

The Comptn held a Preliminary
Meeting with Head of the Wyandot,
Ottawa, Chippewa, & Potowatamie Tribes.

Genl. Harrison, on behalf of his colleagues, then saluted
his Red brothers the Chiefs in the name of the
President of the U States. He thanked the Great
Spirit, that they were again permitted to meet
and to talk of peace & friendship.

A Treaty was
then concluded between the American and
British nations, an evidence of which was

Presented
A-8-15

Presented to the Indians, in the friendly interview
which subsisted at this time between them: In that
Treaty it was stipulated, that Peace should be
offered, to the hostile Indians on both sides for
their acceptance. He obdined to that stipulation
and to the affection which the President felt for
his Red Children, he had sent the Commissioners
not only to bury the Tomahawk, and the
animosity which the late conflict had excited, but
also its remembrance.

He wished to offer Peace
to all the Tribes included within the limits of the
U States, and all the members of those Tribes, who
had joined the British in the late war, and
urged them all to come, and hear the good
news of the President sent through the border
to them. For that purpose as all of them had
not yet submitted, he appointed the 25th for
the day on which they should know the
council fire, at the Spring Mills, at which he
invited them all to attend, and to send
word to all the absent members of their
tribes, as well those on the other side of the
River with the British, as those on this side,
promising that they should be received with
Friendship, entertained in Safety, and might
return if they chose in peace.

to

He had been reported to the Indians
that no birds, had been hearing about them
whispering in their ears, that they were to be
appalled by, or the prophet of Peace, only
to be betrayed and destroyed: The Gen^t
Brook the Great was chief of the Indians
(whom they then saw on his left hand) and his
Warriors, were appalled by him for that purpose.
And other stories of that description, which the
Red coats had the disposition and capacity
to invent. He would not condone to contract
an imputation so foul and false: His conduct
of the United States towards them, they all
knew, and he cited any General in the army
to produce an instance, during their long
interventions with the Indians, when they had
ever acted treacherously toward them.

It was the wish of the border
(a word of the Shawnee chief and friend)
to make known to (The Prophet)
and all the Indians who were now with
the British at Malden to that they should
be met with Friendship at the council fire.
But they forbid any intercession on their part
to be used: So that the paths to the council
fire should be open to all - they might come
or stay at their option - If they came, they
should be treated as friends.

W^o.

The Citizens of Detroit, had during the war, been harassed, and deprived of their property. It would be the task of the Return of Peace to bring with it, no security or protection to them or their property. They shunred most solemnly engaged on this to respect the property of the inhabitants, and to abstain from robbery.

— [The Bay] a Potawatamie Chief

Brother I

Satute you

I rejoiced to hear the kind words, which in his goodness, our Father has sent to his Red Children. I rejoiced that the Tomahawk, stained with blood, will be laid on the Earth, now I hope to be raised again.

All the Red Children rejoice with me, at the prospect of again trading their Wilderness, and pursuing their game in peace and security.

We will comply with your request by restraining our young men from committing depredations on the property of the citizens. We look have some bad men, who act improperly. We will endeavor to restrain them. What can be done we will do.

Father — I particularly rejoiced to meet you again in Council and in Peace.

Springfield

August 26th 1815.

The Commissioners met the Chiefs of the Wyandots, Seneca, Ottawa, Chippewa, & Potawatamie Tribes.

As many Tribes, which were ~~to be~~ expected soon, had not arrived, the Comptor informed the Tribes present, that the sitting of the Council fire would be delayed until Monday the 28th. This surprised a trib. that if they had received any answer from the Indians on the other side of the river, to the invitation to attend the council, to hear its

Sathee (or the Grand) Chief of the Wyandots.

He would inform his Brothers, and friends of the result of the message sent to the other side of the river. The messenger was sent by his nephew, who was sent by one of the Wyandots who bore it to Walk in the Water: Walk in the Water being sick, and unable to be the bearer himself, sent one of his tribe. The messenger went to the other side, and found the Indians in council with the British agents, and delivered the message to the Wyandots. He was answered by one of the British Agents saying, that they had received

received a message from the other side of the
great Water, commanding them to hold a
Council, at the same time, that the American
Council should be held; That the young men
who were, in the habit of keeping from one
side to the other, might attend if they chose
the American Council, but they could not
see the Chiefs, until their council should
be over, then they wanted near their council
field, as they now announced that their
council would involve most of the interests
and be more to the advantage of the An-
dians than the American council. The agent
further advised that they might attend the
American Council after they had attended
thems.

(The above was interpreted to the other
Indians by Capt. Hagg)

Mis'col'no'mid (or the Mad Stranger) a Potawatamie
was sent by a Kickapoo, who
messaged to the Prophet, requesting him to
come to this side, and attend the council,
and bring with him two chiefs of each
tribe, to inform them of the truth of a
complaint, which had been made that the
British did not send Rations sufficient -
The Prophet answered that he could not come
to this side until the council was terminated

after

After the council was terminated, he would
come over, and explain to them his opinion
and his conduct.

Col. Harris said to the Indians
He advised, that the answer he
could give was not the answer of the Indians, but if the
British agents why they should prevent or pro-
crastinate a Treaty of Peace with the
Indians, he could not perceive, as it was
expedient for the purpose of fulfilling a Treaty
with themselves. That treaty he had in his
hand, and article of which expeditious demand
that Peace should be offered to the Indians
who had fought against either party.

The object of the Indians was to preserve
peace, this wish of theirs for Peace did not
proceed from a sense of War. All the Indians
had experienced their loss in the
field. Nation in their armful bearing has
appropriated to themselves the emblem of some
animal, which character they admired, and wished
to imitate. The Americans had taken the Eagle -
the King of birds, holding in one claw the great
branch the emblem of peace, in the other the
arrow, emblem of war. This arrow has been
used with success against Britain - they now
used until she manifested a disposition for peace.

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He had in his hand the result of that disposition
- a treaty offered

In all his communications
with them, he had made them acquainted
with what was going to the other side of
the Great War. And had fully secured
their whole, with the approbation of his col-
leagues, he would dictate to them.

At the time
that Peace was made between the United
and Great Britain, all the world was at
Peace. Since which time War has again
commenced, by the French Nation attempting
to return to their throne the great chief
Bonaparte, and with the belligerents the
United and still at Peace. In this two
and three Kings are arrayed against
Bonaparte, at the head of whom is the
King of Great Britain. These three Kings, and
some of the French People wish to restore
Louis the 18th another King, whom the French
had driven away. They had had three
days of hard fighting, during two of these
days Bonaparte partly defeated them, having
driven them as far as from the place to the
Marmara Dugay. On the third day however
we have reason to believe that Bonaparte
was defeated, but it is probable that he has

not

not suffered more than the allies had done,
for they did no drive him further than the
position which he occupied the 9th day. The
British say that they had heard more than
we had, and that the French Nation has
dethroned Bonaparte, and had restored Louis
18th.

It was felt, if it had been represented to
the Indians, that Great Britain alone maintained
the contest against France: France may
almost equal to all these nine Kings, but
a contest between France and any one
of those Kings, would be like a fight between
the Eagle and the Sparrow: France would
crush them in a moment.

With the European
countries the Americans as a Nation, had nothing
to do. That great event excited the interest
and wish of individuals, and individual
opinion itself was divided, some wishing success
to one and loss to the other. But as a Nation
they had no alliance to either, like the Indian
it is true, but being a Nation of free men
they had no regard for either Emperor or King.

The foregoing he recited to them
merely as a subject of anxiety to them, and
to remove the impression which was attempted

to

to be made on this, that the fate of
Amherst was connected with that of Pontefract,
to have no connection with the object of the
council.

In the original margin of the letter a man to
down, and such all the world or friends, with
they were at war. They made it with the Indians
as well as the rest of the world; but as they had
been before told they always gave the option of
War or Peace. Another margin was to form
no alliances, with any of the European nations
being a strong and powerful nation, and capa-
pable of suspending itself against all other na-
tions. With the Indians their neighbors
who with them inhabited the same continent
they particularly desired placed. This desire
is manifested by this circumstance, that
the Ottawas had never first commenced
war against them. War has now com-
menced from some one or other of their
tribes.

The Shawnees, Delawares, Ily and others
and Miami were concurring, and the
Seneca's were expected. The council would
adhere until their arrival. It can be
guessed from the Post roads to a signal
for this to assemble for council. The
council was to consider all concerns

~~Now go 'sheek (or 12 o'clock) a Chepewa.~~

Brother Knaggs I am going to
interpret for my nation - do you interpret for
me to my white Father.

We are rejoiced at the
prospect of Peace, which we infer from your
words. We wish for peace, and are glad
that we are so disposed. It hopes and expects
that we will grasp each other so firmly
by the hand that we will never more
separate.

I have little to say at present: all
our Tribe are not here: when they are gone
then you shall hear more: for the present
we want plenty of good

As the council is
about to be adjourned for night, we wish
our Father to kiss his breast: we want
some milk: we also want to smoke.

Pa'que'mog'ish (or the ugly Fellow) Ottawa

No spoke, the representatives of
three nations - The three considered themselves
as one - They were glad that their Father was
willing to hear them - If he was willing to
hear, they would ask for plenty to eat.

The speech of the commissioners

Made

madd him smile:- It made his heart smile.
But both his face this heart would madd
more, of his belly was gall.

They also made
a little Whiskey to madd them to love
their enemies more easily

Ordered - That the Indians
make no such provision
as they want.

Debtors to the Govt.

August 21st Mr. Commissioners sent a com-
munication to the Compt^r Officer at Malden
by which one of the corpor-
ations debts unpaid have been furnished
to the Department and to make

assessments will go out of the parishes
outward and outwards
and assessors with all manner of
and with the aid and example - for in
England used to - and said a certain
and a sufficient number of men
engaged with of course with

Spring Wells
August 28th Gen^r Harrison - He discovered the
same reasons for adjourning the council which existed
before - the non attendance of many of the Tribes.
The Compt^r had received a communication from
the other side of the River, in which they say having
interfered to prevent the Indians from attending this
council: and that the object of assembling a council at
Malden, was precisely the same with this; to explain
to the Indians the Treaty of Ghent. It was to be negotiate
a like object was the same, that they had fixed on the
same time for holding their council; but it was still
probable that all the Indians who were now at Malden
would also attend this council. - He would explain
to them again the object of the council.

When the Estates or the 17th Gen^r, and Britain made
peace, it was agreed stipulated, that both parties should
offer peace to the Indian, Tribes who had raised the
Tomahawk against them: That the King of Britain
should offer peace to those who had fought against his
people, on the side of the Americans; and that the People
of the Estates should offer peace to those who had fought
against his people on the side of the British: That the
Indians who were then at War should be restored
to all their former Privileges, which they enjoyed
prior to the war. On these terms peace was to be
offered, and concluded, provided the Indians would
accept peace on such terms: On such terms
the present of the Estates now splintered the hand

hand off hand: if they did not take hold of it, that part of the Treaty of Ghent was at an end. If others should not come the Compⁿ would make the Treaty with those who were present, and forward excluded from its circle, those who might or might not come to come, & renew the chain which had united them to the American Nation.

Spring of Wells August 29. 1815

Genl. Garrison observed that the slaves called for full
protection & the president gave the ~~protection~~ ^{the} ~~protection~~ ^{of}
of the Union. This ~~and~~ ^{had} been originated by Long
and ~~that~~ ^{he} ~~had~~ ^{done} for that they had refused
to send it to him (who had promised at what
time the slaves ~~should~~ ^{were} to be ~~lighted~~ ^{set} free).

No would inform them that the King
had just received a communication from the
People, in which he professed it to have been
always his determination to attend the council
(the arbitrary had however been reported to him
in Council) and that a delegation of two chief
men from each tribe, of those on the other side
of the river would also attend on the morning
at Ostrom.

He requested them to decide whether they should offend tomorrow, or wait until the arrival of the ship from the other side and finally with them determine the time for lighting the coast fire. Congress was now removed
and was the great topic of the moment than had been often before. He would once again repeat it. There was another aspect which deserves attention, what would be the conduct of the Indians who had been hostile to the United States, towards the other Tribe.

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and towards the British ~~regarding~~ ^{to} the act of declaring war, was
performed after the manner of the Indians, at beginning
last year. The ~~Confederate~~ ^{Confederacy} would take the advice of
them the Indians ~~the~~ ^{advice}, and have the ceremony
of ~~making~~ ^{planned} performed after the same manner.
The ~~Confederate~~ ^{Confederacy} had frequently approached the Indians
to ^{advise} them they now wished the Indians to repeat their
ways, and give them advice as to the Indians and
time of performing those ceremonies. ~~John Brown~~
~~reached this country~~ ^{on} ~~in~~ ^{July}, that you
intended ~~will~~ ^{come} tomorrow I delayed my departure
till ^{tomorrow} ~~tomorrow~~ ^I ~~delayed~~ ^{my} ~~arrived~~
there but that has long past. ^{since} ~~since~~ ^{then} ~~they~~
and went to ~~in~~ ^{at} ~~the~~ ^{the} ~~bottom~~
wishes of the river to consult with them on the subject
of ~~whether~~ ^{whether} ~~it~~ ^{is} ~~possible~~ ^{possible} ~~to~~ ^{to}
~~offer~~ ^{offer} ~~and~~ ^{and} ~~deliberated~~ ^{deliberated} among the Indians
~~offered~~ ^{offered} ~~and~~ ^{and} ~~consulted~~ ^{consulted}
the Indians ~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and}
~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and}
as the Indians had left little time to deliberate
on the time for meeting, this ~~lured~~ ^{led} ~~led~~ ^{led} ~~led~~
Alexander Polkatawa Shippewa, Ottawa and ~~the~~ ^{the}
Stephen the Delawares, had determined that three
nights should intervene making Friday the meeting
according the returning night the excess Indians
be gone. They ~~returning~~ ^{returning} ~~had~~ ^{had} ~~had~~ ^{had}
was that the Indians had not arrived, that he and
his wife they ~~had~~ ^{had} ~~had~~ ^{had} ~~had~~ ^{had} ~~had~~ ^{had}
presented ~~their~~ ^{their} ~~their~~ ^{their} ~~their~~ ^{their} ~~their~~ ^{their}
portion of the town ~~with~~ ^{with} ~~with~~ ^{with} ~~with~~ ^{with}
~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and}
~~meant~~ ^{meant} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to} ~~to~~ ^{to}
~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the}

them to come over speedily.

H. P. Garrison

The Southerners acceded with the following
as to the time which they specified, but on that
day they wished to be so definitely engaged - They
entirely approved of their sending a messenger
to the other side, they were unwilling to demand
any fixed point of meeting with them - they wished
them to come over, and when this, was done, that
after they heard the fair and honourable proposal,
which they had authority to make, would remove
any prejudices which they might now entertain
against the president of the United States and the
American people.

... friends are now at the
University. But
united with them themselves in their off-
sets or sed exposit. full brother said off & in
part - which they are of a certain party yet pro-
mised & given will be delivered. Whereas
Council of Edinburg have off & said off &
other party - with the party of Lord Errol &
will be delivered, with such men, who were & will
be delivered. Whereas some half off friends, yet off
friends & others, whereas the Council of Edinburg doth
intend to appear, yet doth command, per
off course, with intent off to amende all offences
of such

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Spring Wells August 31st 1815

~~John D. Hammont~~

On being the day appointed for lighting the council fire, the first ceremony to be performed, would be to remove all difficulty and impediment to their sitting around around council fire.

The Southern Fires had committed the performance of the ceremonies of the day, to their
old son (the brave) Chief of the Algonquins. The
people of the United States were accustomed to liken
his fidelity to them, to the Fidelity of the Great
Archangel to his Creator - In war as in peace
he had won blood by the 17 Fires. And they
regard this new laborious to consider, what would
be thought say, as amazing directly from themselves

The Board

Brother I salute you all - I salute you
from the bottom of my heart - I rejoice that I meet
you here and return thanks to the Great Spirit
that we meet in peace

Harken to me, who am about addressing you on behalf of the 17 Tribes, and your Tribes the Wyandots, Delawares, Shawnees and Senecas - Tribes who have sided with the 17 Tribes, and consider themselves, as one with them.

Sister to me, the 4 Tribes, we speak in behalf
of all the 17 Fires - You Brothers who have been
on the other side of the River I address my-
self particularly to you - You appear to look
ask Brother or you sit before me - Your Eyes
are dimmed with tears and you cannot see
anymore - We have had a quarrel - that quarrel
has caused you sorrow - I must now proceed
to clear your sight. I shall do so in the Manner
and language of our Forefathers; in the language
which the Great Spirit gave to them, to heal
the afflictions and speak peace.

Younger Brother - You too
My brothers who have caused you your trials,
and all you who have come from the other
side of the River - In viewing of you, You look
sorrowful - You look sorrowful not only from the operations
of War but also from sickness - This case has not only
operated on you: it has reached your women & children
This is the reason why your countenances are sad
You Brother Nephew and My brothers who
have come from the other side of the River - You who
are sad of heart and blinded by tears - I take
this War-powder into my hand, the Great Spirit gave
it to his Red Children to speak with - It was the
language of our Forefathers, with it on the cushion
of the softest and whitest cloth, I wipe your eyes
and the eyes of your women and children, that

You

you may all see clear again.

Brother listen on - Listen to the 17 Fires and
the 4 Nations speaking with one voice - I speak
the language which the Great Spirit permits -
The tongue could which presented you from
myself prevent you from hearing. I now take
the cushion of the softest and whitest cloth, and
clean your ears so that the words of your Brother
the Americans may penetrate your ear and sink
deeply into your heart.

Your throat too has been
broken, you could not speak the truth you could
not speak kindly to your Brother, with like
affection I will now clean your throat with the
softest and whitest cloth.

Your heart also in con-
sideration of the disorganization of your tribe, has
been perverted - I now speak kindly, that
you may not only see, hear and speak kindly
in your brother American now, but in all time
hereafter.

Brothers & who have been brothers - Listen
on to the 17 Fires & the 4 Nations speaking to
you in consequence of the War & sickness
which has raged, the bones of your friends are
scattered over the earth - I will now gather them
together, and deposit them in one grave, that
your minds may be at rest hereafter.

Brother listen on - I have said that I collect your bones. - I now bury them, and smooth them over, that shortly traveling over them may not by shortening the probability increase their number, their former amounting -

Brother listen - I hope you will still attend to my words. - I have collected & I have buried the bones of your deceased friends, and I have smoothed their graves. - I have done this by the instructions thou gave which the Great Spirit caused to be uttered. - Now take into my hand (within my power) an Indian bone and with it, I cover the bones of your friends. - This because the great spirit gave the bone will not wear throughout the rain nor can the rain wet through it. - So will protect the remains of your friends dry and sound.

Brother listen - all listen to what we now speak. We speak in behalf of the 17 men, and of the Ap nation who have remained faithful to them. We have also addressed ourselves particularly to those who came from the other side of the river. - But listen now all of you that you may remember the ceremonies which now are performed.

The bunch of wampum was to clinch the eyes, on top the ear, close the throat and around the heart. - Another to collect the bones to bury them - To smooth the grave, and to secure them by a board which the sun could not strain nor the rain moisten.

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Had word all the ceremonies which would be performed, as the day was far advanced and they Redmen would have but little time to accomplish them.

End. Warriors

He in behalf of the Kiowas, Comanches, &
Cheyenne addressed the Chiefs and the braves
and all those who had taken up arms against the
United States. He saluted them all, and desired to
speak to them of times past.

There was a time of blood
and dismay when darkness reigned on the prairie -
When the warrior wandered in uncertainty and
despair, often sleeping on the blood which covered
his path. While his distant and anxious family
(confined in their cabins,) were looking afar
in vain for his return.

At this period you were
confounded and hopeless. He who had stood
at your back, and promised to support you,
had deserted you. At this period our great
chief Wagond called you together, and took
you by the hand. - Him and you, in the
presence of all the white and red people, raised
a great fire under which you buried the
Tomahawk which had so long been raised
between us, and had so often been stained
with our blood.

End.

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Under the shade of this tree for a long period
of flowing years, the white and red people enjoyed
as much happiness as falls to the lot of humanity.
But unfortunately for us all some time of men were
devoted to amusement than to useful pursuits, as
they were dancing around this tree, accidentally
discovered the handle of this long buried tomahawk.

The madness which resulted from this accident
spread among all the tribes, and was increased
by the Circumstances of war having been com-
menced about the same time Americans and the
British. All the red people immediately and
madly engaged in the contest - some on
one side some on the other; And like Brothers
instead of meeting in the peaceful council house
encountered in the field. - After a long strife
between your late Father the British, and your
old Father the American the former acknowl-
edged he was wrong and agreed to make
peace - Your American Father who ever regards
with his own the happiness of the women & children
of his enemies agreed to make peace; and peace
was accordingly made.

The ceremony which has just
been performed, wiped away the remembrance of all
these circumstances. It was remained to bury that
mischivous instrument of which he has been speaking
and which had been the cause of all our difficulties
that

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But what method should they take to bury this mischievous
instrument? It had once been buried under the
roots of the largest tree in the forest, but neither man
could then find it. - The thought of burying it
under a great house, and putting that house, not in
the care of man, but under the protection of the Great
Spirit. - His thunder & his lightning would blast
the arm of the wretch who should dare to take it.

He now presented them with a bunch of
Clamper an emblem that the Tomahawk was buried
under this great house, and on their receiving the
hands of the Commissioners, and the hands of the
American War Chiefs, they would consider War at
an end and peace restored.

(Hands received - Council fire kindled)

We had now lighted the council fire; and I
desired them to return thanks to the Great Spirit
who on this day had blessed them with so many
auspicious circumstances - a cloudless sky, a pleasant
breeze, and the company of the ladies. We might
pray for some of their attributes, ^{of their} ~~which~~ ^{which} few
of them angry and malignant persons which sometimes
agitates the tongue by ~~them~~ ^{them} ~~they~~ ^{they} have a truly
interior in this council, for they are the tender
pledges of their affection must feel heavily the
want of good faith.

As the council fire which had
been kindled after the Treaty of Greenville to the
youths

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South of this, was extinguished it was the wish of
the Indians that this should now be the Council
Fire of All the Tribes, around which they should
thereafter assemble under their leading Tribe (the Wig-
andolls) who were the Original Proprietors, - And
then here they wished to be gathered as far as the
Great Lakes where it should be under its former
keepers the Wyandots, Ottawas, Potowatamies and
Senecas.

The Indians in command of the Hostile Indians

He was rejoiced to hear the
news of peace - How pleasing it was to see pro-
mised at this place and at this time, all the
White and Red Brothers who had so long been
parted and at variance - that all their voices
should now be united in one, and that one
for peace - He returned thanks to the Great
Spirit for this blessing

Similar to what I have to say - I speak
in the presence of the Great Spirit, how when
bounty and goodness we receive every thing, and
when we have repaid, we act - We solemnly promise
that nothing but the mandates of the Great Spirit
shall cause us to break the peace which we have
now made.

He sincerely wished for peace not only
with the whites, but with all the Tribes, one with
the other, and that that peace should be lasting

added

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He gave thanks to the Great Spirit for this
fine day - for the cloudless sky, the pleasant breeze
and the attendance of the women - To women who
were the Mothers of Mankind, every creature and
insect were due - But this happy morning is
rare to be remembered and admired, for on
this morning, with the rising sun they were met
by the messenger who invited them to come and to
meet in peace.

He was solemnly impressed with
the ceremonies which had been performed - The
communion of their Forefathers brought to their re-
membered their virtues and their fidelity to their
engagements - The words which had been spoken
had sunk deep into his heart, after his bones
had turned, when they should remain like
the bones which had been buried, in security
and forever - He should never forget the counsel
and advice of their wise and venerable Chief
(the Grand) who had performed those ceremonies
nor the instructions which they conveyed

We have indeed been distressed - and we
have been far away, but many others have gone away
our land has been spred with blood, and our
bones have been scattered - But I hope all these
bones are now collected, we will not trouble over
them again to remind us of former hostilities -
and that white board which protects them from
injury

injury may soon be removed - Recollecting the actions
and principles of our forefathers, we shall find no other
inducement to act correctly.

It is true what our Father
has told us of times past - He recalls the burying
of the Tomahawk, and the erection of a great tree
over it to keep it forever hid - But unfortunately the
tree withered and fell, and the Tomahawk was
discovered and found - It is most true also
that we have suffered much in consequence of it.
But now that it is to be buried under the Great
House, with the Thunder under the protection of the
Great Spirit I hope I expect it will never be raised
again - We agreed with our Father to bury it
there, and join in the wish that the Thunder
Lightning of Heaven will blast the arm of
him who attempts to raise it.

We accept the Wampum
written of peace given our Father & Brothers, and
we have to return it to them with similar sentiments
It is the Wish and Regard of all who sit around
me, that the Council be accepted & passed all
around, and that they should recall the circumstances
to mind very morning, that the Remembrance of
it might never be obliterated - That the Wampum
connecting their hands and arms together should
be remembered - They wished me now to
join hands, and that they should never be parted
again, and that this band of ^{an Indian} brothers
should

should ever be held in Remembrance

It was delightful
to observe the whole congregation uniting together
the Calmest of peace - but it was now growing
late - We wish to hear our Father first in
the Morning - Here at this Council fire we will
again meet tomorrow, again join our hands, and
interchange our testimony

Springfield September 10th 1815

Rev. Dr. Harris

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have been greatly desired - Both parties went into the Territories of a Power that was neutral & equally friendly to both, the United States having absolutely refused to go to England for that purpose.

That the Willingness of the Americans to make peace at that time was nearly the effect of their finding no Friend, the posture of their affairs, which stood little at that period than at any other period of the contest would have advised - He would particularly cite the affairs of Amherstburg on the Niagara Frontier - Victory was there claimed on both sides, but many of those who won then, are now present, could less tell, with what propriety victory was claimed by the British.

In giving you the History of these Transactions I shall give it to you with truth - I shall do justice to the bravery of the British Troops during this contest with us, than whom, no Troops in the world behaved with better with more gallantry.

The circumstance most disgraceful to the American Army, was when the enemy was carrying on his operations against the City of Washington - The British after beating and driving some of our Militia who opposed them, entered the City where our great National Councils were held, and burned the house

of our Great Chief. They however only staid there one day, and having burned a few houses went away.

The same British General, with a much larger army, a few days after, made an attack on one of our great Cities Baltimore defended by a few Regular Troops and some of our Militia - This attack was repulsed - Their General killed, and their army retired to their ships. In this contest however few were killed on either side.

About the same time the British army under their great chief Sir George Prevost (whom they all had heard of) marched against our fort at Plattsburgh - At the time his army was marching by land, their fleet equal to ours in force to the American fleet, ^{came with him} and attacked them off Plattsburgh - The result was the almost entire destruction or capture of the whole of the British fleet, and a carnage hardly ever paralleled.

At the same time Sir George with an army we say of 15,000 but as he says of 8,000 operated against our fort, defended by about 150, and was repulsed and drawn back - This Sir George is now in England to be tried for not doing what they think he ought to have done - Whether he is guilty or not we do not know - all we know, and know perfectly, is that he was defeated.

On the Great Waters where our Ships of War have been engaged, our have always uniformly been suc-
cessful - Only in two instances where the force was nearly equal has the American Navy been unsuccessful.

nearly equal has the American -
so far has this Vessel of War sought each other
that the man of Peace has hardly reached them - We
have just heard of a hard fought battle between
our Ships in which the British were defeated,
having the Captain, another Officer and 14 men
killed. Our Vessel having only 4 or 5 killed - Any
of the British Officers could tell them of this fact.

He was now going to inform them of an
event at Miracobur, that they could hardly believe
it; but he called on the Great Spirit to attest the
truth of it; and which any of the British Officers
would confirm. — Our City of Arland was defended
by about 5000 Militia of the Western country com-
manded by one of our Great War Chiefs Jackson
The British amounting to 8,000 men came to attack
it, but they were defeated and beaten, having
lost as we say between 2 & 3,000 and as the
British acknowledge 1500 killed on the field
while on our side (He speaks in the presence of the
Great Spirit) not more than 8 or 10 were killed.

He would do injustice to the British if he did
not inform them that their Troops behaved with
the most determined bravery - The Americans
were posted behind a breast work - The British
headed by their Generals moved on them in

35 - Collier. The Americans were from the Western country and knew the use of a gunn, every shot took effect, from our riflemen while the cannon concentrated their fire upon the enemy. At the time that peace was made, the territory which either had acquired was trifling and comparatively equal. The British had Burton, Bayon, Niagara & Mackinack, which were all small & commanding little more than the ground they stood on, and we had acquired as they all knew, the Western District of N. Canada.

Such was the posture of affairs
when the British and Americans had agreed
to make peace, they asked each other, what
shall we do for the Red People? They have
suffered much in the War, let us restore peace to
them also - Let the King of Great Britain extend
his hands to those who have fought against him
and let the Presidents of the U States extend his
hands to those who have fought against the U States
Let us all have peace. They therefore agreed
that there should be peace, and forgiveness for all
offices to the past hostility; and that the Indians
should be placed in the same footing and in the
same situation that they were immediately previous
to the war - provided the Indians themselves
should agree to these conditions, and be willing
to hold them by the hand.

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The United States would readily agree to this arrangement, because they were at the time only at war with parts of India. The Wijanadits for instance would many of them unite while their Great Chief was over the three districts of their friends. They could not make an army without mounting a gun. They therefore resolved to keep the team from the open field, and in pity to all, to make peace.

Agreeably to the Treaty the Khurant had appointed the Commissioners for the purpose of extending his hand to them. They had received their hand in that Council but they must identify that acceptance by a formal Treaty in the sight of Heaven. The United States had nothing to ask of them: peace was a hand which they gave without asking any equivalent - All that was required was for them to accept or reject it. If the latter part of the Treaty of that which requires them was at an end.

To this, the Curtis of the United States to do every thing in the power of
day. For this purpose they took their Council at this publick place, and in this publick manner. All might have come even the British officers. There stood at his left hand an officer of the British Government, who has fought against the

United

States on behalf of the King Country, who came thus by their invitation of the Commissioners. They conceiving him to be a man of an enlightened and liberal mind - and who might have known of they should say any thing improper to them, and at the same time would bear witness to the engagements they should enter into, and should be witness if they were broken.

(He especially addressed himself to those who remained faithful to the United States.)

My Children! The Friends of the United States, your Father trusts you as he ought. You have done by him in the hour of danger, for which he thanks you - Now he requests you to make peace with the British. The Indians will do every thing in their power to prevent you from waging war against them, or any of their subjects. But if you do contrary to their advice you do it on your own responsibility and without their assistance.

(He addressed himself to those who had been hostile)

Chief Warren! of what we have told you, has now been told to you by the British Agents, you have been deceived; I solemnly declare to you that it has been the instructions of their Government, and they were too to aid or assist you in any hostile war which you

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you might have meditated against the
Inhabitants.

It is now time to put an end to
this long talk, till our hearts should be
too full to say better supply - We will
now bid you adieu. For this evening
that you may reflect yourselves and
write you to draw inspiration in the
evening, that you may breakfast
earlier and that we may be satisfied
to do more during the day.

In desire of equal & just & in view of
the many dangers in life & death
as we daily & daily see them come
and go round us & in every place
and if you can with courage & energy
and a good heart & all strength
have prepared for every hour of life
working and action
and we will be bound together &c.)

and we will be bound together &
shall it be a small band
gathered round and stand together
in union & all in all stand together
as one, and yet our names will be
and we will stand together in our cause &

Spring Valley Sept 2^d 1815

God Blessing

We could but explain to them the wish
of their Great Father, the President, better than they
had imagined by himself, in his instructions to the
Commissaries.

He then read the parts of the in-
struction which connected for application.
1^o That no new grants were required of them
2^o The continuance of good will & the confirmation
of all former treaties.

3^o Mormon treaties to be carried into effect,
4^o To interfering to prevent the Surveying of lands
already promised & paid for by the U.S.
5^o Examples of good faith, and a regard to
their happiness & long as they manifested

the same to the American family
This was the wish of the President himself
and a specter confirmed could not be placed
in this. This was manifested by making these
their instructions to them. - The second morning
of all which, was, to send these precisely to the
Lands Surveyors, in which they were pleased
to do so.

At two of the Commissaries had
no action and Mr. Graham was sick and
himself unable - as they were comfortably pro-
vided for and the succeeding day

he will be bound engaged until
Monday at which time he hoped to
have time.

Mr. Brewster said that there was
was a ~~certainty~~ to the Committee
what duty it was to minister the
proceedings & the information made
no other use - By which means the
President would know the sentiments &
opinions not only of each individual
each individual - The duty would
make them to arrange their commun-
ication in such a manner as not
to commit themselves.

Another inducement
to the agreement was the probability
of the arrival of the Indian ^{from Madras}
- and, before Monday; as a ^{with an exp. repaid} Vessel had
arrived to receive those no longer
needed & a quantity were sent, and
given to the H. - with a written note
of a present, with credit to me, drawn on my
own bank, and left to him in ~~order~~ ^{and} to
be paid and off to the H.
and this bank endorsed all over, telling H.
that it was safe to pay - Answered ^{and} agreed
and given to the H. and given

Spring Valley Sept 25th 1815

~~Rev. Hanmer~~

Observe that the Commissioner was
well satisfied with the address received in their
Chambers by the Grand, and said to be the
same delivered by the Prophet to the assembly
of Indians. But as it was not delivered in
Council, the Commissioner requested that
they would appoint some one to deliver it
there, that it might be committed to paper.
If their statement was the same as was
reported the council could be summoned by
a treaty in a day or two.

As the whole Tribe
of the Munsee were admitted to the friend-
ship of the United States at Greenville last year,
as also some bands of the Chippewa Tribe
contained, and Ottawa Tribe, the wish of
the members of the last named Tribe was re-
presented in the council that they might
have, now as other Tribes had included and
made parties to the Treaty.

the Voluntaries of the
Union would meet other Companies : Those of
St. Louis on East of it were rejected here - He
wishes to know if they were Rejected

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the Shawnee Prophet, addressed the council in a speech
the time and subject of which was peace.

He said that he spoke on behalf of those
who had remained with the British, ~~and who~~
had totally crossed over to the other side of the River
and had spoken to the Indians and the Americans
who had stood by their side.

The British had told
them of the Treaty which they had made with
the Americans on the other side of the Great
Lakes and had, to their great joy, taken the
Tomahawk out of their hands. - They then said
most opposite the place where the news of the
arrival of the Americans met them and
communicated universal satisfaction. - They said
now come over here and here also the Tomahawk
was taken out of their hands, so that they were now
completely separated from the Americans. But the Indians
apprehended that their old women could bring
out wood enough to make a fire.

They would not
say nothing and anyone for peace but they
wanted that peace to be final and permanent. So
they called the Council fire. At this council fire
they would hereafter speak only through
the Nations, who spoke the keeper of the fire,
as they used to do, in old times.

~~and all the bands upon the banks of the River~~
~~were pleased with the address of the Fox Indians,~~
~~and all took them kindly by the hand.~~

They were very much pleased with
what was reported the other day of the card
and attention which should be paid to their
wives & children - They and all their young
men felt terribly for their wives & children
and were anxious to know when that mis-
chievous instrument when it should not be
again seen by their young men. Indeed they
can't say thing from them that they might
not readily get in their hands.

It was the universal wish
of the Indians to be at peace and in unity
and being to do no harm among

So about this alone, he had
but the chief with him. Of this and mind
there might be a diversity of opinion - but now
there was none. They spoke from the bottom of
their hearts. He can not tell in speaking
in the presence of the Great Spirit. In this
presence I say Indians etc we take care of
our women & children.

It is added to our blessing
and thank them for what they have done for us.
At the we are Indians etc we add you to
our

~~the people in a Court of law, to determine
the propriety of their application and to settle
the amount of damages to be suffered.~~

our Women & children need not submit to
the impositions of Men, and never took up
arms again.

(He addressed all the Indians) Let
us firmly unite - hear Gods Word each other
and direct our mutual efforts to take care
of our Country nor suffer them, as they have
been known to do, to prosper and increase. This was
the wish of those given the other day unto him.

Brother & Warrior (the long thin speaker)
here at this Council, we take you by the
hand (shakes hand) I dont call you Fathers
but Brothers - Tell my sentiments to the present
He is my Father

(He addressed himself to his
young men asking them if they knew him and
approved his sentiments)

(He also requested that his
adoptive wife be interpreted to the other Indians)
Now Brother we have now a
good thing - we who before separated or were
distracted together as - while speaking I have
had one of our children crying, as we had
(one confined for number 6.)

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The Potowatamie Prophet

Brother & Warriors! we
have and maintained each other, we have heard what
has been said - all know that a blessed Day is to
be made. If this is any man who does not understand
or disagree, let him rise up and declare it.

Let us thank the Great Spirit that
we shall have a Nation of Peace.

My Potowatamie speak little - I shall do that,
and to the People I claim your attention.

Now Potowatamie to be assembled together, and
to communicate to each other our sentiments - I
shall speak my sentiments, and speak the freely.
We three Nations speak together being of one
mind. Now gathering to the three Nations
that they should be so united in opinion as to
consider themselves as one Nation - Let us then
speak freely to our Father at this time, that
there may be no equivocation hereafter.

Now the Cormack said, he had prepared
we have now a clear Path to follow. We
March and pass through our women follow
them they without impediement. For this things
thank the Great Spirit.

You Algonquins who have heard near the
power of our Father the平原人, and have heard
his voice. If you have reported his word to us
truly, we shall agree therewith with you.

in sentiment, as we agreed to speak with, and
through you.

Mr. Stalter sends his best regards that you have
left for the South. You have come from the
Westward, and with what you have told us
we are highly pleased; and has caused
to let this be no reflection on the
communications between us hereafter. Let this
be nothing but peace.

Now I am going to meet
with those from the other side of the river
who have been killed by the Sioux
and the same nation & the same species
of inhabitants with us. Now I know that
they are again coming to divide among
us. I address myself particularly to the
American Indians.

Let us return thanks to
the Great Spirit that Being who created
all things, that we are now under
no fear in the world. Forgetful of what is now
done, for our women & children - let us
carry on the happy reflections that when
the Indians are gone on the hunt, that we
have them without apprehension, in peace
& security.

We thank you for the services
which have been performed, for the purpose of
correcting our errors; that your work might

serve

~~take back the money which you gave
me and, but it was impossible to pay back
what they demanded, and so the presents
are given up and we do not expect
you for the kind services which you brought
to us. You came not only with your own
tribe friends, but brought with you the
fathers the former, living in
of peace and friend ship.~~
~~Brother Wyandot. Mr. Peter during
what time he lived among us, carried
on a friendly intercourse with our nation.
What say to you " with the number of
days that I say may be related to my
nation will stand by me, whatever you
say to do for or toward the Indians, we
will do. We thank you for speaking
in our behalf. For some time we have
had no one present you, to my knowledge,
with this Wampum, the memoria of our
thanks. - We wish you to speak often
- I speak in behalf of the Potowatamie
nation.~~

To Farho the chief of the Wyandots
the Potowatamies presented their thanks for his
speaking in their behalf. The Wampum thus
given should be a memorial of the friendship
of the Potowatamies for the Wyandots. This was
the wish of the chief, warrior & young men of

in his Tribe
The 1st of August 1814 I saw him. The White
clans were trying to find him for
the claim of the man professed friendship
to George Clinton, and during his war
with the Indians he had
been with you to help
you. He came after you the night
of the battle of Chippewa. Do you
know if he came in good?

I P. Young's house in Cattaraugus
I found him there. He informed me
that he was a member of the Seneca Nation,
and of how it was supposed he killed
the Indian who had taken his brother. The other
was shot by me then. He was
one of the Indians must be in good
for the sake of their nation - This
Came about therefore he agreed
to come to you and we can
see if he can be induced to
come with us - I would do
what I could and advise accordingly
but I am not paid in a good
place and I am not in a good
place to do it.

Spokane Falls
Sep. 8th 1814 The Amherst Garrison having
arrived at the fort I have to
say yesterday we had a talk with the
Indians return thanks to the 3 nations of the
Malamis &c They have erected our
signs and we return thanks to the
Lord that we are permitted this, and
unite together in one cause.

After the purification of our
ways, and exertions of our hands, any
thing which we do, a great appearance
opportunity, you then will thank you.

We thanked them for what they
had done yesterday when we last performed
the ceremony. We observed they had
performed the same that they had done before
the language of this speech was
uttered April 3^d. You the conference formed by
them of their minds and ways in our
and in our country and in our
men in trouble, and the Council fire
at which they were accustomed to sit
was destroyed. This was an unfortunate
circumstance and is to be mortified to the
youth of our fathers of Great Britain America
and those of our children who took opportunity
there. This has been a source of much grief

to

to the ship, that this council give ~~order~~^{order} to
destroy it, when they ~~would~~^{had} inspect it. In this
case, when the importance of circumstance
will not let the English nation to put
itself in ~~danger~~^{danger} to the other until all was done.
and to demand that the said
British could say that it was entirely
done, and said
Gentlemen the Hought Brothers, our Father the
British Americans agreed to break ~~spare~~^{spare},
and taking their ~~real~~^{real} children into view,
had offered them the said ~~intercept~~^{intercept}
with the ~~aid~~^{aid} of
Coylons. The said regulation was made
by this two Father, saying that there could
not be distinguished, ~~and~~^{and} they had said
this. One Father the British
Hinch McIndoe. Our Father the British
Hinch McIndoe has been dead, so
nothing taken up on the ~~intercept~~^{intercept} in this
place, where it properly belongs, to his man
and of his son. Our Father ~~is~~^{is} and sitting
here has ~~been~~^{been} go on a Council Give
at the place which is to go to Brown-
town. A Council first whereat all the Nations
have done it truly.
Let us thank them for it. This Give is han-
dled by the President, by his Comptre - It
was, and do in his own ~~the~~^{the} hands that all
the

the Nations may see it. I hope you will all join with me in thanking Mr. Webster concordantly and giving the bottom of your hearts to the President for kindling ^{such} ~~such~~ ^{such} fire in this poor girl.

It was kinded to our brother from
the other side of the river that after the
gird was kindled it would rise, and turn
it so that it might burn brighter. They being
alarmed from those they knew did every
thing in their power to prevent the gird
burning. They besought him to take care of it,
and observe especially the pyramids
of who was either keeper of the gird.

and then they spoke to him repeat the speech
You Alexander particularly allude to this formula
"First - establish then good works - that places every
extinct to the breaker, then sustained, and
aroma embracing all the landress - You say
"not say that you are incompetent to the
task. That you are not sufficiently skilled
in the mysteries & ceremonies of your forefathers.
Now at least know enough to answer the
"purpose, and you must not distinguish
"through ignorance, a thing of such great
"importance"

You called on me to listen attentively to him, at this great council fair which

Then gather had proposed for them, I shall
try to follow the footsteps of our Forefathers.

Wherever was the Council fire of
our ancestors there was their mind - here
is our council fire - here thus far all our
minds - Place your minds at this spot,
I speak from the bottom of my heart when
I with they may mind minded - the friends
here & here be invited

Our Forefathers had a vision
that they had but one road to travel
now that road is Grace - a broad
wheel - women & children rolled broad
in safety - a broad road by them
ancestor - I have said that this was
the road of our ancestor let me
invite you into it - The Great Spirit
inspired this ancestor with the knowledge
of it - this broad road where
goes towards it

Step into this road of your
Forefathers - it is wide, and it is safe
now for your women & children - the
only bad wheel is good broad

Listen all to the language
of your Forefathers - They wished you to
abide in this road - They say it is
dangerous to step out of it - steep precipices
and

and dark paths all gulps, time close
upon it.

No, far and near are now tra-
veling in this peaceful road of our
Forefathers. We must bear in mind that
our White Fathers may again fall out,
and our Brother Father has now been
most ready to give us the tomahawk.
Let us join neither of them hereafter.
If they fight, let us return to our bed.
They quarrel about things of which we
know nothing, and in which we are
not interested. They quarrel for a time,
then make friends, and we make friends
also, and join hands again as fast as
we can.

You who all talk you and me,
to keep in the peaceful path - to take
care of whom women & children - and to
keep fast by the nation, when they take
hold again.

We rebuke the Warriours, to have
part in this good work - to concern the
people of the nation, and to treat them
as Brothers - Their happiness will result
from it, and the Great Spirit will
reward them with plenty

No particular caution the Warriors and
young men of the necessity of paying attention
to this good work wherever they meet with
their white brothers, salute them kindly. Meet
them in relation, and avoid any difficulties.
Attention to these matters are of the highest
importance, as they are the means of
securing and preserving friendships.

Give no attention to bad advice -
some of them are even flying about - turn
a deaf ear to them - Remember the
precepts of your grandfather - the precepts
which were given to them by the true
spirit.

Turn your attention to the council
fire, which our Father the present has
kindled for us: Keep your minds here
and you will enjoy many years of peace
and happiness.

You have all heard what has
been said to us and me, fast bound to
the nation - We require you to inform
all who are absent and about, that
we are bound by the hand and come
to the nation.

Do you have appointed the
agents to take charge of the council
fire, we depend on you, to fulfill that

promise

information that they may be reflected
accordingly

As the Council fire is entrusted
to him, he begs all their assistance to
keep it secure.

He give Maupum, memorial
of the transaction

All goes well now.

The roads
leading to the Council fire from all the
districts, which was cut by their
grandfathers, has grown up, and is choked
with brush. He would now clear it,
that all who turn their faces towards
the council fire, might travel with
security and pleasure.

For the speech of the Po-
metamis delivered yesterday, writing
with this in mind sent them their
written thanks. They said we satisfied
with it, and can do nothing more.

Hab. Harris

In looking around discovered
that many were absent. When was the day
on which the Shawnee prophet the Yellow
left the Council? He asked if they left any
message, or if any could advise any news
for

for their advance. The Camp could not
avoid thinking very uneasiness of their going
off in that manner.

As no person answered
he presumed that no message was left.
He would therefore inform them of the course
which the Camp had determined to
pursue.

After by the advice of the Council
they had performed all the Indian
ceremonies, yet there was none of the
Indians, that did not know, that our
customs required that they should sign
a Paper, which declared their agreements.
They all knew that at Greenville the Great
Chief Genl Wayne, and all their Principal
men signed a Paper. — These Compts would
also make out one, and lay it before them
for their signatures, which should describe
nothing which had not been explained to
them before. That the United States
should be at Peace, and that the Indians
should be placed in the same situation in
which they were previous to the War.

As those who had attended
them had been once invited, he would
not again do so. If any of those present
felt kindly towards this, they might give
thus

thus Notice, and the Council would delay
its meeting until 3 o'clock. If they thus
attended, it would be considered that
they had not about. If not they should
know to be reduced from the list which
should thus be prepared.

The Compts are
not wish to be mentioned as prohibiting
them from coming over. Any individual
may return, and joins his tribe, if he
does so peacefully, the law made for in-
stances may come from their tribe; but
as a Nation (if they refuse to sign the
Treaty) they will not be permitted to
make a fire separate from the fire, or
independant of the Chief, of their nation

(A man of the Potowatamies goes
to the other side and says to reproached
his tribe for saying that the absent
Indians had left the council in dis-
pleasure. They had left it well pleased
and unmeaning that any thing was
granted his Nation.)

(Another Indian being
interrogated, said that an Indian
from the other side, told him, that

Brooks, had lost and that they
wanted him to advise now, to whom
which they would start to know, and
that "a speech was already sent to
the ~~new~~ [unclear] / The first named man in this
observed, that the reason of their going
was that too many women & children
would be - that they would want
protection as the property of the citizens
and that they thought it not worth
the while to mind usage or any
thing was done.

Genl. Hainsworth in his letter said
Advising the Hutchinson
Warren told him that he might tell to
what he was going to say - he would not
ask him to do it, but he might do
so.

Why my Brother for the British
agents, sent for the Indians to have this
Council. Is any thing been said
improperly to you? Has too many of this
chief attended this council? What has been
said against the new code that they
should determine the same? etc.

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D. 87 1
The Indians know their strength, know
their ability to make off any attack
to see what they never have seen
attempted, and they never ~~had~~ ^{had} asked
asked them Col. Chidlow, if the Army
had not invited them by this example
to do so, and this is now and knowing
the fondness of young men for war, who
never saw or to give the Army, if
not employed by us.

Your American Father
asks nothing of you but for your own
benefit - He asks you to buy the
Tomahawk - In that to you advantage
Has your land asked for you lands?
Or you and they asked.

Why was this speech
uttered this striking manner? We do
very often practice doing every person
as often as possible. Brooks himself
might attend of the show - The mother
was present, nothing precluded this.
If this was a good speech why not it not
allow us to publish it our selves.

The Council would be adjourned
until 3 o'clock the next day - We will
not be back in morning we had
intended to ~~then~~ go home ~~you~~ ^{you} are away.

If

If they attend tomorrow we shall consider
them as being always present.

Spring Mills 3 Sept 6th 1815³ The Compt. explained to
the Indians the substance of
the Treaty

Spring Mills Sept 7th 1815³ The Treaty was interpreted
to the Indians as written
and the names of the subscribers
taken

Spring Mills 3 Sept 8th 1815³ The Treaty signed and
ratified by the Indians
on behalf of the Iowas, and the
Packets, Sacs and Foxes of the
Wyandot, Delaware, Shawnee, Sioux
Ottawa, Chippewa, Potawatamie and
Miami Tribes

A chief of the Ottawas came
in and said He said
that he saluted the Commissioners, and
thanked the first point that the Treaty
was now finally concluded. He

had thanked the Commissioners, and
thanked the President of the United States, that
they were placed in the same situation
that they stood by the ancient Treaty of
Greenville. All the cession of the lands
made by the Indians was confirmed. He
gave his consent tho' with reluctance. It
was the act of their ancestors who were
perhaps less enlightened than those of this
period. But why should we concern
the grave of the Dead, and disturb them
when he would not do it. Let the dead
rest in peace. He would not reflect
upon their memories. He would rather
say their acts were wise.

If however it were
to do again he would pass. He would
reflect. He would look at his children
in the cradle, and ask what rights he
has to injure those innocent. What
authority he had to deprive them of their
rights.

He hoped that what they insisted
upon the ground they had acquired
of the Indians, they would remember
and commiserate their situation. He
was afraid that their situation would
not be sufficient for them, and hoped
that

that they know who keeping them as
something in addition to that which
they used entitled to by treaty.

He had
placed the Master of the Minnow to place
the Indians upon the land, but the
land was now changed. Their Amer-
icans had parted with it.

He begged
the comfort that they would not
hate to tell their friends to
them professed.

He again stated the
Comiss., and called the best spirit
to witness, as was the custom of the
Americans after they passed a solemn
Council.

Pacaw, chief of the Miami Tribes
in 1795, said he had demanded from the
British, during their stay in
the country, that the British should
during the War, supply him with provisions
at the terms of peace, and at the
time of the Treaty of Greenville. He
had also demanded that the new
provisions of Indians be removed of their
They must be supplied from the security
of animals, and requested that white men
might

not be prohibited from hunting on their
lands.

Genl. Harrison,

Had just been informed by one of our
citizens, that a Wyandot had told him, that the
British told the Indians, that by the Treaty of
Treaty the American Government should pay for
the injury and their property at Wounding
It was a lie. They knew it was a lie, and
uttered it: and they might tell them, that he
said it was a lie: There was no such thing
contained in the Treaty of Treaty?

The 17 forces intend to satisfy
their own friends: but injuries done to them
fighting against them, they will not allow
for. The Indians had a just claim on the
British for a compensation for their losses. He
would not be understood that the Indians made
the British promise in the Treaty to do so.
It was a thing which the Indians had the right
to do. But as the British had succeeded
them from their duty to the Indians to
bring brought those calamities upon the
war but fair & just that they should
settle them for it.

The British knew better
to propose such a thing, to

last that they knew he had made his
leav presented with indignation: But such
a proposition was never made.

The End

and now I will end with a few words
of good advice. Don't mind all this talk
of self reliance, it is not necessary to do it.

and don't let anyone put you into a position
you know not what to do or how to act.

and if you are going to do something
look into your past and consider carefully
what is right and wrong, and consider
what is best for you and your family.
and if you have any doubt about
what is best for you and your family
ask for advice from someone who
knows what is best for you and your family.

and don't let anyone put you into a position
you know not what to do or how to act.

and if you are going to do something
look into your past and consider carefully
what is right and wrong, and consider
what is best for you and your family.

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