The Apple Core

Official Journal of the Johnny Appleseed Society

Volume 3, Issue 3 November, 2022

Museum Update

Back in August the Johnny Appleseed Foundation board decided that before continuing detailed design work for the museum displays, they wanted the input of professional designers.

The main room in the Bailey Hall museum

As a result, Urbana sculptor Mike Majors was invited to join in the design work, and Exhibit Concepts, Inc. (or ECI)—the firm who designed and executed the displays for the former Bailey Hall museum (*see photo*)—was invited to meet with the board to begin the design plan.

At the initial meeting, held in mid-October, ECI representatives worked with the board to develop a museum mission statement:

> *By introducing, enhancing, and supporting the public's awareness of the real history of Johnny Appleseed and how it influenced the lore and legacy that surrounds him, we strive to inspire all those who learn his story to emulate his values, which are as relevant today as they are in the future.*

From that vision follows four "management goals": What the board will do to fulfill the mission they articulated:

- To provide "an entertaining, educational, and memorable visitor experience";
- "To be the central hub in a network of strong partnerships," providing accurate information about the life and times of John Chapman;
- "To be the primary education center and research destination" for creating and disseminating educational materials relating to Chapman; and
- "To be a fully funded, free resource, and a source of pride for the local community that inspires audience participation and engagement."

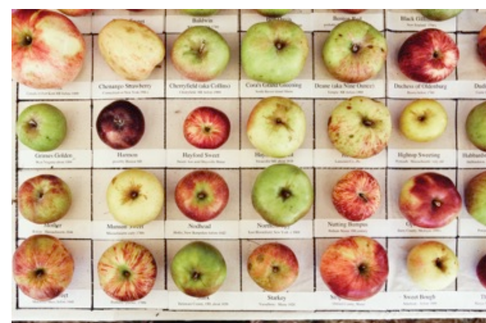
ECI has suggested building the museum around a set of stories that serve as concrete examples to enforce this over-arching message:

> *That Chapman was a real historical figure whose life inspired others to make the world a better place.*
> *His altruism, his love of all of God's creation, his fierce independence, along with the lore and stories that surround him act as models that we can emulate with great reward for both self and community.*

The supporting stories, around which the museum will be organized, will illustrate:

- The history and lore that surround him;
- His altruism;
- His love of Nature;
- His independent and eccentric manner; and
- His faith-driven morality.

ECI plans to return to the Foundation with the outline of a plan some time in December. Once reviewed and approved, ECI will then carry out the plan, aiming for a museum opening some time in the spring of 2023.



From the Archives

Coming up Apples: Some Apple Lore

By Robbin Ferriman, Archive assistant at the Johnny Appleseed Educational Center & Museum

As I sort through the many binders at the museum, and dismantle, re-organize and archive them, I have been amazed and excited at the plethora of documents, stories, genealogy, and many other bits of information about the life of John Chapman, aka Johnny Appleseed. I have certainly been learning a lot about apples too! The different types, how they grow, grafting, what Chapman's apples would have really been used for—and along with that, apple trivia.

Did you know that there are more than 7,500 apple varieties in the world, and about 2,500 of those varieties are grown in the United States? Apples are a member of the rose family of plants, along with pears, peaches, plums, and cherries. European pilgrims were the first to bring apples to Boston, Virginia, and the Southwest. Before that only sour apple trees, called crab apples, were native to America. Even though John Chapman is the most famous of apple tree cultivators, the first American apple orchard is believed to have been planted around 1625 by William Blackstone on Boston's Beacon Hill.

"Eat an apple on going to bed, and you'll keep the doctor from earning his bread" was a common phrase in 1866 in Pembrokeshire, UK. It later evolved to: "An apple a day keeps the doctor away." There have been studies that show that people who really do eat an apple a day use fewer prescription medications, and that it also reduces cholesterol levels to some degree. A medium size raw apple is 86% water and 14% carbohydrates, with low fat and protein content.

Bobbing for apples started as a Celtic New Year's tradition, used to determine one's potential future love interest. Apples are made up of 25% air, which makes them perfect for bobbing!

The phrase "Apple of my eye" is commonly used to refer to someone who is cherished or a love interest, but originally the phrase referred to someone's pupil, the opening at the center of the human eye. In Shakespeare's A Midsummer Night's Dream, the fairy Puck has acquired a flower, struck by Cupid's arrow, having magical love-inducing powers. The fairy drops the juice of this flower into a sleeping man's eyes, saying:

Puck, in the SF Ballet's ***Midsummer Night's Dream***

Flower of this purple dye,
Hit with Cupid's archery,
Sink in apple of his eye.

The phrase "apple of my eye" is used several times throughout the bible as well, although the word "apple" is from English idiom, the Hebrew word would have referred to the pupil, possibly meaning the "dark part of the eye."

Archaeologists have discovered that people have been eating apples since 6500 B.C. Although it is commonly believed that Adam and Eve, in the biblical story ate an apple, which led to their expulsion from the Garden of Eden, the Bible doesn't actually say that: It just refers to the "forbidden fruit." It is thought that the reason some believe that the fruit was an apple comes from Jerome's Latin Vulgate Bible, the standard text un Europe before the Renaissance. His translation from the older Greek Septuagint Old Testament uses malus—which in Latin can mean either "apple" or "evil"—for the Greek melon, which (like "apple" in English) in earlier times meant just "fruit." Most scholars believe the fruit could have been any fruit: an apple, grape, fig, pomegranate, or even a mushroom or banana. Jerome just liked a good pun!

St. Jerome translating the Bible into Latin

Have you ever wondered why students always gave their favorite teacher an apple? Well, as it turns out this tradition started in the 1700's, long before governments paid for the education of their people. Poor families

would give the teacher baskets of apples or potatoes for payment for teaching their children. By the 1800's, in America, various social reforms started taking place, including the public funding of schools in the cities. But the more remote areas still had to pay with bushels of fruits and vegetables, to ensure their kids received an education. The most popular produce to give the teacher was apples, because they are easy to grow in a variety of climates.

Although apples are originated in Asia and have slowly made their way to the New World, apples have assuredly become an American icon and tradition, so much so, that Johnny Appleseed is "as American as Apple Pie." America has become one of the world's top five apple exporters today.

Apple trees are easy to grow and to maintain, so their fruit has become a staple in our diets: they can be cooked or eaten raw in a multitude of ways. One of the first European recipes for apple pie dates back to 1381. Apple pies became a popular dessert in America in the late 17th and 18th centuries, and by the 1900s apple pies had become a symbol of nostalgia associated with home and happier times. During the Great Depression in the 1930s an image of a pie on the windowsill indicated a family was doing well. The phrase "For Mom and apple pie" became a common refrain of soldiers heading overseas during both World Wars. By the 1960s apple pie had become a fixture of the American landscape and like baseball or hotdogs, it has become a symbol for the Red, White, and Blue and the American Dream.

Have a question about apples, or Johnny Appleseed? Ask Robbin at: robbincats@gmail.com

Teacher's Corner

John Johnston's *Reflections*: A Great Source for Early Ohio History

Part II: The French Traveler

by Judith Maule

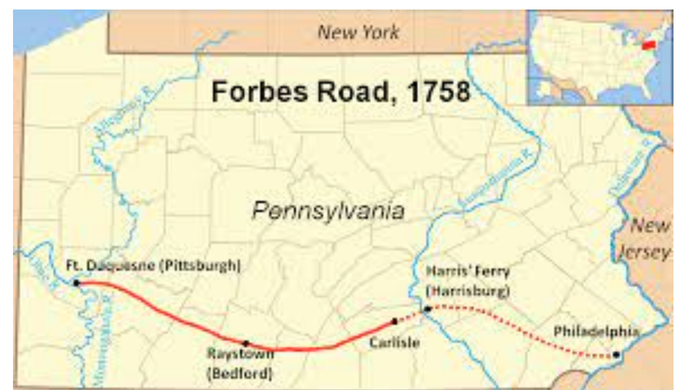
"We took in for passenger at Pittsburgh, a French lady from Paris, in pursuit of her husband, an emigrant some time settled at the French grant - Gallipolis." This fascinating and romantic story was part of John Johnston's telling of his first trip west from Carlisle, PA in 1793, in his Reflections of Sixty Years.

In the last edition of Apple Core, we followed John Johnston as he left Carlisle with the son of his patron, Judge Creigh, bound for Cincinnati—but we did not mention the French woman, who ended up taking transport with them.

As you may remember, Johnston walked over the Appalachians next to the ox wagon of goods the two men planned to sell when they arrived in Cincinnati, while Creigh's son rode a horse to Pittsburgh to meet him. In Pittsburgh they arranged a boat trip for themselves and their goods down the Ohio—with, as it turned out, an unexpected passenger, a French woman from Paris. This small side story, retold here, seemed remarkable enough to deserve an article of it own.

Johnston recalls in his Reflections that "the meeting of parties in that wild country was interesting and affecting in the extreme." The arrival of a woman from Paris, France traveling in 1793 to Gallipolis, Ohio, accompanied only by her dog was indeed incredible to contemplate! She would have taken a coach from Paris, France to Le Havre (meaning harbor in French), which was a larges French port at the mouth of the Seine, where the river empties into the Atlantic. The trip across the ocean under sail would have taken six to twelve weeks, depending on the weather.

It is likely, given her destination, that she would have docked at the port of Philadelphia. There she would have secured passage on a coach that traveled Forbes' Road, the great wagon route across the Appalachians to Pittsburgh, PA. This journey would have taken several more weeks to complete. Is it any wonder that Johnston describes meeting this young woman in the wilderness as "affecting in the extreme"?



Forbes Road was still the preferred route in the 1790s

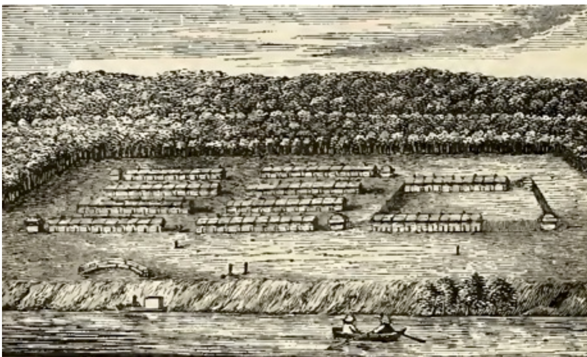
And what was her aim, in traveling so far through a new country on her own? She was going to meet her husband at Gallipolis, Ohio—perhaps the most curious of all the new settlements in the Ohio Territory: founded not by emigrants from New England or Virginia, but by several hundred former residents of Paris, France. How they found their way to the wilderness is itself a story.

The French king had been an important ally during the American Revolution. But in 1789 revolution broke out in France, creating great uncertainty among the middling classes in Paris. Into this uncertainty stepped the Scioto Company, a group of American speculators

who had proposed to buy vast lands in southwestern Ohio, in order to resell them to new settlers. A few hundred Parisians—mostly tradesmen, lawyers, doctors—purchased Scioto Company lands, having no idea where Ohio was. In late 1789, 600 or so (including several servants, but few wives or children) set sail for America, only to find, on arrival in February 1790, that the Scioto Company had never actually consummated its purchase: their supposed deeds to Ohio lands were worthless.

At the time there was still much good will toward France in America, and the plight of these defrauded Parisians created so much sympathy that eventually President Washington intervened, and lands in the Ohio Company's territory were purchased, cabins and fortifications built, and those of the 600 who had not returned to France, or found work in eastern cities, were sent off to Ohio. But by the time they reached their new settlement it was October, too late to put in crops. Their first winter was harsh, and more men wandered off back east to Pittsburgh or Philadelphia when the river unfroze the next spring.

But about 200 endured, and named their settlement Gallipolis, "city of the Gauls." These men had little farming experience, or familiarity with frontier skills. Not a few were injured, and a couple killed, in learning to fell trees properly, James Averill tells us in his ***History of Gallia County*** (1888). The husband of John Johnston's travelling companion (he refers to her only as "Madame") was one of the hardy survivors, and by 1793 he was ready to summon her from France, where life was becoming increasingly dangerous.



Gallipolis, as the new arrivals found it in 1790

Ohio at the time was dangerous as well. The native Americans—especially the Shawnee, Wyandot and Miami peoples of central and western Ohio—had twice defeated large American armies in the past three years, and were intent on pushing settlers back across the Ohio River. Interestingly, however, they never disturbed the residents of Gallipolis. These tribes likely recalled their friendly relations with the French of Canada a generation earlier, and thought of these new Frenchmen as different from their English-speaking counterparts.

Johnston and Craigh brought "Madame" down the Ohio to Gallipolis without incident, where she found her husband safe and sound:

> *Previous to the finding of her husband, the lady's caresses were all bestowed upon a favorite dog. which had accompanied her from her own fair France. The dog ate with her and slept with her; but on meeting with her long-lost husband, the poor dog, as was to be expected, was no longer noticed. He evidently felt the neglect, and by his looks and manner sensibly rebuked his mistress.*

Johnston must have been a keen animal observer because his description of the "poor dog" evokes our own empathy for the creature, who protected her and kept her company during their long and arduous journey.

This part of the journey ends with the visit Craigh and Johnston paid to the newly erected military fort at Gallipolis:

> *We were detained a day and night at the station, to share in the joy of our passenger, for we had treated her kindly, and she was very grateful. In 1793 the French inhabitants at Gallipolis had a fort built and a regular military organization, for their safety from the Indians.*

Johnston remarked on the dress of the soldiers: "The officers wore blue as uniforms with white facings, after the fashion of their own country [*i.e. France]*." Historically the French military uniforms varied before their Revolution. In 1789, by decrees of the French National Assembly, "the whole army wore blue, and differences in uniform, were confined to the use of red and white on lapels and cuffs, which came to indicate only the various military occupations (***The Historical Encyclopedia of Costume***, p. 218).

That was not the last time Johnston saw "Madame":

> *"In the fall of 1794, in ascending the river to Pittsburgh, I called at Gallipolis to see our former friend, Madame; found her in good health, much altered in dress and appearance, alarmed about the Indians, tired of the country, and urgent upon her husband to abandon it and return to France.* (***Reflections*** pp. 247-48).

Again Johnston brings our attention to dress, not to the military uniforms this time, but to "Madame's" dress. We can only surmise that the French woman traveling in 1793 wore clothing that reflected the fashion of the time. A dress of simple lines, with a fichu (a shawl worn around her shoulders, neck and covering the bodice of the dress), a hat, gloves and great-coat to protect her dress and to add warmth to her costume. She may have dressed something like the picture above.

Even before the French Revolution in 1789, Paris fashions had begun to change:

> *Clothing has long served in France as one of the most visible markers of social privilege and aristocratic status. The styles did not change quickly, but silks, velvets and brocades of the first half of the 18th century were not available and in fact outlawed.*
>
> –***Encyclopedia.com*** at: www.encyclopedia.com/humanities/culture-magazines/fashion-during-French-revolution/

The nobles and upper middle class citizens dressed in clothes made of wool, linen, and cotton. They didn't want to appear as nobles or of high society. It was safer to identify with the common man.

Left: Improvised from cast-offs; Right: Sprigged muslin gown

But how had the French woman's dress and appearance changed on his return to trip to Gallipolis in 1794? Was she dressing as a pioneer woman may have dressed at the time? Was it possible she was pregnant? What made the difference in her appearance so apparent between 1793 and 1794? We don't know. We only know that the little dog she brought with her from France was out of favor, that she was still at Gallipolis, looked very different and wanted to go home to France. It may be of interest to compare the French dress of the time to the dress of the American pioneer woman at that time. If she dressed as the American pioneer women were dressed, her costume may have looked like one of the following:

However, in Anne Bissonnette's 2006 exhibit at Kent State College's Riff Gallery —*Fashion on the Ohio Frontier 1790-1840*—she stressed that although their were not many examples of fashionable dress from that period, she was able to pull together the exhibit by borrowing a dress here and another there from different historical societies in western Ohio. She was able to show the clothing that fashionable women brought to the area in that era. When she first contacted historical societies, she was told that people that moved to this area in the early 19th century did not bring many garments with them, or they would quickly wear them out because those were rough years: They wore their homespun garments to pieces. (Anne Bissonette 2006).

John Chapman was also crossing into the western wilderness at this time. We've heard stories about how he often dressed in hand-me-downs that changed as he traveled from farm to farm. His emphasis was on availability and practicality. His fashion statement, if any, was incidental: it brought together everyday work clothes with the pioneer's need to use whatever was at hand.

As for "Madame," it seems like a bygone day: to travel by coach, sailing ship, flat boat and foot, adventurous though it may have been. Johnston gives us a small glimpse of a brave woman facing the hardships of a trip to the edge of the American frontier in 1793-4, amidst the soldiers, the Indians, the pioneers and others trying to find space to make a life in the West. He mentions that gambling was rampant among the officers and soldiers in the wilderness outposts. Perhaps "Madame's" husband, too, had gambling debts that left him in financial straits, or perhaps he chose the risks of the western frontier over the dangers of Revolutionary France. We can only guess: but that his wife wanted to return to France after a year of rough traveling, and a second year in the wilderness, is clear.

The other details of the story are beyond what we can ever know, but still it piques our imagination. And imagining, based on the facts, is one of the tools of the historian.

Apple of the Month: The Duchess of Oldenburg

Heirloom apple aficionados in northern states will sometimes come across this apple, sometimes referred to simply as "the Duchess" (or out west, simply as "Oldenburg"). It is medium in size, with a pale yellow skin streaked with red, and yellow flesh, ripening in late summer. The tree tends to produce in alternate years, and the fruit is not a good keeper—usually disqualifying for commercial growers—but it is well adapted to the coldest regions of the country (northern New England, the upper Great Lakes, Montana), where few other varietals thrive. As a result, it has become the genetic ancestor of much of the rootstock used in our country: stock onto which many of our most popular apples are grafted.

The Duchess of Oldenburgy, USDA watercolor collection

The apple is named for a real duchess, and not just any duchess, but the sister of Czar Alexander I of Russia. Her name was Ekatarina (or Katherine) Pavlovna (1788-1819), daughter of Czar Pavel I (or Paul I), and she had the misfortune of coming to maturity in the era of the Napoleonic Wars in that rocked Europe from 1803 to 1815.

Napoleon's ambition touched her directly. The French emperor, planning to divorce his aging wife Josephine, was on the lookout for a royal consort who would secure his dynasty by giving him heirs. The daughter and sister of Czars, Katherine was just what he was looking for, and Napoleon's ambassador raised the possibility with Alexander in 1808, as Katherine was turning twenty.

The Russian court (and presumably Katherine) were shocked, and within the year Catherine was married to her first cousin, Duke George of Oldenburg.

Katherine, Duchess of Oldenburg

The marriage checked Napoleon, but it didn't last long: after fathering two children with Katherine, George died of typhoid in 1812, the year of Napoleon's disastrous invasion of Russia, and subsequent defeat and exile to Elba.

Katherine returned to her brother's court, and in 1813 he brought her along on a diplomatic tour of Europe, including a long visit to England. And here is where we find our apple. Among the presents he brought to the Prince Regent (future George IV of England) was a set of Russian apple trees, among them one known in its homeland as the Borovitsky. The trees found their way to the London Horticultural Society, where they were propagated, found productive, and were named for the young widow who had brought them: Katherine, Duchess of Oldenburg.

John Dowman: Sketch of Katherine with her brother, Czar Alexander I during their visit to England in 1814

Katherine remarried, and was soon Queen of Würtemberg in Germany, but died tragically young in 1819. Thanks to grafting, however, apple trees live more or less forever, and in 1835 her namesake found its way to the Massachusetts Horticultural Society. Its signal virtue—its ability to thrive in areas like northern Maine, hitherto bereft of apple trees—soon made it a popular cultivar for orchards

serving local markets in cold regions. As Beach, in his **Apples of New York** (1905) put it:

> *It became disseminated throughout the Middle West and Northwest where it proved to be much superior in hardiness to Baldwin, Rhode Island Greening, Northern Spy and other varieties which have been commonly cultivated in this state [i.e. New York]. Its ability to withstand severe climates encouraged the importation of other Russian sorts some of which have proved valuable in the northern portion of the apple belt. Oldenburg is commonly listed by nurserymen and its planting both in home orchards and in commercial orchards is increasing.* p. 152

The Duchess of Oldenburg has another important distinction: it is one of the few apple cultivars that "breeds true": that is, seeds from a Duchess tree generally produce Duchess apples—a characteristic that is extremely rare. As David Benscoter and John Bunker of *Out on a Limb Apples* describe in their blog:

> *In talking with Duchess growers over the years, it has often sounded as though each Duchess is unique. All the trees were referred to as "Duchess" but growers would be likely to say that this Duchess was better than that Duchess. John suspects that up there most—or perhaps even all—the Duchess trees were planted as seedlings, not as grafted trees. In a culture with a long tradition of planting apples from seed, this is not too surprising. What is remarkable though is that Duchess is one apple that produces generally true to type seedlings. There are old fields in Aroostook [Maine's northernmost county] that have been overgrown almost entirely with Duchess seedlings. You can wander through thickets of apple trees for hours tasting Duchess seedlings. They are all variations on a theme, and nearly all taste quite decent.*
> –
> https://www.outonalimbapples.com/varieties/duchess-of-oldenburg

This, and cold-hardiness, have helped make Duchess a favorite among research orchards, both as root stock, and for the production of new cultivars. According to the apple blog at *Orange Pippin*:

> *From the 1920s Duchess of Oldenburg became an early mainstay of the University of Minnesota's (UMN) long-running and very successful cold-hardy apple breeding program. The true extent of its role was not apparent because of errors in written records of parentage, but recent DNA testing by Luby, Howard, Tillman and Bedford at UMN, found that Duchess of Oldenburg was present in the ancestry of almost every apple variety ever developed at UMN.* –Orange Pippin at
> https://www.orangepippin.com/varieties/apples/duchess-of-oldenburg

And what about eating a Duchess apple? Because they are not good keepers, it's best to get them at the orchard, and eat them shortly thereafter. They soften quickly in cooking, so not a good pie apple (though some claim it's fine if you get them not quite ripe), but they make an excellent applesauce, with a slight orange tinge. And the flavor? We'll leave the last word to David and John from *Out on a Limb*:

> *The flesh is juicy and reminiscent of a mac. The flavor resides somewhere between a citrus fruit and new mown grass. It is lemony and herbaceous all at once , almost like munching on a fresh leaf of sorrel. Mixed in you may discover a note of kiwi or honeydew melon.*

Oatmeal Applesauce Cake

*From **New England Apples** at*
https://newenglandapples.org/2010/08/28/meet-the-duchess-of-oldenburg/

Ingredients:

1 cup oats
1/4 cup hot water
2 eggs
1/2 cup brown sugar
1/2 cup sugar
1/2 cup applesauce
1 tsp vanilla
1½ c whole wheat flour
1 tsp baking soda
1/2 tsp salt
1 tsp cinnamon
1/4 tsp nutmeg
1 cup raisins

Directions:

Preheat oven to 350˚.
Pour hot water over oats. Cover and let stand 15 minutes.
In a large mixing bowl, cream the eggs, sugars, applesauce & vanilla
Combine flour, soda, salt & spices; then

Add the dry ingredients to the egg & applesauce, blending well; and
Stir in the oat mixture & raisins.
Pour into a greased and floured 8" x 8" square pan and bake for 50-55 minutes.

Dusting with confectioner's sugar optional . . .

Rosella Rice's Gingerbread

Rosella Rice appears frequently in the ***Apple Core***: she was, after all, John Chapman's earliest biographer. Born in 1827 in Perryville, in what was then Richland (and is now Ashland) county, Ohio, she was a neighbor to Chapman's half-sister Persis, and Chapman frequently visited the Rice home, especially in the autumn and winter, when he returned from his nurseries in the Miami and Maumee river valleys.

Rice was a published author by her teens, writing humorous articles and Victorian poetry for many newspapers and magazines for the rest of her life (she died at 61 in 1888). She was a woman ahead of her time: a professional writer, openly raising an out-of-wedlock daughter along with her own siblings, active in education and women's issues. She was a judge for the baking competitions at the Ohio State Fair, and shared recipes with her readers, including the gingerbread recipe given below. She was also an avid collector of settler stories, which she retold in her many articles. Here she is, catching the nostalgia for baking at an open fireplace:

> *How often we hear these people say, "We never were so happy as when we lived in the cabin. I can't make such corn bread as I used to make, and oh how I would like to taste of the nice corn cake I used to bake, on a clean shingle, tilted up before the fire with a flat-iron back of it. What a sweet crisp cake it was and how nutty the fine flavor."* — Rosella Rice, Address to the Ashland County Association (1879), in Peggy Mershon, *Rosella Rice Wrote about Life in the 1800s*, ***Mansfield*** [OH] ***News Journal***, Oct. 31, 2015 at: https://www.mansfieldnewsjournal.com/story/news/history/2015/10/31/history-rosella-rice-wrote-life/74945886/

Gingerbread has a long history, as a trip to Google will show. Ginger itself came originally from China, finding its way to Europe during the Crusades, where it was first used in meat dishes (think mincemeat pie). The gingerbread cookie originated in medieval Germany, later spreading to other West European countries. Interestingly, one eighteenth century use of these cookies was to bake one large flat square, with the letters of the alphabet embossed in rows upon it. The object was to encourage children to master the names of the alphabet letters: as they told off each letter, they were permitted to bite off that part of the cookie. This was memorialized in a ditty by poet/diplomat Matthew Prior (1664-1721):

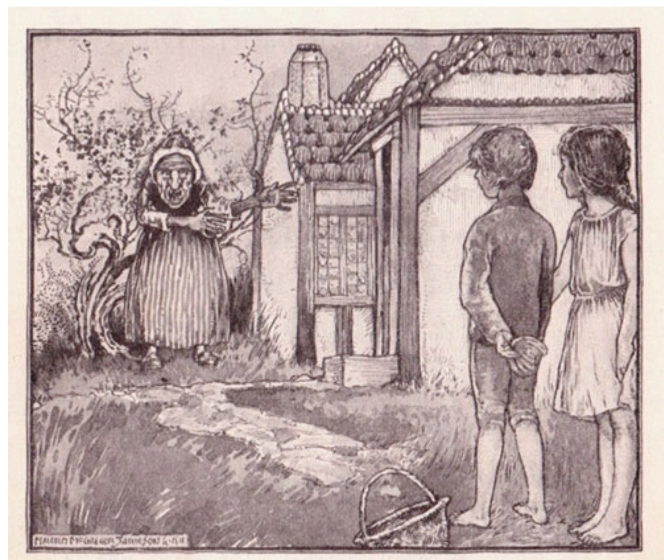
> *A Horn Book gives of Ginger-Bread:*
> *And that the Child may learn the Better,*
> *As he can name, he eats the Letter;*
> *Proceeding thus with Vast Delight,*
> *He spells, and gnaws from Left to Right.*

By the nineteenth century, the cookies were associated with Christmas festivities, and took on more and more elaborate shapes, with intricate frosted decorations. Note that we still call the elaborate decoration of older house facades "Victorian gingerbread."

Victorian style gingerbreads

This culminated with the gingerbread house. Historians debate whether it was the publication of the Grimms' fairy tale *Hansel and Gretel* that created the fashion, or the gingerbread houses themselves that influenced the Grimms' story, but it is generally agreed that it was the German Prince Albert, husband of Queen

Victoria, who brought the gingerbread house to England.



Hansel and Gretel at the Gingerbread House

John Chapman is unlikely to have lived long enough ever to have seen a gingerbread house out on the Indiana frontier. And in any case, on this side of the Atlantic, and away from cities like New York or Boston influenced by European fashion, the preference was for gingerbread cakes, what we in America normally call plain old gingerbread.

Rice had published a gingerbread recipe in the ***Toledo Blade***, and it was picked up for the elaborately-titled ***Doctor Chase's Third, Last and Complete Receipt Book & Household Physician***, a household reference in a popular Victorian style, which included medical, gardening and household cleaning advice as well as recipes.

DR. CHASE'S

Third, Last and Complete

RECEIPT BOOK

AND

Household Physician,

OR

PRACTICAL KNOWLEDGE FOR THE PEOPLE,

FROM

The Life-Long Observations of the Author, Embracing the Choicest, Most Valuable and Entirely New Receipts in Every Department of Medicine, Mechanics, and Household Economy; including a Treatise on

THE DISEASES OF WOMEN AND CHILDREN,

IN FACT,

THE BOOK FOR THE MILLION,

With Remarks and Explanations which adapt it to the Every-Day Wants of the People, Arranged in Departments and most Copiously Indexed.

By A. W. Chase, M. D.

"Why Conceal that which Relieves Distress."

PUBLISHED BY

F. B. DICKERSON & CO.

DETROIT, MICH. AND WINDSOR, ONT.

To whom all correspondence should be addressed.

1887.

And so, without further ado, here is Rosella Rice's recipe for gingerbread, as it appeared on page 292 of Dr. Chase's book:

> **Gingerbread, Mrs. Rice's**. — This recipe is from Mrs. Rosella Rice, quite an extensive writer for the Blade "Household." It was given in answer to an inquiry for her gingerbread recipe, which, she says, "I give with pleasure." I take pleasure, also, in giving it a place, for I know it is good. She says:
>
> "Take 1 cup of sugar, 1 of butter, 1 of West India molasses, 1 of sour milk or buttermilk, 2 eggs, 1 tablespoonful of ginger, 1 tea spoonful of cinnamon, and one of soda, dissolved in hot water. Take flour enough to make a good batter, say 4 or 5 cupfuls, but don't make it too thick; stir the spices, sugar butter and molasses together, keeping the mixture slightly warmed; then add the milk , then the eggs, beaten their lightest, then the soda, and then the flour, last.
>
> "Beat it long and well, and bake in a large buttered pan; or, if for cakes, in patty pans. If you want to add raisins, dredge them with flour, and put them in the last thing."

This should fill a 9x13 pan. Cook stoves of the day did not have thermostats, but like all cakes, this calls for a moderate oven, say 350°.

A patty pan: the baking cup, not the mini-squash!

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