account of their fears, and partly because of the fame of Tecumtha as an orator, they flocked to the governor's house. Seats had been prepared for those who were to participate in the council under the portico of the governor's residence; but when Tecumtha, after placing the great body of his warriors in camp in the shade of a grove near by, advanced with about thirty of his followers, he refused to enter the area with the white people, saying, "Houses were built for you to hold councils in; Indians hold theirs in the open air." He then took a position under some trees in front of the house, and, unabashed by the large concourse of people before him, opened the business with a speech marked by great dignity and native eloquence. When he had concluded, one of the governor's aids, through Barron the interpreter, said to the chief, pointing to a chair, "Your father requests you to take a seat by his side." The chief drew his mantle around him, and, standing erect, said, with scornful tone, "My father! The sun is my father, and the earth is my mother; on her bosom I will repose," and then seated himself upon the ground.

Tecumtha's speeches at this council were bold, arrogant, and sometimes insolent. He avowed the intention of himself and brother to establish, by a confederacy of the tribes, the principle of common interest in the domain as intended by the Great Spirit, and to not only prevent any other sale or cession of lands, but to recover what had been lately ceded by the treaty at Fort Wayne. He declared his intention to kill all the "village chiefs" who had made the sale if the lands were not returned, because he was authorized, he said, by all the tribes to do so. "Return those lands," he said, "and Tecumtha will be the friend of the Americans. He likes not the English, who are continually setting the Indians on the Americans."[1]

Governor Harrison, in his reply, ridiculed the idea that the Great Spirit had intended the Indians to be one people. "If such had been his intention," he said, "he would not have put six different tongues into their heads, but would have taught them all to speak one language." As to the lands in dispute, the Shawnoese had nothing to do with it. The Miamis owned it when the Shawnoese were living in Georgia, out of which they had been driven by the Creeks. The lands had been purchased from the Miamis, who were the true owners of it, and it was none of the Shawnoese's business. When these asseverations were interpreted, Tecumtha's eyes flashed with anger. He cast off his blanket, and, with violent gesticulations, pronounced the governor's words to be false. He accused the United States of cheating and imposing upon the Indians. His warriors, receiving a sign from him, sprang to their feet, seized their war-clubs, and began to brandish their tomahawks. The governor started from his chair and drew his sword, while the citizens seized any missile in their way. It was a moment of imminent danger. A military guard of twelve men, who were under some trees a short distance off, were ordered up. A friendly Indian cocked his pistol, which he had loaded stealthily while Tecumtha was speaking, and Mr. Winans, a Methodist minister, ran to the governor's house, seized a gun, and placed himself in the door to defend the family. The guard were about to fire, when Harrison, perfectly collected, restrained them, and a bloody encounter was prevented. When the interpreter told him the cause of the excitement, he pronounced Tecumtha a bad man, and ordered him to leave the neighborhood immediately. Tecumtha retired to his camp, the council was broken up,[a] and no sleep came to the eyelids of the people of Vincennes that night, as they expected an attack from the savages.

[a] August 20, 1810.

On the following morning, Tecumtha, with seeming sincerity, expressed his regret because of the violence into which he had been betrayed. He found in Harrison a man not to be awed by menaces nor swayed by turbulence. With respectful words he asked to have the council resumed. The governor consented, and then placed two companies of well-armed militia in the village, for the protection and encouragement of the inhabitants. Tecumtha, always dignified, laid aside his insolent manner, and

[1] Onderdonk's MS. *Life of Tecumseh.*