THE APPLE CORE

OFFICIAL JOURNAL OF THE JOHNNY APPLESEED SOCIETY

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Readers will notice that this March issue, the last of Volume 2, is coming out in late April. Work on re-designing the Johnny Appleseed Museum's layout to fill our newly-purchased home in Browne Hall has been a major consumer of time! Over the next few issues we will catch up, so that the September issue, for Chapman's birthday will be on time..

Meet Mikaela Prescott

What is the most important part of a fence? The posts, which anchor it to the ground? Or the rails or wire, that will keep the insides in and outsiders out?

In fact, it is neither of these: it is the cowboy, who rides the fence and keeps it in repair. Without his work, no fence would last long.

So it is with our Museum: the collection, the artwork, the reference library are all very well, but without someone to keep these up and keep us open, they would end up mouldering in disuse.

Mikaela Prescott *(pictured above)* is our "cowboy." In February, she began the first phase of a four-part contract to bring our Museum back to life.

The Johnny Appleseed Foundation began the search for a "business manager" — someone to deal with re-organizing the collection and dealing with the many contractors expected to be involved in renovating and redecorating Browne Hall — late in 2021.

After candidate interviews in January, the position's description was elaborated to identify four steps needed to get from here to re-opening. First comes inventorying and cataloguing. Next comes the design of the Museum, as we expand to fill the entire ground floor of the building.

Given the new design, as well as the need for repairs and refurbishment, the third phase requires managing a project with multiple contractors and deadlines. And finally, in the last phase the revived Museum needs promotion, as well as strong relationships with the local Urbana community and the many historical museums and societies in our region.

Ms. Prescott comes to us with museum experience: she interned at the Clinton County History Center, doing research and design work for a new permanent exhibit on the county's natural history, and served three years as collections and archives assistant at Wilmington College's Quaker Heritage Museum, doing archival digitization and preservation work.

Since agreeing to her Phase 1 contract, she has worked with Society volunteers to complete the inventory, while working with the Foundation's redesign committee to work out a new display plan. Impressed with her energy and ideas, the Foundation is now preparing the Phase 2 contract: completing details on the design, and determining how and by whom it will be executed.

The Foundation still hopes to have the Museum ready for re-opening by John Chapman's 248th birthday, September 26 this year. We expect Mikaela to play a major role in helping us meet that deadline!

John Chapman's Wars

A New Series

We think of ourselves as living in sometimes dangerous and rapidly changing times. But in many ways, the era of John Chapman—from September 1774 to March 1845—was just as fraught and filled with change.

Chapman was born an Englishman in a small seaboard colony, and died a citizen of an American nation with 27 states, extending from the Atlantic to the Rockies.

During his lifetime, he saw man's first flight, in the Montgolfier brothers' hot-air balloon; the first steamboats, on rivers and then oceans; the railroad revolution, and the telegraph that accompanied it; and the introduction of scientific farming and industrial-scale manufacturing.

And often during his lifetime, there was war. Understanding these wars is only one part, though an important one, in understanding Chapman's life in its historical context.

Over the next several issues, we will explore these wars. Some had impacts on his life despite being far away from him; others involved him directly.

We begin with a frontier war, the last one fought between the English and the Native Americans before our Revolution. John was born in the midst of it, and because it took place so far from his birthplace — Leominster, Massachusetts — may never even have heard of it. But it gave shape to the Ohio territory that would be his home for most of his adult life.

Chapter 1: Lord Dunmore's War

A thumbnail sketch of the "war" would go like this:

John Murray, Lord Dunmore—the colonial governor of Virginia—was informed in June, 1774 of predations by Native Americans among settlers along the Ohio River. In response, he called out the county militias, and marched west with an army of over 300 men toward Fort Pitt (now Pittsburgh). A settler militia of about 1100 men, meanwhile, assembled at Point Pleasant, near the confluence of the Kanawha and Ohio rivers. They were attacked in early October by a smaller party of Indians, largely Shawnees.

The militia took heavy casualties, but it was the Indians who retreated across the Ohio. Lord Dunmore's force marched overland to join the pursuing militia near the Shawnee village at Pickaway, Ohio, where—under threat of having all their newly-harvested crops burnt—the Shawnees present agreed to make the Ohio River the boundary between Natives and settlers.

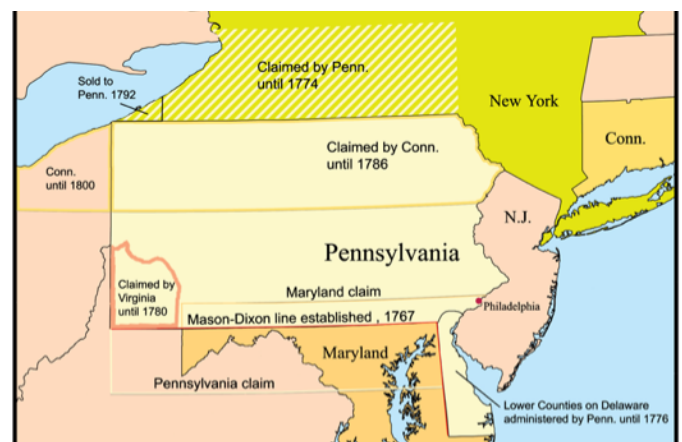
This was far from the first conflict between Native Americans and English settlers moving West, and just as far from being the last. And the stories of these conflicts have an awful sameness about them. But a closer look shows that this brief "war" was as much about differences between colonial governments as it was about differences with the local tribes.

The full story begins not on the frontier, but in government offices in London, where officials prepared the charters—the documents creating each of the 13 colonies—for the King's approval. The men doing this, as well as the men seeking charters, knew next to nothing about geography, and what little they thought they knew was often quite wrong.

The result was, that as settlers in the 18th century began migrating westward from colonial coastlines, it became harder and harder to tell which colony's land they were settling in. And that mattered: if you wanted secure title to land, you needed a government authority to confirm that title.

As people in Virginia saw it, Pennsylvania was strictly a coastal colony, ending at the Susquehanna River. While Pennsylvania had purchased land rights west of the Susquehanna from the Indians—most prominently, from the Iroquois—they had no right to do so, because those lands were Virginia territory "by Charter."

People in Pennsylvania, of course, saw it differently.

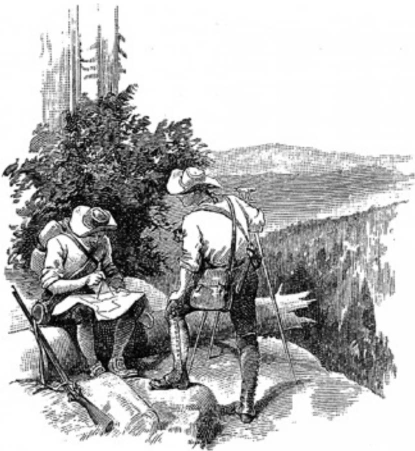


Conflicting Colonial Land Claims

After heated negotiations, the two colonies (along with Maryland and Delaware) agreed on a definition of their mutual boundaries. In particular, Pennsylvania's southern boundary was to be a line of latitude 15 miles south of the

southernmost house in Philadelphia, running 5 degrees of longitude west from the Delaware River. Its western boundary was to be a line of longitude perpendicular to this, running north to Lake Erie.

But fixing the definition was easier than actually finding the boundary. To accomplish this task on the ground, the four states in 1765 hired astronomer Charles Mason, and surveyor Jeremiah Dixon to locate and mark with milestones the boundaries in dispute. By 1767 the Mason and Dixon team had only Pennsylvania's southern boundary to survey.



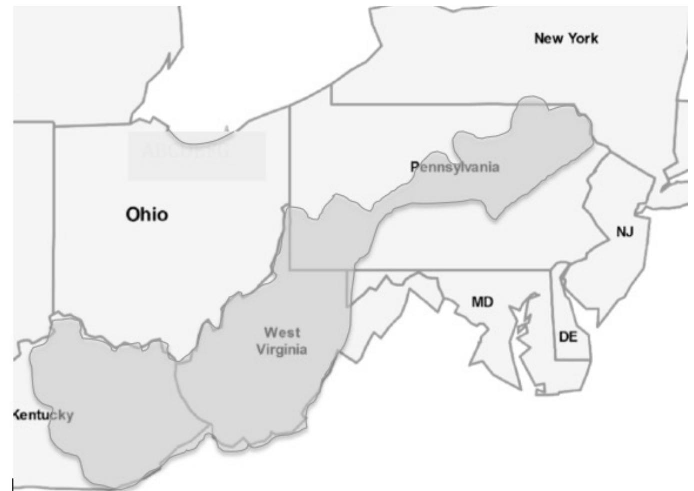
Mason and Dixon surveying the South Bound

But a problem arose as they approached what is now Mount Morris, PA, south of Pittsburgh. Their local guide, an Iroquois, would go no further, because they would be encroaching on Lenape land, and the Lenape and Iroquois were at war. The survey was stopped, and the westernmost part of the boundary was left un-established.

From the point of view of the mother country, England, this was no problem. At the end of the recent war with France, George III had established the Proclamation Line: a line running along the peak of the Appalachians from Nova Scotia to Georgia (and so right through western Pennsylvania, Maryland and Virginia).

East of the line, land was open to settlers; west of the line, the land was for the sole use of the Native Americans. From the English point of view, this protected the lucrative fur trade in the West, and with the mountains acting as a buffer, lessened the likelihood of expensive wars between settlers and Indians.

But in 1768, the year after Mason and Dixon stopped their survey, representatives of New York, Pennsylvania and Virginia negotiated the Treaty of Fort Stanwix with the Iroquois. This was essentially a land sale: in return for a considerable amount of money and trade goods, the Iroquois ceded their claim to what is now central and southwestern Pennsylvania, West Virginia and eastern Kentucky *(see map)*. The only problem was, the Iroquois did not occupy this territory: it was the hunting ground of the Shawnee, Mingo and Lenape.



Iroquois land cessions at Fort Stanwix, 1768

A three-way territorial struggle resulted. In the south, Virginians followed Daniel Boone's Wilderness Road into the region in increasing numbers. That provoked the Shawnees to push back, with attacks on boats moving down the Ohio, and raids on new settlements. In the north, Pennsylvania traders and alarmed Mingos and Lenapes worked to prevent war, which was bad for trade.

In 1774 Virginia's governor, Lord Dunmore, sent John Connolly to act as his justice of the peace at Pittsburgh, in what Virginia called Augusta County. But Pittsburgh had a resident justice of the peace, Arthur St. Clair, in what Pennsylvanians called Allegheny County.

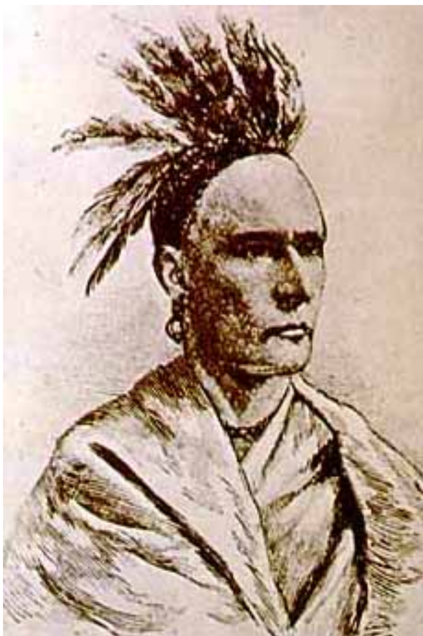
For Connolly, who rebuilt the old Fort Pitt, the town was a gathering point and training ground for Virginia militia, meant to defend the new settlers along the Ohio. For St. Clair, the town was a trading post, where Indians could freely come with their furs, and Pennsylvania traders could resupply them with ammunition for hunting.

Pittsburgh was, in short a tinderbox. And in April, 1774 the match was lit.

George Rogers Clark, later a Revolutionary War hero, was planning to lead a party of Virginia settlers down the Ohio River to the Kentucky country. William Crawford, who among other things was George Washington's surveyor and land agent in the west, scouted ahead of the main group with a small party. His group was stopped by a band of Shawnee hunters with their furs, and a fight ensued in which several Indians were killed, and Crawford's party stole the furs and some horses.

Word spread back up the river that fighting had broken out. Clark sent a party back upriver to Wheeling to spread the alarm. The unfortunate result was that a few dozen Wheeling militiamen broke into the home of a Pennsylvania trader where several Indian men and women were doing business, and killed them all.

The Indians killed at what was thereafter called the Yellow Creek Massacre were not Shawnees, however: they were Mingos, including the wife, sister and mother of the Mingo chief, Logan.



A Contemporary Print of Chief Logan

Logan had worked diligently to keep the peace on the upper Ohio, but this was too much. Over the next two months, Logan and his fellow Mingos raided Virginia settlements, killing about thirteen men and women. It was the report of these raids that decided Lord Dunmore to call out his militia and march west to war.

Interestingly, we have a letter by a Virginian, William Preston, written at the outbreak of hostilities: "The opportunity we have so long wished for is now before us," he wrote to a friend. In fact many Virginians did welcome the outbreak of hostilities, because it meant that they could openly attack the Native population, which in peacetime was given some protection by the British government.

Logan and his Mingos did not attend the treaty "conference" at Fort Charlotte. Neither did most Shawnee, who never recognized the cessions made there. But he did send to the conference perhaps the most plaintive speech ever made in the battles over the Old Northwest. Thomas Jefferson included it in his book, *Notes on the State of Virginia*:

> *I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, Logan is the friend of white men. I had even thought to have lived with you, but for the injuries of one man. Col. Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it: I have killed many: I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one.*

Logan began his raids in June, 1774. His *Lament* was read (likely by the notorious Simon Girty) at the Fort Charlotte Conference October 3 that same year. Between those dates—on September 26, to be exact—John Chapman was born in Leominster, Massachusetts, many hundred miles to the east. So what impact could Dunmore's War have on him?

That war, and the events leading up to it, contributed to the deepening mistrust on the frontier that was to make future conflicts more likely.

The Iroquois, who for nearly two centuries had been the dominant Native group standing in the way of westward expansion, lost the trust of the western tribes when they gave away land that was never theirs. Worse was still to come for the Iroquois, but it was at Fort Stanwix that their authority, as spokesmen for Native people, was lost.

The western tribes began to lose their trust in even the friendly foreigners. British, American, Pennsylvanian or Virginian: they all appeared to be "white" men first, despite the fighting between them.

And the Shawnee, in particular, were resentful. Forced out of Ohio by the Iroquois in the 17th century, forced out of Pennsylvania and back to Ohio in the 18th century, watching their land be taken without consultation, they began laying the groundwork for new wars that would haunt the Ohio frontier until 1815: Wars in some of which Chapman would be forced to take an active role.

Florence Murdoch and Her Collection

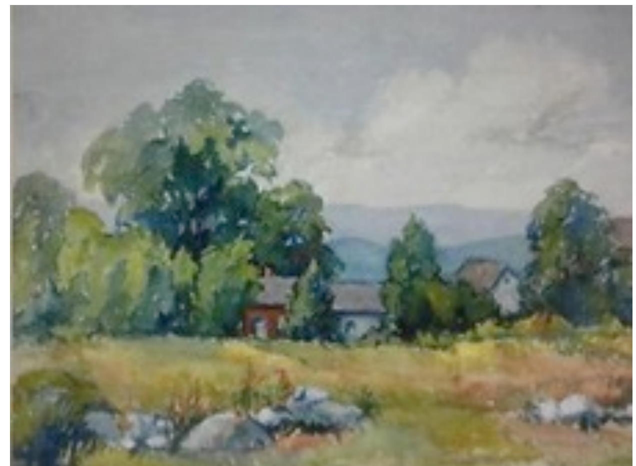
One of the prize possessions of the Johnny Appleseed Educational Center & Museum is the Florence Murdoch Collection. But who was Florence Murdoch, and what makes her Collection so valuable?

Florence Murdoch, daughter of James Riley Murdoch and Florence Carlisle Murdoch, was born in 1887. Although she lived her entire life in Cincinnati, Ohio, she was born on a summer holiday in upstate New York.

Her father was president of an insurance company, her mother a well-regarded painter of china, and the family were active in the Swedenborgian church at the corner of Oak Street and Winslow Avenue (demolished in the 1970s to make way for Interstate 71).

She attended Urbana College (as it then was), as well as the Cincinnati Art Academy, and spent some time in New York City with the Arts Student League. She never married, but made a career as an artist and art teacher.

Memoirist Carol Skinner Lawson recalled her as “a watercolorist who specialized in tiny florets, which she observed through a 30-power microscope as she pained the enlargements.” Though she initially specialized in watercolors, floral crayon drawings, and the restoration of art objects, she was better known as a landscape painter in oils later in life.



Untitled Landscape by Florence Murdoch

She exhibited nationally between 1942 and 1960, including at the New York Botanical Gardens, Ohio State Museum, Missouri Botanical Gardens, Boston Museum of Science, and Dayton Museum of Natural History.

She also taught art to children and adults. The Fryburg New Church Assembly, a summer program of the Swedenborgian church that has operated for nearly a century in Maine, includes the Murdoch Cabin, built in 1947 with funds she donated, where she taught each summer for two decades. It is still known by campers as the "Artist's Cabin." You can read more about Murdoch's connection to art and education at their website:

https://fryeburg.org/florencemurdoch

But as a member of Cincinnati's Church of the New Jerusalem, as well as its librarian, Murdoch found a second avocation: she "fiercely collected and preserved material related to John Chapman," journalist Steven Rosen tells us, "and advocated on his behalf. She had a personal connection – he stayed with her great-uncle, Milo Williams." Williams, who later became the first leader of Urbana College, was running an Academy in Dayton when he knew Chapman.

Over a long life, she assembled one of the largest collections of Johnny Appleseed-related materials in the world. And she put that material to use, and helped others to use it as well.

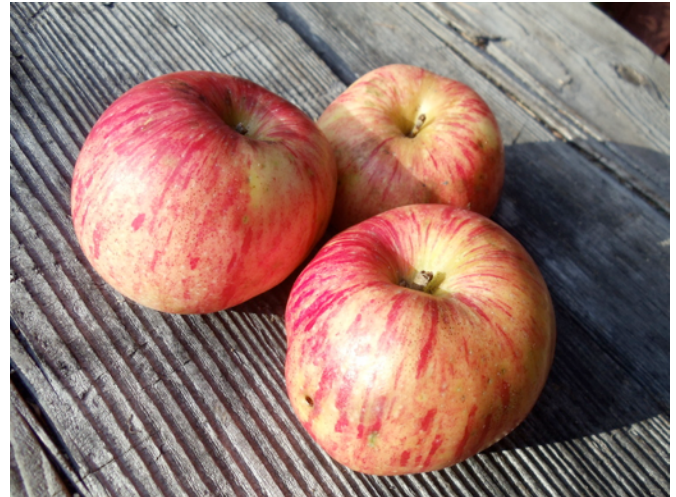
The 1945 book, *Johnny Appleseed, a Voice in the Wilderness; the Story of the Pioneer John Chapman* contains a chapter she contributed titled "The Arts Salute Johnny Appleseed." And Joe Besecker, co-founder of the Appleseed Museum in Urbana, notes the help she gave Robert Price in preparing his definitive biography of Chapman, *Johnny Appleseed: Man & Myth*:

> *Price's book was groundbreaking in locating the actual properties that Appleseed owned . . . He relied on her information and contacts. As you look through the letters, it's clear how much she helped. He gave her credit, but he didn't give her enough. He did the legwork, but she saved him a lot of trips by telling him where to go.*

You can find Rosen's whole article about Florence Murdoch on his blog, at:
https://stevenrosenwriter.wordpress.com/2020/04/23/appleseed

Today, although Florence has gone (she died in 1977 just shy of her 90th birthday), the Murdoch Collection remains as a valuable resource for those interested in Chapman, his time, and his connections to the history of the Swedenborgians in Ohio. When the Museum re-opens later this year, this valuable resource will be available once more to all.

Apple of the Month: The Gravenstein



The Gravenstein is an immigrant apple. Its origin is European, but somewhat obscure.

Denmark declared it the national apple in 2006, but it appears to have been an immigrant there as well: Greve (Count) Frederick the Younger (1662-1708) is said to have brought home a graft from an abbey in Savoy (now part of France) to his Gråsten Palace, with the cultivar picking up the palace name, which became Gravenstein in Low German.

But there were other possible Grevenstein/Grafenstein castles and towns, and the Savoy abbey suggests there may be some truth to an Italian origin, as the "Ville Blanc" (which is French, but Savoy has been both French and Italian in its long history).

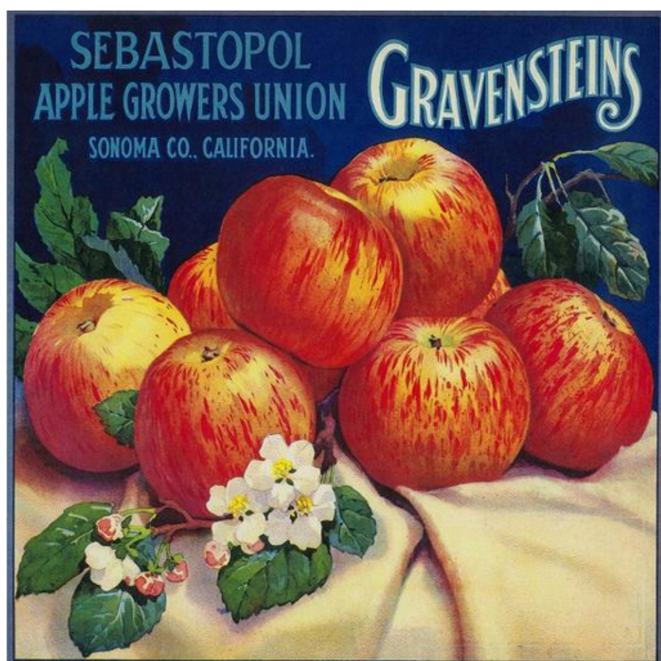
This is what always seems to happen when Americans—a nation of immigrants—attempt to trace their ancestry across the sea: lots of stories, little evidence. It has even been suggested that the original home of this apple (though not of its name) is Russia.

Which is interesting, because it is from Russia that the Gravenstein first came to these shores, with the seal hunters who established Fort Ross on the California coast in 1811. However, its commercial spread in the population centers of the East Coast began in Nova Scotia, where orchardist Charles Ramage Prescott (1772-1859) introduced it, along with several English and French varietals.

It is said to have been the most popular apple of its season (late summer) by the second half of the nineteenth century. The California

orchards thrived for a time as well: the Gravenstein crop of Sonoma County, California provided the applesauce and dried apples for American troops in World War II.

Despite its excellent flavor (Edward Bunyard in *The Anatomy of Dessert* says, “Of Gravenstein it is hard to speak in mere prose, so distinct in flavour is it, so full of juice and scented with the very attar of apple.”), the Gravenstein has not fared well.



Location, location, location: U.S. Gravenstein production was centered in Sonoma County because it was ideal for these trees. But about a generation ago, orchardists there realized that their soil and climate were a match for neighboring Napa County: and an acre of wine grapes returns a lot more than an acre of apple trees.

"But," as Stephanie Kassen of Fruit Guys tells it:

> *the grape didn’t take over entirely. Small organic farms found their niche selling apples directly to restaurants and farmers markets. The craft-beer crowd rediscovered hard cider, and small-scale cidermakers drove demand for local apples, especially interesting heirloom varieties that would make their products stand out from the sweet, bland ciders made for the wine-cooler crowd.*

The town of Sebastopol, once in the heart of the Sonoma orchards, still hosts the annual Apple Fair every August, when the Gravensteins are ripening.

If you can't get to Sebastopol, you can look for these apples wherever you shop for heirloom fruit. They're not keepers: by mid-September, they'll be gone. But they are great cookers, and most who have tried it will agree there is no better applesauce than the sauce made from Gravensteins. Look closely at applesauce labels in your market: you can still find Gravenstein applesauce on the shelf. So far as I can tell, no other apple's name ever makes it on to a jar.

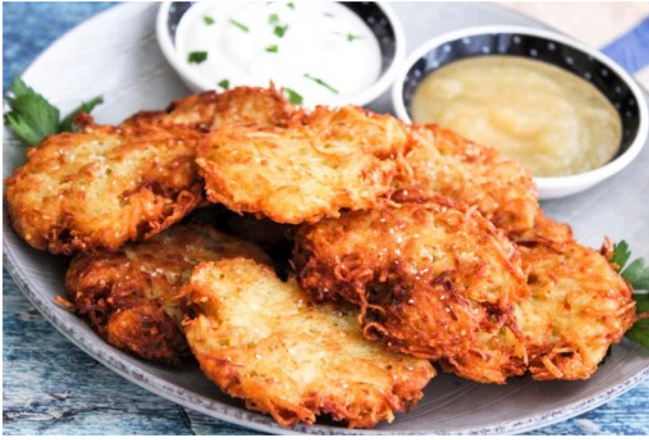
Teacher's Corner: Lots of Latkes!

by Judith Maule

Applesauce-topped potato pancakes: we made this dish every spring with Dawn Crary's second graders at the elementary school where I taught for many years.

These crisp, oil-fried pancakes, called *latkes*, were first mentioned by a rabbi in Italy in the fourteenth century, as a meal for the Jewish holidays of Purim (in the spring) and Hannukah (in the fall). But they weren’t originally made with potatoes: they were made with ricotta cheese in Italy, while in eastern Europe—Germany, Austria, Russia and Poland—they were made with buckwheat or rye flour.

In 18th century Poland, after several years of grain crop failures, desperate farmers planted potatoes, an American plant used until then as animal feed. Potatoes caught on, and soon replaced grain in the latke recipe. The new recipe spread to many countries, and is still enjoyed by people around the world today.



Here is how to make them yourself.

In Mrs. Crary's class, we began by making the applesauce. The teachers and adult helpers cored and quartered the apples. Students cut the quarters into bite-sized pieces and put them into a pan, with just enough water to cover the bottom, and put the pan on the burner to cook. After the apples were soft and mushy, they were run through a food processor, peel and all. Once the applesauce was made, it was set aside to cool, while the latkes were prepared.

Mrs. Crary prepared the pancake mix before class, and brought it ready to cook. You can buy a ready-made potato pancake mix at the super market (the two mixes I've used, when time did not allow for making it myself, are Manischewitz's *Latkes Mix* and King Arthur's *Potato Pancake Mix*). But you can make the pancake mix yourself with the following recipe: making it "from scratch" is both fun and easy!

Here's the recipe I use, adapted by Dawn Crary from *Grandma's Latkes* (find it at: www.kirkusreviews.com/book-reviews/malka-drucker/grandmas-latkes) and *The Joy of Cooking*:

Ingredients:

- 2 large baking potatoes (russets)
- 2 tsp grated onion
- 2 large eggs
- 1 1/2 Tbs all-purpose flour
- 1 tsp baking powder
- 1/2 tsp salt
- 1/4 tsp pepper

Make the Batter:

- Coarsely grate the potatoes
- Spread the gratings out on a clean kitchen towel to remove the moisture
- Put gratings in a mixing bowl, and add grated onion, tossing thoroughly
- Beat in the eggs, then stir in flour, baking powder, salt, and pepper

Cooking:

In the classroom, we cooked the pancakes on an electric griddle, but you can cook them in a frying pan on the stove, too. Either way,

- Cover the bottom of the cooking pan with 1/4 inch of oil. Let it get good and hot
- Spoon batter into pan to make 3-inch pancakes: Don't let them touch!
- Cook pancakes, flipping them once until each side is golden brown.

Serve your *latkes* on a plate, and top with the warm applesauce. You can add sour cream to the top of the applesauce, if that sounds good. The students enjoyed the potato pancakes. And as the aroma drifted down the corridor, the staff dropped by for a taste.

Enjoy your *latkes* and feel proud of yourself for your cooking success!

About the Apple Core

The Apple Core is the official newsletter of the Johnny Appleseed Society, published bimonthly in February, April, June, August, October, and December, to members of the Johnny Appleseed Society.

About the Johnny Appleseed Society

The *Johnny Appleseed Society* is a nonprofit educational organization which seeks "to preserve and promote the legacy of John 'Johnny Appleseed' Chapman (1774 - 1845) through both educational activities, and the wide dissemination of educational materials that relate John Chapman's work and values to the world in which we live."

Membership is open to all who share our purpose. Annual dues are $25 for voting members, $10 for student members, and $250 for Life membership. For more information, visit:

www.appleseedsociety.net