

**A NARRATIVE**  
**OF**  
**THOMAS HATHAWAY AND HIS FAMILY,**  
**FORMERLY OF**  
**NEW BEDFORD, MASSACHUSETTS,**  
**WITH INCIDENTS IN THE LIFE OF**  
**JEMIMA WILKINSON,**  
**AND THE TIMES IN WHICH THEY LIVED.**

---

**BY MRS. WILLIAM HATHAWAY, JR.,**

**New Bedford, Mass., April 23, 1869.**

---

**NEW BEDFORD:**  
**E. ANTHONY & SONS, PRINTERS.**  
**1869.**

**Entered according to Act of Congress, in the year 1860,  
BY MRS. WM. HATHAWAY, JR.  
In the Clerk's Office of the District Court of the District of Massachusetts.**

## PREFACE.

THIS Narrative was at first prompted by a historian who wished to procure as full an account as possible of the early settlers of Yates County, State of New York. It is very much to be regretted that the history of persons who acted so prominent a part in the early settlement of that part of this country, as did Mr. and Mrs. Thomas Hathaway, Jr., Mr. Botsford, and many others, should have passed away without a more full account of their lives. Their history, written now, must necessarily be detached and imperfect, as it is the recollections of a daughter, calling to mind statements from time to time, in the family conversation, and regrets to find it necessary to omit many interesting incidents for want of connecting circumstances and data.

MRS. WM. HATHAWAY, JR.

NEW BEDFORD, Mass., April 23, 1869.



## HISTORY OF THOMAS HATHAWAY.

---

THOMAS HATHAWAY, who emigrated to Western New York in 1790, was a native of New Bedford, Massachusetts, a son of Jonathan and Abigail Hathaway. He was born in the year 1732; otherwise of his early history, no record is kept. Thomas being their oldest son, inherited by will the principal part of his father's large landed estate, as was the custom of that period. A few extracts from the curious will of the ancestor, Jonathan Hathaway, dated 1759, may not be uninteresting as a comparison with the customs of the present day. He says, "I give my soul to God, my body to the dust, and order that my funeral expenses shall be paid out of my live stock." "I bequeath to my beloved wife Abigail," (at the time of his death ~~he~~ was quite aged,) "as long as she remains my widow, the use of one half of the lower rooms of my own dwelling house, the use of the little pantry closet and the use of one half of what is called the big closet, the use of the two drawers in the big chest in the kitchen, the use of one third of the puter dishes, the wool from six sheep every year, half the apples of the orchard every year, and two pairs of stout leather shoes every year."

"It is to be understood that all this is for my wife Abigail as long as she remains my widow." "I also will, that my son Thomas shall live with and be clever to his mother, keep a horse and pillion, and see that his mother goes to meeting."

In 1764 Thomas Hathaway, being a gentleman of wealth, commenced the business of ship building near "McPherson's wharf, upon Acushnet river," two miles North of (the then called) "Bedford village," and carried it on with profit until the commencement of the Revolutionary War in 1776. He erected for a residence in New Bedford the three story dwelling on the south-west corner of South Water and School streets, which he moved into in 1772. It was a very elegant private residence for the times, and a mark for the British soldiers in 1778, but not much injured, and is now (1869) still standing in its original style.

At the breaking out of the war, Mr. Hathaway espoused the Tory cause, being connected by marriage with the family of Colonel Bradford Gilbert, of Nova Scotia. His wife was Miss Deborah Gilbert, a daughter of that gentleman. In January, 1777, owing to his Tory principles, Mr. Hathaway was obliged to leave the States. He went to Nova Scotia and remained nearly six years, in the family of Colonel Gilbert, with the exception of thirteen months' service upon a British ship of war. Before leaving home, Mr. H. placed his family for safety

in his country residence (the homestead) a short distance north of New Bedford, (now owned by Mrs. Nash,) where his wife lived in retirement, devoting herself to the instruction of her four children. The accomplishments for ladies of those days were painting, needle and other fancy work, of which Mrs. Hathaway executed many beautiful specimens; some of them are now in existence. Her son, Thomas Hathaway, Jr., often spoke of his mother as a "lady of great personal dignity and refinement," qualifications borne in his character in a very great degree. He was a fine scholar in mathematics and penmanship, and often boasted that his instruction was entirely from his mother.

In 1778 when the British, under the command of General Grey, landed to burn New Bedford, Thomas their oldest child, born in 1768, was nearly eleven years of age. It was towards evening. Mrs. Hathaway with her little children stood upon the door-step to watch the flames as they rose anew from one building after another. "The country people were going to-and-fro past her house, promising them protection if possible."

"At about eight o'clock in the evening, three gentlemen on horseback came riding at a furious rate, to alarm the inhabitants, for the British were marching in that direction." On they came with very little military order, and the affrighted citizens were flying before them. When they appeared in

sight of her house, she sent her son Thomas (old enough she thought to be kidnapped) with other boys, to the neighboring woods for safety. There said he, "I climbed into a tree and watched the depredations by fire that the British were committing along the road." I have now in my possession a wineglass and plate given to me in 1836 by an aged lady, "Miss Mary Tallman, who, as a child saw picked up from the lawn in front of her father's house, where much of the furniture of their home had been thrown by the invaders the night previous."

A British officer (possibly the noted Major Andre, for "he was in that expedition,") entered the house of Mrs. Hathaway, and demanded her husband's whereabouts. "He would not believe her statement of his being in Nova Scotia, etc., and took her by the shoulders and shook her, giving her a fright from which she never recovered." "From that time her health failed, and she died in 1783, soon after the return of her husband to his family."

Soon after the close of the war, Jemima Wilkin-son, of Rhode Island, a tall woman, of graceful deportment, and rather gifted in public speaking among the Quakers of that State, appeared in New Bedford on a proselyting tour. Her object was to get together a community, particularly persons of wealth, to emigrate to an unsettled part of the



country. She traveled through some of the New England States, holding her meetings with success. She professed to have passed through a trance and received supernatural revelations, "particularly that she was called upon to carry out the unfinished work of the Lord," and assumed the title of "Universal Friend." She possessed a commanding and audible voice, used the plain or Quaker language, also like them intoned her words when preaching, and began her Sabbath or day of rest on Saturday evening, in the old Puritan way. Jemima made two religious tours of some length through Connecticut, preaching nearly every day, and gathered from that State many followers, some of them highly influential persons, both men and women. She was three times in New Bedford, once nearly a year, and found favor with the Quakers, also with many of other religious denominations. She with her followers (a retinue generally quite numerous) "sojourned" as she expressed herself in private families. It was no small tax in many instances, for Jemima and her followers, often to the number of twenty persons and never less than twelve, rode on horseback, herself always riding a short distance in advance, until from the restiveness of her horse she came near a catastrophe, when Thomas Hathaway, Jr., a lad of sixteen years, dashed forward to the rescue. From that time he was allowed to ride by her side, the head

of his horse not quite up even with hers, as if "I am holier than thou." Thomas Hathaway joined her society in 1784, and his son, Thomas Hathaway, Jr., traveled with her on both of her religious visits to Connecticut. In the daily journal kept by that young gentleman, partly dictated by Jemima, now in possession of his family, he says: "The great friend studied the Bible and quoted freely from its sacred truths, preached with eloquence and effect, always drawing a large audience." Also it says, "Many of the most respectable people came from distant parts of the State to invite her to their neighborhood and homes, and it seemed to be with us as with the Disciples in breaking of bread from house to house in singleness of mind." Jemima always sought natural occurrences out of the common course to show the design of God to use her mind as a medium, calling them "certain Divine revelations." In 1785 she got intelligence of an earthquake occurring near Naples, Italy, and made great use of the event as a theme for her exhortations. The journal says: "It was revealed to the great friend, that an island was swallowed up with five hundred youths under the age of twenty years, being not fit by wickedness for manhood, so God swept them from the face of the earth." "At the same instant the earth yawned and swallowed up a theatre full of sinning human souls." At another time "the great friend saw in

a vision four men standing together cursing the Lamb of God, and the arrow of death struck them dead." The vision came however from a gentleman of the neighborhood having died in the street by paralysis while standing with three of his acquaintance. Whenever the friend preached she seemed to wish to terrify her hearers, and the asserted revelations often had their desired effect.

In 1788 Jemima left New Bedford with a large band of followers for Philadelphia, designing to go from thence to New York and establish herself in the western wilderness of that State.

Thomas Hathaway sold all his property in New Bedford, and much of it at a sacrifice, and with his four children, Thomas, Mary, Elizabeth, and Gilbert, accompanied the friend through her tour in Pennsylvania and to her settlement in western New York, called the "Genesee country." She remained a year in Philadelphia and vicinity, enlarging her band of followers to a considerable degree. Sometime during that year Thomas Hathaway, Sen., Abraham Dalton, and Richard Smith, as a delegation, were sent west by the Society to find a locality. They passed up the rivers in the southern part of New York as far as Painted Post, an Indian council and trading point on the Canisteo river, and on their return to Philadelphia did not report very favorably. The Universal Friend was not to be daunted, and in 1790 she with her fol-

lowers left Philadelphia. They traveled up the Susquehanna river to Wyoming and New Town (now Elmira,) under the guidance of General John Sullivan, who had been through that route in 1779 to drive back the Indians. At New Town Jemima was left by General Sullivan, she not being willing to fully compensate him for his services. They made their way best they could with the compass only as a guide to the head of Seneca lake, where they encamped and sent out small parties to explore the region about them. William Potter and Benjamin Barton, from Rhode Island, Richard Smith from Connecticut, and Thomas Hathaway, Jr., passed down the east side of Seneca lake to ascertain its length and the lay of the country approximate to it. On a bright evening they rested at a small cove, now Bailey Town Landing, as the sun was sinking below the dense dark forest upon the west of the lake that cast its tall phantom-like shadows upon the water. While they were partaking of their frugal repast from a knapsack, and "Mr. Potter with his usual taste for the sublime was predicting the future greatness of the country," Mr. Smith, who had lopped down upon the ground, sprang to his feet and exclaimed, "I hear water falling." "More likely," said Mr. Potter, "you hear a rattlesnake." Mr. Smith persisted, and they each put an ear to the ground and distinctly heard across the lake the low moan of a fall

of water. As the shades of night came, on the savage camp-fires were visible from the opposite shore, and the vigil of the weary night-watch was often aroused by the howl of wild animals. In his old age Mr. Hathaway often remarked, that "no stranger to the scene could understand the awful stillness that pervaded all nature on that night." The exploration was continued to the foot of the lake, where the beautiful village of Geneva, N. Y., is situated. There they found two settlers with their families in log houses, living a sort of trapper life. The name of one of the men was Haslet, who boasted that he had been an officer in the Revolutionary War. In passing up the west side of the lake they came upon a stream of water tributary to Seneca lake, which in reality is the outlet of Crooked lake, eight miles in length. The explorers followed up the stream three miles, where they found the fall of water previously mentioned, in height, width and quantity exactly suited to the necessity of a flour mill. They at once decided that that vicinity was the best suited to locate a settlement. The marvelous accounts brought into camp by the different exploring parties "of serpents and wild beasts of exaggerated size, rich soil, oak forests and fine streams of water, were somewhat discredited." They however, after a brief council, determined to locate near the convenient water course "outlet of Crooked lake." Ten

of the party, headed by Thomas Hathaway, Jr., in Indian canoes, paddled down the shores of the Seneca lake to the mouth of the outlet, where now is the small village of West Dresden. The remainder and largest part of these adventurers, on their jaded horses accompanied the Friend through the wilderness, inhabited only by Indians, (who were at all times friendly to the "Quaker settlers," as they learned to call them,) to the designated spot for the settlement. The country near the lake is undulated in its configuration, and they very properly called the locality "City Hill." There, in 1791, the first settlers purchased from the government a large tract of land, and upon it was built the first framed house in now, Yates county, a habitation for the Universal Friend. All the clapboards were hewn out from logs with the broad-axe, and the shingles, nails, window-glass, and hinges, were brought from Utica, eighty miles distant, on pack horses. The men immediately commenced cutting down trees and clearing the land preparatory to the sowing of seed, and such was their energy and expedition that, when the first acre of wheat was ripe for harvest they had quite a respectable flour mill erected and in order to grind it, called "Smith's mill." The millstones were brought upon pack horses from Utica to the foot of Seneca lake, there put upon a sailboat built by Thomas Hathaway, Jr., and his brother Gilbert,

the first vessel that spread a sail upon its waters. It was several years before there was any public highway for traveling better than an Indian trail between Utica and the lake, therefore for heavy packages Thomas Hathaway, Jr., constructed a sort of rack to hang between two horses, one before the other, and in that way he attended mostly to the transportation of all the produce for the "Friends' settlement," as it was called. "He built two flat boats on the Mohawk river, for that river was navigable from Albany to a few miles below Utica, consequently afforded great relief and comfort to the destitute condition of the early settlers of that region."

Thomas Hathaway, Sen., in company with other gentlemen, bought large tracts of the public lands, particularly in the tract called "the gore," now a part of Yates county. He was a staunch follower of the Friend to his death, and gave freely of his possessions to gratify her many whims. Otherwise than the common incidents to the settlement of a new country, Mr. Hathaway was not conspicuous. He died in Jerusalem, N. Y., in 1798, aged 66 years. His daughter Mary married Eliphalet Norris, and lived most of her life upon a plantation in Maryland. His daughter Elizabeth, a lady of rare brilliancy of mind and dignity of character, married Judge Joshua Ferris, of Tioga county, N. Y., a gentleman of culture and for many years the

principal surveyor of public lands in the southern section of the State. He also held many offices of trust in the gift of the government, his commissions being from Presidents Washington, Adams, and Jefferson. Gilbert Hathaway was a large landholder in Yates county, N. Y., and lived to the age of 81 years.

In 1793 Thomas Hathaway, Jr., married Mary Botsford, daughter of Elnathan Botsford, a follower also with his family of Jemima Wilkinson, from New Milford, Connecticut. Their marriage was an act contrary to the rules of the Universal Friend, and they were both excommunicated from her society and forbidden to enter her meetings.

"Mr. Hathaway was for many years one of the principal surveyors of the public lands of western New York, and many of the early maps drawn by that gentleman are still in existence, also the deeds and contracts on file are in his beautiful handwriting, as he was almost universally called upon by those who knew him to transact such business." "He was honorable in his dealings with men, courteous, but unassuming in all his business relations. In official matters he discharged some important public duties with credit to himself and benefit to his country." "He held four military commissions, one signed by Governor George Clinton, in 1802, one by Governor Morgan Lewis, 1805, and two by Governor Daniel D. Tompkins, 1809 and 1810,



the latter a Major's commission." "He was also one of the three commissioners appointed to divide the old town of Benton into school districts under the administration of Governor Tompkins, which duty was discharged with marked ability by the three gentlemen."

With the exception of Jemima Wilkinson's meetings, preaching on Sunday was mostly from itinerant clergymen to the early settlers of western New York. Thomas Hathaway, Jr., saw the necessity of some kind of organization to interest his neighborhood on the Sabbath, and in 1819 he opened a Sunday-school in a school-house built upon his farm many years previous, where children, and also adults, were instructed in the scriptures by himself and others. The school was a success, and continued through the Summer. Owing to the deep snows, such opportunities were prevented in winter, but the following Summer Mr. H. engaged the Rev. Mr. Silwell, a blind clergyman, who preached in the school-house every Sunday. The reverend gentleman was known through the country by the appellation of "the blind preacher."

Mr. Hathaway lived fifty nine years upon the farm where he settled at the time of his marriage, raised seven children, and his was the first death that occurred under his roof. He died May 22d, 1853, aged 84 years. "He retained his memory to the last, and apparently slept his honorable and

useful life away without a struggle, leaving a memory that is cherished and loved by his wide circle of friends and associates."

Very soon after that energetic pioneer, Jemima Wilkinson, was established in the Genesee country, it became noted as a new tide for emigration, and the rich lands between Seneca and Crooked lakes soon invited the agriculturist, and the country filled up fast with enterprising farmers, mechanics, tradesmen and speculators, establishing, to the annoyance of the Friend, the various religious views of other denominations. Her curiously formed and quaint looking home was erroneously styled by the world's people "the synagogue," "which Jemima said she only considered the sneers and scoffs of a vain world." She soon however became uneasy on account of the proximity and observation of comprehensive people, and in 1795 moved, with her community, west of Crooked lake. She was allowed to name the town herself, calling it New Jerusalem. It now bears the name, as one of the towns in Yates county.

For the final settlement of the Universal Friend, twelve hundred acres of land were purchased by Thomas Hathaway, Senior, and others, for the particular accommodation of herself, and the deed was taken out in her own name, Jemima Wilkinson, as "Universal Friend" would be illegal. She also owned small farms about the country, "coaxed

out of her followers," said a gentleman, "after she had preached a long and particularly impressive discourse." She usually introduced such requests by saying, "The Friend hath need of these things." After the death of the wealthy and main stay of her society, (for she outlived a large number of them), their children contested her right to some of her possessions, and Thomas Hathaway, Jr., was for eleven years in dispute by law with her, and gained every case. Aaron Burr and Elisha Williams were his counsellors. Jemima built on a plan of her own a large and handsome house for a residence, with a commodious meeting room on one side of the large hall. There she preached in Winter and in the open air in Summer. Her audience was often so large that it was necessary to open all the lower rooms to accommodate it. In her "open air exhortations," as she called her public speaking, she always stood upon a large platform built to mount her horse from, and the gentlemen of her society would take turns as a privilege, to hold an umbrella over her head while preaching. After such exercises the gossip of the following week would often be, that the Friend had preached from the horse-block. Jemima was naturally austere, and often tyrannical in her intercourse with her society, and when she could gain sufficient influence over a family in her community she did not scruple to set at variance husband and

wife, or parents and children, and with her avarice, kept them impoverished by the constant drafts for money and the produce of their farms, to keep up her sumptuous home. Her evening meetings were often silent, unless some of the audience told a dream, which they often did, calling them "Divine revelations." Her peculiar and established mode of dress was a broad brimmed beaver hat of light brown color, only tied down at the sides when she rode, and a rich silk skirt of the same color, with a long waistcoat loosely fitted, and much resembled the vests worn by men in old continental times. Over these she wore on all public occasions, preaching or otherwise, a long black satin robe sweeping the ground, the fashion entirely her own, with white bands on a necktie such as Episcopal clergymen wear. She had a strongly marked and rather masculine stamp of face, with broad forehead, large black eye and beautiful black hair, turned straight back from her face and falling over the neck in glossy ringlets. She would neither give her age or write her name, and whenever her signature was required she made a handsome Roman cross. When she died in 1819, her society expressed the event as, "The Universal Friend had left time." Her remains were placed in a vault that she caused to be built in her garden many years previous to her death.

Jemima Wilkinson was a person with an indomi-

table will that made her preference the law in her society. She was particularly opposed to individual enterprise and success, and did much that all persons of good intention disapproved. Notwithstanding, it must be acknowledged that she was the means of settling western New York at a very much earlier period than it would otherwise have been.

Early in her ministry, 1784, she published a pamphlet of six pages entitled, "Universal Friend's advice." It is commenced in this way: "The Public Universal Friend adviseth all who desire to be one with the Friend in spirit, and to be wise unto salvation, that they be punctual in attending meetings at the tenth hour of the day, as near as possible." "That those who cannot well go to meetings sit down at their several homes about the time meeting begins, in order to wait for and upon the Lord." "That they shun at all times the company and conversation of the wicked world as much as possible; but when any of you are under a necessity of being with them, do your business with few words and retire from them as soon as you get your business done, remembering to keep on your watch and pray for assistance, especially when the wicked are before you." "That you do not inquire after news, or the public reports of any one, and be careful not to spread any yourselves, that are not of the Lord." "Live peaceably with all men

as much as possible; in an especial manner do not strive against one another for mastery, but all of you keep your ranks in righteousness and let not one thrust another." "Let not debate, evil surmising, jealousies, evil speaking, or hard thinking be named among you, but be at peace among yourselves," etc., and concluded with this quotation: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God?"

It will be observed by the extracts selected from her short and only publication that Jemima found, in order to retain the influence she wished over her society, it was necessary to be extremely exclusive, a plan she carried out through the whole course of her ministry.

MRS. MARY BOTSFORD HATHAWAY, whose life began before the birth of our National Independence, and continued until after the close of the war of the rebellion of 1861, was among the early settlers of Ontario, now Yates county, New York, and her history is preserved as one of the representative women in the settlement of that part of this country. She was born in New Milford, Connecticut, in January, 1772, when the fire for independence was just kindling in the minds of the American people, and as she possessed a remarkably retentive memory, she related in after years many interesting incidents of the Revolutionary War.

1 At the time Danbury was burned by the British in 1777, she was nearly six years of age, and as her home was only four miles from that village, 'she distinctly recollected and often described the brilliancy of the clouds in their beautiful red and blue colors, as the flames lighted them up on that night.' "Also of sitting in her mother's arms at the window while she explained the meaning of the conflagration to her children, of her father loading his gun, mounting his horse and leaving them for the scene of action, of his return in the morning and bringing accounts of the great destruction of public stores at Danbury by the enemy."

"History says was destroyed eighteen hun-

dred barrels of pork and beef, seventeen hundred barrels of flour, two thousand bushels of grain, clothing for a whole regiment, and seventeen hundred tents." Another incident of the war impressive to her as a child occurred in the winter of 1781, when a continental regiment was encamped near Milford village, and the depredations by the soldiers upon the poultry yards of the vicinity were not unfrequent. "On a snowy morning, Mr. Wood, their neighbor, found a small leather bag fastened to the neck of a goose of his flock. It contained six pennies and the following lines of rhyme.

'Mr. Wood, your fowls are good,  
And cook't so very tender,  
We bought six more geese, for a penny apiece,  
And send the money by the gander.'"

This literary effusion was occasionally repeated by Mrs. Hathaway as a specimen of soldier life in the Revolution. Towards the close of the war party differences in Connecticut ran high, and the Tories stood very little chance to escape the vigilance of the committees of safety. "One morning while their family were at breakfast, Mr. Jonathan Botsford, an uncle of Mrs. H., came running to her father's house and begged to know where he should go; "for," said he, "they are after me." "Go!" said her father, "go out of the door; you are the subject of King George, and I wo



have anything to do with you." Mrs. H., at the time a girl of ten years, slipped away from the table, and with her usual sympathy, locked him up in a closet and put the key in her own pocket. Years after, the old man would say to her descendants, "I saved my neck that morning by getting into Molly Botsford's pocket." She also frequently amused her friends with incidents in the customs of her State commonly called the "blue laws of Connecticut," as she saw them administered. "One Sabbath morning in 1786, as the congregation was leaving a meeting-house in New Milford, a stranger came riding leisurely on horseback along the road. He was commanded by the straight-laced men in authority to stop and give his errand. Upon his hesitating to do so, he was seized and imprisoned until Monday morning, when he was taken before a magistrate for legal examination, where the gentleman demanded their authority to arrest him. His determined manner so alarmed the men of justice that they concluded to dismiss him with a reprimand only. The stranger said, 'No, you have arrested me, and you shall try me'; and the result was, that the transaction cost the town seven hundred dollars." Mrs. H. said, "That act had a great effect upon the community at large, and was a rapid stride towards freedom of thought and action in Connecticut." For another example, she related the fact of her uncle, the Hon.

Daniel Brinsmead, often tying the hands of the young children of his family behind them on Sunday, calling it Sabbath-day respect." Mrs. Hathaway highly disapproved of the deference shown the Christian minister in the early history of her State. She said, in her youth "none of the young members of a family were expected to sit, or speak above a whisper in the presence of the clergyman whenever he visited in his parish, unless he bade them take a seat, which was generally spoken in a stern and ostentatious tone." Her discerning mind soon saw the absurdity, and said she, "I always shunned the worthy divines of New Milford until I could be permitted to speak my sentiments and maintain my own individuality." It is therefore possible that Mary Botsford was one of the first women to unconsciously raise her voice in favor of the prerogative for woman. She did not, however, at any time enter into the extreme measures of the reformations of the present day, more familiarly known as "woman's rights," and in her old age would modestly say she "could not understand why woman wished to don any garment, excepting a hat, resembling male attire, when their own was so extremely graceful." And in regard to woman's voting at the polls, she discussed the subject with great indignation at all times. She said to a friend, after reading the doings of a "woman's rights convention," "The foolish things, they are

bringing themselves back to a state of barbarism, when the women will be expected to work in the fields and do all the hard labor, while the men sit upon the door-sill of the home and smoke their pipes."

In 1792 Mrs. Hathaway, with her brother, joined her father's family at the Friends' settlement in the wilderness of Western New York; her father, Elnathan Botsford, having emigrated from New Milford the year previous, 1791, leaving his daughter in the family of her uncle, Judge Buckingham. As transportation was more easy by sleighs and sleds, and no individual travelled alone for fear of Indian depredations, they made their journey in January, in the company of a large party of gentlemen going West to seek their fortunes. Among them were the Wadsworths, General William, W. and his brother James, subsequently conspicuous in Geneseo, N. Y.; also, Judges Chipman and Barlow, who settled in Canandaigua. "The party had eleven sleighs, and were seventeen days" going a distance that would now be travelled in less than twenty-four hours. Mrs. Hathaway, as one of the three ladies of the party, always spoke of the journey as "a most pleasant era in her life," although her "discouragements were very great on her arrival at the settlement, for she found there very few of the comforts of a regular home," and so the Universal Friend she was an unwelcome

member in her community, as she well knew Mrs. H. had no sympathy with her religious views, and never hesitated to assert her own, or spend her opinion at any time in her presence, as on their first acquaintance "Mrs. H. ridiculed before the face of Jemima her authoritative manner over her deluded followers." On one of her proselyting tours to Connecticut she came with her retinue to the house of Mr. Elnathan Botsford, Mrs. Hathaway's home, to spend two days and hold her meetings. One of the ladies of the party said, "the Great Friend's cloak had no seam in it." "Mrs. H. examined it, and found as many seams as in any cloak of the kind, and took the first opportunity when it was laid aside to spread it out upon the floor and expose the seams." For the act "Jemima declared her an unregenerate child, and said her name ought to have been Vexation," and took great pains while there to be censorious in her discourses towards "disobedient and rebellious children," a term she always used for those who did not readily come under her control.

Early in March the settlers tapped the maple trees and commenced making sugar, and quite soon after the arrival of Mrs. H. in the western settlement "she was invited to a maple sugar party at the Hathaways' camp." "There," she would often say, laying her hand upon the arm of her husband, "in that sweet place, this gentleman and I met,

first." A fitting precursor, for their married life of fifty-nine years was marked with unity and great kindness towards each other.

For a time Jemima Wilkinson reigned supreme over her community at the West, and the most of her followers were sufficiently credulous to be duped by her to perfect submission. For a trivial deviation from her rules, Jemima often imposed the most degrading punishments upon any member of her society, "such as a gentleman to wear a black cap drawn over his hair and forehead on all public occasions for three months." "One of the most dignified gentlemen of her community actually submitted to have a little bell tinkling from the skirt of his coat for six weeks." As her meetings were frequently disquieted by ludicrous persons, Mrs. H. often told the anecdote of "seeing a young member reach his staff over the seat in meeting and touch the little bell to make it ring." At another time the husband of one of the lady members of her society, disliking her interference in his family, "came to meeting on a Sunday with a dried fox-skin mounted upon his head for a hat, with the head of the animal for the top, and the stiff feet projecting out in front over his face." After Jemima had gazed upon the wild looking individual for several moments, she broke the silence in a low, grum tone, with this quotation, "Now there was a day when the sons of God came to

present themselves before the Lord, and Satan came also among them." Upon the person being called to an account for disturbing the Friends' meeting, he replied, "All the men kept their hats on their heads, and I did the same."

As Thomas Hathaway, Jr., settled upon a large tract of land at the time of their marriage in 1793, with the forest still standing, Mrs. Hathaway had many reminiscences to relate in after years of pleasures realized, hardships endured, and dangers from wild animals and Indians to fear. The Indians, however, proved friendly, and were of great service to the explorations for salt springs and other useful localities.

After a few years of forest life, "Mrs. Hathaway saw from her window one day a stranger on horse-back emerging from the woods with leather saddle-bags dangling on each side of the animal, and a large valise strapped to the back of the saddle. On a near approach it proved to be General Wadsworth, the previous travelling companion of Mrs. H., who had been from Geneseo to Utica for shopping, and had turned many miles away from the direct road to pay her a visit. The leather bags contained window-glass, nails and hinges, cotton cloth, broadcloth, calico, tea, coffee and sugar, thread, needles, pins, etc.; all that a household was expected to require for a very long time in those days." General W. complimented Mr.

and Mrs. Hathaway upon the symmetry and neatness of their rustic home, and "pronounced them extremely aristocratic, for they were indulging in two rooms and an oven, while his habitation had only one room and no oven."

Before the axe had cleared away much of the "wild wood" that surrounded their home, the bears and wolves were not at all modest if they wished to make a meal of any of the domestic animals. It was therefore necessary to keep them in little pens near enough to the house to have an eye over their safety. In the absence of Mr. Hathaway on official business, as he was often called, the care and attention to the premises devolved entirely upon Mrs. H. She would say with a shudder, "It called forth all my strength of mind and alacrity to keep our little stock, and at times to preserve my own safety." One morning, after her husband had left home, and the hired man had gone to the woods to work, she heard an outcry among the swine, caused by the presence of a bear pecking through the slats of the pen. Said she, "I was obliged to stand a long time upon my doorstep and float a white cloth in the air to frighten the creature. He would look at the swine and then at me, as if he hardly knew which to take." "After many weary hours bruin sauntered off toward the thicket, turning every few steps to look back, as if trying

to solve the meaning of the fairy white wing that had cheated him out of his expected repast."

It is a rare occurrence for any new country to be at first settled by gentlemen of so high an order of talents and integrity as was the Genesees, or more properly the county of Ontario, which in the original comprised a large part of Western New York; and as the house of Mr. Hathaway was one of hospitality, they entertained and enjoyed the society of cultivated people, although the country was for many years rough and forbidding.

During the war with Great Britain of 1812, Mrs. Hathaway was particularly conspicuous in her kind attention to the weary officers as they passed through the country on military errands, and at the time of her death a General remarked that "that intelligent lady was not aware how much she was admired, not only for her zeal and patriotism in the cause of her country at that trying period, but for her excellent judgment, general knowledge and authentic and useful information she often gave of the passing events of the day."

In 1814 the "famous Dr. Joshua Lee, a surgeon on the frontiers at Niagara," sent a letter to Mr. Hathaway by a wounded soldier, who returned home to their neighborhood from the army. Mr. H. was absent at the time it came to hand, and Mrs. Hathaway thought it to be an important communication, as it was in regard to the Six Nations



of Indians on the Mohawk river, and perhaps information necessary at headquarters. She lost no time in sending it to Colonel Robert Troup of Geneva, who always reminded her of the favor whenever they met in after years. The mind of Mrs. Hathaway retained its capacities to near the close of a long and useful life. She read much, particularly the Scriptures, in which she was especially conversant. Her religious sympathies were with the Methodists, and with that denomination she was many years a communicant. In politics she was a strong whig, and always kept herself informed upon the political topics of the day. At the opening of the rebellion of 1861, she expressed a regret that she had lived to see her country at war a third time. Her death occurred November 3d, 1866, in the ninety-sixth year of her age, having survived her husband thirteen years.

With many years of industry and frugality, the forest of their farm was cleared away, and commodious buildings were erected. Where once only savage life was known, is now fertility, beauty, peace and plenty, and the only primitive object to be found at the home so long of Thomas Hathaway, Jr., and his wife, Mary Botsford Hathaway, is the

“ Moss-covered bucket,  
That hangs in the well.”

## HISTORY OF ELNATHAN BOTSFORD.

---

ELNATHAN BOTSFORD, previously mentioned as one of the early pioneers to Western New York, "was born in New Milford, Connecticut, in 1738." Of his early history nothing is known until the commencement of the French war, in which he enlisted in a Connecticut regiment in 1755, and was in the division of the army at Lake George, "commanded by Sir William Johnson." "He received a slight wound in an engagement under Captain William Lyman," otherwise the result of his services in that year cannot be recalled. From 1756 Mr. Botsford served three years; at first as a sergeant. He was among the forty companies of boatmen "enlisted by General Shirley, to transport stores from Schenectady to Colonel Bradstreet, at Fort Oswego." He was also with Colonel Bradstreet when he with an inferior force maintained his position against a large body of French and Indians "on the Onondago river, near the margin of Oneida lake," and was high in his praise for the intrepidity of a young officer on that occasion by the name of Seth Pomeroy, afterwards General Pomeroy, a hero at Bunker Hill.

In 1757 Mr. B. was detached with a party, guided by friendly Indians, to go for snow-shoes, and after great suffering from frost-bitten limbs and hunger, they returned with ninety pairs. They probably went to Canada, for I think the shoes were obtained by the Indian guides from the enemy.

In 1758 Mr. Botsford was at the "capture of Fort Frontenac," and often spoke of the courtesy and kindness of Colonel Bradstreet towards the prisoners of the garrison after the surrender. Also can be remembered some of the touching incidents he related of the rescue of men from the colonies, imprisoned in Canada. Directly after Col. Bradstreet gained possession of the fort, he negotiated with the Canadians for the exchange of his prisoners, and soon effected the exchange of one officer for another. When the redeemed man was fairly in their hands, the "flag they had set up in Fort Frontenac was lowered, and he allowed to raise it again, amidst loud huzzas for his liberty." That officer must have been "Colonel Peter Schuyler of New Jersey," then a prisoner in Canada, and "was exchanged by Colonel Bradstreet for the commander of the fort." "At the same time General Israel Putnam was held a captive in Canada, and history says treated with savage cruelty." He was also rescued by Colonel Bradstreet, in exchange. Mr. Botsford was one of the guard to march the prisoner to a point, and receive Gen. Putnam. He

would say with a sigh, "Poor Putnam, I knew him well, and shall never forget his tattered garments, haggard looks, and imploring expression, when we received him from the hands of his captors."

By Mr. Botsford's own request, he was excused from belonging to the regular army of the Revolutionary war, and during the seven years he served in a company of home guard in "New Milford and vicinity, and was not called away to any other defence, excepting a short time upon the Hudson river, directly after the treason of Benedict Arnold."

Mr. B. venerated the name of General Washington, and whenever the event of "Arnold's treason" was mentioned, he would remark, raising his long arm with a gesture of determination, "The treachery of that villain aroused the indignation of this whole country, and made our blessed Washington all the stronger, for then any of us were ready to lay down our lives whenever that good man required it."

In stature Mr. Botsford was over six feet, and a marked person in after years for his military bearing. He was a communicative old gentleman, and very entertaining in his accounts of the heroism and achievements of the different campaigns in which he served. This venerable grandfather would draw his grandchildren and their young friends around him on a winter evening, to crack

the nuts he had gathered from his farm, and listen to his war stories. The great tankard full of cider was stood upon the hearth of the immense fireplace to warm for good cheer, while the veteran, over eighty years of age, would entertain his little audience with the enthusiasm of a young man, not suspecting that his interesting accounts of battles won, forts captured, adventures, etc., were to linger in their young minds, and years after to be called forth in snatches for historic use.

Mr. Botsford survived his wife, Lucy Stono. Botsford, for twenty-two years, and during that time he lived in the family of his son, "Elnathan Botsford, Jr." He died in Jerusalem, Yates county, N. Y., in February, 1827, in the 89th year of his age, much respected by the community in which he lived, for his industry, integrity and usefulness.

## HISTORY OF JUDGE WILLIAM POTTER.

---

JUDGE WILLIAM POTTER, previously named in this narrative as a native of Rhode Island, was an extremely energetic and useful citizen in the early settlement of Western New York, and it will be seen by the following interesting document that he was a devoted patriot to his country at the time of the oppressive measures of the English government toward the American colonies. When Judge Potter left Rhode Island, he carried this original manuscript among his papers, and in 1851 it was put into the hands of your informant by Dr. Brinton Hazard of Jerusalem, N. Y.

COLONY OF RHODE ISLAND, Feb. 11th, 1774.

In obedience to our appointment, we have taken into consideration the natural and constitutional rights and privileges of the Americans, and the many infringements to those rights by several acts of the British Parliament, and do report the following:

" *Resolved*, 1st. That our ancestors by oppression in their native country, being denied the liberty of enjoying their religious sentiments, did emi-

grate from Great Britain into America, which they had a just and natural right to, or to any other part of the world.

"2d. That upon their arrival in America they purchased the lands of the Indian natives, who had the absolute and exclusive right in the Property and Produce of said Lands, and to dispose of the same.

"3d. That from the majority of the (a line obliterated) required from the Sachems, the proprietors of the lands thereof; they themselves became possessed in the same right of inheritance, to dispose of the same to all intents and purposes, and might have incorporated themselves into distinct governments without connecting themselves with Great Britain, or any other power whatever.

"4th. That from a sincere regard and veneration for the Parent State, they put themselves under the allegiance of the Crown of Great Britain upon certain laws confirmed and firmly established to them and their heirs, by their respective charter, that all their natural, civil and religious rights and privileges should be secured to them forever, which have been since recognized by several acts of the British Parliament, and for the common safety and interest of both Great Britain and the Colonies, ought never to have been interrupted.

"5th. That the British Parliament, claiming a right to tax the Americans and extort their monies

from them without their consent, hath a manifest tendency to enslave the People, and to introduce Despotism, which is inconsistent with their natural rights and privileges confirmed to them by their respective charters, and which as freemen and good subjects they have a right to enjoy.

“6th. That the seizing any Person in America and transporting them to Great Britain for trial upon any pretence whatever, is a manifest breach of our natural and confirmed privilege, and in direct violation to the laws of the land.

“7th. That it is the Duty of every American, with a due respect to the Supreme Governor of the Universe, and a regard for our most Gracious Sovereign, and the rights of America, by all prudent ways and means to oppose such measures as have a direct tendency to lessen the mutual affection which hath for a long time subsisted between Great Britain and the Colonies, and deprived us of our most invaluable rights and privileges.

“8th. That the East India Company, or any others, sending their Tea to America, whilst subject to a duty on its being landed here, is a manifest attempt to enforce revenue acts, and undoubtedly designed as a precedent for the future, to establish taxes and monopolies upon all the necessities of life in America. Therefore we will neither buy, sell, nor receive upon any condition



whatever, any dutied Teas into this Town, and will use our utmost endeavors to prevent the same.

"9th. That it is the Duty of any American who regards God, his Country and his Sovereign, to endeavor by all prudent means for a restoration of that ancient and cordial Love, and Affection, which formerly subsisted between Great Britain and the Colonies, and which made them powerful, great and victorious.

"10th. That the Inhabitants of this Town ever have been and still are ready, on any occasion, to demonstrate their loyalty and love to their King and Country, and cannot help looking back with regret upon the unhappy measures that have been adopted by the Parliament and ministry of Great Britain, to divest them of those sacred Blessings, and we are ready when called upon in a Constitutional way, to grant such aid and assistance to the Crown as the necessity of the case may require, and our abilities admit, and are ready to sacrifice our lives and fortunes for the honor, dignity and interest of our Sovereign and the Parent State, and with a firm attachment to our natural and free-born rights and privileges which are dearer to us than our lives, and are a blessing under God that we will not give up to any Power on Earth. We do solemnly determine that we will heartily unite with the other Towns in this and all the Sister Colonies in every prudent measure, and exert our

utmost force in support of our just Rights and privileges.

"11th. We revere the Sister Colonies, Boston, Virginia and Philadelphia, for their virtuous and noble stand in defence of the common liberties of America, and with Hearts full of Gratitude in the present alarming situation of the Colonies, we do vow to stand firm with the Sister Colonies against any Oppressive measures from Great Britain or her ministers.

"12th. At a Town Meeting held at South Kingston, Colony of Rhode Island, the 11th day of February, 1774, Benjamine Peckham Moderator.

"Whereby the East India Company, notwithstanding the resolutions of the Americans not to import Tea while it remains subject to the payment of a Duty in America, have attempted to force large quantities thereof into some of our Sister Colonies without their consent, in order to be sold in this country on their account and risque, and whereas they may attempt to introduce it into this Colony, we the Inhabitants of this Town legally convened in Town Meeting, do firmly resolve,

"That William Potter, Jeffrey Watson, Benjamine Peckham, Cardon Hazard, Samuel Rodman and Robert Brown, Esq.'s, be a Committee for this Town, empowered to negotiate with all the other Committees that is or may be appointed by any

Town in this or the other Colonies, and if any Tea subject to a duty should be imported into this Town, or any other attempts should be made to subvert our Liberties, the Committee or the major part of them is directed and hereby empowered to call a Town Meeting immediately.

“Resolutions entered into by ye Town of Kingston February 11th, 1774. To be lodged upon file in ye Town Clerk’s Office.

“Witness,      WILLIAM POTTER, Town Clk.”

The usefulness of Judge William Potter was of short duration to the new country he was so especially active in settling. He died suddenly in 1798, while on a journey to Philadelphia. Judge Potter was a gentleman of fine talents, and at the time of his lamented death was first Judge of Ontario county, N. Y. His descendants are numerous, and many of them are holding honorable stations at the present day.

