



# DOWNLOAD PDF LIST OF VOTERS OF THE TOWNSHIP OF EAST GWILLIMBURY FOR THE YEAR 1889

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In , the extended family moved to Upper Canada. Two daughters married Friends in the West Lake area; the remaining six children, including Samuel, all settled with their parents in the Yonge Street settlement , where they married and established their own farms and businesses. Job died in on a trip to attend New York Yearly Meeting. Samuel Hughes was twenty years old when the family moved to Upper Canada. Sarah died 24 December He married secondly, Mary Doan, in , daughter of Ebenezer Sr. Today, they are primarily remembered for the Sharon Temple , an architectural symbol of their vision of a society based on the values of peace, equality and social justice. The entire Hughes family, including Samuel, soon joined them. Most of those who joined the Children of Peace lived along Yonge St. He operated a sawmill on this land in partnership with Enos Dennis, his brother-in-law. Their system of mutual aid was based on labour exchanges work bees , cooperative marketing, a credit union, and for a short time, a land-sharing agreement. At one point, Hughes purchased a acre crown reserve in the village as part of this land-sharing plan. For those in immediate crisis, alms and a shelter for the homeless served as a stopgap. So successful was this cooperative regime of mutual aid, that by , Hope was the most prosperous agricultural community in the province. It stood at the centre of a broad economic and political reform movement. Farmers sold their wheat an flour through the company and purchased their needs from its store. They could also obtain small loans equal to the share capital they held. Management of the Company soon passed to Samuel Hughes who became president in He, like Hughes, was part of a democratic reform movement opposed to the ruling Family Compact. The meeting was one of a series organized by Mackenzie that summer to petition the British parliament to address a number of abuses. Samuel was elected one of five members of a committee to prepare the petition, seek signatures, and correspond with other township committees on the matter. It was a petitioning organization which tried to influence the legislature, not a political party. Samuel Hughes chaired the meeting, and William Reid was secretary; both were elders of the Children of Peace. These committee members met in Hope the next month to elect an executive for the riding. This ten member executive contained five members of the Children of Peace: Samuel Hughes was unanimously elected president, William Reid, secretary. This branch met every two weeks during the parliamentary session to discuss the bills before the assembly. One of their more interesting proposals was to create a petitioning campaign for a written provincial constitution; Hughes was appointed to the committee. He began organizing local "Vigilance Committees" to elect delegates. The structure of the convention was much like that of the "General Convention of Delegates in , and many of the same delegates were elected. Mackenzie regaled the crowd for more than an hour, reviewing the complaints listed in the Declaration of the Toronto Reformers. These committees and the convention delegates were to become the organizational framework for the Upper Canada Rebellion. Although a convention delegate, Hughes, a pacifist, did not participate, unlike his now-famous cousin, Samuel Lount. In December , however, he was to experience a transformative event that sharpened his concern. He discovered the body of a drunken man, frozen in the snow. Hughes was to compose a highly stylized parable, which he was eventually to publish with other parables and lectures on intemperance in These were among the first temperance publications in the province. Starting in January , Hughes began what might be considered an annual lecture on intemperance. The pamphlet not only argued against such rituals involving wine as communion, but also contested whether Christ had ever commanded his disciples to do so. This address appeared to be the source of the final breach between Hughes and the Children of Peace. He had evidently attempted to minister on the subject in their regular meetings for worship, against their objections. Hughes felt he had no choice but to separate from the Children of Peace so that he could continue his ministry. At that point, he fell from the upper floor of his barn, striking his head. These illnesses kept him from moving to the new house he had built on his

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farm until the summer of 1889. Hughes was recommended as a minister in 1889. Subsequently, Hughes appeared to travel regularly in the ministry. In 1890, he journeyed to Yearly Meeting in Michigan, and went on to visit all the meetings westward of Farmington. Lawrence, Guardian Office, Toronto, , 12 pp. Coates, Toronto, [ ] , 40 pp. Enoch Harris, Mount Pleasant, Ohio, , 8 pp. Last Will and Testament of Samuel Hughes, on religious subjects. Canadian Quaker History Journal. The Children of Peace and the Village of Hope, University of Toronto Press.

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