

The St. Lawrence County Historical Association  
**QUARTERLY**

*Volume L*

*Number 1*

*Winter 2005*



# The St. Lawrence County Historical Association at the Silas Wright Museum

The St. Lawrence County Historical Association is a private, not-for-profit, membership organization based at the Silas Wright House in Canton, New York. Founded in 1947, the Association is governed by a constitution, by-laws, and Board of Trustees. The Historical Association's membership meets annually to elect its trustees.

## 2005 Officers:

President: Carl Stickney, Norwood  
Vice-President: Jane Subramanian, Potsdam  
Treasurer: Cathleen O'Horo, Canton  
Secretary: Susie Wood, Hammond

## 2005 Trustees:

Patricia Carson, Canton  
Mary Colton, Canton  
Carol Johnson, Canton  
Heidi LeBrun, Massena  
Joe McDonald, Morristown  
Stan Maine, Pierrepont  
Anne Mazzotta, Canton  
Lowell McAllister, Heuvelton  
Todd Moe, Norwood  
Terry Niles, Brushton  
Susan Omohundro, Hannawa Falls  
Pat Pellegrino, Massena  
Russell Strait, Waddington

## 2005 Staff:

Trent Trulock, Executive Director  
Sue Longshore, Collections Manager  
Jean Marie Martello, Archives Manager  
Betsy Baker, Administrative Assistant



## Our Mission

The St. Lawrence County Historical Association is a not-for-profit membership organization and museum which serves as an educational resource for the use and benefit of the citizens of St. Lawrence County and others interested in the County's history and traditions. The Association collects and preserves archival material and artifacts pertinent to the County's history. In cooperation and collaboration with other local organizations, the Association promotes an understanding of and appreciation for the County's rich history through publications, exhibits, and programs. The St. Lawrence County Historical Association operates within museum standards established by the American Association of Museums.

## SLCHA Membership

Membership in the St. Lawrence County Historical Association is open to all interested parties. Annual membership dues are: Individual \$30; Senior/Student \$25; Family \$40; Contributor \$55; Supporter \$100; Patron \$250. Members receive the SLCHA Quarterly, the Historical Association's bi-monthly newsletter, and various discounts on publications, programs and events.

St. Lawrence County Historical Association

at the Silas Wright House  
3 East Main Street, PO Box 8  
Canton, New York 13617  
(315) 386-8133  
fax (315) 386-8134  
e-mail: [slcha@northnet.org](mailto:slcha@northnet.org)  
[www.slcha.org](http://www.slcha.org)

*The Quarterly* is endowed in memory of Albert Priest Newell and Ella Waterman Newell.

Publication of *The Quarterly* is also made possible with public funds from the New York State Council on the Arts, a State agency.



*Publications Committee*  
**Cathleen O'Horo (chair),**  
**Patricia Carson**  
**Dick Foster**  
**Art Johnson**  
**Anne Mazzotta**  
**Todd Moe**  
**John and Susan Omohundro**  
**Susie Wood**

*Production Editor:*  
**Susan L. Dresye**

*Copyright ©2005 by the*  
*St. Lawrence County Historical*  
*Association. All rights reserved.*

Except for brief excerpts, no part of this publication may be copied or reproduced without the express written permission of the author and the Historical Association. The St. Lawrence County Historical Association is not responsible for the statements, interpretations, and opinions of contributors to *The SLCHA Quarterly*.

*The SLCHA Quarterly* is published Winter, Spring, Summer, and Fall each year by the St. Lawrence County Historical Association for its members and friends.

Additional copies may be obtained from the St. Lawrence County Historical Association, P.O. Box 8, Canton, NY 13617 at \$4.00 each (\$2.00 for members), plus \$2.00 for postage.

**Contributions:**

*The SLCHA Quarterly* welcomes contributions. To submit a manuscript, or for further information, please contact the editor through the St. Lawrence County Historical Association. Please address communications to: Managing Editor, *The SLCHA Quarterly*, P.O. Box 8, Canton, NY 13617.

The St. Lawrence County Historical Association  
**QUARTERLY**

Volume L Number 1, 2005

ISSN: 0558-1931

**CONTENTS**

From the County Historian <i>Trent Trulock</i>	2
Four Forgotten Founders <i>Malcolm McCormick</i>	3
Richardson Hall	9
Louisa: The Story of an Amazing Woman, Louisa Thayer Meyer <i>Patricia Harrington Carson</i>	10
100 Years of An American Farm: Purchased by John Heaton, A.D. 1821	15
Mystery Photo	24

**Issue Editors:**

Anne Mazzotta and Patricia Harrington Carson

**On the Cover**

*Levi Bidwell Storrs, one of the four men who founded St. Lawrence University in the 19th century, in front of the County Bank in Canton, N.Y. Photo courtesy SLU Archives.*

# From the County Historian

By Trent Trulock

An observant reader of the last issue of *The Quarterly* wrote to me with a question about the “The Neil Family, Master Cheesemakers of Upstate New York” article. On page 19 the article reads “In 1921 he purchased the Belleville Cheese and Butter Factory, in Halls Corners, near Edwards, New York...” The reader noticed the mention of Belleville, and since she has lived in Belleville for 49 years she questioned why its location was placed in St. Lawrence County, and not Jefferson County, where she resides.

I did what I normally do when a question about a St. Lawrence County geographic name comes up. I looked up Belleville in *Claims to Name: Toponyms of St. Lawrence County*, by Kelsie Harder and Mary Smallman (North Country Books, 1992), which lists a Belleville Cemetery, Road, and School all in the town of Russell. When I looked on a current county highway map there was Belleville Road off of SLC Route 24 in the Town of Russell. I also contacted Nicole Neil, the author of the Neil Family article, who confirmed with her husband’s cousin that the Belleville Cheese and Butter Factory was located on the Edwards/Russell Road in St. Lawrence County. I then replied to the reader who questioned the article and was able to confirm that the location of the cheese factory was not a mistake.

There are three reasons I wanted to mention this letter. One reason is to point out that history research doesn’t just happen by itself. In today’s world I think too many people are under the mistaken impression that all of our history has been put into some enormous computer database, and that all we need to do to answer any question is just type in a name and press a button. Most history research requires looking at primary sources such as letters, maps, photographs, diaries, and journals; and secondary sources such as



*The Silas Wright House, home of the St. Lawrence County Historical Association.*

books and newspapers. Research takes time and a certain amount of work.

The second reason is to point out the fact that research is done by human beings, and human beings do make mistakes. There was no mistake in this instance, and we try very hard to catch errors before we go to press with publications like *The Quarterly*. But whenever people are involved in any endeavor some mistake will eventually creep in. That just seems to be part of life. When we read anything about St. Lawrence County history we should all be looking critically at the facts that are presented. We should carefully weigh the historical evidence and look at the sources of the information. And we should all want to correct errors that we find, because once something is in print it is taken as the truth, whether it is correct or not.

The third and most important reason I wrote about this letter is because I love it when one of our readers calls or writes to us about something they have read in *The Quarterly*. That means people are reading *The Quarterly*, and that the St. Lawrence County Historical Association is fulfilling part of its mission by interpreting the history of the county.

I’m very happy that our reader in Belleville, New York, took the time to write to us. And I hope that others will write or call us when they like something they read, or they don’t like something we print, or they find an error in one of our publications. Our local history is important, and we should all want it to be done as well and as accurately as possible.



# Four Forgotten Founders

Transcription of a talk given by Malcolm McCormick  
at a brown bag lunch, March 25, 1999

Initially the notion of a Universalist seminary was certainly controversial, even in Universalist circles. American Universalism attracted working class people, who in the early days of the movement, met in small groups in their homes. They were preached to by members of their community or circuit-riding preachers, none of who were specially educated for the role they played. People who identified themselves with universal salvation were apt to be extremely individualistic. They came from other churches that were not to their liking, and were reluctant to commit themselves to any form of denominationalism, centralization, or regimentation. Even the term “church” was threatening to some. They preferred to call congregations a “society” or “parish”; even after a church was formed. A sort of halfway membership was provided for those who declined to come all the way.

One of the prominent leaders of the movement, Hosea Ballou, was adamant that men who called themselves Reverend should not be placed above and apart from their congregations through special education. This stance, however, began to erode in the middle of the nineteenth century when parishes lost members to denominations offering more subtle interpretations of Christian theology of more sophisticated rhetoric. In 1852, after several years of debate over this question, the National Convention of Universalists meeting in New York appointed an Education Society. Volunteers were asked to raise funds by subscription for the creation of a theological seminary. Two years later, it appeared that \$20,000 was pledged and it was announced that “other things being equal, the place which would do the most for the new Institution should receive the preference”. In other words, the theological school would be located wher-

ever the most money was raised to support it.

As it happened, Martin Thatcher, the delegate to the convention from Canton, was appointed to the Education Society. He returned home fired with enthusiasm for locating the school there. The following year he and three equally enthusiastic Canton brethren met with convention officials to pledge their personal responsibility for raising \$15,000 and the acquisition of twenty acres of land. Canvassing for pledges was led by Canton’s Universalist pastor, Seth Remington (Frederic’s grandfather) and long before there was any cash on hand the four— Thatcher, Levi Bidwell Storrs, Barzillai Hodskin and



Martin Thatcher

Courtesy SLU Archives

Theodore Caldwell— personally contracted for the purchase of farmland for a campus.

Eventually \$21,000 was pledged; most of it came from Universalist societies far afield, and a very small portion came from the Canton community. Canvassers were armed with a pamphlet entitled *Statement of Facts and Reasons on Behalf of the Universalist Theological School, at Canton, NY.* arguing (among other things) that “the stability of any religious order will, to no small extent, be determined by the soundness and steadfastness of its ministry; and this again will be proportioned to the breath of their philosophical and religious understanding, the thoroughness with which they have comprehended the evidence of Christianity. We have in our ministry many noble examples of self-training; men who have, amid their manifold duties, managed to pursue most of the branches of study belonging to a good theological course; and these, with others who have had the advantage of a more systemic training form the earthly pillars of our religious structure. Many of these men have toiled for six to ten years, to obtain the standing which they might substantially have gained by three years of study in a Theological School, while many others have, for lack of needful training, either remained third rate preachers, or too often, with their weak mental constitutions, and half-fed intellect, fallen prey to the various fanaticisms, and follies, whose seeds fill our atmosphere, and find in such minds a congenial soil. The influences of a half-taught ministry are always uncertain, and often disastrous; and it is apparent that the readiest and most efficient remedy is in the systematic training of a Theological School: for if a thing is to be done, no man of sense needs to be told that it will be best done by a system and not by chance.”

Meanwhile, the Universalist Convention anticipated that the Theological School would be located centrally in the Hudson or Mohawk River valleys perhaps. There was quite an outcry when no other community offered as strong a financial inducement and Canton which was hardly a Universalist stronghold, won the day. It had a population

of only about a thousand people, with no wealth to speak of among them and it was inaccessible. The railroad had not yet penetrated to Canton and Potsdam, and roads north from Syracuse or Utica were impassible a large part of the year. One got to Canton from New England or downstate via Albany and the Delaware & Hudson Railroad to Plattsburg; thence by the recently completed Northern Railroad to Madrid Springs and then on by horse-drawn vehicle of some description, over a new plank road to Canton. One could also travel by rail or canal to the Lake Ontario port of Oswego and then take passage on a steamer through The Thousand Islands to Ogdensburg and spend the night there and go on by rail to Madrid Springs and by horse and buggy the next morning.

In his biography of Ebenezer Fisher, the first president of the theological school, the author, George Emerson, comments, “Canton was literally out of sight”. The rest of the adage might be expected to hold true but he goes on to say that Canton “offered nothing to compete with the studies and the discipline of a school. It is almost impossible to over-estimate the worth of this single consideration. Though the means of living are relatively cheap, it must not be inferred that Canton is an obscure country village. It is the county seat.... It is a compact town with a courthouse, a large hotel, and it has a business street crowded with stores. In the near vicinity there are several mills and factories.”

Pledges had been obtained with the promise that if work did not commence promptly money would be returned. For this reason construction had to commence immediately in spite of the fact that only some of the first yearly installments on these pledges had been received. Atwood Manley suggests that at this point Thatcher, Caldwell, Storrs and Hodskin “became reckless plungers” signing promissory notes for funds they did not have, to pay for land, materials, and labor. By June 1856, foundation walls were in place, joists were laid for a first floor, and planks could be arranged to form a platform for a gala cornerstone laying ceremony. Prominent

Universalists arriving to take part were surprised to find large posters in Madrid Springs announcing "The Laying of the Cornerstone of the St. Lawrence University and Theological Seminary". It was the first they learned of a charter from the State of New York authorizing a college of Letters and Sciences to share the new building.

By all accounts (and there are several to this effect) the inspiration for the college came from the tailor Levi Storrs. His brainstorm was acted upon even before construction commenced and by August, just two months after the laying of the cornerstone, an endowment of \$25,000 was established for the college by the New York State Legislature on condition that the Canton committee secure an equal amount in good subscriptions. Again, subscription books show that only a very small portion of the money came from people in the Canton area. Locally, enthusiasm for the opportunity of higher education, under the influence of Universalism, was limited.

Universalist teachings had always tended to arouse controversy, even outspoken condemnations from Calvinist sects, Methodists in particular. In Canton, the most impassioned protest seems to have come from R.J. Hale in his address in the First Presbyterian Church. He warned the congregation that 'with the building of the theological school, your daughters will be a good deal subject to the influence of those who shall come here for education. The principles of the school will gradually be instilled into the minds of some, and you will furnish life companions to ministers of error; lost to themselves, lost to you, lost to the church, and as we dare not but think, lost to heaven.'

Even in the face of such harsh disparagement, Storrs, Thatcher, Caldwell, and Hodskin persevered in the great gamble of their enterprise, continuing to guarantee promissory notes to the amount of \$32,000. In an era when a fine home could be built for two or three thousand dollars, this was a huge financial risk. Apparently, as late as 1870, the University was still in debt to them in the

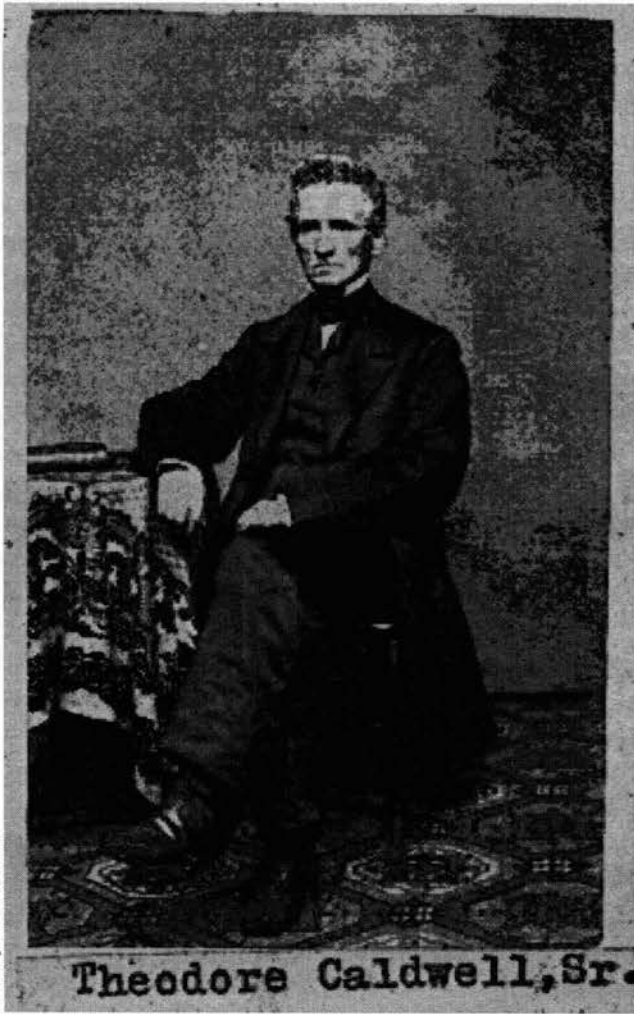
amount of \$10,000. However, they kept close watch on their investment. Thatcher served as trustee for 32 years and was President of the SLU Corporation in 1867 and 1868. Hodskin was trustee for 22 years, treasurer for 7. Caldwell was a trustee from 1856 to 1868 and Levi Storrs was trustee, secretary and treasurer for the combined schools from 1882 for twenty-six years.

Who were these men Atwood Manley called the "chief wheel horses" and "the four horsemen" of the creation of St. Lawrence?

Martin Thatcher was born in DeKalb, in 1811, and by the age of 31 was in Somerville (South of Gouverneur) in the "mercantile business", meaning that he probably ran one of those old-fashioned country stores supplying almost everything useful. In 1853 he was elected County Clerk and moved with his wife and son to Canton to serve two terms. He became a close friend and supporter of Silas Wright, was a founding member of the Canton Odd fellows, and after reading law for two years was admitted to the bar. Thatcher eventually moved to New York City where he obtained an important post as Warden of the Port of New York. We know that he also resided and did business in Watertown and Chicago but finally settled in New York to become President of a mining company; but Thatcher must have frequently made the trip back to Canton because of his commitments to St. Lawrence. He is buried in the Gouverneur Cemetery in a grave marked by an impressive obelisk. His obituary in The Watertown Times described him as "a man of great business capacity, honest, affable, gentlemanly and popular with all who had dealings with him.

Theodore Caldwell was one of the second generation of Caldwells living in Canton where the family owned a considerable amount of land. The homestead was for many years at the corner of Judson and Fisher Streets. Fisher Street was originally called Caldwell Lane and the present Church Street was known as Caldwell Street. Theodore was in the grocery business on Main St. where we now have the A-1 Chinese Restaurant. His



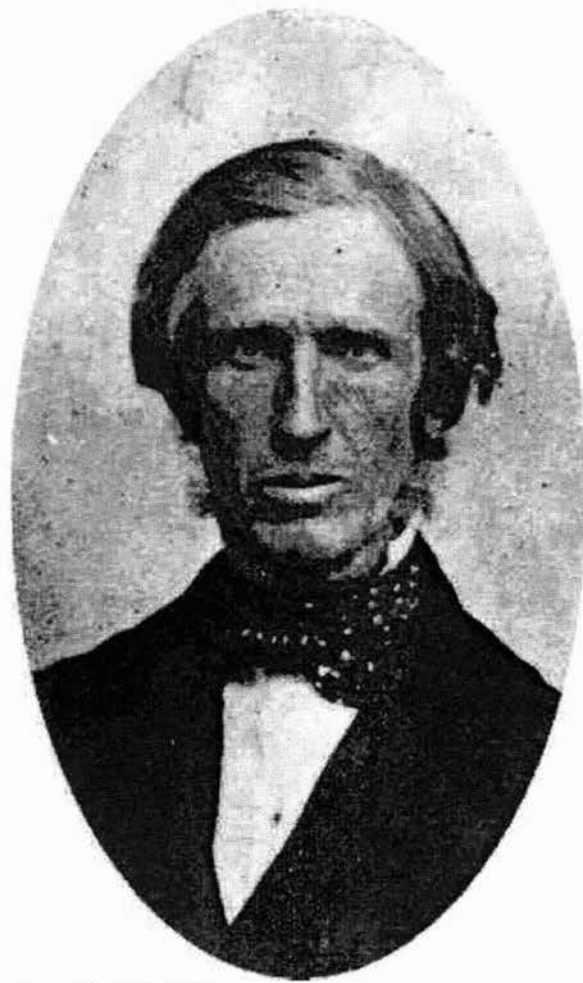


Courtesy SLU Archives

father, Charles Caldwell was a founding member and trustee of the Universalist Society when it was organized in Canton in 1829 and Theodore became a deacon. Unfortunately two of Canton's most disastrous downtown fires started in Caldwell stores at two different locations.

The senior Hodskin, Nathaniel, arrived in Canton from Chenango Co. with his family in 1827, and within four weeks built and had in operation a "pocket furnace" for the manufacture of plows, stoves, and iron castings for machinery. It was the first in the county, located behind the Old Eagle Mill on the west bank of The Grasse River. In 1828, Nathaniel built a home next to the Moody house on East Main Street and was also operating a "pot and pearl ashery". He and his son Barzillai, born in 1819, remained

in partnership until 1847 after which Barzillai blossomed into one of Canton's most indefatigable movers-and-shakers. His frequent changes of venue, new business enterprises, and countless civic activities, suggest an astonishing level of ambition and energy. In 1850 Barzillai opened Canton's first hardware store and was elected county treasurer. He built one of the largest blocks of storefronts on Main Street, only to have it burn down a short time later. For four years he acted as managing director of construction and oversaw the operation of the new Potsdam and Watertown railroad. It seems that it was largely through his initiative that a plank road was laid between Canton and Ogdensburg. Until that time it could take as much as three days to travel distance with oxen in good weather. In 1861



Courtesy SLU Archives

*Barzillai Hodskin*



Hodskin was again in the hardware business in Carthage and Gouverneur. Then he built a fine hotel in Canton, The Hodskin House (later called The Haven House and finally The Harrington Hotel). He eventually added an annex, an elaborate cottage at the corner of Main and Miner which was also an apartment hotel for family occupancy. In 1868 he was President of the Canton Corporation, that is, Mayor of Canton. In 1869 he helped establish the first fire department. In 1876 he built The Hodskin Opera House seating 300 people. It was Canton's first public hall other than the Town Hall on Court Street. In 1877 he was President of the Board of Education and had erected at least five more fine homes and several more business blocks. Hodskin's biographical sketch in Everet's History of St. Lawrence County comments that "though formerly a Whig, after 1858, he was of the Democratic faith. The esteem in which he was held by his fellow-citizens was best shown, perhaps by their choice of him as County Treasurer and Superintendent of the Poor."

Lastly, there was Levi Storrs: the most interesting of the four "wheel horses" because of his personal circumstances, and because he was unquestionably the uniting and motivating presence in the work they accomplished together. Storrs was born in Canton in 1816 and by the time he was five had lost the lower part of his right leg in what some accounts call a needless amputation. For the remainder of his life he used a cane or crutch to get about. He learned the tailoring trade and eventually owned a clothing store on the south side of Main St. There he also sold Singer Sewing Machines. By 1871, Storrs was operating a machine works on Riverside Drive employing eight to ten men. They produced a clothes-pressing machine he had invented and patented. He was a popular figure in the community. He played a wind instrument called the ophicleide, which was something like the tuba horn of today. He helped organize Canton's brass bands and made stylish uniforms for them. Storrs was present for the laying of the cornerstone at Richardson Hall as a member of a three-piece orchestra. His



*Levi Bidwell Storrs (with crutch) pictured with Mrs. Cleland Austin and Mr. B. Safford, dry goods merchant ca. 1890*

daughter was the organist accompanying a large chorus.

When the first pledges were collected for The Theological School and College, Levi Storrs became the more or less self-appointed treasurer of an as yet un-named corporation. If there was any doubt about what to do, he consulted the other men at their places of business or when he happened to meet them on the street. Through the following years, with a more formal academic format in place, he seems to have had no problems as secretary and treasurer for both schools, until 1882, when an audit indicated a shortage of \$5,465.07 in his book keeping. Storrs expressed his willingness to make up any amount but asked to review his ledgers to be convinced of what he owed. From this point on the controversy that developed is difficult to reconstruct. We have Storrs' letter claiming that he owed considerably less than the five and a half thousand. Then another stating that the schools were in his debt to the sum of \$7975.30. Finally there is a report of November, 1883 by Absalom Graves Gaines and Isaac Morgan Atwood (two immaculate arbiters if there ever were such) determining that \$5396.61 was the true amount Storrs actually owed.

By 1886, the matter was in the hands of the Supreme Court of St. Lawrence County and Storrs' anguish (at the age of 70 and after 30 years of service to the university) was apparent in a letter to the trustees in which he wrote that he was "unwilling to rest under the imputation of being a defaulter to an institution that I have given the best years of my life to originate and organize and sustain. I feel sure that when all the facts are before you and examined, you will do me justice and give me the relief I ask. When this is done I shall feel released of that terrible curse of King Lear, which has been resting on me the last two years. 'How sharper than a serpents tooth it is to have a thankless child.'"

# Richardson Hall

Appearing Here Courtesy of St. Lawrence University  
and the University's Vance Archives

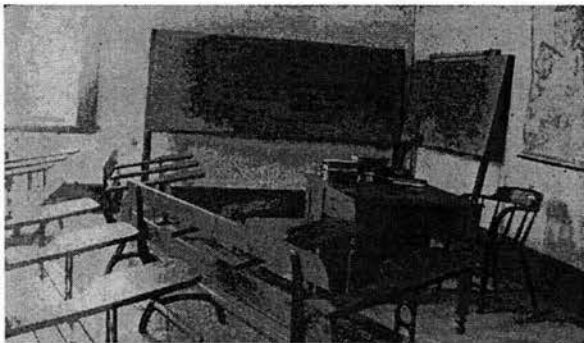
Information originally printed as p. 64 of the Winter 2005 *St. Lawrence University Magazine*.

St. Lawrence soon begins its sesquicentennial observances, culminating in the University's 150th anniversary in 2006. Also reaching the 150th milestone in 2006 will be Richardson Hall, the "senior" building on campus; although it did not go into full use until 1857, construction began shortly after St. Lawrence was chartered by the state in April 1856. In the Vance Archives is this oldest known illustration of the building (a) that was for the first third of its existence known as College Hall; it graced an 1857 map of St. Lawrence County. The picket fence and fountain were figments of the unknown artist's imagination. The uses to which its floors were put, according to neatly penciled notes on the back, indicate that it was the University facility when it was built:



Basement—Home of Steward and Student Dining Room; 1st Floor—Chapel of Theological School at Left, Chapel of College at Right; 2nd Floor—Recitation Rooms; 3rd Floor—Student Rooms." Also in fine Spenserian script on the back is the editorial statement, "The finest building in the County." Today's users of the venerable edifice might not think it so fine were they required to endure those "recitation" rooms (b), student living quarters (c) and Herring Reading Room (d). St. Lawrence's first valiant attempt at a library. The stove to the left, and the multitude of chimneys in the exterior view, reveal how the building was heated; students were required to haul firewood in with them whenever they entered the building.

b>



c>





# Louisa: The Story of An Amazing Woman, Louisa Thayer Meyer

Material researched by Mary Ruth Judd  
Written by Patricia Harrington Carson

St. Lawrence County, like every other area large or small, has a colorful history peopled with a wide range of unusual characters. While some of these people become well-known, others live and die in relative obscurity. One such woman was Louisa Thayer Meyer.

Louisa was born in October of 1854 in the home of her grandfather, Lewis Thayer, which was located where the St. Lawrence State Hospital stands today. Her mother, Mary Ann White, came from Canada; her father, Thaddeus Thayer, was born in Vermont.

After Louisa's birth, her parents moved into a small house in Morley, which still stands today. It was to be Louisa's home for the next eighty-one years. She lived with her parents until their deaths. Mary Ann died in October, 1904 of pneumonia at the age of eighty. Thaddeus followed in 1905 in his eighty-sixth year. Their funerals were held in the lovely Trinity Church in Morley, which still stands today. Louisa was now alone for the first time.

Louisa was brought up as an only child, but there were two siblings who died in



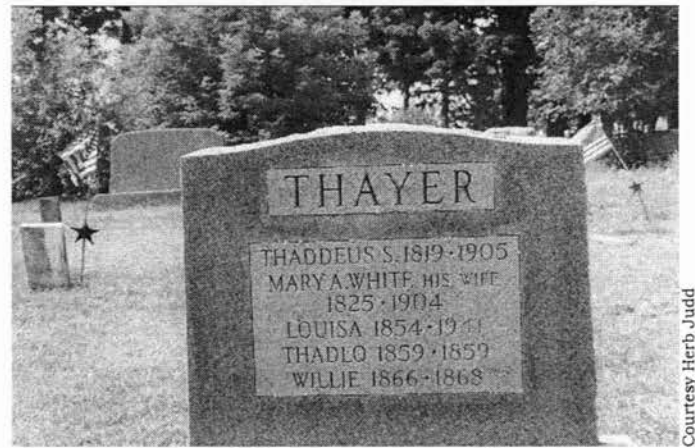
Courtesy of Town Historian

*Trinity Church in Morley that the Thayer family attended.*

infancy. The grave marker bears the names 'Willie' and 'Thadlo' who lie in the area where she and her parents are buried. As a child, tragedy struck when Louisa was diagnosed with cancer of the face. What treatments might have been available at that time we don't know. Her type of cancer was apparently a virulent form as people who saw her in later years said that half of her nose was missing.

In the census of 1860, when she was six years old she was listed as Adeline L. However, when the 1870 census was recorded, she was identified as A. Louisa, the name she obviously preferred and went by for the rest of her life.

Louisa was indeed a bright, as well as an ambitious person, with many talents. Her father made his living as a wheelwright. Probably it was through him that Louisa learned one of her crafts. After her parents death, she turned the downstairs of the house into a workshop, using the upstairs



Courtesy Herb Judd

*Gravestone in Morley cemetery marking the burial sites of MaryAnn & Thadeus Thayer plus Louisa, Thadlo and Willie.*

as her living quarters. With her father's tools available to her, she perfected the art of making fine pieces of cabinet and other woodwork. The rare fineness of her finishing work made her pieces most desirable. Many of her pieces are in the hands of collectors today. Some of her fine work are a 7" carved wooden cow and



Courtesy of Town Historian

*Morley school that Louisa attended and graduated from. Louisa most likely is in the photograph.*

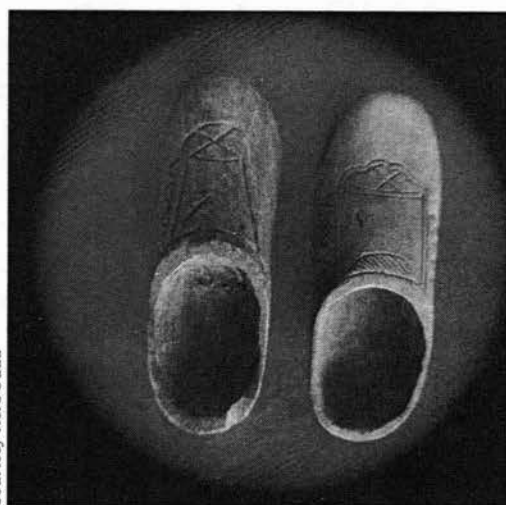
Courtesy Herb Judd



7" Cow carved by Louisa and owned by Shirley Dickinson

a pair of little shoes, only 4 1/2". Her initials are carved into them. These pieces are today owned by Shirley Dickinson. They were given to her mother by Louisa. Also it must be noted that during this period Louisa made a farm wagon, supposedly the only one made by a woman in New York State. She did indeed seem to be gifted in many unusual ways.

Courtesy Herb Judd



Little shoes (4 1/2") carved by Louisa and given as a gift

Obviously Louisa had a mind for business. When her mother and father died their coffins, handmade by her, were ready for their use. They were of outstanding quality and fashioned with great love. She also made her

Courtesy of Town Historian



Chapel at Morley's trinity Church



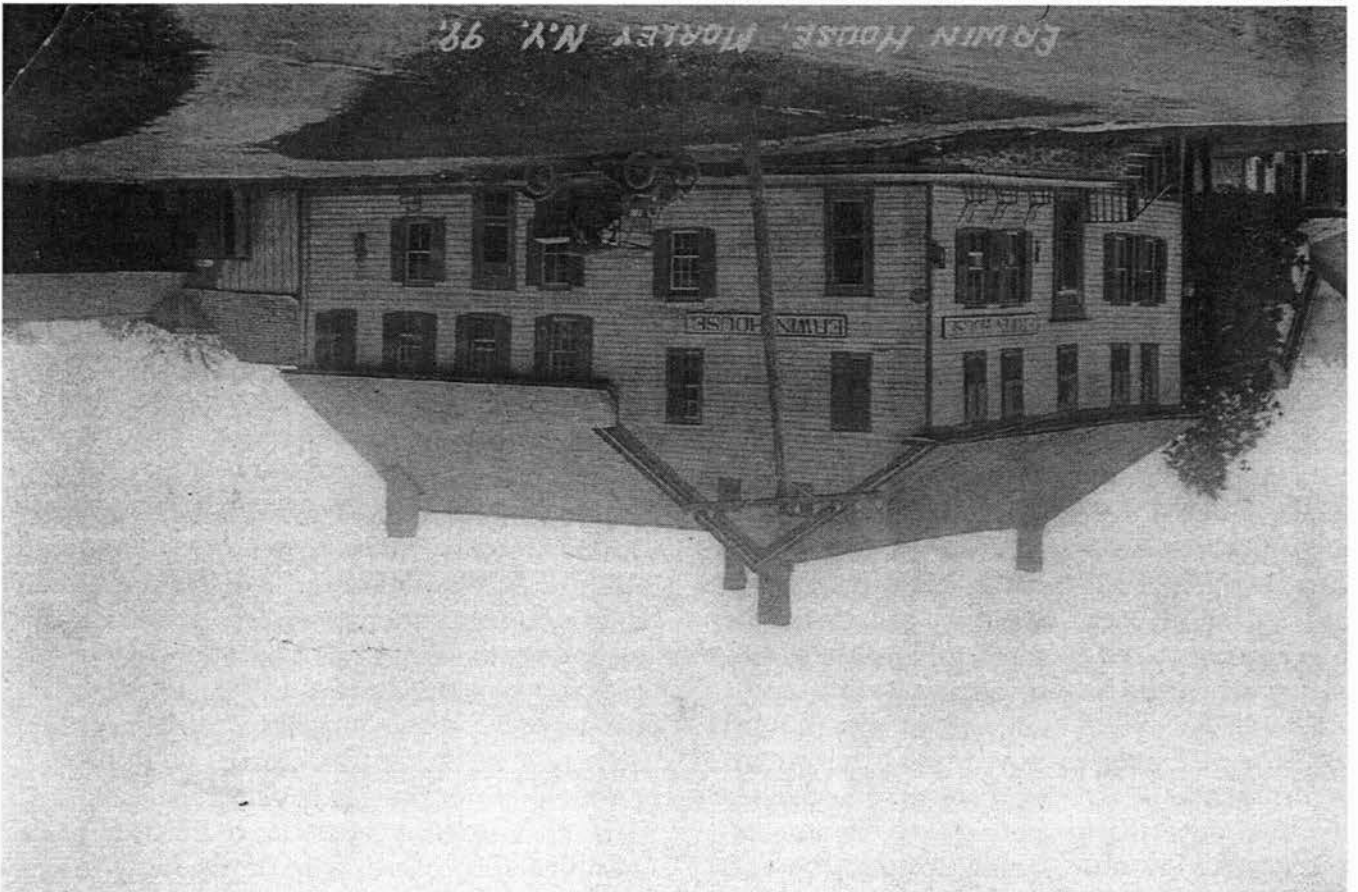
fact that her family was of Revolutionary  
Louisa always took great pride in the  
might have been feeling.

in the house again, easing what loneliness she  
it was comforting for Louisa to have someone  
with what parish he was affiliated. Most likely  
is no mention of how long he was there or  
gland named Frederick Swindlehurst. There  
was a single 31 year old clergyman from En-  
good deed, took a boarder into her home. He  
in need of money or perhaps simply doing a  
At one point in her life Louisa, perhaps

\$15.00 for his services.  
conducted by George Brown, who was paid  
house when she died and sold at an auction  
casket. Much of her fine work was left in the  
Louisa had to be buried in a factory-made  
house twice but it was never located. So  
not be found. Mr. Lawrence returned to the  
ever, when the time came for its use, it could  
Lawrence, was made aware of this fact. How-  
own coffin. The undertaker, Russell

Stock. She was most proud to claim that she  
was the last known descendant of Major John  
Burnham who fought in the Battle of Bunker  
Hill June 15, 1775.  
In later years apparently romance came  
into her life as she met and married one John  
E. Meyer. Mr. Meyer, whose parents came  
from Germany, was a 52 year old widower  
from Winfield, Long Island. His vocation was  
listed as 'Optician'. How he and Louisa met  
is not recorded. It is known, however, that  
they were married the same day they took out  
their marriage license. It was September 14,  
1908. The ceremony was performed by  
Reverend Wyndham Brown, the Episcopal  
Minister. George Conkey and Arthur Olin  
served as witnesses. It seemingly was not a  
match made in heaven as the couple lived  
apart for many years and in the end Louisa  
was not sure if he was dead or alive or of his  
wharabouts in either case.

*Erwin House in Morley. Haven for travelers of the era*



Courtesy of Town Historian

However, in their time together they entered into an interesting business venture. Her earlier bout with cancer most likely had a bearing on this undertaking. She and Mr. Meyer marketed together a remedy advertised for maladies of a scrafalous nature. (According to the dictionary scrafalous means: Morally diseased. A tuberculous condition of the lymphatic glands, characterized by enlargement-supporting abscesses). Her cancer supposedly had been arrested by the use of their remedy. Her picture appeared on the bottle or package, and they advertised that the Meyer Remedy was the reason for her cure.

There were still more avenues ahead of her in life, and she pursued them vigorously. For many years she traveled around the countryside fitting and selling eye-glasses. It seems that over the years she made a study of the eye. How she did this adds much intrigue to Louisa's story. It is said that when a neighbor slaughtered a cow or other animal, she would go to them to get an eye. Upon securing this she would take it home where she dissected and studied it, thereby claiming herself fit as an Oculist or an Optometrist. Obviously this was enough to satisfy the people in the area as she made her living this way for many years. The 1910 Federal Census lists Louisa as 'Optometrist', but in 1930 she was listed as cabinet maker.

Even in old-age, Louisa was still of sound mind. She was thrifty and had saved a little at a time through the years. She had about eleven hundred dollars in the Canton Savings & Loan Bank. Her plan was to use her savings to set up a scholarship for needy young men to study at the Episcopal Seminary in Alexandria, Virginia. It was to be a memorial to her mother and to be known as 'The Mary Ann White Thayer Memorial Fund'.

As fate would have it, however, her savings soon diminished as the bank funds had to be used for her keep, her medical bills and saved for the cost of her burial. When she became aware of what was happening she was extremely troubled. In the end only \$59.65 was left to the Episcopal Seminary. After her death her house was sold through

the estate by Roy Bassett, executor of her will. The house, which had no running water or electricity sold for \$125.00. Cash found in the house was \$102.40 and the auction brought in \$144.10

It is said that in her adult life Louisa always dressed in black. This combined with her disfigured face was most likely the reason that children were supposedly frightened by her. Regardless, she had made friends over the years, and was thought to be a kindly woman by everyone. Two of her friends were Ida Foote and Alma Day Winters.

Living alone and in declining health the last year of her life, Louisa had been taken to the County Home. She went at her own request. Following her death she was taken to the Lawrence Funeral Home. Services were conducted by Reverend N. Lascelles Ward, rector of the Grace Episcopal Church. She was buried in the Morley Cemetery where her parents and baby brothers had been laid to rest years before. So the last known descendant of Major John Burnham was gone leaving no descendants to follow her.

This is a sad, but interesting tale of a formidable woman. She displayed an ancient spirit of stubbornness and strength that could only be stilled by death.

#### EDITOR'S NOTE:

Material for this article came from a newspaper article published in 1941 and submitted by Mary Smallman. Thanks also go to Geraldine Liscum; Roberta Evans; Dorothy Terrillian; Joan Barrick and Floyd Beswick for their remembrances of Louisa, and to Shirley Dickinson for the "pics".

It was because of Mary Ruth Judd's input that this article came to be.

# 100 Years of An American Farm: Purchased by John Heaton, A.D. 1821:

A reprint of a pamphlet privately printed in 1921 by Lucia E. Heaton and John L. Heaton. Prepared for the Centennial Celebration of the Purchase, Canton, N.Y., June 8, 1821 (Brooklyn Eagle Press, Brooklyn, N.Y., 1921)

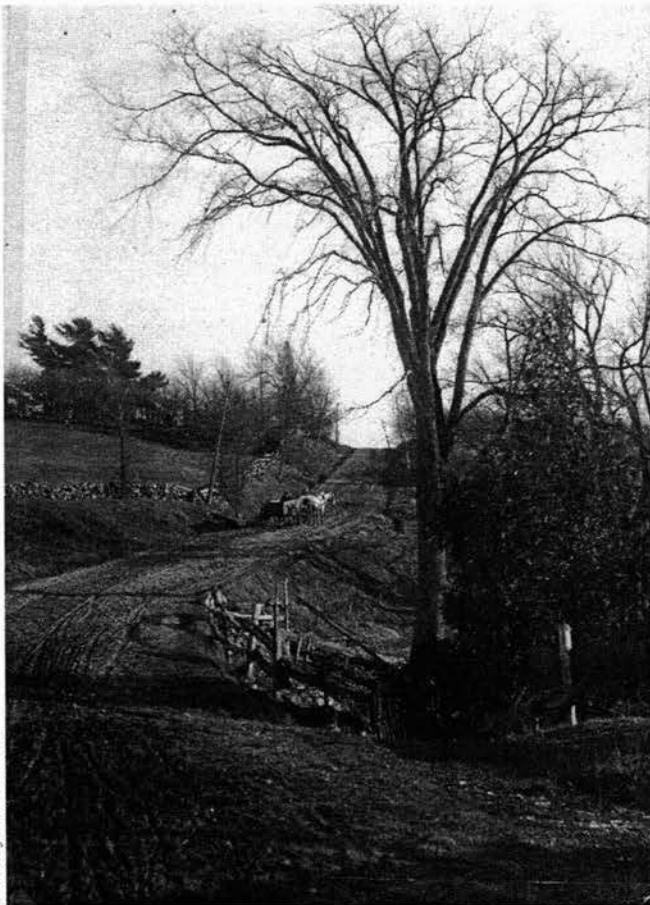
Following the Revolutionary War there came a time of bold speculation in "western" lands, to which an added impetus was given in 1787 by the calling of the Constitutional Convention, promising continuity of ordered government in the new country, and by the famous Ordinance of the Northwest Territory, providing for its extension over the present States of Ohio, Indiana, Illinois, Michigan, Wisconsin and part of Minnesota. Indeed, land speculators had not a little to do with

procuring the passage of the Ordinance of 1787.

In that year Alexander Macomb, a fur trader and speculator, bought of New York State what is now the town of Canton, and much land adjoining. Canton passed in swift succession to William Edgar, to Alexander von Pfister, to Stephen van Rensselaer and Richard Harison, who parceled it out to settlers.

The town was organized in 1805, when there was but a cluster of houses about and near the sawmill in the present village. In 1810 it had 699 inhabitants. Its swift growth must have been checked by the war of 1812, when there were disturbances with the St. Regis Indians, and elsewhere upon the border, but in 1814 the tide was flowing strong again, and by 1820 the number of inhabitants had practically doubled, standing at 1,337.

On July 1, 1814, John Heaton, a young man from Addison, Vt., entered into contract with Jeduthan and Chloe Farewell for the purchase of the "home seventy" acres of the present Heaton farm to be paid for in instalments within the following five years, the price being \$5 an acre. Clearing was commenced upon the hill where the buildings now stand, and first a log house and later the middle portion of the larger farm house, about 17 feet wide and 40 feet deep, were erected; later still some rude log structures that had been put to use for stabling and shelter for farm animals gave place to framed barns, in building which blacksmith-made nails of local manufacture were used. The wings to left and right of the middle portion of the main house were added later. In this house and



Courtesy SLU Archives

Picture of the Heaton Farm on Pierrepont Road.





Courtesy SLU Archives

*Pictured here is one of the three wives of John Heaton. It was in 1821 that the first log home was completed. Later the middle section of the larger farm house was built. Seven children of the family were born there.*

the log cabin preceding it the seven children of the family were born.

The usual method of buying land upon contract now is to take a deed and sign a mortgage when part payment has been made. In this case the deed was not signed until payment was made in full of principal and interest, in seven instalments, the last on June 9, 1821; and until considerable work had been done upon the land. The deed was drawn and signed on July 4, 1821. It was written entirely by a young lawyer who two years be-

fore had come over from Vermont to grow up in the new country, Silas Wright, Jr. Mr. Wright also attested and filed it as Commissioner.

To this home farm other portions were added from time to time, generally at the same standard price of \$5 an acre. The new town was already cut up into fairly small parcels of land, so that the actual farm was composed of several portions, bought at different times. One reason for this early and minute subdivision, more creditable than the speculative movement, may have been the general thrifty desire of settlers to buy no more land at a time than could soon be paid for outright. No part of the Heaton farm, apparently, was "bought on mortgage." One plot that figures in the deeds was only six acres; it was a part of "Kansas," a field so-called because of its distance from the home. It lay south, beyond the Sanderson land back from the road, and was long ago sold for reasons of convenience. Even the present "upper lot" of some 50 acres was bought in three portions from T. Kingsbury. A field was obtained from Amos Smith; another from John Farewell; another from Jane Harison (the name so spelled in her signature)—12 acres and a fraction at \$5 an acre, as late as 1844; another from C. B. Richardson. In 1839 Henry Van Rensselaer and wife sold 25 acres to John Heaton, "expressly reserving all mines and minerals, and particularly all the Ore of Iron, Copper or Lead, with the privilege of searching and digging therefore on any and every part of said premises."

"Iron, Copper or Lead"—in those days as eagerly sought as spouting oil wells now, and with proportionally as many disappointments!

The "home seventy," when bought in 1821, lay between the land of Thomas H. Conkey and Ebenezer Sanderson. Other owners in the neighborhood then or a little later were T. and Ezra Kingsbury, Willard Sanderson and Jonathan Hail, and to the village came in those days Isaac Heaton, a cousin, and Elhanan Heaton, a brother of

John; the latter left a family well remembered by village residents.

John Heaton was thrice married, and seven children were born upon the farm. Many hands made work less heavy; clearing progressed rapidly; the 26 years of Mr. Heaton's ownership saw the farm develop into something resembling its present appearance, except that the swamp lots were then well covered with fine timber; of this a few tall white pine trees and some acres of mixed woods are now the lonely remnant.

In 1847 Mr. Heaton was ready to retire and turn over the active conduct of the farm to one of his boys, though he was but in what would now be called middle age. Of these sons the oldest, Ira Willmarth Heaton, had learned the land surveyor's art in the pine-

knot and fire-light school and had in 1843 gone West to divide government lands in Wisconsin into townships. To him in Fond du Lac County, "Wisconsin Territory," there came in 1843 a small packet, still carefully preserved. It contained a covering letter from Silas Wright, which formed also the envelope, in the fashion of the time, carefully explaining that a previous letter of similar nature had failed to reach Mr. Heaton; a bank draft for a small sum from the father; a certificate of character from "Jno. Leslie Russell, Treas. of St. Law. Co.; Benjamin Squire, Sheriff; Salmon Boynton, J. E. Clark and Nathaniel Hodgskin"; and from Lemuel Durfee of Macedon, Wayne County. Also this longer letter from Mr. Wright:



Courtesy SLU Archives



Courtesy SLU Archives

*Kate Heaton and Sue Heaton, dressed so elegantly for their formal portraits are two of the family who grew up on the Heaton farm on the Pierrepont Road.*

Canton St. Lawrence County  
New York, 26 June, 1843.

TO WHOM IT MAY CONCERN: This certificate is given to Mr. Ira W. Heaton, the son of one of the most respectable farmers of this Town, who has left the home of his Father to seek his fortune in the west. I have known the father and family of Young Heaton from my earliest recollection, and have known Ira W., himself, from his earliest childhood. It affords me pleasure to be able to say that he has been a most worthy son of a worthy Father, steady in his habits, faithful to his duties, whether as a student, as a labourer upon the farm, trust-worthy, and capable. No young man can visit, alone and unfriended, the rapidly growing and widely extended west, who will be found more strongly to merit the favor and

confidence of the strangers among whom they may fall than young Heaton, and if this humble testimonial of his worth can aid him in making friends in a strange country, I shall have derived a rich reward for the effort to serve an unassuming, honest and worthy young man.

Silas Wright, Jr.

Mr. Wright's penmanship on the Jeduthan Farewell deed in 1821 was no great matter; a young lawyer's swift transcribing, fairly large but well formed. The carefully written letter of recommendation of 1843, beautifully spaced upon the page, is in fine copperplate penmanship, no doubt copied from the trial sheet for perfection of appearance.

In these days, such letters are dictated to stenographers, taking five minutes where



Courtesy SLCHA

*Two of the Heaton daughters enjoying the countryside with a view of the river in the background.*



Mr. Wright was willing to devote an hour to an old neighbor's son—for the letter would indicate that the families had been acquainted in Vermont when the writer was a child.

Ira W. Heaton returned from the West in four years, with his health somewhat impaired, though he was then but 27, by hardships of pioneering. His elder sisters, Wealthy and Alma, had married Luther and Chauncey Phelps, brothers, and followed him to Wisconsin, where they stayed and prospered. John Wright Heaton, another son, went to St. Louis, after some border experiences in Indian-and-buffalo days as an express messenger; he remained unmarried. George Seeley Heaton followed the frontier from State to State until he reached the Pacific, where some of his family still reside in Seattle. Andrew J. Heaton sought the Middle West; Corinna, the baby of the family, died in Canton in her youth. But at the time of Ira Heaton's return, John, George and Corinna were still children at home.

A land contract running until fully paid before a deed was delivered, for a farm on which improvements were rapidly appearing, spoke in 1814-1821 of a community which had little use for lawyers and great faith in neighbors. A legal paper was now drawn up whose terms seem to the Twentieth Century almost incredible. Such arrangements were common in those trustful days; and the fact that this deed was typical of many others must be the excuse for here referring to it, as possessing historic interest.

In this paper John Heaton and his wife Elizabeth gave to Ira W. Heaton all their property, of every kind, personal as well as land. In return, and in payment for the farm, Ira W. Heaton undertook certain financial obligations, and also covenanted to provide John and Elizabeth Heaton with "food, meat, drink, wearing apparel and lodging," including John's spending money, "suitable and adapted to his condition in life"; also to furnish John, George, and Corinna, his younger half-brothers and half-sister, "with meat,

drink, wearing apparel and schooling" until they were twenty. The bargain even included certain provision for a daughter of Elizabeth Heaton by a former marriage.

Such a deed, with such conditions, might seem designed by Beelzebub himself especially to make trouble. Good faith, strong family feeling and simple honesty made the complicated arrangements workable. John Heaton lived twenty years after signing the deed, occupying the small farm house, which was built for him. He was a born gardener; while he lived the farm had not only apples and plums, but berries of many kinds, grapes and a profusion of vegetables. Yet he is best remembered not as digging about plants or grafting apple trees, but dressed in a blue swallow-tailed coat with brass buttons, tall, slender and explosive of speech, furiously arguing politics with his son or the neighbors; he was the only "Copperhead" Democrat in a considerable distance, and he needed all his eloquence. In ear-



Courtesy SLU Archives

*Taken in her later years, this is Mrs. Ira Heaton, the former Lucinda Langdon of Langdon's Corners. Iron, one of the sons of John, took over the family farm, and lived there until his death. Lucinda and Ira were the parents of Dr. Lucia Heaton.*



lier days his brand of politics had been more popular in Canton. In 1834-5 a man who had named a son after Andrew Jackson could be, and was elected Supervisor.

However much father and son might dispute about the Civil War and Reconstruction, their bargain of 1847 was faithfully carried out until June 21, 1868, when John Heaton died; a year and a half longer his wife, Elizabeth Chapman Heaton, lived in the little house alone, stepmother to the scattered brood, but beloved and respected by them all, a lady of culture, refinement and strength of principle.

The farm which Ira W. Heaton, aged 27, thus acquired in 1847 was a pleasant place of residence, overlooking a wide view of the valley of the winding Little River. In the sale of its product it was disadvantaged by the semi-isolation which still separated all the North Country from markets and men. There was water transportation—the St. Lawrence River, the Erie, Black River and Champlain Canals; the Northern Railroad, afterward the Ogdensburg & Lake Champlain, was only to be begun the following years, and the Potsdam & Watertown Railroad, later a part of the Rome, Watertown & Ogdensburg, was still several years in the future. Cattle and horses, which could be driven to market upon their own feet, and the less bulky farm products, such as butter and cheese, were the favored “money crops.” In wheat and flour St. Lawrence County strove with less success to compete with Western New York along the Canal. But in spite of the success of railways elsewhere and the certainty that they would eventually reach the region, the County was still feverishly building “plank roads.” Here and there the name lingers; the planks are gone.

The remoteness from markets that conditioned its crops made the farm self-sufficient to a degree recalling New England conditions of the previous century. The potash and pearlash period of forest destruction was passing. But the farm had its ash leach and huge soft soap kettle. It had a smoke house built entirely of Potsdam sandstone, even to

the thin slabs of the roof. It raised sheep, until dogs made that industry precarious. It had a bee-house that has since played many roles. The garden was prolific. Jerked veal displaced venison, but buckskin was still a staple for making mittens. Moccasins of local make were worn then and long afterward; probably up to 1870. Single bolts were cut from the swamp cedars; occasionally a tall pine was slaughtered for lumber, or for some special local purpose, as the roof timbers of the Presbyterian Church.

Ira W. Heaton was less the gardener than his father, but he was a handy man with tools, and of these a full provision was kept in the tool-house. Long after the Civil War the adze, the draw-shave, the bench and vise, jack-planes, augers of many sizes, bit-and-bitstock, and other tools were kept on hand and in condition. Sleds could be made or mended; wagons or pumps repaired; fence-caps laid away against need; sap-buckets patched up. The children’s boat on the river was made in this tool-house, below which was the home of the farm pigs. Their sled for coasting was made there with solid beams undercut in the likeness of a grown-up ox-sled. An elephant could have stepped on it safely.

Upon the domestic side, until the death of Elizabeth Heaton in 1870, the farm was as well provided, though some of the older processes were falling into disuse. The spinning wheel still furnished yarn for home-spun stockings and mittens. The loom clacked its message of industry. The tailoress came to the house to fashion clothing. Flax brakes, hetchels, flax spinning wheel and other contrivances were in constant use up to the Civil War and provided useful during that conflict, but with the restoration of the cotton supply after the war, they passed into disuse. The best black silk dress could be bought at the village store, or from that wonderful traveling mart, “Fredenberg’s” (Friedberger’s) peddler’s cart, a treasure-van of wonders.

Ira W. Heaton remained the owner of the farm until his death, November 19, 1894,



Courtesy SLCHA

*Here is Canton's Dr. Lucia Heaton (1856-1944). She was the first woman physician in St. Lawrence County. She was the daughter of Ira and Lucinda Langdon Heaton.*

when it passed to its present owner, Dr. Lucia E. Heaton. Somewhat later in life than was usual in those days, because of his Western adventures, he married Lucinda Langdon of Langdon's Corners, daughter of Peter Langdon, whose family, partly English, partly Dutch, had come from the central part of the State. Brooklyn, Esopus and old Hurley, of Indian massacre fame, had been some of the stopping places of the Langdon family on its way northward, further into the woods.

Together the Heatons of the second generation resided upon the farm until 1875, when, partly on account of the failing health of Mrs. Heaton, partly to educate the children more conveniently, they moved to the house on Main Street, once the Baptist parsonage, which is now Lucia Heaton's home. There Mrs. Heaton died, November 23, 1885.

Mr. Heaton varied farming with surveying trips in the near vicinity, and after his removal to the village made more ambitious excursions into the heart of the North Woods—or South Woods, as Canton knows them—surveying timber tracts for various owners. In early and middle life he was for years Highway Commissioner, putting his surveying skill to occasional account in that work; his colleagues were Henry Hosley and until his untimely death, Bing Sykes. Descendants of both have stuck by the old town and aided in making it. Most of the neighboring farm families of fifty and a hundred years ago are still represented or well remembered in the vicinity—the Tracys, Jenisons, Judds, Knoxes, Coonkeys, Sandersons, Cooks, Martins, Southworths, Farmers, Wallraths, Wilsons, Smiths, Hales, Butterfields. Indeed, all were neighbors who lived to the south of the town and used the same roads in their trips to market, like the Langdons, Howards, Roses, Leonards, Barrowses, Squireses, Wellses; the Bachellers, from "Paradise Valley": the Wallaces, Boydens, Cleflens, Crarys, Churches, Clarks; and when winter made all roads good there was always time to visit families at greater distance: the Perrys, the Clarks of North Russell; the Lockwoods of Madrid; the Fobeses of West

Potsdam; the Waldos of Potsdam; the Sykeses and Hosleys, north and east of the village. Then as now, neighboring was not a matter of miles. Many more names might here be set down, an honor roll of probity, industry, and public spirit.

Of Ira and Lucinda Heaton it is not necessary to speak further. Many in Canton remember them.

John Heaton had the farm under contract seven years, and owned it but twenty-seven years. Ira W. Heaton actively conducted it as its owner but 28 years. Tenant farmers have lived upon it almost half a century—forty-five years. It has suffered less in the process than critics of rural life would have their hearers believe must be the case. The tenants have all been native Americans; all, it is believed, natives of Northern New York. Brood after brood of children have flown from the old nest—probably no one now knows just how many in the hundred years of the main farmhouse, and the fifty years of changing occupancy of the smaller residence. Of the five children that play about the place now, Mr. and Mrs. Leon Brown are surely prouder than of any professional achievement in agriculture.

For a farm is not product, but people. It is a food factory, but it is first a home. Americans would not starve without the farm, because without it there would be no Americans.

There is no longer any West. New York City sends invalids and motion picture actors to California; but native Californians swarm in thousands back to New York City. Modern Greeleys in Nebraska, Georgia and Colorado say, "Go East, young man!" No longer do the young and adventurous set out for the once wild West prairies or gold placers. Neither money lure nor love of adventure tempts them to follow the sun. They pour into the cities, vast reservoirs of humanity that unless the farm does its part must presently go hungry. There should be a return current. There is unemployment, and farms demand labor. It is an illogical situation.

Science for the farmer's guidance; cooperation for lightening his labors; justice in pricing his reward for toil that no machinery will ever render easy—these should arrest the de-population of the soil.

In 1912, von Bülow wrote, from the militarist point of view that led Germany to its ruin: "Farms fight wars; cities pay for them." It was not true, even from the soldier's viewpoint. Cities pay for nothing whatever. All wealth comes from the land alone; for the fish of the sea feed directly or indirectly upon the product of the soil, and even the utilizable gases of the air come from the land. Beyond these there is no conceivable source of wealth, whether for war or peace. Mine and pit and quarry; forest and graze best and waving grain; fish of the sea and energizing gases born of the soil and returning to it for its enrichment—there is nothing else. From the soil are all beginnings; to it all endings.

To picture the activities of this one farm for a hundred years would be to present a cross-section of American history. The rude

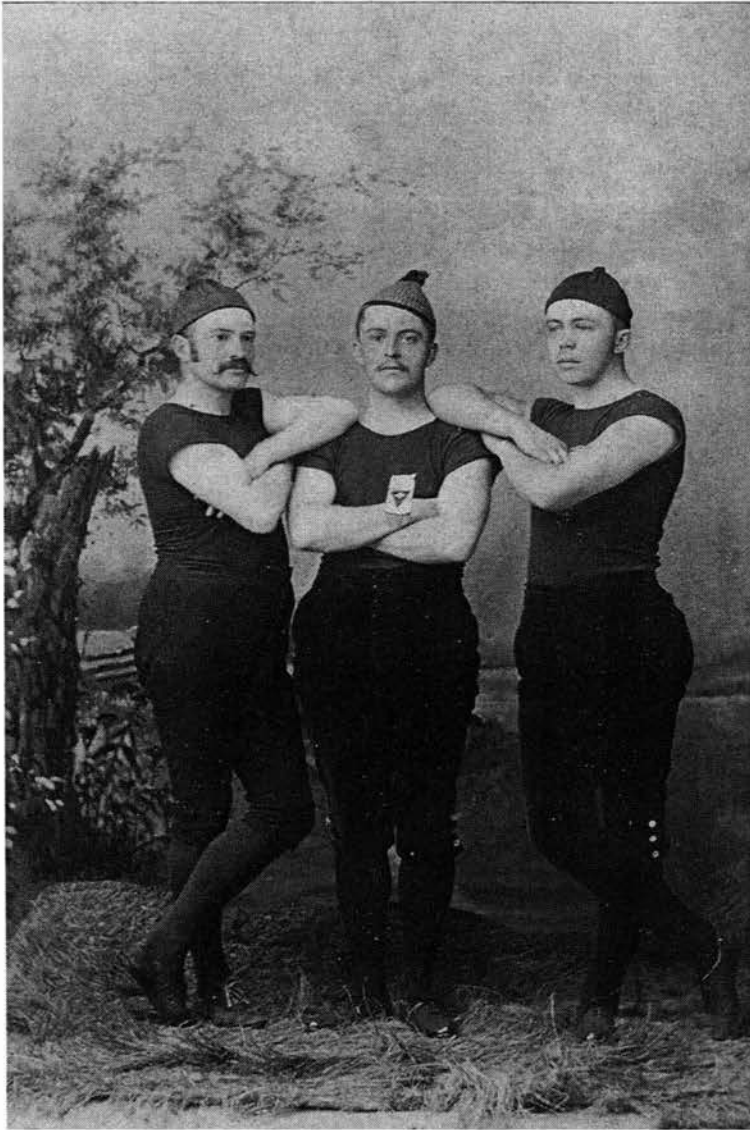
beginnings; bridle-paths yielding to roads; first fruits of the forest for man in lumber and potash, of the bared soil in wool, wheat, potatoes, flax; the swift growth of the butter and cheese industry; the coming of the creamery, a welcome relief to farm women from heavy drudgery; the tremendous development of the demand for fluid milk and its derivatives; the modification of farm processes by scientific experimentation.

What interest there would be in a complete record of the varied produce that in a century and more has passed this gateway and down this long hill! And the eager soil still is silently urging with each recurrent springtime that man shall avail himself of its riches. What will be its story for the next hundred years? What will the farm do toward feeding the Nation? What kind of Nation in the year 2021 will it help to feed?

NOTE: Our thanks to Helen McMasters Wallace, from Del Mar, California, for sending the *Heaton* article to us.



# Mystery Photo



*Before the advent of television and movie theaters, people flocked to opera houses and stage performances. Singing, dancing, acting and pantomime were popular diversions throughout the County. The photo to the left was taken in the well renowned studio of Benjamin Kip. The three young men featured are listed as Ira Davis, John Jackson and Will Kip. Does anyone know what activity they are representing? (The photo is from the SLCHA collection)*

## **ANSWER TO LAST MONTH'S MYSTERY PHOTO:**

While the location of the mystery photo from the most recent *Quarterly* still has not been identified, the nature of the name and business is no longer unknown to us. Fran Doyle, loyal SLCHA member, contacted Ray Kentner from Waddington seeking an answer. Sharples was indeed the name of a company that made cream separators, sold from the 1890's to the 1930's in factories in West Chester, Pennsylvania. The machines separated the rich butterfat from raw milk.

## **THE OLIVER LAW FIRM**

Cathleen E. O'Horo  
Roger B. Linden  
Francis P. Cappello  
Michelle H. Ladouceur

117 Main Street  
Canton, NY 13617

Tel.: 315-386-4595 Fax: 315-379-1240

***Reach  
readers  
interested  
in  
heritage  
& history  
by  
placing an  
ad here!***

## **St. Lawrence County Historical Association Hours**

SLCHA Office, SLCHA Archives  
& Silas Wright House

Open Tuesday - Saturday, Noon - 4:00 p.m.  
Friday Noon - 8 p.m.  
(and by Appointment)  
Admission Fees:

Museum	Free
Archives	Members - Free Children - Free College Students - \$2.50 General Public - \$5.00

## ***Moving?***

**Would you like to have your  
*Quarterly* follow you?**

If you're planning to be out of the area and would like to have uninterrupted service on your membership, please phone, e-mail or drop us a note with your seasonal address.

**St. Lawrence County Historical Association  
at the Silas Wright House  
3 East Main Street, PO Box 8  
Canton, New York 13617  
(315) 386-8133  
fax (315) 386-8134  
e-mail: [slcha@northnet.org](mailto:slcha@northnet.org)  
[www.slcha.org](http://www.slcha.org)**

Return Service Requested  
PO Box 8  
Canton, NY 13617

Bulk Rate  
U.S. Postage  
Paid  
Permit No. 21  
Canton, NY 13617

Non-Profit Organization

We get the draws off fast so you get  
a nursery before the baby's shaving.



Because we're local, our people know more about local construction. They know how to appraise construction to get the bank draws off quickly, so you can start building sooner. You'll also get a disbursement plan that works for you. Plus you get a personal lender who stays with you, start to finish.

Canton • Potsdam • Massena • Ogdensburg  
Main Office: 127 Main St. Canton 315.386.4533



**NORTH COUNTRY  
SAVINGS BANK**

