

few days later William Case gave rewards to those who had shown the greatest industry. This was to encourage them to continue their efforts.

Although the Mission was flourishing, hints of its doom began to appear as early as 1828. There was not enough acreage on the two islands to support the growing community. The Indians held a council to discuss the situation and they decided to request the Governor for additional land as a source of firewood and pasture. Those appointed to approach the Governor were John Sunday, John Simpson, William Beaver, Jacob Shippegaw and John Pigeon. Peter Jones accompanied them and acted as interpreter. In addition, deputations from Rice Lake and the Credit went with them to York to place their petitions before Colonel Givens, the Indian agent. John Sunday spoke on behalf of the Grape Island Missions. He pointed out that his people after conversion to Christianity settled on the Bay of Quinte but now realized their lands were not sufficient to support them in the future.²⁰ He asked that they might be granted additional land nearby. He also wished to have the Mississaugas' claims to Big Island clarified, for the white settlers were giving them only a token rent—two bushels of potatoes for 200 acres of land. According to Jones, "This chief spoke with much freedom and energy."²¹

The initial response to the Grape Island Indians' request was friendly and hopeful. However when Peter and his brother, John Jones, were called in the next day to receive the government's decision, Dr. Strachan, the Attorney General, informed them that the Indians must renounce their Methodist leadership and come under the influence of the Church of England if they were to receive government help. A Government Committee that was later investigating the state of the different denominations in Upper Canada asked Peter Jones about this incident. He replied:

Dr. Strachan spoke to us first, and said His Excellency did not feel disposed to assist the Indians under their present situation with the Methodists, because their present Christian teachers were not responsible for their proceedings and instruction to the Government but that, if they could come under the care of the Church of England, they would assist them; because His Excellency could not countenance any persuasion only the Established Church.²²

²⁰ Jones, *Journal*, p104-5

²¹ Jones, *Journal*, p105.

²² Playter, *Methodism*, p338.

Peter Jones chose not to influence the Indians in any way, but to let them make their own decision. While the Chiefs were disappointed by the Governor's action, the words of John Sunday gave them determination. He said, "We have heretofore made out to live from year to year even when we were sinners, and shall not the Great Spirit whom we now serve take care of us and preserve us from all harm?"²³



The children attending school on Grape Island were making progress. Peter Jones reported in May that "seven read the Testament; nine easy lessons; six spell in three syllables; six in two syllables; seven are in the alphabet and abs. Some of the Testament class are learning to write."²⁴ Such were the subjects of an 1828 report card! In addition, girls learned practical skills such as knitting.

The Methodist Society on Grape Island had now grown to 172, for the tribe had been increased by Indians from Kingston and Gananoque who settled on the Island. They were now divided into six classes, each with its own leader. The class leaders were Indians and it was their duty "to instruct, warn and encourage the little flock."²⁵

William Case spent some time in the United States in the spring of 1828 in order "to enlist sympathy and to obtain subscriptions in behalf of the Indian missions in Canada."²⁶ While there he attended the ninth anniversary of the Missionary Society of the Methodist Episcopal Church in New York. This society and interested New York individuals had made contributions to the Grape Island Mission. William Case and his two Indian companions, John Sunday and Peter Jacobs, spoke to the congregation about the progress of the Gospel among the Indians. John Sunday, unable to use English, spoke in Chippewa.

"It is related that, though the congregation understood not a word, yet his gestures, expression of countenance, energy and appeals to heaven—parts of the natural language of man—so indicated his lively affections, the sincerity of his religion, and the power of the Indian eloquence, that sighs were heard and tears seen in every part of the crowded church."²⁷

²³ Jones, *Journal*, p107.

²⁴ Jones, *Journal*, p138.

²⁵ Playter, *Methodism*, p342.

²⁶ Carroll, *Case & Contemporaries*, p168.

²⁷ Playter, *Methodism in Canada*, p341.