

BOEHM'S CHAPEL SOCIETY

Winter 2011 Newsletter13 West Boehms Road, Willow Street, Pa. 17584



BRIDGING BOEHMS

Meet Pastor D. Gollie, who was the last pastor of the Chapel, first pastor of the new church. Page 2



WE'RE NOT ALONE

There's more than one Boehm's Chapel and one is very close by. Page 6.



APPLE FESTIVAL

We have photos from the Apple Festival, an event that took place on a perfect day. Page 9

VESPERS HERALDS ADVENT SEASON



Preparing for the annual Advent Vesper Service of Lessons and Carols at Boehm's Chapel at 3 p.m., Sunday, Dec. 4, are, from left, Amanda Eden, Joanne Swords-Wang and Noah Miranda. Please see article on Page 10.

Rev. D. Gollie: Pastor who bridged the Chapel and the 'new' church

BY DOLORES MYERS
Executive Director
Boehm's Chapel Society

Who was Delaplain Gollie? In various records and newspaper accounts his name can be found spelled as Delaphan, Delaplaine and Deleplain. His last name is also found spelled in a variety of ways, including Golley and Collie.

In one early census record he is recorded as Della P. Gollie. Chiseled in his tombstone is Delaplan. No wonder that he chose to simplify the issue of spelling and use only "D" as his first name.

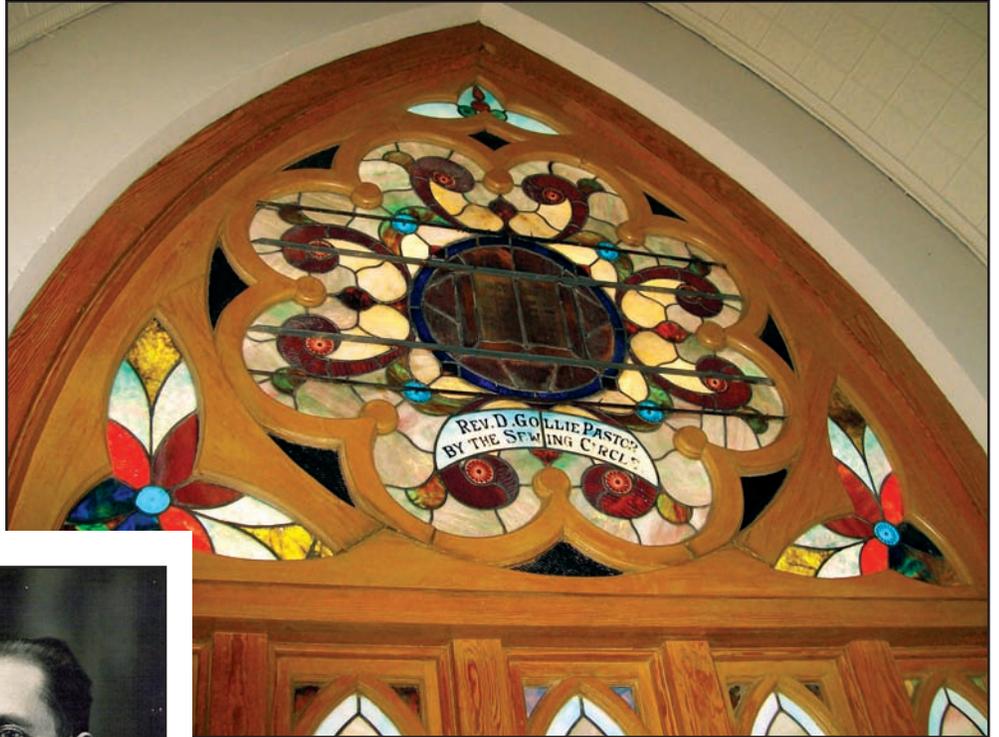
That is how his name appears in the large stained glass window that hangs behind the pulpit of Boehm's United Methodist Church: Rev. D. Gollie, Pastor.

Rev. D. Gollie was assigned to Boehm's circuit between 1897-

1901. This was the period during which the Boehm's congregation ceased meeting for worship in the old chapel built in 1791 and the new large brick church was erected. There is a small notation in the 1916 yearbook for Boehm's Methodist Episcopal Church regarding the new church. It states that during Rev Gollie's pastorate "a wonderful revival was enjoyed and more than one hundred souls were converted to God, most of whom were soon received into the church."

The sizable increase in membership apparently created interest in building a new house of worship. Differences in opinion arose as to where the new building should be located. The older members of the congregation expressed a strong desire that the new church should be built near the existing chapel. The younger members of the congregation favored having the new building erected a few miles away in the Village of Willow Street.

The vote of the old saints prevailed and it was decided to build the new church about 100 yards north of the historic chapel. The new Boehm's Methodist Episcopal Church was completed and dedicated in 1899. Throughout the following years, beautiful stained glass windows were



At left, a photo of Rev. Gollie, and above, the stained glass window at Boehm's United Methodist Church that honors him.

presented in recognition of many of the members of the congregation. The Sewing Circle sponsored the large pulpit window in honor of Rev. Gollie.

Unfortunately, that is most of the information available in the Boehm's Church records relating to the life and service of Rev. Gollie.

It was long assumed that Rev. Gollie had never married. Perhaps this idea arose because his tombstone is the only one standing on the grave plot. There are no other family stones. A few bits and pieces recorded about his life in census records, conference minutes and newspaper articles have revealed some small scraps of additional information.

Beginning in 1860, 3-year-old Delaplain Golley is found living in St George, Red Lion Hundred, New Castle County, Delaware, in the household of William Stewart, an influential farmer. Sarah Golley, age 32, is listed as housekeeper. Also living in the Stewart household is George Golley, age 11.

It is in the 1870 census records that D.

Gollie is found listed as Della P. Gollie, a 14-year-old male. His brother George is listed at 22 years of age. The family had moved to Kennedyville, Kent County, Md. In 1880 they are again found in the enumeration for the same county and state. Thirty-one-year old George is listed as married and the father of three children. Delaplain Golly, age 22, is found living in the nearby household of John and Ida Applebee, working as their farmhand. The mother, Sarah Golley, is found in a separate neighboring household with a third son, Harrington Golly, age 18. She is again listed as housekeeper. Most census records for 1890 were destroyed in a fire so no additional census information is available until 1900.

In 1900, the D. Gollie family is found in the Pequea Township, Lancaster County, census records. His occupation was recorded as "preacher." The informant stated that he was born in Delaware, Oct. 1863. The Gollies were residing in the church parsonage at Baumgardner Station near B.G Mellinger, a dealer in coal and lumber. The birthdate for Rev. Gollie's wife, Henrietta, was listed as Dec. 1859. In 1900 they stated they had been married for 12 years and had one child, son Earl,

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born, March 1891 in the state of Maryland. Completing the household was Henrietta's mother, Cora Ann Williamson, age 78, listed as a widow.

The 20-year gap of missing information creates many questions; first and foremost what event happened in the life of Delaplain Gollie between 1880 and 1900, which led him into the ministry? At this time the question cannot be answered.

By turning to conference minutes a few more pieces of the puzzle can be fit into place. In 1890, D. Gollie is recorded as supply pastor at Elam, Pa. in the South Philadelphia District, thus helping to narrow the period during which he entered the ministry.

It is also recorded in conference minutes that Landenberg and Flint Hill, in Chester County are to be supplied by D. Gollie. The Landenberg United Methodist Church History by Ann Hagerty lists Delaplain Gollie as pastor between 1892-1895.

In the 1896 Reading Eagle an article mentions "Young People's Day held at Joanna Heights, Berks Co. PA." Delegate, Rev. D. Gollie of the Epworth League from Pomeroy Chester County, is mentioned as being in attendance. The article states, "The object was to impress upon the young people of the church a more definite adherence to their vows and become consecrated active workers for the upbuilding of the kingdom of Christ on earth."

Rev. Gollie served the Boehm's Circuit between 1897-1901. In an old record book, the signature "Delaplain Gollie," is found written next to the date he was appointed, March 1897. Dittos appear under his name on the next three lines for the years 1898-1900. He is listed as being removed in March 1901. This rare signature is the best evidence available for the correct spelling of Pastor Gollie's name.

In the church baptismal records, he signed only as D. Gollie. Dannel Heer (Daniel M. Herr), of the Marticville Methodist Church, appears to be the first person baptized by Rev. Gollie when serving the Boehm's Circuit. Annie Shirk, 20 years old, was the first person at Boehm's Church entered into the baptismal record by Rev. Gollie on Jan. 30, 1898.

D. Gollie is next mentioned in conference records as being appointed, at the beginning of the year, to Fulton Charge and afterwards removed to Chester Heights and Stoney Bank. Additional notations give further clues into the reason for the moves and what was happening in the lives of the members of the Gollie family in 1902.

Sunday, March 23 1902: Certificate of Ordination, First Methodist Episcopal Church, Columbia, by Bishop Earl Cranton: Elected to Elders Orders: Delaplaine Gollie from Stoney Bank and Chester Heights.

"At Chester Heights and Stoney Bank where Rev. D. Gollie, supply, succeeded



At left, the datestone on the "new" church. Below, a rare postcard shows the new church and chapel. Note the tying shed in back of the Chapel.



Rev. W.S. Skinner there has been a year of personal affliction on the pastors yet a gracious work in the churches. Early in the year Rev. W.S. Skinner lost his wife by her unexpected death and desired a change. Brother Gollie who succeed[ed] him, in turn was called to mourn the departure of his own loved wife. Two Christian homes have thus been broken up in death. Did not Brother Gollie feel a change was imperative; his people would most gladly welcome him back."

Found in the Philadelphia Conference Minutes of March 1902, North West District: "Because of illness Brother Gollie asked to be relieved of the work at Bethel Circuit."

A later notation states: "At Elmwood Rev. D. Gollie, supply, gave up the work to enter the evangelistic field."

The Chester Times, Chester, Oct. 1902, contains two articles about revival services under the direction of Rev. Gollie.

■ Monday, Oct. 13, 1902: "The revival

services at Mt. Zion M.E. church were begun yesterday. Rev. D Gollie preached to large congregations; in the morning and evening. Services will be held every night during the week. The pastor, Rev. G. W. North will be assisted by Rev. D. Gollie, noted evangelist."

■ Thursday, Oct. 23, 1902: "The Methodist revival services still continue to increase an interest. Mr. Gollie will preach every night this week. There have been a number of conversions during the progress of the meetings and a number of persons have united with the church."

The same publication, dated Saturday, May 16, 1903, records; "Pastor Ewing of the M.E. church, assisted by Rev. Mr. Gollie of Philadelphia will commence a series of meetings tomorrow evening, to continue each night for a week."

An article found in The Ambler Gazette, April 21, 1904, states: "Services will be held in Union M.E. church on Sunday at 3 p.m.

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Rev. Gollie: His life story

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The new pastor Rev. D. Gollie will speak."

A week later the paper contained the following article.

Union Methodist Church, Blue Bell

"A full house greeted Rev. D. Gollie last Sunday afternoon in Union M.E. Church, Blue Bell upon the 2nd Sunday of his pastorate. As usual the Sunday school held their service, conducted by D. DePrefontaine, at the close of which the preaching service commenced. Rev. Gollie opened with a short song service followed by fervent prayer. After reading the scripture lesson taken partly from The Psalms and St. Luke, a hymn was sung and the pastor preached a powerful sermon upon prayer, the text being St. Luke: "Men ought rather to pray than to faint." For fully 45 minutes he held the attention of the audience. The service closed with prayer by Brother High of Belfry and the hymn, "When my Life is Ended," followed by the benediction by Pastor Gollie. Miss Alice De-Prefontaine presided at the organ which post she has held for some time. Rev. Gollie will preach at Union again on Sunday next."

Sadly, the next mention of D. Gollie found in The Ambler Gazetteer, dated, Thursday, June 09, 1904 contained the following statement:

Blue Bell

"Rev. Delaplaine Gollie, pastor of Union M.E. church has been confined to his bed with sickness. The evangelist for the Philadelphia conference occupied his pulpit on Sunday."

With the limited resources available it cannot be confirmed if Rev. Gollie ever returned to the pulpit after June 1904.

Although the information provided for his obituary seems to contain several errors, it does provide a clue as to why Pastor Gollie returned to Lancaster County.

Lancaster New Era October 27, 1905

Death of Rev. D. Gollie, former Pastor of Boehm's Circuit.

"Rev. D. Gollie, former pastor of Boehm's Circuit of the Methodist church, died at the residence of J.R. Caddy, at Willow Street, at a late hour on Thursday night, in his fifty-first year, death resulting from a complication of diseases. The deceased was in the ministry twenty-three years and had served charges, in addition to Boehm's, where he was stationed from 1895 to 1899 at Landenberg, Chester Heights, Fulton and Bethel. He was stationed last at Chester Heights, Delaware County, where he contracted his fatal illness. It was in the hope of recuperating that he came to this county. The deceased is survived



by one son, Earl and a brother Harry, now in the Philippines. The funeral will be held on Monday at 1 p.m., with services at Boehm's Church at two o'clock."

Information in the Death Register for years 1894-1907 at the Lancaster County Courthouse provides further information regarding the cause of the illness leading to his death and sudden departure from the pulpit.

Golley, Deleplain:

*Age: 51 Occupation: Preacher: Born: NJ
Died: West Lampeter: DOD: 10/27/1905
Cause of Death: Consumption Duration: 2
years Buried: Boehm's 10/30/1905*

It is probable that John Caddy, with whom Rev. Gollie was residing at the time of his death, provided the information for the death register and the obituary. Many discrepancies become evident when comparing the various sources available.

The burial site of Henrietta Gollie has not been located. Earl Williamson Gollie, son of Henrietta and Rev. D. Gollie, stated he was living in Lancaster when he registered for the draft during WWI. He was working as a driver of a bakery wagon for Schlotzhauer Baking Co. He was residing with a wife and 2 children at 356 S. Ann Street.

Additional information on Rev. Gollie or his descendants will be greatly appreciated.

The following information is taken from Rev. Gollie's plain white marble tombstone.

In Loving Remembrance of

Rev. Delaplan Gollie

Died Oct. 26, 1905

Aged 50 years

**God in His wisdom has recalled
The boon His love has given
And though the body slumbers here
The soul is safe in Heaven**

Boehm's Chapel: We're not alone

*At least three other
buildings carry, or
once carried, the
name.*

BY DOLORES MYERS
*Executive Director
Boehms Chapel Society*

"Yes friends, there really is another Boehm's Chapel and Cemetery."

Jim Galloway, Böhm family researcher and historian, first made this statement 20 years ago during the Bicentennial Celebration of the 1791 Boehm's Chapel in Willow Street. Jim continued his address by supplying a brief bit of history about the "other" Boehm's Chapel and the descendants of the Lancaster County Böhm family who had moved to Virginia.

Searching for additional information on the "other" Boehm's Chapel seemed to promise a few enjoyable hours of research, especially if a field trip to the actual site was also included. Yet, before that trip materialized, the following question kept popping up; if there is more than one, could there be two or three or even more chapels and churches connected with the name of Boehm? Information below reveals what has been found thus far.

Not far away

Beginning at the 1791 limestone chapel, a short 3.5-mile drive to Refton, Pa., leads to the site of Boehm's Memorial Church.

Per Phares Gible's "History of the East Pennsylvania Conference of the Church of the United Brethren," the EUB church was

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after "the sainted Bishop Martin Boehm." Per information found in a memorial service booklet dated 1957, "The Refton Evangelical United Brethren in Christ had its conception as a permanent organization about the year 1880." Services were held in a neighboring Refton church until 1887 when the congregation was able to erect their own substantial brick house of worship. Due to a severe winter, the building was not dedicated until the spring of 1888 when Bishop Ezekiel B. Kephart consecrated it to sacred worship.

Boehm's Memorial Church was attached to the Lancaster Circuit in 1881 and remained as part of that circuit until 1890. The Refton church became a charge in 1901 when Pastor S.G. Kauffman was assigned. Names associated with early members of the congregation include Andrews, Book, Erb, Huber, Kunkle, Plank, Rose, plus many others. There is no cemetery connected with Boehm's Memorial Church due to a deed restriction.

In 1966 the congregation merged with the Methodist Episcopal Lampeter Chapel, which had its origins as an outreach of the Wesley Methodist Church in Strasburg. Lampeter Church was chartered April 1963 in the West District of the Philadelphia Conference with Robert S. Mussmon serving as the first pastor between 1962-1965.

Boehm's Memorial Church in Refton was sold to an Amish Mennonite congregation in 1968. Presently the building is home to the Dove Rivers of Life Fellowship congregation. The building retains much of its original appearance

The combined Refton and Lampeter congregations constructed the current Lampeter United Methodist Church in 1970. Pastor Blaine Wenger was appointed to Lampeter UMC in July.

Looking far south

Father south in the picturesque Shenandoah Valley of Virginia stands the other Beahm's Chapel. (The spelling of the family name saw several changes as members of the Böhme family traversed the country, south to Virginia, west through Ohio and north through New York and into Canada.)

Beahm's Chapel Church of the Brethren was the first Church of the Brethren in the vicinity of Luray, Va. Per a deed recorded May 28, 1900, John Heiston and wife Emma donated land in Page County, Virginia, for the purpose of a meetinghouse to be used by the religious denomination known as German Baptist Brethren or Dunkard Church. Inserted into the deed was the sentence, "And said church shall be known by the name of Beahm's Chapel."

Samuel Beahm donated the lumber for the structure. The Page Newspaper, May 1899 reported that, "Mr. Green Monroe of Rappahannock, just moved his Saw-mill on the land of S.D. Beahm. He will saw the



Above, a church in Refton that once carried the name of Martin Boehm. At left, Beahm's Chapel Church in Shenadoah, Va.

lumber for the new Dunkard church to be erected at Mr. J.J. Heiston's shop. Mr. Beahm gives the entire bill. We have few such men." Labor and time were freely given by a group of people dedicated to building the house of worship.

A description of the building found in a history of the church states, "Sturdily constructed, the building was built to stand the test of time and the elements. This could be found in the overhead beams measuring almost a foot square, all the way down to the foundation. Much can be said about the foundation, for a more solid one could not be found that this building was built on. That foundation was the solid rock of Jesus Christ! The building was to be called Beahm's Chapel."

An entry recorded in the diary of Tom Heiston, brother to John Joe Heiston who gave the land for Beahm's Chapel, states, "Sunday, April 14, 1907, This morning Sunday School was opened at Beahm's Chapel. This has been a very cold blustery day with

occasional snow flurries."

An interesting tidbit concerning a unique way of raising money for a church project was noted in the old records. "It was decided to raise money by taxing each member according to the Taxes they pay to State or County."

Church records indicate the congregation continued to meet in Beahm's Chapel through the 1920s. It is suggested that with the building of a church in the town of Luray, many of the membership began attending there.

In 1963, under the pastorate of Kirby Shenk the church was reopened as an interdenominational church. During the ministry of Pastor John Seal the church was changed from interdenominational to independent. Beahm's Chapel Independent Church is currently under the leadership of Pastor George Milgrim Jr. The large cemetery behind the church, with a spectacular view of the surrounding mountains, was

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Boehm's Chapels: Not alone

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established in 1913.

North to Berks County

Returning to the point of origin at the 1791 Boehm's Chapel and heading north into neighboring Berks County, Pa., another church, once bearing the name Boehm, can be found in the city of Reading.

The origins of this congregation date to circa 1884 when a group of people began meeting in the home of Henry Lengel, 123 River St., Reading. This collective group of 36 like-minded souls was known as "The Ancient Church of God." At the 1890 East Pennsylvania Conference they expressed the desire to submit to the requirements of the Church of the United Brethren in Christ and subsequently became known as the Boehm congregation.

In 1891, the Rev. H.V. Mohn was appointed and served as pastor of the group until 1897.

In order to expand, the congregation felt the need to erect a house of worship. On Oct. 28, 1892, Rev. Mohn purchased a parcel of land on the southeast corner of Buttonwood and McKnight streets for the sum of \$1,000. The cornerstone inscribed with the name Boehm was laid July 1, 1894 by Bishop E. B. Kephart. The congregation began to hold services in the uncompleted structure in 1895. In the fall of 1895, the East Pennsylvania Conference turned the control of Boehm Church over to the East German Conference.

An article in *The Reading Eagle*, dated April 26, 1895, included an architect's rendition of the completed structure and interior floor plan of Boehm United Brethren Church along with the following information. "Operations have been resumed in the erection of the Boehm U.B. Church corner of Buttonwood and McKnight. The dimensions of the edifice are 49 x 80 feet including the lecture room. The structure will be of modern design."

Financial difficulties, which led to disagreements between the pastor and the conference, are alluded to in the article. "The congregation is poor and numerically weak and not able to finish the structure unaided by outside resources. Rev. H. V. Mohn expects to canvass the church people



In Reading, this building once housed what became known as the Boehm congregation.

of this city and hopes to solicit an amount equal to the demands on the congregation. The estimated cost of the church is \$10,000. Financial help had been promised from the church abroad. Otherwise, it is said, the venture would not have been undertaken. In this the congregation is disappointed, and is now left to its own resources and such help as can be obtained from the people of this city."

Continuing conflicts over the issues of fundraising, plus the Rev. Mohn's insistence that the congregation, rather than the conference hold title to the building, led to his resignation in 1897. Matters continued to deteriorate and the doors of the uncompleted church were closed.

During the same period, young people in the conference were actively expressing a desire to support mission work in the city of Reading. The property was purchased from the Rev. Mohn in 1899. The reorganized Boehm congregation assumed the name "The Young People's Christian Union Church" and moved back into the building. The building was completed and dedicated in June 1900.

In 1908 the official relationship between Young People's Christian Union and the conference ended. The church eventually became known as Reading Memorial Church. Throughout its history the church has also been listed in conference records under the additional names of West Reading Mission and Fourth United Brethren. On the stained glass window above the entrance is the name Trinity United Brethren. In 1912 it was designated Reading Trinity Church when a merger of Reading Memorial and Otterbein Church was ordered by conference. The merged congregation continued to worship in the building at Buttonwood and McKnight streets.

With the merger of the Evangelical As-

sociation and the United Brethren in 1946 and the 1968 merger of the Evangelical United Brethren Church with the Methodist Episcopal Church, Trinity received two additional adjustments to its name. An article in *The Reading Eagle*, dated Aug. 5, 1970, two years following the establishment of the United Methodist Church, indicated Reading Trinity Church had a very active congregation of approximately 170 members.

In 1995 the building became home to the Holy Trinity Church of God. The church is also home to The Community Alliance and Reinvestment Endeavor, Inc. (C.A.R.E.), a faith based urban community outreach center.

■ Sincere thanks are expressed to Paul Davis, director of administration at Lampeter United Methodist Church, Lampeter, Pa.; Pastor George Milgrim Jr. at Boehm's Chapel Independent Church, Luray, Va.; and Pastor Daniel Shearer for assistance regarding the former Boehm Church in Reading, Pa.

Many members of the extended Böhm family were influential in planting new places of worship. Jacob, son of Martin was known as "the church builder." Some structures were named Boehm because they were located on Boehm property. Some were named in honor of Martin who, together with Otterbein, was first co-bishops of the United Brethren in Christ Church.

Are there additional congregations connected Böhm family or with roots in the United Brethren Church presently or previously known by the name of Böhm or a spelling variation thereof? Feel free to send photos and information about the history of any known congregation to: Boehm's Chapel Society, P.O. Box 272, Willow Street, PA 17584. We will be happy to include the information in future newsletters. ■

The Boehm genealogy, according to family Bible

An exciting piece of Böhm genealogical information has been shared with the Chapel Society. A record transcribed from Rev. Martin Böhm's family Bible has recently surfaced, which reveals a few new tidbits of information regarding the birth and death dates of several of Eve and Martin's children. The information below was translated from the original German as presumably recorded by the hand of Martin Böhm.

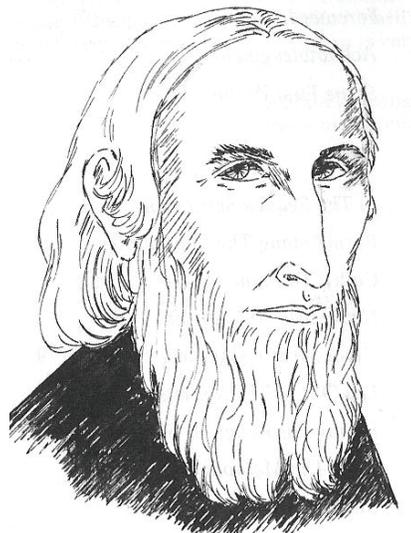
Variations in spelling of the family name are not unusual. Martin records three different spellings for his last name. (An "in" added to the surname indicates the feminine ending.) It was not uncommon for parents to reuse the name of a deceased child when a younger sibling was born.

Eve and Martin had two sons named Martin, both of whom died in childhood and two sons named Henry. Henry born June 8, 1775, traveling companion of Francis Asbury, would live to celebrate his 100th birthday and record his memoirs in Reminiscences.

Four children of Martin and Eve died within a span of eight days during September 1769. Two of the children died on the same day. It is almost too difficult to imagine the sadness and grief that filled the Böhm household in the fall of 1769. A footstone recorded as being located in the Old Hess/Böhm graveyard with the initials A.B. 1769 may be that which marked the grave of 7-month-old Abraham Böhm. The fieldstone used to mark the grave of son Martin Böhm who died in 1776 is still legible. The other grave markers have disappeared with the passage of time.

Please note the name of Veronica Böhm is not found in the above Biblical record.

Veronica who is listed as the 8th child of Martin and Eve Steiner Böhm on the Rootsweb.com sponsored "Boehm Family of Lancaster Co PA" is now thought to be Veronica Hartman B. 1775 D. 1851. She is buried beside her husband Henry Hess in the old Hess/Boehm cemetery. It is uncertain where Albert Gerberich obtained the information that listed Veronica as a child of Martin and Eve Boehm in the 1938 Brenneman History. In the 2004 Hess Genealogy, Veronica is listed as the wife of Henrich Hess with birth and death dates mentioned above.



MARTIN BEM WAS BORN IN NOVEMBER, THE 30TH DAY 1725

MY DAUGHTER BARBARA BAEMIN WAS BORN THE 12TH OF CHRISTMONTH IN SCORDIO, SUNDAY IN THE EVENING AT 8:00 IN THE YEAR 1762

MY DAUGHTER MARIA BAEMIN WAS BORN THE 29TH OF SEPT IN THE SIGN WINTER SUNDAY AT 2 O'CLOCK IN THE AFTERNOON IN THE YEAR 1765

MY SON ABRAHAM BAEM WAS BORN 19TH OF JANUARY TUESDAY 3'O'CLOCK P.M. IN THE SIGN CAPRICORN IN THE YEAR 1768.

MY SON MARTIN BAEM WAS BORN ON THE 7TH OF OCTOBER WEDNESDAY NIGHT AT 6 C'CLOCK IN THE SIGN CANCER IN THE YEAR 1771.

MY SON HENRY BAEM WAS BORN THE 8TH DAY OF JUNE THURSDAY AT 8 A.M. IN THE SIGN OF LIBRA IN THE YEAR 1775

MY HOUSEWIFE EVA BEMIN WAS BORN IN DECEMBER 1734

WE WERE MARRIED THE 5TH DAY OF JUNE, 1753

MY SON JOHN BAEM WAS BORN THE 7TH DAY OF JUNE, FRIDAY MORNING, IN CAPRICORN IN THE YEAR 1754

MY SON JACOB BAEM WAS BORN THE 22ND OF FEBRUARY 1756 ON SUNDAY MORNING IN SCORPION

MY SON MARTIN BAEM WAS BORN THE 20TH OF MARCH, MONDAY MORNING IN THE SIGN LIB. ON THE DAY THAT DAY AND NIGHT WAS EVEN, 1758

MY SON HENRY BAEM WAS BORN ON THE 8TH OF JANUARY, TUESDAY AFTERNOON IN THE SIGN OF WAG, (Libra), 1760

MY SON ABRAHAM BÖHM DIED SEPT 8, 1769

MY DAUGHTER MARIA DIED THE 14TH DAY OF SEPT., 1769

MY SON HENRY DIED THE 16TH OF SEPTEMBER 1769

MY SON MARTIN DIED THE 16TH OF SEPTEMBER, 1769

MY SON MARTIN BÖHM DIED THE 29TH OF SEPTEMBER 1776

Boehm family connection to restored Stoner House

A daughter in the Steiner/Stoner family, Eve, married Martin Boehm.

The historic Stoner House in the middle of Overlook Community Park in Manheim Township is considered a prime example of the evolution of a Lancaster County farmhouse.

The earliest section of this building dates to the 1750s. The story and a half Germanic-style structure was expanded to a late Federal style by 1850 with an additional wing added during the Victorian era. In addition to the architecture, the home is also of interest because of the connection of the Steiner/Stoner women who intermarried with the Boehm family.

Eve Steiner married Father Martin Boehm. Her sister Anna married Jacob Boehm (1722-1804) of Lebanon Township. Jacob was the son of Rudolph Boehm and a cousin to Rev. Martin. On Nov. 30, 1748, Eve and Anna's brother, Abraham Steiner/Stoner received a patent on 333 acres in Manheim Township. Much of Abraham Steiner's land is included in Overlook Community Park. In 1793 Abraham's son David Steiner/Stoner, nephew of Eve and Anna, purchased an additional 149 acres of the adjoining Slough patent. This is the area where the Stoner House is located.

David Stoner and his wife Anna added a 1 1/2-story kitchen wing on the east side of the house in 1795. David Stoner Jr. inherited the house when his father passed away.

The house underwent major remodeling in 1848 for David Jr. and his wife Magdalena.

The roof of the 1 1/2-story home was removed and a full second floor was added. In 1864, the Stoner family sold the farm but it was repurchased in 1870 and remained in the family through 1882. The Stoner family cemetery is also on this farm although the exact site of the original graveyard is uncertain. The few tombstones that were recovered have been re-erected near a walking path within the park.

The Manheim Township Historical Society and Friends of the Stoner House have already accomplished phase I of the exterior restoration. Several windows have been replaced, the porch repaired and the stonework pointed. An archaeology dig was conducted in 2010 in conjunction with the Conejohela Chapter 28 for Pennsylvania Archaeology. Hundreds of artifacts were discovered including colonial buttons and shoe buckles, pieces of china from



Shown are the front side of the Stoner House, above, and a side view, in Manheim Township.



the 18th and 19th centuries and a fully preserved whiskey bottle. A cistern was also uncovered in front of the house, which may in time reveal additional artifacts.

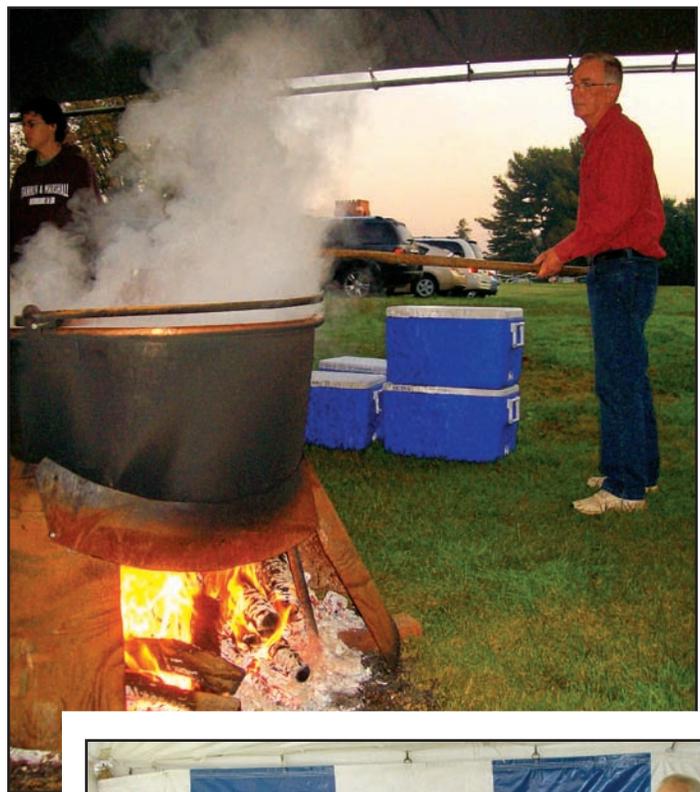
In support of the renovation, Boehm's

Chapel Society is sponsoring two engraved bricks that will eventually be installed as a permanent part of the walkway at the Stoner House. The bricks will commemorate Eve Steiner's marriage to Rev. Martin Böhm and her sister Anna's marriage to Jacob Böhm.

Appreciation is expressed to Clarke Hess for information regarding the Steiner/Stoner property.

Additional information about the Stoner House, the Manheim Township Historical Society and the Buy-A-Brick campaign can be found on the Manheim Township Historical Society website at www.historicalsocietyymt.org.

Scenes from Apple Festival



Music will fill Chapel at Vespers

Three to provide
instrumental, vocal
music in service
Dec. 4.

The Advent Vespers Service of Lessons and Carols will be held at historic Boehm's Chapel at 3 p.m., on Sunday, Dec. 4.

Joanne Swords-Wang, Boehm's United Methodist Church organist and choir director, will present a harp prelude of yuletide selections. Joanne is a Lancaster native, who has studied voice with the late Romayne Bridgett and harp with Rebecca Kauffman Weaver, of Lititz. Joanne will also be featured during the service as harp soloist in the Basque carol, "The Angel Gabriel From Heaven Came."

Pastors of local churches led by Chris Eden of Boehm's United Methodist Church will read the Scripture lessons. Pastor Chris began his appoint-



An early snow coated the Chapel grounds at the end of October.

ment at Boehm's UMC in July of this year. Musical selections representing a wide range of styles from classical to spirituals will accompany the readings. Vocalists include Amanda Eden and Noah Miranda. The congregation will also join in

the singing of traditional carols.

Amanda is the wife of Pastor Eden. She is an avid singer in both church and secular life having participated in choirs and musical theater throughout all levels of schooling and into college at Wichita State Univer-

sity. She currently studies voice at Joanne Abrom Vocal Studio and is looking forward to many musical experiences with the Boehm's community.

Amanda will be featured in three carols, "Some Children See Him," "The Gift," by Stephanie Davis and also a traditional Puerto Rican carol, "De Tierra Lejana Venimos" (From a Distant Home).

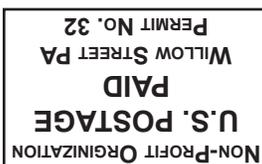
Noah Miranda is a recent graduate of Millersville University where he studied most recently with Dr. Mark A. Boyle, director of choral activities. He started his performing career at Lampeter-Strasburg School District. He has performed with OperaLancaster and had his first opera experience in "Tosca."

Noah will open the service singing "Once In Royal David's City." This follows a tradition established in 1919 at King's College, Cambridge, England. In addition he will be featured in "Comfort Ye" from Handel's Messiah, "Joseph's Lullaby" by MercyMe and "Rise Up Shepherd and Follow," an African-American spiritual.

The program will conclude with the a cappella trio of Amanda, Noah and Joanne in "Whisper! Whisper!" a Christmas spiritual by Jay Althouse.

The service is free and open to the public.

RETURN SERVICE REQUESTED



Boehm's Chapel Society
P.O. Box 272, 13 W. BOEHM RD.
WILLOW STREET, PA 17584