

Auglaize County  
Historical Society



# Auglaize County Historical Society

## 2006 Newsletter

FOR APRIL - MAY - JUNE

Visit Our Web Site [www.auglaizecountyhistory.org](http://www.auglaizecountyhistory.org)  
For our programs, calendar of events, and updates on the Museums

Editor, George Neargarder

### Greetings from the President,



The Daniel Mooney Museum  
223 S. Main Street  
St. Marys, Ohio

I take this opportunity to announce, that the ACHS Board has hired Rachel Barber as Administrator for the Society, starting May 15. She is a resident of Wapakoneta. Barber will work with the trustees on programming, community outreach and education, along with member/volunteer development, among other duties.



The Gary Log House  
Auglaize County Fairgrounds  
Wapakoneta, Ohio

Barber states "I am very pleased to be working with the Auglaize County Historical Society. Our county is rich in interesting and unique history; there's something that can appeal to everyone regardless of their age or interests. I am especially looking forward to working with the other historical societies in Auglaize County on collaborative efforts that will bring history to an ever greater segment of our community. I am also quite interested in getting more of our members involved in the many volunteer opportunities provided by the historical society."



The Wapakoneta  
Local History Museum  
206 W. Main Street  
Wapakoneta, Ohio

A graduate of Wapakoneta High School, Barber holds a bachelor's degree in English from Lawrence University (Appleton, WI), and studied in the master's program in Historical and Archival Administration at Wright State University (Dayton). She also attended the Graduate Oral History Institute at Columbia University (New York, NY). Barber was the coordinator of the oral history program known as The Wallpaper Project. In 2003 this county effects expanded to include the entire state for *A Century of Voices from Ohio*, an oral history tour that visited 40 communities, garnering several statewide and national awards.



Shinbone Church  
State Route 219 - East N. Knoxville

The Administrator of the historical society is a parttime position, and Barber will continue her work as a substitute teacher in the Wapakoneta, Auglaize County, and Botkins schools, as the organist for Zion Lutheran Church, St. Marys, and as 4th Ward Councilor for Wapakoneta City Council.

Our exhibit at the Gary Log House during fair week, (July 31<sup>st</sup> - August 5<sup>th</sup>) will be About the breweries, Bars and Restaurants around the county.

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If you have pictures or memorabilia that we could copy or use please contact one of the trustees so we can make notes, copies, etc., and be ready with our exhibits before the fair. We have some volunteers to help host but more would be great. Call me at 419-738-6975.

Artifact Show, Sunday, July 2<sup>nd</sup>, from 9 a.m. to 3 p.m., at Shinbone. The Blue Jacket Chapter of the Ohio Archeological Society will be displaying. You are invited to bring your artifacts for identification and discussion. This same group was with us last year, they are very knowledgeable and bring with them incredible artifacts to show.

Richard "Dick" Schwer a man with so much knowledge of the history of Wapakoneta passed away on March 18th. Our sympathy goes out to his daughters, family, and friends.

Our next program on June 7<sup>th</sup>, is really a blend of Auglaize County pioneer history, the Quakers and the Shawnees. Jim Bowsher, Lawrence and myself attended the Quaker Genealogy Conference on Quaker Ministry in the Wilderness, that Karen Campbell planned and hosted. We learned so much about the Harveys, the Shawnees and the Quaker Mission at Wapakoneta. Don't miss this presentation.

Greet Rachel when you see her and welcome her to the Society

Have a great summer.

*Karen Dietz, President*

<b>J O I N  N O W</b>	I would like to become a member of the Auglaize County Historical Society. Enclosed is \$ ____ for membership in the category indicated.
	___ FAMILY \$25 ___ ADULT \$15 STUDENT \$5 ___ \$12 SENIOR ___ SENIOR FAMILY \$20 ___ SINGLE LIFE \$250.
	NAME _____ TEL. _____
	ADDRESS _____
	CITY _____ STATE _____ ZIP CODE _____
	Make checks payable to: Auglaize County Historical Society and send it to our Membership Chairperson, Anna Mae Saum, 131 Bayshore Dr., St Marys, Ohio 45885. Memberships are tax deductible to the extent allowed by the law. For additional information, please call 419-394-5243 OR 419- 738-6975.

## Officers of the Auglaize County Historical Society

President: Karen Dietz, Vice President: George Neargarder, Treasurer: Jim Heinrich, Secretary: Julie McCullough Trustees: Ruth Eshleman, Betty Bulp, Todd Spieles, Dale Altstaetter, Irene Kepler, Jim McCullough, Barb Harrod.

# ***THE CHURN MAN IS GONE!***

*Richard "Dick" Schwer passed away March 18, 2006,  
at Wapakoneta Manor.*

He was 77, born August 1, 1928 in Lima, son of Ollie and Marguerite. On January 18, 1953, he married Mae Fogt, and she preceded him in death on April 30, 2003.

He is survived by two daughters, Cindy (Bobby Harper) Schwer of Yellow Springs and Chris (Dave) Clift of Wapakoneta, and two grandchildren.

Dick was buried in Greenlawn Cemetery, where the Wapakoneta V.F.W. conducted military rites.

Dick was a veteran of the U.S. Army having served in World War II. He learned to fly planes at the Wapakoneta Airport along with Neil Armstrong. He was a historian and collector of churns that were manufactured in Wapakoneta. He could relate the history of all the factories and how the churns were made and identify who made them.

Auglaize County Historical Society first became acquainted with Dick when the Wapakoneta Local History Museum was opened in 1999.

Dick was very happy to see a museum in Wapakoneta. He asked if he could exhibit part of his collection of churns. He received three exhibit areas and he loaned a good assortment of Wapakoneta made churns. The Historical Society made signs and placed them in these exhibits.

We never saw a happier man. He came in most of the Sundays that we were open to talk to the visitors about the history of the churns.

He took much pride in the museum not only did he enjoy the museum when it was open he also volunteered to keep the grass trimmed and planted and donated flowers to beautify the museum yard and cared for them daily.



***Yes, Dick is sure going to be missed!***

# **Quakers and The Shawnee**

Presented by Karen S. Campbell

On Wednesday, June 7<sup>th</sup>, 2006 at 7 p.m.  
at St. Marys Public Library

## ***Who Is Karen S. Campbell?***

Karen S. Campbell is the Genealogy Librarian of The Mary L Cook Public Library in Waynesville, Ohio. She has authored four works. Two of the works deal with the Quaker history. *Friendly Research: An Introduction to Quaker Genealogical Research* (2005) and *Quaker Education & Miami Valley Institute: A Hicksite Quaker College* (2004)

Karen recently hosted the second annual Quaker Genealogy Conference on Quaker Ministry in the Wilderness: The Wrights and the Harveys. The Wright Family was involved in the Quaker Education in the Springboro, Ohio, area and the Harvey Family the Quaker ministry to Native Americans.

## ***Karen is an Auglaize County Native.***

Karen is the daughter of Ronald Campbell and the niece of David Campbell of Wapakoneta, and Earl & Verda Ramsey Campbell now deceased of St. Marys. It was through the efforts of Verda's Third Grade class the Auglaize County Historical was formed. The Campbells were all descendants of Sarah Ann Chiles and George Campbell who were married in Auglaize County in 1874.

Sarah Ann Chiles is the Great Granddaughter of Braizila Fenimore who was a missionary to the Shawnee Indians of western Ohio. William Harvey formed the Quaker Mission around 1820. Mr. Fenimore was a medical missionary, using his services to treat the illnesses which the Shawnees had no immunity to such as measles, mumps, small pox, etc.

Karen Campbell's heritage connects her to Auglaize County, specifically the St. Johns, Santa Fe, New Hampshire area and the Quaker ministry at Wapakoneta with the Shawnees. Her knowledge of the Quaker history and her own rich family history blend for a delightful presentation.



## THE QUAKERS AND THE INDIANS

*This picture of Quakers and Indians is a sketch by James Doyle Penrose (1864-1932, British Painter), which portrays an event at Easton Township in New York's Washington County. In it an Indian chief arrives at a Quaker Meeting where Friends sit in silence. There are no guns with them, nothing they could use for protection. The Indians have noted the quiet, and a little boy turns to gaze at the proud chief with feathered headgear. The account upon which the sketch was based indicates that the Indians were as taken by surprise as the Quakers. But soon the Indians recognize what is going on: in silence the settlers have approached the Great Spirit. According to the story, afterwards the Indians joined the Friends for a meal and when they departed, they placed a white feather on the meeting house: a symbol that these people were their friends.*

- David Sox, *John Woolman: Quintessential Quaker*

## **Once Prominent in Auglaize County, Society of Friends Vanishes**

News story in the Lima News July 2, 1939, revised by Rachael Barber May 23, 2006

Vanished as the Native Americans from these parts are all traces of the Society of Friends, also known as Quakers. They played an important role in the settlement of this territory and in the education of the indigenous peoples before the turn of the nineteenth century.

The origin of the organization dates well before 1794, but that year it became interested in the welfare of the Native Americans and frontier settlers of the Northwest Territory. A fresh war had broken out, drenching the frontier with blood. Deeply moved by the horror, attendees at the denomination's yearly meeting in Philadelphia appointed a large committee to use its influence against these hostilities.

The committee's first act was to request that Congress adopt just and peaceful measures as needed to arrest further bloodshed. The following year General Anthony Wayne held the Greenville Council, which was attended by the Shawnee, Delaware, Wyandot, Ottawa, Chippewa, Pottawatomie, Eel River, Wea, Kickapoo, and Kaskaskia. General Wayne read the letter to the Native Americans and presented them gifts provided by the society.

The Friends continued to function until the War of 1812, during which their missions were temporarily abandoned. Operations were later resumed at the society's expense, with the consent of the federal government.

One of the first local steps taken by the society after the War of 1812 was to appoint Isaac Harvey and members of his family in charge of the mission located at Wapakoneta. One of Harvey's goals was to encourage the Shawnee in the improvement and cultivation of their lands and otherwise contribute to the betterment of their condition.

One of the initial steps taken was construction of a grist and sawmill. Under the instructions imparted by the Harveys, the Native Americans soon acquired some proficiency in agriculture with corn, beans, and pumpkins. Their corn was ground free of charge at the mill, with the society paying all expenses.

Records show the Shawnees were unskilled in European construction methods and so the society furnished young men to assist them in the erection of cabins and fences, made possible through receipt of a substantial gift from England.

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Rapid progress in the acquisition of property was also made possible through the same donation, which allowed the introduction of domesticated animals.

Through two treaties, the Shawnee secured an annuity of \$3,000, to be paid annually and in perpetuity, for the benefit of the tribe. This was paid for a number of years but at length forgotten, causing further suffering for the Native Americans.

One of the first difficulties confronted by Harvey occurred shortly after 1820 when the native leader known as the Prophet appeared here in an effort to persuade the Shawnee to defend their homeland against white incursions.

An enfeebled Shawnee was on several occasions visited by Harvey and presented with medicines and gifts. On one visit to his home, Harvey found the Prophet present and noted many large incisions on the sick man's back. The Prophet was asked why this was done. He told Harvey that the man was bewitched and the incisions were made to extract the combustible matter that had been deposited there by the witch. Harvey immediately drove the Prophet from the place.

On the following night Harvey was awakened by some one seeking admission at his door. It was a native woman, screaming that she was about to be killed. Harvey took her to the house of interpreter Francis Duchouquet, where she explained that a messenger had told her that she had been condemned to die for having bewitched the sick man.

A second interpreter, Charles Elliott, gave Harvey the same message after he had not believed Duchouquet. He took the woman to the house to hide her and with his own hands killed a small dog that had followed. His home was searched by the Shawnee who had trailed her, but they were unable to find the place where she was hidden.

Harvey then remonstrated with the Indians and criticized them for their belief that one person could bewitch another. This disturbed Weasecah, who was surprised to find that the Quakers did not agree with him. Harvey then told them that the woman was out of their reach and that they would not see her again until they abandoned their plans to kill her. He then appeared before the council and pleaded her defense. After much persuasion, he succeeded.

Harvey resigned his position as superintendent here in 1825. In 1832 the government forced the Shawnee to leave their home here. The departure of the Shawnee meant the end of the Society of Friend's work in Wapakoneta, and they left as well.