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Museum News

The Design Committee of the Johnny Appleseed Foundation has just agreed to a contract with Exhibit Concepts, Inc. (ECI) for the redesigned museum space in historic Browne Hall in Urbana, Ohio.

The final design varies somewhat from ECI's original proposal (*see pictures below*), but keeps the salient features: separate rooms tell the story of John Chapman as Pioneer, as Missionary, and as Entrepreneur, against the backdrop of the new nation's history.



Conceptual rendering of the Pioneer Room from ECI's initial proposal

ECI estimates a period of sixteen or seventeen weeks to execute and install the agreed-upon displays. That period begins once the Museum staff provides the textual material that will accompany the display panels.

Most of the original wall hangings designed in 2011 for the original Museum in Bailey Hall (on the campus of the now-shuttered Urbana University) have been retained, but they are now integrated into the new story-oriented display theme.

The goal of the new design is to immerse visitors interactively in the multi-faceted work of the man known to us as Johnny Appleseed, and to inspire them "to live and emulate the same altruistic values as John Chapman's legacy of entrepreneurship, environmentalism, inclusivity, and acceptance."

In addition to the rich thematic displays, the Ann Corfman Children's Room offers books, recordings, dress-up costumes and art materials for young visitors, to engage them in the Johnny Appleseed story in an age-appropriate way.

The four large display rooms will be supplemented by an Exhibit space adjacent to the reception area and gift shop. It will accommodate rotating displays related to Chapman and pioneer days in Ohio.

While ECI works on the display material, much remains to do in Browne Hall to get the historic building ready. Walls must be repainted, the floors refinished. Text for the displays must be researched, written and edited. The Ohio History marker recording Chapman's visit to Urbana is being relocated from the old Urbana University campus to the Browne Hall grounds. Museum director Mikaela Prescott and her assistant Robbin Ferriman will have a busy Spring!

In the mean time, the Johnny Appleseed Society is looking to recruit and train volunteer docents, who will assist with visitors once the Museum opens in the late summer or fall of this year. If you live in the Champaign County region and are interested in becoming a docent, you will find contact information for the Society at the end of this (and every) issue. We'd love to hear from you.

Now that they are in the final stages of getting the Museum re-opened, the Johnny Appleseed Foundation is preparing an annual budget, and looking for ways to sustainably raise the funds needed to operate. Last year's fundraising goal—\$50,000 raised from donations, matched by an anonymous \$50,000 challenge grant—was met successfully: the goal now is to get a regular and dependable income stream.



Conceptual rendering of the Missionary room: The podium (center) will display the Chapman family bible.

Finally, negotiations have been under way with the owners of the Chapman family Bible, to have it return on loan to a place of honor in the Museum. A special exhibit podium has been reserved for it (*see picture above*).

From the Archives:

John Chapman & The Founding of Urbana University

by Robbin Ferriman, Assistant Curator

Since I have been at the Johnny Appleseed Museum I have heard stories about how John Chapman (alias Johnny Appleseed) had been influential in getting Urbana University started. Chapman had allegedly visited Col. John H. James on several occasions to discuss the idea of a university. Although I have been researching the history of the Urbana Swedenborgian Church, of which I am a member, and the connection to Urbana University, for several years, I had never seen any mention of Chapman, in regards to the University's formation. I decided to explore this further.



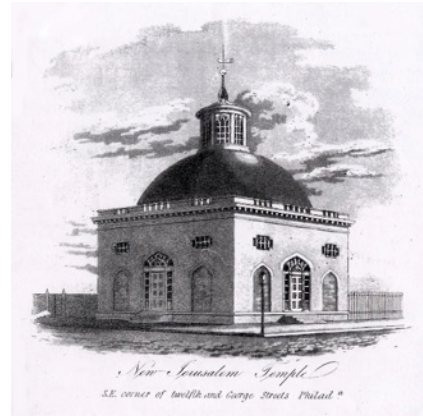
The C. F. Breda portrait of Emmanuel Swedenborg c. 1750

Urbana College was founded in 1850 by Swedenborgian New Churchmen. These men were readers and adherents of Emmanuel Swedenborg, a Swedish scientist and theologian. In the mid to late 1700s, Swedenborg wrote several volumes of his biblical interpretations, visions and spiritual experiences, believing that God had commissioned him to reinterpret certain sections of the Bible to reveal deeper levels of meaning and correspondence.

The early Swedenborgians were concerned that only an educated few were able to understand and disperse these writings of Swedenborg. The writings were too dense for the uneducated, so there was an awareness of a need to educate children and young adults, so they could not only understand but come to adopt these teachings as a way of life, leading to a desire for a higher, more liberal education as well.

These Swedenborgians were experimenting with schools as early as 1808, when David Powell of Steubenville, Ohio started a school at his farm for his own

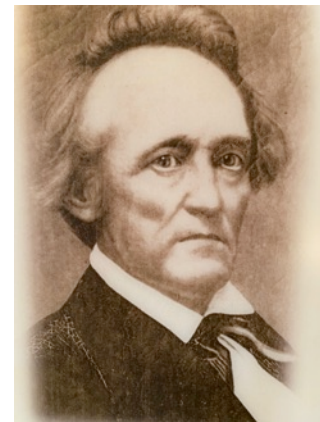
children, which ultimately attracted other neighboring children as well. Although his was an isolated case, by the 1830s there was recognition among the New Churchmen of a growing need, especially in the Midwest and more rural areas, for schools.



The Philadelphia New Jerusalem Church (1817), first purpose-built Swedenborgian church in America.

Perhaps John Chapman felt the same way. In 1821 Chapman did offer 160 acres of land to the Philadelphia Society of New Churchmen in exchange for \$320 worth of Swedenborgian literature that he could then distribute. John thought the land would be good for a church and a school, but in the midst of the financial depression brought on by the Panic of 1819, the offer was declined.

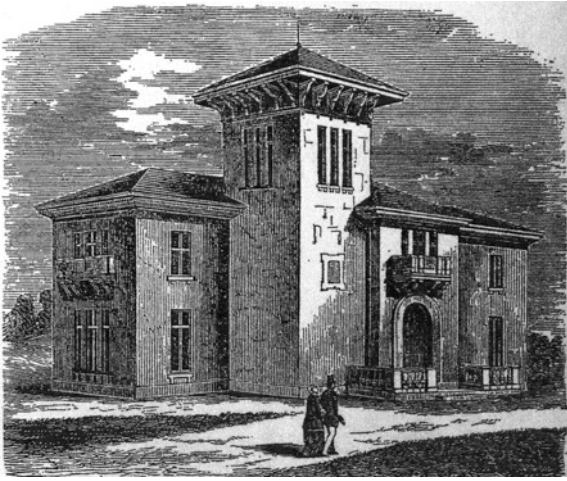
Following the Day School Movement that had begun in the eastern states, Reverend James Parke Stuart, a minister in the Swedenborgian Church in Cincinnati, had an idea to create such a school, based on Swedenborgian tenets. Day Schools offered local education for those who could not afford to go to a preparatory or boarding school. By the 1830s an interest in establishing New Church day schools had begun, and by 1844 there were ten such schools operating between Cape Cod and Cincinnati.



Col. John H. James, Urbana OH lawyer and businessman who donated the original 10 acres for the College

Stuart was a graduate of Illinois College: he studied Calvinist theology at Yale and was a Presbyterian evangelist by 1839. Soon after, he became acquainted with the writings of Swedenborg, which then led him to

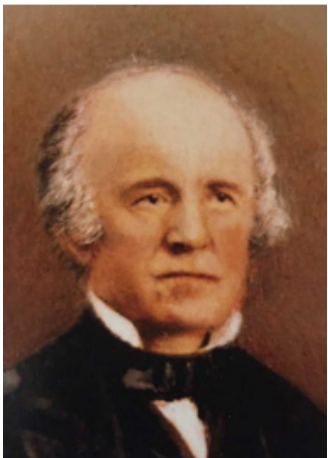
become ordained in the New Church by 1847. In the spring of 1849, Stuart visited the home of Col. John H. James, in Urbana, Ohio, to discuss the idea of building a New Church school and College. Col. James, it would seem, was open to the idea and donated the first ten acres of land, on what was then the southern edge of Urbana, to be used for the College.



Bailey Hall (1853), first Urbana College building, and original home of the Johnny Appleseed Museum

This was not going to be just a college; it would also encompass education starting at the primary level, going up to the college level. Rooms were soon secured in town to start classes, while the University board members secured the money and started construction on the new campus. Col. James had stipulated that \$2,000 should be raised within a year's time and that a suitable building be erected on campus within three years' time.

In order to create a board of trustees, Stuart next went to Milo Williams, also of Cincinnati. When Williams was sixteen years of age, he had begun teaching at a village school near where he grew up, getting paid \$10 a month. In 1822 he had moved into town with his family to start a school of his own, with only three students, two of whom were his sisters.



Milo Williams (1805–1880), first leader of Urbana College

It was at this time that Williams went to a house of worship where the doctrines of Swedenborg were being preached. He was so intrigued that he began studying the writings of Swedenborg. He soon joined this church and created a study and presentation group. He began incorporating New Church ideas into his methods of teaching as a result. By 1832, his methods were recommended as a model to all New Church Sunday schools by a committee within the New-Church Convention. He went on to teach at schools in Dayton, Springfield, Urbana, and Bellefontaine.

Reverend Stuart gathered enough New Church men to create the first board of trustees for the new college in 1850. Williams was appointed Dean (he refused the title of President, though that was in effect his role), Stuart became Secretary, and David Gwynne Treasurer. The rest of the board members were John Murdoch, E. Hinman, Benjamin F. Barrett, Col. John H. James, John H. Williams, Thomas M. Gwynne, R.S. Canby, William M. Murdoch, and J. Young Scammon. It didn't take long for the trustees to accomplish the requirements that Col. James had set forth for the new college.

Chapman, we know, passed away in 1845, before Stuart ever approached Col. James about founding a college. What was his influence, if any, on the founding of what was to become Urbana University?

From about 1804 to 1837 John spent his time mostly in central and western Ohio, traveling around on foot or by river, planting his nurseries. When John was in Cincinnati he often visited the family of Milo Williams: we know this from Williams' unpublished memoirs.



*Chapman often traveled by **pirogue**—a hollowed log relation to the canoe—as in this painting by George Caleb Bingham*

In 1836 Chapman sought the legal advice of Col. James, who practiced law in Urbana, regarding a nursery he had planted on another man's land. This land had been sold, and Chapman wanted to find what his rights were in getting access to his apple seedlings. As the two men conversed, Col. James discovered that Chapman knew his wife and her family, and he invited him to come home with him to call on her. Chapman declined the offer, as he didn't feel he was dressed for the occasion, and he left. James recorded the meeting in his journal.

Chapman started going to Indiana as early as 1828, planting nurseries on land up the St. Joseph River, north of Ft. Wayne. In 1830 he was sighted boating down the river with a load of seed. In August of 1832, he was tending to land business in Mansfield, and in 1833 he was seen selling trees down the Blanchard River from his nursery near its headwaters. Between 1833 and 1838 John Chapman traveled back and forth between Ft. Wayne, Indiana and Auglaize and Mansfield, Ohio, as well as surrounding areas, leasing land and tending nurseries. He eventually made Indiana his permanent residence, but continued to take summer trips back to Ohio up to the year before he died. In Indiana Chapman spent most of his time starting nurseries on some of the land that he leased: He had over 42 acres above the Maumee where he had planted 15,000 seedlings. He started another nursery on the Ox-bow Bend. It is recorded that John spent several weeks, every year from 1836 -1844, near his land in Jay County, where his step-sister Persis had relocated with her family in 1837. At his death in 1845, Chapman left behind another nursery containing 2,000 apple trees on his Wabash property, as well as many more properties in Indiana and Ohio.

It is widely known that John Chapman travelled only on foot or by boat. He was in his sixties by the time he settled in Indiana. Clearing and working the amount of land that he owned, planting apple seeds, fencing in his nurseries and then caring for them took a huge amount of time and hard work. John hired Persis' husband Thomas Broome to help him work on the nurseries that he owned in Indiana. It would seem near impossible that he would have had any time to be involved in the coming together of Urbana University.

Did he plant a seed though? Maybe. He did know some of the people involved or was at least acquainted with them. Did they share a vision of educating people on the values that Swedenborg pulled out of God's holy word? Perhaps. After all these years he is still teaching us how to be loving and kind to animals, our planet, and each other. Johnny Appleseed is a legend, after all.

For Further Reading:

- Robert Price, *Johnny Appleseed, Man and Myth*;
- Frank Higgins, *The Will To Survive: Urbana College, 1850-1975*;
- W. E. & Ophia Smith, *Buckeye Titan: Col. John H. James*;
- Florence Murdoch, *Summary of Manuscript Recollections by Milo G. Williams 1804-1850*;
- Urbana University, *First Catalogue: The Officers and Students, The Urbana University for 1853-54*



John Chapman's Wars

4. The Yankee-Pennamite Wars

In this series we examine the many conflicts that took place during John Chapman's life, trying to discern what influence, direct or indirect, they had on him. Here we look at a long series of disputes, some bloody, some legal, known as the Yankee-Pennamite Wars. Rooted in disputes over colonial charters, these disputes came to embody different visions of property rights, local government, and the meaning of the Revolution itself. And unlike the previous wars we have examined, it is possible that Chapman was actually on the scene in the late years of this dispute.

If we trace responsibility for what would become the Yankee-Pennamite wars back to one person, it would have to be the English King Charles II. In 1662, he had granted a charter to the colony of Connecticut, granting it all lands south of the Massachusetts border down to latitude 41°N, and extending westward "to the South Sea"—what we call today the Pacific Ocean. That's quite a slice of territory!

But in 1681 Charles granted a charter to William Penn, which fixed the northern border of Pennsylvania at latitude 43°N, overlapping Connecticut's grant by 2°, or almost 140 miles. Such contradictions in English land grants were not unusual in the seventeenth and eighteenth centuries: those drawing up the text of grants had even less understanding of North American geography than did the early settlers.



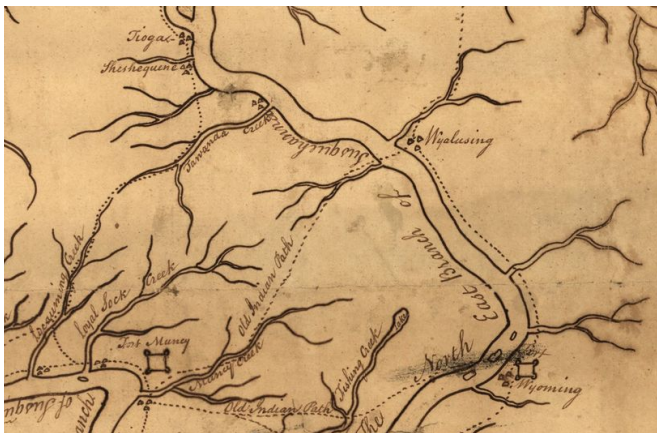
Many colonies claimed Pennsylvania territory

By about the time of England's war with France (1755-1763), the contradictory grants began to cause trouble. In 1753 in Connecticut, a private company was formed to purchase land rights along the Susquehanna River from the Native Americans, with the intention of selling 600-acre parcels to prospective settlers. The next year, when

colonial representatives met in upstate New York at the Albany Conference, the new Susquehanna Company purchased rights from the Iroquois for a large tract in what is now northeastern Pennsylvania, centered on the fertile Wyoming Valley (today's Wilkes-Barre/Scranton metropolitan area). Naturally, Pennsylvania's proprietors were incensed, and appealed to England for support. Meanwhile, a few Connecticut pioneers began migrating to the Wyoming Valley region, causing conflict not only with Pennsylvanians, but with the resident Lenape Indians, who claimed the land as theirs.

The 1758 outbreak of war on the western frontier, which included the disputed area, forced most of these early settlers to abandon their homes and flee. It was not until 1769 that a new group of forty Company settlers arrived in the valley, only to find a handful of Pennsylvania settlers already ensconced on the land. It turned out that at the 1768 negotiations at Fort Stanwix, the Iroquois had sold the same land, along with a good deal more, to Pennsylvania.

Thus began the first of the Yankee-Pennamite wars. Each side, fearing the other, erected forts on opposite sides of the Susquehanna. A series of skirmishes, ambushes and evictions ensued, but the handful of Pennamites, as those holding land under title from Pennsylvania were called, were unable to dislodge the Connecticut interlopers: by 1770, all four forts in the valley were in Yankee hands.



Settlements on the Susquehanna River in 1775. Fort Wyoming at lower right; most settlements then were below Wyalusing.

Tensions, however, continued. In 1774 Connecticut formally made the five townships created to that point by the Susquehanna Company into the Town of Westmoreland, attached to Litchfield County, Connecticut: the settlers could now elect representatives to the Connecticut government.

This was too much for the Penns, proprietors of the Pennsylvania colony, to tolerate. They sent a militia, led by Col. Plunkett, to take action against the Yankees, initiating the second Yankee-Pennamite War. Plunkett, however, was ambushed and defeated by a large force of Yankees under Zebulon Butler at the battle of Rampart Rock, solidifying Yankee dominance in the region. In

1775, the Wyoming Valley was made Westmoreland County, Connecticut.

As a new county, the Yankee settlers began electing local officials (ignoring Pennsylvania's Northumberland County officials), passing laws, and enforcing Susquehanna Company claims: Pennamites in the area were expected to pay taxes to a Connecticut county, and to repurchase Susquehanna Company title to their property. A few, recognizing that Connecticut taxes came to less than Pennsylvania's, complied, but most refused. As the Revolutionary War broke out, some of these refusers migrated northwest to western New York, where John Butler was organizing his Rangers: a melding of Iroquois and Tory partisans that would harry the New York and Pennsylvania frontiers throughout the Revolution.

Although it is not numbered as one of the Yankee-Pennamite wars, the 1778 Battle of Wyoming was by far the largest pitched battle of all those wars, with the most devastating consequences for the Yankees. On July 3rd in that year, under siege by Butler's Rangers, Zebulon Butler (no relation) led a force of over 300 Yankees out of Fort Wyoming, only to be ambushed too far from the fort for orderly retreat. Estimates vary between 150 and 250 Yankees killed in the battle. The fort was taken, the survivors disarmed, and most Yankee men, women and children driven from the valley, after which many houses were put to the torch.



The Battle of Wyoming (1778) was the bloodiest of Yankee-Pennamite conflicts, but isn't counted as one of their wars

Infamous at the time as the "Wyoming Valley Massacre," this had dire consequences for Butler's Iroquois allies. George Washington, then encamped further south in Pennsylvania, decided that the infant country had had enough of the Iroquois, and sent a military expedition under General Sullivan to destroy them. In the summer of 1779, Sullivan's campaign destroyed virtually all Iroquois settlements, burning their food stocks and cutting down their orchards to make return impossible. Survivors fled either west to the British

at Fort Niagara, or north to the region near Montreal. The following winter, many of them starved to death.

Meanwhile, Yankee settlers slowly began returning to the region. Some Pennamites arrived as well, but by now the Yankee settlers tended to see all Pennamites as Tories. The new Revolutionary governments of Connecticut and Pennsylvania, wanting to head off more frontier bloodshed, petitioned the Continental Congress in 1781 to settle the dispute over which state was to rule above the 41st parallel. A commission was duly appointed to meet at Trenton, New Jersey to hear the arguments from both sides.

In 1782, the commission issued its Trenton Decree: all the disputed territory south of latitude 43°N (the Pennsylvania/New York border west of the Delaware River, and the northern border of the Connecticut claim) was in the jurisdiction of the State of Pennsylvania. The commission was careful to point out that this decided only which state had jurisdiction, not the property rights of settlers.

But Pennsylvania chose to interpret the commission's decision as giving it the right to void all Yankee claims. As historian Michael A. Bellesisles puts it in his *Revolutionary Outlaws: Ethan Allen and the Struggle for Independence on the Frontier* (1993):

Pennsylvania dealt with the Wyoming Valley as "a conquered nation." Rather than trying to win over the settlers, Pennsylvania indicated it would brook no compromise in the execution of its jurisdiction. Pennsylvania based its authority on an interstate agreement, not on the consent of the governed. (p. 248)

When conflict did break out, the Pennsylvania government sent a military expedition to quell the fighting. Col. John Armstrong's force disarmed both sides, but then arrested 46 men, all Yankees, and took them to prisons far from the valley. The Susquehanna Company, which still claimed legal right to the land bought from the Iroquois, responded in 1785 by offering half-shares—300 acres—at no cost to men who would go to the Wyoming Valley to settle within two years (and of course, though the offer didn't say so, to defend their—and the Company's—right to the land). The response, given the high price of land in New England, was immediate: Yankee "half-share men" began pouring into the region.

By this period, the "war" was no longer, strictly speaking, between settlers from further south in Pennsylvania, and settlers from Connecticut. Those most vociferously pushing the struggle on the Pennsylvania side were non-resident speculators who

sought not just profit from the frontier but continued social and political power. Toward

that end, they attempted to control settlement, to 'plant' properly deferential individuals who would make profit for the elite while respecting their leadership. (Bellesisles, p. 25)

They controlled settlement by surveying lands in advance, and attempting to keep land prices profitably high, both of which slowed the pace at which they could get settlers to the region. In addition, as William Cooper, father of the author James Fennimore Cooper, observed, "heavily forested hill country 'would frighten a Pennsylvania farmer' but prove the 'support of an Easternite' "(Bellesisles, p. 105).

The Susquehanna Company, though also in a sense speculative, sold its land as shares in the Company, and at comparatively low rates. Their goal was to induce rapid settlement, which they believed would increase land values (and so prices) for future settlers. And anyone could purchase: while initially most "Yankee" settlers were from Connecticut, by the second half of the 1780s shareholders were from Massachusetts, New York, and even Pennsylvania as well. The result was a flood of new settlers, stretching north along the Susquehanna River toward Tioga at the New York border.



Ethan Allen with his Green Mountain Boys

Not content with winning the race to settle land, the Company decided in 1786 to offer Ethan Allen, hero of Fort Ticonderoga and leader of the Vermont settlers who had just freed themselves from the claims of both New York and New Hampshire, multiple Company shares if he would come to the Wyoming Valley to support their settlers:

To the Wyoming claimants Allen embodied the success of Vermont, which 'rose in such a storm' as they now faced, to become 'too strong to fear an attack.' They thought that Allen's presence—in fact, just the act of inviting Allen—would force Pennsylvania to negotiate rather than fight. (Bellesisles, p. 248)

The much-publicized invitation to the Vermont hero came just as the revolt over taxes and debt were heating up in the several states—one of which led to Shays'

Rebellion in Massachusetts, as we saw in the third article in this series.. Allen did in fact come, though only briefly:

Initially claiming that he had formed one new state, and would now "do the same" in Pennsylvania, his policy was to argue that settlers would acknowledge Pennsylvania jurisdiction [in return for guaranteeing their titles]. Fearing an invasion of "Green Mountain Boys," Pennsylvania passed the Confirming Act of March, 1787, guaranteeing the titles of those settled before the Trenton Decree." (pp. 249-250)

That 1787 Act is usually taken to mark the close of the Yankee-Pennamite wars. In the sense that there would be no more pitched battles between the two groups, this was true. But it did not mean an end to the conflict, which broke out in new ways:

*Yankee settlers turned their attention from fighting Pennamites to resisting the state of Pennsylvania and powerful non-resident land speculators who claimed land under it. These backcountry insurgents, or 'Wild Yankees' as they became known, mounted a two-decade-long resistance movement in which they threatened, assaulted, and even killed those who sought to impose Pennsylvania's authority and soil rights. (Paul Moyers, *Wild Yankees*, p. 4)*

This resistance to authority was most pronounced, and longest lived, in the area north of the Wyoming Valley. Here most settlers were half-share men who had arrived after the Trenton Decree, and whose right to their property was not guaranteed by the Confirming Act. They were not interested in the niceties of colonial charters or border disputes between states. Their claim was more radical: They argued

that legitimate possession of the land could only be obtained through a combination of 'purchase and occupancy' and asserted that 'the labours bestowed in subduing a rugged wilderness' could not be wrested from frontier inhabitants without 'infringing [upon] the eternal rules of right.' . . . [T]heir mention of 'occupancy' and 'subduing a rugged wilderness' alludes to a more leveling vision of property rights that emphasized how occupation and the application of labor, not money or legal right, provided the ultimate title to unsettled lands." (Moyers, p. 81)

These disputes would go on even past 1799, when Pennsylvania, wanting to bring these troubles to an end, passed the Compromise Act, greatly extending title guarantees to the region's "Yankee" settlers.

* * * *

But it is time now to turn our attention to a young Massachusetts man, ready to leave home and make a livelihood for himself in the world. How might these

events in faraway Pennsylvania have influenced young John Chapman?

A single second-hand source places Chapman in the Wyoming Valley in the mid-1790s. Lansing Wetmore, a lawyer, judge, and local historian in Warren County, Pennsylvania recounted the brief tale of Chapman's time there along the upper Allegheny River in an 1853 address to the local historical society. Schenck, in his 1883 *History of Warren County*, repeats the bulk of Wetmore's account, which begins

The favorable reports of the Allegheny country having reached the Wyoming Valley, one John Chapman started in November, 1797, on foot and alone, to come here by the 'overland route'. He was a tall, stalwart Yankee, who was inured to the perils and hardships of the first settlers of Wyoming. (Schenck, p. 152)

Wetmore never met Chapman, but he arrived in Warren County in 1815, a bit over a decade after Chapman's departure: trading post records show both John and brother Nathaniel Chapman there in 1798; John appears again, a little way downriver in Venango County, in the 1800 census; and he wrote a pair of IOUs to siblings from Venango County in 1804. So Wetmore would have met men and women who had known Chapman, and recorded their tales. As Robert Price, author of the standard Chapman biography, *Johnny Appleseed: Man & Myth*, observes, Wetmore appears unaware of the nickname "Johnny Appleseed," suggesting that he was not drawing on the later Ohio sources.



Judge Lansing Wetmore wrote the first and most complete account we have of Chapman in western Pennsylvania

Taking Wetmore's account at face value, then, Chapman would appear to have spent some time in the Wyoming Valley—time enough, at least, to become "inured to the perils and hardships of the first settlers." As he arrived in Warren at the end of 1797, we would have to assume he came to the Wyoming Valley a year or two earlier, in 1795 or 1796. Why would he have come? What would he have found there? And what motivated him to leave?

Judge Wetmore offers a plausible answer to the last question: he was motivated by "the favorable reports of the Allegheny country." We know, as Chapman could not have, that such "favorable reports" were entirely fictitious. It was commonplace in that time for speculators in western lands to produce glowing descriptions of their territories, exaggerating the features and minimizing the challenges. For example, Manasseh Cutler, a partner in and promoter of the Ohio Company, produced this encomium to the newly opened settlement at Marietta in 1788:

The great level plains which one meets with here and which form natural prairies, have a circumference of from twenty to fifty miles, they are found interspersed almost everywhere along the rivers. These plains have a soil as rich as can be imagined and which with very little labor can be devoted to any species of cultivation which one wishes to give it. They say that in many of these prairies one can cultivate an acre of land per day and prepare it for the plough. (p. 3 in Cutler, 1788, Description of the Soil, etc. of the Ohio Country.)

As the early settlers found, most of the land in the Ohio Company's territory was hilly, heavily forested and though less rocky, not unlike early New England's: they more typically managed to clear one or two acres in a year. But in these years before the creation of an effective postal system, communication back "home" was slow, and the pressure toward western migration was great.



Departure of the Ohio Company from New Ipswich, MA. In a little over a week they would pass through Longmeadow.

Chapman had almost certainly seen the Ohio Company's original caravan pass west: their route took them through Longmeadow, Massachusetts, where the Chapman family lived, when John was thirteen. A few of his step-mother Lucy Cooley's relations were soon heading to Ohio, as well as to western New York. In that state, Massachusetts had ceded its claim to jurisdiction over the western portion of the state, but New York agreed to recognize Massachusetts' right to sell the actual

land. Two Connecticut speculators, Oliver Phelps and Nathaniel Gorham, then bought almost the entire area, purchased the Seneca claim to the land, and opened two land offices: one in New York, and one in Suffield, Connecticut, a short walk across the state line from Longmeadow.

Phelps and Gorham quickly went bankrupt, as did Robert Morris, who purchased most of their land rights. But the settlers kept coming: absentee speculators in New York found what the absentee speculators in the Wyoming Valley had learned earlier: settlers considered possession, and their improvements on a "rugged wilderness," to be justification to their claims. To many young men in the east the message was clear: there was little reason to purchase a land title from an absentee speculator in advance: the way to own land was to go West to claim and clear it.

There was one brake on this flow west: beginning in 1790, hostilities with the Native Americans broke out once more in the Ohio River Valley. From Pittsburgh to the Susquehanna settlements there was less danger: the Delaware and Senecas in those regions were already heavily outnumbered by white settlers, and the memories of Sullivan's campaign were still vivid: only isolated incidents of individual conflict occurred there, unlike the open series of wars, at first disastrous for the nascent US Army, west of the Ohio.

After "Mad" Anthony Wayne's decisive defeat of the associated western tribes at Fallen Timbers in 1794, the frontier grew quiet again. In particular, the Seneca war chief Corn Planter, who had fought alongside Butler's British Rangers in the Revolution, became a firm supporter of the United States, dropped his opposition to the settlers in western New York and northwestern Pennsylvania, and settled on an extensive reservation along the upper bend of the Allegheny River, at the north end of Pennsylvania's Warren County.

So it is easy to understand not only how "favorable reports" moved John Chapman to travel west to Warren County around 1797, but how he might have been attracted to the Wyoming Valley earlier by overblown descriptions coming from the Susquehanna Company's Connecticut shareholders. The upper Susquehanna would have been more attractive than the troubled areas further west up to the mid-1790s. Chapman turned 16—old enough for militia duty in his home state—in 1790. He shows up on the Longmeadow church's seating plan in 1791, but then there is a blank of seven years before we find him in the Holland Land Company's trading post ledgers in Warren and then Venango counties.

He likely left Longmeadow some time after 1791, and before 1796. And if we take Judge Wetmore's account seriously, he went to the Wyoming Valley first, long enough to be "inured to the perils and hardships" of the frontier. before moving further west to Warren county. What was he doing there?

While it was not unusual for one member of a family to go west first, claim land and erect a rough cabin before bringing out the rest of the group, it seems unlikely that this was Chapman's goal: it would be at least a decade between the time he left Longmeadow and the time his father's family would finally relocate to the Duck Creek valley in Ohio.

Both Wetmore, and another man who knew Chapman from Venango County, R. I. Curtis, suggest that planting apple seeds was Chapman's focus from his arrival (*Wetmore in Schenck, 1883 p. 152; Curtis, in Ninth Report of the Ohio Pomological Society, 1859, p. 68*). Planting a seedling orchard, like fencing, building a cabin or planting corn, was a way to "stake a claim" to unoccupied land.

Curtis and Wetmore agree in their accounts that Chapman never managed to stake such a claim. Wetmore, as well as J. H. Newton (in his 1879 *History of Venango County, Pennsylvania*, p. 595) attribute that to "claim-jumping"—absentee owners arriving with purchased deeds to occupied land. But it seems just as likely that he was planting on unoccupied land because he expected his seedling nurseries to be temporary. Such seedling trees would be of most value to new settlers between two and four years after planting, just a year or two short of a first crop, but still easy to dig up and transplant. This goes along with Wetmore's report that the first of his nurseries was on a narrow island in the middle of a river, an unlikely location for someone trying to claim real estate.

Did he leave Longmeadow with his nurseries in mind, or did the idea first occur to him in the Wyoming Valley? Barring new evidence we cannot say. There are legends that as a youth he apprenticed with an orchardist. Sometimes the orchard in question is in Longmeadow, sometimes in Pittsburgh, but the story itself is unlikely. In this era, orchards of seedling apples were found on most farms, with their main uses being to make cider and feed hogs. The idea of orchardist as a profession—one who raises fruit for market—barely existed at this early date. Had John apprenticed with some rare orchardist, among the arts he would be taught was grafting, which is the only way to reproduce new trees of any given variety. And we know what Chapman thought of grafting!

John Chapman was no orchardist, and he was a nurseryman only in a limited sense: he planted trees from seed, planning to sell them within three or four years. His market was the newly arrived settler: someone looking to do exactly what Chapman appeared not to be interested in: staking a claim to land.

This may help explain why he left the Wyoming Valley. By the 1790s, new arrivals would find hundreds of settled farms, each already with its orchard and fields. In that situation, getting seeds to start a new orchard, or scion wood to graft on existing trees, would be free and easy. We might say in modern terms that Chapman's market there was saturated. Whenever he conceived of it,

what his plan required was to be ahead of the settlers, to arrive on truly unoccupied land and to have trees ready when settlers began to arrive. Warren and Venango counties would have seemed an attractive place for such a venture in the later 1790s.

If that was the pull he felt toward western Pennsylvania, there was also a situation that was likely pushing him out of the Wyoming Valley. The aftermath of the Yankee-Pennamite wars was still causing conflict, mostly with Pennsylvania authorities, along the Susquehanna. But there was another drawback to this early western frontier: the many relatively young settlers, arriving in the wilderness from disparate faiths and communities, and uprooted from the congregational churches so central to New England religious life, created a rough and rowdy sort of society. Alexander Harvey, a Scot who visited the area a decade before Chapman looking for a place to settle, describes the inhabitants of the upper Susquehanna this way:

There is no minister nor any publick worship and I Believe very little privet. The Method they take to supply this Defect is they meet in the taverns and spend the former part of the Day (viz. the Sabbath) in Drinking, wrestling and swearing and on the afternoon they betake themselves to the more sober exercise of vomiting and Sleeping. Then in the Evening, they appear Clothed with the garment of paleness. They Conclude the Exercise of the Day with a nip of todie and prayer, the substance of which is that the Lord may Damme their souls. (Bellesisles, p. 39, quoted from Harvey's *Journal* in the Vermont Historical Society Library).

Years later, someone interested in Chapman's religious views would ask him what he thought Hell was like. Chapman told him he thought it would be rather like Newark, then a rowdy canal town in Licking County, Ohio. But it seems he might have caught his first glimpse of that infernal place among the rowdy Yankees on the Susquehanna.



French Creek in Venango County, Pennsylvania

Teacher's Corner



Let The Sunshine In

by Judith Maule

It's spring but the weather is holding on like winter. How was your winter? Was it all gray skies, cold winds and low temperatures? That's what it was like here in New Hampshire, and the sun is still hiding above the clouds. We can't hold our breath any longer for a sunny day. I'm making a plan for the sun's return, so that I can spring into action when it appears.

In the last issue of *The Apple Core* I provided instructions for flower printing. This issue will continue to explore non-camera photographic images by showing you how to make prints using sunlight on light-reactive paper or cloth—called sun prints, or more properly, *cyanotypes*.

Ready-to-use cyanotype paper or cloth can be obtained at cyanotypestore.com (a sheet of 5"x7" paper will cost approximately \$1.10). You can sometimes find sets of small cyanotype paper squares in toy stores, usually labeled as "Sun Print Kit." In larger towns, you'll find the paper in specialty stores for artists' supplies.

You can also purchase chemicals to make your own cyanotype paper. One reliable source is cyanotypestore.com (see link above), and you can find a directory of other suppliers at the website alternativephotography.com. Remember to be careful when using the chemicals needed to produce cyanotype surfaces—as you should be when using any chemicals.

Cyanotype printing is an early form of photography developed by English scientist Sir John Herschel (1792–1871, *see picture*) in 1842.



John Herschel (1815-1879), photographed by Julia Margaret Cameron in April 1867. Metropolitan Museum of Art.

When using commercially made paper it's a low-tech, environmentally friendly way to produce Prussian blue-colored prints. Yellow and green treated papers are also available, but white treated paper that turns blue when exposed to light is the most frequently used. If you want to prepare your own paper, you'll need to purchase chemicals, follow a formula and use safety instructions to create the printing surfaces (I'll tell you below where to find the chemicals and instructions).

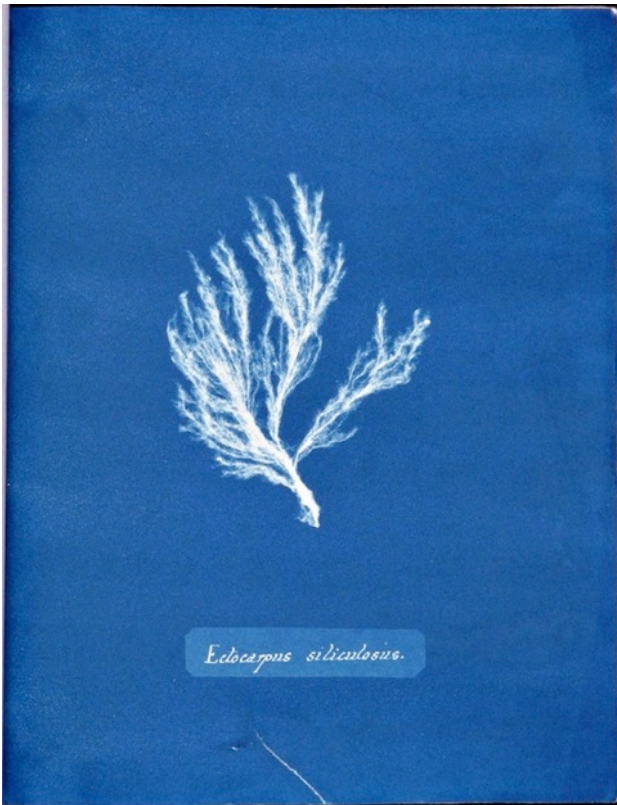


Portrait of Anna Atkins, albumen print, 1861. Wikimedia.)

In 1843 botanist Anna Atkins (1799–1871; *see picture*) became a cyanotype pioneer, creating the first book of cyanotype images. Her book introduced the cyanotype technique to a broad audience, with prints of plants, algae and other natural objects (*see one of her images on the next page*). John Herschel may have developed the chemical formula, but Anna Atkins showed people how to put cyanotypes to creative use. You can see a gallery of prints in Anna Atkins' style at alternativephotography.com.

How it Works. The cyanotype process makes use of a combination of iron compounds: potassium ferricyanide and ferric ammonium citrate are painted on paper or absorbent cloth. If you want to make the cyanotype paper yourself, you will find detailed instructions for handling, mixing and applying the chemicals at the online craft site [The Wonder Forest](http://TheWonderForest.com). These chemicals are reactive to near ultraviolet and or blue light in the range 300 nanometers to 400 nanometers wavelength, or waves between 1.3 and 1.4 millionths of an inch apart. These are the same

ultraviolet rays that give you sunburn. When ultraviolet light shines on paper treated with Herschel's chemical formula, it turns uncovered areas blue, resulting in a white image surrounded by a prussian blue background.



An 1843 botanical cyanotype from Anna Atkins' book

If you are interested in more of the art or science of cyanotypes, the Wikipedia article [Cyanotype](#)—with an extensive set of links and references—is a good, free place to start. What follows are instructions for making your first cyanotype picture, assuming you have bought or made the cyanotype paper.

Gather your Materials

When you have the cyanotype paper the basic printing process is very easy. You'll need just a few things to get started:

- a flat, hard surface (like a clip board) to set up on,
- cyanotype paper, made or bought,
- Optional: a piece of glass or plexiglass the size of your paper or larger, and NOT treated to restrict UV light. This helps keep objects flat and minimizes shadowing. However, you won't need it if you are using more three-dimensional objects, like nuts or shells.
- the objects you want to print,
- direct sunlight (this won't work under a lightbulb!), and
- A small tub or baking dish, with a flat bottom larger than your cyanotype paper, filled with about a half-inch of water. You'll need this at the end to "set" your picture, so have it ready.

Make your Print

1. Gather the objects you plan to print. Leaves, shells, rocks, ferns or other objects from nature work well, but just about anything will print. The result of your choice will be part of the experience.
2. In a shaded spot set up your image. You may want to experiment with your arrangement on a piece of untreated paper first. Once satisfied, do a quick set up directly on cyanotype paper. Be careful!: once the cyanotype paper is exposed to light, it will start to darken quickly.
3. Immediately cover your image with the piece of non-UV coated glass or plexiglass. This will flatten your objects, giving a result with sharper outlines.
4. Now you're ready to move your cyanotype to a sunny spot. Note that any shadows cast by your objects will keep that part of the print white. You may want to print near noon (Standard Time) or 1 PM (Daylight Time), and tilt your setup toward the sun to minimize shadows. Or you can print early or late in the day to incorporate the shadows into your image. Experiment!
5. Follow the exposure times recommended on the cyanotype package (or the instructions from WonderForest, if you made your own). Usually 3 to 5 minutes is enough.
6. Finally, to set the print, place it in a bath of water following the same directions. This oxidizes the material so it will no longer change color in the sun. Adding a tablespoon or two of hydrogen peroxide to your water will speed the process up a bit.



"Fixing" the cyanotype in a tray of water

Spend some time experimenting using different materials. Ferns produce airy result because they have a lacy structure, while flowers are opaque and result in more of an outline image. But individual petals can be used to create new designs. You can also try different angles of exposure to the light by playing with the shadows that print at different times of the day. Have fun with this technique!

**Apple of the Month:
The Calville Blanc d'Hiver**

When we speak of American, as opposed to European, apple varieties, we overlook the obvious: Before the arrival of Europeans in the so-called New World of the 15th and 16th centuries, only a few species of crab apple were native to our shores. The apples we use for eating, cooking and cider are all, like most of us, descended from immigrants.

And so it is with this month's apple: but unlike many of its fellow immigrants, the Calville Blanc d'Hiver has managed to retain its French name, along with its French origin.



Calvilles, with their distinctive "lumpy" shape, on a bough

That origin—like the origin of many of our own immigrant ancestors—is, however, subject to some dispute. The earliest printed mention of the apple, in Swiss botanist Johannes Bohin's *Historiae fontis et balnei Bollensis* ("History of the Spring and Baths at Bollé," 1598) refers to it as the *Winter Zauricher*, the "winter Zurich," which suggests its origin in the upper Rhine valley, where modern France, Germany and Switzerland meet.



Winter Zauricher in Bol & Wälde / pulchrum magnumq; pomum, simile *Sommer Zauricher*: quaedam rubra valde, alicubi alba, sublutea, striata: quaedam minus rubra, diuerſe magnitudinis. In genere tamē omnia prædiculis videntur minus feſſilia, & paulo magis anguloſa. Perdiculi etiam videntur longiores. Aiunt durare viſque ad Aprilem. Sept. 19. nondum erāt eſui apta, fed carne dura, ſapore tamen acido nō ingrato. Nactus ſum etiam eodem nomine ex Belli, inſigniter vna parte rubens, turbinatum. Perhibent diu durare & acido eſſe ſapore. Octo. 17. guſtu erant acida nec dum eſui proſurus apta, carne ſolidiſſa luteola. Montpelgardum delata 12. Febr. nulla adhuc putredine inquinata, ſaporis iucundi, viniſi Maji demſ medio.

Johannes Bohin's woodcut of the Winter Zauricher

Of course back then, there was no Germany, the Alsace region was neither French nor German, and Zurich was an independent city-state only loosely bound to the Swiss Confederation. In any case, the apple became very popular in France, and by 1628 appeared in the horticultural catalogue of Pierre Le Lectier, procurer to France's King Louis XIII, as the "Calleville Blanc," Calleville being a district in Normandy, the French province long known for its orchards, cider mills, and the distilled spirit *calvados*. As there was also an unrelated early-ripening apple from the same region, winter (*hiver*) was soon added to our apple's name; and in crossing the Atlantic, Calleville became Calville.

Just when the Calville Blanc d'Hiver made that oceanic crossing seems still up for debate. In theory, it could have come over with the French who first settled Canada in the 17th century, but it doesn't appear to be mentioned among early Canadian apples, unlike the *Reinette Grise*, which made the crossing, or the *Fameuse*, a Canadian *sport* (a side shoot) from a French ancestor. This may be because the Calville Blanc d'Hiver prefers a temperate climate, full sun and a long summer, harder to find in our northern neighbor's orchards.

We do know that Thomas Jefferson grew Calvilles at Monticello, presumably from saplings or cuttings he brought back from his time as French Ambassador (1784–1789). The French Impressionist painter Claude Monet often used them in his still life paintings. And in France, the Calville Blanc d'Hiver was the required apple in that distinctly French dessert, the *Tarte Tatin* (a recipe follows in the next article).



A Monet still life with Calvilles to the left

The Calville has many fine features. Its flavor (sometimes described as "effervescent" or "like champagne"), its durability in baking, its high vitamin C content (nearly three times that of an average apple), and complex acids and tannins, which add complexity to ciders, all recommend it. But it is susceptible to several diseases, and while it begins fruiting in less time than

many varieties, it does not reach high quality fruiting for as long as a dozen years. As a result, commercial growers long moved away from it, and it is now a niche item among heirloom orchardists, even in France.

I find mine at Scott's Orchard in southern Vermont, where they ripen mid-October. They benefit from a little aging, and they keep very well—I made a tasty applesauce from the last of my October purchase at the end of March, having stored them in a paper bag in my "mud room"—the unheated entryway to most rural New England homes. If you are near an heirloom orchard, the Calville Blanc d'Hiver is worth asking after!

Three Calville Blanc Recipes

Though French pastry purists will insist on using Calville Blanc d'Hivers for Tarte Tatin, not everyone will be fortunate enough to live near an heirloom orchard that grows them. And besides, it's spring: the next crop of Calvilles isn't due for six months. The important thing, when baking with apples, is to choose a good cooking apple: an apple that keeps its shape, but tenderizes just so in the oven.

To get that really great apple flavor, it helps to mix some tart (acidic) apples with their sweeter cousins. Sweet baking apples include Fuji, Gala or Crispin (or Golden Delicious if you must, but never their Red counterpart!). Tart apples include Granny Smith, Cortland, Jonathan and Braeburn.

Here are three recipes inspired by the Calville this month: two French pies (neither of which resembles an American pie), and a breakfast cake that leaves out the butter and sugar.

1. Tarte Tatin

adapted from Fiona Maclean at www.london-unattached.com/easy-tarte-tatin-recipe/

This is an inverted pie, made in a skillet. The photo gives you an idea of the texture to seek.



Ingredients

- 6 Firm Eating Apples [*Calville blanc & Reine de Reinettes* are the classic pair, but any firm cooking apple will do]
- 6 Tbs Granulated Sugar

- 5 Tbs Salted butter
- 1 sheet Puff Pastry (All butter)

Directions

1. Preheat oven to 340°. Roll out the pastry and cut a round that is just a little larger than your skillet
2. Melt the butter in the bottom of your skillet over a low heat
3. Take the pan off the heat and stir in sugar, spreading the sugar/butter mixture over the bottom of the pan
4. Peel and core all the apples and cut into quarters
5. Lay the apples on top of the sugar/butter mixture, working around the edge of the pan so that segments overlap. Fill the center with another round of apple quarters. Keep a few segments to one side
6. Return the pan to low heat, until it bubbles. Cook for around 8-10 minutes, until the sugar syrup starts to caramelize.
7. Flip each segment over, keeping the overlapping pattern. Use the reserved apple segments to fill any gaps
8. Cook for a further 5-8 minutes, until the apples start to soften and the caramel is a deep golden color
9. Top the mixture with the pastry, folding the edges over and pushing them down around the rim of the pan.
10. Put the tart in the oven and bake for around 30 minutes, until the pastry is golden brown
11. Take the pan out and allow the mixture to cool for about 10 minutes. Then, run a round bladed knife around the edge of the pan. Place an inverted plate over the skillet, and flip to allow the tarte to sit on the serving plate.
12. Serve with whipped cream or ice cream.

2. Far Breton aux Pommes (An Apple Pie from Brittany)



After Normandy, Brittany to its west is the French province most associated with apples. The recipe here (adapted from food.com) is for the classic Breton **Far aux Pommes**, somewhere between an American pie and a cobbler.

Ingredients

- 4 firm cooking apples (Calville blanc, Granny Smith)
- 5 Tbs butter
- 1 cup all-purpose flour
- 1 cup sugar
- 4 eggs
- 3 1/4 cup milk
- 1 pinch salt

Directions

1. Peel and slice the apples. Put the apple slices in a casserole dish, add the butter and 2-1/2 Tbs sugar and bake for 15 minutes at 350°F.
2. Meanwhile, beat the eggs, with the rest of the sugar. Add the milk and the flour to make a soft dough.
3. Allow the apples to cool.
4. When apples are cooled, put the batter on top of the apples and bake for 60 minutes at 350°F.

3. Applesauce Breakfast Cake



When I sauced my six-month-old Calville Blancs this March, here is the first thing I made. By omitting sugar and letting the fruit provide the sweetness, a dessert cake is transformed into a simple breakfast accompaniment to tea or coffee.

Ingredients

- 2 cups all-purpose flour
- 1 Tbs baking powder
- 1 tsp baking soda
- 1 Tbs cardamom
- 1/2 cup safflower oil
- 3 eggs
- 1 cup fresh applesauce
- 1 Tbs vanilla extract
- 1 cup raisins
- 1/2 cup roughly chopped walnuts or pecans

Directions

Preheat the oven to 350°, and butter and flour a 9x9 inch baking dish

1. In a mixing bowl, stir the flour, baking powder, soda and cardamom together
2. In a second bowl, stir the eggs into the oil, then add the applesauce and vanilla, and stir until the mixture is smooth
3. Gradually stir the liquid mixture into the flour mixture, scraping the side of the bowl to be sure the flour is completely moistened
4. Add the nuts and raisins, stirring just until they are mixed in
5. The mixture will be thick. Using a spatula, empty the mixture into the baking dish, and bake for 50 minutes
6. Let cool in the baking dish for 10 minutes. Then run a knife around the edges, place a wire rack over the baking dish, invert, and lift the baking dish off. Allow to cool on the wire rack for 10-15 minutes before placing back in the pan (if it's for later) or on a serving dish.

If you must, you can dust the top with confectioner's sugar, though that defeats the purpose of a less sweetened breakfast cake, and masks the flavor of the apples.



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.

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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:

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