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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. 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**



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

Chillicothe, Ohio.

August 5<sup>th</sup> 1815

Genl. Wm. Arthur, and John  
Braham Esq. two of the Commissioners  
met, and appointed August S. Langhorne their  
Secretary.

August 11<sup>th</sup> 1815.

Proceeded on their journey to  
Detroit.

August 15<sup>th</sup>

Met Genl. Harrison at Upper  
Sandusky.

Detroit.

August 22<sup>nd</sup>

The Commissioners held a Ordinary  
meeting with Heads of the Wyandot  
Ottawa, Chippewa, & Ojibwa Tribes.

Genl. Harrison, on behalf of his colleagues, He saluted  
his new 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 had  
been concluded between the American and  
British Nations, and evidence of which was

Permitted  
9-8-15



Presented to the Indians, in the friendly intercourse  
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. It was intended to that stipulation  
and to the affection which the President felt for  
his New Children, he had sent the Commissioners  
not only to bury the Tomahawk, and the animosity  
which the late contest 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  
wished them all to come, and hear the good  
words of the President sent through the Congress  
to them. For that purpose, as all of them had  
not yet assembled, he appointed the 25<sup>th</sup> for  
the day on which they should hold the  
Council fire, at the Spring Wells, 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

to had been reported to the Congress  
that our birds, had been hearing about their  
whispering in their ears, that they would be  
oppressed here, on the pretext of Peace, only  
to be betrayed and destroyed: (The Genl.  
Purvis the Grand man chief of the U States,  
(whom they thus saw on his left hand) and his  
Warrins, were appointed here for that purpose.  
And other stories of that Description, which the  
Red ~~eyes~~ had the disposition and capacity  
to invent. He would not condescend to entertain  
an imputation so false and false: The conduct  
of the United States towards them, they all  
knew, and he cited any Peace in the opening  
to produce an instance, during their long  
intercourse with the U States, when they had  
once acted treacherously towards them.

It was the wish of the Congress  
(a word of the Shawnee chief (was present)  
to make known to (The Prophet)  
and all the Indians who were now with  
the British at Milledgeville, that they should  
be met with friendship at the Council fire.  
But they forbid any intreaties on their part  
to be used: So that the paths to the Council  
fire should be open to safe, they might come,  
or stay at their option - If they came, they  
should be treated as friends. No.



The Citizens of Detroit, had during the war been harassed and deprived of their property. It would be too hard if the return of Peace brought with it, no security or protection to them or their property. They therefore must be encouraged on this to respect the property of the inhabitants, and to abstain from weapons.

— (The Boy) a Potawatami Chief

Brother I salute 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 rejoiced 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 both 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 28<sup>th</sup> 1815

The Commissioners met the Chief of the Wyandots, Seneca, Ottawa, Chippewa, & Potawatami Tribes.

As many Tribes, which were then expected soon, had not arrived, the Councils informed the Tribes present, that the signing of the Council was would be delayed until Monday the 28<sup>th</sup>. They expressed a wish, 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 it.

Starved (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 message was sent by his nephew, who was met 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 tribes. 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 passing from one  
side to the other, might attend if they chose  
the American Council, but they could not  
speak the Chief, until their Council should  
be over, then they wanted near their Council  
God, as they were concerned that their  
Council would involve more of the interests  
and be more to the advantage of the In-  
dians than the American Council. The agent  
further observed that they might attend the  
American Council after they had attended  
their.

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

Mis'col'no'mie (or the Mad Stranger) a Portastomian

He sent by a Chickapom, the  
message 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 regard Nations 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.

Paul Harris

He observed, that the answers re-  
ceived were not the answer of the Indians, but of 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 them. That Treaty he held in his  
hand, and article of which expressly declared  
that Peace should be offered to the Indians  
who had fought against either party.

The object of the British was to prevent  
Peace, the wish of them for Peace, did not  
proceed from a dread of War, but the In-  
dians had experienced their bravery in the  
field. Nations in their armoured bearing, had  
apprehended to themselves the sables of some  
Animal, which characted they admired, and wished  
to imitate. The American 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. That arrow had been  
used with success against Britain - they now  
and until she manifested a disposition for Peace.



8  
He held in his hand the result of that dispute  
a treaty offered.

In all his communications  
with them, he had made them acquainted  
with what was going on the other side of  
the Great Water. And had lately received  
them with the opportunity of his col-  
leagues, he would credit to this.

At the time  
that Peace was made between the U States  
and Great Britain, all the world was at  
Peace. Since which time War has again  
commenced, by the French nation attempting  
to enter to their throne the great chief  
Bonaparte, led with the belignants the  
Liberals and sets at Peace. In this last  
war nine Kings are arrayed against  
Bonaparte, at the head of whom is the  
King of Prussia. These nine Kings, and  
some of the French People wish to visit  
some the 18<sup>th</sup> 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 their place to the  
Maurice River. On the third day however  
we have reason to believe that Bonaparte  
was defeated, but it is probable that he had  
not

9  
not suffered more than the allies had done  
for they did not drive him further than the  
position which he occupied the first day. The  
British say that they had heard more than  
we have, and that the French nation has  
defeated Bonaparte, and had visited Louis  
18<sup>th</sup>.

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

With these European  
contests the American as a Nation, had nothing  
to do. These great wars excited the interest  
and wish of individuals, and individual  
opinion itself was divided, some wishing success  
to one side, some to the other: But as a Nation  
they were not allied to either, like the Indians  
it is true, that being a Nation of free men  
they had no regard for either Emperor or King.

The foregoing has excited to them  
merely as a subject of curiosity to them, and  
to remove the impressions which was attempted  
to



to be made so that the Gate of  
America, was connected with that of Bonaparte,  
to had no connection with the object of this  
Council. In general opinion of the Settlers, men to  
consider and trust all the world as friends, unless  
they were at war. The mistake 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 opinion was to form  
no alliances, with any of the European Nations,  
being a strong and powerful Nation, and ca-  
pable of defending itself against all other Na-  
tions. With the Indians their neighbours,  
who with them inhabited the same continent  
they particularly desired Peace. This desire  
is increased by the circumstance, that  
the Settlers had never yet commenced  
War against them. War has not com-  
menced from them and it show of their  
Tribes  
The Shawano, Delaware, and other  
and Miami were coming, and the  
Sagoyewah and other, the Council would  
advised until their arrival. It can not  
be said from the Port would be a signal  
for this to assemble for Council.

Now go 'Shuck (or to Oshuck) a Chippewa.  
Brother Snaggs, 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. I hope and expect  
that we will grasp each other so firmly  
by the hands that we will never more  
separate.  
I have little to say at present. All  
our Tribes are not here: when they are  
here you shall hear more: for the present  
we want plenty of Food.  
As the Council is  
about to be adjourned for tonight, we wish  
our Father to hard his breast: we want  
some milk: we also want to smoke.  
Oa' que' noq' ich (or the high fellow) Ottawa  
No spite, 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















them to come over freely.

Gen. Hancock

The Council acceded with the Indians  
as to the time which they specified, but on that  
day they wished to be definitely fixed - They  
cordially approved of their sending a messenger  
to the other side, they were unwilling to stand  
on a mixed point of contact with them - they wished  
them to come over, and hear them, announced that  
after they heard the fair and honorable proposals  
which they were authorized to make, <sup>to</sup> would remove  
any prejudice which they might now entertain  
against the procedure of the United States, and the  
American people.



The Council of the 17 Tribes  
 met on the 17th of August  
 at Spring Wells. The  
 Council was composed of  
 the following members  
 ...

Spring Wells August 17th 1815

The Council of the 17 Tribes  
 met on the 17th of August  
 at Spring Wells. The  
 Council was composed of  
 the following members  
 ...

The Secretary of the 17 Tribes  
 has announced that  
 the Council of the 17 Tribes  
 has decided to remain  
 loyal to the United States  
 and to the President of  
 the United States.

The Council

Brothers 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 best spirits  
 that we meet in peace

I thank you to me, who am about  
 addressing you on behalf of the 17 Tribes, and  
 your Tribes the Wyandots, Delaware, Shawnee  
 and Senecas - Tribes who have sided with the 17  
 Tribes and avoided themselves, as one with them...



1871  
Sister to us, the 4 Tribes, we speak in behalf  
of all the 17 Tribes - You Brothers who have been  
on the other side of the River I address my-  
self particularly to you. - You appear to be  
dark Brothers as you sit before me - Your Eyes  
are dimmed with tears and you cannot see  
aright - We have had a quarrel - that quarrel  
has caused your 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 keep  
them together, and speak peace  
Younger Brothers - you too  
Wyandots who have divided from your Tribes,  
and all you who have come from the other  
side of the River - In viewing you, you look  
sorrowful - You look sorrowful not only from the operations  
of smallpox but also from sickness - This cause has not only  
operated on you: it has reached your women & children  
- This is the reason why your countenances are sad  
You Brothers, Mothers and Wyandots who  
have come from the other side of the River - You who  
are sad of heart and blinded by tears - I take  
this Wampum into my hand, the Great Spirit gave  
it to his Red Children to speak with - It was the  
language of our Forefathers, with it as the symbol  
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 to us, the 17 Tribes, and  
the 4 Nations speaking with one voice - I speak  
the language which the Great Spirit permits.  
The same cause which prevented you from  
seeing, prevents you from hearing - I now take  
the symbol of the softest and whitest cloth, and  
wipe your ears - that the words of your Brothers  
the Americans may penetrate your ears and sink  
deeply into your hearts.  
You think too have been  
sorrowful you could not speak the truth you could  
not speak kindly to your Brothers, with soft  
affection I will now clear your throat with the  
softest and whitest cloth  
The Great Spirit who in  
regard of the disagreement of your Tribes, have  
been prevented - I now speak softly, that  
you may not only see, hear and speak kindly  
to your Brothers Americans now but in all times  
hereafter  
Brother to us who have been divided - I take  
it to the 17 Tribes & the 4 Nations speaking it  
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 smother them grass, that  
fortitude traveling over them may not by stirring the  
probationed Remembrance their former committed.

Brother listen - I hope you will still attend to my  
words - I have collected & I have buried the bones of  
your deceased fathers, and I have smothered them  
grass - I have done so by the substituted language  
which the Great Spirit gave to be observed - I now  
take into my hand (another Manum) a white board  
and with it, I cover the bones of your fathers. The  
board the great Spirit gave - The sun will not  
warm through it - Nor can the Rain wet through  
it - It will preserve the Remains of your fathers dry  
and secure.

Brother listen - all listen to what we now  
speak - We speak in behalf of the 17 years, and  
of the Ap-nation who have Remained faithful  
to them - We have heard a surprising Consideration  
presented to those who came from the other  
side of the River - That listen now all of you  
that you may remember the ceremonies which  
were and performed.

Our Council of Manum was to clean  
the Eye, to stop the Ear, to bind the throat and  
around the heart - Another to collect the bones  
to bury them - To smother the grave, and to  
secure them by a board which the sun could  
not warm, nor the Rain moisten.

That were all the Ceremonies which would be  
performed, as the day was far advanced  
and this Father would have but little time  
to advise them -

Bro. Harrison

He in behalf of the Remembrance par-  
ticularly addressed the Prophet and the Braves  
and all those who had taken up arms against the  
States - He rebuked them all, and desired to  
speak to them of times past.

There was a time of dread  
and dismay, when darkness rested on the Great  
When the Warrior wandered in uncertainty and  
and fear, after sleeping on the blood which crossed  
his path - While his distant and anxious Family  
(confined in their cabins) were looking in  
in vain for his return.

At this period you were  
imprisoned and hopeless - He who had stood  
at your back, and promised to support you,  
had deserted you - At this period our great  
Chief Magoos 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 Tree, under which you buried the  
Tomahawk which had so long been raised  
between us, and had so often been stained  
with our blood.

Under



Under the shade of this Tree for a long period  
of two long years, the white and Red people, enjoyed  
as much happiness as falls to the lot of humanity  
That unfortunately for us all some young men, were  
devoted to amusements 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 American and the  
British. All the Red people immediately and  
unadvisedly engaged in the Contest some on  
one side some on the other; And the Brothers  
instead of meeting in the peaceful Council house  
encountered in the field. After a long contest  
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 won regards  
with his own, the happiness of the Women & Children  
of his Enemies, agreed to make peace; and peace  
was accordingly made.

The Commission which had just  
been performed, wiped away the Remembrance of all  
these Circumstances. It now remained to bury the  
mischiefous instrument of which he had been speaking  
and which had been the cause of all our difficulties.

But what method should they take to bury this mischiefous  
instrument? It had once been buried under the  
roots of the largest Tree in the forest, but neither man  
could there find it. He 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 himself. 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  
Wampum 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 it  
behoved 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 ought  
to pray for some of their attributes. We ought  
of those angry and malignant passions, which some-  
times agitate the rougher sex. They had a truly  
interior in this Council, for they and the Ladies  
pledges of their affection must feel how they  
want of good faith.

As the Council fire which had  
been kindled after the Treaty of Amherst, to the  
youth



South of this, was extinguished it was the wish of  
the Council that this should now be the Council  
Fire of all the Tribes around which they should  
hereafter assemble under their leading tribe (the Wy-  
andott) who were the Original Proprietors, and  
then said they wished extended as far as Brown  
Town, where it should be under its former  
Name, the Wyandott, Ottawa, Huron, and  
Seneca.

The second in command of the Native Indians

He was rejoiced to hear the  
news of peace - How pleasing it was to see  
them 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 in  
God's name. He returned thanks to the Great  
Spirit for this blessing.

Just as to what I had to say - I speak  
in the presence of the Great Spirit, you shall  
know my words are true and my things, and  
you shall see us act - We solemnly promise  
that nothing but the mandate 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, and with  
the other, and that that peace should be lasting

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 reverence and  
respect were due. But this happy morning is  
not to be remembered and admired, for on  
this morning, with the rising sun they were met  
by the Missions who invited them to come and to  
meet in peace.

He was solemnly impressed with  
the ceremonies which had been performed. The  
ceremonies of their Forefathers brought to their re-  
collection their virtues and their fidelity to their  
engagements. The words which had been spoken  
had sunk deep into his heart, after his senses  
were returned, when they should remain like  
the bones which had been buried, in security  
and peace. - He should now forget the counsel  
and advice of them who were and Seneca's Chief  
(the Grand) who had performed those ceremonies  
nor the instructions which they gave.

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



injury may now be removed - Recollecting the actions  
and words of our Fathers, we shall need no other  
inducement to act correctly.

It is true what our Father  
has told us of times past - He recalls the burning  
of the Tomahawk, and the erection of a great Tree  
over it keep it forever hid - But unfortunately the  
Tree withered and fell, and the Tomahawk was  
discovered and raised - 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  
substant of peace from our Father & Brothers, and  
big heart to return it to them with similar sentiments  
- It is the wish and request of all who sit around  
me, that the Council be accepted & signed all  
around, and that they should recall the circumstances  
to mind every morning, that the Remembrance of  
it might never be obliterated - That the Wampum  
connecting their hands and arms together should  
be remembered - They wished our minds to  
join hands, <sup>as brethren</sup> and that they should never be parted  
again, and that this land, the Council house  
should

should ever be held in Remembrance

It was delightful  
to observe the whole congregation smoking together  
the Calumet of peace - but it was now growing  
late - We wish to hear our Father first in  
the morning - And at this Council God we will  
again meet tomorrow, again join our hands, and  
interchange our sentiments



Springfield, September 10<sup>th</sup> 1815

Dear Sir

He addressed those who were late our  
Enemies, now our Friends

He had been instructed by his  
Hon Friend Theobald, that he had omitted men-  
tioning a part of the ceremony yesterday, which  
was to sweep around the Council house. He would  
now do so, and he hopes that they might now  
repose without inconvenience around the Council fire

My Children - I now address all of you. I  
address you in the name of the Great Chief of the  
United States, and beg that you will attend to me

When people have quarrelled and have made  
Friends, it is always unpleasant to recur to the  
cause which led to the quarrel. Under this im-  
pression, I shall forbear to tell those who have  
lately been our Enemies, that they were the first  
to lift the Hatchet - I shall <sup>to explain</sup> proceed, to  
you the regret with which the Commissioners are  
charged.

You had also been informed that the United  
States & Great Britain, being mutually tired of war  
had agreed to a determination to make peace.  
But if you had been told that this peace was  
sought after by the U States, and that they sent  
their Ministers to England to ~~wait~~ solicit it, you  
had



have been greatly accused - Both parties went  
into the Territory of a person that was neutral  
& equally friendly to both, the States having  
absolutely refused to go to England for that  
period.

That the willingness of the States to  
make peace at that time was mainly the effect  
of their friendship for Peace, the fortune of their  
affairs, which stood better at that period than  
at any other period of the contest would be  
winded. It is particularly clear the affairs  
of arms on the Niagara Frontier - Victory  
was there claimed on both sides, but many  
of those who were there, and now present, could  
best 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 circumstances most disagree-  
-ful to the American arm, 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  
Council was held, and burned the house  
of

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 Starbuck - At the time his army was  
marching by land, their Fleet equal at least  
in force to the American Fleet, <sup>came with him</sup> and attacked them  
off Starbuck - 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 opposed  
against our Fort, defended by about 1500, and  
was repulsed and driven 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 Water where our fleets of war have  
been engaged, our hands almost uniformly been suc-  
cessful - Only in two instances where the force was  
nearly equal has the American Navy been unsuccessful.  
To you has this battle of war sought each other  
that the man of peace has <sup>hardly</sup> reached them - We  
have just heard of a hard fought battle between  
our ships in which the British were defeated,  
killing 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 so miraculous 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 Orleans was defended  
by about 5000 Militia of the Western country com-  
manded by one of our Great War Chief Sachems  
The British amounting to 8000 men came to attack  
it, but they were repulsed and beaten, having  
lost as we say between 2 + 3000 and on 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.

We would do injustice to the British if we 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 action - The Americans were from the Western  
country and bore the use of a gun, every  
shot took effect from our rifles 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  
Detroit, Sault, Niagara & Mackinack, which  
were all small, commanding little more than  
the ground they stood on, and we had ac-  
quired as they all knew, the Western outlet  
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 in the war, let us extend peace to  
them also - Let the King of Great Britain extend  
his hands to those who have fought against him  
and let the President 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 for a quarter of a year  
attended to the past hostilities; 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.



The United States were readily agreed  
to the arrangement, because they were at the  
time only at war with parts of India. The  
Wyandots for instance were many of them  
hostile while their great chief was and the  
rest faithful of their friends. They could not strike  
an enemy without committing a friend. They therefore  
desired to wipe the stain from the eye of all, and  
in pity to all, to make peace.

Accordingly to the Treaty  
the President had appointed the commissioners  
for the purpose of extending his hand to them.  
They had accepted their hand in that Council  
but they must identify what accepted by  
a solemn Treaty in the sight of Heaven. The  
United States had nothing to ask of them: peace  
was a boon which they gave without asking  
an equivalent. All that was required was  
for them to accept or reject it. If the latter  
that part of the Treaty of what which require  
them was at an end.

So <sup>was</sup> the custom of the  
United States to do every thing in the face of  
day. For this purpose they held their Council  
at this public place, and in this public manner.  
All might have come with the British officers  
thus stood at his left hand an officer of the  
British Government, who had fought against the  
lastly

He <sup>was</sup> on behalf of the King of Norway, who came  
thence by them the invitation of the Commissioners.  
They answering him to be a man of an enlightened  
and liberal mind - all men might have been,  
if they should say any thing improper to them,  
and at the same time would have been ordered to  
the engagements they should enter into, and  
should be satisfied if they were broken.

(He separately addressed himself to them who  
remained faithful to the U.S.)

My Children! The President of the U.S., your  
father, summons you as he might - You have stood  
by him in the hour of danger, for which he  
thanks you - Now he requests you to make  
peace with the British. The soldiers 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 so on your own responsibility and  
without their assistance.

(He addressed himself to them who had  
been hostile)

Chief Wampanoag! 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 would not to  
aid or assist you in any hostile war which  
you



You might have meditated against the  
in them.

It is now time to put an end to  
the long talk, and our heads should be  
too full, and letters empty - We will  
over the coming year for the evening  
that you may reflect upon them, and  
write you to draw provisions in the  
winter, that you may breakfast  
early, and that we may be invited  
to sit down during the day

*[Faint, mostly illegible handwriting]*

Spring Hill Sept 2<sup>d</sup> 1815

Dear Mother

We could not explain to them the wishes  
of their Great Father, the President, better than they  
was conveyed by himself, in his instructions to the  
Commissioners.

- 1<sup>st</sup> That all new grants were required of them  
and the betterment of good will, the confirmation  
of all former Treaties
- 2<sup>d</sup> Former Treaties to be carried into effect.
- 3<sup>d</sup> No interfering to prevent the surveying of lands  
already purchased & paid for by the U States
- 4<sup>th</sup> Examples of good faith, and as regard to  
their happiness as long as they manifest  
the same to the American Family

These were the words of the President himself  
and a greater confidence could not be placed  
in them, than was manifested by reading them  
these instructions to them. - The literal meaning  
of all which, was, to place them precisely in the  
same situation, in which they were previous  
to the war.

As two of the Commissioners had  
Mr. Arthur and Mr. Graham and his and  
himself moved - as they were comfortably pro-  
ceeded for and the succeeding day







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

He said that he spoke on behalf of Nations  
that who had remained with the British, and that  
have lately come from the other side of the River  
and he spoke to the 17 Fires and the 14 Nations  
who had stood by their side.

The British had told  
them of the Treaty which they had made with  
the Americans on the strength of the Great  
Peace, and had to their great joy, taken the  
Treaty out of their hands. They then came  
nearly opposite the Place where the men of the  
Council of the Commissioners met them and  
communicated universal satisfaction. They had  
now come over <sup>the river</sup> and there also the Treaty  
was taken out of their hands, so that they were now  
so completely deprived of Treaties that they were  
apprehensive that their old women could hardly  
cut wood enough to make a Fire.

They were not  
very willing and anxious for Peace, but they  
wanted that Peace to be permanent and

When they had  
knowled the Council Fire. At this Council Fire  
they would hereafter assemble, and speak through  
the Nations, who were the keepers of the Fire,  
as they used to do, in old times.

All the Council from the other side of the River  
were pleased with the address of the Prophet  
and all took them kindly by the hands.

They were very much pleased with  
what was proposed the other day of the Council  
and attentions which should be paid to their  
women & children - They and all their young  
men felt tenderly for their women & children  
and were rejoiced to their wives that their  
shovels instrument, which it should not be  
again used by their young men - Indeed they  
cost every thing from them that they might  
more readily extend their hands.

It was the universal wish  
of the 9 Nations to go at peace and in friendship  
and being so to do no harm wrong

So about that time, he had  
but two chiefs with him. If there were more  
there might be a diversity of opinions - but now  
there were none, they spoke from the bottom of  
their hearts. He was not skilled in speaking  
English, he must speak the truth, for he spoke  
in the presence of the Great Spirit. In his  
presence I say Nations who in take care of  
our women & children.

Let us rather be our blessing  
and thank them for what they have done for us.  
Altho' we are Warriors, let us attend now to  
our



It is not possible in a Court of law, to debate  
with persons of their own nation or to suffer it to  
be commonly done.

our women & children, and sent behind us  
the implements of War, and never look at  
them again.

He addressed all the Indians, let  
the Treaty united - had first by each other  
and direct our united efforts to take care  
of our families, our suffer them, as they had  
been to be surprised and in want. This was  
the wish of their Gods the other side with him.

Brother & Warriors (the Comptroller of Affairs)  
here at this Council, we take you by the  
hand (shake hands) I don't call you Fathers  
but Brothers - Tell my sentiments to the President  
He is my Father.

He addressed himself to his  
young men, asking them if they heard him and  
approved his sentiments.

(He also requested that his  
address might be interpreted to the other side)

Now Brother we have done a  
good thing - let there be no quarrels or  
altercations between us - while speaking of these  
things and of our children crying, as we had  
never peace to him his pleasure.

(now confined for number 6.)

The Polowatawnee Prophet  
Brother Warriors: we

I promised undertaken each other, we have heard what  
has been said - all know that a solemn Treaty is to  
be made. If there is any man who does not understand  
or disagree, let him rise up and declare so.

Let us (I thank) to the Great Spirit that  
we shall have a Treaty of Peace.

We Polowatawnees speak little - I shall be short,  
and to the purpose I claim your attention.

Now I desire to be assembled together and  
to communicate to each other our sentiments - I  
shall speak my sentiments, and speak them freely.  
We three Nations speak together being of one  
mind. Now speaking to the three Nations  
that they should be 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 equivocations hereafter.

Among the Councils of God, has been promised  
we have now a claim placed to regard: the  
roads and open places and women children  
and they without impediments: For this thing  
let us thank to the Great Spirit.

You Wiyandots who have stood near the  
person of our Father the President, and have heard  
his words: If you have reported his words to us  
truly, we shall agree hereafter with you.















their Father 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  
in our Council fire, - here thus be all our  
minds - Place your minds at this spot,  
I speak from the bottom of my heart when  
I wish they may never wander - No good  
had I had to write.

Our Forefathers had a message  
that they had been and would be to  
us that road was Peace - a road  
which women & children could travel  
in safety - a road made by their  
ancestors - I have said that this was  
the road of our Ancestors let me  
invite you into it - the Great Spirit  
inspired their ancestors with the knowledge  
of it - thus to all times their  
Fathers would it

step into this road of your  
Forefathers - it is safe, and it is safe  
now for your women & children - this  
only road which is good & broad.

Listen all to the language  
of your Forefathers - They request you to  
continue in this road - They say it is  
dangerous to step out of it. *step precipices*  
and

and seek unpathed gulches, times close  
upon it.

All, you and me and now tra-  
velling in this Peaceful road of our  
Forefathers. We must bear in mind that  
our White Father may again fall out,  
and our British Father has now been  
made ready to give us the Peacehook.  
Let us join neither of them hereafter.  
If they fight, let us retire to our side.  
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 your hands again as fast as  
we.

You who all take you and me,  
to keep in the Peaceful path - to take  
care of your women & children - and to  
hold fast by the White Father, when they take  
hold again.

We who are the Warriors, to hold  
fast to the good work - to counsel the  
people of the White Father, and to treat them  
as Brothers - Their happiness will result  
from it, and the Great Spirit will  
reward them with prosperity.



He particularly cautions the Warriors and  
young men of the necessity of paying attention  
to this good work. Whenever they meet with  
their white brethren, salute them kindly, treat  
them as relations, 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 spirits -  
Some of them are now flying about, and  
a bad road to them - Remember the  
precepts of your Grandfather - the precepts  
which were given to them by the Great  
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. We are now, Great Spirit, to  
the Nation - We require you to inform  
all who are distant and about that  
we are bound by the laws and are  
to the Nation.

As you have appointed the  
Weyanets to take charge of the Council  
Fire, we depend on you, to publish that  
information

information that they may be respected  
accordingly

On the Council Fire is entrusted  
to him, he begs all their assistance to  
keep it sacred

He gives Mansum, memorial  
of the transactions

all you were made

The road  
leading to the Council Fire from all the  
distant Brethren, which was cut by this  
Grandfather, has grown up, and was 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 spirits of the Wotan  
-matamias returned yesterday, making  
with them no Council sentiment, they  
returned thanks, they were well satisfied  
with it.

Red? Warriors

In looking around discovered  
that many were absent (this was the day  
on which the Shawano Prophet this morning  
left the Council) He asked if they left any  
message, or if any could signify any means  
for



for their arrival. The Council could not  
avoid thinking very unfavorably of their going  
off in that manner.

No answer was given  
he presumed that no message was left.  
He would therefore inform them of the council  
which the Council had determined to  
pursue.

Altho' by the advice of the Council  
they had performed all the Indian  
ceremonies, yet there was some of the  
Indians, that did not know, that our  
customs required that they should sign  
a paper, which declared their agreement.  
They all knew that at Greenville the Great  
Chief, Goyne, and all their Principals  
had signed a paper. — These Councils 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 Indians  
should live at peace, and that the Indians  
should be placed in the same situation in  
which they were previous to the war.

On those who had declined  
themselves had been once invited, he would  
not again do so. If any of those present  
felt friendly towards them, they might give  
them

the notice, and the Council would delay  
its meeting until 3 o'clock. If they should  
attend, it would be considered that  
they were not absent. If not they should  
know to be considered gone, the list which  
should thus be prepared.

The Councils are  
not to be considered as prohibiting  
them from coming over. Any individual  
may return, and join his tribe, if he  
desires peacefully, the law does not in-  
stances may come to join 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  
independent of the Chief, of their nation.

(A warrior of the Polawatamian from  
the other side came in, & reproached  
his tribe for saying that the absent  
Indians had left the council in dis-  
pleasure. They had left it well pleased  
and imagining that every thing was  
finished had returned.)

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



British, had not more that they  
wanted them to come over, to a council  
which they said about to hold, and  
that a speech was absolutely sent to  
the chief. (The first named man in the  
council, that the reason of their going  
was that too many women & children  
and that they would commit  
violence in the property of the aborigines  
and that they thought it not worth  
the while to send anyone in any  
thing was done)

Gov. Harrison  
Advising the voluntaries  
Warrior told him that he might like to  
what he was going to say - he would not  
ask him to do it, but he might do  
it.

Why my Brother, has the British  
agents, sent for the Indians to leave the  
Council. Has any thing been said  
improperly to you? Has not many of this  
chief attended the council? What has been  
said against the new coats that they  
should determine the manner?

The whites know their strength, know  
their ability to make off any article  
to see that they need have asked  
apart, and they need not have  
asked them (the children) if the British  
had not invited them by their example  
to do so, and thus it was that knowing  
the goodness of young men for their work  
invited them to go the evening of  
their employment by

Your American Father  
asks nothing of you but for your own  
benefit - He asks you to buy the  
Iron chains - Is that to you an advantage?  
Has your land, asked for your land?  
Or your land, asked for your land?

Why was the speech  
sent in this shocking manner? Is it  
any thing to be done? Every person  
might stand if they chose - The meeting  
was pleasant, nothing prevented them.  
If this was a good speech, why was it not  
advanced in public? The Council would be adjourned  
until 3 o'clock the next day - We will  
not be rash in meeting and  
intended to show the Indians your way.



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

Spring Mills  
Sept. 6<sup>th</sup> 1815 } The Comptroller explained to the Brits the substance of the Treaty

Spring Mills  
Sept. 7<sup>th</sup> 1815 } The Treaty was interpreted to the Indians in writing and the names of the subscribers taken

Spring Mills  
Sept. 8<sup>th</sup> 1815 } The Treaty signed and read by the Comptroller on behalf of the United States, and the sachems, Head men & warriors of the Wyandot, Delaware, Shawano, Seneca, Ottawa, Chippewa, Potawatomi and Miami Tribes

A chief of the Potawatomi said that he saluted the Commissioners, and thanked the Great Spirit that the Treaty was now finally concluded. He

He thanked the Commissioners, and thanked the Government of the United States that they were placed in the same situation that they stood by the ancient Treaty of Greenwell. All the copies of the lands made by the Indians were 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 uncover the graves of the Dead, and disturb their ashes? He would not do it. Let the dead rest in peace. He would not reflect upon their memory. He would rather say their souls were rising. If however it were to do again he would pause. He would reflect. He would look at his children in the cradle, and ask what right he had to injure their parents. What authority he had to deprive them of their rights. He hoped that what they walked upon the ground they had acquired of the Indians, they would remember and remember their situation. He was afraid that their ancestors would not be so different for them, and hoped that



that they would also accept of this as  
something in addition to that which  
they were entitled to by treaty.  
He had  
pleased the Master of the mission to place  
the Indians upon the land, but the  
land was now changed. Their Amens-  
tors had parted with it.

He begged  
the favor that they would not  
listen to little stories circulated to  
them prejudicial.  
He again stated the  
Committee and called the best spirit  
to assist, as was the custom of the  
Americans, and they opened a solemn  
Council.

Pacau Chief of the Miami Tribe  
He accounted for  
the injuries done to the  
during the war. He proposed his satisfaction  
at the return of peace, and at the  
Council for the Treaty of Amiens. He  
was also much pleased that the  
provisions of the Treaty remained of them.  
They must distinguish from the security  
of animals, and requested that while men  
might

might be prohibited from hunting on their  
lands.

Gen. Harrison.  
Had just been informed by one of our  
Citizens, that a Myandot had told him, that the  
British told the Indians, that by the Treaty of  
Trent the American Government should pay for  
the injury done their Property at Amiens.  
It was a lie. They knew it was a lie, and  
uttered it: and they might tell this, that he  
said it was a lie: there was no such thing  
contained in the Treaty of Trent.

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

The British knew  
to propose such a thing,



... that they had that...  
... with indignation: But...  
... a profusion of new mass.

The End

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