

= Peter Jones ( missionary ) =

Peter Jones ( January 1 , 1802 ? June 29 , 1856 ) was an Ojibwa Methodist minister , translator , chief and author from Burlington Heights , Upper Canada . His Ojibwa name was Kahkew?quon?by ( Gakiwegwanebi in the Fiero spelling ) , which means " [ Sacred ] Waving Feathers " . In Mohawk , he was called Desagondensta , meaning " he stands people on their feet " . In his youth his band of Mississaugas had been on the verge of destruction . As a preacher and a chieftain , as a role model and as a liaison to governments , his leadership helped his people survive contact with Europeans .

Jones was raised by his mother Tuhbenahneequay in the traditional culture and religion of the Mississauga Ojibwas until the age of 14 . After that , he went to live with his father Augustus Jones , a Welsh @-@ born United Empire Loyalist . There he learnt the customs and language of the white Christian settlers of Upper Canada and was taught how to farm . Jones converted to Methodism at age 21 after attending a camp @-@ meeting with his half sister . Methodist leaders in Upper Canada recognised his potential as a bridge between the white and Indian communities and recruited him as a preacher . As a bilingual and bicultural preacher , he enabled the Methodists to make significant inroads with the Mississaugas and Iroquois of Upper Canada , both by translating hymns and biblical texts in Ojibwe and Mohawk and by preaching to Indians who did not understand English . Beyond his preaching to the Indians of Upper Canada , he was an excellent fundraiser for the Canadian Methodists , and toured the United States and Great Britain giving sermons and speeches . Jones drew audiences of thousands , filling many of the buildings he spoke in , but came to resent the role , believing the audiences came to see Kahkew?quon?by , the exotic Indian , not Peter Jones , the good Christian he had worked so hard to become .

Jones was also a political leader . In 1825 , he wrote to the Indian Department ; his letter was the first the department had ever received from an Indian . This brought him into contact with Superintendent of the Indian Department James Givins and influential Bishop John Strachan , with whom he arranged the funding and support of the Credit Mission . There he lived and worked as a preacher and community leader , leading the conversion of Mississaugas to a European lifestyle of agriculture and Christianity , which enabled them to compete with the white settlers of Upper Canada . He was elected a chief of the Mississaugas of the Credit Mission in 1829 and acted as a spokesman for the band when petitioning the colonial government and its departments . During his British tours , he had audiences with King William IV and Queen Victoria , directly petitioning the latter on the issue of title deeds for the Mississaugas of Upper Canada . During his life , Jones did manage to obtain some concessions from various provincial governments , such as having control over the trust funds for the Mississaugas of Credit turned over to their chiefs , but he was never able to secure title deeds for the Credit settlement . In 1847 , Jones led the band to relocate to New Credit on land donated by the Six Nations , who were able to furnish the Mississaugas with title deeds . The Mississaugas of New Credit have since been able to retain title to the land , where they remain . Jones ' health had been declining for several years before the move to New Credit , and he was unable to accompany them to an unconstructed settlement , retiring to a nearby estate outside of Brantford , Canada West , where he died in the summer of 1856 .

= = Early life = =

= = = Raised by his mother = = =

Jones was born on January 1 , 1802 in Burlington Heights , Upper Canada . His father was Augustus Jones , an American born surveyor of Welsh descent . His mother was Tuhbenahneequay , a Mississauga woman whose band inhabited the area . His father worked as a surveyor in the land the British planned to settle on ; as was common among the European men who worked far from European settlements , he adopted the Indian custom of polygamy . While at his Stoney Creek farm he lived with his legal wife , a Mohawk woman named Sarah Tekarihogan , and while away surveying he lived with Tuhbenahneequay . While both the Mississaugas and Mohawks approved of

polygamy , the white Christian settlers did not , and Augustus Jones ended his relationship with Tuhbenahneequay in 1802 . Peter and his elder brother John were raised by Tuhbenahneequay in the Midewiwin religion , customs and lifestyle of their Mississauga ancestors , and learned to hunt and fish to support themselves .

He was named Kahkew?quon?by by his maternal grandfather , Chief Wahbanosay , during a dedicated feast . A son of Wahbanosay 's who had died at age seven had been given the same name . The name translates into English as " [ sacred ] waving feathers " and denotes feathers plucked from the eagle , which was sacred to the Mississaugas . This put him under the guardianship of the Mississauga 's animikii ( thunderbird ) manidoo , as the eagle represented this manidoo . His mother was of the Eagle totem and the name belonged to that totem . At the feast Kahkew?quon?by was given a club to denote the power of the thunder spirit , and a bunch of eagle feathers to denote its flight .

Around 1811 , Jones was adopted by Captain Jim , a Mississauga chief . Captain Jim 's own son , also named Kahkew?quon?by , had died , and he petitioned Tuhbenahneequay to adopt Jones . Tuhbenahneequay approved the adoption , and Jones was sent to the Credit River to live with Captain Jim as one of his own children . During a long episode of drunken frolicking by all the adult Indians in Captain Jim 's band , hunger and exposure to the cold crippled Jones , making him unable to stand . After two or three months of this , his mother received news of Jones ' condition , and travelled to the Credit River with her relative Shegwahmaig ( Zhigwameg , " Marshfish " ) . The two women carried Jones back to Stoney Creek , where he resumed living with his mother . His lameness subsided with time .

During the War of 1812 , Jones ' band of Mississaugas experienced a share of the War 's hardship . Jones ' grandmother Puhgashkish , old and crippled , had been left behind by the band when it was forced to flee the soldiers advancing on York . She was never seen again . The band lost the warrior White John to the fighting , and several more were injured . Although Jones was too young to act as a warrior , he and his brother John visited the site of the Battle of Stoney Creek the day after the fighting , viewing the effects of battle firsthand . The land the band hunted and fished upon was beset with an influx of Indian refugees exceeding in number the population of the band . Jones went on his first vision quest about this time ; his lack of visions caused him to question his faith in the Mississauga 's religion . His faith was also troubled by the death of chief Kineubenae ( Giniw @-@ bine , " Golden Eagle [ -like Partridge ] " ) . Golden Eagle was a respected elder of the band , who experienced a vision promising spirits would make him invincible to arrows and bullet . To renew the declining faith of his people , some of whom had begun to adopt the lifestyle of the white settlers , Golden Eagle arranged a demonstration of his spirit @-@ granted invulnerability . He was killed attempting to catch a bullet with a tin pot . Jones witnessed the event .

= = = Raised by his father = = =

In 1816 , known as the Year Without a Summer , severe climate abnormalities caused an abysmal harvest , and the Mississauga band at the head of Lake Ontario was disintegrating . In the preceding twenty years community leaders Head Chief Wabakinine , band spokesman Golden Eagle and Jones ' grandfather Wahbanosay had died , and no new leaders had effectively assumed their roles . Alcoholism among the band members was rising . Many members had abandoned the band , travelling west to the Thames River valley or Grand River valley which were more isolated from white settlers .

Augustus Jones had learned of the band 's troubles and ventured into the interior to bring Peter and John to live with him at his farm in Saltfleet Township , with their stepmother and halfsiblings . As he knew only a few words of English , Peter was enrolled in a one @-@ room school in Stoney Creek . With the help of the local teacher , George Hughes , Peter learned English . The next year , the family moved to Brantford , where Augustus took Peter out of school and began to instruct him in farming . Sarah Tekarihogan 's Iroquois tribe had settled in the Grand River valley in and around Brantford . Here Jones was inducted into the Iroquois tribe and given the Mohawk name " Desagondensta " , meaning " he stands people on their feet " . Jones was baptised Anglican by

Reverend Ralph Leeming at the request of his father in 1820 , but internally he did not accept Christianity . Jones would later say that although the instruction he received in Christianity from his father , his stepmother and his old schoolteacher George Hughes had attracted him to the religion , the conduct of the white Christian settlers " drunk , quarreling , fighting and cheating the poor Indians , and acting as if there was no God " convinced him there could be no truth in their religion . He allowed himself to be baptised primarily to become a full member of the white society of Upper Canada , with all the privileges it entailed . Given the behaviour of others who had been baptised , Jones expected it to have no effect upon him . Jones worked with his father farming until the summer of 1822 , when he found employment as a brickmaker working for his brother @-@ in @-@ law Archibald Russell to raise money so he might resume his schooling . He attended school in Fairchild 's Creek during the winter of 1822 ? 3 studying arithmetic and writing , hoping to obtain work as a clerk in the fur trade . In spring 1823 , Jones left the school , returning to his father 's farm that May .

= = Ministry = =

= = = Conversion = = =

Jones had been attracted to the Methodist faith because it advocated teetotalism and that the Indians must convert to the white settler lifestyle . In June 1823 , he attended a camp @-@ meeting of the Methodist Episcopal Church in Ancaster Township , along with his half @-@ sister Mary . The camp @-@ meeting touched Jones , who converted there to Christianity . At this time Reverend William Case saw the potential to convert the Mississauga Indians through Jones . Case soon assumed the role of a mentor to Jones as a missionary . As Jones was bilingual and bicultural , he could speak to and relate to the Mississaugas and the white Christian settlers in Upper Canada . Later that year , Reverend Alvin Torry set up a congregation centered around Jones and Chief Thomas Davis ( Tehowagherengaraghkwen ) composed entirely of Indian members . The pair encouraged converted Indians to settle around Davis ' home , which acquired the name " Davis ' Hamlet " or " Davisville " . Jones and Seth Crawford taught Sunday school for the growing community , which began building a chapel in the spring of 1824 . Many of Jones ' relatives were quickly converted and moved to Davis ' Hamlet , including his mother Tuhbenahneequay , her daughter Wechikiwekapawiqua and Chief Wageezhegome ( Wegiizhigomi , " Who Possesses the Day " ) , Wechikiwekapawiqua 's husband and Jones ' uncle Joseph Sawyer ( Nawahjegezhegwabe ( Nawajii @-@ giizhigwabi , " He who Rests Sitting upon the Sky " ) ) . Jones received his first official position in the church ? exhorter ? on March 1 , 1825 . In this role , he spoke at services after local preachers and assisted travelling preachers during their circuit rides . Church officials including Torry and Case recognised the need for a member fluent in Ojibwe who could translate hymns and bible passages , and present the Christian religion to the Indians in terms they could understand . Jones was put to work as a teacher at the Grand River mission . Around this time he began speaking to groups about Methodism . In 1824 , a few of his relatives came to see him speak and stayed at the Grand River mission so they could enroll their children in Jones ' day school . The Methodists of Upper Canada commissioned Jones , along with his brother John , to begin translating religious and instructive works in Ojibwe for use in the Methodists ' schools . In 1825 , over half his band had converted to Christianity , and Jones decided to devote his life to missionary work .

= = = Credit mission = = =

In 1825 , Jones wrote a letter to Indian Agent James Givins regarding the year 's delivery of gifts ( due from various land purchases ) to the Mississaugas . The letter was the first Givins had received that had been written by an Indian . Givins arranged a meeting with Jones during the second week of July . Jones arrived at the Humber River at the prescribed time , leading the approximately 50 Christian Indians , and his former adoptive father Captain Jim arrived leading the approximately 150

non @-@ Christian Indians . At this meeting , a further 50 of the approximately 200 Indians of Jones ' band were converted . Givins was accompanied by several members of Upper Canada 's aristocracy , including Bishop John Strachan . The Christian dress and style of Jones ' band of converts , including their singing of hymns , which had been translated into Ojibwe by Jones , created a favourable impression of the group with Strachan and the other political leaders present . Although Strachan , an Anglican , had strongly denounced the Methodists , he saw in Jones the opportunity to Christianize the Indians of Upper Canada . He hoped to convert Jones ( and thereby his followers ) to Anglicanism later . The Crown had previously agreed to build a village on the Credit River for the Mississaugas in 1820 , but nothing had been done . Strachan told Jones he would make good on this agreement , and after a short meeting , all of the Christian Indians agreed to accept it . Construction of the settlement , called the Credit Mission , was soon underway and Jones moved there in 1826 . By the summer of 1826 , with construction of the settlement well under way , the rest of the band had joined the Methodist church and settled at the Credit Mission . Among the last holdouts was Jones ' former adoptive father , Captain Jim , and his family . At about this time Methodist Reverend Egerton Ryerson was assigned to the Credit Mission , and Jones quickly struck up a friendship with him . Ryerson 's work at the camp freed Jones to begin taking lengthy missionary expeditions to other parts of Upper Canada . During the period 1825 ? 27 , Jones undertook missionary missions to Quinte , Munceytown , Rice Lake and Lake Simcoe . He preached in the native language , a key factor to helping the Indians understand and accept Christianity ; small groups of Indians in these areas soon converted to Christianity .

Jones ' knowledge of English and ties to prominent settlers allowed him act as a spokesperson for the band . In 1825 , he and his brother John had travelled to York to petition the government to end salmon fishing on the Credit river by European settlers ; the petition would be granted in 1829 . In 1826 , they were back when the Indian Department failed to pay the full annuity due the band from an 1818 land concession , as the band had received only £ 472 of the £ 522 the treaty specified . In the settlement , Jones also worked to teach the residents farming practices , which few knew . Jones believed that the acceptance of Christianity by his people , and their conversion to an agricultural lifestyle , would be critical to their survival . By 1827 , each family had a 0 @. @ 25 @-@ acre ( 1 @, @ 000 m2 ) plot of their own , and a 30 @-@ acre ( 120 @, @ 000 m2 ) communal plot was farmed . The success of the settlement , and his success converting Indians to Christianity , gave Jones a good reputation in Upper Canada . His sermons while travelling were well attended , and various groups donated money and goods , such as a heating stove for the schoolhouse and a plough for the band . In 1827 , Jones was granted a trial preaching license as an itinerant preacher . By 1828 , the Methodists ' practice of teetotaling had made significant inroads with the Mississaugas ; at the annual distribution of presents from the King in 1828 , Jones reported seeing a single Indian drunk , while drunkenness had been widespread at the annual distribution as recently as 1826 .

In January 1828 , Bishop Strachan approached Jones and his brother John , offering to pay them more as Anglican missionaries than the Methodists could afford to , but both brothers declined the offer . At the same time , Strachan and various government officers applied pressure to the Indian communities to abandon Methodism for Anglicanism , refusing to assist the Rice Lake Indians with the construction of a settlement as they had done with the Credit and Bay of Quinte missions , even though the Rice Lake Indians offered to fund the construction from their land surrender annuities . Tension remained between the Upper Canada government and the province 's Indians , including the Jones brothers in particular , over their religious affiliation until Lieutenant Governor Peregrine was replaced in late 1828 with Sir John Colborne . Colborne looked far more favourably on the Methodists , but still hoped to replace the influence of American Methodists with British Wesleyans .

= = Election as Chief = =

In 1829 , the Mississaugas of the Credit Mission elected Jones one of their three chiefs , replacing the recently deceased John Cameron . His election was influenced by his mastery of English ; he was one of the few members of the band who could deal with missionaries and the provincial government . Jones continued his missionary work to other Indian bands of Upper Canada ,

converting many of the Mississaugas at Rice Lake and at the Muncey Mission , as well as Ojibwas around Lake Simcoe and the eastern shore of Lake Huron . Along with his brother John , Jones began translating the Bible into Ojibwa .

= = = First British tour = = =

Also in 1829 , Jones embarked on a tour of the northern United States with Reverend William Case and several Indian converts to raise money for the Methodist missions in Upper Canada . The tour raised £ 600 , thirty percent of the Methodist Church 's annual expenditures across British North America . After his return to Upper Canada , the year 's annual Methodist conference named Jones " A Missionary to the Indian Tribes " on Case 's urging . The 1830 conference gave him the same appointment . He was also ordained as a deacon then . Upper Canada 's Methodists were in desperate need of money by 1831 ; that spring the church had been unable to pay all the salaries owed . To raise money for the church , Jones travelled with George Ryerson to the United Kingdom that spring where he gave more than sixty sermons and one hundred speeches which raised more than £ 1000 . These sermons were also held with Jones in Indian attire , which combined with his Indian name created curiosity and filled the halls , with four or five thousand attendees at his sermon for the London Missionary Society 's anniversary . Jones met with a number of prominent Englishmen , including James Cowles Prichard , who treated him when he fell ill in June 1831 , as well as Methodist leaders such as Adam Clarke , Hannah More and Richard Watson . This tour created significant public interest , and Jones met with King William IV on April 5 , 1832 , shortly before his return to Upper Canada .

During this tour , he met Eliza Field , to whom he proposed . She accepted , and Jones returned to Upper Canada in the spring of 1832 . Field came to North America in 1833 , arriving in New York City , where the pair married on September 8 , 1833 . Field had spent the intervening time learning domestic skills such as cooking and knitting to prepare for her new life . She came from a wealthy family and had previously been attended by servants . Field came to Upper Canada and worked along Jones in his ministry work and as a teacher in the Credit River settlement , instructing the Indian girls in sewing and other domestic skills . The Mississaugas of the Credit Mission dubbed Eliza " Kecheahgahmequa " ( Gichi @-@ agaamiikwe , " the lady from beyond the [ blue ] waters " / " woman from across the great shore " ) .

= = = Wesleyan politics = = =

Jones ' translation of the Gospel of Matthew was published in 1832 , and around the same time he served as an editor for his brother John 's translation of the Gospel of John . Jones was ordained a minister on October 6 , 1833 by Reverend George Marsden in York , Upper Canada . He was the first Ojibwa to be ordained as a Methodist preacher . The same year , the Canadian Methodists had unified their church with the British Wesleyans . The combined church was now run by the British , and Jones was passed over for positions within the church in favour of less qualified individuals , and his influence lessened . When the position of head of the Canadian Indian missionaries came open , it was filled by a British Wesleyan with no experience with Indians , Reverend Joseph Stinson . William Case was given the second in command position , with special attention towards translating scriptures into Ojibwe . Case spoke no Ojibwe . Case , whom Jones had seen as a mentor , made his headquarters at the Credit Mission . Jones began to chaff in the church , as he was being given little responsibilities and the church showed no confidence in his abilities . Case told Methodist minister James Evans to begin translating hymns and books of the Bible into Ojibwe , including those Jones had already translated . After the death of Augustus Jones in November 1836 , Peter invited his stepmother and two youngest brothers to live at the Credit mission .

= = = Second British tour = = =

In the mid @-@ 1830s , Lieutenant Governor Francis Bond Head devised a plan to relocate the

Ojibwa of the Credit River , along with other Indian bands of southern Upper Canada , to Manitoulin Island . Bond Head believed that the Indians needed to be removed completely from the influence of the white settlers of Upper Canada . Jones , allied with Sir Augustus Frederick D ? Este and Dr Thomas Hodgkin of the Aborigines ' Protection Society in Britain , opposed the move . They knew the poor soil of Manitoulin Island would force the Indian Bands to abandon farming and return to a hunter @-@ gatherer lifestyle . After the surrender of the Saugeen tract , protected by the Royal Proclamation of 1763 , Jones became convinced the only way to end the perpetual threat of relocation of the Mississaugas was to obtain title deeds to their lands . Jones travelled to England in 1837 to petition the Colonial Office directly on the issue . He was accompanied by his wife and their niece Catherine Sunegoo . The Colonial Secretary Lord Glenelg postponed meeting with Jones until the spring of 1838 , as he was occupied with the Rebellions of 1837 . In the meantime , Glenelg refused to approve Bond Head 's proposal . Jones spent the intervening time touring England , preaching , giving speeches and fundraising for the Canadian Methodists . Although Bond Head had sent a letter to Glenelg to discredit Jones , the Minister met with Jones in the spring of 1838 . The meeting went very well for Jones , as Glenelg promised to help secure title deeds for the Mississaugas . Glenelg also arranged an audience with Queen Victoria for Jones . Jones met with her in September of that year , and presented a petition to Queen Victoria from the chiefs of the Mississauga Ojibwa community asking for title deeds to their lands , to ensure the Credit Mississaugas would never lose the title to their lands . The petition was written in the Latin script , signed by the chiefs in pictographs and accompanied by wampum supplementing the information of the petition . Jones , dressed in his Ojibwa costume , presented the petition and interpreted it for Victoria , to ensure accurate and favourable reception . Victoria approved her minister 's recommendation that the Mississaugas be given title deeds . He returned to Upper Canada shortly thereafter .

= = = Fractured community = = =

In Upper Canada , he returned to a community that had begun to question his leadership . William and Lawrence Herchmer led a group within the community that opposed Jones ' influence , claiming it was turning the Mississaugas of the Credit Mission into " Brown Englishmen " . The brothers , while Christians , objected to the harsh discipline imposed on the young , the use of voting rather than consensus to govern and the loss of Indian lifestyle and culture . By 1840 , the settlement was very strained ; pressure from white settlers , scarcity of wood and the uncertainty of whether the band had claims to the land they occupied forced the band council to begin considering relocation . 1840 also saw the Methodist church split into two factions , Canadian Methodists and British Wesleyans . Various Indian bands aligned with either church , and competition hampered missionary work . Of Jones ' friends within the church , only Egerton Ryerson remained in the Canadian conference . With the background of these conflicts in the Credit Settlement , it became increasingly difficult for Jones to travel . Jones influence with the provincial government remained small . Although the Mississaugas of the Credit had been promised title deeds , Jones ' meeting with Lieutenant Governor George Arthur failed to produce them . Indian Agent Samuel Jarvis , appointed in 1837 , ignored the Mississaugas , failing to issue them the annual reports on their trust funds and failing to respond to letters . The strain of these community splits , combined with Jones ' responsibilities as a father after the birth of his first son , Charles Augustus ( Wahweyaakuhmegoo ( Waawiyekamigoo , " The Round World " ) ) in April 1839 , prevented Jones from undertaking many proselytizing tours . As Eliza had previously had two miscarriages and two stillbirths , the couple took great care in raising Charles .

Jones was assigned to the Muncey Mission in 1841 . Located south @-@ west of London , the mission proselytized to Indians of three different tribes ; Ojibwa , Munsee Delaware , and Oneida . Jones had hoped to relocate the Mississaugas of Credit here if they failed to obtain title deeds for New Credit , but this plan was opposed by Indian Agent Samuel Jarvis . At the Muncey Mission , each tribe spoke a different language , which made the work challenging for Jones , as did the large contingent of non @-@ Christian Indians . Here two more children were born to the couple , John

Frederick ( Wahbegwuna ( Waabigwane , " Have a [ White Lily- ] Flower " ) ) and Peter Edmund ( Kahkewaquonaby ( Gakiwegwanebi , " [ Sacred ] Waving Feathers " ) ) . John was named for Peter 's brother John and Eliza 's brother Frederick , Peter for Peter himself and Eliza 's brother Edmund . The work at Muncey Mission was stressful on Jones , and his health began to deteriorate . The 1844 Methodist conference found him in such ill health that he was declared a supernumerary . The same year , Jarvis was dismissed as chief superintendent of the Indian Agents . With Jarvis removed from office , Jones was able to secure an audience with lieutenant governor Charles Metcalfe . Metcalfe was favourably impressed with Jones ; he made available funds to build two schools at the Muncey Mission ( a boy 's school and a girl 's school ) and turned over administration of the Credit Mississaugas ' finances to their chiefs , making them the first Indian Band in Canada to have control over their trust funds .

= = = Third British tour = = =

Jones travelled to Great Britain in 1845 for a third fundraising tour , giving speeches and sermons . Wherever he travelled , Jones drew huge crowds , but inwardly he was depressed . He felt the crowds were only there to see the exotic Indian Kahkewaquonaby and his native costume , and did not appreciate all the work he had put into becoming a good Christian . Despite his misgivings about the trip , he raised £ 1000 , about two thirds of that total in Scotland , and one third in England . On August 4 , 1845 in Edinburgh Jones was photographed by Robert Adamson and David Octavius Hill . These were the first photographs taken of a North American Indian .

Jones ' health continued to decline , and he travelled to Paris to meet with Dr. Achille @-@ Louis Foville . Foville examined Jones , but did not prescribe any medicine , instead suggesting cold water sponge baths . With this advice but no effective treatment , Jones returned to England to complete his fundraising tour . Jones returned to Canada West in April 1846 .

= = = Mississaugas obtain title deeds = = =

Returning to the Credit Mission , Jones believed the most pressing issue for the Mississaugas was their lack of a clear title to their land . The settlement had established successful farms , and was almost self @-@ sufficient . It was also developing industry , with a pair of carpenters and a shoemaker . The Credit Mission Mississaugas had also funded the construction of a pair of piers at the mouth of the Credit River , the beginning of Port Credit . Although the settlement was prospering , Indian Superintendent Thomas G. Anderson pressured the band to move off the Credit Mission to a different location , hoping to group Indians into larger settlements where schools could be reasonably established and funded . As an inducement to motivate the Mississaugas to move , he promised them the title deeds which were Jones ' main goal for the band . The Saugeen Ojibwa invited the Credit Mississaugas to move to the Bruce Peninsula , which was the last large piece of unceded land in southern Ontario . The Credit Mississaugas believed this to be their best chance to obtain deeds to land , and so the band prepared for a move . They turned the Credit lands over to the province in trust , but the first survey of the Bruce returned with terrible news : The soil of the Bruce Peninsula was completely unsuitable for farming . Having already surrendered their land at the Credit Mission , the Mississaugas faced an uncertain situation . The Six Nations , hearing of the Mississaugas ' desperate situation offered a portion of their tract to the Credit Mississaugas , remembering that when the Six Nations had fled to Upper Canada the Mississaugas had donated the land the Six Nations . The Mississaugas relocated to this land along the Grand River that was donated by the Six Nations . Founded in 1847 , the settlement was named New Credit . Jones would continue in his role as a community leader here , petitioning various branches of government for funding to build the settlement . In 1848 , the Wesleyans and Methodists reconciled , and William Ryerson established a mission in New Credit .

Through the 1840s , Jones ' health had been in decline . By the time the Mississaugas moved to New Credit , Jones was too ill to move to an unbuilt settlement . Having to abandon the Credit Mission , he returned to Munceytown with his family . Jones resigned his position in the Methodist

church , but continued to undertake work here and there as his health permitted . By 1850 , his doctor had ordered him to completely stop travelling and performing his clerical duties , but Jones ignored his advice . In 1851 , Jones moved to a new estate near Echo Place , which he dubbed Echo Villa . The estate was close to the established town of Brantford , but also allowed him to be close to New Credit . Although he continued to work , his failing health kept him at home often , and he began pursuing more domestic activities . Taking up woodcarving , he won £ 15 for his bowl and ladle at the annual provincial exhibition . He began writing for the Aborigines Protection Society , acting as their Canadian correspondent for their publication The Colonial Intelligencer ; or , Aborigines ' Friend . In the 1850s , Peter began to devote his time and efforts more to his wife and children . His son Charles attended Genesee College in Lima , New York , then studied law . Jones continued travelling when his health permitted . In 1851 , to Lake of Two Mountains in Canada East ; in 1852 , through Northern Ontario ; in 1853 , he travelled to New York City for a missionary meeting ; and in 1854 , he travelled to Syracuse , New York for a Methodist convention .

The New Credit settlement met with early difficulties , but soon began to prosper . An early sawmill was destroyed by arson in 1851 , but a new one was soon in operation . White squatters were driven off the land by about 1855 , although theft of logs remained a problem for several years afterwards .

Jones was struck by illness in December 1855 during a wagon ride home from New Credit to Echo Villa . Unable to shake the illness , Jones died in his home on June 29 , 1856 . He was buried at Greenwood Cemetery in Brantford . His wife Eliza supervised the publication of his books after his death . Life and Journals was published in 1860 and History of the Ojebway Indians in 1861 .

= = Memorials = =

In 1857 , a monument was erected in Jones ' honour at New Credit , inscribed " Erected by the Ojibeway and other Indian tribes to their revered and beloved Chief Kahkewaquaonaby ( the Rev. Peter Jones ) . "

At the church in New Credit , built in 1852 , an inscribed marble tablet reads :

In Memory of KAHKEWAQUONABY , ( Peter Jones ) , THE FAITHFUL AND HEROIC OJIBEWAY MISSIONARY AND CHIEF : THE GUIDE , ADVISOR , AND BENEFactor OF HIS PEOPLE . Born January 1st , 1802 . Died June 29th , 1856 . HIS GOOD WORKS LIVE AFTER HIM , AND HIS MEMORY IS EMBALMED IN MANY GRATEFUL HEARTS .

In 1997 , Jones was declared a " Person of National Historic Significance " by the Minister of Canadian Heritage Andy Mitchell . To honour Jones and to underscore his role in helping the Mississaugas survive contact with the Europeans , a celebration of his recognition was held at New Credit . As well , the Ontario Archaeological and Historic Sites Board erected an historic plaque detailing Jones ' life . The location of the plaque is Echo Villa , the estate where Jones lived from 1851 until his death in 1856 .