



Apple Festival paints with colors of autumn

Annual event is Saturday, Oct. 12.

See Page 4 for article and photos

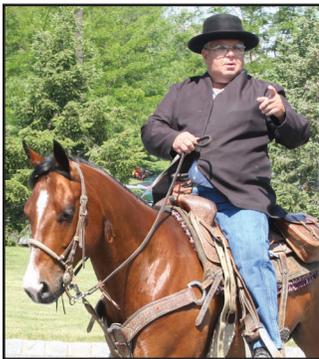
Boehm's Chapel Society

FALL 2013

boehmschapel@gmail.com

13 West Boehms Road, Willow Street, Pa., 17584

INSIDE



Chapel puts its legacy on parade

Circuit rider is our theme in Willow Valley event. Page 2



The story of Eve Boehm

The story of Martin Boehm is well known, not so the story of his wife, Eve, and her persecuted ancestors. Pages 6-8.

'THE CONVERSION' IN WOOD



Photo by Dolores Myers

Conestoga craftsman displays his woodcarving of Martin Boehm plowing his field. The carving marks the event in which Boehm fell to his knees in the furrows to seek God's grace. See article on Page 3.

Boehm's Chapel on parade

Willow Valley Retirement Communities held a parade in late May and invited the Boehm's Chapel Society to participate.

We did and decided to use our circuit rider history as the theme.

To do that, Chapel Society member Mike Rhineer, shown at right, saddled up his horse, put on Abe Sangrey's hat, picked up a Bible, borrowed a coat from an Amish friend, and rode the parade route educating people on these early traveling evangelists.

To reinforce that message, Society President Jim McCullough, below left, had sideboards made for his classic 1952 Dodge pickup truck (actually younger than Jim) that proclaimed "Boehm's Chapel: Keeping the faith of the circuit rider since 1775."

The year 1775 was the year when Martin and Eve Boehm began sheltering circuit riders



at their farm (now the Frey farm), just below the Chapel .

Between the rider and horse and the truck was Chapel

Vice President Marv Adams, below right. His job: Clean up after the horse. That's what VPs do.



Photos by Jamie Heckendorn and Gary Snyder

Praying behind his plow handles

By Dolores Myers
Executive Director
Boehm's Chapel Society

A wooden folk-art rendition of Martin Boehm behind his plow was recently added to the collection of Boehm's Chapel Society. Created by Tom Grassel, a Conestoga craftsman and businessman, the carving will serve as a visual aid to relate the salvation story of Martin Boehm.

Tom began turning blocks of wood into art forms approximately 12 years ago. He initially decided to try carving miniature mules to fulfill the need of creating animals to accompany a model Conestoga Wagon he had purchased.

Tom estimates he has carved several hundred wooden mules. In addition, Tom now creates miniature Conestoga Wagons of his own design as well as other examples of period farm equipment. The models are made to 1/8 scale. Tom's carvings were featured in Conestoga Area Historical Society's 2012 exhibit, "Down on the Farm." In addition, his creations are displayed at Muddy Creek Farm Library, Denver, PA., and Conestoga's local eating establishment, The Wagon, which is owned and operated by Tom's family. Several of his miniatures have been shipped out of state. Tom's carvings are available for purchase by the public. To view his handiwork, please visit: www.conestogawagonworks.com.

The account of Martin Boehm's conversion experience, which happened while he was praying behind his plow handles follows:

Martin Boehm was chosen, by lot in 1756 to serve his local Mennonite congregation as a minister. The process of selecting new ministers was accomplished by inserting a slip of paper, containing a verse of scripture, into one of three Bibles. (Most likely the verse was Proverbs 16:33. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." KJV) Three of the most notably regarded male members of



The story of Martin Boehm's salvation that came as he paused while plowing his fields inspired this wood carving by craftsman Tom Grassel, of Conestoga.

the congregation were asked to select one of the Bibles. The person selecting the Bible, which contained the penned verse, was expected to serve as the new minister. It is written that Martin had no thought of becoming a preacher and when the lot fell to him, he asked in astonishment, "What shall I preach?"

He was told to preach repentance and faith.

In preparation to begin his preaching, Martin increased the time he spent in the scriptures with an attempt to impress them upon his memory. However, every time he rose and attempted to preach, he could not bring any verses to his recollection. As months passed, additional attempts to speak ended in similar embarrassing results.

Martin's response to the question, "What was your religious experience during that time?" was recorded by son Henry Boehm, in his historical and biographical journal, "Reminiscences." Martin states: "I was sincere and strict in the religious duties of prayer in my family, in the congregation, and in the

closet. I lived and preached according to the light I had: I was a servant and not a son; nor did I know any one, at that time, who would claim the birthright by adoption."

Martin prayed earnestly to retain God's Word and for aid in his preaching. Eventually his heartfelt pleas led to the realization that while he was praying to teach and lead others, he had never prayed for his own salvation. The thought of his own 'lost condition' began to consume his mind.

The late Rev. Abram W. Sangrey's interpretation of Martin's salvation experience as recorded in "Martin Boehm," follows: "This word, (lost), did not leave me. My salvation followed me wherever I went. I felt constrained to pray for myself, and while praying for myself, my mind became alarmed. I felt I was myself a poor sinner. I was lost. My agony became great. I was plowing in the field, and kneeled down at each end of the furrow, to pray. The word lost, lost went every round with me. Midway in the field I could go no

further, but sank down behind the plow, crying, 'Lord save, I am lost.' And again the thought or voice said, "I am come to seek and to save that which was lost." In a moment a stream of joy was poured over me. I praised the Lord, and left the field, and told my companion, (wife Eve), what joy I felt."

Henry Boehm again questioned Martin and recorded his father's reply in "Reminiscences." "By what means did you discover the nature of necessity of a real change of heart?" Martin replied, "By deep meditation upon the doctrine which I myself preached, of the fall of man, his sinful estate, and utter helplessness; I discovered and felt the want of Christ within."

Following Martin's realization and confession of his lost state and the acceptance and assurance of Christ as his personal savior, he overflowed with the desire to share the story of his redemption with all he met. Never again, it seems, was Martin at a loss for words to tell others about repentance, Christ's love and plan of salvation. ■

How 'bout them apples!

Boehm's 28th annual Apple Festival will be held, 9 a.m.-3 p.m., Saturday, Oct. 12, rain or shine, on the campus of Boehm's United Methodist Church, 13 West Boehm's Church Road, Willow Street.

Vendors, selling handcrafted items, will line the walkway leading to the 1791 limestone chapel. Additional vendors will be inside the fellowship hall of the church.

The huge striped food tent will offer luncheon fare prepared by Stehman Memorial United Methodist Church, including homemade soups. In addition, baked goods of all kinds, including apple dumplings, apples pies, apple candies, apple red beet eggs and apple bread (the latter prepared by the bakers of Grandview United Methodist Church) will be available.

Throughout the grounds



additional food items also will be offered for sale, including hot and cold apple cider, homemade ice cream, both vanilla and apple, apple crisp, and apple nuggets.

An early arrival is necessary to secure pints of the chapel apple butter that will begin cooking hours before dawn. The huge kettles, which demand constant stirring, will be at the back of the



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*Plaque is pictured on memorabilia page

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Pictured clockwise from left: a stash of apple dumplings for sale; two veteran apple butter technicians, Dick Karr and Jim McCullough fill pint jars; Josh Fizer cores apples; and below, the apple slingshot for children. On Page One, Maria Eden shows off face-painting artistry at festival.



campus, near the historic chapel. The chapel will be open to view the DVD, "More Than Just a Chapel on a Hill."

Outside activities for children include the popular apple slingshot. Admission is free. Parking is available on site with transporta-

tion available to the main food tent and other places, via golf cart, for those with limited mobility.



Report: Chapel's busy year

Following is the executive director's report (abridged version) on her work and Chapel activities submitted June 23:

Special services and events

Between Heritage Sundays of 2012 and 2013, Boehm's Chapel hosted the following special services and events

July 29, 2012: Marriage recommitment service, Oak Hill Church, approximately 14 couples.

Sept. 9, 2012: Stories Behind the Stones: Cemetery walk, large attendance from local community.

Sept. 30, 2012: Slavery, Underground Railroad and the Methodist Church, large interest from local community

Oct. 6, 2012: Apple Fest: 800-plus in attendance

Oct. 15, 2012: Evangelical Theological Seminary Myerstown, history class, Rev. Joe DiPaolo

Dec. 2, 2012: Advent program

May 19, 2013: Flames Across the Susquehanna, Civil War veterans tribute, 80 in attendance.

Prayer meetings

Third Fridays of April, May and June by local group, Build Your Kingdom Here.

May 19: For Rawlinsville Camp Meeting

Weddings

Four weddings and one recommitment ceremony.

Visitors

Four UM churches for confirmation class studies.

Two groups scheduled tours of Boehm's Chapel during 2012-2013; students from Garrett Evangelical Theological Seminary, Illinois and a local group of Red Hat Ladies. Out-of-state visitors included those traveling from 13 states.

Community outreach

■ Sponsored ad in annual Confer-



Above, members of the Ranck family hold a reunion service at the Chapel. Middle, Greg Hackenberger and Naomi Hostetler play the hammered dulcimer at the Heritage Sunday service; and bottom, two Civil

War reenactors take part in a program to honor the veterans of that war buried in the Boehm's Cemetery.

received for 2013-2014 total 121, (as of June 20), including one new Boehm descendant, Patron-Life Membership and 22 new persons who were not members the preceding year.

Newsletters

Newsletters are distributed four times a year to approximately 1,800 recipients.

Ongoing research and followup for news articles. Maintain and update mailing list for newsletter

Odds and Ends

■ One memorial service was held in the chapel in 2013.

■ Chapel participated in the first Willow Valley Parade in May.

■ Met with Hans Hess descendants for annual cleanup and maintenance Hess/Boehm cemetery. (Burial site of Jacob Böhm, immigrant, Martin's father). Volunteers are needed for September cemetery clean-up, Boehm's Chapel responsibility.

■ Maintaining contact with several Boehm descendants, recently visited with Lawrence Beam in Stevensville, Canada.

Also pursuing Böhm DNA

Officers elected on Heritage Sunday

During the business portion of the annual Heritage Sunday event, held June 23, new officers and directors were elected to serve the board of Boehm's Chapel Society for two-year terms, June 1, 2013-May 31, 2015.

They are:

President: Marv Adams;

Vice president: Matthew Buckwalter;

New board member: Joe Garber, pastor of Byerland Mennonite Church;

Returning board members: James Jolly, Rev. William Spiegelhalter and Donald Walters.

project and genealogy research to pinpoint European origins.

■ Compiled notebook with old photos and old documents, (secular and religious) relating to Long's Barn. A brochure regarding Long's Barn is planned for visitors.

■ Research for 225th anniversary book, 2016. Compiling information on Boehm Cemetery and former ministers assigned to Boehm's since 1755, plus gathering additional historical information and photographs. Five large notebooks have been compiled thus far.

■ Maintaining Chapel Society historian notebooks. Serving as historian for Boehm's United Methodist Church.

Upcoming

■ Build Your Kingdom Here, prayer meeting July 19.

■ Family reunion scheduled to visit the chapel July 20, interest in United Brethren and origins at Long's Barn.

■ "We are Brethren" presentation Aug 19, as part of the early churches program sponsored by Lancaster Mennonite Historical Society at New Holland Retirement Community.

■ Two fall weddings.

■ Apple Festival: Saturday, Oct. 12, 9 a.m.-3 p.m.

■ Advent program: Sunday, Dec. 1, 3 p.m.

Thank you for allowing me the privilege to serve Boehm's Chapel Society.

Respectfully submitted,

Dolores Myers
Executive Director

Contact us

Boehm's Chapel Society maintains a website:

www.boehmschapel.org/

You can also contact Executive Director Dolores Myers at: boehmschapel@gmail.com.

ence notebook.

■ Sponsored Wesley Colloquium, Evangelical Theological Seminary, Myerstown.

■ Sponsored ad in annual ETS banquet program.

Financial contributions

LUMINA, Lancaster; Rawlinsville Camp Meeting.

Meetings

Executive director attended Museum Council of Lancaster County business and marketing meetings; bimonthly meetings of Eastern PA Conference Commission on Archives and History; yearly business meeting for Hans Hess Cemetery upkeep.

Membership

Membership for 2012-2013 totaled 154. Current memberships

By Dolores Myers
Executive Director
Boehm's Chapel Society

Bits and pieces from first-hand accounts, relating to the life story of Martin Boehm, have been documented in diaries penned by several of Martin's esteemed peers, including Christian Newcomer and Francis Asbury. Additional information relating to the Boehm family is included in an account, titled "Reminiscences," written by Martin's son, Henry Boehm.

Very little has been mentioned about Martin's wife, Eve Steiner Boehm, although she played an important role in the Boehm story and the early Methodist Church in Lancaster County.

Eve Steiner was born on Christmas day 1734, a daughter of John and Catherine Brenneman Steiner. Eve's childhood years were most likely spent on a farm near the village of New Danville, Pequea Township, Lancaster County, Pennsylvania. (Additional information on the homestead of Eve Steiner Boehm appears in an article on the next page.)

Henry, son of Martin and Eve Boehm, briefly described his father's appearance in his memoirs, "Reminiscences," but did not provide any physical description of his mother. Per "The Brenneman History," by Albert H. Gerberich, 1938, Eve's mother, Catherine Brenneman, was said to have red hair that fascinated the local Native Americans. It is mere speculation if that trait was passed along to daughter Eve.

The families of both Eve Steiner and Martin Boehm adhered to the Anabaptist faith and attended the local Mennonite congregation. It seems a simple deduction that Martin Boehm and Eve Steiner were introduced to each other amidst the fellowship of their church family.

On June 5, 1753, Eve Steiner, aged 18, and Martin Boehm, aged 27, were married.

Martin recorded the event in the family Bible, "My housewife Eva Bem in was born in December 1734. We were married the 5th day of June 1753." (Martin spelled his surname three different ways within the family Bible records, Böhm, Beam and Bem. The "in" attached to Bem indicates a feminine ending.)

Eve was the first to hear

Eve Boehm: Home-fires kept burning



Ashley Bridgeman plays Eve Boehm during the "Stories of the Stones" event held in the Boehm's cemetery. Below, the Hess/Boehm graveyard where Eve's children are buried.



Martin's testimony following his conversion experience. After Eve listened to Martin proclaim the peace and joy he received, having confessed his sins and praying for the assurance of a personal relationship with Christ, she also accepted the call of the Holy Spirit and accepted Christ into her life. Eve's name is recorded as one of the first in the neighborhood to join the Methodist class, held in the Boehm home, in 1775.

Eve encouraged the use of their home, as a place "given to hospitality" for "house meetings." When the house proved too small to hold those gathered, the barn was used for the assembly. It is recorded that at the "great meetings" 50-100 people were en-

tertained at the house. It was not uncommon for great meetings to last 2 or 3 days. The primary goal of the great meetings was to evangelize and lead others to Christ.

With the passing of time, Martin felt led to host gatherings on weekdays as well as the Sabbath. Eventually he felt led to minister to

the German-speaking colonists and Mennonites who had settled outside Lancaster County. He traveled into Virginia and Maryland and was considered one of the most recognized German-speaking evangelicals. His travels began prior to 1767 and increased with time.

During Martin's absence, Eve would have remained at home to manage the children and the farm. By 1767 Eve had six children ranging in ages from 2 to 12 to care for and would have been expecting their seventh child.

Eve had to deal with the severe grief of losing several of her children in close succession. An illness claimed the lives of four of the Boehm children between Sept. 8 and Sept. 16, 1769. They

were Martin aged 11 years; Henry, 9 years; Maria, 4; and Abraham, 1. We do not know the illness. They are buried in the old Hess/Boehm graveyard. At that time Eve was 35 years of age. A second son named Martin was born two years later, but he also died at the age of 5. Five years later, at the age of 45 years, Eve gave birth to her last child, a second son named Henry. He lived to the age of 100 years, 6 months and became the traveling companion of the revered Francis Asbury.

Per records at the Lancaster County Courthouse, when Martin and Eve sold various parcels of land to sons and daughters, Eve was not able to sign her name. She always "made her mark."

However, per his will, Martin bequeathed to Eve any of his books, which she chose to take with the remainder to be distributed to his four living children. At the time of his death, Martin's inventory listed 68 books and two large family Bibles. At the inventory, taken following Eve Boehm's death in 1822, it appears she had retained all of Martin's books for her personal use and had, in fact, increased the number to 77. Perhaps Eve was able to read, but had never learned to write either in German or English.

Author E. Jennifer Monaghan relates in "Learning to Read and Write in Colonial America," "For the most part, religious motives underlay reading instruction in colonial America, while secular motives led to writing instruction.

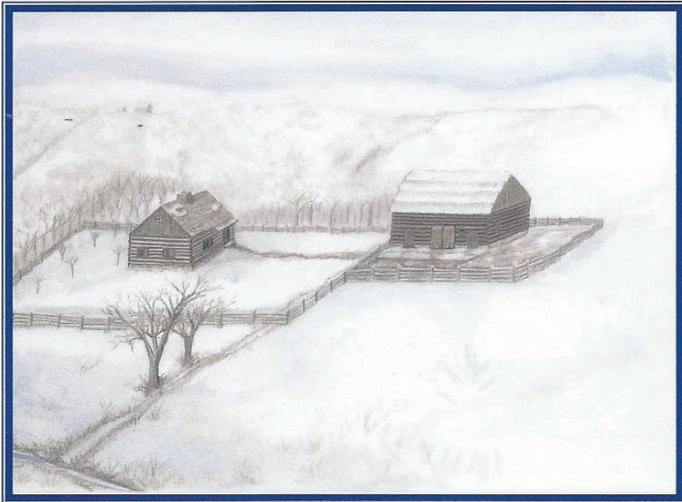
In "Reminiscences," Eve's youngest child, Henry wrote that his mother had much to do in molding his character and shaping his destiny.

He stated that he never forgot how he heard his mother praying out loud and mentioning his name in her prayers. Henry described her as a noble and beloved mother.

In Rev. Abram Sangrey's book, titled, "Martin Boehm," he states, "Methodism in Lancaster County began at Boehms. To this place the early Methodist preachers came and found a hearty welcome, for Martin," (and here needs to be inserted and Eve Boehm), were "earnest in the purpose to advance the Kingdom of Christ and ready to open the way for all who came in Christ's name as bearers of joyful tidings." ■

The Birthplace of Eve Stoner (1734-1822)

She was the wife of Martin Boehm (1725-1812). He was a Mennonite minister, founder of Methodism in Pennsylvania and the co-founder of the Evangelical United Brethren Church



From: *The Path of Faith, a 300 Year Heritage* by John S. Shenk, II

Eve Steiner's childhood home

By Dolores Myers
Executive Director
Boehm's Chapel Society

Eve Steiner Boehm's heritage comprises ancestors with deep spiritual convictions, willing to stand firm in their Anabaptist faith while facing the persecutions that took place in 17th century Switzerland.

Paternal ancestors, Hans and Anna Steiner, resided near the villages of R thenbach and Eggwil, Canton Bern, Switzerland. Per an early Steiner/Stoner history, "The Exiles-A Narrative of Years Ago," by German Mennonite pastor Matthias Pohl, because they refused to renounce their beliefs, Hans and Anna Steiner were forced to flee to the German Palatinate following the confiscation of their home and impending persecution. Pohl states Hans Steiner became an Anabaptist minister. The couple later moved to the Netherlands before emigrating to Pennsylvania.

Per the research of the late Samuel Stoner Wenger,

published in Vol. XI, No1, Jan 1988, *Pennsylvania Mennonite Heritage*, Hans Steiner became a Mennonite bishop. Wenger suggested that Steiner possibly served the Hess and Hammer Creek District in Lancaster County, or districts in Lebanon or northern Chester counties. Wenger stated that definitive Steiner/Stoner records were difficult to locate.

The European Br nnimann/Brenneman history is equally interwoven with that of the Anabaptist persecution in Switzerland. Eve's maternal great-grandfather, Melchior Brenneman, the exile, was imprisoned in the Castle of Thun in 1659 for refusing to denounce his faith and later exiled to Griesheim, Germany.

Eve's grandfather, Melchior Brenneman, the pioneer, was an Anabaptist minister and early settler in present day Pequea Township, Lancaster County. Melchior received a patent on November 13, 1717 for 500 acres of land, on part of which the village of New Danville and New

Danville Mennonite Church are situated. This land was to the northwest of the land granted to the original Pequea Settlement Anabaptists.

Eve Steiner's parents, John and Catherine Brenneman Steiner purchased 150 acres of land near New Danville from Catherine's father, Melchior Brenneman, on March 26, 1730 for 16 pounds.

In 2001, Dr. and Mrs. John S. Shenk, Gloria Hocking, sister of Dr. Shenk, and Clarke Hess, Lancaster County historian and member of the Historical Preservation Trust, examined two Pequea Township homesteads in an attempt to locate the dwelling of the Steiner family. Interest in determining the location of the John Steiner home stemmed from Dr. Shenk's connection to the Steiner/Stoner family.

Research as to the location of the Steiner homestead, completed by Dr. Shenk, seemed to conflict with the supposition of Samuel S. Wenger as printed in the previously mentioned issue of *Pennsylvania Mennonite Heritage*. Shenk proposed that John Stoner's original homestead was west of New Danville rather than southeast along New Danville Pike, as proposed by Wenger. Following inspection of both residences, Clarke Hess concurred with the findings of Dr. Shenk

After examining the outside of the property, down a lane to the west of New Danville, Clarke Hess concluded that of the two sections of the present day house, the stone part had been built first and the wooden part had been added later. Hess believed a log structure had been the original dwelling but there was no concrete evidence remaining.

Following the inspection of the interior of the house, Hess spelled out his finding in a letter to Dr. Shenk. The drawings by John S. Shenk II and portions of the Hess letter are used with permission of Mrs. John Shenk and Clarke Hess.

Clarke Hess's letter to Dr. John S. Shenk:

Analyzing the structures located on the farm is a difficult task. It appears highly likely that a house occupied the site prior to 1750, perhaps as early as 1730. The existing house structure offers

few clues concerning its 18th century origins. A few elements do remain that clearly suggest reuse from earlier structures. The kitchen wing exhibited a first floor joist system composed of hewn timbers, which were grooved along the sides. These grooves were originally fitted with narrow oak paling boards. After the boards were fit into the grooves, perpendicular to the joint, a mixture of clay, stones, and rye straw would be spread on top of them. This mixture, typically about four inches in thickness, would serve as a moisture barrier between the damp cellar and the living quarters above.

In the second floor of the kitchen wing there is a four-panel door with thumbnail molding. This door was obviously salvaged from an earlier structure. Its style suggests that it likely dates to 1750-1780.

The surviving tax lists, notably the 1798 Glass Tax and the 1815 Direct Tax, offer important information concerning late 18th and early 19th century structures. Both descriptions agree with Jacob Stoner/Steiner's will of 1782, (John Stoner's son Jacob inherited his father's property), which mentions that his house was of part stone and part wood and that the widow, (Catherine Brenneman Steiner), was to have use of the wooden portion. Because Stoner gave his widow rights to occupy the wooden portion without specifically mentioning rights to the kitchen, I would suggest that at that time the house consisted of two parts. A 1½ story stone house adjoining a 1½ story log house and that each had its own kitchen area. This house had been expanded to be a two-family dwelling.

The foundation of the kitchen wing exhibits several characteristics that lead me to believe that this foundation once supported the original structure. It was a one-and-a-half story Germanic log house. The proportions and position of the excavated and unexcavated portions of the cellar, as well as the position of both the interior and exterior cellar stairs, coupled with the overall dimensions of the wing, suggest that the first structure was a classic

All in the family

In photo at near right, Boehm "cousins," from left, Rob Beam, Michigan, Evelyn Chaffer, New York, Lawrence Beam, Ontario, and Noel Grant, Florida, meet for the first time in Brockport, N.Y. at the Erie Canal. Note the family resemblance. At far right, Mary Miller, of Ohio, and children, Tara and Michael, included a visit to the chapel in their vacation plans. They are descended through Jacob Boehm.



Boehm's Chapel Society

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Eve: Finding her childhood home

From Page 7

three-room continental log house with a central cooking fireplace. The house was likely constructed 1730-1750 by John Stoner who died in 1750.

It appears likely that in the 1760-1775 period, a larger one- and -a -half story stone house was constructed adjoining the log house on the rear wall, to the west of the log portion. (Jacob Stoner, brother of Eve, would

have constructed this portion.) It was larger than the existing log house, and possibly also included a central cooking fireplace.

The barn would have likely replaced an earlier log "bottom barn," an early barn style that clearly predates the "Swiss barns" in this region.

Following the death of Jacob Stoner, (1763-1845), the farm was advertised for sale on September 12, 1846 in the Lancaster Herald and Examiner.

"On Wednesday the 16th of September next on the premises. Will be sold at public venue to the highest bidder, the Real estate of Jacob Stoner, of Conestoga Township dec'd, pursuant to his last will and testament,

consisting of:

"No 1. A plantation on tract of land situated in the said County adjoining land of David Book, Martin Harnish, Nos. 2 and 3 land of John Landis, the Long Lane and the Conestoga Centre road, containing 160 acres and 12 perches strict measure. The improvements on No. 1 are a large and convenient Stone and LOG HOUSE, a large Swiss Barn, Wagon Shed, Corn Crib, Cider House, Hog pen, a Wash and Spring House and an arched cellar. With springs, the water of which is conveyed to the buildings, furnishing running pumps before the house, barnyard and arched cellar, which have never been known

to fail. On this tract is a thriving ORCHARD of a variety of choice fruit trees and 14 acres of it are first-rate timberland. The soil is limestone in a high state of cultivation, without any broken land, and is divided into convenient fields with good fences. A run of water passes through the farm about 12 acres of which are meadow. Cattle are supplied with water in 6 or 7 fields and from the rest of the fields is easy access to water for the cattle."

The painting was developed by Dr. John S. Shenk II to recreate how the Steiner/Stoner homestead may have appeared with additions made to the house and barn over the period of approximately 100 years. ■