NOTES AND DOCUMENTS

NOTES FROM THE VERMONT HISTORICAL QUARTERLY

The entire edition of the Vermont Historical Quarterly April 1947, is given to the restoration of the small Vermont town of Weston.

In 1934 Weston was a typical example of the deterioration of small towns, in the movement towards the urban districts, by men working in industries; many of the old houses were abandoned, and buildings were falling into decay. Industry in the village was at a standstill.\(^1\)

Due to the interest and unfailing work done by the people of the community, among them the postmaster, Raymond Taylor, and Senator Lewis Parkhurst of Massachusetts, who had been a pioneer schoolteacher in Weston, and had married a local girl—the restoration of Weston was begun.

Among the buildings restored are the Old Church on the Hill, which is now Community Church; The Farrar-Mansur House, built in 1797 for a tavern, now housing the museum and rare collection of antiques, made more interesting in that many of the pieces contained there, were made and owned by the early settlers of that region; the old Congregational Church became the Weston Playhouse, a regional drama center; and to walk into the Country Store, is to step backward into time fifty years. The interest in the restoration of the Store is demonstrated by the fact that the National Cash Register Company has donated a bulky 1883 cash register from their own museum.

The old stone grist mill was set to grinding corn; realizing that the local population could not use the entire product of the mill, a mail order business was launched in 1940, and today more than 15,000 people throughout the United States use Vermont Guild ground meal, and other grain products.

Among other projects outlined for development were: (a) Handweaving on the 18th Century domestic looms which the Guild had in its museum. (b) Metal work to employ the blacksmith's and tin-smith's shop and equipment. (c) Woodworking, to make use of the lathes, saws and other museum equipment. (d) Pottery, to bring back the use of the Bennington, Vermont clay deposits which had been the base of the most widely known pottery in Colonial times.

In the restoration of the village of Weston, something more than meets the eye has been accomplished; something that may not have been a part of the plan in the beginning, yet it is one of the most important developments of that work. Weston has proved the soundness of the new Industrial philosophy which the advanced thinkers in the field of Industry have begun to advocate: the decentralization of industry away from the congested urban districts, into smaller plants, in the small communities throughout the Country. These thinkers know that in the highly developed

\(^1\) As young as Oklahoma may be, as compared to other states in the Union, many early communities and towns have, through the shift of certain factors of development, shown much decay, even to the point of almost disappearance.

Since such localities and towns of Oklahoma might receive encouragement from some organization put forth in this edition of the Vermont Historical Quarterly, the substance of the article is hereby given.
mechanization of the production line method, something very valuable has
been lost—the feeling of personal accomplishment and pride in his craft,
on the part of worker, and the loss of the sense of social identity; these
are the elements that must be restored to the workers, without giving up
the progress that has became a part of American industry. The people
of Weston have demonstrated very clearly that it does not take a large
population, or a tremendous amount of money, to develop worthwhile com-

Among some papers of the Fred S. Barde Collection in our
possession, is a letter, written by George L. Miller, of the 101 Ranch,
in which some interesting light is thrown on the Sun Dance, as en-
gaged in by the Indians of Oklahoma as late as 1909.

The letter, with heading and form stationery used by the Miller
Brothers of the 101 Ranch, as written by Mr. George L. Miller to
Mr. Barde, is given below:

J. C. Miller Z. T. Miller Geo. L. Miller
THE 101 RANCH Miller Brothers
THE LARGEST DIVERSIFIED FARM AND RANCH IN
THE UNITED STATES Bliss, Okla., 9/6/09

Mr. F. S. Barde,
Guthrie, Okla.
Dear Mr. Barde:—

Your letter of the 4th received and I am indeed fortunate to have one
of the Sun Dancers present today while I am answering your letter. He
says that they go entirely without their feed and water for the three
days. There is no big feast spread for them at the conclusion of the dance. Each
family just prepares a nice meal for their representative in the dance.
At the close, when the dancers retire to the Tepees of the Chiefs, a small
piece of flesh is taken from the left shoulder and a prayer is offered that
each may live to offer another piece of flesh next year.

The buffalo skull is simply a resting place for the sacred pipe. The
pipe is smoked in the little Tepees after the dance. After it is smoked, it
is again refilled and is not to be touched until the close of the next Sun
Dance in one year.

The black flag hanging at the top of the pole is significant of some
of their religious beliefs. Just exactly what it means I cannot say.

Trusting that this information will be of benefit to you and with best
wishes, I am

Very truly yours,
Geo. L. Miller

(See next page for P. S.)

P. S.—Since writing the above, one of the leaders of the Sun Dance
came in and tells me that the black flag represents Christ's head. The
pole and cross painted black and red represents the blood on the cross
and the willow branches crosswise represents the cross he was crucified
on. However, I take this was a grain of salt as it conflicts with so many
other stories I have heard.

Very truly,
Geo. L. Miller
Notes From The South Carolina Magazine

In the South Carolina Magazine, April 1947, under the heading of, "Old Waxhaw Cemetery Association, Inc.—Will Care for one of South Carolina’s Shrines", there is offered proof of how old cemeteries are vital centers of history, and should be carefully protected and studied.¹

Mrs. Julian S. Starr, Sr., and Nancy Crockett, are the authors of this articles, and we offer a few paragraphs of their story, that our readers and writers of history in Oklahoma may attach a deeper significance to such sacred spots.

"The old Waxhaw Cemetery is a phrase that conjures up many vivid and important events of the Up Country in South Carolina’s history. The graves of ancient casks above the tombstones—some hand hewn of local granite and others from more skilful hands in commercial concerns—is a place where one’s imagination can review incidents and careers of the past, inspired by the names cut into the stones. Names that have been prominent in leadership, not only in this state, but elsewhere in the nation. There are the Davies, the Richardsons, the Dunlaps, the Witheroughs, the Crocketts, the Fosters, the Millers, the Jacksons, the McElhenneys and others.

"The waxhaw Settlement had its beginning in 1751 when Robert McElhenny received the first grant of land in what was then Anson County, North Carolina. Six or seven families came at the same time and many others during the next few years. These included the names of Pickens, Davies, Wauhab (later Walkup), White, Foster, Simpson, Dunlap, Crawford, McClanahan, Ramsey, Linn, Latta, Thompson, Montgomery, Stephenson, Carnes, Barr, Cou Aur, Scott, Crockett, Taylor, Miller, Barnett, Blair, McKee, and others. The majority of them probably had grants of land from the King.

"Among the first was Robert Miller from Scotland, a well educated, single man, up in years. Each built log houses on his land, and Robert Miller built another small one on his place and established the first school in the settlement, with himself as teacher. This building was also used for worship service and probably for other public gatherings, and a burial ground was started nearby.

"The first sermon in the Waxhaw Settlement was preached by John Brown, a probationer from Pennsylvania in February, 1753. The congregation continued with occasional sermons from visiting preachers until 1759, when Reverend William Richardson stopped in the community on his way as a missionary to the Cherokee Indians. His mission failing, he returned to the Waxhaws later in the same year, and in response to their pleas, remained as their pastor until his death in 1771. He is the only minister ever to be buried in the Waxhaw burial ground.

"The Waxhaw Settlement has also produced a good number of men who have been distinguished in political and military affairs. This list

¹Among the historic old cemeteries of Oklahoma that offer much fine material for the historical writers of Oklahoma are the following: Salina Cemetery, two miles southeast of Salina, Mayes County; Old Boggy Cemetery at Old Boggy Depot, nineteen miles southwest of Atoka, Atoka County; Wheelock Cemetery at the old Wheelock Church, near Millerton, McCurtain County; Old Friends Mission Cemetery, two miles south of Shawnee, Pottawatomie County.
is also incomplete but some of them were: General William Richardson, Davie, General James Blair, Samuel Dunlap, Esquire, Stephen D. Miller, and President Andrew Jackson.

“William H. Crawford, the great Georgian, was a descendant of the Waxhaw Crawfords and Judge William Smith’s ancestors once lived in the Waxhaws. Patrick Calhoun and his brother Ezekiel first settled in the Waxhaws, then decided to go farther on, and a large number of other families stopped for a while before going to other sections to settle permanently.

“A few years ago all the cemetery inscriptions were copied by one of the elders, T. Lee Craig. Aided by this list, members of the Waxhaws Chapter D. A. R., of Lancaster, have rechecked and have arranged them in the form required by the South Carolina Library for acceptance for their files. It is planned to have these tombstone inscriptions printed in a booklet and to include a history of the church.

“The oldest legible inscription reads: ‘Here lyeth the body of/Mary Taylor/departed this life in the/sixty-fourty year of hir/age, Sept. the 5, 1758.’ On the tombstone of Reverend William Richardson it is recorded that, ‘He left/to the amount of/L 340 Sterg/To purchase religious books for/the poor.’

“James Parton, while writing the life of Andrew Jackson (which was published in 1861) visited old Waxhaw Cemetery and wrote: ‘A strange and lonely place is that old graveyard to this day... When... (one) ... stands... among the old graves... he has the feeling of one who comes upon the ancient burial place of a race extinct. Rude old stones are there that were placed over graves when as yet a stonemason was not in the province; stones upon which coats of arms were once engraved, still partly decipherable; stones which are modern compared with these, yet record the exploits of Revolutionary soldiers; stones so old that every trace of inscription is lost, and stones as new as the new year. The inscriptions on the gravestones are unusually simple and direct, and free from sniveling and cant. A large number of them end with Pope’s line (incorrectly quoted) which declares an honest man to be the noblest work of God.”

CORRECTION:

In the War Memorial to Robert Marion Bennett, published in the Spring issue of Chronicles of Oklahoma, it was stated that he was in the army. A letter from his mother, Mrs. Florence Bennett, Bartlesville, Oklahoma, states that Robert Marion enlisted in the United States Marine Corps, and at the time of his death was the platoon commander of a platoon of tanks, First Marine Division, First Tank Battalion, Company C. We are glad to make this correction.