

ing over the same ground—accusing Williams with utter neglect of his charge, and the practice of many grievous wrongs. He concluded by saying to Col. Boyd, that they had invited him there to assist them in making a final separation from Williams, and dismissing him entirely—henceforth repudiating him as a religious teacher, and warning the United States government, that of the State of New York, and the church and missionary societies against recognizing him as having any authority to act for them, to speak in their name, or in any possible way meddling with their affairs. That they wished the United States Indian agent to draw an instrument of writing, to be signed by them, to be witnessed by him and the several white gentlemen present, setting forth distinctly and plainly these protestations; and that it should be in three copies—one to be addressed to the governor of the State of New York, one to the secretary of war, and one to the proper authorities of the Episcopal church. Col. Boyd proceeded to the task, and about four o'clock P. M., the documents were read, interpreted to the Indians, every one of whom signed; and after being witnessed, were committed to the agent to be forwarded to the proper parties.

It was a terrible indictment, utterly annihilating; the only attempt to break the force of which was one by Williams, eminently characteristic of the cunning of the man, to palm off on Dr. Hanson a story of "*church discipline*," which he claims to have administered to "refractory and immoral members" of the church at Duck Creek (*vide Lost Prince*, p. 318). This account of the "*discipline*," like very many others in Dr. Hanson's book, is pure fiction—never was heard of at Duck Creek—never had an existence till it made its appearance in the *Lost Prince*. At this time, Williams had no church at Duck Creek under his control; the "consent of the religious portion of the congregation" to such proceeding was never asked by Williams, and would not have been granted, had he solicited it. Doubtless it was an after-thought, invented and promulgated to effect Daniel Bread, and to break the force of the indictment by the Indians at the council held by Col. Boyd. If, indeed, any such "*discipline*" was ever attempted, it must have been in comparative pri-