

He recited a thousand and one incidents of his child life, contests with his little playmates—strifes for the mastery, in which somehow it always turned out that he was the victor. From week to week in these audiences he led his hearers on, with incidents of his life as he grew older. He had marvelous stories to tell of his ancestors, the Williams family, and how he was descended from the whites; of his accompanying his father in his hunting, trapping and fishing excursions, at a great distance from their village to Lake George, where they often encamped for several weeks. It was in these excursions, while yet a small boy, that he became “a mighty hunter.” Then came his account of how the white men, his forefathers on the American or white side, came to get him and his brother to go to school in Massachusetts; how he resisted, and how they had to come several times before he would consent to go with them.

In these addresses to the Oneidas, in explanation of his childhood, boyhood, manhood, and present ministerial character, he occupied more than a year, and during the whole time it was his only theme to the simple Oneidas.

Mr. Williams, in the Mohawk, was a born orator. Perfect master of the language, he held his audience, whether in these levees, or in the church, perfectly enchained. Till Williams came among them, they had heard the gospel only through the clouded vehicle of an interpreter, and their missionary, Jenkins, a man of low order of intellect, obscured by bad habits, presented only a dim view of the great subject, and gave but a faint picture of the glorious gospel of good news to fallen man. Williams addressed them in the mother tongue, and with enthusiasm. They were soon captivated, and poor Jenkins only had empty benches.

Williams revised Brant's translation of the first part of the Prayer Book. Brant had used about twenty of the Roman alphabet in writing Mohawk, and the French priests something less. Williams made a radical reform, using but eleven letters to write the language, to-wit: a, e, h, i, k, n, o, r, s, t, w. This simplified the orthography so much that an Indian child could be taught to read in a few lessons. Williams got the morning service printed, and introduced in his church services; and no