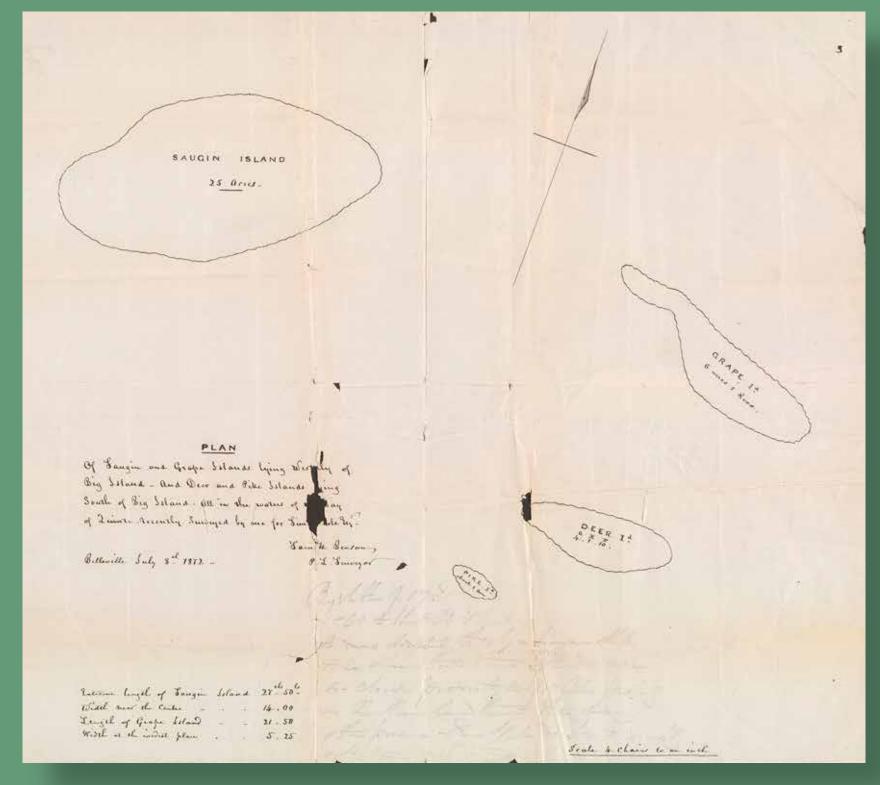
In 1826 Peter Jones and Chief John Crane were invited by the Reverend William Case to the Bay of Quinte. The first conversion of Mississaugas in the Bay of Quinte area occurred on May 31, 1826 on Grape Island. Among the converts was Shawundais, or **John Sunday**, as he was known by the settlers. Prior to his conversion to Christianity, this hardened warrior, a veteran of the War of 1812, knew only 3 words of English: "pint," "quart" and "whisky." After he joined the Methodists in 1826 he immediately stopped drinking, **won back his self-respect and was elected chief of his tribe**.



Grape Island, Bay of Quinte -c1872

Over time it became evident that Grape Island was too small for the growing community. As part of their Methodist conversion, the natives were being taught a different way of life, and required land on which to build their homes and plant crops. In 1837, the same year in which Cobourg was incorporated, John Sunday chose to relocate the mission, and in May 1837 a 3,600 acre parcel of land on the south shore of Rice Lake was assigned to the Indians of Grape Island. According to Ruth Clarke, it is unknown exactly why this area was chosen, however "it seems most logical and appropriate, since historically, the lake had been a healing place where Indians brought their ailing elders". (Before the Silence)

BEFORE THE SILENCE

Fifty years in the history of Alderville First Nation

1825-1875

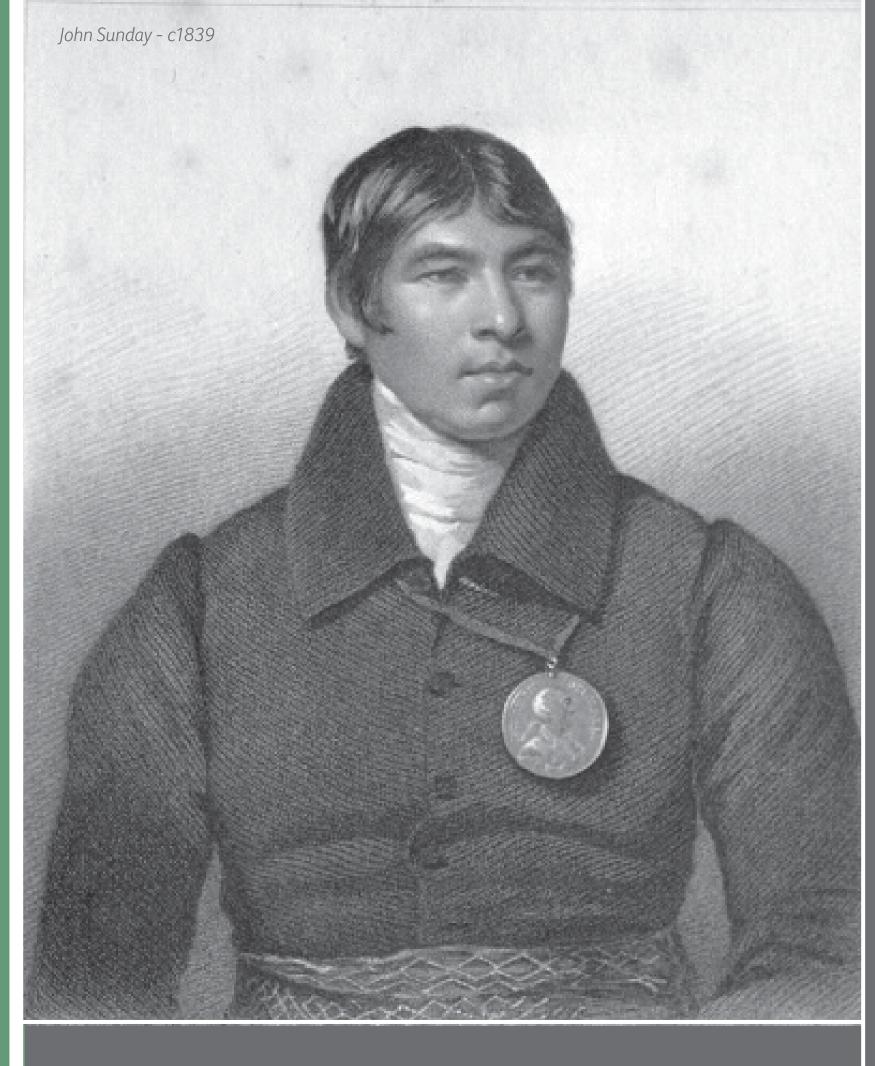
by Ruth Clarke

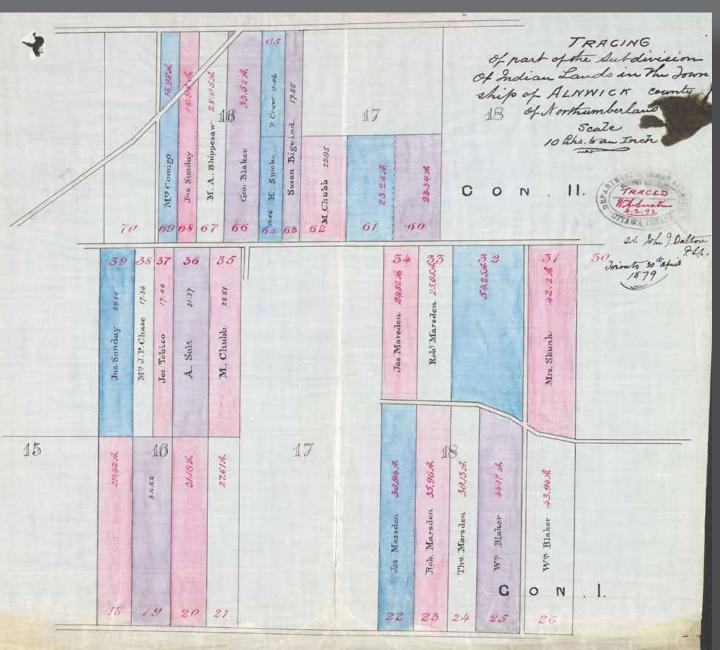
This new land was called Aldersville, in honour of Reverend Robert Alder, one of the founding missionaries, but gradually the "s" was dropped to become "Alderville". William Case and John Sunday were key members of this growing community. An Industrial School- a precursor to Residential Schools - was established on the land with the goal of assimilating the children to a new way of life. Native children from across the region attended the Alderville School as boarders, with the idea that their assimilation would be more successful if they were removed from their parents. Another school was established in Muncey, near London, for the Southwestern Ontario region.

Given our current understanding of the terrible legacy of residential schools, it is not surprising that these institutions did not prove successful. Many children ran away or were forbidden from returning by their parents. While some took up aspects of the settler lifestyle, many of the men and women continued to practice their traditional ways. In the mid-1850s, **the deaths** 

of William Case and Peter Jones had a profound impact on the community. The Industrial School suffered and was closed shortly thereafter. While a new school was built, it closed for good in 1965 and children began to attend other schools in the area.

At the time of Confederation, all responsibility for control over First Nations and negotiations with them passed from British to Canadian control. In 1876, the Indian Act established rules governing First Nations' political and cultural rights. It was revised in subsequent years to include the requirement for children to attend residential schools. Banning traditional potlatch ceremonies, and other regulations, were intended to assimilate native communities to European ways of life.





Plan Of Alderville - c1879

