

**Job Hughes,  
Friends' Minister of Yonge Street, 1805-1807**

*Ethel Willson Trehwella (1882-1959)*

The sufferings of early Friends, because of their non-conformity, is well known. Their persecution during and following the American Revolution is a record of history, but the years which have elapsed vividly portray the change in thought since the then-prevailing attitude towards war. From the beginning of Quakerism, George Fox and his followers believed that if Christianity did not destroy war, then war would destroy Christianity. Looking back across the centuries, that testimony of Friends regarding respect for human life and rights of the individual which was accepted in those earliest days is still the testimony of the Society. The final minute of a historic meeting held by Friends in London during the crisis of 1938 re-affirms this interpretation:

We have looked over the world and at home, and we have seen everywhere the denial of those standards of human relationship which Jesus Christ showed to us. Some evils stand out clearly, some we know that we are only beginning to recognize. God has met us here, and in His presence we have re-affirmed the testimony of our Society against all war for whatever purpose, and have determined to make that testimony our own today!

Two world wars have demonstrated unmeasured evidence of this conviction.

Historians have long realized that the importance of the minute books of the Society of Friends cannot be over-estimated. If those

early minute books could be endowed with the power of volition and would speak of much which lies behind the brief entries on the yellowed pages - what volumes of human interest might they reveal; what vast movements had their beginnings in the weighty decisions recorded in those epitomes of language! At once, would the years fall away. Behind the gossamer veil again would pass those valiant spirits who in the long ago had acted their roles in the drama of history!

Extant is a book of minutes which certifies that on the eighth day of the ninth month 1682, at Shackamaxon, on the banks of the Delaware River, "At this time Governor Penn and a multitude of Friends arrived here and erected a city called Philadelphia" (from Janney's *Life of William Penn*). Since the occasion which prompted the above minute, several centuries have passed. At that time, forces were set loose which in their silent way have brought fundamental changes to every corner of the North American continent.

In a book of records of the early Friends on Yonge Street is another concise minute. It appeared to be significant. From it, was pieced together the story of that courageous Friend, Job Hughes, a Friends' minister of Yonge Street, Upper Canada, which was re-traced to the mother settlement of Friends across the border in Pennsylvania USA.

1808-01-14 The Meeting appointed Amos Armitage and Thomas Linville to prepare a memorial concerning our deceased friend, Job Hughes, for the approbation of next Meeting.

1808-02-10 Memorial produced and approved. Directed to be forwarded to Meeting for Sufferings.

A résumé of the genealogy of Job Hughes shows that his ancestors were all Welsh Quakers. His great-grandfather was born in 1652 in the district of Gwynedd, Merionethshire, North Wales. John ap Hugh left the land of his birth with his wife, Martha, and the company of a group of their countrymen, sailing from the port of Liverpool on the first of May 1698. Their journey lasted nearly eleven weeks - and a sad one it was - for no less than forty-five of the little party died of dysentery. An account by one of the company, Edward Foulke, states that two or three corpses were cast overboard every day while it lasted. The voyage came to an end on the 17<sup>th</sup> day of July 1698 when their ship, the "Robert & Elizabeth," arrived at the port of Philadelphia where they were warmly received by a number of their countrymen who had come earlier. This particular group founded the community of Gwynedd in Pennsylvania, naming it after their home district. Ellis Hughes, the son of John ap Hugh, was born in Wales in 1687 and died in Pennsylvania in 1764. At Gwynedd Meeting, on the 4<sup>th</sup> of the 5<sup>th</sup> month 1713, Ellis Hughes married Jane Foulke, daughter of Edward Foulke. He and his wife were both staunch Friends. Jane was an Elder of Exeter Monthly Meeting for about thirty years, and the same Meeting published a testimony to the high qualities of the character and work of her husband. The second son of Ellis & Jane Hughes was William Hughes, born 1716 and died 1760. At Exeter Meeting, on the 4<sup>th</sup> of the 1<sup>st</sup> month 1738, he married Amy Willets. Our subject was their second child.

Job Hughes, son of William & Amy (Wil-

lets) Hughes, was born the 15<sup>th</sup> of the 7<sup>th</sup> month 1740. He was a birthright member of Exeter Monthly Meeting, and in 1799 he was recorded as a minister of Catawissa Monthly Meeting. Job Hughes was twice married - first, to Esther Wright, daughter of Thomas & Sibilla (Pearson) Wright. Esther died about 1771. Then, on the 16<sup>th</sup> of the 5<sup>th</sup> month 1776, in the Friends' Meeting House at Exeter, he married Eleanor, daughter of Thomas & Eleanor (Ellis) Lee.

In this saga of Welsh-American Friends, these colonists of the Gwynedd settlement later made their way across country to the New Indian Purchase in northern Pennsylvania. The name of Hughes is frequently found among those of the earliest settlers in the neighbourhood of Exeter and Catawissa. Prominent among these settlers was Moses Roberts, a young man who had presented a certificate of removal from Gwynedd to Exeter Monthly Meeting. In this Meeting, he married Jane Lee, a sister to Eleanor, wife of Job Hughes. Some five years earlier to 1780, this young man had purchased land from Ellis Hughes, a brother of Job. Moses Roberts kept a Journal which contains an account of his concern for removal to Catawissa where he later was joined by Job Hughes.

When reading the Journal of Moses Roberts, one is touched with a feeling of tenderness towards the underlying spirit of meekness and transparent sincerity which were characteristic attributes of the Friends of that day. It well illustrates that in-dwelling mysticism of spiritual guidance and illumination of the divine way - that obedience to the dynamic revelations of the Inner Light. From the inception of the Society, individuals have bowed to this compelling force; they have steadfastly maintained the efficiency of that unique Sermon on the Mount as the criterion

of social re-adjustment. As such, this sketch of the activities of Job Hughes must present him as an integral part of the great movement of Friends when, from the time of George Fox, heroic souls had held the torch aloft. They faced the horrors of primitive ocean travel to a new land; they trekked across the frontiers to the rugged Indian country of northern Pennsylvania; and again to a still more recent wilderness in Upper Canada. Through these intrepid Quakers time has made manifest a distinctive purposeful leading through avenues of philanthropic service to an awakening of a militant public conscience.

“So at this roaring loom of time we ply,  
And weave the garment, ye see God by!”

To quote the Journal -

My mind and inclination drew me

much into the New Purchase, and with the consent of Friends I several times visited them and had meetings for worship near Catawasey aforesaid, and always felt the sweet return of inward peace with God in my soul for my obedience. And still it often worked in my mind, both day and night, that I should endeavor to settle a meeting for worship of the Lord Almighty in the New Purchase. I removed with my family and settled on a piece of land near Catawasey, and we concluded to meet together twice in the week to worship the Father in Spirit and in Truth, according to Christ's direction to the woman of Samaria.

This small group consisting of the families of Moses Roberts and Job Hughes together



Thomas Moran (American, 1837–1926) *On the Catawissa Creek*, 1862

with neighbors and friends formed the original body of Friends to settle and found a Meeting in those remote regions around Catawissa. Both Moses Roberts and Job Hughes were outstanding leaders in this pioneer settlement as well as in the establishment of the Meeting - they were intimately associated in the events of that place and time.

The traditional site which Job Hughes selected for his home lies about three miles to the south of Catawissa in the Roaring Creek Valley where the Susquehanna River peacefully curves through a country of lush farm and meadow land. It is literally a 'watered garden' surrounded by hills and wooded slopes which stretch far beyond in a panorama of scenic beauty. In the Indian language, Catawissa is a corruption from Gattawissa - 'growing fat' - probably from the Indians having killed a deer along the creek when the deer fatten. (From the Reference Library, quoting "The American Indian" by Elijah M. Haines, Chicago 1888)

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An account of a Quaker pioneer could not be complete if, from the background, the Meeting House were omitted. Temporarily, the first small gatherings were held in the cabins of the settlers. This concern was first for a central place of worship. Meetings of Discipline convened here. As a symbol of ultimate permanency, it fostered a community spirit which lessened the feeling of isolation. Due consideration was given to the selection of the site and, with approval of the Monthly Meeting, a primitive building fashioned in true Quaker architecture, was erected. It was an altar in the wilderness. Gently, the spirit of the wilderness responded to the spirit of the altar. Such a one was the little log Meeting

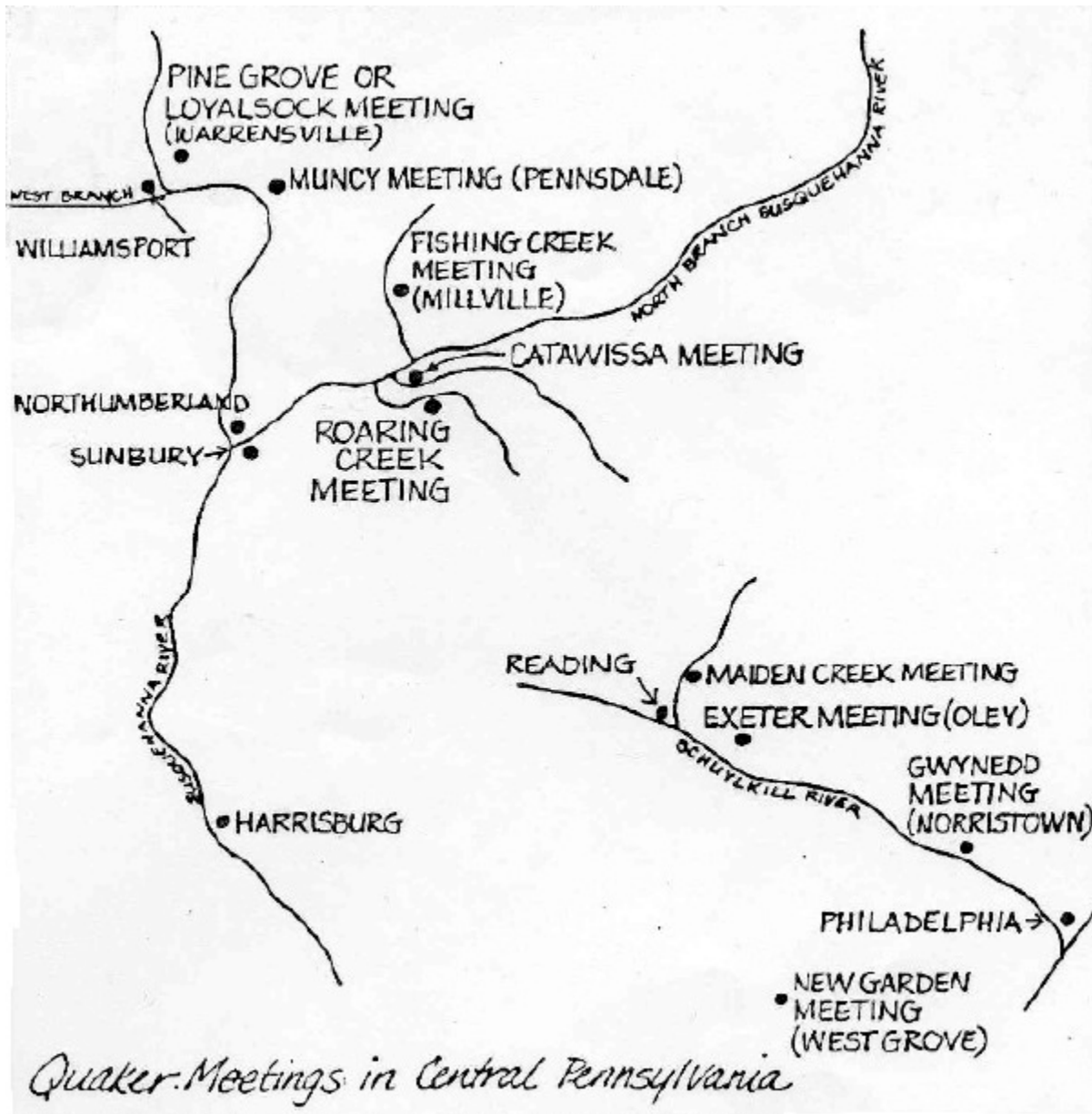


House at Catawissa, the building of which Job Hughes had been a zealous helper. Here, he and Eleanor had joined with Friends in quiet worship.

Incidentally, this Meeting House, built in 1789, is still standing. It is very well-preserved, largely due to an intelligent interest by the council of Catawissa and its public-spirited citizens who have long realized its historical association. In addition, this Meeting House is one in which the ancestors of many of the families of York County, Ontario, worshipped more than two centuries ago.

The background of this Friend, Job Hughes, probably would emerge in better relief if some contemporary incidents, common to both young men, were recalled as they are recorded in the Journal of 1780 by Moses Roberts. A further excerpt continues with a more intimate picture of the sufferings and difficulties of the young settlement.

And I remained there quiet till the Battle of Wyoming going on two years ago, when the New England people came down the river and some of them told us we would not be safe 24 hours longer. Some said one thing and some another; so, they frightened most of the neighbors away. After, some of them importuned me greatly to go too, to



which I at length agreed, although with great reluctance, for it did not feel to me that danger was so near. So, I went with my family and some of the neighbors toward Philadelphia, to a house about six miles off, where the people were removed out. And coming on a shower of rain, we concluded to remain there all night. But I had little rest that night, for my conscience was troubled and it seemed to me that I had done

amiss in removing and if I went further I would be in danger of losing my peace with God. So, I concluded to return at every outward hazard so I might enjoy inward peace.

So, in obedience to what I believe to be the great Master's Will, I returned with my family and found His Peace to accompany me; and I remained there and attended meetings as usual, endeavoring to live every day and every hour as

if it was to be the last, and labored to keep conscience void of offence towards God and man.

From extracts and other authentic data, it appears that most of the Catawissa settlement of Friends remained during the Battle of Wyoming. Quoting from a *History of Catawissa* by J.E. Eshelman and published by the Berwick Historical Society, further interesting matter is related.

In the morning of the 9<sup>th</sup> day of the 4<sup>th</sup> month 1780, Moses Roberts and some of his neighbours were taken prisoners by several armed men from the town of Sunbury, without proof against them or any witness being brought to charge them with anything prejudicial to any man or to the community. Being taken in a boat from the mouth of the Catawissa Creek down the Susquehanna River, they were confined in Sunbury jail for ten days where they were persecuted to some degree. At the end of that time, they were again taken down the Susquehanna River to Lancaster jail where they were confined nearly an entire year without trial. The wives of Moses Roberts and Job Hughes remained at their habitations, waiting with impatience the return of their husbands, when on the 15<sup>th</sup> of the 6<sup>th</sup> month 1780, a number of armed men from Sunbury turned them out of their homes, destroyed most of their possessions and took four horses from the several families. They were not even permitted time enough to bake bread to eat through the wilderness. They had seven children between them, one of which was not yet five weeks

old.

A committee of men and women Friends was appointed by the Meeting for Sufferings held in Philadelphia who represented the petitions of Jane Roberts and Eleanor Hughes respecting their plight and situation and that of their husbands to the Chief Justice, Thomas McKean, but he would afford no relief and was full of bitterness and reviling. These frontier Friends suffered greatly on the charge that they gave information to the hostile Indians. Exeter Monthly Meeting records this minute on the 25<sup>th</sup> day of the 10<sup>th</sup> month 1780.

Exeter representatives report that their meeting thought proper to propose to this Meeting the case of our friends, Moses Roberts and Job Hughes who, we believe, are unjustly confined in Lancaster jail, and who, they apprehend, require the care and attention of this Meeting. On consideration whereof, Samuel Lee, Gaius Dackson, and Moses Embree are appointed to visit them, enquire into their situation with respect to necessities and administer as occasion may require, and this Meeting will reimburse them.

In the 11<sup>th</sup> month, 29<sup>th</sup>, 1780, at the Monthly Meeting held at Maiden Creek Meeting House, we read, Samuel Lee informs the Meeting that he with other Friends appointed visiting our friends, Moses Roberts and Job Hughes, and they do not find that there is any necessity for this Meeting to advance anything towards their support at present, being otherwise supplied. Nevertheless, think it necessary Friends should continue to visit them and inspect their

case; the same Friends are continued to that service.

At the Monthly Meeting held 1<sup>st</sup> month, 31<sup>st</sup>, 1781, appears this minute. One of the Friends appointed to visit and assist Moses Roberts and Job Hughes reports that he has visited them accordingly and is of the mind that five pounds should be raised before next Monthly Meeting for their use; the representatives of each Preparative Meeting are desired to take care that the same be raised between this and next Monthly Meeting and brought thereto.

The Exeter Monthly Meeting minutes are silent in regard to the time Moses Roberts and Job Hughes were released from jail but it is generally believed that it was in the third or fourth month 1781.

During the years immediately following the release of these Friends from imprisonment, the name of Job Hughes is several times met in the minutes of Catawissa Meeting where apparently he was a very active member and on different occasions was appointed to positions of responsibility. In 1787, he was one of a committee to enquire into the conveyance of 'a lott of ground' for use as a burial place. Again, at a Monthly Meeting held at Maiden Creek, the 26<sup>th</sup> of 11<sup>th</sup> month 1788, Job Hughes informs that Friends at Cotowessey request the continuance of their Meeting which is granted under care of the committee until the next General Spring Meeting.

That Job Hughes testified to an abiding faith in the leadings and protection of a Divine Providence is made evident from the following which is copied from the *Friends Intelligencer* of 1860.

Many years ago, there lived in Pennsylvania in the County of Northumberland, in Roaring Creek Valley, a Friend by the name of Job Hughes, an approved minister of Catawissa Monthly Meeting. This Friend, on going out to his fields one morning, discovered that his horse had escaped therefrom and having purchased them a short time previous from some distance, he supposed the creatures had endeavored to reach their former home. He immediately set out in pursuit, hoping to overtake them soon but, contrary to his expectations, he travelled many miles before he found them. On his return, he called next day to an inn to refresh himself and horses, where he observed a stranger whose appearance caused him to feel somewhat suspicious that his intentions were not good. After his refreshments were taken and Job was about to start, he requested the landlord to wait for his pay until he came that way again, it being a road he frequently travelled, as he had come from home unexpectedly and had no money with him.. About this time, the stranger put on his hunting accoutrements, saying he would go out and try to find a deer - at which Job felt some uneasiness as he started the same road he was going. As he rode along, the stranger walked with him, sometimes by the side of the horse and sometimes behind, often changing from one to the other. These actions helped to excite Job's fears, as he said when the man was by his side he thought he intended to strike him from the horse with his tomahawk - and when he walked behind him that it was his in-

tention to shoot him; but he endeavored to keep his mind quiet, looking to Him for protection who is able to say, "Thus far shalt thou go and no further!"

After travelling in this way nearly two miles, the hunter said he would go into the wood and try to get a deer. As soon as he was out of sight, the Friend, feeling at liberty, rode on quite fast for two or three miles when all fear left him and he saw no more of the stranger.

When he arrived at home, he told his wife the circumstance, remarking that he had no doubt but that that man would take the life of some person as he believed he had such designs in his heart. This proved to be true, for not far from the same place, the next day he took the life of a pedlar, and the rumour being spread of the missing man, suspicion rested on the stranger and the aforesaid landlord, and they were both arrested and imprisoned. When brought to trial, the hunter confessed his guilt and was condemned and sentenced to be executed. Previous to his execution, he made a full confession of how he executed his cruel design, and how he was tempted, the day before, to take the life of an old Quaker - he knew not what for, as he was aware he had no money with him, for he heard him request the landlord to wait until he came that way again. Still, he was tempted to murder him with the intention to execute his design and walked by his side intending to strike him from the horse, but when he looked in his face his heart failed him. Then, he thought to walk behind him and shoot him which he vainly endeavored to perform. After

changing his position several times, his courage failing him, he bethought himself that he might run across the woods and get ahead of him, as there was a turn in the road and shoot him from behind a tree. Accordingly, he left the road for that purpose, and ran some distance, when suddenly he became very tired and coming up to a large log, he attempted to climb over it but could not. His strength was nearly all gone and he sat down and shed many tears but knew not the cause. It was some time before he sufficiently recovered his strength to leave the place and, on the next day, he committed the awful deed for which, according to the laws of the country, he suffered death.

This is written from the memory of a surviving daughter of Job Hughes who well remembers her father bringing home with him a printed copy of the murderer's confession. Calling his family together, he read it to them, after which he, for the first time, rehearsed to his children the imminent danger their father had been in and by what power he was preserved - his eyes overflowing with tears at the recollections, in gratitude to Him whose powerful arm had kept back the blow of the assassin. - Eleanor Bowerman.

Casual sophistication might dismiss the above as indicative of untutored psychology. But the Psalmist of old and Job Hughes of the 18<sup>th</sup> century were at one in the knowledge that it was an unequivocal truth. How often, amid the difficulties and hardships of those hazardous years had Job Hughes looked beyond the gleaming waters of the river, absorbed in tranquil contemplation of the calm majesty of those Pennsylvania hills - to draw strength from their strength, to learn silence from their

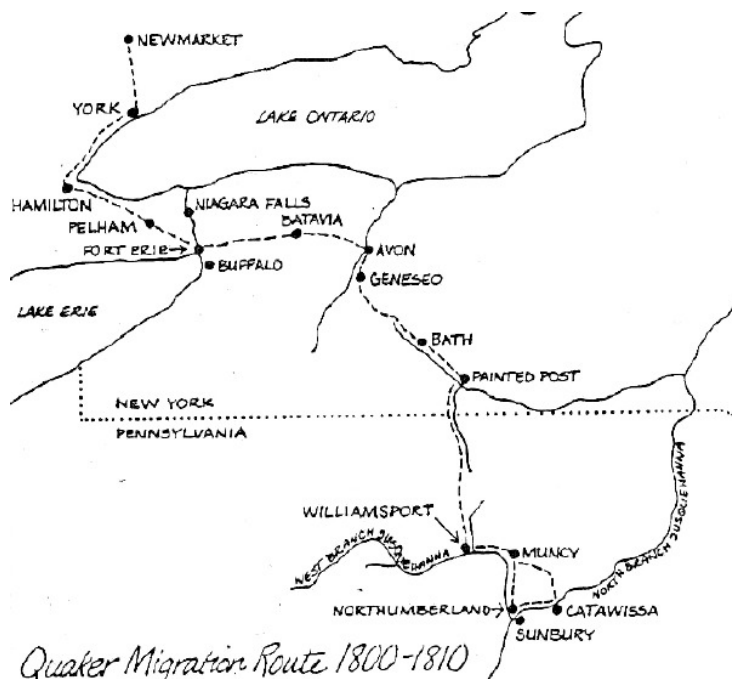


silence! Did the music from those Welsh generations in the soul of this intrepid Quaker join with that 'sweet singer of Israel' in those ageless words - "I will lift up mine eyes unto the hills from whence cometh my help".

3

"We will go by the King's highway."  
(Numbers 20:17)

In the aftermath of the revolution, mob hysteria was still rampant. Political controversy was mounting to fever pitch. Shrieking above this hurly-burly again could be heard the clamor of threatening war. Of those who remained neutral or were not in sympathy with prevailing ideas, property was confiscated, cattle and horses were stolen; trouble developed with the Indians who were drunk from this orgy of savagery. A price was on men's heads; many fled to the woods and lived there. Little respect was shown for those sober-minded people who attempted to bring order from chaos.



These frontier Pennsylvanians had reluctantly conceded that the government had, in reality, become a republic, with a new flag to which they were asked to declare allegiance. To distressed and loyal hearts in this little colony of Catawissa, it had indeed become a 'corner of a foreign field that was forever England!'

Job and Eleanor Hughes, with their neighbours, had suffered severely from these conditions. Their loyalty had been outraged. The spirit of the northland beckoned. A feeling was gaining that in that land lay opportunity for all, opportunity to again witness for peace. Above all, it was a land of British institutions where enduring homes might be established. The log Meeting House doubtless witnessed gatherings of these disturbed Friends - the sense of serious decision must have worn heavily on those upon whom the responsibility lay, and who were seeking guidance through quiet waiting and solemn deliberation.

A strong migration of Pennsylvania Friends to Upper Canada began in the closing years of the 18<sup>th</sup> century and continued until about 1808-10. As for these Catawissa Friends, their roots for four generations had been deeply planted in the beautiful land they were leaving. Staunch principles and brave hearts had been severely tested. They had burned their bridges. Canada was the magic word which breathed of freedom! The hegira was under-way!

At length, the question was decided. One by one, the "Fare-Thee-Wells" were spoken. After weeks of hazardous travelling, bringing their cattle with them, milking them on the way, the Friends of this caravan of canvas-covered wagons drawn by weary

horses, with a yoke of stout oxen to drag them across the streams, reached the settlement at Little York, Upper Canada. There, against the blue of an inland sea, floated the crimson of the old flag! No shouting - no lip patriotism. They were thankful to again be on soil where Friends' way of life was respected.

On the high-ground to the north of York stretched a stand of magnificent timber, underbrushed only by the bear and the lynx, the timid deer and the skulking wolf - penetrated only by trail that through the centuries had been worn deep in the soft humus by the feet of the red man and the explorer. Governor Simcoe had had the road surveyed in 1794 but so little had been cleared that the road was even more difficult of passage than the trail which, to avoid the tremendous hills and the oozing swamps had followed the line of least resistance. Most incoming settlers followed the trail. An examination of the map shows clearly the windings of this early Canadian highway. All traces of it have not yet been obliterated - one interesting bit, known as Old Yonge Street, and still in use, is opposite St Andrew's College, Aurora.

Job Hughes could no longer be called a young man. Years of hazardous life spent in a frontier country must have taken their toll. As a minister and as a leader of experience, the cloak of responsibility bore heavily upon him. But, with co-patriots to face the unspeakable struggle of beginning anew in the wilderness, in the year 1804 he arrived at Yonge Street, Upper Canada, with his wife, Eleanor, and his family of sons and daughters. Records found thus far are silent as to the exact date when Job Hughes and his family arrived at upper Yonge Street. Presumably it was mid-autumn - November 1804. One somehow is glad if the first view which the travellers had of their new home was in the season when the wild

grape hung its chalice of purple from branch and stump - when the sumach bore its clusters of burning tapers, and that, far and away, across the tops of the maple trees ran the gypsy fires in sacrificial orgy of crimson and gold. In retrospect, one can be certain that to these tired men and women little in the world could have been more welcome than the open doors and hospitality of those Friends who had come earlier. News of the recent homeland - experiences in the new land - to the newcomer and established settler alike - must have been precious!

What were the thoughts of Job Hughes when he looked about him at the fresh habitation, one can but guess. To the west lay the Township of King, its acres of rolling country still unshorn of their timber wealth. Turning to the east, the Township of Whitchurch receded in beauty of arable land, streams, and uncut forests.

In the County Registry Office is "A Memorial pursuant to an Act of the Legislature of the Province of Upper Canada for the Publick Registering of Deeds, Conveyances, etc" of an Indenture of bargain & Sale bearing Date, the 12<sup>th</sup> day of November in the year of our Lord 1804, made between Henry Crone of the Township of East Gwillimbury in the County of York in the Home District of the Province of Upper Canada, Yeoman, and Margaret his wife, of the one part, and Job Hughes of the Township of Whitchurch in the District and Province aforesaid, Yeoman, of the other part-

Whereby the said Henry Crone and Margaret his wife have Granted Bargained and Sold unto the said Job Hughes His Heirs and Assigns for ever, all that said Tract or Parcel of Land Situate Lying and Being in the said Township of Whitchurch known and

described by the West half of Lot Number 91 on the East Side of Yonge Street in the First Concession of the Township, containing by Admeasurement 100 acres be the same more or less, which said 100 acres of Land is Butted and bounded or may be otherwise known as follows - that is to say - Commencing at the SouthWest Angle of said Lot, thence North Nine Degrees West Twenty Chains More or Less to the Limits between 91 and 92, thence North 74 Degrees East Fifty Chains More or Less to the middle of said Lot, thence South 9 Degrees East Twenty Chains More or Less, thence South 74 Degrees West 50 Chains More or Less to the Place of Beginning. Together with All and Singular and Hereditaments and Appurtenances thereunto belonging or in any wise Appertaining and the Reversion and Reversions, Remainder and Remainders, Rents Issues and Profits thereof - which said Indenture is witnessed by Amos Hughes (son) and Enos Dennis (son-in-law), Both of the Township of King. And is Hereby Required to be Registered pursuant to the said Act by me, the said Job Hughes, the Grantee within mentioned.

In witness whereof I Hereunto set my hand and Seal, this 12<sup>th</sup> day of November in the year of our Lord 1804.

Signed & Sealed in the Presents of Amos Hughes, Enos Dennis - Job Hughes (seal).

I, Enos Dennis, Do affirm that I was personally present and did see the within Henry Crone sign seal and deliver the Indenture of Bargain & Sale in the before-written Memorial mention

all as his act and Deed - also did see Job Hughes, the Grantee, sign & seal the said Memorial for the Registry thereof.

“Enos Dennis” Affirmed before me the 8<sup>th</sup> day of June 1807, Thos Ridout, Registrar, County of York

As noted in this deed, this was not Crown Land to Job Hughes. On May 17, 1802, the Crown transferred to Stephen Barbaree, Lot No. 91 on the East Side of Yonge Street - 190 acres in all. On May 31, 1804, Stephen Barbaree sold to Henry Crone the west half of the same lot - 100 acres. Then, on November 12, 1804, Henry Crone sold to Job Hughes the same lot of land. This piece of land is know to most residents of this district as the Jonathan Bales property, less than the original hundred by the northerly thirty-eight acres on the south-west corner which contains a walnut grove.

Mr R.L. Boag of the Registry Office has contributed to the interest of the lot that in 1838 Joseph Pearson willed his property to Sarah Rogers and it remained in the Rogers name until 1884 when Samuel Rogers sold it to Jonathan Bales.

The following interesting item has been received from the Provincial Archives, from Whitchurch Township Papers.

These are to Certifye that Steven Barbaree of the Township of Whitchurch hath a dwelling house Built on Lot No. 91 East Side of Yonge Street, 26 feet long and 44 feet wide and about Six acres cleared and 5 acres fenced of Said Clearing and hath cut and cleared out Yonge Street two roads wide in front of said Lot 91 in a hansom manner.

Yonge Street, September 24<sup>th</sup> 1802  
William Graham JP

Endorsement: Stephen Barbaree's Lot  
No. 91 E side Yonge St Improved -  
Certified by William Graham JP, 21<sup>st</sup>  
September 1802.

The original patent of this property is in  
the Patents Office, Department of Lands &  
Forests.

Mr Silas Armitage remembers the original  
house very well, having been a frequent visi-  
tor during the Rogers' occupancy. He tells it  
was a clapboard building of unusual size for  
that time. It was burned while the Rogers lived  
in it, and was rebuilt by them. John T. Stokes  
of Sharon was the architect of the new brick  
residence. Mr Armitage has kindly offered  
another piece of interest on the activities of  
Job Hughes. He has, in his possession, the  
Day Book of his great-grandfather, Amos  
Armitage, which bears the date 1804. In this  
book is the record of a business transaction  
between Amos Armitage and Job Hughes. Its  
quaint wording of the itemized account sug-  
gests some of the activities of the settlers on  
Yonge Street.

Job Hughes -

1805 6 mo 11 dy. To building his house  
- 15 pounds

1806 10 mo 11 dy. To one windmill - 8  
pounds.

1807 2 mo 10 dy. To putting new fans  
in windmill - 10 pounds.

1807 5 mo 15 dy. To logging - 23  
pounds, 10 shillings.

Contra -

1805 6 mo 11 dy. To cash - 12 pounds;  
To 2 Bells at 10 shillings each; To a  
half day halling from the mill - 6 shil-  
lings; 10 mo 22 d. To 2 sickles at 10

shillings each; To 2 Bushels of Lime at  
1 - 6; To Scantling and Lath Delivered  
- 1 pound 1 shilling; 1813 2 mo 20 dy.  
Settled and Balanced - 24 pounds  
seven shillings.

The records of the township of King show  
that there was a Crown Patent on Lots 34 and  
35, 2<sup>nd</sup> Concession of King for 200 acres to  
Wing Rogers, which continue with "Sold to  
Job Hughes, March 23, 1807." This is not  
very explicit but it is presumed that it was for  
fifty acres as later his Will refers to it. An-  
other entry on this lot is a grant dated July 4,  
1807, from Isaac Penrose to Amos Hughes. It  
may be there is some Instrument which gives  
particulars of an agreement (to be mentioned  
later) between Job Hughes and Isaac Penrose.  
In the Will of Job Hughes, reference is made  
to a saw mill which indicates it was on this  
quarter of Lot 34, 2<sup>nd</sup> Concession of King  
Township.

In addition, Hughes owned Lot No. 37 in  
the 5<sup>th</sup> Concession of the Township of Ux-  
bridge. This activity in securing land, other  
than his home place, presupposes that his  
experience in a frontier country stood him in  
immediate good service and indicates as well  
that he was personally endowed with unusu-  
ally perceptive business ability.

4

"Sow the seed in the wide black earth  
and already the seed is victorious,  
though time must contribute to the  
triumph of the wheat." - Antoine de St  
Exupéry.

Another concern was occupying the  
thoughts of those recently-arrived Friends. It  
was for the establishment of a Monthly

Meeting of Friends - a concern which was deliberated on and accelerated during the years 1804 and 1805. The minutes are recorded in the First Books of Records for Yonge Street Monthly Meeting.

At a Yearly Meeting held in Philadelphia by Adjournment from the 16<sup>th</sup> of the 4<sup>th</sup> month to the 20<sup>th</sup> of the same inclusive, 1804:

19<sup>th</sup> of the month and 5<sup>th</sup> of the week -

A report of the Committee who have been religiously exercised in care for the preservation and help of our members residing in Upper Canada being produced, we are thereby informed that there are a number amongst the youth and others who appear tender and hopeful and claim the sympathy of this Meeting being subjected to inconvenience for want of suitable schools, and as the number of families settled at Yonge Street has, of late, considerably increased, the Committee having by a selection from among themselves recently paid them a visit unite in a belief that it might be safe to establish a Meeting for Worship and a Preparative Meeting at that place. And that the business of the Meeting be transacted by men and women in an united capacity - which being carefully deliberated on and the sentiments of many Friends freely expressed, this Meeting under present apparent necessity of affording relief to those distant members, is easy in granting such an establishment, with this addition that the said Preparative Meeting have authority to take cognizance of presentations on account of marriages and make due appointments for their orderly accomplishment, that they keep regular records of the certifi-

cates of those marriages, and fair minutes of the proceedings on such other business as is proper to a Preparative Meeting. And at least every three months transmit by appointment to the Monthly Meeting at Pelham requisite reports for its information and satisfaction.

Extracted from the minutes, Jonathan Evans, Clerk to the Meeting this year.

Having received the foregoing extract from our Yearly Meeting granting and establishing a meeting for worship and also a Preparative Meeting of Friends on Yonge Street, our Monthly Meeting at Pelham uniting therewith, leave Friends at liberty to open the said Preparative Meeting when they think most convenient. Agreeable thereto on the 5<sup>th</sup> day of the 21<sup>st</sup> of the 6<sup>th</sup> month 1804, Friends being generally met, it was unitedly agreed to open the said Preparative Meeting.

At Yonge Street Preparative Meeting held the 21<sup>st</sup> day of the 6<sup>th</sup> month 1804 - the Meeting appoints Nathaniel Pearson Clerk at this time.

The committee appointed to consider the request from Pelham Monthly Meeting in Canada produced the following report - viz.

We the committee appointed to consider the request made by Pelham Monthly Meeting for the establishment of a Monthly Meeting on Yonge Street, after solidly deliberating thereon, agree to report as our sense that it may be safe for the Yearly Meeting to grant their request. Signed on behalf of the committee, Philadelphia, 4<sup>th</sup> month 24<sup>th</sup> 1806, Benjamin Mason, Hannah Kirkbride

Which being read and considered is agreed to, and the Monthly Meeting proposed to be established at Yonge Street is to be held on the second 5<sup>th</sup> day after the first 1<sup>st</sup> day in each month, to be called Yonge Street Monthly Meeting, and the first opened in the 9<sup>th</sup> month next. The Queries are to be read and answered in the said Meeting quarterly, agreeable to the direction of the Discipline and a report made in writing to this Meeting Annually. Jonathan Evans, Clerk.

The first Monthly Meeting of Yonge Street was held the 18<sup>th</sup> day of the 9<sup>th</sup> month 1806. Nathaniel Pearson was appointed Clerk.

On the 18<sup>th</sup> day of the 9<sup>th</sup> month 1806 is a minute recording their first public official act when an address of loyalty to the governor was read, approved, and signed by the Clerk. Timothy Rogers and Amos Armitage were appointed to attend on the governor therewith. On the 16<sup>th</sup> day of the 10<sup>th</sup> month 1806, a minute records -

The Friends appointed to wait on the governor reported they have performed the service and produced a satisfactory answer in writing under his hand which is directed to be kept among the Meeting's papers.

At the first meeting of Women Friends, on the same date as the Men's Meeting, is found the first mention of Eleanor Hughes.

The Men's Meeting informs that Friends of Whitchurch request a further indulgence of holding their Meeting, this Meeting uniting therewith appoints Martha Armitage, Elizabeth Chapman,

Ann Pearson, and Eleanor Hughes, to unite with Men Friends in the oversight of said Meeting until Monthly Meeting in the 3<sup>rd</sup> month next.

At a Meeting of Women Friends, 18<sup>th</sup> day of 12<sup>th</sup> month 1806, the name of Eleanor Hughes is again recorded with Martha Armitage to enquire into the "clearness of other marriage engagements" of Mercy Chapman and Robert Willson who had declared their intentions of marriage. Her name is frequently met throughout these continuing minutes of the Women Friends.

The first record of Job Hughes occurs at the meeting held the 16<sup>th</sup> day of the 10<sup>th</sup> month 1806.

Women Friends request the assistance of this Meeting to join them in a visit to \_\_\_\_ who hath accomplished her marriage by the assistance of a magistrate, to which service Job Hughes and Samuel Lundy are appointed and report to next Meeting.

At the same Meeting, the minutes in exquisite quill penmanship, read as follows:

Our beloved Friend, Job Hughes, laid a concern before this Meeting that has for some time accompanied his mind to pay a religious visit to Friends at and about the Bay of Quenty, with which this Meeting unites and leaves him at liberty to proceed as truth may open the way, he being an approved Minister in great esteem and the Clerk is directed to furnish him with a copy of this minute.

At the Monthly Meeting held the 13<sup>th</sup> day of the 11<sup>th</sup> month 1806 -

Our beloved friend Jacob Winn opened in this Meeting a desire that has for sometime accompanied his mind to pay a religious visit in company with Job Hughes to Friends at and about the Bay of Quenty, this Meeting uniting therewith leaves him at liberty to proceed as truth may open the way, he being an approved Minister in good esteem, and the Clerk is directed to furnish him with a copy of this minute.

At a Meeting held the 15<sup>th</sup> day of the 1<sup>st</sup> month 1807 is a minute significant to all Friends, and which had lain in the mind of Job Hughes in his efforts to complete the establishment of Friends in the new country.

A concern having arisen in the minds of Friends in this Province for the prosperity and further advancement of the Principles which we profess, which being spread through the several Monthly Meetings, Committees were appointed by Adolphus and Pelham Monthly Meetings to attend Yonge Street where the subject being again opened, it spread with weight in the minds of Friends, a committee being appointed to unite therewith the above committees in considering the most likely way and means to affect the purpose and report of this Meeting.

The Meeting adjourns till tomorrow at the 11<sup>th</sup> hour -

16<sup>th</sup> agreeable to the adjournment the Meeting being opened -

We the committee appointed as above taking the matter into solid consideration agree to report as our united sense that it may be right for the three Monthly Meetings to lay before the Yearly Meetings of Philadelphia and

New York, out of which we are descended, whether it might not be consistent, with the openings of truth for us to be united and placed in a capacity to meet together twice in a year, once the manner of Quarterly and once in that of a Yearly Meeting. In order to decide on appeals and other matters of weight and importance in the Church, or in whatever other way may seem most consistent with Divine Wisdom.

The Report of the Joint Committee being read and after solid consideration thereon, the meeting of men and Women on the present occasion being in an united capacity, unitedly concurs therewith and appoints Isaac Phillips and Job Hughes to attend the Yearly Meeting therewith. The Clerk is directed to furnish the Committees from Adolphus and Pelham with copies of the proceedings of this Meeting in the above case.

A minute of the Monthly Meeting held at Yonge Street on the 12<sup>th</sup> day of the 2<sup>nd</sup> month 1807 reports -

Our beloved friends, Job Hughes and Jacob Winn, having returned their certificates obtained in the 10<sup>th</sup> and 11<sup>th</sup> months 1806, with a few lines from Adolphus Monthly Meeting setting forth that their labors of Love have been satisfactory.

Finally, at the Monthly Meeting held the 14<sup>th</sup> day of the 1<sup>st</sup> month 1808, is the minute quoted in the beginning of this sketch directing a memorial to be prepared for our deceased friend, Job Hughes.

From a mountain in the lonely plains of Moab, another leader of men had been permitted to view the promised land. Job Hughes

was led to enter the Canadian land of promise but for a brief sojourn only. He, with Eleanor his wife, had borne the heat and burden of a day of stern trials which he had met with the 'weapons he was given - the Light, the Truth, and the Love of Heaven'. Rather, he was a sower of 'Truth's Holy Seed !'

From the *Friends' Intelligencer*, Vol.16 - A Testimony from Yonge Street Monthly Meeting in the Province of Upper Canada, concerning Job Hughes (late of Pennsylvania), deceased.

We believe it our duty to commemorate the memory of this, our beloved friend, who removed with his family to this Province and settled on Yonge Street in the 6<sup>th</sup> month 1805. (Later data suggests this date to be incorrect.) During his stay here, he was a diligent attender of our religious meetings, both for worship and discipline, wherein he was careful to wait for and experience the arisings of truth whereby he frequently became qualified, though not in the enticing words of man's wisdom but in the demonstration of the spirit and of the power to unfold the hidden mysteries of Christ's kingdom to the edification and encouragement of many present, at which times he was generally favored with a clear delivery, though at other times he was somewhat impeded in his speech. He was eminently serviceable in meetings for discipline, and labored therein, although he was very zealous against obstinate offenders, yet to those under affliction, his words were as healing balsam.

A few months previous to his decease, he visited the different Monthly Meetings in this Province wherein he opened his prospect of

our being united into one Yearly Meeting, and of requesting the privilege of holding a Quarter which was unitedly concurred with. In the first month 1807 he was appointed to attend the Yearly Meeting therewith. A few days previous to his journey, he spoke to some friends nearby in these words -

I have been favored to see the way on my journey as clear and as bright as noonday, so far as my friend, Reuben Lundy's at Fishing Creek, but farther than there, all appears to me dark as midnight. Notwithstanding, I believe it right for me to go, and my desire is that Friends may stand faithful for the cause and testimony of truth in this place, for it seems to me as if I have now about done with Yonge Street.

On the 24<sup>th</sup> of 3<sup>rd</sup> month he took a solemn leave of his family as one never more to return, and by accounts, he arrived at the aforesaid Friend's house on the 11<sup>th</sup> of the 4<sup>th</sup> month, very much indisposed though he was seldom heard to complain of any pain, but expressed entire resignation to the Divine Will, and gave charge to avoid anything superfluous in regard to his interment. In this resigned frame of mind he quietly departed, without sigh or groan, the 6<sup>th</sup> of the 4<sup>th</sup> month 1807 and was decently interred in the Friends' Burying Ground at Fishing Creek on the 28<sup>th</sup> of the same, aged 66 years.

Signed in and on behalf of Yonge Street Monthly Meeting, held the 18<sup>th</sup> day of 2<sup>nd</sup> month 1808, by Amos Armitage and Phebe Winn, Clerks.

In his Will, made just previous to leaving on the fateful journey, and which is permitted



to be used in this account of this outstanding Quaker, one is conscious of the tender responsibility he must have felt in thinking of his family's future. His honor and keen sense of business are evident throughout the whole of the text. The Will bears the date - 23rd day of the 3<sup>rd</sup> month 1807 -

And first then I give and bequeath to my wife Eleanor my house with all my Beds and Bedding, Clock and Watch, and all my Kitchen Utensils and Furniture, together with my wearing apparel to be disposed of as she thinks best; also my Books to divide amongst her children as she and they may agree, and all the Land within the fence surrounding the House extending to the Concession Road to be disposed of when she has done with it as she and my executors think fit.

And to my son Amos Hughes I have Deeded a Lot of Land in Uxbridge, and my Lot of fifty acres in King, together with my undivided half of the Saw Mill I give to him, he making good my contract with Isaac Penrose to hold the same to his heirs and assigns.

And to my son Samuel Hughes and to his heirs and assigns, I give and bequeath the remainder of my Lot eastward and northward and adjoining my Wife's Dowery which I wish him to take the management of and work it for her, which if rightly occupied will be sufficient to enable her to fit out our two Daughters yet unmarried in a comfortable way of Housekeeping, and also that he may find his mother firewood and every necessary to make her comfortable; and when her widowhood ceases, that part to fall to him with the

rest of the Lot.

And to my son Joel Hughes and his heirs and assigns, a minor, I give my Lot of one hundred acres in the Township of King, the Deed to be made by Emery at Niagara as will appear per Bond, and if he inclines to stay with his brother and mother till he arrives at the age of twenty-one, then Samuel do deed him a lot in some of the new townships; and in the case of death to any of them before they leave issue of their own, then their part to be equally divided between the surviving brothers and sisters.

And furthermore, I do constitute or appoint my two sons, Amos Hughes and Samuel Hughes, my whole Executors to this my last Will and Testament, and I do hope and believe that if any part of this my last Will appears to them to be unequal or unfair that they will be just enough to themselves and to me to make such alterations as appears to them to be just and equitable, which said Will is Witnessed by Charles Chapman of King and Enos Dennis of Whitchurch.

These witnesses were two old friends of Catawissa days.

The graves of Job and Eleanor Hughes who had shared so many trials and dangers are many miles apart. The body of Job Hughes lies in an unmarked spot in the Friends Burying Ground at Fishing Creek, Pennsylvania, which is about 14 miles north of Catawissa. The plot is well cared for, but regret has been expressed that he had not been laid to rest at Catawissa where he had been of the very warp and woof of that Friends' community.

Eleanor Hughes passed away on the 9<sup>th</sup> day of the 3<sup>rd</sup> month 1825 at Gwillimbury East, Upper Canada. She rests in the little burying ground of the Children of Peace which is situated just below the village of Sharon. Her son, Samuel Hughes, has left a very lovely memorial in remembrance of his mother.

This story of an epoch in the establishment of Friends in Canada is prepared in tribute to Job Hughes who was used, through Divine Guidance, to inspire and promote interest among Friends to organize a Canadian Yearly Meeting. It is likewise in equal tribute to those other Friends who faithfully and loyally and eagerly supported the movement.

### Sources:

The early minute book from which arose the inspiration for the foregoing article is in the care of Mr David Doan, Yonge Street. In its preparation, various sources were necessarily consulted, and my appreciation and gratitude are hereby expressed to the Librarian at the Reference Library, Toronto; to Miss Helen McClung, Provincial Archivist; to Mr R.L. Boag & staff, York County Registry Office; to Mr David McFall for legal research; to Mr Elton Armstrong for locating a map of early Yonge Street; to Mr Silas Armitage for his reminiscence material; to Mr Charles Lewis, Yonge Street, to Mr T.L.D. Kinton, Toronto, for genealogical data; to Mr Arthur Dorland, University of Western Ontario, in providing access to the first minute books of Yonge Street Friends, and to Mr J.E. Eshelman, historian, Pennsylvania, for his generous permission to quote from his *History of Catawissa* as well as other information, and without which it would have been difficult to place the story in sequence.

The 4 instalments in this series of articles were transcribed and edited by Sandra (McCann) Fuller.

1. "Series Traces History of Job Hughes, Friends' Minister of Yonge Street, 1805-1807", *The Newmarket Era & Express*, Thursday, May 5<sup>th</sup>, 1949, p4.
2. "Life of Friends Minister Job Hughes, Second Article Tells of Background", *The Newmarket Era & Ex-*

*press*, Thursday, May 12<sup>th</sup>, 1949, p10.

3. "Job Hughes Buys Homestead on Yonge Street, Continuing Saga of Early Friends Minister", *The Newmarket Era & Express*, Thursday, May 19<sup>th</sup>, 1949, p10.

4. "Job Hughes: 'Sowed Truth's Holy Seed' - Last of Series on Friends' Minister", *The Newmarket Era & Express*, Thursday, May 26<sup>th</sup>, 1949, p10.

5. "Text of Address Sent Francis Gore by Yonge Street Friends, 1806", *The Newmarket Era & Express*, Thursday, June 2<sup>nd</sup>, 1949, p5.

JOB HUGHES (1740-1808), son of William Hughes (1716-1760) & Amy (Willets) Hughes

Child of Job Hughes & Esther Wright:

Levi Hughes married Phebe Carpenter.

Children of Job Hughes & Eleanor Lee:

Rachel Hughes married Israel Lundy

Sarah Hughes married Enos Dennis

Abigail Hughes married Judah Bowerman (1779-1869)

Amos Hughes married Rebecca Chapman

Samuel Hughes married i) Sarah Webster; ii) Mary Doan; iii) Anna (Armitage) Wiggins

Amy Hughes married Stephen Bowerman

Job Hughes died in infancy

Joel Hughes married Sarah Phillips

Ethel Willson Trehwella (1882-1959), born in August 1882 in the Township of East Gwillimbury, York County North, was the daughter of Robert A. & Sarah J. (Barker) Willson. Her family was of Quaker ancestry and she was a member of the Society of Friends in Newmarket, Ontario. After the death of her husband in 1937, she took up the task of writing of local Quaker history. Mrs Trehwella was among those who established the Sharon Burying Ground Association in 1952 and was its first secretary. In June 1952, she was made an honorary member of the York Pioneer & Historical Society. She died in Newmarket in April 1959 before completion of her last work, *A History of the Town of Newmarket*.