

LIFE AND WORK OF ROBERT SIMERWELL

by

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CHAPTER I

MISSIONARY WORK AT CAREY

Early Life

Robert Simerwell was born in Ireland, May 1, 1796. He entered school at the age of nine, and attended regularly until he was eleven and then his attendance was at irregular intervals until his fifteenth year. During his sixteenth year his parents decided to emigrate to the United States. They landed at Philadelphia, May 7, 1812, with their family consisting of five sons and one daughter. The day of their landing seven members of the family became ill with a fever contracted on the boat. Three months after his arrival in the United States, Mr. Simerwell was left an orphan and homeless. He was very weak from his recent attack of the fever, yet in spite of this weakness only three days were given him to find a home and the aid of a counselor was denied him. He spent the first night without sleep and the next morning he went in search of a man who might wish an apprentice. He paid no regard to the occupation as a home and friends were more to be desired at this critical time than the choice of a particular trade. He found a blacksmith who wished an apprentice. He was to receive a home, food, clothing, and one quarter of night schooling until he reached the age of twenty-one.¹

After his apprenticeship was over, Mr. Simerwell taught school in Philadelphia. In his twenty-sixth year he met Reverend Isaac McCoy, who was a missionary to the Indians at Fort Wayne, Indiana, a meeting which changed the entire course of his life. It marked the beginning of his interest in the degraded condition of the Indians and a desire to aid in the work of improving it. He wished to accompany Mr. McCoy to his mission but he was discouraged in going to the mission at this time. In March of 1824 Reverend McCoy again made an eastern tour to solicit supplies for his mission and again Mr. Simerwell talked to him about entering the mission work, and it was decided he should accompany McCoy to the Carey Mission. Mr. Simerwell resigned as teacher of his school April 9, 1824 and began to make preparations for the journey to Carey Mission.²

Mr. Simerwell joined Mr. McCoy in Albany and they spent several days purchasing supplies for the mission. They journeyed westward to Buffalo and here put the seed wheat, flour, salt, and other supplies on the boat. At Detroit they purchased some iron and steel for the blacksmith shop, here they separated Mr. McCoy took the stage to reach Carey sooner and Mr. Simerwell continued on the boat with the supplies. Mr. McCoy had been absent from the mission five and a half months and was very anxious to reach home and to learn of its condition. He found the mission family almost out of bread stuff.

He sent two Indian pupils to the harbor to build a fire to direct the landing of the boat as the harbor had no inhabitants. The boys were told to open a barrel of flour and to hasten with some of it to the mission, which was twenty-five miles distant. On the day of the boys' arrival the supply was used excepting enough for one day.³ This was the last time the mission suffered for want of bread stuff as hereafter they raised their own with the exception of a small amount of flour.⁴

Mr. McCoy came to the boat the next day and settled the accounts with the Captain. On the twentieth of June Mr. McCoy and Mr. Simerwell left the vessel at the lake at St. Joseph and started for Carey, arriving at five o'clock in the evening of the same day. They found the mission family in good health although overworked from their many duties.⁵

Carey Mission Under McCoy

A school for the education of Indian youths had been in operation at Fort Wayne under the patronage of the Baptist General Convention made for them at the Treaty of Chicago. The Pottawatomies appropriated a section of land, one and one-fourth miles south of St. Joseph River and twenty-five miles from Lake Michigan, for educational purposes. This land was surrounded by lands not ceded to the United States and within Michigan Territory. The school was removed from Fort Wayne and

reopened at Carey, January 27, 1823.⁶ It was named Carey in honor of Reverend William Carey of Serampore. By July the following buildings had been erected: one hewed log cabin twenty-four feet by twenty feet, one twenty feet square, one twenty-two feet by twenty, a blacksmith shop twenty-four feet by eighteen feet, and a meat house fourteen feet square. These were built by the Government. In addition to these buildings the following buildings were built by the Baptist General Convention for Missions: one hewed log cabin twenty feet square, one hewed log school house twenty-six feet by twenty feet, which may be enlarged at pleasure, and a milk house thirteen feet square.⁷ Of the \$10,000 annual appropriation of Congress for purposes of Indian reform, Carey was allotted \$600.⁸ The mission also received support from donations of clothing, cloth, and various other articles sent by church groups in the States. Agents were appointed who solicited supplies for the missions in the various churches in the States.

School opened January 27, 1823 with twenty-nine native scholars almost all of whom had accompanied the McCoy family from Fort Wayne.⁹ The boys spent about half of their time at manual labor on the farm and half at their school studies. The girls spent more than half of their time at household duties because the number of girls was not in proportion to the number of boys.

The girls were taught to spin, weave, sew, wash, iron, and mend. The following was the order of the day at Carey Mission:

"At opening of day during the shorter nights and summer, and always before 5 A. M. during the long nights, a trumpet is blown a signal for all to rise. At sunrise in the longer days, and sooner in the shorter, the ringing of a bell calls the family together for morning prayers after which the children are distributed to their several employments for the morning such as chopping pinewood and the like.

At half past 6 the trumpet is blown for breakfast. Soon after which the ringing of a small bell directs the family to take their seats. At the table no distinctions are made in consequence of colour, But all feed in common, with these exceptions, only, which are required by age, infirmity etc. A blessing is asked at the commencement, after which the table is successively filled without ceremony. One of the school teachers superintendents at table until all have eaten.

At 8 o'clock in the summer, and half an hour later in the winter schools are called by the ringing of a bell and are dismissed at 12. 30 minutes after dinner is called. At 2 the schools are again called in and dismissed at 5 in the longer days and at half past six we are called to supper.

Between sunseting and dark in the shorter nights, and never later than 8 o'clock in longer, the whole family are called together to evening prayers. At which time besides singing of a Hymn, a portion of scripture is read and expounded as far as is practicable, according to the capacities of those present. All retire to rest at an early hour, occasionally if any sit up longer they are required to keep silent after 9 o'clock. The whole routine of business every day is directed by trumpet and Bells.

The schools are entirely suspended on Saturdays, and the boys are allowed a part of the day for recreation. Twice in the week they are permitted to bathe in the river in summer and to amuse themselves on the ice in winter accompanied by one of the teachers, or someone else on whom we can depend to prevent accident.

Only two meals are eaten on Sabbaths. After morning service the washing, combing and dressing of the children, together with their breakfast concerns, etc., brings us near to 1/2 past 10 at which time the trumpet announces the approach of the hour of public worship which commences at the ringing of the Bell at 11.

After dinner and at half past 4, the family are again called together and spend an hour or more singing spiritual songs in which all the children who have voice for music join. Those who are not sufficiently acquainted with the English language to sing by word, follow in the tune by note. This service is accompanied by a lecture to them and concluded by prayer. The service of the evening is attended by the same form as at other times.

... The school is divided into male and female departments which are taught in separate houses...."10

The wives had an especially difficult task as the number in the mission family was often as many as eighty-five and two missionary wives managed the whole of the domestic affairs, washing, mending, baking, cooking, and all other business relating particularly to the kitchen and dining hall. They also superintended the knitting, spinning, and weaving. During the warm season of one year three hundred yards of cloth was spun and woven at the mission almost wholly by Indian girls. Each of the women had small children of their own to care for in addition to their mission duties.

The more promising and forward Indian boys were sent to other colleges and schools to continue their education. They were often sent to Hamilton in New York and Chawtaw Academy in Kentucky.

Shortly after the arrival of Mr. Simerwell, Mr. Lykins was obliged to be absent from the mission and Mr. Simerwell taught the school in his place. Johnston Lykins had joined Isaac McCoy in his missionary work in 1822 and later married Delilah McCoy, daughter of

Isaac McCoy. The blacksmith left in September of 1824 and Mr. Simerwell took over his work in addition to his mill work and Indian work, this task was greater because he had not worked in the shop for some time. He was reported as Government Smith in 1824, for this work he was entitled to a salary of \$365 per year.¹¹ He kept none of his salary but turned it into the common fund as did all the other missionaries, thus obeying the rules of the mission church reading:

"1st We agree that our object in becoming missionaries is to melorate the condition of the Indians and not to serve ourselves therefore.

2nd We agree that our whole time, talents and labors shall be dedicated to the obtaining of this object, and shall be bestowed gratis, so that the mission cannot become indebted to any missionary for his or her services.

3rd We agree that all remittances from the Board of Missions and all monies, and property accruing to any of us, by salaries from government, by schools, by smith-shops or from whatever quarter it may arise, shall be thrown into the common missionary fund, and shall be sacredly applied to the cause of this mission, and no part of the property held by us at our stations, is ours, or belongs to any of us, but, with the exception of that intrusted to us by the United States, it belongs to the General Convention which we serve, and is held in trust by us so long as said Society shall continue us in their employ."¹²

The first marriage between members of this mission family occurred March 17, 1825 when Robert Simerwell and Fanny Goodridge of Lexington, Kentucky, were married. Miss Goodridge had joined the mission November 5, 1823. Mr. Corbly Martin, the mission's agent in Kentucky, took an active part in encouraging Miss Goodridge to

become a missionary.¹³ Miss Goodridge began to teach the girls January 19, 1824.¹⁴ She adopted the practice of visiting the villages, especially on Sundays, to teach the women. They often inquired when it would be Sabbath or Prayer Day.¹⁵ The Mission Board formally appointed her as missionary February 4, 1824.¹⁶

In September of 1825 Mr. and Mrs. Simerwell went to Lexington to visit relatives and also to raise funds and other supplies for the mission. As they were returning to Carey, they stopped at Cincinnati and Mr. Simerwell conducted a religious meeting. At this meeting he made the acquaintance of Jotham Meeker, a young printer, and encouraged him in his interest and desire to become a missionary.¹⁷ Due to this meeting, Meeker decided to become a missionary and arrived at Carey, November 24, 1825, just after his twenty-first birthday. Meeker was a great help to the missionary work and helped print the books in the Indian language. He brought the first printing press to Kansas.

For some time it was wished to begin a mission station among the Ottawa Indians. In November, 1826, Mr. McCoy and family and Miss Purchase left Carey to start this mission which was called Thomas Station. Mr. and Mrs. McCoy returned to Carey in May and Mr. and Mrs. Slater went to Thomas. The two stations were connected by arrangement of the government and because

they mutually assisted each other in supplies and missionaries.¹⁸ These stations were separated by the Board in 1829 and Meeker and Slater were appointed superintendents at Thomas and Simerwell was superintendent at Carey.¹⁹ The missionaries harmonized their stations and the arrangement of complete separation was not strictly adhered to.

The missionaries encouraged the Indians to settle near the Mission and to improve their food supply by farming. The Indians were assisted in plowing their land and erecting their cabins. The pupils of the school also assisted the missionaries and hired hands in this work of Indian settlement.²⁰

In a treaty with the United States Government made in 1826, the Carey Mission received five hundred dollars worth of clothing. Fifty-eight of the pupils, who had completed their educational courses, received reservations varying in size from one hundred sixty acres to six hundred forty acres, the total amount granted was ten thousand five hundred sixty acres. These reservations were to be sold and the money to be used for their removal to the West. An additional two thousand dollars per annum was obtained to be used as the President saw fit.²¹

Robert Simerwell Superintendent at Carey

In October 1826, Mr. and Mrs. Lykins and Mrs. Mc-

Coy left Carey Station. They planned to spend the winter in Lexington, Kentucky, and to accompany Mr. McCoy to the West in the spring. Mr. McCoy had led an exploring party to the West in July of 1828 and his government work of locating the tribes and surveying the land compelled him to be in the West. Mr. Simerwell was made the superintendent of Carey Mission and he was assisted by Mrs. Simerwell and Mr. Bay. This work was especially hard on Mrs. Simerwell as she had no Christian female companions or assistance.²² She had the care of feeding, clothing, and teaching of thirty-seven Indian children in addition to the care of her two children.²³ To further increase her work this winter a severe epidemic of measles occurred. For one week twenty-three were lying sick and were not able to help themselves. Two deaths occurred from the effects of the measles.

The Indians had ceded almost all of their lands to the Government as it was thought their removal to the West would soon occur. Difficulties arose among the Missionaries, Catholics, and white traders so it was agreed with the government to close the Carey Mission, September 1, 1830. The Government appointed Mr. Noble and Mr. John S. Siminon as its commissioners to appraise the mission property.²⁴ The Baptist Board re-

requested Mr. Lykins to assist Mr. Simerwell, the superintendent, and to represent the Board. To gain an idea of the size of the mission at the time of its closing a portion of the Commissioners report to John Eaton, Secretary of War, is quoted:

"The property held by the Baptist Convention of St. Joseph consists of Eleven hewed log buildings, all of which with the exception of one used and occupied as a mill one the dwelling of the missionaries and the children who have been under their care and direction and the necessary storage and sleeping room for property and persons belonging to the Establishment.

The mill has one run of stone a good dutch Batting cloth and all the necessary machinery for a mill worked by four horses it is in good repair makes excellent flour and meal and will grind without difficulty thirty bushels of wheat a day. Besides the above there is a good hewed log School house, milk house, meat house, wash, sheep and poultry houses together with a log Blacksmith shop a log stable with stalls and mangers and one other building of logs used as a dwelling--at the time these buildings were erected the missionaries laboured under much embarrassment not only from the difficulties necessarily attendant upon an enterprise of this kind commenced in a wilderness country more than one hundred miles from any white inhabitants but from prejudices which they encounter from the Indians themselves and the extreme difficulty of procuring mechanical or other labour were at most exhoribant prices.... The houses are in general well finished for that description of buildings having good floors, windows, etc and all the conveniences of the best description of log buildings.

...
 The missionaries have enclosed with a good substantial rail fence two hundred acres of land ninety of which have been cleared of timber and well broken up and well subdued. One hundred ten acres are enclosed with a similar rail fence and is used and occupied for pasture and meadow land. There are one hundred fifty bearing peach trees and eighty apple trees of which fifty bare apples. Fruit of every description sells very high in this country too new and sparsely settled for fruit to have acquired any degree of perfection and the missionaries here have taken peculiar pains on their first location to have things comfortable and

convenient. ... The missionaries have on the forty acres of corn--twenty one acres, wheat--two acres potatoes, and some peas, beans, parsnips, turnip and cabbage."²⁵

This report shows the growth of the station in its seven years of use. The improvements were appraised at five thousand eighty dollars and the growing crops, after reserving enough for Mr. Simerwell, were appraised at six hundred forty-two dollars and fifty cents. This money was to be paid by the government to the Board of Missions in Boston to be used in establishing missions in the West.²⁶ Mr. Simerwell was requested to remain at Carey until spring with the hope of moving to the West with the Indians at that time. He was given permission to occupy a portion of the buildings for a time and to farm the land.²⁷ According to the agreement with the government the Mission was disbanded and the children sent home to their parents excepting eight orphan Indian children who remained with the Simerwell family.

Mr. Simerwell spent his time studying the Pottawatomie language; he employed Mark Bauriskau, a former scholar to assist him in this study.²⁸ A letter written by Mrs. Simerwell to her brother gives a picture of their home after the closing of the mission:

"I wish you could see our room. Mr. Simerwell sits at the table with his interpreter by his side studying and writing Indian. Seated on the mat before the fire

are four Indian boys studying the scriptures to commit them to memory for the Sunday school and William with his spelling book. ... The business of going to the west has been very trying to me. I am willing to endure privations and trials if I can be of any benefit to the poor Indians."²⁹

In the winter of 1831 when it became evident their removal would be delayed, Mr. Simerwell opened a school for a few children. Mr. Potts was employed as the teacher. The cost of the school was paid by Mr. Simerwell and Colonel Edwards, the Indian sub agent. Colonel Stewart was appointed sub agent and his arrival at the mission caused the school to be closed. He wished to get the school away from the Baptist people, and to cause Mr. Simerwell to be removed from the mission so that he or some friend could apply for the position as teacher. He reported there was no school in operation when asked as to the condition of the school.³⁰ The Indians were very displeased when the school was closed.

Mr. Stewart caused further trouble for Mr. Simerwell by stating on his arrival to the Mission that he was required to take possession of all the buildings and farm sites as it was the impression in Washington that the Mission family had moved west of the Mississippi.³¹ Mr. Simerwell immediately wrote to Mr. Lincoln informing the Board of his precarious situation, to Mr. Hamilton, head of Indian affairs, informing him of his disappointment in Colonel Stewart, and also to Hon. L. Cass, Sec-

retary of War, informing him of his late school and renewing his application as teacher.³² Upon receiving Mr. Simerwell's letter, Mr. Hamilton immediately wrote to Governor Porter of Michigan Territory directing him to cause Mr. Simerwell to be put in the possession of the buildings and premises he had formerly occupied. He stated that there would be no objection for Mr. Simerwell to occupy these buildings, especially as the government had not paid for them, and that he expected to ask for an appropriation to pay for them at the next session of Congress.³³ Previous to this word giving him permission to remain at the mission, Mr. Simerwell had a house built at the cost of two hundred dollars.³⁴ The house was located on Dueshmaw Lake and Mr. Simerwell moved his family there in May of 1832. It was very hard to leave the mission buildings after living in them for nine years.³⁵ When the Indians learned that the sub agent, Mr. Stewart, was about to send Mr. Simerwell away from the mission buildings and occupy them himself, they held a council and decided that if the sub agent sent Mr. Simerwell away that they would send the sub agent away. The day following this council a chief who was not present at the first and was a supporter of the Catholics had another council and persuaded the Indians to allow Mr. Simerwell to leave the Mission if he would go willingly. When the letters

came from Mr. Hamilton and Governor Porter directing Mr. Simerwell to stay and the Indians were informed of them, the Principal Chief said that he was very glad as this is the place he should stay.³⁶

In the winter of 1832 Luther Rice, an Indian youth, who had been schooled at Hamilton Institution, assisted Mr. Simerwell in his Indian writings and helped him teach school. Mr. Fotts went to the mission at Thomas. At this time the family consisted of seventeen, thirteen of whom were Indians.³⁷

The Treaty of Chicago ceded land coming within two miles of the mission to the Government and white families soon settled on this land. Some of these persons kept a constant supply of liquor to sell to the Indians. The Indians exchanged not only skins and furs but also their clothes, hunting, and cooking utensils. The whites further injured the Indians by overcharging them for their purchases. An Indian would have to pay thirty-seven and a half cents a yard for cloth that a white person could buy for twenty-five cents a yard and both of the persons paying silver for the cloth. The Indians often went in debt to the traders who kept all the accounts and at the time of the Indian payments he took the bag and counted out money until his conscience was satisfied. Others had been known to knock the money bag out of the hand of

an Indian so he could aid him in picking up the money. These abuses were enough to destroy any people. The government provided the laws but the people had to put them in execution. None would take the Indians part in the first place it was hard to find proof as an Indian was proof against an Indian but not against a white man. Many whites availed themselves of this benefit as hiring Indians as proof against others for hogs that were killed. A white man could swear that he saw another white man sell liquor that appeared like whiskey, and made drunk like whiskey but unless he tasted it, his proof was nothing. If a man should execute the laws fairly, he could not live in the country as petition after petition would have been sent asking for his removal.³⁸ It is for such injustices and others of similar nature that the missionaries wished to remove the Indians west of the Mississippi to a permanent home away from the white people.

The Catholics made great efforts to keep the Indians in their former territory and not to remove them west of the Mississippi. It was also to the traders' interests to have the Indians remain in this territory. These people encouraged a delegation to start to Washington to say that they wished to remain where they were or to go a little westward near Chicago.³⁹ Many of the Indians were opposed to the delegation

leaving. The Indians reached Detroit but as it was unauthorized by the governor, they soon returned.⁴⁰ It became apparent that it was imperative that the Indians soon be removed to the West. Therefore, Mr. McCoy directed Mr. Simerwell to have the Indians who were willing to remove to the West sign a written request that they be moved. This petition and a letter written by McCoy requesting permission for their removal were sent to John Eaton, Secretary of War.⁴¹

Mr. Simerwell made a trip to Boston to learn the plans of the Board regarding the Indian schools in the West and to obtain the Board's views of himself before he removed to the West. The Board advised him to return to Carey and to find the number who were willing to go West and also to see if the Government would assist him in his removal. They favored small establishments in the West and were not willing to sustain as large establishments as Carey. Mr. Simerwell contracted bilious fever on the trip and was at Gualts seven weeks before he could resume his trip home. He returned home March 27, 1833 after a long and tiresome journey of three months.⁴²

In May Mr. and Mrs. Simerwell with their three children were ready to join the group of Indians who were willing to remove at this time. Due to political quarrels and changes at Washington, the Pottawatomies

and Carey Mission were not removed as soon as it was planned.⁴³ It was nearly three years after the closing of Carey before the Mission family could leave. These years were ones of anxious waiting, disappointments, and severe toils. Mr. Simerwell kept the scattered Indians together as well as he could this task was greater as the Indians had ceded their land to the Government. The Simerwells were the last of the Baptist Missionaries in Michigan to leave for the Indian Territory.

CHAPTER II

THE JOURNEY TO KANSAS

Preparation For The Indians Removal

Colonel Pepper wrote a letter to Mr. Simerwell in April of 1833 stating that he was making arrangements to remove Queh queh ta's band of Indians early in June and that these Indians wished Mr. Simerwell to accompany them. Colonel Pepper stated that he would gladly facilitate the views of Mr. Simerwell and the Board for which he worked as far as he could in accordance with his instructions from the Government.¹ He requested that Mr. Simerwell visit the party of Indians who had collected on the Wabash awaiting their removal west of the Mississippi. Mr. Simerwell found two hundred and fifty in camp and the number was increasing daily. He found an industrious, sober, and well meaning group of Indians who were quite impatient to leave for the West. Queh queh ta was the principal chief and their religious teacher. One old Indian told Mr. Simerwell that he knew the country was good as he had been all over it and they were satisfied with it but that they feared they would find Indians who would be war living. He stated that they were at peace themselves and wished to live at peace with all men.² Two hundred and fifty Indians were enrolled for emigration after enrollment they were told to hunt for their substance until the

plans were completed for their emigration. They kept together until they were compelled to separate in small groups due to hunger. They sold their clothing for food worth six pence or a shilling for clothing worth five or six dollars.³

In the middle of June arrangements were completed for the Indians to be gathered near Logansport for the final plans for removal. Mr. Simerwell and Mr. Schoonover, one of the Indian agents, started in search of Queh queh ta's band which had now become widely separated. They spent three or four days trying to find any information of the Indians and Mr. Schoonover wanted to give up the search and go back to Logansport but Mr. Simerwell was quite unwilling to give up the search. Mr. Simerwell persuaded Mr. Schoonover to go to the Iroquois Camp about forty-five miles west. They hired a guide named Philips. An Indian trader at the Iroquois Camp told them that Queh queh ta with ten or twelve men had started to Logansport and that Wa bo nim had started to Sugar Creek. Mr. Schoonover was determined to see Wa bo nim and to bring him back. Mr. Simerwell lent his horse to a half French Indian boy who was to guide Mr. Schoonover. They found Wa bo nim about twenty miles away and he and his Indians were almost starved. They were preparing to boil a fawn's skin for food. Mr. Schoonover and Mr. Simerwell spent several days trying

to collect the Indians and it was eight or ten days later before the Indians arrived at Logansport. They had scattered in every direction and it probably cost the government ten times what would have sustained them before they were collected and under way.⁴

The traders and others not wishing the Indians to move to the West had spread rumors among the Indians that the whites and the Indians were preparing for war in the West. They told the Indians that in a short time white soldiers would march through their country to join in this contest. It was very difficult for Colonel Pepper and Mr. Simerwell to persuade the Indians that these rumors were false. Colonel Pepper told Mr. Simerwell that unless he came to the camp and stayed, he was afraid none of the Indians would go to the West. The Indians had expressed a desire to send an exploring party before they should all leave and Colonel Pepper decided that if an exploring party of chiefs should visit the country, perhaps the rest would be more willing to go.⁵ Horses, saddles, and the necessary provisions were furnished for this party. Colonel Pepper conducted the party with Luther Rice as an interpreter. Luther Rice was very popular with the Indians and had great influence with them.⁶ This exploring party left the twenty-seventh of June. Fifteen miles east of St. Louis Colonel Pepper and Luther Rice

left the Indians and they went into St. Louis to talk to Governor Clark. When they returned to the Indians, they refused to go any further lest they take the cholera. When the exploring party returned and the account of it was published by Queh queh ta, it was feared it would cause the Indians to renew their fears and refuse to leave but it did not have that effect as the rest of the Indians expressed a desire to be on the road.⁷

Mr. Simerwell moved his family to Logansport the sixth of July, and on the ninth of July they moved to the Indian Camp which was located nine miles west of Logansport. They found the Indians very discontented as from former promises they expected more than they were to get. The Indians said that they were displeased and disappointed but if their request would make their agent and the President poor if it were granted, they were willing to move at their expense by going in small groups and hunting on the way. Colonel Sands told them that if they moved without him and the other officers appointed for the purpose, the President would be displeased and they would not be received when they reached the West and thus lose what they would otherwise gain. The Indians were so discontented that Colonel Sands went to Logansport and brought back General Grover who held a council more favorable to the Indians'

views. He repeated all the provisions for their removal and for their substance after they arrived in the West. They were told they should have so many thousand dollars for this thing and that after they arrived at their destined place. Also they should be supplied with male and female teachers, blacksmiths, farmers, and millers. They were told the horses provided for their journey would be poor when they got there and that the agent was going to write to their Great Father for horses and Colonel Sands said he doubtless would give them.⁸ The disbursing agent was expected to arrive in a few days to give out the supplies. Many Indians became tired of waiting for him and left and it was feared many more would leave before he arrived. Mr. Montgomery, the disbursing agent, arrived the twenty-third of July but as the Indians had gone hunting, nothing could be done that day. For the next few days the Indians and Mr. Montgomery were in almost continuous council. The Indians were again disappointed in the amount the agent was willing to give them and this caused harsh words between the agents and Mr. Montgomery as he blamed the agents for causing the Indians to expect things which were not provided.⁹ At last the Indians were silent but they were not satisfied.

Mr. and Mrs. Simerwell conducted Indian services and afterwards opened a school at the camp at Logan-

sport. These services were held out-of-doors. The classes met in a semicircle around their teacher and the cards were nailed to the trees. Many of the grown Indians came and repeated letters with the children and Queh queh ta, who had been studying with Mr. Simerwell, often wished to show his superiority of the letters. The Indians were amazed that the commissioners went fishing on Sunday and did not attend the services. The Indians were opposed to Mr. Simerwell's plan of opening a school for the children here as they feared it would displease their prophet if it were opened without his notice. Queh queh ta promised Mr. Simerwell that when they arrived in their new home and the prophet said that it was all right, then a school should be opened for all.¹⁰

The final preparations were completed and the Indians, Colonel Sands and the Simerwell's started for Danville on the thirty-first of July. Mr. Schoonover and some of the Chiefs went to Iroquois to get some things they had left there and to try and persuade some of the other Indians to emigrate. The Indians and Mr. and Mrs. Simerwell waited at Danville until the third of August for Mr. Schoonover to arrive. He arrived the second of August with only three Indians. Of the two hundred and fifty-six who enrolled for emigration, a few over sixty were in the camp at Danville ready to

start on the journey.¹¹

Mr. and Mrs. Simerwell left Danville Saturday, August third, and the Indians were to follow on Monday. They asked Mr. Simerwell to keep in their company as they feared some difficulty might arise and they felt they could not trust those who had so often disappointed them. The Indians turned west by Vandelia and thus became separated from the Simerwells. It was hoped they could meet the Indians again at Alton on the Mississippi River but sickness in the Simerwell family prevented this.

Mr. and Mrs. Simerwell's
Journey to Kansas

Mr. Simerwell's family consisted of his wife; his son, William, seven years of age; Sarah, four years of age; and Ann, a little past a year old; two Indian youths; and a young man to drive one of the teams. Mrs. Simerwell took the three children in the horse wagon and Mr. Simerwell drove the ox wagon. She had great difficulty in driving the horse as it was much inclined to leave the road and brush off the flies as he passed the bushes and long grasses. The following portion of a letter written to Dr. Bolles tells of some of their difficulties:

"We had travelled from Danville a distance of about eighty miles in the night, each night travelling ten, twelve, or fifteen miles as we could reach groves of timber the flies forbidding us to move in the day and

and even at night we found them to be very numerous. Being informed that the flies would not interrupt our cattle after we reached the Mississippi we felt disposed to work our way through this way of travelling. It was difficult we couldn't keep the road and the heavy dews kept us continually wet. We came within two miles of this place (Decatur) when three were taken sick we stopped two days on way to take medicine but the fever came on too violently we were obliged to force our way to this village in the day time regardless of the flies, but our cattle were nearly exhausted when we reached this place.¹²

Three members of the family were critically ill when they reached Decatur. William was so sick that they had little hopes of his recovery. After a month spent in Decatur they believed they were well enough to begin their journey again but Mr. Simerwell became very sick. It was nine weeks after their arrival at Decatur before they were all recovered. On the tenth of October they again resumed their journey to the West. The seventeenth of October they arrived at the crossing of the Illinois River, known as Phillips Ferry, here an unfavorable wind caused them to wait until the next day to cross. They met two or three families from Indiana who were going to Missouri but the next day when the wind permitted crossing they decided to return to Indiana. Three days after they crossed the Mississippi, twelve miles from Paris, Mr. Simerwell once more became ill and they were obliged to stop four more days. At this place they were fortunate in obtaining a man who would go with them as far as Chariton on the Missouri River.

They proceeded without any undue troubles until they reached Chariton. Here once more they were compelled to stop, this time due to the loss of one of the oxen in quick sand. It was decided to proceed slowly and to try and arrive with the two yokes. Often they were stopped by high waters or stuck fast in muddy creeks. This made their journey slower and more difficult. They arrived at Isaac McCoy's house, sixteen miles west of Independence, Missouri, the fourteenth of November. The day of their arrival Mr. Simerwell was taken sick and was not able to leave the house until spring.¹³

CHAPTER III

SHAWNEE MISSION

Mr. and Mrs. Simerwell remained at Mr. McCoy's home until spring. Early in the spring of 1834 Mr. Evans was dismissed from missionary work by the Board. Mr. Simerwell then moved into the Shawnee Mission House living in the rooms the Evans had formerly occupied.

During the winter of 1833 Mr. Simerwell became deeply interested in the usefulness of printing books for the Indians in their language. He talked this plan over with Mr. Meeker and asked him to publish a catechism he had prepared in the Fottawatomie language. Mr. Meeker was willing to publish the book but he thought the English orthography did not readily apply to the Indian tongue and he suggested that Mr. Simerwell examine the alphabet that he had prepared in the Ottawa Language. This alphabet, as it was designed, did not necessitate spelling and indeed, spelling was impracticable. The English type was used to save the expense of founding other. Characters merely indicated the position of the organs of speech preceding and following the articulation of sound by which the latter was modified. None of the characters had a name so that the learner at once was taught their use. For example, this character "p" directed the reader to press the lips with a slight expansion and pressure of the organs

within, this character "o" gave the sound of "o" as in "not" and this character "t" to place the end of the tongue hard to the roof of the mouth, consequently, he pronounced "pot", transpose the letters and by the same rule, he pronounced "top". Not more than twenty-three characters were found necessary in writing any Indian Language. The use of these could be learned as soon as the learner had acquired a knowledge of the uses of the characters. He could read because by placing the organs of speech as directed by the characters and by articulating sounds as the characters occurred which denoted them, he necessarily pronounced words as they were written.¹ This alphabet was adopted for the Ottawa and the Pottawatomie. Mr. Blanchard and Mr. Evans made alphabets on the same plan for the Delaware and Shawnee languages.²

The Bulletin of American Ethnology lists the following works of Mr. Simerwell:

Wlkr/Potrwatome/msina/kin; /kewrnpinukatr/Siseminwrn,
/okena/ton. /Tr min kesis-1834
tso Pponkit pe kanekit/Hesus/
Shawannoe Mission/J. Meeker printer/1834/
Title verso blank/ 1. test entirely in Pottawatomi
pp 3-32, 18^o
Primer lessons pp. 3-13 a dialogue, pp 14-17. - Frayers
pp. 17-21, 1st Extracts from Genesis, pp. 21-28 Hymns,
pp. 28-30--Explanation of the "Pottawatomie characters"
pp. 30-32.

(Chatechism and hymns in Potawatomi language. 1832)
Manuscript, 32 unnumbered ll 4,^o in the possession of
the compiler of this bibliography. Pasteboard covers.
The recto of the first leaf has the heading "Indian
Chatechism"; the verso has had a more detailed heading,

followed by the alphabet, but the leaf has been partly torn off and little of the heading is left. The date 1832 is preserved. The verse of the second leaf has the numerals 1-13-Chatechism (English interlined) 11 4-12. Hymns (English accompanying) 11 13-32. This manuscript was received from Wm. Lykins, Kansas City, Mo. In June 1889. Who stated that he found it among papers of his father, Johnston Lykins, and that it is in the handwriting of Mr. Simerwell.

(Dialogues, etc. In English and Potweatemi.)
 Manuscript, 14 leaves, 16°. In possession of Mr. John B. Dunbar, Bloomfield, N. J. Towards the end are three pages and a half of conversation in Potewatomi, with inerlinear English translation. Apparently written in Michigan before 1834, except five pages which are in Meekerian orthorography. The name of Mr. Cass, who resigned the governorship of Michigan in 1831, is mentioned in one of the dialogues.

(Discourses, translations, and fragments of Ingian grammar.)
 Five manuscripts in Potewatomi language, in the library of Kansas Historical Society, to which they were presented by Mrs. Sarah Baxter and Mrs. Elizabeth Carter in 1879. Title from Transactions of Kansas State Historical Society, Vol. 1 and 3, Pg. 98.

(Grammar of Potewatemi language.)
 Manuscript twenty five pages closely written, in possession of Mr. R. S. Baxter, Auburn, Shawnee County, Kansas.

-(Part of Gospel of Matthew, Chapter i to iii, verse 6 in Potewatemi; also short sentences etc. in Potewatemi and English.)
 Manuscript, 19 leaves 16°. In possession of Mr. John B. Dunbar, Bloomfield, N. J. The gospel and few other pages are in the orthography invented by Mr. Meeker in 1834; the rest of the manuscript is apparently of older date.

-(A partial vocabulary of Potawatomi language, and a hymn in the same.)
 Manuscript in library of Kansas Historical Society, Topeka. Presented by Mr. R. S. Baxter in 1878. Title from Transactions of Kansas State Historical Society, Vol. 1 and 2, P. 34.

-(Vocabularies, verbal conjugation, and short sentences, in English and Potewatemi)
 Manuscript, 20 leaves, 10 of which are blank, 4 in possession of Mr. John B. Dunbar, Bloomfield, N. J.

The text commences at one end of the volume with word man-a nin eh, etc. At the other end (reversing the volume) it begins Food or Meat = me chin, etc. The orthography is apparently earlier than 1834, in which year Mr. Meeker's system was adapted.

-(Vocabulary, English and Potawatomie)
Manuscript, 36 leaves, of which 10 are blank, sq 18°. In possession of Mr. John B. Dunbar, Bloomfield, N. J. Contains 650 words alphabetically arranged, and written apparently before the adoption of the New System of orthography in 1854.

and Noaquet. Potrawatomie nkumwinin, / epe/ Natotatswinin/ Siseminwin epe Norqit, / okena/ tonawa/ Fukon Kesis, 1835./ (Three lines Potewatemi)
Shawanoë Baptist Mission: J Meeker Printer:/ 1835.
Title verso explanation text entirely in Potawatomi language pp. 3 - 83, index p. 84, 18°
Primer lessons 3f6. Katekism pp. 7-46-Hymns 47-83.

In the spring Queh queh ta came to see Mr. Simerwell. Mr. Simerwell visited the Pottawatomes as soon as his health permitted. The Pottawatomes were at the Kickapoo village near Fort Leavenworth. Mr. Simerwell was compelled to teach the Indians in their small huts as no other place could be provided until they were permanently located. To aid in teaching, he compiled and had printed a small book in Pottawatomie probably the primer of thirty-two pages mentioned in the list of his works. In February of 1835 Mr. Simerwell wrote to Dr. Bolles of the Boston Board asking that the Board re-establish a school among the Pottawatomie Indians. The Indians were pleased with the plan of being taught in their own language, but they also expected a school where their children could have

the advantages of an English Education. The Indians looked to the Baptists to reopen their school. Mr. Simerwell was directed by the Board to spend almost his entire time among the Indians; this meant he must be separated from his family as they still remained at the Shawanoe Mission. His plan was to teach by means of the "New System" gaining their confidence and a desire for education. The books that they read would enlighten them on the subject of religion.⁴ In 1835 there were about 490 Pottawatomies at their village.

Mr. McCoy and Mr. Simerwell were anxious to reopen their mission for the Pottawatomies and to try and hasten the reopening of their mission, Mr. McCoy wrote to Mr. Hewing, Commissioner of Indian Affairs, inquiring if any further steps should be taken by the Baptist Board to insure authority from the government to continue the mission among the Pottawatomies, and if so, to point out the proper course to pursue.⁵

January 24, 1835, Elizabeth the fourth child of Mr. and Mrs. Simerwell was born at the Shawanoe Mission Station.

March 20, 1835, Mr. Simerwell and Mr. Meeker started on a tour to examine the land assigned to the Pottawatomies by the Treaty of Chicago. This land was located on the northeast side of the Missouri River and above the State of Missouri. On the twenty-

ninth, they arrived at Zeigler's Settlement where Mr. Meeker addressed the Indians in the afternoon and Mr. Simerwell in the evening. On the thirtieth they arrived at the Kickapoo village here they visited the Indian agent, Mr. Davis, and the Pottawatomies. They invited two of the chiefs to accompany them on their tour. They readily accepted but the next morning the Indians told Mr. Davis that it was not their desire to have any of their chiefs go on the tour. After hiring a young man as a guide Mr. Simerwell and Mr. Meeker continued their tour. They found the country to be of first-rate land and well-timbered with hard maple, box elder, walnut and oak until they crossed the Notaua. After they crossed the Notaua, the land was thin and badly timbered. They were told they would have found good land had they gone up the Missouri or the Notaua thirty miles farther. They returned to the Kickapoo village April seventh having covered two hundred miles on their tour. Mr. Meeker returned to the Shawnee Mission and Mr. Simerwell remained at Queh queh ta's Camp to teach. Mr. Davis advised the Pottawatomies to remain at the Kickapoo village until their lands should be assigned to them.⁶

The Pottawatomies were becoming very poor as they were unable to farm until they should move on to the lands which were yet to be assigned to them. They were

going in debt for their provisions as they were unable to subsist on hunting alone.⁷ They were also dissatisfied with the land given them by the Treaty of Chicago in 1833, and they preferred to settle on the Osage River adjoining their old allies, the Ottawas, and their old neighbors, the Weas, Peorias, and others. In the fall of 1835, Mr. Simerwell and the Pottawatomie Chief made a tour of the Marias des cygene.⁸ The old chief was much pleased with the land and that winter two companies of Indians visited Washington to try and persuade the government to substitute lands on the Osage River for the land assigned them by the Treaty of Chicago.⁹

In the spring of 1837, the condition of the Pottawatomies had become so distressing that Mr. Simerwell could accomplish little in his work. Their conversation was almost entirely as their situation as a nation. One party reflected on another and some cast all the blame on the government. They felt that their situation had become desperate and they regarded the past as a sample of what they could expect in the future. They viewed every movement of the government with jealousy and had little faith in any promises made to them. They were continually drunk and when Mr. Simerwell spoke to them regarding religious or temporal matters, they answered him that they would attend to

them when they were settled in their own country.¹⁰

Mr. Simerwell held meetings with the Delewares ten miles this side of Fort Leavenworth as he made his visits to the Pottawatomies. These Indians spoke English and almost all of them were professors of Christianity.¹¹

In 1832 when Secretary Eaton retired from office he was about to instruct the Superintendent of Surveys, then in his employ, to set apart a portion of the unappropriated lands in a central part of the contemplated territory for the seat of government of the territory-- should it become organized. It was thought advisable that a few miles should be reserved from cession to any tribe in which reservation all the tribes should have a common interest, on which should be erected all public buildings. It was proposed to lay off the districts into town lots and farm lots, the latter to contain forty to eighty acres. A member of any tribe was to be at liberty to select and occupy any lot. Isaac McCoy was a supporter of this plan of government and worked hard to secure its passage in Congress. Nothing further was done in regard to this until 1837 when the Department of Indian Affairs issued orders to the Superintendent of Surveys to select and report a place suitable for the above object.¹² The Bill passed the Senate in 1838 but failed in the House; it was introduced again in

1839 and again passed the Senate but was not brought up in the House. ¹³ Thus, the proposed plan of organization of the Indian Territory failed.

Mr. Davis, the sub agent for the Pottawatomies, was very anxious to know the location of his sub agency in time for him to plant his garden. He went to Mr. McCoy's house in hopes that Mr. McCoy had instructions to make the tour. Mr. McCoy had received instructions to survey the site for the seat of government so an exploring tour at this time was desirable. April 20, 1837, Mr. Davis, Mr. Simerwell, Mr. Polke and son from Indiana, who wished to establish a trading house, and Dr. Chute, who expected to be appointed surgeon for the Pottawatomies, Mr. Holliday, a Pottawatomie, and Lewis McNaff, a Chippewa, started on a tour of the country. The second day Mr. Simerwell's horse broke its hobbles and escaped and they were unable to catch it. Mr. Simerwell was unable to walk on account of the injury received the day before when his horse threw him so they walked by turns. All the members of the party were well pleased with the country. The party returned home the third of May.¹⁴

Mr. Davis was selected sub agent for the Weas, Piankeshas, Peorias, Kaskahias, Ottawa, and Pottawatomies of Indiana, and Mr. James was appointed as sub agent for the united bands of Chippewa, Ottawas, and Pottawatomies, of Council Bluffs. Not one of these

Indians were near Council Bluffs and, therefore, this appointment was made with the expectation these bands would go up the Missouri and settle on the lands assigned to them in 1833. This was very unfortunate as all the Pottawatomies that Mr. Davis had been feeding wished to go to the Osage. Mr. McCoy asked General Tipton to prevail upon the commissioner of Indian affairs to allow Davis to take all the Pottawatomies he had in his charge to the Osage and to assure the others, who may emigrate, that they were at liberty to go up the Missouri but that the government preferred that they go to the Osage. He felt that it would be unfortunate to divide the tribe at this time.¹⁵ General Tipton wrote the Commissioner of Indian Affairs informing him of war between the Omahas and Pawnees and that it was feared the Sioux and Iowas would be drawn into it and to avoid danger to the Pottawatomies of the Prairie, as they would be in the war path between the hostile bands, to allow all the Pottawatomies to go with Davis to the Osage River. He pointed out the fact that they were all the same people, all Pottawatomies, and that they had never wished to go up the Missouri. He said it would be better to settle them on the Osage as it would not be ten years before the whites would want to inhabit the country up the Missouri to Council Bluffs and north to St. Peter.¹⁶

In 1837 permission was given to General Atkinson for all the Pottawatomies to join the settlement on the Osage. Their substance was to be supplied on the route and for one year. They were to be supplied with land equal in extent to all of their wants. All the provisions of the Treaty of 1833 would be considered as applicable to them in the proposed location as if they had gone to the land assigned them by that treaty.¹⁷

After permission was secured to permit them to go to the Osage, it was believed that almost all the Pottawatomies near Fort Leavenworth would go there. The arrival of Mr. James, sub agent, changed this. In a few days General Gaines arrived and undertook to remove all the Prairie Pottawatomies up the Missouri. He chartered a steamboat to carry invalid Indians and provisions. He contracted for their subsistence, employed a farmer for them and with his speeches caused the Indians to be anxious to go up the Missouri. Fortunately Mr. Davis reached the garrison and discovered that General Gaines was planning to take nearly all of his Pottawatomies. Mr. Davis prevailed upon General Gaines to tell the Indians that their treaty provisions would be fulfilled if they went on the Osage. Davis then enrolled five hundred to go to the Osage. He feared that as soon as he left, efforts would be renewed to induce them to go to the Missouri. He asked

Mr. Simerwell to go there immediately and to remain with them until he returned. Topinbee was the principal chief of the nation and wherever he settled, the main body could be expected to settle. His St. Joseph party consisted of a thousand to sixteen hundred. Topinbee said he would emigrate with Luther Rice. Luther Rice informed Lykins that he had no intentions of going up the Missouri.¹⁸ Colonel Sands was resolved to take all his emigrants to Council Bluffs and even threatened to employ the dragoons to accomplish this. Through the great decision of Mr. Scott and Rice, Topinbee broke off and came to the Osage bringing one or two hundred others.¹⁹ Thus, against the wishes and opinions of the Missionaries, the Pottawatomie Indians were divided, part of the tribe going up the Missouri River and a part going to the Osage River.

In September of 1837 Mr. Simerwell began to make preparations to move to Pottawatomie Creek with his family. Some of the Indians arrived here while he was building his cabin and cutting some hay. He was taken sick with a bilious fever and lay in the rain for three days too sick to move. He was too weak to go home by himself so he went to Mr. Meekers and remained a week until he recovered enough to ride home in a wagon. He was confined to his room for five weeks before he could remove his family to Pottawatomie Creek.²⁰

CHAPTER IV

MISSION ON POTTAWATOMIE CREEK

Mission Under The Boston Board

In October, 1837, Mr. Simerwell hired two wagons to move his family to Pottawatomie Creek. When they arrived, they found their house was not completed and the man that was hired to do this work had gone. Mr. Meeker assisted by sending William Ash, an Indian, to work and after much difficulty, the house was finished so that they could live in it. The country assigned to the Pottawatomies was on Pottawatomie Creek. The mission establishment was on the south side of the Pottawatomie Creek, about nine miles from its junction with the Osage River, and about three miles from the tract of land reserved for the seat of government for the Indian Territory. The country was well supplied with water and rock and consisted of both timbered and prairie lands.¹ The country was twenty-four miles in width and extended west two hundred miles.² The cabin which Mr. Simerwell built was about a mile and a quarter below where Henry Sherman was killed and the mission buildings were farther up the creek.³ This crossing of the Pottawatomie was recognized as a ford before the Pottawatomie Indians were located here as it was mentioned in McCoy's Journal of April 29, 1837,

in his description of the country he had surveyed for the Pottawatomie Indians.⁴

The mission on Pottawatomie Creek was a continuation of the Carey Mission in Michigan. Missionary labors had not been discontinued since the suspension of Carey but owing to the unsettled state of the Indians because of their removal, little could be accomplished. An English school had not been maintained since their removal but Mr. Simerwell had taught a few by means of the New System. Four adults could read a small book he had written and had printed in their language. It was Mr. Simerwell's plan to teach the Indian children to read both in English and Pottawatomie based on the New System. The Indians often did not understand what they read in the English so the number that read with understanding was small.⁵

In January of 1838, Mr. Simerwell's prospects were brighter and many adults were willing to be taught to read. He was greatly hindered by not having an assistant as he had little time to give to missionary labors after attending to his family affairs under the disadvantages of a new settlement. He had the opportunity of hiring a half Indian youth to assist him but he did not have the funds. Mr. McCoy advanced him the money until they could write to the Boston Board and receive their approval. The Board did not authorize

the hiring of the youth so the matter was dropped.⁶ Mr. Simerwell wrote to the Board requesting that they send a minister to assist him. He felt the Baptists were falling behind without this aid as the Catholics and Methodist Missions were well supplied with help. The prospects were good but he could not accomplish much single handed. He taught from tent to tent and sometimes in his home.⁷

Mr. Meeker wrote to Reverend McCoy the following on January, 1838, regarding Mr. Simerwell's school:

"I concluded to visit Mr. Simerwell. I rode over on Saturday evening and altogether things are discouraging yet I was pleased to find that Bro. S. had created some way or other a great desire in the Potawatomes to learn to read and write, etc. He only commenced in the forepart of last week to learn them to read and now it seems that almost everybody, men, women and children are not only willing but anxious to be taught. The young chief, To-pe-ne-bee, his brother and many others around him seem determined to learn. Bro. S. had been teaching in their camps all the forenoon after dinner he and I went again and staid till near night teaching and singing hymns. It was proposed that I deliver an address on Sabboth morning in English. All that could be collected came together I felt much freedom in speaking on the necessity of experiencing the New Birth after meeting we again (John Jones too) went to the camps to sing and teach, but we found all absent at a Council. We sang and taught some among the women and children and returned at sunset. In less than half an hour after sun down the Indians began to come to be taught. Mr. S. was teaching men, Mrs. S. in another corner teaching women and Wm. Allen in another place teaching boys. The Inds, would learn with all their might, 15, 20, or 30 minutes and then leave and give place for others. When Sister S. got tired she gave Lititia her place who teaches as cheerfully as any of them. Jones, too, in the other room was teaching part of the time thus the teaching continued until eight o'clock during which time I suppose from fifteen to twenty men and women received more or less instruction."⁸

In 1838 Mr. Simerwell was appointed teacher for the Pottawatomies under the patronage of the Boston Board. He began his day school in Jan. of 1839, with three Indian boys and his own children. The number soon increased the following week to seven Indian boys.

The Pottawatomies had been induced to request the government to subdivide so much of their lands as was needed for immediate occupancy, each holding his land in severalty. McCoy submitted their petition to the Department of Indian Affairs and also a scheme which he had recommended for conveying the same into effect. Mr. Poinsett, Secretary of War, took just view on the subject and prompt attention was given to it, but contrary to what was expected, the committee on Indian affairs of the Senate, without doubting the importance of the measure to the Indians, doubted the propriety of the Government to undertake these surveys supposing it was work the Indians ought to do at their own expense. The failure in this scheme was deeply felt by the missionaries as they doubted any point in business of life more evident than industry and enterprise. This was the first instance of an Indian tribe to express a desire to hold lands in severalty.⁹

A Temperance Organization was formed at Pottawatomie the following is the brief entry in the Meeker Journal of the organization:

"July 3, 1839. Ride in company with sixteen men to Potawatomie. Furnish provisions for them while encamped, for supper and breakfast. Visit T. J. Jones. Lodge with Bro. Simerwell. Temperence Society is organized. We pass a number of resolutions. After a short intermission we again meet. When I deliver a short introductory address written for the occasion by the Indian agent, A. L. Davis. Mr. Lewis King and Mr. Luther Rice also deliver addresses in Indian. Thirty-six Indians, of both sexes, then signed the Temperence pledge making in all 94 members, 22 of them being Ottawas; after which all the members partook of a dinner prepared for the occasion by a few of the members."¹⁰

The mission building was erected in 1840. June the 28th, 1840, Mr. Meeker visited this station and preached to twenty Indians in the Ottawa language. This was the first religious meeting held in the mission. At this time there had been built at Pottawatomie a dwelling, a school house, and a cook house besides the mission building. In the report of the Secretary of War of 1840 regarding the school at Pottawatomie he stated, "That the school taught by Mr. Simerwell had been suspended, and that arrangements had been made to start a school for females to be called the "Shields Female Academy." This school was to be taught by Mrs. Simerwell and Miss Elizabeth Stinson. The pupils were to be lodged, fed, and clothed at the cost of the mission; and the number in the school was to depend upon the support received. The starting of the school was delayed by sickness in the Simerwell family. This idea had grown out of a remark of the Commissioner of Indian

Affairs regarding the education of Indian girls. It was also planned to teach a number of male pupils who would board and lodge at their respective homes. Some progress had been made the past session in teaching the adults to read in their own language. This was the only practicable method for adults as they were adverse to reading English.¹¹

Mr. Simerwell keenly felt the need of a minister to aid him in his work at the mission. He had written several times to the Boston Board stressing his need of such aid, and Mr. McCoy and Meeker had also written asking them to send him aid. The Board failed to send him an assistant. The Board was too far from the missions to understand their problems and needs and they did not keep in touch with the Indians through commissioners as the Government did. This is probably the reason that the Boston Board failed to understand the Missionaries problems and needs. In 1840 Mr. Simerwell wrote to Mr. Bolles, of the Boston Board, offering to support himself by again taking the position as Government blacksmith and his salary as a missionary was to be used to employ a minister for the station. Dr. Bolles favored this plan and praised Mr. Simerwell for his cooperation and promised to send a minister as soon as a suitable person could be found.¹²

During the years 1841 and 1842 differences arose between McCoy, Lykins, and the Boston Board and some of its missionaries. McCoy favored the forming of a new Board of Indian Missions. This idea was opposed by Pratt, Blanchard, and Meeker. A meeting was held in Louisville, June 1842, to consider the importance of a western organization for the promotion of Indian Missions. A report in the form of a circular and containing an address by Isaac McCoy was sent to the Baptist Churches, Association, Conventions, Societies, and Individuals in the United States inviting them to attend a meeting in Cincinnati the following October. Seventy-one delegates met at Cincinnati, October 27th. This body was called the "Western Baptist Convention" and remained in session three days. This convention organized the "American Indian Mission Association" with headquarters at Louisville, Kentucky. Isaac McCoy was the corresponding secretary and general agent. This organization was powerful in Indian work. It ended in 1855 when it transferred its work to the Home Mission Board of the Southern Baptist Convention.¹³

Johnston Lykins was transferred to the Pettawatomie Station and occupied one end of the mission house and Mr. Simerwell occupied the other. Mr. Simerwell continued his shop work. They held meetings every Sunday. The usual number was from 0 to 10.¹⁴ In June of 1842

Johnston Lykins received word from Reverend Peck of the Boston Board that as Lykins had no school in any sense under his superintendence, it was voted first that he should no longer be considered as a schoolteacher under the United States Government at Shawanoe and that his salary should come from the General Fund. In the same letter Mr. Peck stated that since Mr. Simerwell's resignation of his place as United States Schoolteacher, they had been unable to secure a substitute for the place.¹⁵ Both Mr. Lykins and Mr. Simerwell were surprised to receive this letter from Mr. Peck and Mr. Lykins immediately wrote the following to Mr. Peck:

 "No less am I astonished at the vote of the Board that you (I) should no longer be considered as a school teacher under the U. S. Government at Shawanoe, and that your (my) salary for the past year be drawn from the General Missionary fund. "By the Board I was appointed a missionary to the Shawanoes," nor have I at any time since my location west of the Mississippi held an appointment as "school teacher under the U. S. Government." Again not being an "United States School Teacher" I had no reason to suppose that my salary had at any time been paid out of funds drawn from the U. S. but from the "General Fund."

I would respectfully remind you of a similar mistake in regard to Mr. Simerwell's resignation of his place as a United States School Teacher. Mr. Simerwell has never held an appointment as a United States School Teacher. Mr. Simerwell has never held an appointment as a United States School Teacher since he came to the Indian Territory."¹⁶

Due to differences with the Boston Missionary Board and some of its missionary brethren, Johnston Lykins resigned as a missionary of this Board, November 28, 1842.¹⁷ Lykins was appointed as Government Physician

to the Pottawatomies January 1, 1843. Johnston Lykins and his wife were appointed as missionaries to the Pottawatomies by the Indian Mission Association of Louisville, February 2, 1843. They remained with the Pottawatomies until the death of Mrs. Lykins, September 23, 1844. From the time of his wife's death, Lykins was general missionary in charge of all the stations of the Board in the territory.¹⁸

Mr. Simerwell was surprised to receive a letter August 10, 1843 from the Boston Board stating that as he had changed his employment and had relinquished his salary that his direct missionary labors had ceased. This was especially surprising to him as at the time of his again taking the position as government smith, Dr. Bolles had so heartily agreed to the plan. The Board supported their claim by quoting the rule that compensation received by the missionaries while in the service of the Board should be regarded as belonging to the common treasury and the missionaries still receive their support from the Board.¹⁹ Mr. Simerwell felt that if the Board disapproved of him supporting himself, they should have returned his salary and asked him to labor as before. He wrote to McCoy telling him of the Board desiring separation due to him supporting himself and wrote that if the Boston Board wished him to remain their missionary, they should have advised

him that it was necessary that his salary from the Government should pass into the hands of the Board and that he should look to them for support and they had failed to do this.²⁰ Mr. Simerwell's salary as the Government smith was only \$480 a year and he had four children to support. He had to pay tuition for three of them in the state. Mr. Peck wrote to Mr. Simerwell April 18, 1844, that the Boston Board had decided to occupy the Pottawatomie Station no longer; and the connection that had existed between that Board and Mr. Simerwell was also closed. Mr. Peck stated this resulted in no degree from dissatisfaction on their part.²¹

Mr. Lykins was in Louisville, Kentucky, at the time and wrote the following to Mr. Simerwell:

"The convention passed off harmoniously. They agreed to transfer the Indian Stations if the Missionaries should agree to it and the President was instructed to inform the Missionaries of the Boston Board (without comment) of the vote and receive their answer. Dr. Wayland, the President, will doubtless write to you and desire a decision which Board you prefer. It is understood and agreed that neither Board is to write those Missionaries--leaving them to choose for themselves."

...
He added confidentially, "Now, I suggest to you, as the Bd, of Boston when they had no use for you shewed a determination to cast you overboard to say to the President of the Convention, "I prefer a transfer to the Indian Mission Board." This cause would not require you to accept an appt. from this Bd. unless you choose, but it would open the way for this Bd. to send a missionary forthwith to Potawatomie which they wish to do. But should you decide to remain under the wing of the old Bd it may shut the door against the operations at your place of this association." ...²²

Mission Under Patronage of Louisville Board

Mr. and Mrs. Simerwell were appointed missionaries by the Board of the American Indian Mission Association, August 21, 1844. The following is a copy of their appointment by this Board:

Louisville, Ky. Aug. 21, 1844

Bro. Robert Simerwell
My dear Brother

At the monthly meeting of the Board of Managers of the American Indian Mission Association, on the 19 inst. The following preamble and resolutions in reference to you, were unanimously adopted.

"The Board being informed that Mr. Robert Simerwell, who has faithfully laboured as a missionary for many years, though for some time past not in the employment of any missionary Society, is still resident in the Putawatomie nation, in which place he may be inclined to remain for some time to come, and he being in business assigned him by the government, by which he supports and may continue to support himself, therefore, Resolved, that Brother Robert Simerwell and wife be appointed missionaries of this Board as long as they may desire to remain among the Putawatomies, and that they be requested to promote the interests of religion, and the operations of this Board among the Putawatomie, to the extent of their opportunities: and that the corresponding secretary furnish them with the requisite Credentials."

By the adoption of the above, the Board believed that they would strengthen your hands in your efforts to promote religion and its accompanying benefits among the Putawatomies, so long as you should choose to remain among them. It is also thought to be a tribute of respect due to you and Sister Simerwell for a long series of labors for the salvation of the Indians, and at the same time the Board desire to avail themselves of the benefit of your experiences in Indian affairs and of your cooperation so far as your circumstances will admit. The appointment is not expected divert your attention in the least from the duties required by your commission from the government, nor are the Board prepared to contribute to the means of your support. But we wish you to feel yourself identified with the Board, as a fellow laborer with our other missionaries

in that country, in counsel, and in effort as far as you have opportunity and we desire you to correspond with us, and, with the exceptions already noticed, to consider yourself as properly in connection with us, as any other missionary belonging to this Board. It is known that Sister Simerwell's health has failed, and it is supposed the time is not distant when you may feel inclined to leave the Indian country. This, being now anticipated, can be done without disappointment to us, or blame to you. We hope you will accept of this appointment, and notify us of the same as early as practicable.

We shall forbear giving you particular instructions, because your acquaintance with the people, and with the whole matter, renders it unnecessary. Please to confer with our other missionaries, and do not fail to inform us from time to time of every thing which you think would be interesting to us.

With great respect and affection I am officially and personally yours

Isaac McCoy
Cor. Sec. 28

Miss Eliza McCoy, a niece of Isaac McCoy, was sent by the Louisville Board as a missionary to the Pottawatomie Station in 1844. She was to receive a salary of one hundred dollars and it was hoped that donations of clothing and other articles would help make up the deficiency in her salary. She was especially sent to assist in teaching the Indian women. She wrote to the Jeffersonville Church in 1845 that they had a small Sabbath School and on each Thursday afternoon a female prayer meeting and regular preaching on the Sabbath and Wednesdays.²⁴ In her report to the Secretary of War for 1845 she reported the following regarding her school:

"The whole number enrolled is 20 - 15 boys between 7 - 18 and 5 girls between 8 - 16. Of the whole number, eleven read and write, the balance spell more or less. ...

As an inducement to better attendance in the school, one meal a day was given part of the time and some clothing have been furnished the destitute but no boarders have as yet been taken into the family.

...

There are connected with the school besides myself who desire no support from the Mission Board, Dr. M. J. Lykins and Mr. and Mrs. Simerwell."²⁵

The Indians desired the missionaries to board the children in the mission family. They said they had been promised a boarding school but for many years had been disappointed and did not know what to believe. Mr. Simerwell took a girl into his family, who lived too far away from school to attend. In a few weeks the father returned with her sister and pleaded so hard that he could not refuse to take the sister into his home also. The father stated that he did not want to send them to a Catholic School. The father, a former pupil of Carey, was anxious to place his children in their school.²⁶

Plans were being made in 1846 to unite the Pottawatomie Indians by exchanging lands on the Osage for lands on the Kansas River and to bring the Council Bluff Indians to the Kansas River. When Isaac McCoy heard of this plan, he sent the following letter to Johnston Lykins:

Louisville, Ky. Jan. 30, 1846

Dr. J. Lykins

My Dear Son

I have received yours of the 9th inst. I am very sorry to hear there is a scheme of government for removing the Putawatomes, I am very much opposed to it.

As soon as they begin to move the tribes about, the whole policy will be unsettled. The next thing after removal will be the settlement of white people on the lands they leave. You have not informed me who are to occupy the country they leave, I presume you do not know. As to the sickness of that country there is no reason to suppose that the Kansas River will be any more healthy. The Putawatomie Country is only unhealthy for want of improvement in grazing, fields, and houses. Any new fertile, prairie country is, and must be unhealthy until improved, and the people learn to take care of themselves.

As to the convenience of having the Putawatomies all in one body, I esteem it a small matter as compared with the breaking up of the Indian Territory, towards which I would esteem the removal of the settled Putawatomies as a direct step. Better let the whole of the Bluff Putawatomies go to ruin than to ruin them and eighty thousand others, and not to say thwart the whole design of saving the Indians on the continent, if the present Territorial boundaries be broken into by the whites, scarcely a vestige of hope could be indulged for the success of Indian reform anywhere. We never could rally the Indians again.

Nor would they on the Kansas River be any further from Whiskey. At the Bluffs they were for several years 200 miles from the white settlements, and yet the whiskey by thousands of gallons, was under their noses. Theirs was a plan of deposit for sending to other places besides what they could drink there. All this time there were two Indian Agts. living on the ground.

Your judgment must teach you how much or how little you ought to say or do in opposition to this abominable measure. As for myself I shall endeavor to act discreetly, but I shall oppose it with all my powers. I shall speak plainly and loudly too, if milder means fail."

Isaac McCoy
Cor. Sec.

P. S. I think you had better show brother Simerwell this. I would not for millions of money myself, cease to oppose, in a prudent way the disturbing of any settled tribe. Last spring I had to battle with an outrageous design to break into the Indian territory. The devil and his emissaries seem determined to destroy the aboriginies. Oh had I the power they'd all have a quiet home.

The plan for Indian removal continued. In a treaty near Council Bluffs in 1846, 546,000 acres of land was granted to the Indians in the present counties of Shawnee, Wabaunsee, Jackson, and Pottawatomie. The Indians were to move here within two years. September 27, 1847, the Pottawatomies were called together to receive their annuity, improvement, and removal money in all about \$60,000. The first of the Pottawatomies to leave for the Kansas River passed the Ottawa Mission, December fifth. By the middle of December nearly all the Pottawatomies had left the Osage River Settlement.²⁷

CHAPTER V

LAST YEARS--MIAMI AND SHAWNEE COUNTIES

Missionary Activities

Dr. Sherwood, of the Louisville Board, wrote in May 1847 authorizing Dr. Lykins and Mr. Simerwell to contract for buildings in the new Pottawatomie location. The cost of these buildings was not to exceed \$1500. He also stated that Mr. Nedall, in the office of Indian Affairs, had informed him the educational fund for the Pottawatomies was not available at the present time. Mr. Buck suggested that Dr. Lykins try to obtain funds for a manual labor school through the influence of the chiefs.¹

The missionaries moved with the Indians to their new home on the Kansas River. The mission site was chosen under the supervision of Major R. W. Cummins, Indian agent, and Johnston Lykins. The mission was located one-half mile south of the Kansas River, nine miles below Uniontown, the trading post of the nation and one and a half miles west of the great California Road from Kansas, Westport and Independence. The location was considered a good one due to the excellent supply of good spring water and the soil was first rate.² It was impossible to open school before March 20, 1848. Johnston Lykins, accompanied by Miss Eliza McCoy and

Sarah Simerwell, eldest daughter of Reverend Simerwell, journeyed to the Mission in March. On the road Lykins became sick and the girls made a tent for him and gathered grass for a bed. He became so sick that they feared he would not live through the night but they were unable to do anything for him. In the morning he was better and they continued their journey to their home on the Kaw. They found the house ^{to} ~~dirty~~ and out of repair. They cleaned one room but they could not repair the roofs or stop the cracks and a snow storm was raging outside.³

The school was first held in a log house. The first session was of five months ending August twentieth. The school was limited to sixteen boarders; eleven were girls between the ages of five and fourteen, and five were boys between the ages of six and twelve. The pupils were all Pottawatomies except one full blooded white child, the step-daughter of a Pottawatomie man. The children were taught domestic duties in connection with sewing and needle work.⁴ The school was taught by Miss McCoy, Miss Simerwell, and Mr. Simerwell. The school was small due to the small building and the limited funds.

September 30, 1848, a contract was made with the government, all pupils kept previous to the completion of the building and subsequent to the signing of the

contract would receive an allowance which was stipulated. The missionaries became very discouraged because they could not get the funds available for educational purposes. Mr. Simerwell wrote his wife, who had not yet joined the mission, that he was so low spirited he hardly knew how to write or answer that he sometimes thought of quitting right off and again he thought of staying awhile longer.⁵ Mr. Dyer, the corresponding secretary of the American Indian Mission Association, authorized Lykins to take such steps as would seem necessary to secure the governments assistance and to act as the agent. Mr. Dyer had written the War Office asking for aid for this mission but he had received the reply that the Catholics had used all the funds.⁶ Miss McCoy wrote to her father in 1849 stating that the Jesuits could not give up the idea of monopolizing all of the school fund. They had made an effort the year before to get both schools and when this had failed they had said that they were going to watch Lykins and get him out of the country so they could succeed. When this failed, they persuaded their party to say that they did not want a physician and the money used for his salary should be used in some other way. She stated they were holding councils for this purpose and also regarding the taking of the buildings and farms.⁷ Johnston Lykins wrote

the following as a part of his report to the Commissioner of Indian Affairs for 1851:

"The present quarter closes the third year since the society entered into contract with the government for the conducting of this institution; and I most respectfully beg leave to call your attention to the fact that only half the allowance for one year has been received by the society, \$2,250, while the whole amount accruing on the assignment up to this time is \$13,500. The effect of this has been to paralyze and cripple our efforts, place us to bad advantage before our people, and greatly embarrass the superintendent of the school.

I am aware that cunning and malicious men, in accordance with the cherished hatred of such to all moral and religious influences, have sought, by means the most low and unmanly, to arrest the allowance stipulated for the support of the school, by stabbing in the dark the reputation of those in charge of the school. But, based upon the truth of what I say it is my privilege to assert that the statements and accounts of the superintendent of the school can and will at the proper time, be sustained by the testimony of persons of the most unimpeachable character, and such as are entitled to credit in any court of justice whatever.

Against one of the persons engaged in this unholy attack upon character and religious institutions the undersigned has brought suit for libel and damages with the view not only to obtain justice, but to place the facts before the public.

Neither am I ignorant of the fact, that in the Department of Interior statements and affidavits of the most malicious character have been filed to my injury; but I have relied upon the magnanimity of the department to protect me from a species of persecution so directly in conflict with the rights of a citizen, and so little in harmony with the spirit of American institutions.⁸

J. Lykins

To Hon. Luke Lea-Commissioner of Indian Affairs
Washington, D. C.

In 1852 Lykins visited Washington to try and receive the funds for the mission and he was fully successful in receiving the money to be disbursed at the Pottawatomie station.⁹

In the report to the Commissioner of Indian Affairs for the year, 1849, the following buildings are listed:

"One stone edifice now in process of completion for a manual labor school. Eighty-five feet by thirty-five feet wide with two cross walls of stone, three stories high, twelve rooms, sixty windows, and doors, walls of the first story are two feet thick and the balance one and half feet thick. When finished will cost \$4,200. One hewed log dwelling thirty-six feet by eighteen one story high, two good stone chimneys, comfortably finished, cost, \$330. One hewed log house for mechanic, eighteen by sixteen feet one story high cost \$130. One hewed log kitchen and meat house each sixteen feet square and one root house cost \$65. One hewed log lodging room for hired men sixteen feet square by eighteen feet cost \$35. One other kitchen sixteen feet square cost \$25."

The mechanic shops consist of blacksmith and wagon makers shops--are located one-fourth mile west of the M. L. school edifice, and near the bank of the Kansas River.

Farm--in process of completion; consists of sixty acres ploughed prairie, twenty-five acres of which is now in corn, one in potatoes, and two in beans and other garden vegetables. Thirteen thousand rails and stakes have been made and put up. The whole farm, when completed will consist of sixty-five acres of ploughed and forty acres pasture land, and will cost \$650. Twenty-five acres are sowed in wheat.

The mission building is still standing on a farm owned by Thomas A. Lee. The farm is two miles west of Topeka on the Tenth Avenue Road. In 1937 the possibility of buying this building, the oldest one in Shawnee County, was discussed.

The first quarter of 1850 the number of pupils received was ninety Pottawatomies and one of the Kanza tribe. The second quarter the number was reduced to seventy-five due to the failure to receive aid from the government on contract. The school was gaining in

popularity every day, many who were bitterly opposed to the school now brought their children to the school. At this time the persons connected with the school were Dr. J. Lykins, Rev. E. W. Sanders, Rev. J. M. Ashbun, Rev. Simerwell, Miss Eliza McCoy, Mrs. Sanders, Mrs. Ashbun, and Mrs. Simerwell.

Mr. and Mrs. Simerwell had decided to retire from the active mission work as Mrs. Simerwell's health was rapidly failing. They were unable to earn enough money from the farm to support their three children who were in school at Alton, Illinois, so they once more entered mission work. They worked at the Miami mission during the years 1851 and 1852. The Miami Indians were located in the present Miami County and directly east of the former Pottawatomie mission. Sarah was teaching at the Wea mission ten miles north of the Miami mission. Mr. Simerwell wrote that the farm had increased in value and that they were considering selling it.¹⁰

In 1852 a serious epidemic of small pox broke out among the Wea Indians. Mrs. David Lykins and her small son and Miss Osgood, a missionary died during this epidemic.¹¹ The Indian children were sent home and the disease spread so rapidly that it was feared it would spread through all the mission family. Mr. Lykins, Farmer, and Meeker all insisted that William Simerwell

and his wife, Susan, should move immediately to Wea and superintend the mission. Mrs. Simerwell was pleased as this would mean that she could see them more frequently. The small pox was also among the Pottawatomies this year, and more than a hundred of them died.¹²

In 1853 Mr. and Mrs. Simerwell were once more with the Pottawatomie Indians on the Kansas River. Mr. Simerwell wrote the following to his daughter Ann:

"You have heard of our arriving at this place we find it different from what we had expected and I think we will not stay long, the work is too hard for your mother and I. Elizabeth is teaching the school and gets along very well. Our school is small and the want of means and help makes us afraid to enlarge it.

I don't know what we may do next spring it may depend on Williams returning or staying in the south if he returns and the Indian country is opened for settlers we might open a farm and live together if not we might go down to Harrisville but be not troubled about us we will try and take care of ourselves. ...

The commissioner of Indian affairs is expected back in April to hold treaties with the Indian tribes. Some tribes wish to sell others wish to have their land divided and become citizens other tribes wish to remain undisturbed, but I suppose the most of them will sell, and the whites will enter the country at any rate things will undergo a change in the course of the coming year."¹³

Mrs. Simerwell still took an active part in the mission work at Pottawatomie even though she was past sixty-four years old as the following letter shows:

Pottawatomie, Nov. 21, 1853

Dear Daughter:

I have but little time to spend in writing this afternoon it is past three o'clock at four I shall have to go to the kitchen to assist in getting supper it is very difficult to get good help in the Indian country. I have to superintend and assist some about the cooking.

This morning I was up before daylight I went to the kitchen and made up biscuit for breakfast. After breakfast to attend to the churning and dressing the cream and butter as I am kept pretty busy one thing and another I have to attend to. The little girls appear very affectionate and they call me Grandma. I hope that I may be of some little use to them--though things here at present wear rather a gloomy aspect. The clock has struck four so I must close. I cannot see to write by candle light give my best regards to Mrs. Lyons love to Mrs. Miller and your teacher.

Your mother

F. G. Simerwell. 14

August 13, 1854 Robert Simerwell and his wife retired from active mission work and moved from the Pottawatomie Mission. Mrs. Simerwell had spent thirty-one years among the Indians teaching them, school work, household duties, and religious instruction. Mr. Simerwell had spent thirty years among the Indians. Mrs. Simerwell had been failing in health for many years and the active mission work was now too difficult for her.

Life After Leaving the Mission

The Indians directed Mr. Simerwell to the place he chose as his last home. They represented it as a beautiful valley with plenty of water. Mr. Simerwell patented his farm from the government and soon built a log cabin and near it a blacksmith shop. This was the first settlement in Williamsport township, Shawnee County. It is Section 16, range 13, township 15. The California-Oregon Trail ran through the farm. On one of his journeys to the Mission on the Kansas River,

about eight miles north of Mr. Simerwell's farm, he stuck his cottonwood buggy switch into the ground and the cutting took root and grew. It is still standing although it is rapidly dying from injury from lightning and drouths. Andreas Cutler's History of Kansas, mentions this tree and gives its measurements as "six feet, ten and one-half inches" in circumference at three feet from the ground, in 1939 it measures fourteen feet, ten inches in circumference, three feet from the ground.

Mrs. Simerwell died November 13, 1855. As there were no cemeteries nearby, Mr. Simerwell selected a site on the homestead for her grave. The site selected was on a slope across the Six Mile Creek from the cabin and near the California Road. When the survey was made it was found to be in the center of the northeast forty of his quarter section. This little cemetery is now incorporated as the Simerwell Cemetery and has seventy-five graves, the majority of them the descendants of Reverend and Mrs. Simerwell. The Pottawatomie Indians for several years made an annual visit to the grave of Mrs. Simerwell. On one of these visits an Indian squaw gave some calico to Mrs. Simerwell's little granddaughter as she was her name sake.

Mr, Simerwell was a Colporter after his retirement from active mission work. The first report of this work was for the year 1860 and the last one was for the year 1865. A Colporter is an itinerant pioneer missionary, the forerunner of the pastor, preparing the way for them by preaching the gospel to the neglected people in their own homes. The Colporter entered a destitute district, and visited the members of the family, conversed with each member on personal salvation, kneeled with them in prayer, and left with them by gift or sale, good books or tracts to follow up his work. He preached at night in a school house or a central home. He also organized Sunday Schools.¹⁵ Mr. Simerwell was employed by the American Baptist Publication Society at Philadelphia. His field was the Kansas Territory. The salary was one hundred and fifty dollars with fifty dollars additional if horse and wagon was used. The number of miles he travelled each month is difficult to estimate due to the incomplete records. The most complete report was for the year 1862. The months listed were: May, 140 miles; June, 228 miles; September, 179 miles; October, 248 miles; November, 218 miles; and December, 215 miles.

In 1857 Mr. Simerwell organized a Sunday School in his home as no school house was yet built. The Auburn Baptist Church as organized in the spring of

1857 and Mr. Simerwell and his four children were charter members. This church is the third oldest Baptist Church in the state, apart from the Indian work. In 1868 he donated a house to be used as the parsonage of this church.

Robert Simerwell died December 11, 1868, and was buried in the Simerwell Cemetery beside his wife and daughter, Ann, who died two years after her mothers death.

May the thirtieth, 1931, a five ton granite boulder was purchased and moved to the head of their graves. It has a bronze tablet bearing this inscription:

EARLY BAPTIST MISSIONARIES

TO THE INDIANS

ROBERT SIMERWELL

1796 - 1868

FANNY GOODRIDGE SIMERWELL

1789 - 1855

FOOTNOTES

Chapter One

1. Simerwell to Chasman, Carey, May 14, 1829. Simerwell Papers, Kansas State Historical Society.
2. Simerwell Diary, April 9, 1824 - 1824, Kansas Historical Society.
3. N. W. Wyeth, Isaac McCoy, Philadelphia, Pa. 1895, p. 97.
4. McCoy to Bolles, Carey, Nov. 23, 1826, McCoy Papers, K.S.H.S.
5. Simerwell Diary, April 9, 1824 - Oct. 3, 1824, K.S.H.S.
6. McCoy to J. C. Calhoun, Sec. of War, Carey, Oct. 1, 1823, McCoy papers, K.S.H.S.
7. McCoy to Lewis Cass, Gov. of Michigan Territory, Carey, July 1, 1823, McCoy Papers, K.S.H.S.
8. McCoy to Staughton, New York, April 9, 1826, McCoy Papers, K.S.H.S.
9. Ibid.
10. McCoy to Cass, Carey, July 1, 1823, McCoy Papers, K.S.H.S.
11. McCoy to Staughton, Carey, April 7, 1825, McCoy Papers, K.S.H.S.
12. History of American Missions, Worcester, Spooner Howland, 1840, p. 385.
13. Isaac McCoy, History of Baptist Indian Missions, Washington, 1840, p. 213.
14. Christiana to Isaac McCoy, Carey, 1824, McCoy Papers, K.S.H.S.
15. McCoy, History of Baptist Indian Missions, Washington, 1840, p. 23.
16. Extracts of Proceedings of Board, Feb. 4, 1824, McCoy Papers, K.S.H.S.
17. Simerwell Diary, K.S.H.S.

18. W. N. Wyeth, Isaac McCoy, Philadelphia, Pa. p. 125.
19. Simerwell to Slater, Carey, Feb. 26, 1829, Simerwell Papers, K.S.H.S.
20. McCoy to Judge Leib, Carey, Aug. 24, 1826, McCoy Papers, K.S.H.S.
21. Simerwell Diary, K.S.H.S.
22. Simerwell to Brethern at Thomas, Carey, Oct. 27, 1828, Meeker Papers, K.S.H.S.
23. McCoy, History of Baptist Indian Missions, Washington, 1840, p. 387.
24. Simonson J. S. to Simerwell, Boston, July 10, 1830, Simerwell Papers, K.S.H.S.
25. Report of Noble and Simonson to John Eaton, Sec. of War, Simerwell Papers, K.S.H.S.
26. McCoy, History of Baptist Indian Missions, Washington, 1840, p. 403.
27. Simerwell Diary, K.S.H.S.
28. Ibid.
29. Fanny Simerwell to J. C. Goodridge, Carey, Nov. 2, 1839, I. C. Carter, 900 Lindenwood, Topeka, Kansas.
30. Simerwell to H. Lincoln, Carey, July 29, 1831, Simerwell Papers, K.S.H.S.
31. Simerwell Diary.
32. Ibid.
33. Bolles to Simerwell, Boston, Oct. 1, 1821, Simerwell Papers, K.S.H.S.
34. Simerwell to H. Lincoln, Carey, Jan. 6, 1832, Simerwell Papers, K.S.H.S.
35. Simerwell Diary.
36. Ibid.
37. Simerwell to H. Lincoln, Carey, Jan. 6, 1832, Simerwell Papers, K.S.H.S.

38. Simerwell to Goodridge, Carey, Oct. 26, 1830, Simerwell Papers, K.S.H.S.
39. McCoy to Eaton, Washington, March 2, 1831, McCoy Papers, K.S.H.S.
40. Edwards to Simerwell, Detroit, Jan. 7, 1831, McCoy Papers, K.S.H.S.
41. McCoy to Simerwell, Washington, Feb. 1, 1831, Simerwell Papers, K.S.H.S.
42. Simerwell Diary, K.S.H.S.
43. McCoy to Meeker, Union Mission, Sept. 22, 1831, Meeker Papers, K.S.H.S.

CHAPTER TWO

1. A. C. Pepper to Simerwell, Logansport, April 11, 1833, Simerwell Papers, K.S.H.S.
2. Simerwell to Bolles, Terre Camp, April 11, 1833, Simerwell Papers. K.S.H.S.
3. Simerwell Diary, 1833- 1837.
4. Simerwell to Bolles, Logansport, June 28, 1833, Simerwell Papers. K.S.H.S.
5. Pepper to Simerwell, Lakeport, April, 1833, Simerwell Papers. K.S.H.S.
6. Simerwell to Bolles, Logansport, June 28, 1833.
7. Simerwell to W. E. Ashton, Indian Camp near Logansport July 17, 1833, Simerwell Papers.
8. Simerwell Diary, 1833 - 1837.
9. Ibid.
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11. Simerwell to Bolles, Decature, Mason Co., Ill., Aug. 30, 1833, Simerwell Papers, K.S.H.S.
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CHAPTER THREE

1. Simerwell to Davis, Pottawatomie, Sept. 1, 1837, Simerwell Papers.
2. Simerwell Diary, 1833 - 1837.
3. Bulletin of Ethnology, Vol. 13, p. 463.
4. Simerwell to Bolles, Shawnee Mission, Feb. 18, 1835, Simerwell Papers.
5. McCoy to Elbert Heming, Washington, D. C., Feb. 1836, McCoy Papers.
6. Simerwell Diary, 1833 - 1837.
7. Simerwell to Bolles, Shawnee Mission, May 1, 1835, Simerwell Papers.
8. Meeker Journal, Nov. 17, 1835.
9. Baptist Missionary Magazine, Vol. XVI, XVII.
10. Simerwell to Bolles, Shawnee Mission, March 1, 1837.
11. Ibid.
12. The Annual Register of Indian Affairs--Published by Isaac McCoy--Shawnee Baptist Mission House, Indian Territory, Vol. 4, p. 18.
13. McCoy, History of Baptist Mission, Washington, 1840, p. 542.
14. McCoy Journal, April 1837.
15. McCoy to Tipton, Westport, May 29, 1837, McCoy Papers.
16. Copy of letter to Harris, June 20, 1837, McCoy Papers.
17. Copy of letter of Harris to Brig. Gen. H. Atkinson, U. S. Army, War Dept., July 21, 1837, McCoy Mission.
18. McCoy to Tipton, Westport, July 21, 1837, McCoy Papers.
19. McCoy to Tipton, Westport, Nov. 16, 1837, McCoy Papers.

20. Simerwell Diary, 1833 - 1837.

CHAPTER FOUR

1. 26th Congress, 2nd Session, Sec. Doc. 1., p.376 - 377, Serial No. 376.

2. McCoy, Annual Register of Indian Affairs, No. 4, 1838.

3. Memorandum made by F. G. Adams, Aug. 12, 1888 at Isaac Baxters, Williamsport Township, Shawnee County, Kansas. Accession No. 3854. Henry Sherman was with the Pottawatomies as early as 1847. Meeker Journal, p. 271, also Hanways Scrap Book, Vol. 3, pg. 216. Henry Sherman was killed in the spring of 1857.

4. McCoy Journal, April 29, 1837.

5. Report of Simerwell to Maj. A. L. Davis, Baptist Mission, Putawatomie, Sept. 1, 1837, Simerwell Mission.

6. McCoy, History of Baptist Indian Missions, Washington, 1840, p. 54.

7. Simerwell to Bolles, Pottawatomie Baptist Mission, Nov. 25, 1838, Simerwell Papers.

8. Meeker to McCoy, Ottawa Mission, Jan. 1838, McCoy Papers.

9. McCoy, History of Baptist Indian Missions, Washington, 1840, p. 541.

10. Meeker Journal, July 3, 1839.

11. Report of Sec. of War, 26th Congress, 2nd Session, Senate Document, pg. 376 - 377.

12. Bolles to Simerwell, Boston, April 8, 1840, Simerwell Papers.

13. Calvin McCormick, The Eliza McCoy Memoir, Dallas, Texas, 1892, p. 34.

14. Meeker to Rev. I. Peck, Ottawa, Feb. 24, 1842.

15. L. Peck to Lykins, Boston, June 14, 1842, McCoy Papers.

16. Lykins to Rev. Peck, no date, McCoy Papers.

17. Lykins to Board at Boston Shawanoe, Nov. 28, 1842. McCoy Papers.
18. Calvin McCormick, The Eliza McCoy Memoir, Dallas, Texas, 1892, p. 63.
19. Simerwell to Peck, Sept. 5, 1843, Simerwell Papers.
20. Simerwell to McCoy, Pottawatomie, July 29, 1843, Simerwell Papers.
21. Peck to Simerwell, Boston, April 18, 1844, Simerwell Papers.
22. Lykins to Simerwell, Louisville, May 8, 1844, Simerwell Papers.
23. McCoy to Simerwell, Louisville, Aug. 21, 1844, I. C. Carter, 900 Lindenwood, Topeka, Ks.
24. Calvin McCormick, The Eliza McCoy Memoir, Dallas, Texas, 1892, p. 54.
25. 29th Congress, 1st Session, Senate Doc. Vol. I, p. 610.
26. Calvin McCormick, The Eliza McCoy Memoir, Dallas, Texas, 1892, p. 63.
27. Meeker Journal, Sept. 24, 1847.

CHAPTER FIVE

1. Sherwood to Lykins, May 1847, McCoy Papers. K.S.H.S.
2. 31st Congress, 1st Session. p. 1089.
3. Calvin McCormick, The Eliza McCoy, Dallas, Texas, 1892, p. 69.
4. Executive Documents, 31st Congress, 2nd Session, p. 451.
5. Robert Simerwell to Mrs. Simerwell, Kansas River, October 1848, I. C. Carter, 900 Lindenwood, Topeka, Ks.
6. Dyer to Lykins, Louisville, March 1, 1848, McCoy Papers. K.S.H.S.
7. Calvin McCormick, The Eliza McCoy Memoir, Dallas, Texas, 1890, p. 72.

8. 32nd Congress, 1st Session, p. 339.
9. American Indian Mission Association Proceedings, 1 - 9, 1843 - 1852, 9th Report.
10. Simerwell to Josiah Goodridge, Miami, I. C. Carter, 900 Lindenwood, Topeka, Ks.
11. David Lykins was a Baptist Missionary to the Weas. His mission was begun about 1844. It was located about a mile east of the present town of Paola. David Lykins took a prominent part in the proslavery side. He was a member of the first Territorial Legislature and Miami County was first named Lykins County in his honor. Johnston Lykins was a son-in-law of Isaac McCoy. He joined the Mission family at Carey, Michigan. Conneley, Kansas and Kansans. Vol. 1. p. 275.
12. Mrs. Simerwell to daughters, A. and E., Miami, Feb. 2, 1853, Mrs. H. K. Johnston, Burlingame, Ks.
13. Simerwell to his daughter, Ann, Pottawatomie, Nov. 21, 1853, Mrs. H. K. Johnston, Burlingame, Ks.
14. F. G. Simerwell to daughter, Pottawatomie, Nov. 21, 1853, Mrs. H. K. Johnston, Burlingame, Ks.
15. Sixty-one Years tract of Baptist General Society Annex of K.S.H.S. 220.06 p. 11.

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