

Traditional Services
Sundays 8:45 & 11:30 am
Contemporary Service
10:15 am
All Are Invited

Linworth United Methodist
Church

Historical Society

7070 Bent Tree Boulevard

Columbus, Ohio 43235

614.366.8485

www.linworthumc.org

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A LINWORTH UNITED METHODIST CHURCH MINISTRY

Linworth Historical Society Newsletter

Tecumseh speaks in Chillicothe 1807 and L. Insley "Memoirs" continued



Artist Hall Sherman

Tecumseh Speaks in Chillicothe—1807

Behind Tecumseh in blue shirt is Blue Jacket; to his left is Roundhead; sitting outside the wooden rail next to Blue Jacket is Thomas Worthington

In 1807 a large number of Indians arriving at Prophetstown in Greenville, Ohio, was causing concern among Ohio settlers.

Governor Kirker sent General Thomas Worthington, General Duncan MacArthur and several companies of Ohio militia to Greenville. The purpose—to learn of Tecumseh's immediate plans, be it good or bad.

Leaving Chillicothe September 8, 1807, eight days of travel brought them to Greenville where by invitation they attended a large Indian Council. Four Indians were appointed by the Council to accompany Worthington and MacArthur back to Chillicothe where Tecumseh, Blue Jacket, Roundhead, and the Panther would assure the Governor and local residents of the peaceful purposes of Prophetstown's mission.

A few days after they arrived, a record breaking town meeting was held at the courthouse presided over by Governor Kirker. Tecumseh would speak to hundreds. In his historic address Tecumseh eased the fear of those present with his belief that all Indians and white brothers could live in peace.

Tecumseh's promise or desire for peace did not last. A few years later his brother, Tenskwatawa, the Prophet, in an effort to bring the Wyandot Nation into the Confederation, convinced Roundhead to take five warriors, find Leatherlips and eliminate him.

We continue our tribute to Leonard Insley by printing his memoirs of his friendship with Indian Bill Moose.

"One of Bill Moose's favorite topics of conversation was the story of Chief Leatherlips, a Wyandot Chief, who had his camp along the Scioto River, north of Dublin, and had lived there for several years in the early part of 1800.

Chief Leatherlips was one of Bill's heroes, and he was familiar with Leatherlips' history as well as the account of some unfriendly Indians who killed Leatherlips in 1810. The following is an account of the story as related to the Author by Bill, who had heard it many times from his parents. (continued on back)



Execution of Leatherlips continued from page 1

Chief Leatherlips, a friendly old Wyandot Chief, was in his camp on Scioto River Road, now known as Riverside Drive, about two and a half miles north of Dublin, when around June 1, 1810, the old chief was surprised by six Indians, who came to his wigwam and told him he had been found guilty of witchcraft and had been sentenced to death.

Leatherlips took the message calmly feeling that resistance would be useless.

Leatherlips is supposed to have had a trial but where it was held was never determined. It was believed the plan for taking the life of Leatherlips was fostered by Tenskwatawa, the "Prophet" and brother of Tecumseh, whose headquarters was located at the time on the Tippecanoe River in Northern Indiana. He was trying at that time to cause trouble among the Indians and get them into war.

Discontented Indians from different tribes, some of them from the Wyandot tribe near Detroit, kept making trips to the Prophet's camp. It was believed one of these parties led by the renegade Wyandot Chief Roundhead came through the then wooded country and found Leatherlips at his camp.

The principal reason for passing the death sentence on Leatherlips was due to the fact that he was opposed to

the plans of Tecumseh and the Prophet and along with Chief Crane and other chiefs was helping to keep the Wyandots in Ohio at peace and urging them to live up to their treaty obligations.

Although the invading Indians had decreed that Leatherlips should be killed, a council was held and the sentence was re-affirmed. Some white men who were present tried to prevent the carrying out of the decree but their efforts were futile.

When Leatherlips was finally informed that he was to die, he was permitted to walk back to his camp, where after he had eaten a venison dinner, he washed and dressed himself in his best apparel, and then painted his face.

When the time arrived for his execution, Leatherlips shook hands with the spectators, and following this turned from his wigwam and started the Indian chant of the death song.

He was followed by the warriors, and also a number of white men who fell in with the procession. The white men had no idea how Leatherlips was to be dispatched but they soon learned.

At a short distance from the camp, the procession halted at a shallow grave unknown to the white men. At this spot the old chief, dropped to his knees, and began a prayer to the

Great Spirit. When he had concluded his prayer, the leader of the warriors knelt beside him and also addressed the Great Spirit, their prayers being spoken in the Wyandot tongue.

Following a short intermission in the death ceremony, Leatherlips again fell to his knees and made another prayer. When he finished his prayer, he continued in a kneeling position.

The warriors had left their rifles at the wigwam and there was not a single weapon to be seen at the grave and the white men were still unable to determine how the old chief was to be killed, perhaps thinking and hoping he would be reprieved at the last minute and the frightful experience of the open grave before him would be sufficient punishment.

Their hopes were crushed, however, when one of the warriors suddenly drew a tomahawk, walked quickly up behind Leatherlips, raised it over his head, and then struck him a heavy blow and the chief fell mortally wounded.

The Indian leader struck him several more severe blows to be sure he was dead. As soon as Leatherlips had taken his last breath, his body was placed in the grave, and quickly buried with all its decorations, after which the Indians and the white men left the gruesome scene."



Bill Moose is honoring Chief Leatherlips by sprinkling tobacco on his grave. His parents, along with Joseph Thompson and his son, Samuel, are looking on. The picture, above left, was painted by artist Hal Sherman.

The spot where Leatherlips was executed had always been well known to the white settlers in the neighborhood, and Joseph Thompson had always kept the place marked and carefully guarded from desecration. For almost 80 years the burial site was covered with stones which have been replaced by a monument erected by the Wyandot Club, a social organization of Columbus The movement, which resulted in this memorial, began at the annual reunion of the Club held September 18, 1887. On that occasion Joseph's son, Colonel Samuel Thompson, a member of the Club, delivered an oration in which he paid a glowing tribute to the general character of the Wyandots. The monument was placed two years later in 1889.



In June 1892, while improving the area within the rock wall surrounding the sacred ground, the remains of Leatherlips were inadvertently uncovered. These were then carefully buried to a depth where they will never be disturbed.

