

older." Neither Mr. Williams' widow, nor his son, have any record of his age, nor any definite opinion on the subject.

2. He was an Indian, and no Frenchman. Bishop Hobart, the early patron and long personal friend of Williams, declares in his address on the state of the church, in October, 1815, published in the *Christian Register* of July following, that Mr. Williams "was born among the Indians;" and in Dr. Morse's *Report* of his visit to the Indian tribes in 1820, Bishop Hobart again refers to him as "of Indian extraction." Dr. Morse himself, who must have known Williams personally, speaks of him as "of Indian extraction, and the son of a chief of the Iroquois nation, among whom he was born." The late Dr. Stephen W. Williams, who had known him from his youth, declared in 1853, that he had no doubt of his regular descent from Eunice Williams, the Deerfield captive; and "notwithstanding all that has been said about his having no Indian appearance about him, and no Indian blood in his veins, I think in many respects he resembled an Indian half-breed," and added that he examined a scar on his side, where he was wounded in the War of 1812, and the skin on his body "at that time was more the color of an Indian than a white man."

"One who had been much accustomed to see Indians and half-breeds," writes Gen. A. G. Ellis, "could hardly be mistaken in regard to Williams. He had all the marks of a half-breed; his skin, even in youth was quite dark, his hair a jet black. He could not possibly have been a blonde, as is claimed for the dauphin. His copper color increased greatly with his age; the last time I saw him, when he was about sixty years of age, he was dark enough for a three-quarter Indian, and looked just like one. About his ears, whether evidence of his Indian blood or not, they were much turned forward—protruded from the head; and he always made an effort in walking, to *turn out* his toes; but forgetting it, he would, Indian-like, immediately turn them in. One of the most decisive marks of his Indian parentage, to my mind, was his mother-tongue—his speech; he was most perfect in the *Iroquois*, while he could not pronounce a syllable correctly in *French*. Could he have entirely lost the use of his mother tongue, and gained the other, if he had been the child of the