

## APPLESEED

The Story of Johnny Appleseed.

Born September 26, 1774 near Leominster, Mass.  
Died March 12 or 18, 1845 -- Ft. Wayne, Indiana?

Johnny usually took a note from the customer, and of such promises-to-pay he collected a goodly number during his career, but it is not on record that he ever tried to collect any of them, apparently considering, like Mr. Micawber, that the transaction was completed when the note was written.

Besides appleseed, Johnny planted seeds of many medicinal herbs in the woods through which he traveled. Doctors were few and far between in the wilderness, and Johnny wished to make up for this lack as far as he could. By his efforts hundreds of miles of forests were carpeted with fennel, catnip, horehound, pennyroyal, rattlesnake root, and other of the "simples" that our ancestors used in sickness.

He had followed the Revolutionary veterans over the Alleghenies

And if they inquire whence came such trees,  
Where not a bough once swayed in the breeze,  
The reply still comes as they travel on,  
"Those trees were planted by Appleseed John."

His father was Nathaniel Chapman, a farmer and carpenter. Nathaniel Chapman was a Minuteman in the Revolutionary War and fought at the battle of Bunker Hill in June 1775 and later with George Washington's army in New York.

A Minuteman was a volunteer soldier who promised to be ready to fight at a moment's notice. John Chapman's ancestors came from England in 1639, and even the first ones to arrive here had an interest in growing trees.

When Edward Chapman died in 1678, he left his wife "10 good bearing fruit trees near the end of the house.

Johnny Appleseed's mother, Elizabeth Chapman, died when John was only 1 year old. Little is known about Johnny Appleseed's boyhood. Some say, however, that he spent the summers between 1782 and 1788 at the farm of a relative, Thomas Mann, near Mason, N.H.

Johnny Appleseed, real name John Chapman, was born in Leominster, Massachusetts, September 26th, 1774 to Nathaniel Chapman and Elizabeth Symond Chapman. Nathaniel Chapman, was one of the Minutemen who fought at Concord on April 19, 1775, and later in the Continental Army during the Revolutionary War. Johnny's Mother had three children: Elizabeth born in 1770, John, and Nathaniel Jr who died shortly after birth in 1776. His mother was sick from tuberculosis and died three weeks after her third child. It is reasonable to assume that Elizabeth's parents took care of John and his sister while their father was in the Army. John's father married Lucy Cooley of Longmeadow, MA in 1780 and had a family of ten children. Johnny and Elizabeth lived with them for some time in Longmeadow. Johnny was an almost legendary character and nature lover of the frontier days in the Middle West. Very little is known about his everyday life.

John Chapman headed west about 1800. Known as Johnny Appleseed, he carried with him apples for planting, usually along streams (probably obtained seeds from cider mills in Pennsylvania). His earliest known apple nursery was planted near Steubenville, Ohio, in a valley near the Ohio River. He located them near settlements where he could walk back and forth to maintain them. He was a practical nurseryman, not a 'scatterer of seeds' as people believed and owned several orchards. He lived the rest of his life in Ohio and Indiana, wandering about barefoot, clad in rags ('wearing a tin kettle on his head', they say), tending the apple orchards he started wherever he found a good spot, and reading aloud from the Bible. He walked alone without gun or knife. He chopped down no trees and killed no animals. He lived very simply. He slept outdoors, ate berries and made his clothes

from sacks. He made his drinking water in winter by melting snow with his feet. For Forty-nine years he roamed the American wilderness, devotedly planting apple trees. He created apple orchards in the wildernesses of Pennsylvania, Ohio, Kentucky, Illinois and Indiana, spanning an estimated area of 100,000 square miles. Some of these trees are still bearing fruit after 150 years.

The seeds that he planted, and the saplings he gave away (see below paragraph) to the local Indians and the new settlers, helped to build the orchards of the Midwest. Apples were very important to the early settlers. They offered something different in what could become boring daily meals. Easy to grow and store for year-round use, they were dried to eat during the winter, and made into butter and cider. Chapman also planted the seeds of many healing herbs such as catnip, horehound, and pennyroyal. Some could say that he planted spiritual seeds as well. Despite his eccentric appearance, he was regarded as a healer, and even something of a saint, by settlers and Indians alike.

Johnny Appleseed didn't wander the Midwest giving away apple seedlings and seeds, as many believe. In 1806 Johnny charged about 6 cents for a seedling. But if settlers couldn't pay, they say he would accept cornmeal, old clothes or a promise to pay in the future. He probably gave trees to needy families. Johnny Appleseed was not a poor man, he was a businessman. He had money, but he used it for charity and to further his work rather than for his personal comfort.

John Chapman was a deeply religious man and a self-appointed missionary for the Church of the New Jerusalem, a Christian Church based on the Biblical interpretations of Emanuel Swedenborg. His love for his neighbors made him a peacemaker between the Indians and the settlers.

John Chapman died of pneumonia, often called the 'winter plague', on March 18th, 1845, at the age of 70, in the home of his old Richland County, OH friend, William Worth. He was buried a few miles north of Ft. Wayne, Indiana, at a 12-acre grave site, which was designated "The Johnny Appleseed Memorial Park" through a gift by Mr. and Mrs. William T. McKay. The inscription on the grave stone read, "Johnny Appleseed (John Chapman) He lived for others. 1774-1845"

The City of Leominster, Massachusetts is proud of being the birthplace of John Chapman, known as Johnny Appleseed. They celebrate with a parade in his honor every year. They have also named one of their Schools, Johnny Appleseed Elementary School in North Leominster, after this legendary character. They also have a monument dedicated to him on Johnny Appleseed Lane, the place of his birth, and a statue in front of the Library. Johnny Appleseed Birth Certificate & Worcester Telegram Articles

[www.jappleseed.org](http://www.jappleseed.org)

Johnny Appleseed (born John Chapman) was a direct descendent of Edward Chapman, who came from Yorkshire, England, to Boston in the 1640s and became a prosperous farmer and miller in Ipswich. John was of the sixth generation from Edward. He was the second child of Elizabeth Simonds and Nathaniel Chapman, who were married at Leominster, Massachusetts on February 8, 1770. John was born in Leominster on September 26, 1774, and was baptized with his sister Elizabeth in the Congregational Church on June 25, 1775, the day his father and mother were received into that church. John's father, Nathaniel, was a carpenter, a farmer, and a Revolutionary soldier. So far as any records show, he was a man of little means, though there is a tradition that he lost two good farms in the service of the country.

A letter from Elizabeth to Nathaniel, dated June 3, 1776, suggests that she was suffering from an advanced case of tuberculosis. At that time, Nathaniel was with a company of carpenters attached to General George Washington's headquarters at New York. In this letter, Elizabeth states that she has money for her needs, though she has not bought a cow, for cows were scarce and dear. This was a time of hardship and war-time inflation

when many a colonial mother had a hard time caring for her children.

On June 26, 1776, Elizabeth gave birth to her third child, a son. On July 18th, she died, and within two weeks, according to family tradition, the baby, too, was dead. Little John, not yet two years old, and his sister, Elizabeth, were cared for by relatives. After Elizabeth's death, Nathaniel continued to serve in the Continental Army until the summer of 1780 when he was honorably discharged. That same summer he married Lucy Cooley of Longmeadow, Massachusetts. To them were born ten children.

We do not know if John and Elizabeth ever went to live with Nathaniel and Lucy, but we do know that John maintained close relationships with the family. Again according to family traditions, John at the age of eighteen persuaded his half-brother Nathaniel, a lad of eleven, to go West with him. This was in 1792.

### Johnny and Nathaniel Head for the Frontier

Since the deeply-worn "Connecticut Path" from Boston to Albany crossed the Connecticut River at Springfield, one may presume that the boys saw emigrants passing to the West every day, and that they constantly heard glowing stories of that wonderful land. For almost half a century New Englanders had turned longing eyes toward the Susquehanna. They had first heard of it from missionaries returned from their efforts to convert Native American Indians to the Christian faith. These stories spread throughout Connecticut and Massachusetts by word of mouth and through the press. Little companies of emigrants were organized, and they set out for the fabulous country two hundred miles away, crossing the Hudson River at about where the present town of Catskill stands. This was just half way to the Susquehanna. Under the most favorable conditions, it took two or three weeks of the hardest kind of travel and labor to reach the headwaters of the Susquehanna.

John Chapman is said to have been in the Wilkes-Barre region some time in the 1790s, practicing his profession as a nurseryman, but just when he embraced the Swedenborgian faith and began his missionary activities we cannot be sure, though it is probable that it was before he ever reached western Pennsylvania. There are some early accounts of John speaking of his own activities as "a Bible missionary" on the Potomac when he was a young man, and Johnny was seen for two or three consecutive years along the banks of the Potomac in eastern Virginia, picking the seeds from the pumice of the cider mills in the late 1790s.

From the Potomac, the Chapman boys could have worked their way westward to Fort Cumberland. From Fort Cumberland, they could have followed Nemaquin's Path, better known as Braddock's Road, to the Monongahela, and then have followed the Monongahela to Pittsburgh, a route that many New Englanders took because there were fewer Indians to be encountered along the southern route.

We do know that John and Nathaniel arrived at last at Pittsburgh and from there went up the Allegheny River to its confluence with Olean Creek at Olean, New York. They expected to find an uncle there, but he had moved on. The boys appropriated the cabin and stayed through the winter, suffering much hardship. The next year they took up the nomadic life again in western Pennsylvania until their father, with his large family, came West in 1805. Nathaniel the younger probably quit moving around with his older half-brother, John, around this time. The Ohio farmland was fertile, compared to the rocky soil of New England, and Nathaniel, senior, and the large family had much to work with. But John had another calling and vision for his life.

### Johnny Becomes a Land Developer

Records show that John Chapman appeared on Licking Creek, in what is now Licking County, Ohio, in 1800, when he was twenty-six years old. He had probably come up the Muskingum River to plant near the Refugee Tract, which would soon fill up with settlers, when Congress actually got around to granting the lands. In April, 1798, the Continental Congress had ratified resolutions to donate public lands for the benefit of those who had left Canada and Nova Scotia to fight against the British in the Revolutionary War. The lands were actually set apart in 1801 and patents issued in 1802. Grants of land ranging from 160 acres to 2,240 acres were awarded according to the exertions of the patentee in the War. Johnny, with true Yankee enterprise, went ahead and planted his nurseries before the refugees arrived. Licking County, then a part of Fairfield, contained only three

white families. By the time families were ready to settle the area, Johnny's tracts of land were ready for market.

This is the plan that John Chapman followed for the next half-century. Johnny Appleseed went ahead of the great immigrant flood ever sweeping westward. He planted with an eye to future markets, and seldom did he make a poor choice. It is uncanny how many towns have risen on or near his nursery sites.

One of the pervasive myths of Johnny Appleseed is that he never lived. The late Robert Price, English professor at Otterbein College, researched John Chapman's life for twenty five years. Published in 1954 by the Indiana University Press, *Johnny Appleseed: Man and Myth* remains today the best historical gathering of factual data of the life that came to be a storybook legend. And the facts of the real man provide some startling contrasts from the romantic image of Johnny Appleseed that has grown up in American folklore. Perhaps the most ironic twist is that though John Chapman never domesticated himself for very long in one place and certainly never had a home in the traditional sense of the word, he was no mere dreamy wanderer. The record on Johnny Appleseed reveals him to be a careful, organized and strategic businessman who, over a period of several decades, bought and sold many dozen tracts of land in advance of the frontier expansion, and who developed countless thousands of productive apple trees throughout the upper Midwest.

John Chapman didn't simply walk around the countryside planting seeds and communing with nature. He was methodical in the selection of his nursery sites and the planting of his seeds. By instinct, he practiced the Van Mons theory of improving fruit by seeding rather than by grafting or budding. He always selected a good loamy piece of ground in an open place, fenced it in with fallen trees and logs, bushes and vines, sowed his seeds, and returned at regular intervals to repair the fence, to tend the ground, and to sell his trees.

### Johnny's Way of Life

If he had to remain long with a nursery, he put up a little Indian hut of poles and covered it with a bark roof, leaving a hole in the center for the smoke to escape. His housekeeping equipment consisted of a camp kettle, a plate, and a spoon. He sometimes made a bed of leaves inside the hut, but often he slept on the bare ground with his feet to a small fire. Sometimes he slept on a bed of leaves beside a log; again, he might make himself a temporary shelter by leaning great slabs of elm bark against a fallen tree; inside, on his bed of leaves, he slept serenely, confident that nothing could harm him. Many frontiersmen came long distances to buy trees from him, and stayed the night. With his meager equipment, Johnny boiled mush and dispensed hospitality as graciously as any housewife.

In the Mohican country, Johnny visited every cabin religiously, feeling that he had been commissioned to preach, to heal diseases, to warn of danger—in short, to help God take care of the settlers. He planted his nurseries around Mansfield, Loudonville, Perryville, and the Indian village of Green Town, living in a little cabin near Perryville. When asked why he feared neither man nor beast, he replied that he lived in harmony with all people, and that he could not be harmed as long as he lived by the law of love. He is said to have sown the seeds of medicinal herbs wherever he went: dog fennel, pennyroyal, catnip, hoarhound, mullein, rattlesnake root, and others. For a long time, fennel was called "Johnny weed." He often appeared at the door of a new settler's home with a gift of herbs in his hands.

Johnny made friends with many of the Indian tribes and was known to have learned many Indian languages well enough to converse. Memoirs from settlers who knew Johnny well indicate the impression that many Indians held Johnny in a high regard, and that his unusual zeal for serving others led some to believe he was touched by the Great Spirit. For that reason, they allowed him to listen to their council meetings, and he was therefore sometimes able to avert trouble between a tribe and incoming settlers. He is said to have had compassion for the views and needs of both cultures, and was a fine communicator. He possessed a peculiar eloquence and a resonant voice that was persuasively tender, inspirationally sublime, or when needed witheringly denunciatory. He had a keen sense of humor and was quick to make a witty retort or a cutting rebuke. And he was sincerely patriotic. He had unlimited faith in his country. On one occasion, at least, he made a Fourth of July oration at a celebration in Huron County.

He had unusual ideas about charging for his trees and collecting for them. He would take a reasonable price in money, some cast-off clothing, a bit of food, or nothing at all, according to the circumstances of his customer. To him, it was more important for a settler to plant a tree than to pay for it. He never liked to have a note dated for a specific day, for, he said, it might not be convenient to collect that day, or it might not be convenient for the customer to pay on that date. He never asked a person to pay a debt, for he reasoned that if God wanted him to have the money, God would move the customer to pay. Besides, the customer knew that he or she owed the money, without being reminded of it.

He was not the only person involved in such activities. What made Johnny legendary is that he stayed itinerant his entire life; his ability to exist harmoniously with Indian cultures as well as his own; his colorful personal habits. For instance, though appearing outwardly impoverished, John Chapman was not a poor man. While his assets probably never accumulated to a fortune, he had far more cash than he needed. He never used banks and relied instead on an elaborate system of burying moneys that he might not come back for until a few years later.

He lived on foods provided by nature, and he never killed animals. Humane societies might well claim him as a forerunner, for he would rescue aged horses left to fend for themselves and pay some farmer to care for them. It is said that he once rescued a wolf from a trap, with the result that the wolf adopted him and followed him for a long time. It is said that he could walk over the ice and snow barefooted in the coldest weather and never feel it. The skin was so thick on his feet that one of his acquaintances said it would kill a rattlesnake to try to bite Johnny's feet.

### The End of a Long Journey

In 1842, Johnny made his last trip back to Ohio. While there, he made his headquarters at the home of Nathaniel, the half-brother with whom he had set out on his remarkable life fifty years before. Upon his return to Fort Wayne he resumed his work as "a gatherer and planter of apple seeds." On March 18, 1845, he died of pneumonia in the home of his Richmond County friend, William Worth, and was buried not far from Ft. Wayne.

John Chapman lived in complete harmony with nature. In field and meadow and forest, he walked, concerned with the spacious thoughts of God. The singularity of his thinking and his living was inextricably entwined with his religious views. What was it about the "new" Christian doctrines that came from the writings of the Swedish scientist and Lutheran reformer, Emanuel Swedenborg, to guide, nurture and inspire such a life?

When word of his death reached the U.S. Senate floor, Sam Houston said, "Farewell, dear old eccentric heart. Your labor has been a labor of love, and generations yet unborn will rise up and call you blessed."

### FROM ELENOR CHAPMAN

Some stories say that Johnny was jilted or that his true love died and thus he took to the open road with apple seeds and Bibles. But our family says that he was kicked in the head by a horse in a livery stable in Pittsburgh and was "never right after that."

...many of his family members and ancestors were nurserymen, so it is really no mystery at all.

His father, Nathaniel Chapman, had ridden with Paul Revere and the Minute Men at the Lexington Call. Nathaniel was a skilled artificer in the making of ammunition. He fought at Bunker Hill and spent the winter with Washington at Valley Forge. By the end of the war Nathaniel was a captain. When he was to get his land for Revolutionary service, his son, Johnny, scouted the area on the frontier and led the family to the farm near Marietta, Ohio, where Johnny helped them build their first log cabin and, of course, plant an orchard. Then the gentle Johnny was off to tend his orchards and spread a little good news from heaven.

By the Rev. Lee Woofenden

Today I would like to move forward and inward, away from the wars and rumors of war that we now are

hearing, and look at Johnny Appleseed as a man who was a center of peace in the midst of very turbulent and violent times. As it turns out, Johnny Appleseed is actually a wonderful, emblematic figure for exactly the circumstances that we are in right now.

Johnny Appleseed was popularized in our culture by the old Disney animation that showed him as a happy-go-lucky fellow walking around with a pot on his head and seeming not to have a care in the world. For the children, it's not particularly harmful to present him in that way. It is good for children need to see the good side of things first. And in fact, Johnny Appleseed was a person who had joy and peace within his heart. He was a person who enjoyed the people and the world of nature around him.

But Johnny Appleseed's reality was quite different from the happy-go-lucky fellow without a care in the world presented in the Disney movie.

First of all, Johnny Appleseed was a businessman. He was a little unconventional in his business methods; but he was a businessman. He was an orchardist. He planted trees. He cleared the land, he fenced them in, he tended them, and he sold both the trees he grew and the land he acquired.

He was unconventional in that he sold his trees on a sliding scale. If he knew that the buyer was able to pay the going rate for apple trees, he would charge them that. If he knew they couldn't afford that much, he would charge them less. And if he knew that they had nothing but perhaps a meal to offer or something to barter, he would take that in return for his trees. Except for a brief period of settling down and thinking that he might become a settled orchardist and make a business out of it, he was an itinerant orchardist. He was a businessman who operated by unconventional means, and brought great blessings to the people he served. Johnny Appleseed was a businessman.

Johnny Appleseed was also a missionary, spreading not only the teachings of the Bible, but also the teachings and the works of Emanuel Swedenborg to many, many families on the frontier. As he liked to say when he came to the frontier families' houses, "I come bringing good news right fresh from heaven." He loved to carry around copies of Swedenborg's books, such as Heaven and Hell. He would sometimes separate the books into two or three sections and distribute them to families who were willing to read them--which was his only criterion as to whether he would give copies of his books and pamphlets to a family. Then later, when he came around again, he would swap sections so that the one who had the first half would get the second half, and so on.

Johnny Appleseed was a Swedenborgian missionary. And various Swedenborgian groups sprang up in the places he visited. Even today, there are Swedenborgian churches in the Midwest that can trace some of their early roots back to the "good news" spread by Johnny Appleseed.

Johnny Appleseed was also a great story teller, keeping children and adults entertained, and also informed about the events in the surrounding communities and states. These were the days before radio, television, telephones, and other means of mass communication, so communication for those frontier families happened on foot. It happened through people like Johnny Appleseed who traveled to different areas, and brought the news around to the frontier families.

But our focus today is on Johnny Appleseed as a man of peace amid the storm. Johnny was not happy-go-lucky. He lived in dangerous and violent times. Of course, there was the untamed wilderness that he traveled through; the wild animals that would just as soon eat him as look at him. But wild animals were not the greatest thing Johnny Appleseed had to fear. What he found most dangerous was the people. Just like today, people of different races and cultures were often in conflict. There were the Whites against the Indians, the British against French, and so on. If you look around the New World at that time, there was a great deal of conflict. Settlers' cabins were getting burned down. Indian towns were getting destroyed.

Johnny Appleseed moved in that violent world. It may have been more primitive than today, but in many ways things are not that different now. Today we still have people of different religions and different races in conflict with one another. And we have seen that come home in a very devastating way this past week.

Johnny Appleseed moved in a violent and uncertain world. He was no dreamer. He was realistic about war and conflict. When he knew that there were Indians or troops of the opposing army coming, he would warn the settlers. He once did a famous run of thirty miles in one night, warning the frontier families to flee for their lives because there was an army coming. Johnny Appleseed was not a dreamer. He knew the realities of his world.

Yet in the midst of all of this, Johnny Appleseed carried within him a peace that transcended all those outward circumstances. Though he moved in turbulent times, Johnny Appleseed was at peace both with the white people and with the Indians. Both accepted and trusted him. He made no distinction among the different races and religions. He even considered animals his friends, and would not harm them. It is said that he would put out his fire if he saw mosquitoes dying in its flames.

Even though he lived in the midst of nature which was often violent, and in the midst of people who were often violent, he himself moved as a center of peace in the midst of that storm of violence. He spoke the Indians' language, and they trusted him so much that they allowed him to sit in on their councils and hear their deliberations. This was useful when he acted as an "ambassador" between the Whites and the Indians. He knew the issues that the Indians were concerned about, or angry about, or worried about, and sometimes the things they were planning to do. He could bring that knowledge into the white settlements, and sometimes avert hostilities that otherwise would have taken place. Johnny Appleseed helped to bring peace where he could. Of course, he was not always successful. Human greed and the human desire for conquest are very strong, and one man cannot overcome that amidst clashing cultures.

As we look at this remarkable man--an eccentric certainly, and yet a person of strong conviction, and a person who was bent on doing good--we ask, where did this peace amid the storm come from? Where did he gain the peace that was in his soul even in the midst of these violent, difficult times? We know that it was not external peace, because Johnny's external circumstances were often not very peaceful. In fact, they were often very difficult. He was poorly clothed and underfed, he traveled through difficult terrain, and at times he had to face hostile Indians and even hostile white people who didn't appreciate his presence. Not everyone loved Johnny Appleseed.

His peace was not an external peace. It was an inward peace. It was a peace of the spirit. It was a peace that comes only from trusting in God. I'd like to read you a passage from Swedenborg's work *Arcana Coelestia* (Secrets from Heaven), #8455:

Peace holds within itself trust in the Lord--the trust that God governs all things and provides all things, and that he leads us towards an end that is good. When we believe these things about the Lord we are at peace, since we fear nothing, and no anxiety about the future disturbs us. How far we gain this state depends on how much we grow in love to the Lord.

Even though Johnny Appleseed moved in very difficult outward circumstances, he had a peace that came from his trust in the Lord; a peace that came from knowing within himself that God is guiding all things toward what is good. He trusted that God would take care of him through good circumstances and bad. And Johnny did live out his threescore and ten years, dying at the age of seventy-one.

From the peace that Johnny had within himself--the peace of knowing that God is present, of knowing that God governs this world--he drew his strength, and his desire to treat others in the same way that God treats people. He treated others with respect and understanding, whether they were Black or White or Indian, whether they were Christian or "heathen"--as non-Christians were called in those days. He tried to do good to every living being around him.

Johnny Appleseed, in his own rough way, walked the path of Jesus. Jesus was the one who would not break a bruised reed or snuff out a smoldering wick. Because Jesus also knew that all things are in God's hands. He knew that his task was to follow the way and the will of God--who was also his own inmost soul. And he knew that if we will follow the will of God, all things will be taken care of, no matter how hard they may seem. He

knew that God has a plan for this earth, and that he is bending all things toward the good.

In these terribly difficult times, when we are weary and burdened, let us turn to the Lord. The Lord will give us the answers we seek. The Lord will guide us on the path we need to go. And even in these terribly difficult times, the Lord will give us peace amid the storm, if we will only follow God's way, and not our own.

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light. (Matthew 11:28-30)

NEW

Several Years after his mother's death (while her husband was in the Revolutionary Army) John's father married Miss Lucy Cooley, and moved the family to her home at Longmeadow, near Springfield. Of John's boyhood years we have no definite record.

Approaching manhood, as the eldest son in a large family (12 children) John felt it was time he should be on his own. Massachusetts families from Springfield and vicinity were pulling up stakes and heading for the new land West of the Alleghenies; why shouldn't he follow their example.

Traditionally, the story of the Oregon Trail begins with the European/American discovery of the Columbia River and the voyages of captains Gray and Vancouver in 1792. These explorers' ships were just two of the 28 trading vessels in the Northwest in that year. After the mid-1780's, a thriving sea-otter fur trade centered at Nootka Sound (on present-day Vancouver Island) as part of a vast trading network which linked London, New England, Hawaii, Canada's coastal islands, Russian Alaska, and China. In spite of well-traveled trade routes along the Pacific Coast, the mouth of the Columbia River remained hidden from explorers behind constant rain and mist until 1792.

A Vindication of the Rights of Woman  
With Strictures on Political and Moral Subjects

Mary Wollstonecraft

Published in 1792, A Vindication of the Rights of Woman was the first great feminist treatise. Wollstonecraft preached that intellect will always govern and sought "to persuade women to endeavour to acquire strength, both of mind and body, and to convince them that the soft phrases, susceptibility of heart, delicacy of sentiment, and refinement of taste, are almost synonymous [sic] with epithets of weakness."

It would be an endless task to trace the variety of meannesses, cares, and sorrows, into which women are plunged by the prevailing opinion, that they were created rather to feel than reason, and that all the power they obtain, must be obtained by their charms and weakness.

Mary  
Wollstonecraft

By William Carey.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? - Paul  
1792

This awakening began as a prayer-movement in 1784, when John Erskine of Edinburgh re-published Jonathan



Edward's earnest plea for revival prayer. It was entitled, 'An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom'. Denomination after denomination devoted a monthly Monday evening to prayer, first in Britain, then in the US.

The barriers were great. There was moral decline following the war of independence in America. The French Revolution, infidelity and rationalism in Europe and dwindling congregations everywhere. The beginning of the revival can be traced to the industrial towns of Yorkshire in late 1791, spreading through all areas and denominations. The Methodists alone grew from around 72,000 at Wesley's death in 1791 to almost a quarter of a million within a generation.

IN the spring of 1800 one of the most astonishing and powerful revivals occurred that has ever been known in the western country. This was also the most extensive revival that perhaps ever was witnessed in this country. It was marked by some peculiarities which had not been known to characterize any revival in former times. The nearest approximation to it, of which I can form any conception, was the revival on the day of Pentecost, when, thousands were awakened and converted to God under the most exciting circumstances.

The commencement of the revival is traceable to the joint labors of two brothers in Cumberland county, Kentucky, one of whom was a Presbyterian and the other a Methodist preacher. They commenced laboring together, every Sabbath preaching, exhorting, and praying alternately. This union was regarded as quite singular, and excited the curiosity of vast multitudes, who came to the places of meeting to hear two men preach who held views in theology supposed to be entirely antagonistic. Nothing was discoverable in their preaching of a doctrinal character, except the doctrine of man's total depravity and ruin by sin, and his recovery therefrom by faith in Christ. All were exhorted to flee the wrath to come, and be saved from their sins. The word which they preached was attended with the power of God to the hearts of listening thousands. The multitudes who flocked from all parts of the country to hear them, became so vast that no church would hold them, and they were obliged to resort to the fields and woods. Every vehicle was put in requisition; carriages, wagons, carts and sleds. Many came on horseback, and larger crowds still came on foot.

As the excitement increased, and the work of conviction and conversion continued, several brought tents, which they pitched on the ground, and remained day and night for many days. The reader will here find the origin of camp meetings.

In the spring of 1801 Bishop M'Kendree was appointed presiding elder of the Kentucky district; and being thus brought in contact with this wonderful work, he was prepared to form a correct judgement of its character. That there were extravagances that constituted no part of religion, he was prepared to admit, but that it was all a wild, fanatical delusion, he was very far from conceding. Nay, he believed that it was the work of God's Spirit on the hearts of the people, and that thousands were genuinely converted to God.

These meetings began to follow one another in quick succession, and the numbers which attended were almost incredible. While the meetings lasted, crowds were to be seen in all directions, passing and repassing the roads and paths, while the woods seemed to be alive with people. Whole settlements appeared to be vacated, and only here and there could be found a house having an inhabitant. All ages, sexes, and conditions, pressed their way to the camp meeting. At these meetings the Presbyterians and Methodists united. They were held at different places. On the 22nd of May, 1801, one was held at Cabin creek; the next was held at Concord, in one of my father's old congregations; the next was at Point Pleasant, and the succeeding one at Indian creek, in Harrison county. At these meetings thousands fell under the power of God, and cried for mercy. The scenes which successively occurred at these meetings were awfully sublime, and a general terror seemed to have pervaded the minds of all people within the reach of their influences.