

1827—the Rev. Richard F. Cadle their missionary, who established a large school at Menomoneeville.

The disaffection of the Menomonees towards Mr. Williams and his operations, was first openly manifested in 1827, at the treaty held at the Butte des Morts by Messrs. Cass and McKenney, commissioners. Six years had now elapsed since the making of the first treaty between the Winnebagoes and Menomonees and New York Indians; in all which time, with the country open to them, and the treaties as yet unimpeached, but few of the New York Indians had come on to possess their new country; and all such were from the Oneidas and the Stockbridges, and their dependants, the Brothertowns and the Munsees; none of the other tribes had appeared, and it was notorious that they never intended to emigrate to the country. These facts decided the authorities of the Michigan Indian department, and, as is believed, also that of the War Department, against a policy of conceding to a few hundred of the New York Indians, territory west of Lake Michigan sufficient for an empire, while the great body of Indians for whom it had been intended utterly refused to accept it.

This is doubtless the true, as it is a sufficient, explanation of the policy disclosed by the commissioners at the treaty of Butte des Morts in 1827. The recognition of the rights of the New York Indians, if not completely ignored, were but slightly regarded either by the commissioners or the Menomonees. Any man but Williams would have seen the inevitable in this treaty. Not so with him; almost blind to the true temper of the Menomonees, he affected to look on Gov. Cass and Col. McKenney as a couple of tricksters whose doings he, with the New York senators and half of Congress at his back, would, as soon as he could reach Washington, totally annihilate! With all his efforts, supplemented, too, by the New York senators and the Ogden Land Company, matters progressed adversely to his views. The only encouraging circumstance was a division of the second Christian party of the Oneidas, a new party called the Orchard party, under the care of the Methodists, arising; this party, amounting to nearly half the old Pagan party, adopted the emigration policy and removed to Green Bay.