

MEMBERSHIP CARD INSIDE

List of members on Page 7. Chapel Society wants you.

Boehm's Chapel Society

SUMMER 2014

boehmschapel@gmail.com

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

INSIDE



Search finds 2 more Civil War veterans

Methodists in 1864 take stand on slavery. Pages 2-4

Society loses faithful member

Russ Kauffman dies at 92. Page 4



Part II on roots of Boehm family

How Jacob Boehm II met the Mennonites. Pages 5-6



HERITAGE SUNDAY FEATURES SUSANNA WESLEY PROGRAM



Above, a painting of Susanna Wesley and some of her 19 children. At left, Barb Piscitello will play the mother of John and Charles Wesley on Heritage Sunday. See Page 6.

Methodists take stand in 1864

Meeting of Philadelphia Annual Conference in Delaware takes a tough stand on clergy members who are pro-slavery or disloyal to the Union cause.

The 77th session of the Philadelphia Annual Conference of the Methodist Episcopal Church assembled on Wednesday, March 9, 1864, at 9 a.m. in the Institute Hall, Wilmington, Delaware. Bishop Edward R. Ames presided and conducted the opening religious exercises by reading a section of the 119th Psalm and the 13th chapter of 1st Corinthians. Ninety-seven members responded when roll was called.

Various reports presented throughout the week-long gathering left no doubt as to the political stance favored by the majority of ministers attending the conference. However, discussion was raised regarding some resolutions before being brought to a vote.

Per the minutes of the annual conference: "J.F. Chaplain and F. Moore offered a preamble and two resolutions expressive of the opinion of the Conference respecting the holding of pro-slavery or disloyal opinions by our members and ministers."

"Resolved 1: That while we make all due allowance for the influence of education, prejudice and the heat of party strife, as disturbing elements in the conduct of even good men in such times as these;

"Resolved 2: That, forbearing, as we desire to be toward all ministers who have fallen into error, either of pro-slaveryism or disloyalty, we record it as our solemn judgment that no such man ought to be a religious teacher in our Church, and if there be any such we do hereby request him to withdraw from among us."

As reported in the March 17th edition of the Christian Advocate:

"Rev. T.J. Quigley thought there were some men who were pro-slavery and yet loyal." Roll was called with all members voting yea except Revs. E. Miller, T.J. Quigley and D.S. Hodson dissenting, stating: "They could vote yea to all but the last clause

Records show two more Civil War vets buried at Boehm's

Through her research, Chapel Executive Director Dolores Myers has found records that show two more Civil War veterans (for a total of nine) are buried in the cemetery at Boehm's.

They are:

Almon Fulton

Almon Fulton was born Oct. 23, 1840, in Conestoga Township to Daniel and Catherine Bergdolt Fulton. Almon's father's occupation was listed as lawyer. In the 1860 census of Pequea Township, Almon, aged 19, is listed as a carpenter's apprentice.

On Feb. 17, 1861, Almon was among those recruited in Philadelphia for Co. E, 89th Regiment, 8th Cavalry. This regiment originally intended as a rifle regiment was subsequently changed to cavalry. On Oct. 4 the regiment was ordered to Washington, D.C. In addition to drill and camp duty, it was employed throughout the winter on scout and picket duties in the area of Fairfax Court House.

The following September the regiment arrived at



Shown is Almon Fulton's grave in the Boehm's cemetery.

Antietam on the day after the general engagement. Twenty-three thousand soldiers were killed, wounded or missing after 12 hours of horrific combat on Sept. 17, 1862. The Battle of Antietam ended the Confederate Army of Northern Virginia's first invasion into the North and led to Abraham Lincoln's issuance of the preliminary Emancipation Proclamation.

In April 1863, the entire regiment was brought into action during the Chan-

More Civil War Page 3

of the resolution". Both resolutions were adopted in whole.

The Report on the Bible Cause indicated that the American Bi-

ble Society had distributed more than two million Bibles and testaments to the Army and Navy since the start of the war. One

"... we affectionately admonish every member of our Church who gives proof that he is either pro-slavery or disloyal that he has fallen into error, and we beseech him in the name of our Lord Jesus Christ, to return to calm reason and from his evil way."

hundred thousand had been sent to confederate prisoners of war and an additional 200,000 sent to soldiers of the Confederacy with the permission of the government.

Concerning, "The Relation to Soldiers" it was resolved that members of the conference should furnish a correct statement of the numbers of the members from their congregations who had entered the service of the United States including a listing of their respective rank.

The report was also to include numbers that had been wounded or killed. Such accounts were to be furnished to the secretary of the Conference at the next session.

As recorded in 200 Years of United Methodism-An Illustrated Form, by Drew University, 1984, one scholar calculated:

"In this war to eradicate slavery and ensure the Union, there were, 300,000 Methodist soldiers in the Union armies out of a membership of almost one million.

At least 500 Methodist chaplains marched with the Blue, and 458 Methodist ministers gave their services to the United States Christian Commission as volunteers doing work similar to that of chaplains."

Civil War Veterans: 2 are found

Continued from Page 2

cellorsville campaign making a gallant charge to check the front of Stonewall Jackson's Army. The regiment suffered heavily in wounded, killed and horses but checked the further progress of Jackson's army.

In June 1863 they were in action at New Market, Va. On the Fourth of July while crossing the South Mountain, they encountered the Confederate supply column, capturing 250 wagons and 600 prisoners.

At the opening of the Wilderness campaign in May 1864, the Eighth marched with Sheridan on the Richmond raid losing about 100 men.

Almon Fulton was mustered out of the 8th PA Cavalry on Sept. 16, 1864.

Five months later on Feb. 14, 1865, he enlisted in Co. D, 195th PA Volunteers. They were involved in guard duty along the Shenandoah and in Washington, D.C., guarding government property. Almon Fulton was mustered out for a second time, Jan. 31, 1866.

On May 29, 1867, Almon Fulton and Harriet Kurtz, both of Pequea Township, Lancaster County, were married by the Rev. J. J. Stine, at his residence.

In the 1870 Pequea Township census, Almon lists his occupation as carpenter. He and Harriett are living with one child, Ida, aged 11 months.

By 1880, Almon Fulton, carpenter, and his wife, Harriet, along with two children are living in Sterling, Whiteside, Ill., one door away from Almon's brother Rufus Fulton.

The next record found for Almon is April 13, 1898, when he is admitted to the U.S. National Home for Disabled Volunteer Soldiers, Roseburg Branch, in Hampton, Va. Both of the regiments in which he served are recorded along with the date and place of discharge. Almon states he suffered from an injury

to his spine contracted in 1880 in Sterling, Ill.

He is described as 5-7 tall, aged 57, light complexion, gray eyes, gray hair and states he can read and write. His wife Harriet's residence is listed as 13 W. King Street, Lancaster, Pa. On Feb. 4, 1899, Almon was discharged from the hospital by his own request. He was receiving a pension of \$8 a month.

In 1900, Almon and Harriet are both found living in Lancaster, Ward 1. Harriet states she is the mother of two children but only one is living. Daughter Anna, aged 23, is residing with them and works as a cigar marker.

In 1910, Almon is listed as a widower and is found residing with his daughter Anna, wife of Andrew S. Flick. Andrew and Anna are both buried in Boehm's Cemetery.

Almon died Dec. 15, 1915, at age 75 years.

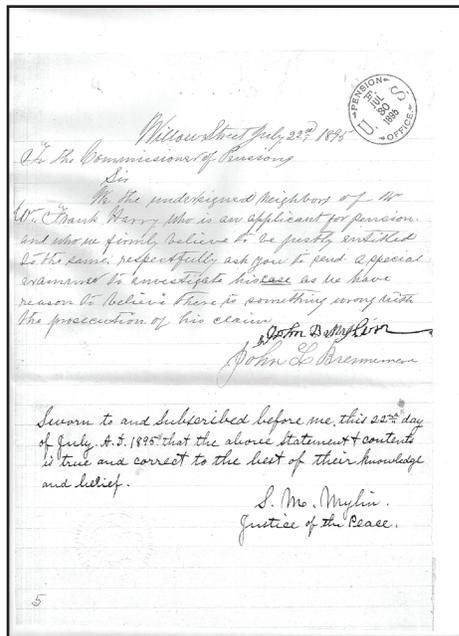
William Francis Harry

William Francis Harry was born in Washington, D.C., the son of William Sr. and Anna Harry.

The first document found for William Harry is his marriage to Mary Bird, daughter of Henry and Mary Bird, in Willow Street, Pa., Oct. 16, 1853. He states he was residing in West Lampeter Township, and employed as a laborer. Christian Yordy, J.P. married the couple.

On Sept. 2, 1864, William traveled to Lancaster and enlisted in Co. F, 203rd Regt. PA Infantry for one year of service. He gave his age as 38 years, 11 months and was described as 5-5 in height, with a dark complexion, light hair and blue eyes, with no identifying marks. His enlistment was credited to Martic Township.

Per Samuel Bates' "The History of Pennsylvania Volunteers, 1861-5," compiled shortly after the war, it states: "The troops composing this regiment were recruited at the suggestion of Gen. Birney, to serve as sharpshooters in his division; but the general dying soon after their reaching the field, they were treated as an ordinary infantry regiment. They were



Approval for the pension of William Francis Henry.

from the city of Philadelphia and from the counties of Lycoming, Lancaster, Chester and Delaware, and were organized at Camp Cadwalader, near Philadelphia on the 10th of Sept. 1864."

The regiment departed for the front and arrived at Petersburg, Va., on Sept. 27. It was assigned to the 2nd Brigade, 2nd Division of the 10th Corps.

They performed provost duty at Deep Bottom on the James River and escorted prisoners to the rear.

On Oct. 5, the regiment moved up to the front and was engaged at Malvern Hill.

William Harry was present at all the muster rolls between Oct. 1864 and June 1865.

He is listed as being treated for illness Dec 6-9 but no diagnosis is recorded.

On Dec. 13, the infantry moved from camp and boarded transport to accompany the naval forces for an attack on Fort Fisher, N.C. In total, a force of 3,000 men landed at Fort Fisher. Following the initial attack, which was aborted, the same forces again attempted to take the fort on Jan. 2, 1865. In this charge the 203rd reached the palisades while under a storm of bullets and grapeshot that took a terrible toll on their ranks. They continued through an opening in the palisades to capture two guns amid hand-to-hand fighting.

Their battle flag was half shot away.

The fighting continued from 3:30 p.m. until far into the night with nearly half of the regiment killed or wounded. When Fort Fisher fell after a massive Federal amphibious assault on January 15, its defeat helped seal the fate of the Confederacy. During the assault Jan. 15, Private Harry was wounded in his right knee by Confederate gunshot. Per pension records he was treated, "In field hospital about 6 days".

Following the capture of Fort Fisher, the regiment remained in camp

until Feb. 11 when they advanced upon Wilmington, N.C. along the Cape Fear River. Fort Fisher had kept North Carolina's port of Wilmington open to blockade-runners supplying necessary goods to the inland Confederate Army. By 1865, the supply line through Wilmington, N.C., was the last remaining supply route open to Robert E. Lee's Army of Northern Virginia. Wilmington was entered by the Union forces on Feb. 21.

Early in March the regiment formed with Sherman's army while the battle of Bentonville was in progress. It was the last battle between the armies of Union Maj. Gen. William T. Sherman and Confederate Gen. Joseph E. Johnston.

By April 10, the 203rd began moving toward Raleigh. Harry received medical treatment May 6-7th for 'Colica' but returned to duty. On May 1865 muster roll he was listed as company cook.

The regiment was assigned to Raleigh where it mustered out of service on June 22, 1865. William had last been paid on Dec. 31, 1864. He received a bounty of \$33.33 but was required to pay the U.S. government \$6.80 for arms and equipment.

The next record found for civilian William Harry is a second

Veterans: Civil War

Continued from Page 3

marriage to Annie Miller in September 1873 in Lancaster, Pa., by the Rev. Hunter. The date of death and place of burial for Harry's first spouse, Mary Bird Harry, are unknown.

Harry's first application request for a government pension because of disability, resulting from the gunshot wound to his knee, was submitted Dec. 20, 1889, but apparently denied. On July 22, 1895, John B. Mylin and John L. Brenneman penned a letter addressed to the Commissions of Pensions requesting the application for pension be reexamined for their neighbor William F Harry.

Harry was eventually granted a pension of \$12 a month, which ceased with his death March 1, 1898.

A mention of William Francis Harry was found in the May 1895 newspaper when robbers accosted several people south of Willow Street and ransacked the home of Harry's landlord, Aldus Miller. The event was reported in the Lancaster, Pa., papers but also made the news as far away as Harrisburg, Pa. and Alexandria, Va. The account from The Harrisburg Telegraph follows:

11 May 1895 Harrisburg Telegraph

"A remarkable crime was committed at 6 o'clock this morning half a mile south of Willow Street, this, (Lancaster), county, about seven miles from this city, (Lancaster). Aldus C Miller, a farmer, and wife were attending market in this city, leaving six attendants on the place. The two boys who were feeding the cattle were confronted in the stable by two armed men, who threatened to shoot

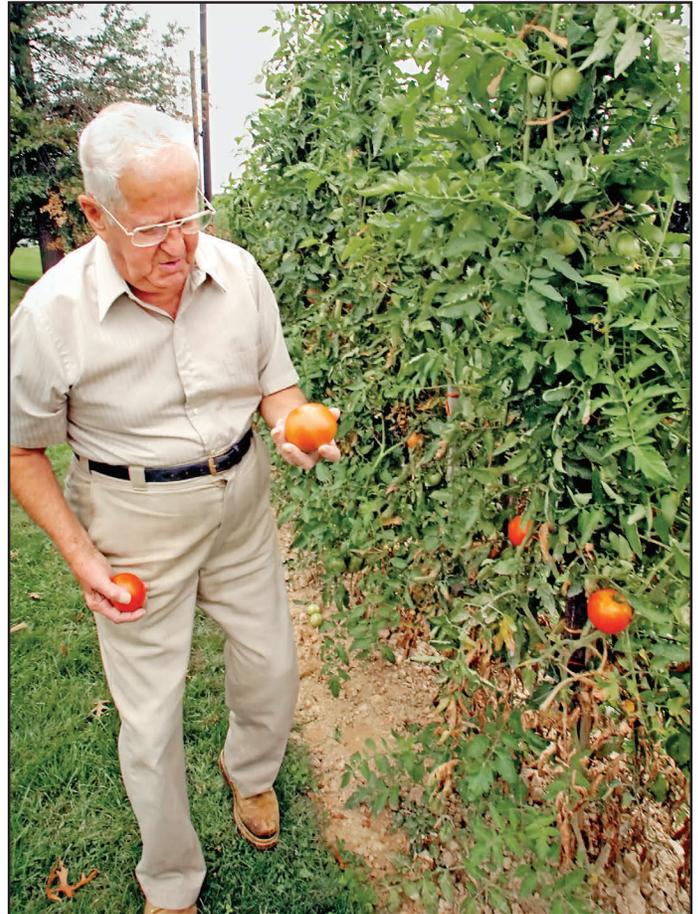
them and then bound them hand and foot. Leaving them lying there the robbers then proceeded to the cow shed where three middle-aged women were milking. The women were told at the point of pistols that if they made an oath — cry — they would be shot, and the robbers then tied them hand and foot, but offering them no violence. The robbers then visited a tenement house on the farm where they secured Wm. F. Harry, binding and gagging him. The robbers then went to Mr. Miller's residence, which they ransacked for valuables, securing a considerable amount. In the meantime one of the boys in the stable had managed to release his bonds and notified a neighbor half a mile away. An armed posse of half a dozen soon arrived at the house, and were seen by the robbers, who beat a hasty retreat, pursued by the posse. After a chase of two miles, the robbers were overhauled and surrendered at the point of rifles, with the booty in their possession. They were brought to this city and locked up. They gave the names of George Williams, of Philadelphia, and John Green, of New York. Apparently they have been tramping about the country, committing crimes at various places."

The next record found for William Harry is his death recorded in the Lancaster Courthouse. The record contains several errors made by either the informant or the recorder.

He is listed as William Frank Harry, age 73; Married; Laborer; Born: Pequea Township; Died in Lampeter; DOD 03/15/1899; Cause of Death: Old Age; Buried: 03/18/1899. Per information supplied by Harry, himself, his place of birth is incorrect.

An error was also made in recording the day and year of his death.

A month following his death, second wife Annie applied for a widow's pension on April 8, 1898. She reapplied, on Jan 12, 1899, contesting the original denial. The date of death and place of burial are not known for Annie Harry.



Russ Kauffman is shown in 2007 with his famed tomato plants at his Willow Street home.

C. Russell Kauffman, Society Member

C. Russell Kauffman, 92, of Willow Street, who always could be found at Chapel events, passed away Feb. 19.

Russ was born April 26, 1921, the son of the late Roy S. and Reba Campbell Kauffman. He was married to Evelyn Hess Kauffman. At the time of her passing in November 2005, they had been married 59 years.

Russ served in the U.S. Army during World War II, 1942-1946, in the South Pacific as a Sergeant T/4, 544 Amphibious Engineer, 2nd Battalion. He also served in the Army Reserve between 1946-1950.

He retired from the warehouse of Armstrong World Industries in 1982 after 40 years. He was member of Boehm's United Methodist Church and Boehm's Chapel Society. He was on the board of the Rawlinsville Camp Meeting Association.

He attended camp since he was brought there as an infant and at his death had attended camp for more years than anyone else. It would have been his honor to ring the opening and closing bells this year.

He was known for making his famous milkshakes during camp.

His wife, Evelyn and daughter Nancy J. Suit predeceased him. His daughter Cynthia A Kerchner, wife of Gary, of Leola, six granddaughters, and six great-grandchildren survive him.

Funeral services were held at Boehm's Church on Feb. 25 with interment in the adjoining cemetery.

Contact us

Boehm's Chapel Society maintains a website:
www.boehmschapel.org/

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

The European Ancestral Tradition: Part II

A continuing series on the roots of the Boehm family.

Jacob Böhm I (born c. 1640)

The earliest mentions that we have of our known Böhm ancestors date back to 17th century Switzerland and a possible earlier residency in Bohemia, a part of Czechoslovakia, (now the Czech Republic). That the family lived in Switzerland during the 17th century was recorded by the Rev. Henry Boehm (1775-1875) while writing about his father, grandfather, great-grandfather and great-great grandfather.

Twentieth century family historians M. Stanley Boehm and Donald C. Beam, in their manuscript history of the Boehm (Beam) family wrote of a very early presence of the surname in medieval Switzerland, stating: "The name of Boe(h)mus is very old in the Canton of St Gall." Quoting an extract from the Historic Biographical Lexicon of Switzerland in the Library at St. Gall:

"Boehm—Knights in the Gallischen Rhine Valley—Coat-of-Arms, two towers connected by a wall. First or earliest known ancestor was Ulricus Boemus de Nieovenbach. References to one by the name of Wernherus Boemus occur from 1267 on, amongst the monks of the Monastery of St. Gall. At this time the family held as an Abbatial freehold the Castle of Bernaug, later known as Rosenberg."

Family historian Professor Jacob Beam in 1919 suggested that the ancestors of our North American family might have been among those who fled Bohemia in a later period — during The Thirty Years' War (1618-1648), a series of political and religious conflicts that overran much of central Europe. Thousand of Protestants converted during the Reformation were displaced by their Catholic rulers and forced to find homes in more sympathetic countries, one being Switzerland.

M.S. Boehm and D.C. Beam's manuscript added a new element of information to that of Professor Beam. They had contact with a Herr O. Boehm of Zurich, who advised them that there were few



Rev. Henry Boehm

Boehms then resident in Switzerland and most of them came from Wilchingen a village in Canton of Schaffhausen, situated between St. Gall and Basle, (Basel), close to the German border.

Their family registers began in 1620.

From this Boehm and Beam concluded that their family also came from the village of Wilchingen and they combined this with Professor Beam's theory of The Thirty Years' War migration to create their family story. However, a mention by the Rev. Henry Boehm in the next chapter places our Swiss ancestor's village close to the French, rather than the German, border.

"Our surname being a reference to a man of a particular national origin — Bohemian transplanted to another county—Switzerland, it is quite possible that it was given to several unrelated families in different parts of their adopted country and even in other nations, such as Germany and Austria. The Bohemian-Swiss beginnings of the North American family remain lost in the sands of time, a matter of theory."

The Jacob Böhm Family Tradition

In 1865 Henry Boehm (1775-1875), a grandson of the Swiss-Palatine Pennsylvania immigrant Jacob Böhm (III), wrote "Reminiscences of Henry Boehm," including a colorful story passed down to him of his great-grandfather Jacob Böhm (II), a young man in Switzerland. Family reminiscences are not always correct in every detail, but there is usually at least a germ of truth to them. Rev. Boehm's account explains how the family ancestors ultimately came to leave Switzerland for Germany in the late 1600s and then migrate to America in the early 1700s.

Rev. Boehm started the story by stating, "My forefathers were from Switzerland" and continued, "Jacob Boehm [I], my great-great grandfather, was a Presbyterian." During the 16th century, the Prot-

estant Reformation swept Europe, exhorting the population to return to the fundamental principles of Christianity. The founder of the Presbyterian faith was John Calvin (1509-1564) who gained converts to Protestantism in France and Switzerland, establishing a strict Presbyterian government at Geneva. Rev. Boehm continues his story of our Böhm ancestors with the apprenticeship and conversion of Jacob Boehm (II) in Switzerland:

"His son Jacob learned a trade. It was a custom in Switzerland for all who completed their apprenticeship to travel three years through the country as itinerant journeymen. The design was to make them finished workmen; and no man could enter into business for himself, no matter how well qualified, until he had pursued this course.

"In his wanderings, young Jacob fell in with the people called Pietists. In many respects they resembled the Puritans. He was converted among them."

The Pietist movement was yet another evolution in European religion. There were profound differences between the beliefs of the Pietists and those of the Presbyterians. Founded in Germany by Philipp Jakob Spener, Pietism stressed the importance of personal experience of God and that of Bible study rather than the forms of dogma of religion. It encouraged grass roots participation in church administration and discouraged dancing, the theater and public games. All of this was in sharp contrast to the Presbyterian faith, particularly a Pietist tenet, which advocated the separation of church and state.

Among the forerunners of the faith was a Jacob Boehme (1575-1624) who started as a shoemaker in Görlitz in the province of Silesia, a peninsula of present Germany stretching southeast between Poland and Czechoslovakia. Boehme became a noted theologian and philosopher. (Please note there is no evidence to connect Boehme (1575-1624) with the Lancaster County Böhm family.)

From Switzerland to the Palatine

Our family chronicler Henry Boehm continued his Swiss story

of Jacob Boehm, the converted journeyman son of the Presbyterian father in Switzerland:

"The change was so great when he returned home, his language so strange, that his friends could not understand him... His singular experience, his exposure of formal religion, his boldness in reproving sin, raised a storm of persecution. The minister withstood him and denounced him as a heretic. His answers were so pertinent that his father gave him a severe reprimand, inquiring 'Boy, do you answer a minister in that way?' The church exercised civil as well as ecclesiastical authority and young Boehm was convicted of heresy and sentenced to prison."

During the trip to the jail, young Jacob made a bold escape: "An elder brother was appointed to conduct him to the prison-house. He did not watch his brother very closely and as they were near the line that separated Switzerland from France, the prisoner crossed over and was forever free from his domestic and priestly persecutors."

The story goes on that young Jacob "journeyed along the bank of the Rhine till he entered the Dukedom of Pfaltz. This was in the Palatinate bordering Belgium. There, young Jacob became acquainted with a people called Mennonites."

The Rhine River rises in Switzerland and divides the nation with the southern borders of France and Germany then flows as far north as the Palatinate, also known as the Palatine. This mountainous Duchy stretches west from the Rhine, bordered by France in the south and Luxembourg and Belgium in the west.



History:

The Boehm's saga

Continued from Page 5

The terrain was mountainous with a divide in the center from which flowed feeder creeks and rivers running east to the Rhine in Germany and west to the Moselle River in France.

For Harris' Biographical History of Lancaster County, Pennsylvania, Rev. Boehm narrated that his grandfather, Jacob Boehm (III) emigrated to America from Zweibrücken, which when translated to English, mean "two bridges." This village is near the source of the Saare River, high in the south central Palatine mountains in the Duchy of Pfaltz.

The nearest large centers are Saarbrücken about 20 miles west and Karlsruhe and Mannheim on the Rhein about 50 miles over rugged terrain to the east.

The Swiss Mennonites

The Mennonite faith adopted by journeyman Jacob Boehm (II) at Zweibrücken was a natural evolution from Pietism for him. Founded in Holland by Menno Simons (c. 1496-1561), the religion developed out of the Anabaptist movement.

The basic tenants included the seeking of holiness by discipline. Separation of church and state was absolute in that members were required to refuse military service, public office and oath taking. The Mennonite faith stayed with



**Anabaptist leader
Menno Simons**

Jacob's descendants during their later emigration to Pennsylvania and continues in some branches of the family down to the present day.

The faith had early roots in Switzerland introduced by the Rev. Conrad Grebel at Zurich in 1525. Among the 17th century Mennonite congregation was Hans Herr (1639-1725), an ancestor of Canadian founder Abraham Beam's wife, Barbara Herr.

Rev. Herr rose to bishop of the Swiss Brotherhood and during his time, religious persecution by the Presbyterian majority in Switzerland became unendurable.

About the middle of the 1660s, Swiss Mennonites began filtering into the Palatinate, joining the remnants of the original Anabaptist movement still in the western German principality.

Herr and many of his congregation emigrated and found themselves welcome in the German province governed by a ruler who promised protection of their religious freedom. Official permission for settlement to the Swiss migrants came in 1664.



**This print by
Jan Luyken
(1649-1712)
shows
a secret
Anabaptist
religious
service, taking
place in
a small boat
on the river
Amstel.**

'Susanna Wesley' at Heritage Sunday

Boehm's Chapel Society's 33rd annual Heritage Sunday Celebration will be held at 4 p.m., Sunday, June 22.

The program is free and open to the public. A brief business meeting will precede the worship service. Boehm descendants, chapel society members and friends are encouraged to attend. A light meal will be available in the fellowship hall of Boehm's United Methodist Church immediately following the service. A love offering will be taken for the meal.

Susanna Wesley, "The Mother of Methodism," as portrayed by Barb Piscitello, director of Christian Education at West Lawn United Methodist Church, Berks County, will be the guest speaker.

Barb states, "About 10 years ago I was asked to present a program about our early Methodist heritage and the 'dramatization' of Susanna Wesley was born.

"I have been honored to bring her biography to life to share with adult groups and confirmation classes."

The following excerpts were taken from commentary regarding the life of Susanna Annesley Wesley recorded during a tour led by former Boehm's Chapel Society board member, Rev. Dr. Daniel Shearer, while visiting United Methodist, United Brethren and Evangelical Congregational historic sites throughout Lebanon and Lancaster counties.

"Susanna had a brilliant mind. It was said that she was one of the most beautiful young women in London. At the age of 20 Susanna married an Anglican priest by the name of Samuel Wesley. But the Wesleys, Samuel and Susanna, belonged to different political parties, as evidenced when in their daily



Barb Piscitello

devotions, Samuel always prayed for the kings while Susanna despised them and refused to say amen to Samuel's prayers. This so irritated Samuel that he went to London leaving Susanna at home alone for a year to raise their 6 or 7 young children. It in itself is a miracle that John Wesley was born out of this kind of marriage and circumstances, which says to me that God has never abandoned His responsibility for

this world."

After the death of the king, Samuel and Susanna reunited. Within 20 years of marriage, Susanna gave birth to 19 children including two sets of twins, 10 of whom would survive to maturity. "Susanna was very methodical in her teaching of her children." Notice the word used, "methodical"-Methodist. She drilled and drilled and drilled. There were certain rules for learning and her children had to learn. Her thesis or theory was that you broke the will of the child, that stubborn depraved will. A lot of psychiatrists today would have a real problem with that. She was a strict disciplinarian. Her husband, who didn't have the patience that she had, or the determination, said to her one day, "How can you do this?" after she had been drilling the children over and over. She said, "One day that child is going to learn and he will never forget." It was that kind of training that son John Wesley used, in a very disciplined way, to begin organizing Bible studies and spiritual classes in homes, which finally became congregations, Methodist congregations.

The congregation will participate in the singing of several hymns penned by Charles Wesley during the worship portion of the program.

Chapel members 2013-14

Enclosed in this issue is a one-piece remittance form for submitting new and renewed memberships. The new membership year will run from June 1, 2014, through May 31 2015. If you wish to give a special gift, you may designate the particular fund. Please complete your name, address and membership category, enclose your check and return in the pre-addressed envelope. Please note: Checks from Canada must indicate U.S. funds or they will be returned by the bank. A money order in U.S. funds is acceptable.

Patron Life

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Mr. and Mrs. Roger Beam
Mr. and Mrs. Donald Betty
Mr. and Mrs. Hal Boehm
Dr. and Mrs. Edward Dagen
Mr. and Mrs. Jeff Frey family
Mrs. Nancy Frey
James Galloway
Mr. and Mrs. David Hess
W. Paul McCardell
Helen McLean
Rev. and Mrs. Robert Nicholson
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Mr. and Mrs. John Leshar
Jim and Charlene Mylin
Carol Beahm Turman

Family

Marv, Helen and Abby Adams
Harold and Doris Barley
John W. Beahm
Guy and Sandy Carrigan
Mr. and Mrs. Lester Dagen
Christopher and Amanda Eden
David Garboczi and Kathleen Ryan
G. Randall Gibbs
Vergene E. Horie
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Kathy Langkamp Bentley
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Jay Hess
Annette Boehms Hicks
Phyllis Y. Holton
Louise P. Holtry
Anna May Howry
Gerrie Hurst
Dorothy A. Jones
C. Russell Kauffman (deceased)
Julia Kohler
Roger L. Krantz
Elaine C. Kreider
Phyllis Kumler
William B. McIlwaine
Mary D. Miller
Doris Moore
Dr. Fred Moury
Edna Mylin
Jody O'Neal
Carol Beahm Pearse
Nancy Beam Pexa
Rev. Kevin Readman
Elaine Reed
Evelyn Saxton
Vivian Beahm Seibert
Rev. William A. Sharp
Janice Sherick
Dorothy Shoff
Patricia A. Sigman
Rev. Mike Sigman
William H. Tonkin
Janet M. Wilson
Charles Yrigoyen Jr.

Donations

Marv, Helen and Abby Adams
Guy and Sandy Carrigan
Mary J. Clatterbuck
Marilyn and Bruce Dewey
Darlene Gerhardt
Robert and Reba Groff
Mr. and Mrs. Henry Behm Harbage
Pat Hartranft
Dorothy A. Jones
Dorothy M. Kurkis
William B. McIlwaine
Nancy Beam Pexa
Cora Ranck
Elaine Reed
Martha L. Rudolph-Maher
Rev. William A. Sharp
Rev. Daniel Shearer
Vivian Beahm Siebert
John and Lois Timmons
Donald Walters
Clarissa Wolcott

Update on building plans

Progress continues on plans for the Chapel Society's auxiliary building, which is designed to look like the horse tying shed that once stood at the Chapel.

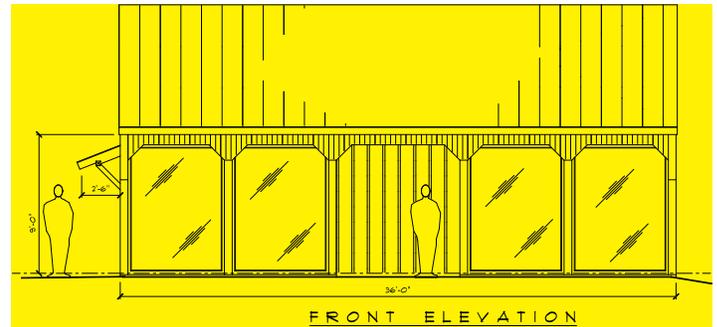
Designer Don Dale and Chapel President Marv Adams met with the Pequea Township zoning officer in March and came away with feelings of optimism. The building will be able to use a tank to catch water from the building's roof for use in the bathrooms. Another tank

will be used to catch waste. This will save the Society from having to drill a well and put in a septic system.

On the advice of the Boehm's United Methodist Church trustees, the structure will have a basement.

The next move by the Society was to meet with a district committee to discuss the building. The committee unanimously gave its permission.

Unsettled yet is the exact



location of the building. It will be to the southeast of the Chapel. That decision will be made by the church trustees and the

Society. The building will not be close enough to detract from the Chapel in any way.

Next move: Getting bids.

Boehm's Chapel Society

P.O. Box 272, 13 W. BOEHM RD.

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News From The Past

Below are snippets from the official board minutes of Boehm's United Methodist Church during summer months of 1930-1944.

June 1930

Voted to hold anniversary service, Feb. 1931 to celebrate 140 years worship in Boehm's M.E. Church.

May 1931

Moved and seconded to give the Ladies Aid the use of the "old church" (Chapel) for a play in the near future. (Jan. 1932, re-

ceived for play collection \$7.70.)

June 1934

Motion made to appoint Brothers Wm. Charles and Roy Dagen as a committee to inquire about buying ground for cemetery.

May 1936

Brother Truax reports a daily (vacation) Bible School will be held in our church from June 15 to June 26.

June 1937

Motion by Roy Dagen and 2nd by Ira Hackman, the trustees buy three acres of land from Mr. Weaver for much-needed cemetery space. Motion carried by unanimous vote.

Aug 1937

The cemetery committee reports they have borrowed \$1,500

for new addition to the cemetery, giving a note for the same, have received the deed and have left the deed at the courthouse to have it recorded.

June 1938

Motion made and 2nd, we (Boehm's Methodist Episcopal Church), cooperate with the Willow Street Reformed and UB Church of West Willow with the daily (vacation) Bible School.

July 1942

Repai finisshed on window-sills in the basement. Bro. I.S. Breneman to use his discretion whether to have parsonage telephone canceled for August. Bro. Ira Hackman reports he has secured Rev. Cramer as our minister for August Half-price "burying" lot in cemetery \$15.

June 1943

A hand mower for the cemetery was secured for \$5. Bro. Ira Hackman reports corner blocks for cemetery lots were secured and placed. Motion passed the sum of \$15 be paid by our church for the daily (vacation) Bible School. Motion passed we place an order for coal for next winters supply.

July 1944

Motion made the parsonage pump be repaired. It was agreed by all present several of the official men look into the matter of an electric stove for the parsonage. Brother Dilks reports the daily (vacation) Bible school was a success; the average daily attendance was 92.