

who continued with him many years, and was finally drowned in Fox River in 1854. Should the manuscript sermons, journals and other writings of Mr. Williams ever see day-light, they will be found largely in the handwriting of Mr. Weightman, sometimes incorrectly written Woutman. This service, as his amanuensis, threw into my hands all his private papers; they were all submitted to my care without reserve, for arrangement and filing.

Mr. Williams was of a jovial temper when not crossed. It was one of his maxims to enjoy life. He was a good feeder, and laid himself out to have his larder well supplied, and to live cheerfully, even gaily, in high spirits; but he had some draw-backs. Frequently, I discovered, soon after joining him, that he had his troubles. They were mostly controversies with his neighbors, and I was astonished to note that they were generally about matters of deal. The white denizens of the Oneida Castle, of which there were quite a number, were coming to him almost daily with claims, large and small, for labor and for supplies, which claims he was as constantly contesting. These differences began to affect his reputation for honesty and fair dealing; and it was soon quite apparent that the claimants were not always in the wrong. As these were mostly with persons of small influence, he affected to pass them off gaily, as of little consequence.*

But there came up an affair about this time, December of 1820, that was not so easily dismissed. Williams had been with the Oneidas some two and a half—nearly three years. In this time he had persuaded the old Pagan party—nearly three-fifths of the tribe, to abjure Paganism, and to accept Christianity.† They had done it, so far, at least, as to consent to its being taught to their young people; and had gone so far, under Williams' influence, as to repair to Albany and to sell to the Governor a few hundred acres of their reservation, with the proceeds of which to

* Dr. F. B. Hough, in his introduction to the *Life of Thomas Williams*, the reputed father of Eleazer Williams, makes reference, on page 9th of that work, to the latter's bad reputation among his *creditors* in the locality where he resided and died—Hogansburg and St. Regis. L. C. D.

† The venerable Oneida chief, Jacob Cornelius, who was born in January, 1802, states unreservedly, as a living witness of the fact, that Williams, by his eloquence, reason and persuasion, induced the Pagan portion of the Oneidas to abandon their ancient Pagan customs, their three days' feasts and dances, &c., and give heed to the teachings of Christianity. Verbal statement made in Nov. 1877, to the writer of this note.

"So great was Mr. Williams' success," says Mrs. Hammond, in her *History of Madison County, N. Y.*, "that a large portion of the Oneidas, who had hitherto been known as the Pagan party, embraced the Christian faith. * * * Bishop Hobart visited the Mission and confirmed in all five hundred Indians."