

Three Monuments to the Reverend Peter Jones (Kah-ke-wa-quo-na-by, 1802-1856)

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I

WHILE HIS MOST SIGNIFICANT MEMORIALS exist in good works which have endured, and in the hearts of people who were helped and loved, there are three monuments, visible today, bearing their silent testimony to the life of the Reverend Peter Jones, the first Indian to be ordained a Methodist preacher in Upper Canada. These consist of a tablet in the New Credit Church,¹ Jones' home, Echo Villa,² and the marble gravestone standing over his last resting place.³ Each represents a unique aspect of his Christian witness in the Church, in the home, and in the community. All relate specifically to the third stage of his eventful life.

Peter Jones lived his first "score of years,"⁴ under the supervision of his Indian mother,⁵ since his father was constantly away from home as a King's surveyor. His second "score of years" began with his conversion in 1823⁶ and proceeded through his training for ordination to a decade of active service.⁷ The year 1844 was the crisis, when he began his final stage of only twelve years. Ill health⁸ forced him to accept the status of a supernumerary,⁹ in which capacity he still carried on considerable work, though he was always suffering inescapable pain. In spite of severe physical handicap, these last

1. Built in 1852, on Lot 8, Concession 2, Tuscarora Township, Brant County, on the first line near the centre of the Mississauga Settlement.

2. Built in 1851, on Lot 23, First Range South, Ancaster Road, just east of Brantford; now 743 Colborne Street, Echo Place, occupied today by Mr. and Mrs. S. Wyatt.

3. Lot 37, Greenwood Cemetery, Brantford, Ontario.

4. Cf. *Life and Journals of Kah-ke-wa-quo-na-by (Rev. Peter Jones)* (Toronto: Wesleyan Printing Establishment, 1860), pp. 1-8.

5. Cf. *ibid.*, pp. 2-7.

6. Cf. *ibid.*, pp. 6-14. See also statement by Egerton Ryerson, *Christian Guardian*, July 23, 1856: "I knew him as a lad; I was present on the occasion of his conversion. I was subsequently the first missionary stationed among his people on their settlement at the Credit in 1826. I have known him intimately from that time to the close of his life. . . ."

7. Cf. G. H. Cornish, *Cyclopedia of Methodism in Canada* (Toronto: Methodist Book and Publishing House, 1881), p. 108.

8. Cf. *Life and Journals of Kah-ke-wa-quo-na-by*, pp. 409f.

9. Cf. *The Doctrine and Discipline of the Methodist Episcopal Church*, 12th ed. (New York: Methodist Society, 1804), p. 16n.: "A supernumerary preacher is one so worn out in the itinerant service as to be rendered incapable of preaching constantly; but at the same time, is willing to do any work of the ministry which the Conference may direct and his strength enable him to perform."

years reflect a maturity in experience, an urgency in all his endeavours, and a confidence in the mercy of God, which death could not destroy.

Since his mother was a daughter¹⁰ of a Mississauga chief, Peter Jones was intimately connected from birth with this band of Indians living in the vicinity of the Credit River. However, his specific Christian relationship with his people began in 1825 when he was encouraged to be a travelling Methodist missionary¹¹ by Elder William Case. Though he was stationed elsewhere from time to time during the years,¹² he was of constant service to the Mississaugas in regard both to their spiritual and to their material welfare.¹³

In 1847, by special arrangement with the Six Nations Indians of Grand River,¹⁴ a section of the reserve in Tuscarora Township was made available to the Mississauga Indians who desired to move from their original homes to what was to be known as the "New Credit." On the occasion of the one hundredth anniversary of this migration, Mabel Burkholder described the circumstances and events of 1847 with such interesting facts as she was able to procure from local sources:

Briefly the story behind the New Credit settlement is this. The Mississaugas had an important settlement at the mouth of the Credit River when the Loyalists came into Canada at the close of the Revolutionary War. When the Government wished to sell this tract, the inhabitants were transferred to a new section which had been secured adjoining the reserve owned by the Six Nations which portion has been known ever since as New Credit. It lies to the south of the Six Nations Reservation and is not far west of Hagersville. . . . The Mississaugas came to the new settlement in 1847, moving in by ox-cart or walking the entire distance. All the Mississaugas did not move to this place, part of the tribe went to Cape Croker. It was considered a friendly act by the Six Nations to let them stay on the Grand River Reservation until they secured a new home elsewhere: but this they never did¹⁵ and finally paid \$10,000.00 for the right to remain,¹⁶

10. Cf. *Life and Journals of Kah-ke-wa-quo-na-by*, pp. 1f.

11. Cf. John Carrol, *Case and His Contemporaries* (Toronto: Wesleyan Conference Office, 1871), Vol. III, p. 21.

12. Cf. G. H. Cornish, *Cyclopedia of Methodism in Canada*, p. 108.

13. Cf. *Life and Journals of Kah-ke-wa-quo-na-by*, pp. 21, 23, 51, 75.

14. *The Report of a Council Meeting, May 7, 1847* (Indian Affairs Branch, Department of Citizenship and Immigration, Ottawa), quoted by Mabel Dunham, *Grand River* (Toronto: McClelland and Stewart, 1945), p. 183.

15. This opinion is supported by Mr. W. R. Pilant and Mr. Walter Rutherford both of Brantford and both active in "The Institute of Iroquoian Studies." See also the Report of the Reverend F. G. Weir to the Board of Home Missions of the United Church of Canada, June 1938: "The people of the Credit end are Ojebways who came there from the Credit River nearly a hundred years ago. The land on which they live belongs to the Six Nations people. The Six Nations feel that they have no right to be there and should be moved away. This feeling is strongest around the Grand appointment. To the Mission Board the field here is one, but the people at the Grand River will say as one woman did in a meeting: 'Why should the missionary be sent to their reserve where there is only one church and taken away from our reserve where there are three?'"

16. Cf. G. E. Reaman, *The Trail of the Black Walnut* (Toronto: McClelland and Stewart, 1957), pp. 117f. His suggestion is that this money could have been obtained from the sale of the property at the Credit River. On the other hand, Mr. J. I. Darling, Senior Administrative Officer, Indian Affairs Branch, Department of Citizenship and Immigration, Ottawa, in a letter of July 2, 1964, writes: "Information is not readily available as to the names of the purchasers of the land at the River Credit or the amount of money received for it."

since then the two tribes have not been such good friends. The Six Nations never did concede the mining rights of the land, including gas and oil, and to this day if any valuable minerals were discovered on the New Credit land the Six Nations could claim a right to it.¹⁷

While this statement reflects the usual oral tradition, we are fortunate to have the official agreement¹⁸ made with the Six Nations. From the Report of the Special Commissions appointed to investigate Indian Affairs in Canada in 1858 this relevant information is lifted:

1. The Mississaugas of the New Credit were settled on the banks of the River Credit on Lake Ontario where they had a considerable Reserve, and a thriving settlement.

2. In 1840 they became dissatisfied with the location on account of the poverty of the soil, and other reasons, and petitioned the government to be allowed to remove.

3. After a delay of some years, this request was acceded to and it was proposed that they should establish themselves in the lands beyond the Chippewas of the Thames. Part of the Band however objected, and a clearing and village were then commenced for them on lands near Owen Sound. But before they had finally settled themselves in that locality, the Six Nations offered them 6000 acres of their lands as a free gift. This was accepted by them, and in 1847 the Credit Indians removed to their present location.

The report of a Council Meeting on May 7, 1847, concerning the move to the Six Nations Reserve, contains the following information:

On its being enquired what conditions were to attach to the occupancy by the Mississaugas of these lands, the answer was given that they were to be occupied without any conditions, except that the Mississauga Band or any member or family thereof should not exchange, sell or convey any part or portion of the said lands to any tribe or member of any tribe or to any people except the members or families of the Six Nations, without the knowledge and consent of the General Council of the Six Nations, sanctioned and approved of by the Governor General.

It is not easy to determine the number of Indians who settled first at the New Credit Reserve forming the congregation available to the Reverend Peter Jones. However, the Report of 1856 (Indian Affairs Branch, Ottawa) gives the following data on population before the move without suggesting how many actually came to the new site:

By the last census return the tribe (Mississaugas of the Credit) numbered 206 souls being a decrease within the year of 16. It appears however that this is due almost entirely to the migration of some families, as the deaths only exceeded the births by one during that time, and it is probably from the same cause of migration that the diminution from their numbers has taken place, which is

17. *Hamilton Spectator*, Saturday, July 28, 1951, p. 11. Mabel Burkholder claims Mr. Lloyd King of Hagersville as her chief source. He is a teacher on the Reserve, the Superintendent of the Sunday School at the New Credit United Church, and one who has had a profound interest in the history of his people.

18. *A Report of the Special Commission Appointed to Investigate Indian Affairs in Canada in 1858* (Indian Affairs Branch, Department of Citizenship and Immigration, Ottawa).

observable since 1844. While the question of abandoning the village at the Credit River remained undecided several individuals removed to other Reserves occupied by branches of the same tribe.

The Mississaugas of the Credit numbered around 240 in 1847, but the exact number to move to the Six Nations Reserve is not known.

II

It is natural that Peter Jones, who in 1849 was under the direction of the Superintendent of Missions of the Methodist Church,¹⁹ should give special attention to his old friends. Under his spirited leadership, and in spite of the necessity of home building, land clearing, and providing for the basic minimum of physical existence, a church "30 feet by 40 feet" was erected in the middle of the settlement and opened for worship in June 1852. First built of clapboard, it was later (1890) covered with brick veneer. In this form it stands today with its majestic steeple, a silent witness to God's presence in each succeeding generation. Originally it had a gallery, but since this was no longer needed by the end of the century, owing to the diminishing number of members, it was removed.²⁰ To the joint credit of the people and the Methodist and United Churches, continuous service has been maintained in this sanctuary over the years.

The Reverend E. T. Montour, Minister of the New Credit Congregation at the time of the Centenary celebration in 1952,²¹ who had spent much time searching the records in preparation for the event, as well as listening to as much oral tradition as was possible, made some important observations:

There is a long story behind it. The people Mississaugas (or Chippewas) came from the Old Credit River and called the place New Credit. The Church and parsonage were built and owned by the tribe (about 200 persons now). In the Church are memorials to Rev. Peter Jones and Lieutenant Cameron Brant²² of the 4th Battalion, killed in the First Great War.

Mr. Montour adds that this church shows the effects of what he calls a State Church, in that, with the government responsible for keeping the church going, the people became neglectful. He contrasts the Methodist Church subsequently built on the Delaware Line where an energetic spirit prevailed, partly because the upkeep of the church rested on the people themselves.

Within the church today can be seen the memorial plaque given by Peter Jones' bereaved family in 1857:²³

19. Cf. J. E. Sanderson, *The First Century of Methodism in Canada* (Toronto: William Briggs, 1910), pp. 11, 63; John Carrol, *Case and His Cotemporaries*, Vol. V, pp. 147f.

20. Cf. *Hamilton Spectator*, Saturday, July 28, 1951, p. 11.

21. Cf. *ibid.*

22. A distinguished descendant (great-great-grandson) of Joseph Brant. The present organist in the New Credit United Church is Mr. Percy Brant, a direct descendant of Joseph Brant.

23. Cf. Egerton Ryerson in *Christian Guardian*, July 23, 1856: "Surrounded by his weeping wife and children, friends and Indians, his only surviving sister, his aged mother who had been converted by his instrumentality . . ."; John Carrol, *Case and His Cotemporaries*, Vol. V, p. 377.

SACRED
 To The Memory of
 Kahkewaquonaby
 Peter Jones
 The Faithful and Heroic Ojebway
 Missionary and Chief
 The Guide, Adviser and Benefactor
 of his People
 Born Jan'y 1, 1802
 Died June 29, 1856
 His good works live after him
 and his memory is embalmed
 in many hearts.

Around this historic church is an equally historic cemetery, though it is today in serious need of attention and repair. Among the inscriptions on headstones are these:

Rev. Richard Williams²⁴
 Native of Wales 1771–1861
 Missionary to Indians
 1870—Child of
 Rev. Thos. Woolsey²⁵
 2 years
 David Wright²⁶
 Died March 28, 1872
 Aged 80 years
 Missionary to Indians

III

Beside the simplicity of the New Credit Church, we must place the magnificence of Echo Villa, the home built by Peter Jones for his final illness. It is much easier to fit this stately red brick mansion into its environment today than it is to associate it in imagination with its surroundings one hundred years ago. In size and grandeur it can hold its own with Wellington Square²⁷ or Chiefswood.²⁸ There is, however, a sharp contrast between their owners and Peter Jones, in regard to wealth, taste, and purpose in building. We cannot but be amazed at the erection of such a fine home by the sick and dying Indian missionary, who laid no claim to pretentious living and who had no elaborate social life to develop or maintain. Aside from the

24. We have no record of his ministry.

25. Cf. G. H. Cornish, *Cyclopedia of Methodism in Canada*, p. 153.

26. Cf. *ibid.*, pp. 153f.

27. Ethel Brant Monture, *Famous Indians* (Toronto: Clarke Irwin, 1960), pp. 66–68, gives a concise account of the mansion built in Burlington by Joseph Brant (after 1791) and of the social activities associated with it.

28. Cf. Mabel Dunham, *Grand River*, pp. 183f. The home of Pauline Johnson is a popular museum today.

money required one is perplexed at his motive in carrying through a project so obviously unnatural in the light of his life and work.

The cost, even at the prices of the middle of the last century, seems an insurmountable barrier. How could an impecunious Methodist itinerant finance a beautiful brick manor house, in a noble English design, with simple but elegant and massive woodwork throughout the interior, and a fireplace in every room? Surely he could not have built up enough capital from his meagre stipend to make this home possible, and he could not have hoped to earn anything in the future, because of his illness. Yet he managed to build this large and sound structure in the woods, containing an immense dining room (18 by 23 feet) with a beam ceiling, flanked by four pantries and having four bedrooms above it, in addition to what is seen today. Missing also from the present site are the original laundry, scullery, accommodation for servants, carriage house, barn, and huge outdoor bake-oven.²⁹ Taking these into consideration, we can visualize the vastness of the enterprise, located on a thirty-one-acre lot. How far removed were his final years from his early life lived in an Indian village; his comfort in this home, from the privations, exposure, and frugality of his boyhood³⁰ or the discomfort, hardship, and constant travelling of an Indian itinerant; and a way of life patterned on the higher standards of living in cultured European society from his whole attitude of identification with his own people!

One possible explanation is based upon a notice appearing in the *Christian Guardian*, September 8, 1833:

Rev. Peter Jones md Elizabeth Field, Eldest Daughter of
Chas. Field of Lambeth Eng. md by Dr. Nathan Bangs.

It all began during the first trip to England, 1831–32.³¹ Three extracts from his Journal will give a summary of the romance:

Friday, June 24, 1831—We had several visitors at Mr. Woods this evening, among whom was Miss E. Field of London who gave me an invitation to visit her mother at Norwood.³²

Five months later (Wednesday, November 23):

After breakfast Mr. Field of Lambeth called for me in his gig, drove to his house, from whence I went with three Miss Fields to the museum belonging to the London Missionary Society.³³

Later still (Sunday, January 1, 1832):

After dinner I walked up to Mr. Field's in Lambeth to tea.³⁴

29. Cf. Ida Hildred Broomfield, *The History of Echo Place* (unpublished; available through the Tweedsmuir Society of the Women's Institute, Brantford): "There was a large outside bake oven, which Mr. Hall sold to a man for \$10 with the agreement that he would move it away. The purchaser got nearly enough bricks out of it to build a house. They were laid in sand and came out of the oven as clean as when placed there."

30. Cf. *Life and Journals of Kah-ke-wa-quo-na-by*, p. 4.

31. Cf. *Ibid.*, pp. 293–296, 304.

32. *Ibid.*, p. 308.

33. *Ibid.*, p. 324.

34. *Ibid.*, p. 329.

By this time it was obvious that these two young people, so widely separated by race, culture, tradition, and geography, were deeply in love. Nevertheless, with his inborn characteristics of caution and integrity, Peter Jones begged Miss Field to think more deeply on the tremendous step they both longed to take, assuring her that she would be capable of calmer reasoning if he returned to Canada alone. "Here you see me in full regalia, a Chief among men," Kahkewaquonaby said, "but at home I am just a plain Indian."³⁵

Six months later he received the happy announcement that Miss Field was sailing from England, to meet him in New York City, where they would be married. His joy and expectation are reflected in the feverish preparations recorded in his journal:

Monday September 2nd [1833] attended the funeral of Mary Stephens. Engaged in making preparations for my intended trip to New York, in order to meet my dear intended wife, Miss F. from England in company with Brother E. Ryerson. I shall cheerfully give my hand and heart to my dear friend, and hope the blessing of the Great Spirit will rest upon us to be eminently useful in his glorious cause and be happy in each other's society.³⁶

Sunday 8th arrived at New York. Brother E. Ryerson and company had arrived in port on Tuesday last having had a remarkably short passage of 25 days from Liverpool. The following persons who came in company with Mr. Ryerson from England, Rev. George Marsden, Representative from the British Conference to the Canada Conference. Rev. Joseph Stinson, Superintendent of Indian Missions for Canada, a lady and two children: Miss Chittle and Miss Field of London. This day began a new era in my life's history. I hope and pray the important step I have been led to take by Divine Providence, as I think, may prove a blessing to me and to the Church. Dr. Nathan Bangs sah ming nebahweegoon.³⁷

After their marriage Mr. and Mrs. Jones came to Canada, settling in their home on the Grand River.³⁸ Just when Peter Jones acquired the property on which Echo Villa stands is not determined. He controlled this plot—Lot 23, First Range South, Ancaster Road, just east of Brantford—by a Brant lease before 1853,³⁹ at which time he received a Crown deed. As an itinerant Methodist preacher, it seems unlikely that he was able to give much attention to a permanent home. As a supernumerary, however, he would give considerable thought to a house, not only for his few remaining years but also for his widow and children. Whatever had been the nature of his home or homes prior to 1851, Echo Villa so overshadowed them that they had little chance of being remembered.

35. Ida Hildred Bloomfield, *The History of Echo Place*.

36. *Life and Journals of Kah-ke-wa-quo-na-by*, p. 368.

37. *Ibid.*

38. Cf. Ida Hildred Bloomfield, *The History of Echo Place*; J. E. Sanderson, *The First Century of Methodism in Canada*, pp. 1, 303; Egerton Ryerson, in *Christian Guardian*, July 26, 1856: "I knew them both before their marriage and have been on good terms with them ever since and I question whether a happier marriage than theirs, on both sides, was ever experienced—truly in life they were one heart and one soul."

39. Recorded in the Registry Office of Brant County, Brantford.

Even though Peter Jones could hardly have found funds to build so spacious a dwelling, it seems quite likely that it was made possible by his wife, who had considerable wealth in her own right.⁴⁰ This enabled her to spend substantial sums on clearing the land, erecting the mansion, and beautifying the grounds. The house was completed in 1851. Since the architecture was English in style, Echo Villa was probably patterned on her father's house. The massive woodwork of the interior finish was imported from England. The plan of a fireplace in every room suggests an old country ideal. Shrubs and plants were also brought from Mrs. Jones' early home to enhance the park-like lawns. These in turn were enclosed by a fence of poles linked together with a chain. Since each pole had a separate history or meaning in the lives of the Indians, an attempt was evidently made to blend a little of the Indian tradition with the overpowering English influence.

After Jones' death in June 1856, a number of lots were sold, and on August 31, 1867, a deed transferring the property from John Carey and his wife⁴¹ to Joseph Robinson was registered.

We dare not neglect the possibility that Peter Jones inherited some resources from his father, who died in 1836. Having had a regular government job since arriving in Canada, and having acquired considerable land, he must have accumulated an estate of some consequence.⁴² On the other hand he had a large family—a fact which would limit the amount bequeathed to each. Considering all these factors, I cannot be convinced that any large amount available for building was derived from this source.

That Echo Villa was pre-eminently for Peter Jones and not a provision made by his wife for her expected widowhood is supported by the fact that Mrs. Jones, after marrying again, was prepared to dispose of the property eleven years after her first husband's death.

IV

Peter Jones died at his home, Echo Villa, on June 29, 1856, after six years of continuous illness, the serious nature of which was described by Dr. Ryerson in these memorial words:

In the Spring of 1850 he had so severe a fit of sickness that few who saw him had any expectation of his recovery. But many prayers continued to be offered up by both Indians and Whites for the blessing of God upon the means employed for his recovery, and his valuable life was prolonged a few years.

For the last few years his declining health unfitted him for the full work of the ministry but yet according to his ability he has been engaged in promoting

40. Cf. Ida Hildred Bloomfield, *The History of Echo Place*; John Carrol, *Case and His Contemporaries*, Vol. V, p. 324.

41. Recorded in the Registry Office of Brant County, Brantford. Mrs. Jones married John Carey, but the date of this wedding is not known.

42. In addition to his large holding at Coldsprings on the south side of the present Highway No. 5, extending eastward from the Grand River, he had at least one other substantial parcel of land (4800 acres) near Delaware Village. Cf. Public Archives MSS., Indian Affairs, Grand River Claims, 1788-1826, Augustus Jones, 1797 (RG, 10, Vol. 103).

the great work to which his life has been long devoted. We saw him last in the month of February, in his own house: he was then suffering severely from the illness which has now terminated in death: but he was happy in divine assurance of his acceptance in Christ and in possession of the blessed hope of eternal life. He has left a wife and four sons to mourn the comparatively early removal of their most beloved and best earthly friend. But while they sorrow in separation which death has made on earth, he has gone to unite with many of his own people who had been saved by his instrumentality and preceded him in the dying triumphs of the same faith, to their heavenly home.⁴³

Regarding the significance and solemnity of his funeral we read in the *Christian Guardian*, July 23, 1856:

On Tuesday July 1st, his precious remains were taken from their late happy home to an adjoining grove where the Rev. Dr. Ryerson of Toronto delivered an address founded on Acts xi:24 and from thence to the cemetery in Brantford followed by upwards of 80 carriages and a great number of white people and Indians on foot. The burial service was read by Rev. I. B. Howard.

The interment was in Brantford's Greenwood Cemetery, Lot 37, situated just inside the main gate on the right side of the driveway. It had been purchased by Peter Jones, July 11, 1853, at a cost of £1.5.0.⁴⁴

One year later, on July 1st, 1857, a handsome marble headstone was raised in his memory with proper ceremony. So important was this event, not only in honouring a great Christian citizen of Upper Canada, but in bringing together a most distinguished group of Indians and white people, that the report as it appeared in the *Christian Guardian*, July 8, 1857, under the title "An Interesting Ceremony," is given in full:

On Wednesday July 1st a handsome cenotaph was erected in the Brantford Cemetery by the Ojebway Indians, to the memory of the Rev. Peter Jones. On invitation we witnessed the ceremony of inauguration. We proceeded to the grounds at twelve o'clock and found a number of the principle citizens of Brantford and surrounding country already there. Also a deputation from the Ojebway Indians who had thus so generously contributed toward this lasting memorial to the distinguished Indian Preacher. Mr. Thorburn, Indian Commissioner, pronounced a very feeling eulogy upon the deceased which was attentively listened to.

He was followed by Rev. I. B. Howard and J. C. Usher who offered their testimonies to the Christian virtues of the deceased and awarded a just meed of praise to his manifold labours toward the Christianizing of the Indian Tribes of North America, in which work through the blessing of God, he had been so successful.

Geo. H. M. Johnson, Head Chief of the Six Nations Indians expressed his gratification at the ceremony, which he said was unparalleled of a monument being erected to any member of the Indian Race. He recalled to memory the time when he sat on Mr. Jones' knee, a mere boy and from that time, Mr. Johnson said, to the hour of his death, when he held him in his arms he had walked in the "nurture and admonition of the Lord." He was a good man and

43. Egerton Ryerson, in *Christian Guardian*, July 23, 1856.

44. According to the Register of Burials, Greenwood Cemetery (Parks and Cemetery Commission Office, 1 Sherwood Drive, Brantford).

had been a benefit to his race. Mr. Johnson expressed in the fulness of his heart, the sympathy felt by the Tribe of Six Nations, in this testimonial.

Mr. Sawyer, Chief of the Ojebways, next addressed the people and in a few words expressed on behalf of the people how much they felt the kindness of their white brethren in thus sympathizing with them in the offering they had made to the memory of Peter Jones.

Mr. L. Burwell and Dr. Digby also offered their testimonies to the many Christian virtues of Mr. Jones and hoped that his example would be followed not only by his Indian brethren but by white men also.

Wm. Mathews Esq. also spoke of his experience of the departed and stated that he had had the satisfaction of being present in Kingston when Mr. Jones was set apart from the Ministry of the Gospel some twenty-four years ago, and he was happy to think that the expectations then formed of him had been full realized.

The proceedings terminated by Mr. Thorburn reading a letter from the Indian Department in which fifty pounds were offered toward the expense of the monument when the Commissioner shall have certified that the work is satisfactorily performed. Mr. Thorburn then expressed his satisfaction at the workmanship of the cenotaph of which Mr. Hicks of this town is the artist and he certainly is deserving of the utmost credit for the manner in which his duty has been performed.

The Editor of the *Christian Guardian* indicates that he has obtained his information from the *Brantford Expositor*. However the report which received popular and almost exclusive notice through the years comes from the *Brantford Herald*.⁴⁵ This very brief account does not mention the Ojebway Indians, or their gift; or the speech by Chief Sawyer, or the name of Rev. I. B. Howard, the Methodist Preacher of the Brantford Circuit. On the other hand it does give centrality to the Reverend J. C. Usher, specifically designated as "Church of England Minister," who is reported to have delivered the address on the occasion and who was called upon to pronounce the Benediction. When the facts are made available as they appear in the *Brantford Expositor* and the *Christian Guardian*, the place of the Ojebway Indians and of the Methodists can be seen in truer perspective in relation to the pre-eminence given the Six Nations Indians and the Church of England, so characteristic of the historical writers of Upper Canada during the nineteenth century.

In spite of the ravages of time, the inscription on this headstone can be deciphered today. The eulogy relating to the life and work of Peter Jones is attributed to the Reverend Egerton Ryerson:

ERECTED BY THE
OJEBWAY AND OTHER INDIAN TRIBES
TO THEIR REVEREND AND BELOVED CHIEF
KAHKEWAQUONABY
THE REV. PETER JONES
DIED JUNE 29TH 1856 AGED 54 YEARS

He was a man of deep piety and Catholic spirit; an able minister a powerful advocate of Christian missions; a true patriot, an affectionate husband, father, and friend. He was the means of promoting

45. Cf. *Brant County Illustrated* (Toronto: Page and Smith, 1875), p. viii.

in the highest degree, the spiritual and temporal good of his race. Sinking under successive attacks of disease caused by exposure and labour in the missionary work, he died, triumphing in the faith which he preached during his memorable ministry of 31 years in the Wesleyan Methodist Church. A noble example of the power of the Gospel among his countrymen.

Elsewhere on this monument are records in stone of the others buried subsequently in this family plot.