

Bay, but mostly in traveling up and down the lakes, and between Buffalo and the Atlantic states and cities.

He had declined slowly for years; had almost dropped out of sight while in the West in his ministerial character; had neglected almost entirely his ministrations to the Oneidas at Duck Creek, although still claiming the name of their missionary, to the Missionary Boards and philanthropists generally, and constantly drawing money in that behalf. He had no pretense of residing at Duck Creek; but whenever in the Green Bay region, he lived in his house at the Little Kaukalin, some twelve miles distant.

The poor Oneidas, thus abandoned, lost all patience. Applying to Missionary Boards at the East for religious instruction, they found Mr. Williams claiming to be their missionary, was drawing and consuming the fund, but rendering no service. About 1832, as near as recollected, the Oneidas roused up for a united effort to be rid of the incubus. Calling the United States Indian agent, Col. Geo. Boyd, to their assistance, a council of the tribe was convened at Duck Creek, in February of that year. Col. Boyd, not yet quite sure of the object of the council, invited several citizens of Green Bay to attend. On arriving at the council rooms, we found a general assemblage of that part of the Oneidas known as the old first Christian party; but few of the Orchard party, so called, were present.

Daniel Bread, one of the young chiefs that had long adhered to Williams, opened the council with an address of one hour to the Indians in their own language, in which he recounted from the beginning, his connection with the tribe; then reviewing their present condition, showing how he had failed of all his promises for long years, and how it was owing to his want of good faith, his fraud and deceit, that they were in the wilderness, utterly abandoned, without schools, churches, or religious privileges of any kind; and, worse than all, that the little fund provided by the kindness of the Christian public in the East, was anticipated, caught on its way to them by him, and consumed for entirely contrary purposes. The response to Bread's address was emphatic, universal; not a dissenting voice was heard. One of the older men, their chief speaker, then addressed the agent, go-