

11 a.m. Church Service
2 p.m. Meeting of Inquiry
4 p.m. Class Meetings
7 p.m. Prayer Meeting

In addition, each family had three times of prayer daily, usually led by the father.

1831

Because Peter Jones spent most of the year in England, Grape Island did not see its most frequent and most interested visitor. Consequently, records for 1831 are scarce. From the *Report of the Missionary Society of the Methodist Episcopal Church in Canada* for 1831, published in the *Christian Guardian* in February 1832, it is obvious that life continued much the same as in the past. The days of great progress were over and they had now entered the days of consolidation. The report noted that "there is no abatement in the fervency and piety of those that remain, but with very few exceptions they still continue steadfast, unmoveable and show by their lives they are honest in a sacred cause."⁴⁸ The numbers were slightly decreased due to some moving away from the Island and some dying.

One of the Indians who died was Brother Paul who had been an exhorter. He had travelled as a missionary among other Indians. In 1830 he and John Sunday had laboured at Penetanguishene and Mackinaw. In a letter⁴⁹ to Peter Jones in England, dated Grape Island, December 19, 1831, William Case mentioned that John Simpson had arrived on the Island from the Mission on Sah-geeng, Lake Huron. These Indian exhorters returned to Grape Island at intervals for 'refresher courses'. After studying for three months, John Simpson would return to work in one of the other Missions. These are indications of how the influence of Grape Island was felt far beyond the local Bay of Quinte area.

Education continued to be stressed. The curriculum of the Mission School was quite ambitious, including Spelling, Reading, Writing, Arithmetic, English Grammar, Geography, Astronomy and Natural Philosophy. The teachers played a very significant role in the life of Grape Island. If, as again in 1831, no missionary was appointed by Conference, the task of the spiritual shepherding of the flock fell to them. While Rev. William Case continued as General

⁴⁸ 'Report of the Missionary Society of the Methodist Episcopal Church in Canada', *Christian Guardian*, York, 1832.

⁴⁹ Carroll, *Case & Contemporaries*, p321.

Superintendent pro tem with special charge of Grape Island Mission, the nature of his responsibilities called him away from the Island frequently.

In a letter from York, February 8, 1832, William Case wrote to another missionary about the Island. He had left Grape Island near the end of December. Uppermost in his mind were the deaths that had been occurring, many of them children. One of the Mission family, Sarah Axhwance, had died, but the heaviest bereavement of all was his own wife. "It is overwhelming. The loss is felt by all the Indians. The Missions have lost a sincere and faithful friend."⁵⁰

1832

By February 26, William Case was back on the Island, continuing his supervision of the Indian work. He wrote on that date to his good friend, Peter Jones, who was still in England. He gave Peter the place and date for the Annual Conference and then went on to tell about life on the Island. He was still preoccupied with the deaths that had taken place.

"We have lost a number of children, among whom is Sarah Axhwance. The measles and whooping cough have been sad work with the children, and much of the work of death has been by the women taking their children sick into camp."⁵¹

The Annual Conference of the Methodist Episcopal Church was held in Hallowell, beginning August 8. One of the Grape Island men, John Sunday, was "received on trial as a Missionary, in the travelling connexion."⁵² Apparently this was a promotion from his former office as an exhorter. The most important topic discussed at Conference was the proposed union between the Methodist Episcopal Church of Canada and the British Conference, Wesleyan Methodist Church. The following year this union was consummated, and thus 1832-33 was the last year of William Case's 'temporary' appointment as General Superintendent! At the Conference of 1832 he was designated as the Grape Island Missionary. The work there had passed its high point. The number of members was beginning to decline. In 1832 there were 108 members in Society, of whom three were whites.⁵³

⁵⁰ Carroll, *Case & Contemporaries*, p325.

⁵¹ Ibid, p324.

⁵² Jones, *Journal*, p353.

⁵³ Methodist Minutes, p47.