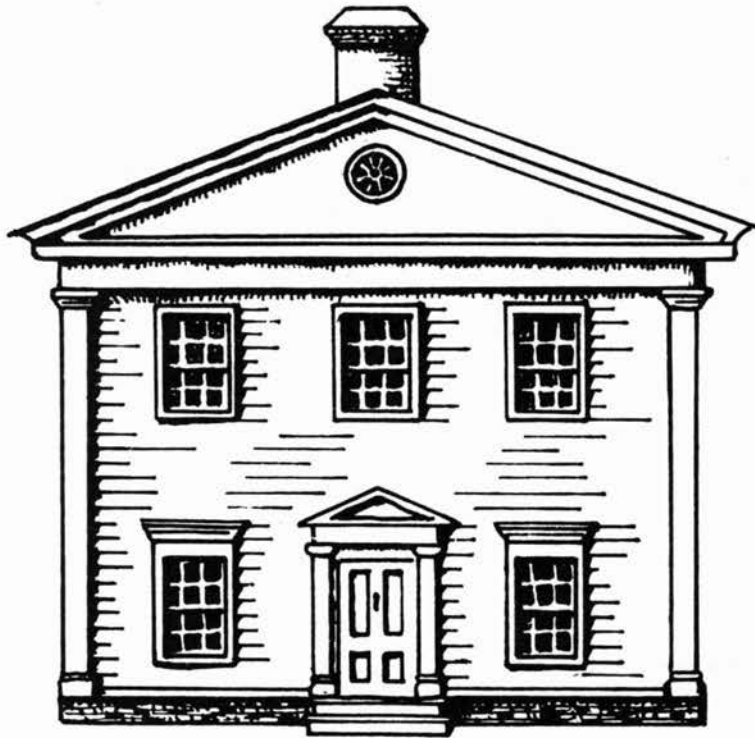


THE QUARTERLY

Official Publication Of The St. Lawrence County Historical Association



Greek Revival 1815-1840

CHARACTERISTIC DETAILS: Emphasis on columns (or pilasters), capitals and low triangular gabled pediment—all to create the effect of a Greek temple. Focus shifted from the long side of the house to the gabled end. Pedimented gable appears to rest on classical entablature, which is in turn supported by columns. More elaborate homes had a columned entrance portico—especially popular in the south. Windows are strongly vertical, with six-over-six panes. Lines are simpler and cleaner than Roman-influenced Georgian.

April 1977

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Editor Pro Tem . Varick A. Chittenden

COVER: A brief description of the Greek Revival style of architecture from a 'classical' viewpoint. Much of that which appears in northern New York is a vernacular interpretation with many modifications. The fact that numerous examples of Greek Revival type buildings were still being erected here into the late 1850's is further evidence of the cultural lag often found in an area such as ours, distant from urban centers. See James McCabe's "A Little Greek Temple on a North Country Farm?" for more details.

(Courtesy *The Old-House Journal*)



Eli Tracy:

Hermon's

'Village Smithy'

by Eileen Bill Young

Since the discovery of metal the skill and ease of using the hands in the making and forming of products in iron and steel has been of great importance. Smithery was a noted and greatly needed skill in community settings until automation in the making of metal parts and products. In modern days there are few true craftsmen in smithery other than those who are learning for novelty's sake.

Eli Tracy, 44, who is now residing in the village of Hermon, New York, is one of the few blacksmiths left in St. Lawrence County. I learned from this blacksmith the heritage of his skill and some specifics of his craft.

Eli Tracy has known the skills of blacksmithing as long as he can remember. When asked how old and why he learned to work with metals he replied: "My father, Charles, did it so I did too. I never thought too much about it, and when I was probably five or six years old I started using his tools and equipment to make things I wanted. I always liked to make hatchets and I still do."

Charles Tracy, Eli's father, ran a blacksmith shop in Bigelow; his grandfather also had a shop in Lisbon. While Eli was growing up he was considered an apprentice in his father's shop, and he learned all of the skills he could from careful observation and repeated experiences. To best relate the trade to Eli Tracy as a blacksmith, it would be more helpful to describe the skill in terms of required products, techniques, materials, and tools needed and used during the different seasons of the year.

A blacksmith's least productive time of year was the fall and winter. Farmers brought their sleds and sleighs into the shop to have the runners repaired or replaced. This work was of greatest demand during these seasons. Mr. Tracy got his materials wholesale, from a company now no longer in the business. Materials came as sheets of metal or in kegs and by the pound such as horseshoes, nails, and bolts.

Mr. Tracy described the cutting and shaping of the sheet iron into forms close to the actual desired product. For example, the first part of preparing runners for sleds is the cutting of the metal. Some is heated in the forge to the temperature just before the burning point and then is cut with a tool called a Hot Cut. This tool is shaped like a large chisel with a handle. The tool is placed at the point of the desired cut. This is one of the few times that a smith needs help. It is necessary for some one to swing a sledgehammer for force and hit the Hot Cut which the smith holds at the place of the cut. There is also a tool of the same basic shape

as the Hot Cut for cutting cold metal called the Cold Cut. After the iron is close to the shape of the runner, it is heated again in the forge. Mr. Tracy called particular attention to the fact that the hardest skill of a blacksmith is the ability to recognize the right color of the heated metal when it reaches the temperature for malleability. If this is mistaken it can ruin the whole product. The anvil work is next with the slow, steady sure-sighted operation of shaping the finished product. Not only does a smith make parts but he is also expected to install or attach the finished part to the rest of the equipment.

Spring and summer were the most productive time in the blacksmith's business. During planting time plows were repaired with new tips and often wrought iron was replaced by mild steel. Steel is more desirable because of endurance; it is also more difficult to work with because of its low burning point. Once steel is burned, it can not be used again; the making and welding of the product has to begin all over.

Wagons and sleds were used throughout these two seasons. Sleds were used in the collecting of maple sap during the sugaring season. Mr. Tracy has built whole sets of sleds including the wooden parts. He said one of the sets he built was for Thomas Baxter, a farmer in the town of Hermon. The charge for this work was \$50.00 for the complete set. Since then he has built more sets and has been repaid in the form of returned favors.

During harvest time reapers broke down and parts were replaced along with the welding of iron patches on the existing parts for continued use. One particularly important skill of the blacksmith was the reshinking of wagon or buggy wheel rims. Mr. Tracy described the process of rim shrinking which he used:

When the rim is no longer snug on the outside edge or felly of a wheel it must be taken off and reshunk. The rim is taken off and cut one half inch smaller than the wheel itself. The rim is heated in a hickory charcoal fire built outdoors for room; because of the extent of the process there are usually several rims done at the same time. When the rim is the right temperature for expansion it is placed over the wheel and immediately cooled by cold water to shrink it and prevent it from burning the wheel.

Horseshoeing was done throughout the seasons. Mr. Tracy remarked that this was his favorite type of work. The shoeing of a horse consists of taking the shoe off, trimming the hoof,



Left: Eli Tracy demonstrates the use of the anvil in making the round handle of a stove poker;



Right: After the "frog" is trimmed away, the inside of the hoof must also be removed and the outside shaped.

recalcing the shoe, and putting it back on the horse. During Mr. Tracy's apprenticeship under his father, horseshoeing was done for 35 cents a shoe.

Eli Tracy set up his own blacksmith shop in Hermon and ran it for two or three years. This was after the second World War when stores and mail-order catalogues began to outdo the need and work of a blacksmith; thus Mr. Tracy's business became too slow to make a living from. Things that needed the skillful work of a smith such as Eli Tracy dealt mainly with equipment used along with the horse. Such items as chains, hinges, tools, and trinkets were no longer made. Modern machinery replaced the horses, and as Mr. Tracy said, "The horses just started giving way to the tractors and such and pretty quick there wasn't any."

Not only did Eli Tracy inherit his craft from his father but also his tools. He can not begin to tell for what purpose some of the tools were used, other than those he uses himself. The forge which he uses is his own. It is fired with regular coal instead of blacksmith's coal, which is in between soft and hard coal. You can no longer get the blacksmith's coal; it is not on the market.

For Further Reading:

Alex Bealer's *The Art of Blacksmithing*.

H.R.B. Smith's *Blacksmith's and Farrier's Tools at Shelburne*.

Aldren Watson's *The Village Blacksmith*.

Alexander Weygers' *The Modern Blacksmith*.

Eileen Bill Young is a student in the nursing program at SUNY ATC in Canton. This article and the accompanying photographs were prepared by Ms. Young for an English course, "Images of Rural American Life."

When I asked if there was any future in the craft, he could not say. Mr. Tracy knows of few, mostly older men, who are still using the trade in their spare time as he does himself; if there are such people who do know the craft their production is limited to their personal needs.

Blacksmithing does not contribute to Mr. Tracy's livelihood, and, modest as he appears to be, he had no secrets or special designs or products that he would claim to be his own. He did mention that he thought that it should be known that blacksmithing is mostly learned and done from experience except for welding. That must be taught in order to do it properly and expect it to hold.

It is impossible to tell of all the aspects involved in developing and skillfully mastering a craft; I do think that Eli Tracy has earned the right to be called a true craftsman.



The portable kit that Tracy takes with him when he is called in on a job of shoeing horses.

A Little Greek Temple on a North Country Farm?

by James C. McCabe

The Governor Silas Wright House of Canton, New York, is a representative house from its period, the 1830's. Built very close to the beginning of large-scale settlement of the North Country, it mixes the classical themes of the Greek Revival period with the functional necessities of an only partially settled region. In the sense that it offered the area no innovative ideas in architecture, it is not an outstanding structure; its importance does not lie in its creativity. What sets it apart from other houses in the area is its first occupants, the Governor and Mrs. Silas Wright. Its significance lies in the capability that it has to re-create life in the North Country as it was in the time of Silas Wright. Because a number of valuable records of that time remain from the house, it is possible to restore the house with unusual accuracy.

The 1830's were a period of rapid growth in the North Country. Following the Revolutionary War, increasing numbers of people were following routes westward that led them up the north-south valleys of the Connecticut River and Lake Champlain into Vermont and then westward once they moved north of the Adirondacks. This brought a large quantity of people through the North Country, many of whom settled in the region. In reviewing the biographical section of

prominent North Country men in Franklin Hough's 1853 edition of *The History of St. Lawrence and Franklin Counties*, one can see evidence of the size of the migration into the area during that period. None of the men listed was born in St. Lawrence or Franklin Counties. Holding out opportunities in forestry, agriculture and readily available sources of power from the rivers in the area, the region grew quickly during that time. This rapid growth was capitalized upon by some of the more astute businessmen of the new republic, as they engaged in widespread land speculation, buying and reselling huge tracts of land, leaving many of the area's towns named after them (i.e., Gouverneur Morris, Alexander Macomb, John Fine, David Ogden, David and George Parish, Benjamin Raymond and others). Among these new settlers was Silas Wright, a young lawyer from Weybridge, Vermont. Born in Amherst, Mass., he followed the main route of migration through his life. Soon after he was born, his family moved from Amherst to Weybridge, where he grew up. He started his law practice upon arriving at Canton in 1819, and within five years he was pulled, not unwillingly, by his friends into New York politics, after serving in a number of local positions. He succeeded in his first attempt and was elected to the State Senate.



The common Greek temple form, vernacular architecture, was found in the Northeast, especially upstate New York, from 1800 to 1840. This was the Governor Silas Wright home before the Victorian additions of the 1890's.

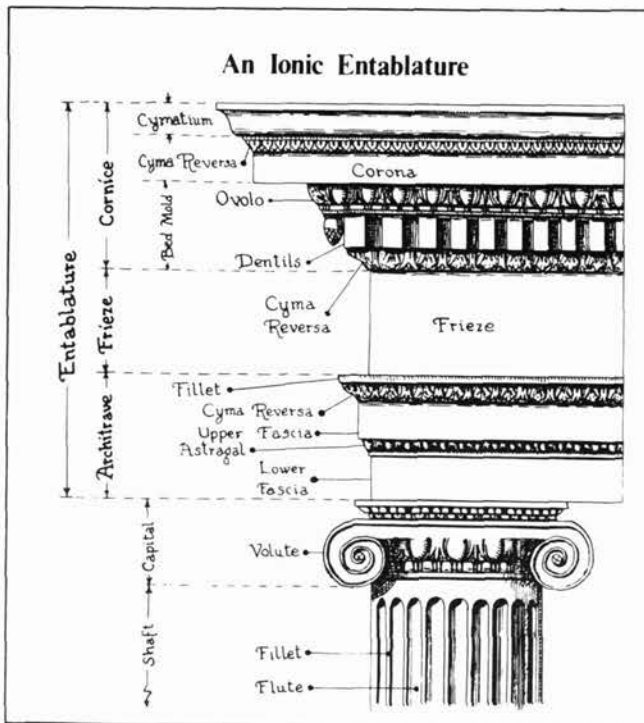
His success at his first opportunity was aided by the factionalization that was occurring within the Democratic-Republican Party at that time. His career roughly paralleled that of Andrew Jackson's and the Democratic Party as a whole. He moved up in New York politics in the Republican Party as a supporter of DeWitt Clinton and an opponent of the National Bank, and slipped into office due to changes in the election procedures in northern New York. He moved from State Senator to Congress after two years in 1826. After failing in 1828 to retain his seat in Congress due to balloting difficulties, he was appointed Comptroller for the State of New York. In this office he was able to gain increased influence in the newly formed Democratic Party as an opponent of the National Bank, as he used his position to restrict its growth. Through his work as Comptroller, he gained appointment to a seat in the United States Senate due to a vacancy in 1833. This was an important year in his life, as he was married and purchased his house in the center of Canton that same year. At this time he was only 38. He was re-elected in 1836 against the will of rather strong bank interests in New York. During this term he refused offers of a Justiceship of the U.S. Supreme Court, the Vice-Presidency and the Governorship of New York. Obviously he had become a valuable political commodity. In 1844 he was nominated again for the office of Governor, and this time he accepted the nomination and won election to a two year term. He was defeated in his re-election attempt in 1846 and consequently retired to a quieter agricultural life in Canton. He died very suddenly a year later, possibly due to attempts to maintain a farm and contributions to the Democratic Party at the same time, essentially due to overwork. He, at the time of his death, was one of the strongest candidates for nomination to President. The basis of his support in the Party lay in the possibility that he might help unite a party which was then in the process of splitting along sectional lines. At the age of 51, he still had a lot of potential.

Silas Wright was something of the prototype Jacksonian Democrat. Coming from a rural background, and moving into an even less settled area, his life was similar to an increasing number of Americans in his time. He was portrayed by his contemporary biographers as the rugged individualist, one who could strike his own claim in a physical and political wilderness. Politically he would work his way from very obscure beginnings in a small, sparsely populated town, to the forefront of state and national governments. Also like the Jacksonian Democrats, he was not overly concerned with particular ideologies; his politics were like the rest of his life, very functional, and not ornate or stylistic. His success was like the success of the "common man," the product of an ideally free and open system which restricted opportunity from no one. Obviously this was not the case in reality, but it was an ideal of the time. Following death, according to Hough, many of the North Country's prominent men organized a charity for a memorial to Silas Wright. It was done in particularly populist fashion; it restricted donations to a maximum of one dollar, appealing to a mass support for one of the region's more popular men.

The house follows strongly along the same themes as the life of its first long-term owner. It was built by Moses Whitcomb for Silas Wright in 1833 following Wright's marriage and appointment to the Senate, and its design falls into what is generally known as the Greek Revival style of architecture. It, as was mentioned before, is not a great architectural achievement of any sort; it is really a very typical piece of work for that period. At the time of the building of the house, the Town of Canton was not even thirty years old. After being first surveyed in 1799, the town began to grow in 1802 with the settlements of a small collection of pioneering families. It was still not until 1831 that a bridge was made across the Grasse River, the same year that the Pyrites Iron Works went into production. Only ten years earlier, the first religious group, the Presbyterians, was incorporated. In sum, Canton was still a very young town, but in a period of very rapid expansion. By 1845 the village would become incorporated, marking its legal end as a frontier region. Consequently, the Silas Wright House is part of this early growth of Canton. It bridges the gap between when the town was a frontier clearing to when it became a secure and established region.

The house's basic layout is very functional. It was built around a large chimney like most earlier, colonial houses, with two fireplaces that served the whole house. But its design also reflects a knowledge of the prevailing architectural trends of the period. This can be seen in the two large parlors, designed to receive many guests, and its classically built roof and doorway. In the house, one can see the transition that Canton was going through, and also the transition that Silas Wright was undergoing in his political career, through the quality of styles that existed in the house: the functional and the formal, the former reflecting a frontier setting and lifestyle and the latter reflecting approaching development and industrialization.

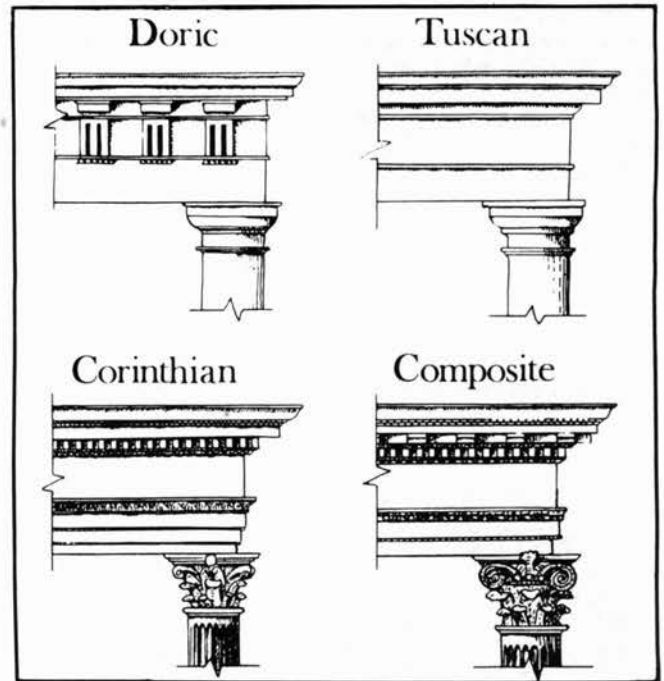
To place the house in its proper setting architecturally, it is necessary to examine Greek Revival architecture and the elements that fostered its development. The growth of Greek Revival and neo-classicism can be traced back to roots in the Renaissance. That period stirred an interest in the classical civilizations of Greece and Rome which lasted, in one form or another, well into the nineteenth century. As a movement in architecture, examples of neo-classicism could be found all over the western world; it dominated the field for over four centuries. The genesis for one type of neo-classicism, the Greek Revival, came primarily from England. There men such as Lord Burlington and Robert Adam were instrumental in bringing balance and symmetry into architecture. The causes for the emergence of this style were archeological discoveries at Pompeii and Herculaneum in



Specific parts of an Ionic entablature found in classical Greek architecture. (Courtesy: The Old-House Journal).

1790. These ruins provided Europe with new and very well preserved examples of classical life and architecture. Books about these finds soon appeared all over Europe and were required reading for any respectable architect.

Another event which was important to this revival, especially in the United States, was the revolution in Greece against the rule of the Ottoman Empire. After thirty years of being divided over various revolutions, divisions that left every nation factionalized, it was a revolution that most of Europe and the United States could agree upon. Joseph Strayer, in *The Mainstream of Civilization*, suggests that this uprising provided a clear cut conflict between the Greeks and civilization and the Turks and barbarism. It provided a cause for the philhellenists of the world, and their sympathies manifested themselves in a number of ways. In architecture, it was a further boost for the Greek Revival. In the United States the effect was particularly strong because, while in Europe the Greek Revival had been important for a long time and was in decline, the cultural tardiness of the U.S. meant that the revolutions would reach the people at the height of the Greek Revival, thus prolonging it. There was also a certain empathy that existed between the people of the U.S. and the Greeks, as many considered their respective situations similar. This also increased the importance of the Greek Revival in America.



Classical orders of Greek columns, along with Ionic. Simpler versions of these appear on numerous early North Country buildings. (Courtesy: *The Old-House Journal*)

Although no single person dominated the American version of the Greek Revival, its spiritual leader was certainly Thomas Jefferson. Visions of Periclean Athens were forever running through his mind in his ideas for the new republic. Ancient Greece regularly provided models for early American institutions. It was not until after the War of 1812 that the U.S. felt completely detached from the mother country; with the war, styles moved decidedly away from the English traditions and more and more to an independent direction. It was at this point the Greek Revival architecture in America had its true beginnings.

The expression of the Greek Revival varied as much across the country as the states themselves. It was adapted to fit the particular environment that it found itself in, depending upon climatic conditions and available resources. Urban areas provided most of the key concepts in its application, as is true for most architectural trends, but innovative examples of it can be found almost anywhere in the East.

As with most of the nation, it was a regional trend that predominated in the North Country. As was mentioned above, patterns of settlement of the area show that a large portion of the people who settled the region came from New England. The settlers followed the north-south river valleys until reaching the St. Lawrence and its tributaries, which they followed until the river was no longer navigable. Hence, the primary influence on the architecture of the region comes from New England. The other routes to northern New York tend to follow Lake Ontario, but again, the bulk of those people were also from New England. The only other significant influence came from the southern end of the state from the wealthy land purchasers; but they tended, for the most part, to be absentee landholders.

Like its closest relative architecturally, Vermont, the Greek Revival in the North Country was largely superimposed on the colonial styles, which had predominated for over a century. For the most part, rural architects or housewrights stuck fairly close to the standard structure in housebuilding, designed from the fireplace out, so that heat was as central as possible. Another characteristic of the Vermont style was the peaked roof, not flat like most of the southern Greek

(Continued Page 18)

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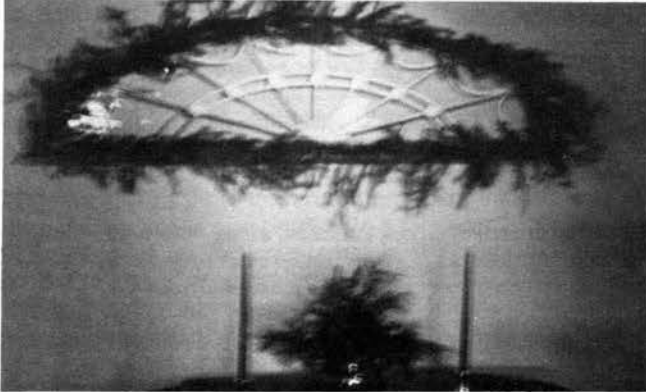


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Revival buildings. This allowed for proper runoff of snow and ice, an important consideration in an area of harsh winters. The Colonial windows tended to be square and plain, and the door standing undecorated in the center of the house: an essentially functional design. The effect of the Greek Revival was to make variations on to this theme of functionality.

The application of the classical motif to the Colonial styles varied from housewright to housewright. The simplest of the techniques was the use of a single element of the Greek Revival in an essentially Colonial house. The housewright might have seen some aspect of the style that he liked and decided to add it to his standard construction. This might include items such as adding a simple entablature over each of the windows, or adding a semi-circular window over the door for light for the hall. These touches gave a Colonial home a light taste of the classical style, and also demonstrated the housewright's awareness of the prevalent style of the day.

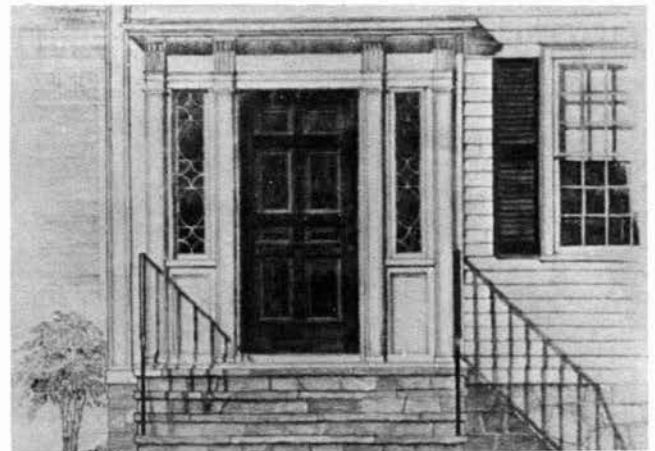


The original fan window from the front gable of the Wright house, one of its most charming features. Here it was on exhibit at the SLCHA Christmas reception, after broken glass had been replaced and the window reroofed. Now the window is back in place.

Larger alterations might include the addition of a Palladian window to break up the regularity of a series of Colonial windows. Mixtures such as these were less subtle than the first type, and the blend was more difficult to accomplish successfully, but it was frequently used as a method of expanding a housewright's scope of design. (Palladian windows consisted of three separate windows in one, with the center window the largest and capped by a semi-circular top, next to which were two smaller and shorter windows.) Finally, as the trend became more widespread, the newer style would dominate the house, but the Colonial would still be important to the design. In houses like these, the front side of the house moved from being the length to being the width or gabled end, essentially turning the house ninety degrees. By placing the house in this manner, the housewright was able to accentuate the Greek or Classical aspects of the building. By dividing the front into simple shapes, a square and a triangle, a housewright could create the impression of a classical Greek temple. To increase this effect, the edges where the walls intersected were given pilasters, which appeared to support entablatures that divided the triangle of the roof and the square of the house itself, giving the impression that the pilasters were columns supporting the entire roof. Added to this general effect were a collection of the techniques discussed above. The result was a strongly classical house, built over an essentially Colonial structure. As for the remainder of the house beyond the facade, it went straight back, frequently with a single story ell (the body of the house was usually two stories) which came off perpendicularly from one or both sides of the rear of the house. These were always smaller than the main part of the house, so their effect was to accentuate the size and importance of the front of the main portion of the house.

It is important to remember that, although the neo-classical styles played a greater part in the overall design of the house, the functional Colonial influence never left. Much of the period is marked by attempts to adapt the poor upper level space allotments of the classical styles to the great needs of rural communities for storage and family space. Many times the trade-offs led to a very hybrid style which, depending on the housewright, could be beautiful or unruly.

The Silas Wright house follows the later trend of Greek Revival — Colonial mixture. The main body of the house which faces the street is divided between the body and the roof in the style that was mentioned above. The corners have rather subtle pilasters supporting entablatures at the base of the roof, with a semi-circular window inside the triangle of the roof. The main entrance way is also treated with pilasters and entablatures. This main section is as it was originally. The ell was added onto in the late 19th century so that it is now the same elevation as the main body of the building. Before this, the ell was a single story, essentially two rooms with a kitchen off to the rear. This was the original part of the house; the main body was completed a few years later, c. 1839. Like the houses mentioned before, the Wright house is a Colonial - Classical hybrid. The mixtures in its style reflect mixture and combination that prevailed in many other places. The combination of functional and formal can be seen later in Silas Wright's life and also in the country as a whole as it moved from a frontier to an industrial society. It represents a transition of much greater significance.



Architect D. Kenneth Sargent's drawing of the new entranceway to the Wright house, based on old photographs. Note the symmetry, the four pilasters, the simple entablature, and the eight panel door.

For Further Reading:

Herbert W. Congdon's *Early American Homes for Today*.

Henry Glassie's *Pattern in the Material Folk Culture of the Eastern United States*.

Talbot Hamlin's *Greek Revival Architecture in America*.

The Old-House Journal

James C. McCabe is a June, 1977 graduate with a major in history from St. Lawrence University. He prepared this article as part of an independent study project at St. Lawrence in cooperation with Dr. Jonathan Rossie and John Baule, Director of the St. Lawrence County Historical Association. Mr. McCabe's report on furnishings for the Wright house will be continued in the July and October issues.

A Revival at Dailey Ridge

by Marie Rutherford and The History Committee of the Dailey Ridge Church



Past Members of the Dailey Ridge Church: 1. unknown, 2. unknown, 3. Sabrina Rutherford, 4. unknown, 5. unknown, 6. Gerty Baker, 7. Harriet Daggett, 8. Edgar Elliott, 9. Mrs. William Goldie, 10. unknown, 11. unknown, 12. Jennie Ekey, 13. unknown, 14. Maggle Ford, 15. Bennett Rutherford, 16. Mabel Goldie Rutherford, 17. unknown, 18. Leslie Rutherford, 19. Mrs. Alan Worthing, 20. Carrie Bennett Rutherford, 21. Charles Rutherford, 22. William Rutherford, 23. unknown, 24. Stella Wing, 25. Bertha Rutherford Short, 26. Oliver Rutherford, 27. Leon Baker, 28. Mrs. Dewey Rutherford, 29. unknown, 30. unknown, 31. Mary Waite, 32. unknown, 33. unknown.

On September 11, 1852, approximately 45 people, young families in the Madrid area, formed a church which came to be known as the First Reformed Presbyterian Church at Dailey Ridge. The Dailey Ridge Church, known by many as the Scotch Church of years past, speaks of the thrift and strong determination of the Scottish people to have a place of worship.

One hundred and twenty-five years ago in the pioneer days of Dailey Ridge (so named from the Daileys who first settled) when there was no church, the sturdy and determined Scots would meet in log houses and barns every Sabbath for worship. Some years later a church was erected at Chipman or Scotch Settlement some seven or eight miles away, where the people of Dailey Ridge would go in large wagon or sleigh loads, often with oxen and on horseback.

About the year of 1853-54 John and William Shaw built a log church, the timbers being given by members of the church and nearly all the work being done by "bees," hard work and generous hearts. A very modest and comfortable place of worship was erected. The next step was to organize the congregation and get things in a proper condition. This being done, a call was made to the Rev. William D. Silliman, who accepted. Many members were added later until they had a large and thriving congregation for years.

Originally Sunday services were held both winter and

summer. Two wood stoves and several gas lanterns served for heat and light. Later in the 1920's many families had left the Ridge and membership dropped off; so services were held only in the summer months. Consequently in 1940, with only a few people left, the church closed its doors except for an annual "Back Home Sunday" or funeral services. It was closed permanently in 1953.

Some of the original church family names were: Goldie, Rutherford, Hall, Pringle, Ford, Shaw, Oliver, Elliott, Haig, and Amos. If these names appear somewhere on your family tree, chances are you are related to the Dailey Ridge Church.

The Dailey Ridge cemetery, enclosed by a white picket fence, is located next to the church. It is the resting place of many of the early pioneer families of the area and of some later generations.

At the present time the Dailey Ridge is again inhabited by many young families. Like those pioneers of 1852, the current residents of the Ridge wanted a church of their own. Some of these families are descendants of the original families, while others attended the church as children. In the spring of 1976 they started to restore the old church as a Bicentennial project. With the assistance of Rev. Richard Ploth and the Presbytery of Northern New York, the doors were opened again. A morning worship and an afternoon rededication service were held July 4, 1976.



Dailey Ridge Church as it now appears after "restoration".

As with the original church, wood stoves are still used for heat in the winter. The pump organ is again played each Sunday by Miss Lynn Clark of Raymondville. Gas and kerosene lamps are still used occasionally for lighting. The furnishings are the originals. Some of the stained glass windows have been repaired. The collection baskets were donated back to the church by Edgar Elliott and were restored by Mrs. Louise McMahon of Chase Mills.

The organization of the women of the church, formerly the "Ladies Aid of the Reformed Presbyterian Church," is now reorganized as the "Mothers and Daughters of Dailey Ridge."

The church has been reuniting the families of the ridge in such activities as church dinners, maple - Sugaring parties, card parties, sledding party, and last summer a Vacation Bible School for the children of the neighborhood. Services at the church are held every Sunday at 11 a.m. Rev. William Mundell has been the guest minister since September, 1976.



A log house of Dailey Ridge, still standing in 1920. Apparently of same period as establishment of the Presbyterian Church and other settler's buildings.



Present choir of Dailey Ridge Church: Front row, l. to r.: Mimi Colbert, Frank Colbert, Kelly Mattice, Gloria Colbert. Middle row: Linda Mattice, Sandy Colbert, Monique Colbert, Rosemary Lewis. Back row: Jim Lewis.

Despite the hundreds of hours of hard work spent by many in cleaning and restoring the Dailey Ridge Church to its simple beauty of earlier times, that is not the major accomplishment. Even better than a building preserved has been the restoration of a community spirit, a good feeling of fellowship and pride that the organizers of that church must have also felt when their work was done.

Marie Rutherford of the Dailey Ridge settlement in the Town of Madrid and the History Committee of the Church have prepared this article as part of their celebration of the Bicentennial in their own backyards.

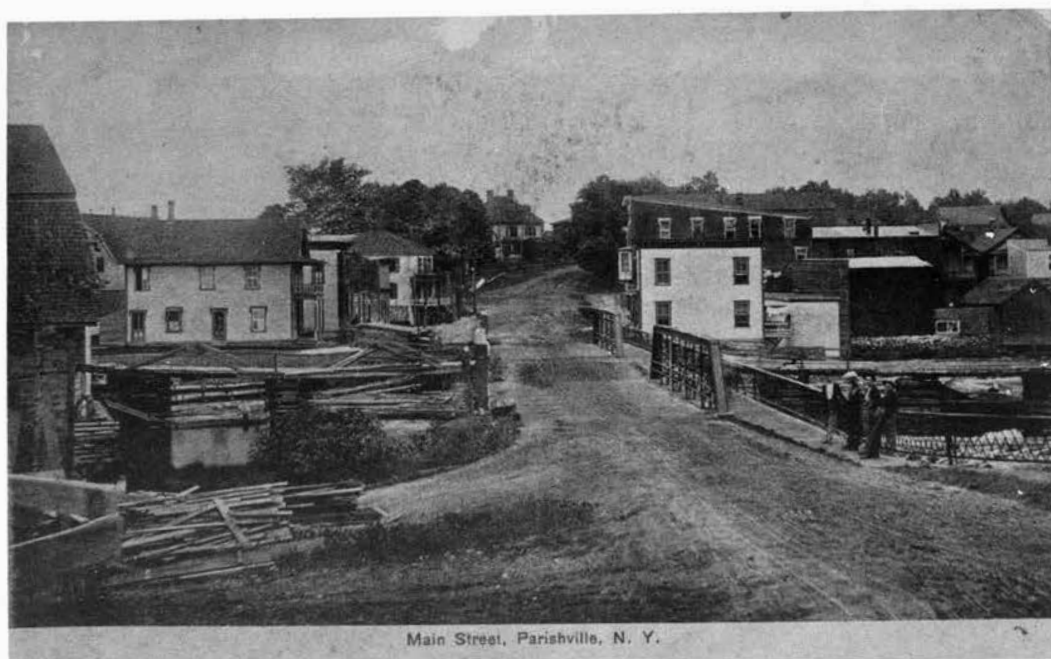


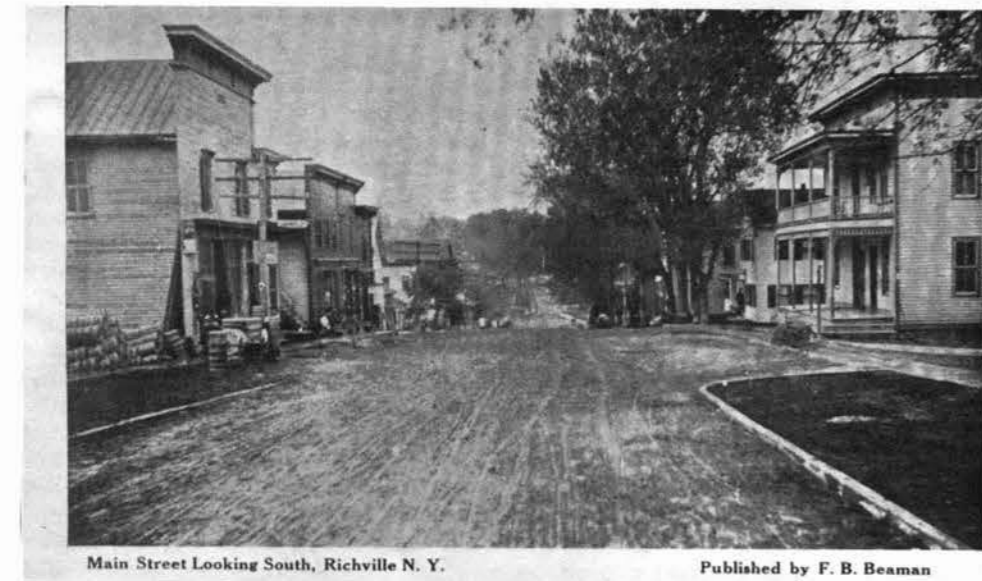
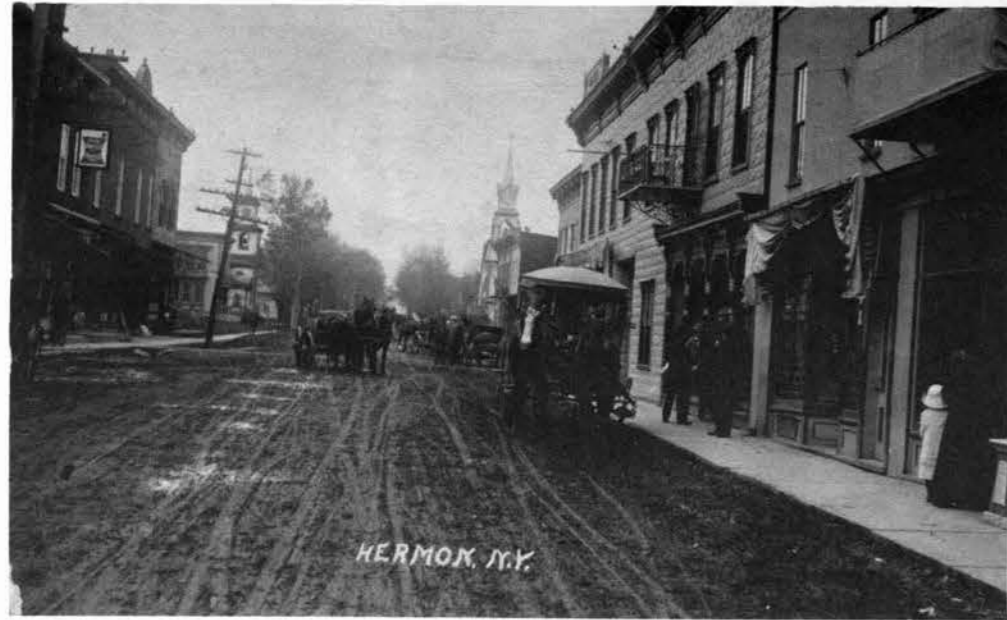
Interior of the "restored" church now, with wood stove.



Main Street, St. Lawrence County:

A nostalgic postcard album tour
of some "downtown" views at the
the turn of the Twentieth Century.







MASSENA, N. Y. Main Street, Looking North.



Market Street, Potsdam, N. Y.

Postcards used in this essay are from the Collection of the Archives at the County History Center.



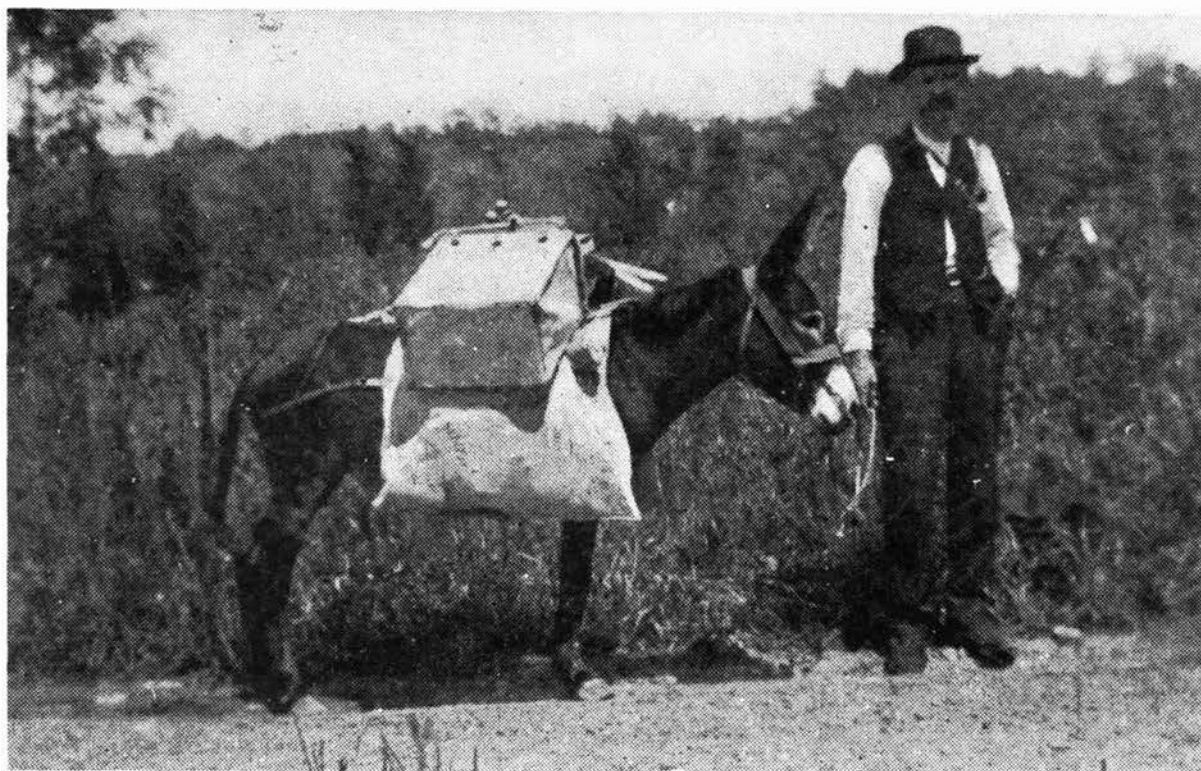
Ford Street (E), Ogdensburg, N. Y.

204,655 JV

Archives Reprint:

The Lumber Camp Parish of the Adirondacks

by Rev. Aaron W. Maddox



Mason and the Burro

INTRODUCTION

This is the second year of the work among the woodsmen of the Adirondacks. A great effort has been made to cover more of the large field, and this has been quite successful. The locations of all but a few camps are now known through personal visits of the missionaries. These visits show that the territory is too large and extended for four men to cover it with the desired regularity.

THE PARISH

The parish is in the counties of Clinton, Franklin, St. Lawrence, Lewis, Oneida, Herkimer, Hamilton, Essex and Fulton. On the Hudson River drive there will be work in Warren County, also. A tract of good timber lies in the eastern side of Oswego County, and this may be cut soon. In these counties lumbering is carried on from the camps, and the bunk house life is practically the same in all.

On the western side lies Tug Hill in Lewis County, the first rise of land east of the Great Lakes; on the eastern side camps are found nearly to Elizabethtown, one of the beauty spots of the mountains. Southward the parish extends to Salisbury Center, twelve miles north of the Mohawk; and northward camps are located a few miles south of Malone in Franklin County. This is one hundred forty (140) miles north

and south, and over one hundred (100) miles east and west.

There were at least one hundred fifty (150) camps in operation this year. The missionaries visited more than one hundred twenty-five of these. In the winter of 1915-1916 due to the business depression, not as many camps will be operated, but the total will be enough to keep the missionary force busy. The hope of the mission is to have one man for not more than twenty-five camps, so that frequent visits can be made to each camp.

As so much soft timber goes now into pulp, and much of this is peeled when felled, work has to be started as soon as the bark loosens in May. From then, and until the bark sets in August, large crews are employed. Then the timber is skidded or piled, roads are cut and are made ready for the winter hauling, which is usually finished by the middle of March.

The river-drives begin as soon as the ice goes out, and there is sufficient water. Some are short, others may last into the summer. This year, and for the first time in the history of lumbering in the Adirondacks, most of the drives were followed by the missionaries. Services were held with the crews, and gospels distributed by our missionaries on 14 drives.



Two Missionaries and a Light Breakfast

**Rev. Aaron W. Maddox,
the author.**

“The woodsmen are of all sorts and conditions, all degrees of or none at all.”

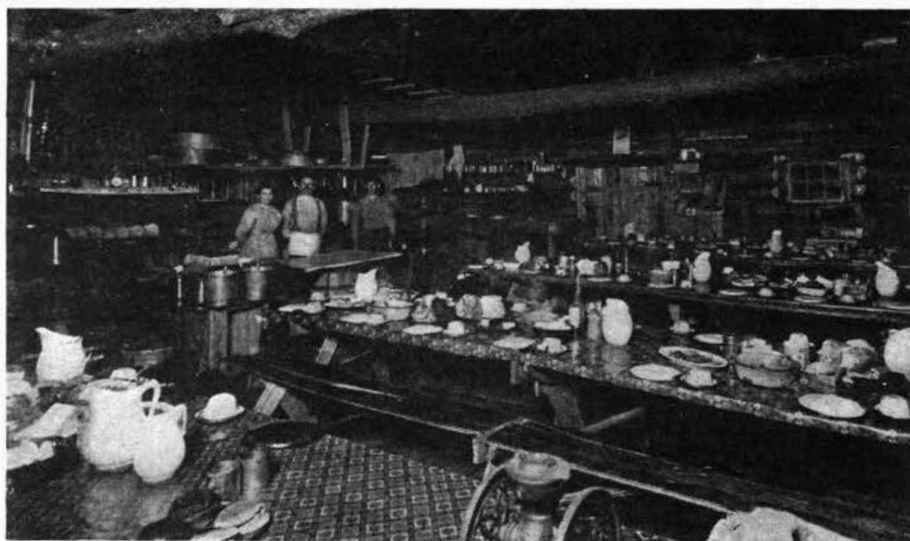


A Set of Camps



A Camp Congregation

moral development and intelligence, and of several religions



The Cook Shanty



**Mr. E. K. Coughran
A Missionary**

In the Spring tree planting camps are in operation for a period of from four to eight weeks. That at Wolf Pond along the D. & H. Railroad in Clinton County had on an average of ninety men. This camp was visited, as was that of the Santa Clara Lumber Company near Ampersand Pond in Franklin County. There will be more of this work, because tree planting must be done both by the State and private holders, if the North Woods are to continue as a source of timber. Thousands of acres, now denuded, can be made to yield a valuable crop of timber, and the growth of trees will materially increase the water supply for manufacturing purposes. They will at the same time add greatly to the beauty of the country. Highways are being built and improved, and in the labor camps which follow them, the missionary can distribute gospels and occasionally hold service. The same is true of construction camps on logging railroads. Most of the men in such camps are Italians, but Spaniards and Mexicans are met with, and some Irish, French Canadians, and Americans.

Services were held in several settlements, among them being McKeever, Otter Lake, Onchiota, Rainbow Sanatorium (of the Independent Order of Foresters), Brandreth Lake, Brandreth Station, Childwold, Axton and Morehouseville.

THE PARISHIONERS

The parishioners met in this work are nearly all men; in some camps women do the cooking, and here and there families are found. The foremen will sometimes bring in their wives and children. The tone of the camps is better for the presence of women, and some of these women stay in the woods for weeks at a time. To do the cooking for twenty to fifty men, especially during the log hauling, when breakfast is served at four o'clock in the morning, and the last teamster is often not in until seven at night, is no easy job. Yet many of these women are most efficient, and it is the testimony of all the missionaries, that their cooking is never excelled by the men.

The woodsmen are of many nationalities, Irish, English, American, Spanish, Norwegian, Swedish, French Canadian, American Indian, Lithuanian, Polish, Russian, Italian, German and Roumanian.

Gospels furnished to the extent of one hundred dollars' worth by the American Bible Society, and coming also from other friends of the work, have been given out in ten languages, English, French, Spanish, Italian, Lithuanian, Swedish, Polish, Russian, Roumanian and German. Hungarian Bibles have also been requested.

The woodsmen are of all sorts and conditions, all degrees of moral development and intelligence, and of several religions or none at all. One foreman in giving permission for a service said he did not think religion troubled his men much. But not infrequently men are seen to kneel and say their prayers before getting into their bunks at night, and some of those who go out to a village over Sunday attend church. This, however, is far from being the practice. The camp service is the only religious service many of them ever see, and a sermon to them is a desirable novelty.

THE MISSIONARIES

(1) Rev. Aaron W. Maddox of Faust has continued as secretary of the work, and has been actively engaged in directing the mission. He has made a large survey, and has been over, now, most of the Adirondacks. Besides preaching in the camps he has found it advisable to give some attention to small settlements without settled pastors, and in this has helped as he could the Presbyterial Missions operating in the Adirondacks. He has been called upon to preach in various churches, celebrate the communion, and moderate a vacant session. As interest in the work has increased, he with some of the other field workers has presented the cause in a number of churches both of our own and other denominations.

(2) Rev. Charles Atwood of Oswegatchie covers a territory

of fifty miles square, and visits about twenty-five camps. He preaches in five of the stations of the Adirondack Mission of St. Lawrence Presbytery also, and is a man of devotion and force for good in his large field.

(3) Mr. Edwin K. Coughran, of Akron, N.Y., went to the McKeever district in November, and stayed until the middle of June, when he left to continue his college course at Cornell University. Besides preaching in the camps and at McKeever, he looked after the neglected Pinney Settlement, and made that a Home Department of his Sunday School at McKeever.

(4) Rev. C. W. Mason was called to the work from his pastorate of the Jamesville, N.Y. Presbyterian Church in February, and gave his entire time to the camps. He was very sick in May and June, but is fully recovered. As his trips are long, and he is out several weeks at a time, he uses a burro to pack his duffle. Mr. Mason is an experienced woodsman.

(5) Mr. Melville G. Montgomery, a student in Union Theological Seminary, took Mr. Coughran's place in June, and was on the field during the summer. Services were continued at McKeever and several small settlements, and arrangements were made by him for regular preaching during the summer in Pinney Settlement. In addition to this a number of ministers have been in the region during the year, and have loaned their services as opportunity was given.

Quantities of magazines have been sent in to the camps, names being furnished by the workers; "First Aid" has been given, and even money furnished to men in need. For all of these kinds of service there is a large field.



Mr. Charles Atwood
A Missionary

For Further Reading:

Harold K. Hochschild's *Lumberjacks and Rivermen in the Central Adirondacks, 1850-1950.*

Rev. Frank A. Reed's *Lumberjack Sky Pilot.*

Lumber Camp News.

Rev. Aaron W. Maddox was Secretary for Lumber Camp Work of the Presbyterian Synod of New York. He lived in Faust in Franklin County. An original copy of this pamphlet, published on October 1, 1915, is in the History Center Archives in Canton.

Official Historians in St. Lawrence County

1977

TOWNS

1977 HISTORIANS

Brasher: Grace O'Brien, Brasher Falls, N.Y. 13613
Canton: Harriet Armstrong, Municipal Bldg., Canton, N.Y. 13617
Clare: Claudia Giffin, Rt. 1, Russell, N.Y. 13684
Clifton: Jeanne Reynolds, Cranberry Lake, N.Y. 12927
Colton: Awaiting appointment

DeKalb: Virginia Fischer, DeKalb Jct., N.Y. 13630
DePeyster: Adelaide H. Steele, RFD, Heuvelton, N.Y. 13654
Edwards: Leah M. Noble, Edwards, N.Y. 13635
Fine: Bessie DeCosse, Star Lake, N.Y. 13690
Fowler: Isabelle Hance, RFD No. 3, Gouverneur, N.Y. 13642

Gouverneur: Awaiting appointment
Hammond: Maxine B. Rutherford, Hammond, N.Y. 13646
Hermon: Walter Gunnison, Hermon, N.Y. 13652
Hopkinton: Sarah Powers, Hopkinton, N.Y. 12940
Lawrence: Elizabeth Winn, No. Lawrence, N.Y. 12967

Lisbon: Doreen Martin, Lisbon, N.Y. 13658
Louisville: Lorraine Bandy, Rt. 1, Chase Mills, N.Y. 13621
Macomb: Julia Barlow, RFD No. 2, Heuvelton, N.Y. 13654
Madrid: Lourene Pierce, RFD Chase Mills Road, Madrid, N.Y. 13660
Massena: Margaret Ringwall, Town Hall, Massena, N.Y. 13662

Morristown: EllaMae Phillips, Rt. 1, Hammond, N.Y. 13646
Norfolk: Ivan Wing, RFD, Norfolk, N.Y. 13667
Oswegatchie: Persis Y. Boyesen, RFD No. 3, Ogdensburg, N.Y. 13669
Parishville: Norene Forrest, Parishville, N.Y. 13672
Piercefield: Beulah B. Dorothy, Childwold, N.Y. 12922

Pierrepont: Jane McEwen, RFD 4, Canton, N.Y. 13617
Pitcairn: Awaiting appointment
Potsdam: Susan Lyman, Norwood, N.Y. 13668
Rossie: Lona Rastley, RFD 1, Redwood, N.Y. 13679
Russell: Eugene Hatch, RFD 2, Hermon, N.Y. 13652

Stockholm: Mildred Jenkins, Rt. 2, Potsdam, N.Y. 13676
Waddington: Pauline Tedford, Waddington, N.Y. 13694

VILLAGES

Gouverneur: Nelson B. Winters, Gouverneur, N.Y. 13642
Heuvelton: Persis Y. Boyesen
Norwood: Susan Lyman
Potsdam: Kay Wyant, Potsdam Civic Center Museum, Potsdam, N.Y. 13676
Rensselaer Falls: Dorothy Crane, Renss. Falls, N.Y. 13680
Richville: Georgianna Wranesh, Richville, N.Y. 13681
Morristown and Waddington are also same as town historian.
No appointments in Canton, Hermon, Massena, or Hammond.

CITY

Elizabeth Baxter, 814 Jay St., Ogdensburg, N.Y. 13669
(Deputy) Frederick Erwin, 732 Morris St., Ogdensburg, N.Y. 13669

COUNTY

Mary H. Smallman, P.O. Box 506, Canton, N.Y. 13617 (315) 386-8118
(Deputy) Van C. Hoyt, 56 E. Main St., Madrid, N.Y. 13660

TED ASHLAW

ADIRONDACK WOODS SINGER



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- Barbara Allen
- The Bad Girl's Lament
- Mickey Brannigan's Pup
- Willie Was as Fine a Sailor
- Peggy Gordon
- The Farmer's Curst Wife
- The Gentle Boy
- Two Sons of North Britain
- A Hobo's Life
- The Roving Cunningham
- Alan Bain
- When the Works all Done this Fall
- Joe Bowers
- Miner Hill
- Driving Saw Logs on the Plover

For information and price write:
 Robert D. Bethke
 Folklore Program
 University of Delaware
 Newark, Delaware, 19711

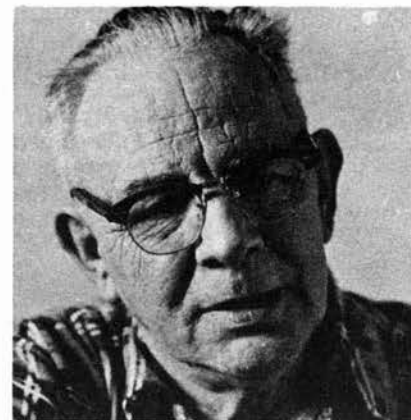
JUST ARRIVED:

An important first, a recording of the Folk Songs of
 St. Lawrence County Lumber Camps sung by
 Ted Ashlaw of Hermon...
 Collected by Robert D. Bethke.

Ted Ashlaw is a traditional folksinger in the truest sense. His skills and repertory as a former logger and Adirondack 'woods singer' are considerable. With the exception of my contact with him spanning the past four years, Ted remains "undiscovered." His singing has not been recorded by anyone else, nor has he sung in public since the late 1940's (when he would sing in local barrooms in an informal capacity). In fact, Ted has no knowledge of the "folksong revival" nor, with the exception of infrequent TV popular performances, the burgeoning industry of "folk interpreters." For example, when I recorded "Barbara Allen" from him, Ted told me that he had never seen a printed version of the ballad nor had he heard it sung on a record. Ted has quite a number of C-W albums, including some Carter Family re-issues, but he owns no albums which present "folksongs" in the usual sense of the material.

What these recordings represent, then, is an authentic field - recorded documentation of unselfconscious, non-commercial traditional singing. Ted's repertory and continuing singing abilities as a man 68 years old are of a sort which is rare to find nowadays in the Northeast.

Robert D. Bethke



TED ASHLAW

Researchers' Requests

The History Center needs documentation of the homestead owned by Samuel Eastman, Jr., Parishville, and any Bible or other family data of the children of Phebe Orvis and Samuel Harringtons, Westurns, Hastings, etc., were related names, there and in adjacent townships. Write: History Center, Post Office Box 506, Canton.

I am an instructor in history at Indiana University at Kokomo with an interest in Mormon history. I am in the process of completing a study of the Mormon response to the issues of slavery and the black man. In my research I came across an account concerning the activities of one Elijah Abel, a black Mormon missionary who labored in and around Madrid, St. Lawrence County, in 1838. According to this account, entitled "My Testimony of Latter Day Work," by Eunice Kenney, original unpublished manuscript in the Latter Day Saints Church Historical Department, Salt Lake City, Utah, Abel as he pursued his missionary labors was accused of murdering a woman and five children. "Handbills were passed out in every direction . . . and a great reward was offered for him." Despite this uproar, Abel was evidently not brought to trial and left the community "unmolested." Do you have any additional information concerning this incident? Or Elijah Abel in general? Also do you have anything on Eunice Kenney? Or any Kenneys living in the Madrid - St. Lawrence area in the 1830's? Do you know whether the Kenneys were blacks like Abel? Or whites? Do you have anything on Mormon activities in this region during the 1830's? Write: Dr. Newell Bringhurst, Indiana University at Kokomo, 2300 South Washington Street, Kohomo, Indiana 46901.



Names being recently researched at the History Center include:

Little, Dashnaw, Menard (DeKalb)
 Wing, Olin (Canton)
 Hutchinson, Dunning, Ingham,
 Murphy (Pierrepont, Morristown)
 Trowbridge, Sharp, Eastman (Morristown)
 Cromie, Smith, Meacham (Lawrence)
 Hurst (Flackville)
 Hulbert (Fowler)
 Cowan (Ogdensburg)
 Haggett (Massena, Potsdam)
 Fuller, Richardson (Brasher)
 Pool, Poole (Gouverneur)
 Boynton (Canton)
 Wells, Clark, Broughton, Taylor, Kellogg
 (Stockholm, Norfolk)
 Mosher, Whitney (Fowler)
 Blunt, Blount (Canton, Lisbon)



Swan, Church, Penney (Canton and environs)
 Soper (Lawrence)
 Prentice, Bancroft (Ogdensburg)
 Benson, Eastman (Potsdam)
 Farmer (Canton, Russell)
 Wardell, Todd (DePeyster)
 Delaney, Cushing (Oswegatchie, Norfolk)
 Briggs (Lisbon)
 Conklin (Brasher)
 Patrow (Ogdensburg)
 Burt (Louisville)
 Hier (Potsdam)
 Dunlay (Gouverneur)
 Morgan (Parishville)
 Matthews, Sheldon (Potsdam)
 Nelson (Lisbon)
 Diggins (Gouverneur)
 Curley (Potsdam)
 Peck (Potsdam, Parishville, Lawrence)
 McBroom (Ogdensburg)
 de Bigeault, d' Auberville (Ogdensburg)
 Gotham (Russell, Hermon)
 Majors, Williams (Pierrepont, Colton)
 Rice, Sweet (Fowler)
 Loughrey, Laughery (Louisville, Waddington)
 Curry (Ogdensburg)
 Provin, Richardson (Morristown)
 Chittenden (Madrid)
 Hendrick (Hopkinton)
 Rosencrans, Skinner (Ogdensburg)
 Forbes (Canton)
 Poquette (Lawrence)
 Norman (Ogdensburg)
 Lamphear, Northam, Edwards, Sander, Harder,
 Cook, Leger (County wide)

Anyone having pertinent data for research into these families, please write: History Center, Box 43, Canton.

Presently I am doing research for a Masters thesis about the life and work of a Canton-based itinerant folk artist of the last half of the nineteenth century, Henry de Valcourt Kip. In his long career he painted portraits, landscapes, and scenes of everyday life; he decorated furniture, steam presses for L. B. Storrs of Canton, wagons for the Champlin Carriage Works of Canton, and cars for the Northern Railroad; he "frescoed" many churches, Masonic Halls and public buildings from Lake Champlain and southern Ontario to the Mohawk Valley. Unlike most artists of his type and time, he kept diaries of his travels, some of which still exist. If anyone can provide me with any information about his paintings or his decorating activity, or can tell me of their present or past existence, please write: Varick A. Chittenden, 47 Lincoln Street, Canton, N.Y. 13617.

I am trying to compile a list of any paintings known to be done by the self-taught artist Eddie Perry of Canton. If you know of any of their whereabouts, please write: Carol Lowry, West Street, Canton, N.Y. 13617.

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Lumber Camp continued from page 18

PARAGRAPHS OF INTEREST

(1) Two phonographs and a number of records are used by the workers. The small records are best for carrying, and hymn tunes are most needed. It should be remembered that the missionary walks many miles in his trips, and there is a limit to the amount he can take along with him. A plan suggested for a greater use of the larger phonograph is to have it circulate among a group of camps, leaving it in the care of some responsible persons.

(2) A set of lantern slides illustrating the country and the camp life is at the New York office of the Committee of Synodical Home Missions, and may be obtained for lectures on applying to the Superintendent. It is the aim to add to this collection, and make it more comprehensive.

(3) The Secretary and Mr. Mason took part in a campaign for No-License in the town of Waverly, Franklin Co., in March. The temperance forces won at both the regular Town Meeting and at a special election ordered by the court. The Mission is decidedly against the liquor traffic.

(4) Mr. Atwood relates the following experience he had in a camp near Cranberry Lake, when he did camp work on his own initiative some years ago. He had gone to the camps on a very cold night — over 40 degrees below zero was the temperature. The stove wood was wet and green, so the fire was not as hot as usual. "My lad," said the boss, "if you preach

Hell here to-night, you will miss it, for there is not a man of us but would like a little of the warm place just now." Mr. Atwood preached the warmth of Heaven, and won the men.

(5) A missionary had given a young Italian a gospel, and the next day as he was walking along the state road, to a lumber camp, the Italian met him, and proudly holding up the Gospel said, "Me hava him." Let us hope that he has "Him" whom to know aright is Life Eternal.

(6) The sermons are full of the name of Jesus Christ, and he is referred to constantly. Ah! but the name of the Master is heard all too frequently used by the men in cursing and profanity.

(7) As Dr. Grenfell practiced medicine for the Glory of God, these men are told they can roll logs, drive team, make roads, and do the work of the woods for His praise and glory. Religion is preached as something for every day.

(8) A girl of nine years of age writes as follows: "The enclosed 25 cents I earned on the Golf Course caddying. I thought it might help to buy a magazine or something for the lumber camps."

(9) A missionary tells an instance which is not unique. "At the E— C— camps I was never used better, although I was told before I went I would not get permission, but I got it readily, and all moved nicely."

From the Editor's Notebook:

The President and the Executive Committee of the Association have asked me to take charge of the Publications Committee (which had not been functioning this year), to select a new committee, and to deal with immediate and future plans for *The Quarterly* and other publications. Because of the long delay in this April issue, we first decided to work on it and to plan for the July issue. At the committee's request I have agreed to edit those two issues and to help plan for October. This issue was exactly one week from start to print shop; this is my first attempt at editing such a journal; and so I ask your forbearance.

The new committee of Edward Blankman, Walter Gunison, Kelsie Harder, Paul Jamieson, and Joan Kepes represent many years of writing and editing experience among them and nearly as many of Association involvement. They are truly valuable aides. Although we shall have more to say about this later, we have already decided to locate the editor's office at the History Center with all editorial work done there and to return to our deadlines (by October) of mailing the publication early in January, April, July, and October. We also intend to undertake a complete review of *The Quarterly* — content, format, cost of production, etc. —

so that we can be certain to produce this journal the very best way we can.

We welcome comments or suggestions of any kind, so that we can respond either personally, in print, or by changing the publication. Please direct these comments to either the Director or his staff at the History Center and they will pass them along to me.

You can also help by sending in (or asking someone else to) manuscripts or article ideas for our consideration on almost any kind of subject, **past or present**, that might appeal to our readers. We would like to include more about the decorative arts, architecture, music, crafts, folklore, political and social history, well written and carefully researched, for a general audience. Having numerous articles to choose from will give us opportunities to become more selective and, hopefully, to produce an even better product than in the past.

I shall close by saying only that we all have been very concerned about the delay in getting this April issue out, about the constructive criticisms that we have received from loyal readers, and about what we can do in the future. Thank you for your patience. We do hope you like this effort.

Varick A. Chittenden
Editor, Pro Tem

In Case You Think Times Have Changed...

During the middle of March, 1844, one of the great snow storms of those days raged in this section. The snow fell to a great depth, accompanied by a heavy gale. The roads throughout the county were blocked. In the evening, in the blinding storm, a loud call was heard for help north of where we lived. At that time Deacon Jacob Demick, his son Lewis, Almon Hayes, his father Oaks Hays and Truman Stephens lived nearby and all were soon on the scene. We found the four horse stage swamped in snow. The horses were down. When help arrived the passengers began to unload and to the amazement of all, Silas Wright, a governor of our State, was one of the passengers, on his way from Canton to Albany. The passengers were piloted to Deacon Demick's for the night as my folks were not at home. I remember of one large fleshy woman coming to a high drift, where she lost her footing and rolled in the snow to the bottom. The horses were driven into a lot where the snow was not of great depth and the leader ran away through the lot in the blinding storm and could not be found that night. In the morning the storm had ceased and before daylight the driver and others started for the horses and found them in Richard Lewis' sugar shanty. It was a great sight for everybody to see the governor in the morning. The roads were dug out before noon and the stage with its noted load moved toward Lowville, bearing with them good luck.

— P. E. White, "Happenings of Olden Times," *Lowville Journal and Republican*, March 9, 1911.

UPCOMING FEATURES:

- *** The Pierrepont Poets
- *** Early Days of Alcoa,
Massena Operations
- *** Furnishings and Decor for the
Silas Wright House
- *** Summer Tours and Fall
Meeting Plans
- *** Numerous Others



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