

A speech given by Jim Galloway (James A. Galloway) on the occasion of the Saturday, September 14, 1996 Beam/Boehm reunion delivered at Stevensville, Ontario, Canada.

Hear Ye! Hear Ye! All Beam/Boehm Cousins

Dear cousins, it is Saturday, September 14, 1996, which means that we have been in North America for 284 years.

Larry Beam, who resides in this village of Stevensville, has asked me to talk to you today about the Beam family "saga". I will only cover the first 100 years, leaving something for the next time. I believe I can do this in about four hours. Oh no, I was only kidding! Please don't leave! You wonder who I am. My name is Jim Galloway. I am a Beam descendant from the Beams who were the last to leave Lancaster County, PA, that being in 1824. We removed to Germantown, Ohio. Together with my wife Dorothy, we have been researching the Beam family for 20 years. The late Shirley Beam of Abingdon, IL got us interested in this project and we realize that others such as Morris Stanley Boehm and Don Beam, both of Ontario, went to their reward before their efforts in the Beam genealogy were published. Larry Beam says "enough is enough, let us get this show on the road." But why should we care about our past. Listen to what several learned people have stated through the ages.

Lest we Forget our Heritage

Let us stop and think of years gone by,
When they had no cars and planes didn't fly,
When folks worked hard and days were long,
But they did their best both the weak and the strong,
They worked together in sunshine and rain,
The women preserved fruit and made the jam,
And men killed their pork and cured the ham.
Those were the days when friend met friend
And always had a helping hand to lend,
To folks who found the going tough
Or of food just didn't have enough
They nursed the sick and helped the poor,
Gave to the homeless who came to their door.
Yes, times have changed, for better or worse,
Now we use a tractor instead of a horse.
We take the car to go to the store
No more lamps to clean: "that awful chore."
We use the hydro for this and that
Still we can't find time to sit and chat.
It seems we hurry here and hurry there,
The days rush past, but we must beware
And never let the past be lost
But teach our children at any cost
That only by hard work and love

And guidance sent from God above,
Can we keep Canada, land of our birth
The very best place to live on earth.
By Minnie Smith

There's more to follow after that thought provoking poem by Minnie Smith.

Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers. -- Job 8:8
Not to know what came to pass before you were born, is always to remain a child. -- Cicero
It is wise for us to recur to the history of our ancestors. Those who are regardless of their ancestors...
do not perform their duty to the world. -- Daniel Webster
Nothing is more becoming in my opinion to a true gentleman than to inform himself about an honorable
ancestor. -- Charleton Hunt
People who never look backward to their ancestors will never look forward to posterity. -- Edmund
Burke

And lastly,
The key to a nation's future is in her past. A nation that loses it has no future, for men's deepest desires -
the instrument by which a continuing society moulds its destiny - spring from their own inherited
experience. We cannot recreate the past but we cannot escape it. It is in our blood and bone, to
understand the temperament of a people, a statesman has first to know its history. - Elmore Reaman

The study of the Pennsylvania German element in the founding of upper Canada and in making Ontario
great is proper. It is proper because these people were among the first to carve a great province out of
an uncharted wilderness, and because of the indelible stamp which their culture, particularly their
agriculture, has left upon the economic welfare of Ontario to date.

The extent to which this ethnic group has contributed to agriculture and the cultural life of the province of
Ontario is not generally known. This is so for several reasons: first, the plain folk were so self-effacing
and avoided office-holding to such an extent that records of what they accomplished in the early days
are practically non-existent. For this reason, historians and early travelers have made little or no mention
of them, being content to speak of the "early settlers," without stating who they were or where they
originated.

It is one of the blank spots of Canadian history, little indeed has been known of upper Canada in the
years between the cession of North America to Great Britain and the war of 1812.

The impression is that the population was made up of a garrison or two and a few British and French
settlers scattered about here and there on the great lakes and along the waterways. This has been, I
think, a rather general impression.

But, before we study the Beam and other German American migration to Ontario, let us take a look at
their previous trek to the colonies.

“German migration to the colonies during the eighteenth century was nearly always a collective kind, the peasants of the Rhineland and the Palatinate, though not a little oppressed by their landlords, were much better off than those farther east. Their land was more fertile and their trade more brisk. From about 1685, however, their country was periodically ravaged by the armies of Louis XIV.”

The name of the Palatinate disappeared from the map of Europe before the opening of the present century, the principality being finally shattered by the Napoleonic wars. From the thirteenth century to the close of the eighteenth it maintained a varying importance among the continental powers. Its boundaries were changeable with the shifting fortunes of diplomacy and wars, situated between the greater and rival powers of France and the German princes. Its soil was the frequent path of armies and field of battle.

Our ancestors were German loyalists and can be traced to their origins in the German Palatinate on the Rhine. Our ancestors found themselves in the pathway of religious wars - Catholic against Protestant, Protestant against Catholic. Religion was seeking its ends by means of the sword, and both sides in the struggle were equal partners in mass slaughter. In that terrible struggle, Germany is estimated to have lost one-half to two-thirds of her entire population. In Saxony, 900,000 men fell in two years. Augsburg was reduced from 80,000 to 18,000 inhabitants. The country was impoverished and political liberty had vanished. The citizens were powerless and people were utterly demoralized.

Politics had become identified with religion in Europe - and in England. This was as true of Protestants as of Catholics. The states of Europe were lined up in two hostile camps. The two leaders were Catholic Louis XIV of France and Protestant William III of England. Then William died and was succeeded by Protestant Queen Anne.

As the struggle progressed, Louis XIV decided to create a barrier on the east bank of the Rhine. He encouraged fire, pillage, and murder to work their fearful carnage. The German Palatines were to receive no quarter. Louis' soldiers were turned upon these innocent people. Thirty towns were destroyed. Thousands of people were rendered homeless. The German Palatines fled to the lines of the British for protection. Many escaped to Holland and Switzerland. Thus it is we read that one or another of our ancestors came from Holland or Switzerland.

In 1688, Louis once again showed the ultimate in heartlessness and cruelty in his treatment of the Germans of the Palatinate. He saw that Holland, Sweden, Denmark, Savoy, Spain, and England were uniting against him. In a desperate death struggle, Louis ordered his French soldiers to overrun the Palatinate. The fertile state was turned into a silent black blood-stained desert. The country was pillaged so thoroughly that not a single head of cattle remained in the territory.

Protestants migrated in great numbers. These humble folk could not do other than love their Bibles and traditions of their fathers. They could not be anything but Protestant. They had to flee - some to Holland, some to Switzerland, and some to England.

In 1709, while war was still raging in Europe, "good Queen Anne" sent ships to Rotterdam, and brought away a numerous company of destitute peasants. Others escaped in small boats across the channel. At this time, some fifteen thousand of the refugees managed to get to America.

The next migration from the Palatinate to Pennsylvania in 1710-12 is the one in which the Boehm family joined. The Penn family, proprietors of colonial Pennsylvania, sought new settlers for their territory and also turned to residents of the Palatinate. The Mennonites, in particular, were quite similar in their beliefs to the Penn's Quaker faith.

In June 1710, a group of Palatines in London, England obtained passage for Pennsylvania.

On June 29, 1710, ninety-four Palatine passengers led by Martin Kendig sailed from London, England on the ship Mary Hope, John Annis master. After a stormy passage of nine weeks and four days, they sailed into Philadelphia Harbor on September 4, 1710. The passengers included Martin Kendig and Hans Herr.

The immigrants then continued west to Lancaster County in the south central part of the colony. The five mile by three mile tract chosen ran east of what became the village of "Willow Street" in Strasburg Township, about five miles south of the present city of Lancaster. For their location, the men paid 500 pounds sterling. Of the 6,400 acres in the tract, Martin Kendig took title to 2,000. The early Mennonite services were held in the home of Hans Herr, their presiding bishop.

Once settled, the pioneers decided to send for relatives and friends in the Palatine. They drew lots to see who would make the trip, and the lot fell to Hans Herr, who had left five sons in the old country. Herr being the religious leader of the colony, however, resulted in Martin Kendig volunteering to go in his place.

Martin Kendig returned to the Palatinate and sometime during 1712 brought back with him a considerable number of immigrants. Kendig became Penn's agent and for many years was, more than any other man, responsible for the introduction of the Palatines to Pennsylvania. Among the 1712 arrivals was Jacob Boehm (III).

The First Generation

Jacob Boehm I, who was born circa 1640, lived in Switzerland. This first recorded ancestor of the North American Boehm/Beam family was mentioned in a book written by his great-great-grandson, family historian Reverend Henry Boehm in "Reminiscences of Henry Boehm." One of the children of Jacob Boehm I was Jacob Boehm II who married Anna Marie Sherer and were the parents of Jacob Boehm III. Jacob III was born at Zweibrücken, Pfalz, Palatinate, Germany in 1693 and died at Conestoga Township, Lancaster County, Pennsylvania, United States in 1780. He married Barbara Kendig, born circa 1695 and died at Conestoga Township prior to Jacob's death.

Jacob emigrated from Zweibrücken to Pennsylvania in 1712 and settled near Pequea in Conestoga Township, Lancaster County, south of the present city of Lancaster. A farmer and blacksmith, Reverend Henry Boehm states in his reminiscences:

My grandfather was induced to come to America from the glowing description given of this country by Martin Kendig, one of the seven families who had settled in what is now Lancaster County, PA. He landed at Philadelphia, from thence to Germantown, then to Lancaster, and finally settled in Pequea, Conestoga Township.

There are several similarities between the former Palatine home of Jacob Boehm and his chosen Pennsylvania residence. Located in the rugged south central part of the state, the homestead was situated on the Pequea river near its confluence with the Susquehanna river, south of the present city of Lancaster. The villages of Pequea, Conestoga, and Willow Street in Conestoga Township and nearby Strasburg in Strasburg Township, were centers of Mennonite settlement in central Pennsylvania. Jacob's 381 acre farm in Conestoga (present Pequea) Township was within view of the home of Bishop Hans Herr across the rolling hills to the east!

Circa 1714, Jacob married Barbara Kendig, whose parentage is not known. Martin Kendig, who led the Palatine migrations, had no daughters. She may have been a child of Martin's brother Henry who died in 1725.

Reverend Henry Boehm continued:

My grandfather was a lay elder in the Mennonite society soon after his arrival he bought a farm and built him a house. He was also a blacksmith, the first in all that region. His wife was very industrious, and when necessary, she would leave her work and blow and strike for him.

I recollect him well, when I was five years old he walked over the fields showing me various things, and trying to entertain me. Not knowing anything about the infirmities of age, I wondered why he did not walk faster. He died in 1780, aged eighty-seven. My grandmother was an excellent woman, particularly fond of me because I was the youngest grandchild.

To Jacob Boehm III and Barbara were born twelve children, but this discussion today will concern only three of their sons: Abraham, John, and Martin.

As his older sons reached adulthood, Jacob provided them with farms. In 1755, son Abraham was deeded 100 acres severed from the home farm. In 1757, Jacob deeded to his son John a farm in Bart Township. In the German custom, the 180 acre homestead was left to his youngest son, Reverend Martin Boehm.

These three sons are the ancestors of the three divisions of Beams in our family, Abraham to Ontario - John to Virginia - and Martin to Ontario and Ohio.

John Beam was the first of the three sons to leave Lancaster County, PA. John operated a grist mill on the land which his father had set up for him in 1757 until just before 1768 when he and his wife Mary

removed to Virginia in the company of a group of Mennonites led by Henry Keagy. After relocating in Virginia, John sold his Pennsylvania farm and mill to his brother Abraham.

Abraham and his wife (Barbara Herr Nissley) moved to this farm in 1768. There in 1770, they built a new house and barn. This house and barn still exist today. John probably lived in a log cabin while on this property. John was a miller, but Abraham enjoyed the life of a farmer and orchardist.

Today, this property is owned by Robert and Millee Groff and called Groffdale. They have 60,000 laying hens and 150 dairy cattle, so it is a very productive operation.

This farm is just north of Quarryville, PA at 507 Camargo Road, Quarryville, Lancaster County, PA. The date stone on the house shows "ab 1770" and is still clearly visible.

While living on this farm, the lives of Abraham and Barbara Beam were drastically changed and have affected even your lives today.

As Abraham's orchard flourished, Barbara took great interest in the growing of quality apples. In contrast to Mennonite grape growing in the Palatinate, because of soil difference, apple orchards became the norm in Pennsylvania. By the grafting methods of several varieties of their best apples, Barbara developed a new strain. The new apple tree grew in the corner of her garden by the gate, so was called the "gate apple." Since the apple was developed by Barbara, it was also called the "Mama Beam." Later this apple was taken west by Barbara's son, Jake Nissley, Jr. (by her former marriage to Jake Nissley, Sr.) to the Virginia side of the Ohio river in 1790. Jake had homesteaded in 1755 below the mouth of Yellow Creek in Virginia, which is now West Virginia.

Several sons of Abraham and Barbara had moved to Ohio and settled in Belmont County and developed orchards, including their mother's "Mama Beam" or "gate apple." In time this apple also became known as "Belmont" taking this name from the County in Ohio. The market for apples and cider was not only local but as far south as New Orleans, being shipped by river craft down the Ohio and Mississippi rivers. After Jake Nissley's death, his orchard production declined and those who continued to operate it were not successful. A blight in the late 1850s finished large-scale production of the Mama Beam/Gate/Belmont apples. While the production of this apple was in its prime, it was conceded to have been the finest apple ever grown. It was a delicious fruit of delightful flavor and with a golden rind on which there was a faint blush. It was an early winter apple and an equal favorite whether for cooking or eating in the natural state. The apple had high and low ridges alternately sweet and sour. Today Bob Groff can show us where Mama Beam's apple tree grew.

Today this apple is still being grown in upstate New York. It is sold locally, since it does not lend itself to survive shipping under present day methods as it bruises easily. In 1986 Dorothy and I viewed several "Gate" apple trees being grown in Harrisonburg, VA by Dr. Elwood Fisher, professor of biology at James Madison university.

I understand that starts for these trees were brought to Black Creek, Ontario by Abraham and Barbara when they relocated here from Pennsylvania in 1788. There were still two trees growing in Bob Campbell's yard in the 1980s but are gone now.

The event that greatly changed the lives of Abraham and Barbara, of course, was the beginning of the Revolutionary War in 1776, between England and the thirteen colonies.

Now cousins, this is heavy stuff!

In January 1781, the authorities arrested two deserters from the Continental army named Francis Steel and Peter Dill. They had been staying in Bart Township in Lancaster County, apparently undetected, and planned to get down to Chesapeake Bay to join the British army. A mysterious person called "roving John" was supposed to smuggle them into Maryland, but the plan went awry and they were caught.

Steel and Dill claimed that Abraham Beam (Boehm) of Bart Township had persuaded them to try to get to the British. They had certainly gone to his farm with Jacob Barkman (Bargman) to help with the butchering and stayed as hired men. Beam admitted all of this, but denied any part in their escape plan. They also implicated Barkman and a Methodist preacher, John Thompson, who was staying with Beam.

Abraham Boehm (Beam) was arrested on January 19 at the home of his brother, Martin Boehm, in Conestoga Township. Martin Boehm, after being a center of controversy for years in the Mennonite church, was excommunicated by his fellow Lancaster bishops, probably in 1780 or 1781. As Abraham Boehm explained in his examination that Methodist ministers regularly stayed at his house, he probably shared his brother's views and may no longer have been associated with the Mennonite church when he was tried May 16, 1781. John Grove, Martin Byers, Jacob Whistler, and Casper Shirk appeared as witnesses for the defense. The first three, presumably Mennonites, affirmed in court. Henry Funk of Manor Township and Christain Yorty of Lampeter stood bail for Boehm, Barkman, and the Methodist preacher Thompson. The defendants always claimed their innocence, before and after the trial, and the testimony of two deserters from the 1st Pennsylvania regiment, who faced a possible death sentence themselves and might attempt to win favor with the authorities by turning in dangerous Tories, ought to be suspect.

But a certain Alice Griffith gave information to a Lancaster County justice about a number of suspicious looking incidents involving Boehm, the Methodist preachers Richard Webster and Robert Cloud and others in giving aid and comfort to the enemy. The charge that Boehm and Jacob Whistler, who was evidently the same man who appeared as a witness at Boehm's trial, sent 12 oxen, 12 cows, 12 bulls and 12 sheep to the British on December 1, 1780, was mentioned in the trial proceedings and obviously gave some support to the deserter's story. Boehm was found guilty and sentenced to pay a fine of 750 pounds. As his petition to the supreme executive council explained, passage of a bill that made greatly depreciated paper money no longer acceptable as legal tender threatened to make this equivalent to a life sentence in jail. The council took action in October 1781 to permit Boehm to pay whatever Pennsylvania paper currency was worth at this time of his trial.

Loyalist Recruiters

George Washington personally warned Pennsylvania authorities about the activities of loyalist recruiters within the state. In 1778, the man called "roving John" whose alleged presence in Bart Township in Lancaster County on a recruiting mission involved Abraham Boehm and Jacob Barkman in charges of persuading two deserters from the Continental army to go with "roving John" to join the British.

Peter Dill and Francis Steel, apprehended as deserters from the Continental army, gave evidence against Boehm and Barkman. They also implicated John Thompson, described as a Methodist preacher from Maryland.

The presence of Methodist ministers at the home of Abraham Boehm and his better known brother, Martin Boehm, is understandable, although both men may have still been members of the Mennonite church. Martin Boehm worked closely with visiting Methodists preachers in 1780-1781 in promoting what Methodist Bishop Francis Asbury termed "a great work among the Germans near Lancaster."

The Examination (Arraignment) of Abraham Boehm of Lancaster County, Yeoman, Taken the 19th of January 1781

The said Abraham Beam says he can't tell what time or when Peter Dill and Francis Steel came to his house. That he did not see them or either of them at Jacob Barkman's.

That Jacob Barkman never sent him any word of those two persons being at his house and wanting to see him. That Jacob Barkman did come with those men when they came to his house; but came to butcher for him, the examinant.

That those men were strangers to him, the examinant, that he did not ask them where they came from and as they were strangers was afraid to have them in his house.

That those men helped Barkman to butcher for him and afterwards stayed at his, the examinant's house. That some days after the said Peter and Francis came to his house, he asked them where they came from and they told him they came from the American army and that they had a pass and was not afraid but had not their discharge.

That the said Peter and Francis told him they once had a mind to go to Maryland but did not tell him why they did not go.

That the said Peter and Francis told him that they had heard there was one roving John who engaged people for the English to which examinant answered that he knew nothing about it and did not know where he was.

That he did not tell the said Peter and Francis anything about the said John.

That he did not tell them that said John would be back about Christmas, nor advise them to stay at his house until the said John should come there.

That he never knew of the said John's engaging any people to go to the English nor of his taking any people to them.

That he don't remember that said John ever told him that he had ever taken any people to the English.

That he never heard the said John say anything of his having assisted the prisoners who escaped from Lancaster in their escape or his conducting them to the English.

That he never told John Thompson, the Methodist preacher, that the said Peter and Francis had agreed to go with the said John to the English.

That the said Peter was once bottoming chairs in his house, that he, the examinant, was not in the house at the time; but was in the still house and didn't know who was in the room with him.

That he, the said examinant, never saw John Thompson, the Methodist preacher, and the said person called roving John together in his own house or elsewhere.

That he never was in company with them together.

That he never was in company with the said roving John or the said Thompson when it was mentioned that the prisoners of the Continental troops were expected at Lancaster and when it was consulted how they should be assisted in their escape.

That he had heard that the said John should have said so; but did not believe it and don't know who mentioned it to him.

That one of those men, he don't recollect which, threshed for him in his barn.

That he don't know of Thompson, the preacher, going to the barn threshing with him.

That he don't know that the said roving John ever came to his, the examinant's, house, while the said Peter and Francis were there.

That he never saw the said Peter and Francis or either of them with the said roving John; nor never knew of their having any conversation with the said John.

That he don't remember the said roving John coming to his house, and his telling Peter or Francis that that was the man who would take them to the English.

That he did not know that the said Peter and Francis were deserters before the time that they were apprehended as such.

That the said John Thompson, the Methodist preacher, has his home in Maryland but when he came into these parts usually made his place of abode at his, the examinant's, house.

That he didn't know of said Thompson ever encouraging said Peter and Francis or either of them or any other persons to go to the English.

That he never told Peter Dill nor Francis Steel that the said roving John with five or six hundred men under his command would come after the seven months men were discharged and make a sweep through the country, or that those who would go with him would make their sack (?).

That he never told Peter dill nor Francis Steel that he wondered how the rebels came on, or that they (the rebels) never would have any luck, or that the English would gain the country.

That he never told either the said Peter or Francis that if they stayed in the country they would be apprehended, nor ever advised either of them to go to the English.

That he knew nothing of a warrant being out against him till Tuesday last and did not leave his home to be out of the way or avoid being taken.

That he went to his brother Martin Boehm's on Sunday morning last (the morning after roving John was apprehended) and stayed at his brother's till this morning where he was taken by the Undersheriff.

That he heard on Saturday evening of roving John's being taken.

Abraham Beam his mark

Taken and subscribed the 19th of January 1781 by and before me
William Atlee
Abraham Beam's examiner

Evidently justices of the peace held more clout in the late 1700s than they would today. These accusations were entered as testimony into Abraham's trial.

Accusations

Justice of the peace, Joseph Miller of Bart Township in Lancaster County, followed up the arrest of Boehm, Barkman, and Thompson with further arrests based on the testimony of Alice Griffith of Colerain Township, apparently a servant-girl as no one with this surname paid taxes in this Township. Richard Webster and Robert Cloud, two well-known Methodist circuit riders, were charged with treasonable words and actions, along with several Lancaster County residents. Justice Miller, a member of the Octarora Presbyterian church, a congregation of the associated Church of Scotland or Seceders,

decided that all Methodists were British agents and began to make life difficult for them, as a letter from Justice Richard Smith of Chester County and an entry from Francis Asbury' s journal confirm.

Document 307 Lancaster County

The information of Alice Griffith of Colerain Township and County aforesaid. Taken upon oath before me, the subscriber, one of the justices of the peace for the said County the 13th day of February 1781, that Jacob Whisler of Bart Township and County aforesaid did some time in the winter 1780 in company with Abraham Beam of said place, ride to Maryland and stayed abroad about two weeks in which time they, with the assistance of one Richard Webster (a Methodist preacher) did convey twelve cattle to the English. Taken the date above before me.

Joseph Miller

Lancaster County

The information of Alice Griffith of Colerain Township and County aforesaid taken upon oath before me the 13th day of February 1781, that William Fell of Drumore Township and County aforesaid did about the first of January 1779 bring to the house of Abraham Beam of Bart Township and County aforesaid in the night time eleven men who appeared to be soldiers by their apparel, with blankets around them. She thought they were from the English, stayed about one hour at said Beam's and then went away with said Fell as he said to go to his house. Taken and acknowledged the date above before me.

Document 305

I do certify that at a court of oyer and terminer and general gaol delivery held at Lancaster for the County of Lancaster the 14th day of may in the year of our Lord 1781 before the honorable justices of the supreme court of Pennsylvania and justices of the said oyer and terminer and general gaol delivery, an indictment was duly found by the grand inquest regularly impaneled returned sworn and affirmed to inquire for the commonwealth and for the body of the said County against a certain Abraham Beam, late of the said County of Lancaster, yeoman, for that the said Abraham Beam, little regarding the laws and acts of assembly of the said commonwealth and not fearing the pains and penalties therein contained on the first day of January in the year of our Lord 1781 at the County aforesaid falsely and wickedly maliciously and advisedly did persuade and endeavor to bring Peter Dill and Francis Steel, two of the people and inhabitants of this commonwealth of Pennsylvania, then and there being to return to a dependence upon the crown of Great Britain and did then and there falsely and wickedly maliciously and advisedly dispose the said Peter Dill and Francis Steel then being two of the people and inhabitants of this commonwealth to favour the enemies of this state and of the United States of America then actually invading the United States aforesaid and did then and there falsely and wickedly maliciously and advisedly oppose and endeavor to prevent the measures carrying on in support of the freedom and the independence of the said United States and did then and there falsely and wickedly maliciously and advisedly advise encourage and persuade the said Peter Dill and Francis Steel to join the armies of the king of Great Britain then at open war with this state and the United States of America and did then and there in order to effect his wicked and malicious attempts, designs, endeavors and purposes aforesaid publicly and deliberately, maliciously and advisedly speak against the public defense of this commonwealth and did then and there publicly and maliciously deliberately and advisedly say and affirm in the presence and hearing of the said Francis steel and Peter Dill the following false and malicious

words that the rebels will never have any luck; but the English will gain and conquer this country before long and you will be better with the English than with the Americans so the jurors aforesaid upon their oaths and affirmations aforesaid do say that the said Abraham Beam in manner and form aforesaid the misdemeanors aforesaid did commit to the evil example of all others in like manner offending against the form of the act of assembly in such case made and provided and against the peace and dignity of the commonwealth of Pennsylvania. To which indictment the said Abraham Beam pleaded that he was not guilty and for trial put himself upon the country and the attorney general in like manner and a jury being called, being duly impaneled, returned, tried, sworn and affirmed upon their oath and affirmation that the said Abraham Beam was guilty of the misdemeanor. Whereupon it was considered by the court that the said Abraham Beam should pay a fine of 750 pounds to the state to be and remain in the common gaol of Lancaster County until the 4th day of July next, the anniversary of Independence, the costs of prosecution to be paid by the accused.

From the records per Edw. Kurd, Clerk of Courts

Document 306

To his Excellency, the president and the supreme executive council of the commonwealth of Pennsylvania.

The petition of Abraham Beam and Jacob Barkman languishing prisoners in the gaol of Lancaster County most humbly sheweth that your petitioners were severally tried and convicted at the last court of oyer and terminer and general gaol delivery held at Lancaster for the said County of Lancaster on the 16th day of May last of a misdemeanor; when your petitioner Abraham Beam was fined in the sum of 750 pounds in specie, and your petitioner Jacob Barkman was fined in the sum of 250 pounds in specie and were respectively sentenced to imprisonment for a certain term by the honorable the judges of the said court.

Your petitioners with the due deference to the verdict of a jury humbly beg leave to protest their innocence of the facts charged against them; -- it was their peculiar misfortune, in these times of public danger, that infamous as the character of their accusers was proved to be, their testimony received credit from the jury.

Your petitioners pray the liberty of suggesting to your honorable board, that their whole estates, real and personal, if sold at public vendue, would not be sufficient to pay and satisfy their respective fines: - - they are advised that by Magna Charta and that it is a fundamental part of the constitution of this state, that "all fines shall be moderate."

Your petitioners have no intention herein of insinuating any reflections on the conduct of the judges, or of charging their peculiar hardships on them: - - they have heard from the best information and verily believe, that, the fines were imposed as aforesaid, having respect to the value of state paper money at the time, which was then the current specie, and was in a state of depreciation of at least six or seven for one, compared with hard cash. The late law repealing the tender of all kinds of paper bills of credit, however wise and politic in itself, subjects your petitioners to the difficulties they now labor under.

Of your petitioners, the former is in a very advanced age being sixty-one years old and upwards; the latter has a wife and four infant children depending on him for support, who are now in the most distressed situation: it is their inexpressible misery to be fully assured that their fines will amount to an imprisonment for their several lives, unless they shall receive relief from the mercy of the supreme executive council.

Your petitioners therefore most humbly pray the interposition of the honorable, the council in the premises, and that they will be pleased at least, to moderate the fines according to the original intention of the judgments rendered against them, thereby in some small degree proportioning them to the circumstances of your petitioners: - -

And as in duty bound, they shall ever pray.

Signed by Abraham Beam & Jacob Barkman from Lancaster gaol
August 22, 1781

As a result of Abraham's petition, his fine was reduced to be the value of Pennsylvania paper money on April 7, 1781, and would therefore be safe from further depreciation until his release from jail on July 4, 1782. His jail time was not reduced.

1781 October 3rd - Lancaster County

Copy record of conviction of Abraham Beam read in council same day and ordered that the fine be paid in state money of the 7th of April 1781

Recapping:

Dates pertaining to trial:

Arraignment (examination): January 19, 1781 Henry Funk and Christian Yorty stand bail.

Trial: May 16, 1781

Sentenced to jail May 16, 1781 to July 4, 1782 (429 days), fined 750 pounds plus court costs

Petition from jail: August 22, 1781

Council action: October 3, 1781

Fine to be paid in accordance with its value as of April 7, 1781

Fine was said to be paid by Jacob Morganstern, a friend of Abraham Beam who had come to Lancaster County from Washington County, Maryland circa 1778.

Now we can reason why Abraham wished to leave the new United States but before we get Abraham on his way to upper Canada, let us pause to study the character of other Palatinate descendants and what they faced in Canada and what they used to get there.

Ralph Waldo Emerson once said, "whoso would be a man, let him be a non-conformist." The Palatinate or Swiss German is a non-conformist. By the same token he is an individualist and it would be difficult to say which preceded the other. To explain what brought about this non-conformity and individualism one must go back, not to Pennsylvania, but to Europe.

The Palatinate or Swiss German does not take any particular pride in his individualism nor does he get much satisfaction from it, except for the fact that he has been true to himself. Seldom does he come to conclusions by the emotional route. Wrong he may be, yet he has reasons which appeal to him and once oriented he proceeds in that direction regardless of the opposition he may encounter.

On this account he has often been considered as pig-headed, yet, if his stubbornness be analyzed, it will be found that it is based on moral conviction. Because of his courage he makes a good leader for the cause he represents since he will follow through. He will not deliberately offend, but he is not given to showing too much tact, his very frankness will command respect but not increase his popularity. Throughout the centuries he has had to pay dearly for his forthrightness and allegiance to what he believed to be the right objective.

Paradoxically, outwardly he may seem very docile, easily led, and one not likely to stand up for himself. However, this demeanor is deceptive, since he is only easily led when he has confidence in the leadership. Whenever this confidence ceases, he immediately asserts his prerogative to choose his own direction. This explains the many sects these people have broken into.

Two more outstanding characteristics are the large part religion plays in his life and his love for the soil. To him the soil is sacred and he is its custodian although often unwilling to follow new patterns of living, he is usually most receptive to new ideas concerning agriculture. Manually he has always been expert and his home and his barn bear testimony to his ingenuity with tools.

He makes an excellent pioneer for several reasons. In the first place he has an "itchy heel" and is eager to seek out new lands, hence is a born explorer. Secondly, he adjusts to new situations because he has an inventive mind. Lastly, he has never been afraid of physical hardship, and his constitution, rugged because of the plain living of his ancestors, stands him in good stead.

The German housewife too must not be overlooked. She has long been expert in growing flowering plants, fruits, and vegetables; also in their preparation for the table. She has been just as dexterous with her fingers, as is shown by her rugs and quilts. Although quiet in manner, she has ruled her family in an effective way and instilled in them the tenets of her beliefs, sacred and secular. At all times she has been a helpmate in the true sense of the word for her husband.

Altogether the Palatines or Swiss Germans, whether male or female, have been an asset to any country that has offered them asylum.

Because of the complexity of these migrations and in order to get a clearer picture of the settlements in upper Canada, chronological divisions were made as follows:

(1) The period 1776 to 1792 -- that is, from the beginning of the Revolutionary War until the coming of Simcoe. This period will be called "the squatters' era" because land was selected and held with or without location ticket.

(2) The period 1792 to 1796 when Governor Simcoe promoted immigration and systematic land surveys. This will be named "the Simcoe regime."

(3) From 1796 to 1812 there was a great influx of settlers and this period can be called "the first great migration."

(4) After 1812 following the war of 1812-1815, migrations from south of the border slackened materially, while there were many immigrants from the British Isles and the Continent.

The Simcoe Regime (1792-1796)

The significance of the statement, "what William Penn was to Pennsylvania, John Graves Simcoe was to Ontario," can be easily explained. When William Penn acquired his property in the colonies he knew that its wealth could only be discovered and developed by farmers. From his actual knowledge of the Palatinate farmers, he felt that they were the right people to take over his lands. History has prove how right he was.

During the Revolutionary War, Simcoe, as head of the Queen's rangers, was quartered one winter at Philadelphia. Here he had a close-up view of the eastern counties of Pennsylvania as farmed by the Palatinate and Swiss Germans, and he realized what excellent farmers they were. Hence when he was appointed lieutenant-governor of upper Canada he found a similar situation there as Penn did when he took over his lands in Pennsylvania. Simcoe realized that there might be money in fur-trading but that no great wealth could ever be achieved for the country in that way alone. He felt that wealth must come out of the soil and, remembering the farms he had seen in eastern Pennsylvania, he determined to invite those who farmed them to come to Canada.

Let us now examine the wagon most often used and preferred by the migrants to Canada.

The driver, instead of having a seat inside, rode on the lazy board, a sliding board of strong white oak that was pulled out on the left-hand side of the wagon body, when he was not walking beside his team or astride his saddle horse. From the lazy board he could operate the brake and call to his horses. The saddle horse was the wheel horse on the left-hand side. The wagoner was the first driver to drive from the left side. Coaches and all other vehicles of his day were driven from the right side; but the wagoner for whom all other traffic had to make room sat on the left and inaugurated the American custom of passing approaching traffic to the right instead of following the English rule of driving to the left. The wagon boxes were made water-tight in order to be used as boats when they came to rivers such as the Niagara. Broad tires persisted because of the soft roads.

The Conestoga wagon gave its name to the "stogie" cigar, a long thin coarse cigar, supposed to have been originally a foot long and made to last from one tavern to the next. Also, heavy boots are still sometimes referred to as "stogie".

The excellence of the wagons made in the Conestoga valley of Lancaster County caused the name to become famous throughout the country, and the wagons were known as Conestogas. They were designed and built by local wheelwrights out of swamp oak, white oak, hickory, locust, gum, and poplar, from the neighboring woodlands, and were ironed by the village blacksmiths. All the work was, of course, done by hand.

They differed from their English prototype in that the Conestoga wagon bed was long and deep and was given considerable sag in the middle, both lengthwise and crosswise, so that should the load shift, it would settle toward the center and not press against the end gates.

It has been said that the Germans in selecting their land in upper Canada followed the trail of the black walnut, because this type of tree grows best on limestone soil and because this was the kind of soil the Germans preferred. The black walnut tree made the selection easy. But the method of selection had also to do with all trees: the land that grew the tallest trees must be the best land. Of course, choosing land covered with heavy timber meant that the settler was selecting a location which would require much physical labor. No matter how excellent the land, it would not be of much value until it was cleared of trees. There were two ways of doing this: the settler could girdle the trees and they would die in a couple of years, or they could be chopped down. The plain folk settler preferred the latter. Furthermore, as soon as possible he took out the stumps, thereby giving himself a piece of ground which could be readily cultivated and planted. This procedure was in accordance with the colonist pattern in Pennsylvania.

The chopping down of the forest was no job for an amateur. The only tool used was what is known as the American chopping axe, an article differing considerably in shape from the axe of Europe, and generally weighing from four to five pounds. According to the strength and skill of the person handling it, an average chopper would cut down an acre of trees in a fortnight.

Wow! Who? Me?

The conditions in England and the methods of farming were vastly different from those possible or existent in Pennsylvania and upper Canada, whereas those found in the Palatinate and Switzerland closely resembled those in America. It is quite reasonable to assume that the Germans and German-Swiss found themselves much more at home in Pennsylvania than did the immigrants from the British Isles.

In the first place we find a different type of settler. The English, and later the Scotch-Irish immigrant, had usually been reared in different surroundings. They had been tenant farmers or tenant farmers who had been forced into the ranks of laborers. Besides, their farming practices were quite different from those they found possible in America. Climatic conditions too were far from being the same.

The Palatinates, on the other hand, having lived in small holdings in the homeland, had learned to preserve the best soils, to tend and improve livestock, and to vary and cultivate their crops. What is more, they were accustomed to and expected the hardest kind of labor. They came to America to find a new way of life - perhaps semi-feudal - rather than to make quick profits.

The whole German pattern of settlement was different (from the English) from the start. While English pioneers seem to have headed for the loose dirt, which meant bottoms and somewhat sandy uplands, the Germans waded into the more permanently fertile, heavy-textured wooded lands among which the clay loams of limestone origin are conspicuous. This was not due to any peculiar genius on their part, but simply to the fact that the virtues of such soils had long been known to them at home. The Scotch-Irish, who often settled in close proximity to the Germans, likewise sought out the soils with which they were familiar; but unfortunately for them, these were the inferior ones often found in hilly terrain.

While the English settlers were girdling the trees or at best leaving the stumps in the fields, the Germans pulled everything out by the roots. While the English scratched their loose soils lightly, the Germans ploughed their heavy lands deeply and held them intact. While the tidewater Virginians let their livestock roam at will and actually claimed that to house cattle would ruin them, the Germans built their barns even before their houses were up - occasionally combining the two in the old Teutonic manner.

This mention of barns brings up an interesting characteristic of these Germans because it persisted even in the migration to upper Canada, the type of barns they built contributed to three phases of farming: the storing of crops, the winter care of animals, and the preservation of fruits and vegetables. They go under the name of "Swiss barn," sometimes also Mennonite barn. They are massive two-story buildings (often 40 ft. by 60, 80, or 100 ft), topped by a rafter roof once with shingle and straw, now covered with roofing felt. The ground floor contains the stables. Frequently the gable walls were built of stone or brick. The rest of the barn is built of wood. The fore-bay extends some 10 ft which enlarges the granary space and protects the stable entrances. A broad ramp on the rear side makes possible a level entrance to the threshing floor, the hay granary, and fruit storage. With the erecting of a barn the farmers see to it that it faces almost exclusively southwards in order to get the morning sun and heat entering the stable doors.

Now, let's return to the life of Abraham and Mama Beam. The Revolutionary War ended with the surrender of Cornwallis at Yorktown, VA on October 19, 1781 while Abraham languished in jail. Abraham was out of jail by mid 1782, but he was still harassed by non-Mennonites, and for five years plans his next move.

The situation was intolerable. A momentous decision was made and again the Boehms were on the trek in quest of freedom. One generation of this branch of the family had found sanctuary in their new American home, but they learned that freedom was to be found under the British flag. So, on to Canada. In 1787 Abraham sold his farm to John Beam, his nephew, and the son of Reverend Martin Boehm.

It was this John Boehm who followed his uncle Abraham to Black Creek a few years hence in 1799.

It is known that Abraham left a married daughter in Pennsylvania. There were other grown children in 1788. With his wife Barbara and his youngest son Martin, he loaded what he could on a Conestoga wagon, tied a cow or two behind, hitched up his horses, and began the long trek to a new home in the promised land. Abraham was over 67 years of age, a ripe age to begin pioneering in a new country. At the time of his arrival at Niagara the only settlers on the upper part of the river were the recently disbanded soldiers who were making improvements on certain sections of land fronting on the river. Abraham chose a site which is still a beauty spot on the comparatively flat, low-lying land, at the mouth of Black Creek, approximately half way between Chippawa and Fort Erie. He built his house just north of the mouth of the creek and obtained a right to 250 acres of land bordering on the river and on both sides of the creek. Six years later he petitioned the government for a further location of land for himself and family and was granted 400 acres adjoining the rear of his first property, and a further 200 acres down the river, one parcel opposite the foot of Navy Island near Chippawa and another parcel on the Chippawa creek.

The following is Abraham Beam's petition to the government for this additional land:

To his excellence John Graves Simcoe, Esqr., governor and commander of upper Canada, etc. etc. in council.

The petition of Abraham Beam humbly shows that your petitioner was an inhabitant of Pennsylvania before the late rebellion in the colonies. That during that period he experienced all the sufferings generally enumerated in the catalogue of loyalists and at one time was fined 800 pounds Pennsylvania Currency. In a word everything he possessed was sacrificed to the fury of an unnatural rebellion, except his life and integrity. Six years since he removed with his family into this province and now enjoys the happiness of that government which was always dear to him and for which he has severely suffered.

Your memorialist begs leave to inform your honors that since his removal he has purposed an improvement on 250 acres of land and obtained a right to the soil which is all the encouragement he has received from government since he has been in the province.

Your petitioner agreeably to the example of others in similar circumstances begs leave to approach your honors on the present occasion and most humbly requests that your honors would grant him a further location of land for himself and family as much as your honors in your wisdom shall see fit and as in duty bound he will ever pray.

Signed - Abraham Beam

Newark, June 4th, 1794

(the entire petition is in the handwriting of the petitioner.)

Endorsed: granted 400 acres and referred to surveyor

General to locate the same, read in council July 8th, 1794.

Other Pennsylvanians from Lancaster and Berk counties followed, among whom was Abraham's friend, Jacob Morganstern, (now Morningstar), the weaver, who also had been in difficulty with the rebels. After sinking his machinery into the river, he gathered his numerous progeny together and followed his friend to Niagara. On his arrival, Abraham turned over some 200 acres on the south side of Black Creek to him as part payment on the 800 pound debt. After settling his family in their new home, he started back to Pennsylvania with one horse and a light wagon to retrieve his weaving machinery, sorely needed in the new country. On the way back to Niagara his horse departed for the land of lighter loads and Jacob was left axle deep in mud with no money and no beast of burden. But his face was his fortune and a kind Quaker lent him a yoke of oxen to complete his journey and thus bring in the first carding and weaving machinery in the district.

Abraham's young son, Martin, who was only fifteen when he came to Canada, married Rebecca, one of the daughters of Jacob Morningstar when he was seventeen years old, they wasted no time in helping the young country to acquire the much needed increase in population. No doubt having the probable size of his future family in view, Martin applied for another 600 acres of land in his own name and received the same from a beneficent government.

Abraham lived and worked as few of us know how to these days, on his farm until his death in 1799, eleven years after his arrival in Canada. During this time he and his son, starting with nothing but a wagon load of chattels, a few head of live stock, the strength of their own arms, and the courage of their hearts, built themselves a home, a barn and various shelters, acquired the rights to 1450 acres of land by clearing and breaking several acres in each parcel, increased his stock of cattle, pigs, and sheep, raised wheat, buckwheat, rye, corn, flax, potatoes, and the various vegetables common to the gardens of the time. In between times they helped build houses and barns for their friends upon arrival from Pennsylvania, and Abraham, on occasion, acted as town warden for the neighboring village of Chippawa. In his will he left his property in trust with his son for the three grandchildren who had been born at that time. His wife was amply provided for but she was anxious, after eleven years' absence, to see the rest of the family back in Pennsylvania. So she returned to visit her married daughter and others at Strasburg in Lancaster County. She never came back to Canada.

All that Barbara (Mama Beam) asked for from Abraham's estate was the double bed, that she and Abraham had for so many years shared. Or if it was not feasible to ship the bed to Strasburg, then please send \$20.00.

Mama Beam lived with her daughter Barbara and son-in-law Jacob Beam at Cherry Crest on Cherry Hill lane, Paradise Township from 1799 until her death in 1822. Her daughter, Barbara, preceded her in death in 1811.

Mama Beam finished her life with Jacob Beam - my 4th great grandfather (son of Reverend Martin Boehm). This Jacob Beam had gone to Black Creek, Ontario and posted a \$600 bond with the estate of Abraham, to bring Mama Beam back to Pennsylvania where she died in Paradise in 1822. Following is her obituary as printed in the Paradise Hornet, the local newspaper:

Died on Sunday morning, 24th inst. in Strasburg Township, Lancaster County. - - Mrs. Barbara Beam, widow of Abraham Beam, deceased, aged 93 years and 10 months. She has lived to see the fifth generation, and what is more extraordinary, could see to read well without spectacles.

Dated March 30, 1822

In Canada, Martin Beam carried on. He lived in the old homestead and most of his ten children were born there. When the war of 1812 broke out, the river front was an uncomfortable spot and he built himself a large log house on his tract of land about five miles west on the Bertie-Willoughby Township line. A typical pioneer home of the better class, this house was built of large logs and had three rooms downstairs, two bedrooms and a huge room nearly 40 ft by 40 ft used as a kitchen, dining room, with an annex shed for wood and supplies. The upstairs space was one large attic room, used by the boys of the family. The logs on the second floor projected 5 feet to 10 feet beyond the wall of the house and were roofed over to form a veranda, running the full length of the house. The rafters and floor joists were smaller logs, hewn on one side to take the sawn floor lumber.

Martin Beam, being a Mennonite, was exempted by the government from bearing arms, but nevertheless was drafted into transport service, teaming supplies and equipment for the various military maneuvers along the border, as were most other non-combatants in the district. During that troubled period they lived alternately in the new and old homes, usually spending the summer on the river and the winter in the warmer and more comfortable home back in the bush. Eventually the three oldest grandchildren married, just before the twenties, and settled on the land they inherited from their grandfather, and Martin settled permanently in the new home with the rest of the family. Shortly after the war Martin and his wife Rebecca went back to Pennsylvania to visit their relatives. They made the journey on horseback, a brave undertaking for the mother of nine children, but on their return they rode in a beautiful phaeton, the first in all that district, and a wonderful thing it was in those days. While there they also bought four shiny new side saddles at a cost of \$25 each, one for each of their daughters - lucky girls to have such generous parents.

Let us return for a moment to the chronology of the original homestead of Abraham and Barbara Beam in Willoughby Township, Welland County, Ontario. This report is the combined effort of genealogist and writer R. Robert Mutrie of Ridgeway and Lawrence Beam of Stevensville, Ontario.

Abraham Beam received grants of nearly 1,100 acres of land of which 900 acres were in the southeast corner of Willoughby Township.

Although Abraham Beam's land was surveyed in several odd sounding designations, it formed a well defined block running for about two miles near to and along the Niagara river and stretching well inland, in total nearly 900 acres. Abraham and his family considered the focal point of the block to be at the juncture of Black and Little creek just upstream from the mouth of Black Creek on the Niagara river.

The lot numbers assigned by the office of the registrar of upper Canada meant little to Abraham Beam and his progeny. The central Beam homestead farm straddled several such lots and the family

considered its central tract to the confluence of the Niagara river and Black Creek all a part of the broken front of their lot 2, concession 1.

One of the requirements of land ownership set by the government of upper Canada specified that the pioneer "improve" or clear a part of each of his granted lots. Abraham Beam chose the central area where six of the lots met to make his clearing and this became his homestead later willed to his namesake grandson.

The 1799 will of Abraham Beam willed to Abraham's three grandchildren, John, Susannah, and Abraham, the latter of whom was to receive the central homestead. Each was willed a part of the developed land and some of the uncleared acreage. That Abraham's will bypassed his son Martin in favor of infants may have been an accepted arrangement between the father and son. Martin had his own crown grants and obviously intended managing his father's estate until the infants reached maturity!

The heirs, being very young children at the time, Abraham's will was left in abeyance by the father of the children until 1836.

It was all land owned by the Beam family and the description in their deed was clear enough to them and the purchaser regardless of the official surveyor's lot titles.

Between 1788-1790 Abraham and son Martin built a crude log shelter while doing the massive land-clearing job.

1790 - 1792 improvements made to the log house and a barn was built.

1796 - small frame house built.

1838 - additions to 1796 frame house were made bringing size close to dimensions of present day house (1996).

1890 - house given a Victorian facelift.

1928 - This year begins a chronology of family events from the death of Mary Jane Beam on April 9, 1928, she having made a will and probate was granted to her children Orval R. Beam and Coral E. Beam. The events lead up to a necessary sale of the land in 1945 to settle the debts and legacies of Mary Jane Beam.

During her lifetime, Mary Jane held a mortgage for \$17,000 against the lands, the mortgage having been made by Fred M. Sullivan. During these early years of the great depression, Sullivan defaulted on the mortgage and the lands were conveyed to Orval R. Beam and Coral E. Beam in 1931, the executors of their mother's estate. The farm then became subject to the division specified in their mother's will - five equal parts to her children Jacob L. Beam, Orville R. Beam, Coral E. Beam, Annie L. Misener, wife of George Misener, and Elizabeth O. R. Winger, wife of Emory Winger.

Two of the heirs died prior to the settlement of the estate. Annie L. Misener died on September 1, 1930 intestate. Her heirs at law were her husband George Misener, her brothers Jacob L. Beam, Orval R. Beam and her sisters Coral e. Beam and Elizabeth O. R. Winger. George Misener gave a quit claim to the others in 1931.

Jacob L. Beam, also known as Lavern Beam, died on march 17, 1941 intestate, leaving as his heirs at law his wife Flora May Beam and siblings Orval r. Beam, Coral E. Beam, and Elizabeth O. R. Winger. Flora May Beam died on may 31, 1944 leaving a will appointing Edgar Page and Elra Storm her estate executors, and Walter I. Tripp her trustee. The executors were to turn her estate over to Tripp for church purposes.

"And whereas for the purpose of payment of the debts and legacies of the said deceased, Mary Jane Beam, it is necessary to sell the land."

All rights to the property were released. The document was signed by Orval R. Beam, Coral E. Beam, Elizabeth O. R. Winger, Edgar D. Page, Elra E. Storm, Walter I. Tripp, Roseanna Beam, George L. Beam, and Violet L. Beam.

During this period the house deteriorated badly as a rental property.

Pre 1945 - side addition to house removed.

1945 - house sold to Bert Simons of Buffalo, New York for \$7,600.

1946-1950s - large-scale facelift, Victorian front porch removed. New roof with dormers front and back installed, rear kitchen removed and larger addition built at rear of housed, asbestos shingles installed to cover exterior.

1996 - Larry Beam contracted to refurbish house by present owner, Helen Simons. New windows and vinyl siding installed after stripping old asbestos. Front entry given new appearance.

As the rest of his ten children grew up and were married, Martin made each of them a gift of 200 acres of land, two cows, a yoke of oxen, a wagon, a plow, a harrow, and other lesser incidentals. These children were still pioneers for most of them had to hew their farms from virgin forest lands.

Martin's children followed their parents' religion - - Benjamin, the fourth son, donated the land on which the first Mennonite church was built in 1833, just west of Stevensville on the banks of Black Creek. The fifth son, Henry, was a minister in this church. All except one of Martin's sons and daughters married and raised large families. Martin Beam had 75 grandchildren. One of these, Benjamin Beam, Jr., has left a detailed account of the pioneer life of his mother and father, Benjamin and Mary Stoner Beam, in the form of long letters to his grandnephew, Donald C. Beam, but that is a long story in itself. Nearly all of these grandchildren lived on or in the vicinity of the original grants of land. Many of them went to the

church of their forefathers, but others broke away to other denominations. A very few of their children and grandchildren gather together on the occasional meetings in the old church. Many of the present younger generations, the 7th and 8th in America, knew nothing of the hardships their forebears suffered and the seemingly impossible things they accomplished because they wished to lead simple, good and honest lives according to their conception of what was Christ-like.

We will return now to the family of Bishop Martin Boehm of Lancaster. His eldest son, John, influenced probably by reports sent back from Niagara by his uncle Abraham and dissatisfied with conditions in the new republic and determined to live under the flag which had given protection to his grandfather nearly one hundred years before, set forth with his family for the new land of freedom. He located at the forks of Black Creek and immediately adjoining the rear of his uncle Abraham's land.

John Beam was born in 1755 and married Barbara Walter who bore him eight children, all of whom came in 1799 to Canada with their parents, excepting the two eldest daughters, who stayed behind in Lancaster County, Pennsylvania. Adam Beam was the eldest. Among his papers is a note in the writing of his grandmother, the wife of Reverend Martin Boehm, reading as follows:

Adam Beam was born in the year of our lord 1783, in the month of May, the 29th day (signed) E. Beam, June 4th, 1783.

The baby was the first grandchild in the family. Another of his children, Juliana, married Philip Buck, the son of one of the very first settlers on the Niagara frontier, who later took up land and settled on the Dundas road near Palermo. (One of her granddaughters was Mrs. Colin H. Campbell, of Winnipeg.) She married in 1810 when fifteen years of age. Her husband, Philip Buck, was thirty. She bore him eleven children.

John Beam died intestate in 1812 at age 57, and Adam, his eldest son, was appointed administrator of the estate. The constant struggle to hew a home out of the bush, the lack of the smallest luxury, the never ending toil, is only too apparent in the written records which have come down to this generation. The inventory of the goods and chattels of John Beam is eloquent of the lack of luxuries, though he had evidently a well stocked farm. On November 17th, 1818, when 35 years of age, Adam Beam was married by a justice of the peace to Catherine Gonder, a girl of fifteen, born in 1803. She was a daughter of Captain Jacob Gonder who served in the Lincoln militia in the war of 1812 and whose father, Michael Gonder, was one of the earliest settlers on the banks of the Niagara river. He came as a British loyalist in 1789, first settling at Niagara. Later he built himself a comfortable log house on the river bank about a mile north of Black Creek. When the Niagara boulevard was built, the old house, which had never gone out of the family, was demolished. During the war of 1812 it was for a time the headquarters of general Sir George Drummond. Michael Gonder came from Strasburg, a few miles from Lancaster. His house had been burnt by the rebels because he was a loyalist and had frequently sheltered British officers in his home. He came with two of his children to Canada. His wife and the remaining children stayed in Pennsylvania. He never returned and never saw them again.

Among the items in Adam Beam's account book, begun in 1813 when he took over the administration of his late father's estate, we find reference on June 5th, 1815 to the addition which was then made to the original log house which had been the first home of the family in Canada.

Adam Beam died in 1863, aged 80 years. His widow died in 1883, also aged 80 years. The eldest son, Aaron, was one of the many settlers in Norfolk County. Adam Beam, like many of the first settlers and their sons, during the war of 1812-14 defended his home against the invader. Again, during the Mackenzie rebellion of 1837, he served as a sergeant in the militia. His son, Joseph, held the King's commission during the Fenian raid, and a number of his grandsons had the honor and privilege of serving their king and country during World War I.

And now, dear cousins, I bring the first chapter of the Ontario Beam saga to a close. Girve Fretz and R. Robert Mutrie will tell you of up-coming events.

Memorial for C. A. Boehm

The only Waterloo County member of the Boehm family, a brother of major M. S. Boehm, was Charles Adam Boehm, who was born in Elora, Ontario, February 24th, 1876, was educated in Elora public and high schools and died in Waterloo December 17th, 1929, leaving his widow and two children.

C. A. Boehm came to Waterloo in 1904 and entered the insurance business, establishing the Boehm insurance agency, which was one of the largest of its kind in the province. He also became vice-president of the Merchants' Casualty Insurance Co., director of the Waterloo Trust and Savings Co. and vice-president of the Ontario underwriters' association.

He married, in 1905, Alice, a daughter of the late William Carthew of Waterloo and great-granddaughter of Laura Secord.

Mr. Boehm was member of the Church of the Holy Saviour of Waterloo and for years was warden of this church. He was a member of the rotary club and former member of the board of trustees of the Kitchener-Waterloo hospital. Of the grand river masonic lodge no. 151, he was past master of Kitchener chapter no. 117, was a royal arch mason of the Kitchener chapter, member of the royal city lodge of perfection, Scottish rite, of the Waterloo masonic lodge, no. 539, and of the Oddfellows Germania lodge.

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