

with the request that the bishop should immediately withdraw him from among them as a religious teacher.\*

Mr. Williams, assuming that all this was only the machinations of a few bad white men, opposed to the removal of the Indians, had the address to persuade the bishop, and to place all his matters fair with the War Department, with the church authorities, and the Ogden Land Company, all which lent their influence to procuring an order from the president for a new delegation to visit Green Bay in 1822.

By the spring of that year, although the opposition among the Six Nations was rather intensified, the Stockbridges had extended their operations so as to include the Brothertowns, the Munsees, and the White River band of the Stockbridges; and these several bands brought considerable influence to bear on the United States government, and philanthropists of several Christian churches.

The delegation this year was larger than ever before. On arriving at Detroit, the authorities of the Indian department for Michigan appointed Mr. John Sargeant to act in behalf of the government. The deputies arrived at Green Bay on the first of September, and proceeded immediately to business. The two tribes of Winnebagoes and Menomonees assembled in less than a week. In conformity with the treaty of a year before, the amount of \$1,500 in goods was paid, and equally divided between the two tribes. As soon as decency would allow, after the feasting and dancing, the deputies made a speech to the Menomonees and Winnebagoes, asking for an extension of the cession of last year. They were heard with courtesy. The Winnebagoes answered

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\* As corroborative evidence that Gen. Ellis gives a faithful representation of Williams' conduct at this period, and of the utter distrust of the Oneidas in him, the following from the *New York Telescope*, of June 25th, 1825, is in point: A writer in the *Philadelphia Reformer*, a resident of Oneida County, N. Y., in whom the editor declares "the fullest confidence can be placed," states that William Jenkins was missionary to the Oneidas from 1808, whose "conduct was unsatisfactory to the Indians; they remonstrated against him, and he was removed in 1816 not having succeeded in getting hold of any of their lands. Eleazer Williams, a half-blood Iroquois who was very busy in remonstrating against Jenkins, was sent by Bishop Hobart, of the Protestant Episcopal church, as his successor. This Williams at first promised fair; but, like other hirelings, his own pecuniary interests got the ascendancy, and by management and intrigue he got fifteen hundred dollars' worth of their lands. All parties, Pagan and Christian, united against him in an animated and well-written remonstrance to the bishop, dated 12th Nov., 1821, and published in the *Plain Truth* and in the *Reformer*."